

tion, may acquire the Knowledge of all the Doctrines delivered in the Bible, or they cannot: If they cannot, then it is demonstrable, that Reason hath no other Rule of interpreting the Language of Holy Writ, on those Subjects, than this, which ought ever to be attended to, *viz.* the *obvious* and natural Sense it conveys. If this Rule had been observed, as it is highly reasonable it should *punctually* be, the Church of God, would have been free from numerous Heresies, with which, in almost all Ages, she has been pester'd.

VII. Let the Expressions of Scripture be considered in their Connection, and the *real* Design of the divine Writers, be carefully observed. If they discourse of temporal Punishment, do not apply what they say on that Subject, to the eternal Condition of Men. This Error, the *Arminians* are guilty of in discoursing on the xviiiith Chapter of *Ezekiel*: And if the holy Pen-men treat of the eternal State of Mankind, do not interpret what they say on that Point, of the external Condition of Bodies and Nations of Men. This is a *notorious* Mistake, which the *Arminians* also fall into, in the Explanation, or rather Perversion of the 9th Chap. of the Epistle to the *Romans*. By the former, they endeavour to establish their Opinion, that it is the Will of God, that *all* Men should be eternally saved; whereas, the eternal Salvation of *none* is treated of in that Chapter; and therefore, all they urge from it, in Favour of their Sentiments, is *impertinent*,

pertinent, and *foreign* to the Scope of the divine Writer. And by the latter, they would prove, that it is the Pleasure of God, to afford to some Bodies of Men greater *external* Privileges, than to other Nations. Whereas, it is the future State of Men, that is there discoursed of; and, consequently, all their Reasoning upon that Place is *forced* and *unnatural*.

VIII. Allow *every* Word its *proper* Sense, and do not attempt to explain away the *true* Meaning of a Scriptural Term, tho' you may find it used, in a lower and different Sense, sometimes. As the *Anti-trinitarians* do the Term of God, when it is apply'd to Christ. Do not pervert the sacred Scripture in those Places, where the important Doctrine of Christ's Satisfaction is treated of; by criticising on Prepositions; and think that *that* momentous Truth is sufficiently refuted, if you can shew, that *Hebrew* Particles, and *Greek* Prepositions, by which the full Sense of that Doctrine is expressed, are used to different Purposes, in some Instances, and on other Subjects. This Sort of Criticism the *Socinians* deal much in: They run thro' the Scripture, and if they can but find, that those Particles and Prepositions are used in a different Sense on other Subjects, and in other Places, they will *rashly* insist upon it, that such a Meaning, those Particles and Prepositions cannot have, when used on that Subject. This is *bold* and *impertinent* trifling with the Word of God, whatever Shew of Learning there is in it. This
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Part Mr. *Foster* acts, in Relation to the Term eternal, when it is applied by the Apostle *Jude* to the Punishment inflicted on the Inhabitants of *Sodom* and *Gomorrhah*; he restrains it to temporal Punishment (^a). Because, as I suppose, he can dare to charge God with *Cruelty*, if he should punish *Criminals* without End.

IX. Compare the several Parts of sacred Writ together. By this means, you may obtain the most convincing Evidence of particular divine Truths, and of the Truth of Revelation in general. But see well to it, when you compare one Part of the Scripture with another, that the Holy Writers, treat of the *same* Subjects, and that they consider them in the *same* View. If you fail in this, you will *unavoidably* make them contradict one another, and run yourself into dangerous Mistakes. This is a *fatal* Error, into which, the *Socinians* and *Arminians* fall, in comparing what the Apostle *Paul* and the Apostle *James* deliver, concerning Justification. The Apostle *Paul* treats of the Matter of our Acceptance with God, and most clearly and fully proves, that not our own Works, but that the Obedience of Christ is the *sole* Foundation of our Justification, in the Sight of God. And the Apostle *James* shews us what Faith it is, which embraces that great Benefit, and what are the genuine Effects of that Faith. The evident Design of the former is to establish the Doctrine of Justification by Faith, without our personal Works: And the
Intention

(^a) Page 262.

Intention of the latter is, to shew that good Works certainly attend and flow from that Faith, which apprehends the justifying Righteousness of Christ, and that *no* Man hath sufficient Ground to conclude upon his Justification, who is not the Subject of *such* a Faith.

C H A P. V.

Of Heresy. Methods to be taken with Heretics. Calvin's Conduct towards Servetus considered.

THE Term Heresy, is sometimes used in an indifferent Sense, and intends no more than a certain Sect. So it is in these Words: *For as concerning τῆς Ἀιρέσεως ταύτης, this Heresy, or Sect, we know that every where it is spoken against* ^(a). It designs evangelical Doctrines, and the Profession of them. No evil Meaning attends the Use of the Word, when the Apostle Paul says of himself, *that after the most straitest Sect, or Heresy, of the Jewish Religion, he lived a Pharisee* ^(b). But *pernicious* Principles, and such as are of *dangerous* Consequence, must be meant by Heresy, in this Text: *Who privily shall bring in damnable Heresies, even denying the*

^(a) Acts xxviii. 28.

^(b) Ibid. xxvi. 5.

the Lord that bought them, and bring upon themselves swift Destruction (^c). It is an Enquiry of great Importance, what Notions are to be accounted heretical: Every Error in Opinion, relating to religious Subjects, is not Heresy.

I. I shall endeavour to shew, what Heresy is; or what Principles are heretical. In my Apprehension, any Opinion which dissolves the Obligation to Christian Obedience; which overthrows Christian Worship; which subverts the Foundation of Christian Faith and Hope; is heretical.

1. To deny, that the Law is a Rule of Conduct to Christians, is an heretical Principle. This is the Heresy of the *Antinomians* and *Libertines*. It certainly dissolves all Obligation to Duty, and gives a most licentious Liberty; a Liberty to perpetrate all Manner of Vice without Restraint. Some have been charged with holding this Principle, who utterly abhor'd it. I confess, that a certain Writer hath delivered himself, as I think, a little inaccurately on this Subject; which may have occasioned some Persons to fall into a Mistake in this Point. He makes Condemnation essential to the Law; which it is not; for that belongs to it, as it is a *Covenant*, and not as it is a *Law merely*: And the Promise of Reward on Condition of our Obedience, belongs to it, as it is a *Covenant*, but not as it is a *Law*. This Author maintains, the Believers
Obligation

(^c) 2 Pet. ii. 1.

Obligation to love God and his Neighbour, and to perform all those Duties which Love dictates ; but not as enjoyned with a Threatning annexed, which is not essential to the Law, as a Law ; but as it is a Covenant. The *bare* Command of God is a Law : His Command with a Promise of Reward, in Case of Obedience, and a Denunciation of Penalty, in Case of Disobedience, is more than a Law. Believers are not under the Law, considered, as in the Form of a Covenant : Hence there is no Condemnation to them. But they are under it, considered simply, as it is a Law ; and not as it promises Life on Condition of Obedience, and threatens Death for the Want of it. For these are proper and peculiar to it, as in the Form of a Covenant. Either, God will proceed towards Men in Judgment, according to the Desert of their personal Actions : If so, it must be granted, that his Law will include in it, a Threatning of Death for Sin ; and a Promise of Life, on Condition of Obedience, if that Threatning and Promise are not expressed. Or, he will proceed towards them, according to what Christ hath done and suffered for them : If so, then his Precepts can have no Promise of Reward, nor Threatning of Punishment, annexed to them, on the Score of their Behaviour. A Law therefore, under which such Men are, who will be proceeded towards, in the former Manner, must contain a Curse, as well as a Promise of Favour ; and its Nature is necessarily federal : But a Law,
under

under which the latter are, contains not a Curse, nor a Promise of Benefits ; it hath nothing of the Nature of a Covenant in it. Yet, still, it is a Law, tho' not in the Form of a Covenant. This sufficiently answers, in my Opinion, what Mr. *Launcester* advances on this Subject. In his *Vindication of the Gospel, with the Establishment of the Law*, chap. 16 and 17.

2. To assert, that Christ is a Creature *only*, is Heresy. His proper Deity receives such clear and full Proof from Scripture, according to the natural Sense of the Language, it uses to express his Divinity by ; that fuller Proof of it is not necessary, nor need be desired. And the Doctrine of his proper Deity, is of the greatest Moment. That is the Foundation of the religious Honours we pay to him, and of the religious Confidence and Trust, we repose in him, as well as of the raised Expectations we form from him. And, therefore, those who divest him of supreme Glory, as they act a most injurious Part against Christ, they also deprive us of the solid Ground of our Hope, as Creatures miserable and helpless ; and if they entitle him to a Share in our religious Services, they teach us to worship the Creature, *besides the Creator, to do Service to one, who by Nature is not God*, which is condemned as *Idolatry* in the holy Scripture.

3. The Denial of his *real* and *proper* Satisfaction for Sin ; is an heretical Principle. If he, by his Sufferings and Death, hath redeemed

us from the Law's Curse, and secured us from divine Vengeance, to which our Sins exposed us ; then he *made Reconciliation for Iniquity, or Peace by the Blood of his Cross*, and is a proper Object of our Trust, as we are guilty Creatures, for the Remission of our Sins, and a Deliverance from that Wrath, which is to come ; then God appears to be just in our Pardon and Salvation, upon the Foundation of his Atonement : But if he has not so done, his Death, properly speaking, can have no causal Influence into our Forgiveness ; his Sufferings are not a proper Ground of our Hope, nor is the Justice of God manifested, or exercised in pardoning of our Crimes thro' him. This therefore, is a Heresy of a very pernicious Nature, and of dreadful Consequence.

4. To affirm, that Men are the Cause of their Regeneration, either in whole, or in part, is Heresy. If it is said, that they are wholly the Cause, then the Efficacy of divine Grace, in that Work, is *totally* denied. And if it is in Part, ascribed to the Will and Endeavour of Man ; or if it is asserted, that Men become regenerate, by their Will concurring with the Aids of a common Grace afforded to them ; then it is not the Grace of God, which effects their Regeneration, and that makes them *different* from others ; but an Act of their own, and therefore, they have Cause to glory ; for they really have somewhat, as Christians, which, they did not receive from God, *viz. a Will to be holy*. Hence, I cannot but conclude,

clude, that this is an heretical Opinion, of a very injurious Nature to the Grace of God, and that it is calculated to maintain, an *assuming* Apprehension of ourselves.

Persons, who embrace these heretical Opinions, frequently, attempt to introduce them, into the Church of God, in an *artful* and *sly* Manner. They bring them in *privily*, or under false Pretences, endeavour by *little* and *little*, to draw off the Minds of Christians, from the solid, and substantial, and pure Truths of the Gospel, in order to gain them over at length to their most erroneous Tenets. This is the Wisdom of the old Serpent, with which nothing of the Innocency of the Dove is tempered. Let this be the Practice ALONE of Heretics. Truth, evangelical Truth, is so fair and beautiful, that there is no Necessity of introducing her in the dark, or under a Veil. Heresy's monstrous Nature needs a covering. Its hideous Shape, if seen in open Light, would strangely terrify the innocent Sheep of Christ.

Mr. *Foster* observes three Things relating to this Subject. 1. *That no mere Error of the Judgment can be Heresy* (d). 1. If this Observation is true, then it is trifling to speak of heretical Principles, there can be no such. Let a Man's Temper, his Intention, his Views, and his Conduct be what they will; they have nothing to do with his Notions, they are neither *better* nor *worse*, whether he is a Person
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(d) Vol. I. of Sermons, page 281.

of Integrity, or a Hypocrite and Deceiver. Truth is Truth, and Error must be Error, let the Persons, who embrace the one or the other, be what they may; religious or profane, virtuous or vicious. 2. Then it is impossible to discover Heretics, without the Knowledge of Men's Hearts, or an Acquaintance with the secret Views, which influence them in their Conduct. 3. Then, in Fact, a Man may with Safety to himself, deny the most important Truths; provided, he seriously thinks, that he is right in the Denial of them, let him so imagine thro' any Cause whatever.

2. *No honest Man, says he, can possibly be an Heretic* (°). *Ans^w.* Can a dishonest Man embrace Truth? I suppose it will be allowed, that he may. Is the Nature of Truth the same? Or is it changed, when held by a dishonest Man, and a Hypocrite? I imagine this will not be granted. I farther ask, if an honest Man, may not imbibe Error? *Mr. Foster* supposes he may; then, I desire to know, whether an Error retains its Nature, or continues to be Error, when it is embraced by an honest Man? If the Affirmative should be allowed, then, if any erroneous Opinions are Heresies, the honest Man, who holds those heretical Notions, must be an Heretic. But *Mr. Foster* understands by Heresy, *Insincerity* or *Hypocrisy*; and, therefore, it is impossible, according to his Apprehension, that there should ever be any heretical Opinions. Truth

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(°) Page 282.

can't be Heresy ; neither is Error Heresy ; as he thinks : Now if neither Truth, nor Error, is Heresy ; there is not, there cannot be, any heretical Principles. What then can the inspired Writer mean, by *dannable Heresies*, which he declares, some Persons would *privily* bring in ?

3. The Gentleman adds, *how can we certainly know, at least, in most Cases, whether a Man be an Heretic or not* (1) ? I answer, how indeed ? According to his Opinion, it is impossible, without a Revelation from Heaven. For, if the dishonest Man has but the Cunning to conceal his Hypocrisy ; if he, himself does not let us know, by some Means or other, that he acts against the Dictates of his Reason and Conscience, we shall never be able to discover him. And, therefore, we can have no Concern, either with Heresies or Heretics. Nay, we cannot so much as know, whether there is an Heretic in the World or not : Nor, that there are any Heresies.

II. The Apostle gives us very plain Directions, how to proceed towards Heretics. *A Man that is an Heretic, after the first and second Admonition, reject*. He is to be admonished twice ; and if neither the first, nor the second Admonition, prevails with him, to give up his heretical Opinions, then he is to be rejected, or cut off, by a Christian Community, as an unsound and dangerous Member. And such a Proceedure against him, is just and righteous ;

(1) Page 288.

righteous ; because he *is subverted* ; that is, he is turned aside from the proper and only Rule of Christian Faith ; and he *sinneth*, in putting of forced and unnatural Interpretations, on the Word of God, in order to defend his Errors, and stifle the Evidence of the important Truths, which he denies : And he is *self-condemned* (^g) ; that is to say, according to his own *first* Principle, as a Christian, he acts a sinful Part. For, his *first* Principle, as a professed Christian, is, that the Scripture is the Rule of Faith ; and that whatever Doctrines it contains are true, and ought to be believed. He acts directly contrary to this Principle, in holding of his heretical Notions, which is highly criminal. For Instance, when he reads that Christ is God ; he will have it, that he is a Creature *only*, and not God. And when he finds it asserted, that *nothing* that is *made*, was *made without* Christ ; in order to evade the Force of this clear Argument, in Favour of the proper Deity of our Saviour, he will except *himself*, and insist upon it, that tho' he was concerned in the Creation of all Things besides himself, yet he was himself created ; and, therefore, *something* that is *made*, was *made without* his Concurrence, *viz.* himself. Or, if this appears, to be offering too great Violence to sacred Writ, then he will without any Reason taken from the Scope of the Place, interpret, that Assertion of the new Creation. However, he will not allow, that Christ is an

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(^g) Tit. ii 10. 11.

Agent, in Works which are properly divine ; but an Instrument only. And, why does he so interpret ? Is it because the Scripture elsewhere teaches us, that our Saviour is a Creature only, and that in divine Operations, he is no more than an Instrument ? No, and therefore, he in Fact denies those Principles, that are delivered in the Word of God ; which he professes to be the Rule of his Faith, and by Consequence he is condemned of himself.

Persons, who hold the heretical Notions, above mentioned, ought to be rejected by Christians, *viz.* they ought not to be admitted to Fellowship with them in Christian Institutions. Men, who maintain the first heretical Principle, *viz.* that the Law is not a Rule of Conduct to Believers, most, as I suppose, will allow, that they are unfit for a Participation in the Privileges of a Christian Society. And such, who embrace the other erroneous Opinions, before expressed, cannot regularly joyn in Christian Worship : If they do, they must worship a Creature ; and if they distinguish upon Worship in their Minds ; and pay *supreme* to God, and *subordinate* to the *Man* Jesus, then their Worship of Christ, greatly differs from that Worship, which Christians give to him, and wherein they seem to join, who believe him to be God, and as such adore him joyntly with the Father. They cannot unite with Christians in Doxologies to Christ, as a Redeemer, because they do not consider him, as a *properly* meritorious Cause
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of the Pardon of their Sins, nor of their Peace and Reconciliation with God. How can they intreat with Christians, that *God would not enter into Judgment with them*, and proceed towards them, as their Actions deserve his Favour, or merit his Displeasure? Since it is their fixed Opinion, that they are to be tryed, judged, and proceeded towards hereafter, on the Foundation of their own Works. Again, how can they join with Christians, in ascribing Praise and Glory to God, for his regenerating them by his holy Spirit? Seeing they maintain, that Regeneration is not effected by divine Grace; but that it follows upon an Act of the human Will, or that a Man becomes holy, because he chuses so to be, and that this his Choice is not produced by a supernatural Influence on his Will, determining it to make that Choice.

Mr. *Foster* maintains, with the *Socinians*, that *it is sufficient to believe, that Jesus is the Christ*, in various Parts of his Writings. For the Proof of which, he produces those Words of the Apostle *John*: *Whosoever believeth, that Jesus is the Christ, is born of God* (ⁿ). But this Text includes far more in it, than he, or they, are willing to allow. Christian Belief is not to be reduced to a single Article, by that, or any other parallel Scripture. For, to believe, that Jesus is Christ, comprehends many momentous Branches of revealed Truth, relating to his Person, his Offices, and Work, and

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Sufferings,

(ⁿ) Page 284.

Sufferings, and those Benefits, which we derive from him in that Character. That, as to his Person, he is *God's own or proper Son: The Brightness of his Father's Glory, and the express Image of his Person.*—That, as to his Offices, he is the Prophet, Priest, and King of the Church.—That, as to his Work, as he is invested with these Offices, he instructs his People, atones for their Sins, and makes Intercession for them; and subdues their rebellious Hearts; gives Laws to them, conquers all their Enemies, Sin, Satan, the World, and Death; and defends their Persons in all Dangers, and from the Rage and Malice of their numerous and potent Adversaries.—That he died for his People, to make Reconciliation for their Iniquities.—That all Supplies of Grace are now derived from him; and that he will communicate to them consummate and endless Bliss, in the future State.—These important Truths, with more that might be mentioned, are comprized in believing, that Jesus is the Christ. And, therefore, it is a vain Thing to attempt, to reduce the Christian Belief, to one single Article of Faith. If we do not believe those Particulars concerning Jesus, we shall be found to deny, that he is, what is designed by his Character of Messiah or Christ. The Person who denies, that Jesus is *Jehovah, God, Immanuel, God with us.*—that he is the Prophet, Priest, and King of the Church.—That he suffered *for us*, or, that *he was wounded for our Transgressions, and bruised*

bruised for our Iniquities.——That *he made his Soul an Offering for Sin*, and thereby, made *Reconciliation* for our Crimes.——That he has *brought in an everlasting Righteousness*; and so is of God made unto us, *Wisdom, Righteousness, Sanctification, and Redemption*; yea, our *All and in All*. I say, the Man who denies these Things, denies, that Jesus is in his Person, what the Messiah was to be: He denies, that Jesus has done, what the Messiah was to do; and, by Consequence, he denies him to be Christ. And since he denies, that Jesus is, what the Messiah was to be; since he denies, that Jesus has done, what the Messiah was to accomplish in Favour of his People, he is not a Christian. To give to Jesus the Name of Christ, and deny that he is such in his Person, Offices, Work and Benefits, as the Scriptures of the Prophets, represent the Messiah should be, in each of these Particulars; is only allowing him the Title, without the Dignity, Power and Influence, which are *essential* to that exalted Character. If it is the Design of Mr. *Foster*, with the *Socinians*, to prove, by this Observation, that no more is necessary to be believed, in order to Salvation, than barely this, that Jesus is the Christ; and that whatever Truths relating to him in that Character, may be denied without any Danger to the Souls of Men: By what has been now said, it evidently appears to be false; and that Persons may allow, that Jesus was he, who was intended and described by

88 Calvin's Conduct towards

that Character, and yet be Heretics. Heresy is a Denial of some momentous Branch of *revealed* Religion, and not of *natural*. To deny any Part of natural Religion is *Atheism*: To deny any fundamental Part of revealed, is *Heresy*. A Man may maintain all the Principles of natural Religion, and notwithstanding that, be a Heretic. For, Heresies do not intend the Denial of the Religion of Nature, that is *Atheism*; but they design the Denial of some *important* Parts of the Christian Revelation. To think otherwise, necessarily confounds *Atheism* and *Heresy*, which are not the same; but *entirely* distinct Things. And such Persons, who reject Christian Principles, or such Principles, as are peculiar and *essential* to Christianity, ought to be rejected by every Christian Community.

III. I beg leave to take into Consideration, the Conduct of *Calvin*, in the Affair of *Servetus*; who suffered at *Geneva*, on account of various heretical and blasphemous Notions, which he held, and endeavour'd all he could to propagate. That great Reformer was of Opinion, that Heretics ought to be punished. And as this was his Persuasion, it is not to be wondered at, that he concerned himself in the Prosecution of *Servetus*. For, herein, he acted but agreeably to what he thought to be his Duty. He has often been reproached on this Account, and particularly of late, by several Persons. In order, that the greater Odium might be fixed on the Memory of
Calvin,

Calvin, *Servetus* has been represented, in the most inoffensive Light, he could be, and the *worst* Things he expressed, which, I think, must raise the Indignation of every virtuous and pious Mind, have been carefully concealed, with this View, that People might think, that *Calvin* was so fond of his own Sentiments, and so impatient of Contradiction, that he would not stick to attempt the Ruin of any Person, who dared to oppose his darling Notions. How much of Justice and Generosity appear in the Relation, that some have given of this Affair, will soon be evident.

Servetus his strict Regard to Truth, in Defence of his pious Principles, was such, that he most confidently asserted, what he knew nothing at all of (ⁱ). And affirmed, that some eminent Persons were of his Sentiments, who held them in Contempt (^k). His Modesty and Civility were so singular, that he could scarce speak to *Calvin*, without using this very *decent* Language to him, *thou liest* (^l). His Reverence and Awe arising from a Sense of the Solemnity of the Doctrine of
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(ⁱ) Fuit enim hoc illi solenne: Scriptores quorum nunquam Libros inspexerat, audacissime citare. *Fidelis Exposit.* *Errorum* Michael Servet. page, 523. *Edit. Amst.*

(^k) Tantum enim abest a Spe Resipiscentiæ, ut non dubitet sanctis Viris Capioni, & Oecolampadio aspergere hanc Maculam, quasi Socii fuerint. *Calvin. Epist. Sultzer.*

(^l) Toties enim illud suum mentiris, *Calvino* impingit, toties *Magum*, & *Simsnem Magum* criminatur, meminisse pigeat ac pudeat *Respons. Minist. Tigurin. Eccles.*

the Trinity, whereof he wrote and discoursed, were so remarkable, that he often called it, *The Three-headed Dog: A devilish Imagination: A Monster of three Heads: A Deceit of Satan* (^m). And of the Sonship of Christ, his extreme Humility led him to express himself, thus: *If Christ be the Son of God, they must then say, that God had some spiritual Wife, or that he alone is both masculine and feminine, or an Hermaphrodite, was both Father and Mother; for the Import of the Word will not allow, that any one should be called a Father without a Mother. If the Logos was a Son born of a Father without a Mother, tell me how he brought him forth, whether by the Belly, or by the Side* (ⁿ). So exceedingly careful was this Man, to maintain such Notions of the Nature of God, as might influence himself and others, to adore him, trust in him, and praise him, that he declared, *It was a general Principle with him, that all Things sprung from God by Traduction; and that the Nature of Things is the substantial Spirit of God.——That all Creatures are of the proper Substance of God; and*

(^m) Plus centum Locis Trinitas ab eo vocatur triceps Cerberus, diabolicum Phantasma, Geryonis Monstrum, Illusio Satanæ, & quid non? *Fidelis Exposit.* &c. page 549.

(ⁿ) Debuissent ergo dicere, quod Deus habebat Uxorem quandam spiritualem, vel quod solus ipse masculino-fœmineus aut Hermaphroditus, simul erat Pater & Mater, nam Ratio Vocabuli non patitur, ut quis dicatur sine Matre Pater. Si Logos Filius erat, natus ex Patre sine Matre; dic mihi quomodo peperit eum, per Ventrem an per Latus. *Dr. Owen's Preface to his Answer to Biddle,* page 44.

and that all Things are full of Gods (°). That Deity was substantially communicated to Devils, and to Wood, and to Stone (P). Since Servetus was a Person of such strict Veracity, and so very courteous and civil in his Department: And since his Awe was so great, when discoursing or writing on theological Subjects, that he could not but use the most becoming Expressions upon those Subjects: Since his Notions of the Nature of God were so well calculated to raise and cherish in the Minds of Men, a holy Dread of his incomprehensible Majesty; was it not a most inhuman and barbarous Act in Calvin, to get him imprisoned, and accuse him of Heresy and Blasphemy, before the States of Geneva? Who can forbear to censure him for so doing, as an Enemy to Liberty of Conscience, as an implacable and bloody-minded Man, against an innocent Person? None certainly, except those,
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(°) Quum dixerit ex propria Dei Substantia omnes Creaturas, atque ita omnia Deorum plena, ———— Quid miser? Siquis Pavimentum hoc calcando, se Deum tuum calcare dicat, an non te pudebit tantæ Absurditatis? Tunc ille ego vero & Scamnum hoc, quicquid ostendes, Dei Substantiam esse non dubito. Quum rursus objectum foret, ergo Diabolus substantialiter Deus erit: Ille in Cachinnum solutus, an hoc vobis dubium est, inquit? Hoc vero mihi generale Principium est; ex traduce Dei orta esse omnia, & Rerum Naturam substantialem Dei Spiritum. *Fidelis Exposit, &c.* page 522.

(P) Sed tantus fuit Furor, ut non dubitaverit dicere, Diabolis inesse Divinitatem. Imo singulis plures inesse Deos: Quia Deitas substantialiter tam illis quam Ligno & Lapidi communicata fuerit. *Calv. Epist. Farel.*