John Pargiter
Farewell vain world! As thou hast been to me
Dust & a Shadow; those I leave with thee:
The unseen Vital Substance I commit
To him that's Substance, Light & Life to it.
The Leaves & Fruit here dropt are holy seed,
Heaven's heirs to generate; to heale & feed:
Them also thou wilt flatter & molest
But shalt not keep from Everlasting Rest.

The First Part, OF GODLINESS: Proving by NATURAL EVIDENCE the Being of GOD; the Necessity of HOLINESS, and a future Life of Retribution; the Sinfulness of the World; the Desert of Hell; and what hope of Recovery Mercies intimate.

The Second Part, OF CHRISTIANITY: Proving by Evidence Supernatural and Natural, the certain Truth of the CHRISTIAN Belief: and answering the Objections of Unbelievers.

First meditated for the well-setting of his own Beliefs, and now published for the benefit of others, By RICHARD BAXTER.

It openeth also the true Resolution of the Christian Faith.

Also an APPENDIX, defending the Soul's Immortality against the Somatists or Epicureans, and other Pseudo philosophers.

LONDON,
Printed by R. White, for Fran. Titon, at the three Daggers in Fleet-street. 1667.
Because there are some, who judging of others by themselves, will say what need this labour among Christians, to prove a God, a Life to come, and the Truth of the Gospel? Or at least what need is there of it, after so much already written? I take myself obliged to give you an account of this attempt: For my own Reason is much against over-doing, and wasting our little time in things superfluous; which is but enough for necessary things: But it hath recorded this among the indubitata; Boni raro nimis; optimi nunquam; indifferentes sapissime; mali semper.

The true Reasons of this work, are no fewer than these following. 1. Quod cogitamus, loquimur: That which is most and deepest in my thoughts, is aptest to break forth to others. Man is a communicative Creature. Though it be to my shame, I must confesse, that necessity, through perplexed thoughts, hath made this Subject much of my Meditations: It is the Subject which I have found most necessary and most usefull to my self. And I have reason enough to think, that many others may be as weak as I. And I would
To the Christian Reader.

would fain have those partake of my satisfaction, who have partaked of my difficulties.

2. I perceive, that because it is taken for a shame, to doubt of our Christianity and the Life to come, this hindereth many from uttering their doubts, who never get them well resolved, but remain half Infidels within, whilst the Ensigns of Christ are hanged without; and need much help, though they are ashamed to tell their needs: And prudent Charity will relieve those, who are ashamed to beg.

3. As the true knowledge of God, is the beginning and maintainer of all holiness and honesty of Heart and Life; so latent Atheisme and Infidelity in the mindes of Hypocrites in the Church, is the root of their prophaneness, dishonesty and wickednesse. Did they seriously Believe as Christians, they would not live as the Enemies of Christianity! I take it therefore to be the surest and most expeditious Cure of the security, presumption, pride, perfidiousnesse, sensuality, and wickednesse of these Hypocrites, to convince them that there is a God, and a Life to come, and that the Gospel is true.

4. And this prophaneness and sensuality tendeth to greater Infidelity. They that will not live as they profess to Believe, may most easily be drawn to Believe and profess, as they are willing to live. And therefore this Prognostick commandeth me to endeavour, to prevent mens open profession of Infidelity, lest the present torrent of ungodliness, selfishnesse, malice, uncharitableness, perjury, treachery, faction, whoredom, and other sensualities, should fall into this gulf, or one that is not much unlike it.

5. The best complain of the imperfection of their Faith: And too many good Christians, especially if Melancholy
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Melancholy surprise them, are haunted with such temptations, to Atheism, blasphemy and unbelief, as make their lives a burden to them! And one that hath heard so many of their complaints as I have done, is excusable for desiring to relieve them. It hath many a time been matter of wonder to me to observe, that there is scarce one deep melancholy person among ten (religious or not-religious before) but is followed with violent suggestions to doubt of the God-head, and of the truth of the Gospel, or to utter some word of Blasphemy against God. And he that must pray, [Lord increase my Faith, and help my Unbelief,] must use other means as well as pray.

6. The imperfection of our Faith (even about the Gospel, and the Life to come) is the secret root of all our faults; of the weakness of every other grace, of our yielding to temptations; and of the carelessness, badness, and barrenness of our Lives. So Transcendent are the Concernments of the Life to come, that a certain, clear, and firm belief of them, would even deride temptations, and bear down all the trifles of this World, by what names or titles soever dignified, as things not worthy of a look or thought! What manner of person will that man be, in all holy Conversation and Godliness, who believing that all these things must be dissolved, doth look for the coming of Christ, and for the Blessed Consequent!

2 Pet. 3.11, 12, 14. 2 Thess. 1.10. O what a life would that man live! what Prayers, what Prayses! what holy discourse would employ his tongue! with what abhorrence would he reject the baits of sin! who did but see, but once see, those unseen and future things, which every Christian professeth to believe? How contemptibly would he think and speak both of the pleasures
To the Christian Reader.

Sures and the sufferings of this dreaming life, in comparison of the everlasting things? What serious desires, and labours, and joys, and patience, would such a sight procure? How much more holy and Heavenly would it make even those that by the purblind World are thought to exceed herein already? And if we took our Belief to be as certain as our sight, Believing would do greater matters than it doth. I oft think what one told me, that an Infidel answered him, when he asked him, How he could quiet his Conscience in such a desperate state? faith be, [ I rather wonder how you can quiet your Conscience in such a common careless course of life, believing as you do? If I believed such things as you do, I should think no care, and diligence, and holiness could be enough. ]

7. The Soul in Flesh is so much desirous of a sensitive way of apprehension, and sensible things being still before us, do so increase this Malady, and divert the minde from spiritual things, that we have all great need of the clearest evidence, and the most suitable, and frequent, and taking explication of them, that possibly can be given us, not only to make us Believe things unseen, but to make us serious, and practical, and affectionate about the things which in a sort we do believe; to keep drowsie hearts awaken.

8. The way of taking Religion upon trust, without rising up to make it our own, hath filled the Church so full of Hypocrites who have no better than an humane Faith, that thereby the complexion of it is much changed, from its primitive beauty: And thousands do perish by self-deceit: And though some of their Gifts be serviceable to the Gospel, others of them
To the Christian Reader.

them do more effectually serve the Devil, against the Cause and Servants of Christ, than they could have done if they were professed Infidels.

9. It makes me blush, and stirrs my Indignation, to read and hear abundance of hot and vehement Disputes, and tedious or Critical discourses about many small lesse needful things, by those men that never studied the Foundation, nor can with Sense and Reason defend their Christianity against an Infidel. Such preposterous methods are perverse and nauseous.

10. I am much afraid lest many of those ignorant zealous Christians, who now turn to the Sectary whom they cannot answer, would turn to the Infidels at last, when they finde themselves unable to confute them, through their own insufficiency and ungroundednesse in the Truth.

11. But if they do not Apostatize, what a shame will it be to the Church of God, to have our Religion thus betrayed, by such as are not able to defend it? And how many others may it tempt to Infidelity, to hear an Ignorant Christian baffled.

12. I am too sure, that too many Teachers, that should be Champions for the Truth, are lamentably unfurnished for such a Conflict, by neglecting the study of the Foundation, and bestowing all their thoughts on the Superstructure.

13. I know that it is God's method, to cause the growth of Faith at the root, in proportion to its growth in tallnesse and in fruit: It is his merciful Providence, to keep those whose Faith hath weaker roots, from the strong temptations which others undergo. As the Plant that is little, doth (a) bear
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Bear but little of the stroke of the windes; which else would quickly overturn it: but the root growing downward, as the top growth upward, the radication and the assaults are still proportioned: So Faith must grow equally in its Roots and Branches while we live. Had I felt as strong assaults against my Faith while I was young, as I have done since, I am not sure it would have escap'd an overthrow.

14. I have in the anatomizing of the Controversies which most hazard the Church of Christ, found so much latent Atheisme and Infidelity, that I think among many (that do not observe it) the true root of all the difference is, Whether there be a God, and a Life to come? And whether the Scriptures be true. And I think that A sound agreement in these, would do more to the ending of such Controversies, and to the healing of our Wounds, than any disputing of the Controverted points.

15. We have had hot and scandalous Disputes among Christians, de Resolutione Fidei; each Party invalidating the others Foundations, as if it had been our work to persuade the Infidel World, that they are in the right. And I thought it the only way to end that Controversie, to open all the Causes of our Faith. The Roman Party may here perceive our Grounds, and better know into what we resolve our Faith, than if we named only one sort of Cause, and said, I resolve it into this: As if all the Frame had but one Wheel? Faith hath variety of Causes and Objects, into which respectively it may be said to be resolved: (by those that will not use an insignificant Word, to make People believe
To the Christian Reader:

believe there is a difference, where there is none; and to keep men from understanding the matter it self.) Augustine faith of his Friend Nebudius (Ep. 23. Bonif.) That he exceedingly hated a short Answer to a great Question, and took it ill where he might be free, of any that did expect it from him: [Answer me in a word] is the Command of an ignorant or a slothfull person, or of a Deceiver, when a Word is not capable of the necessary Answer.

16. There is no more desireable work in the World, than the converting of Idolaters and Infidels to God and to the Christian Faith. And it is a work which requireth the greatest judgement and zeal in them that must perform it. It is a dolefull thought, that five parts of the World are still Heathens and Mahometans; And that Christian Princes and Preachers do no more to their Recovery; but are taken up with sad Contentions among themselves: And that the few that have attempted it, have hitherto had so small success.

The opening of the true method for such a Work, is the highest part of my design: In which though many others have excellently laboured, [especially Savonarola, Campanella, Ficinus, Vives, Micrælius, Duplefsis, Grotius, and our Stillingfleet,] my Zeal for the saving of Mens Souls hath provoked me to try, whether I might add any thing to their more worthy Labours, in point of Method and perspicuity of Proof.

17. Lastly, I have long agoe written much on this Subject, which is dispersed and buryed in the midst of other Subjects, (except my Book of the Unreasonableness of Infidelity): And I thought (a 2)
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It more edifying to set it in order together by itself. If these reasons justifie not my undertaking, I have no better. The Lord have mercy on this dark, distracted, sensual World. Christians, watch, pray, love, live, hope, rejoice, and patiently suffer, according to this Holy Faith which you profess, and you shall be blessed in despite of Earth and Hell.

Octob. 31.
1666.

Your Brother in this Life of Faith,

Richard Baxter.

Virtus Fidei in Periculis securæ est; securitate periclitatur.
Chrysost. in Mat. 20.
To the Doubting and the Unbelieving Readers.

The natural love to knowledge and to my self, which belong to me as I am a Man, have commanded me to look beyond this life, and diligently to enquire, whether there be any certainty of a better and which is the way to it, and to whom it doth of right belong. And what I have certainly discovered in this searcl the love of Mankind, and of Truth, and of God, oblige me to communicate. But it was not a cursory glance at Truth, nor a look towards it afar off, in my state of ignorance and diversion, which brought the satisfying light into my mind: nor can you reasonably expect it should do so by you. I saw that in one Savonarola, Campanella, Ficinus, Vives, Mornay, Grotius, Cameron, Micaultus, which I now see might satisfy all the world, if it were duly received. But it was not a bare reading of one or all of these and others, which was a due reception: I found that truth must be so long retained, and faithfully elaborated by a diligent and willing mind, till it be concocted into a clear methodical understanding, and the Scheme or Analysis of it have left upon the soul its proper image,
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image, by an orderly and deep impression; yea, till the Goodness of the matter become as nutriment, blood and spirits to the Will, before it is truly made our own. It expecteth (I say not greater courtship, but) more cordial friendship, than a transient salute, before it will unveil its glory, and illustrate, beautifie and bless the soul. It is food and Physick: it will nourish and heal: but not by a bare look or hear-say, nor by the reading of the pre

But I am far from expecting universal success; not if I brought a Book from Heaven. The far greatest part have unprepared minds, and will not come up to the price of truth. And nothing is more sure than that recipitur ad modum recipientis; & Pro capte lectoris habent sua fata libelli. These drones imagine, that they are fit to judge of a Scripture-difficulty, or of an argument concerning the mysteries of Religion, before they know what it is to be a Man, or understand the Alphabet of Nature, even those points which supernatural Revelations presuppose: such uncapableness in the Reader is as a great hinderance, as the want of solid proof and evidence in the Writer. Most men are drowned in filthy sensuality, or worldly cares; and their relish is vitiated by luscious vanities; their reason is debased by subjection to the flesh, and darkened and debilitated by long alienation from its proper work: and yet they are so constituted of ignorance and pride, that they can neither under
To the Doubting and the Unbelieving Readers.

understand plain truth, nor perceive that it is long of themselves that they understand it not. And slothfulness and sensuality have so far conquered humanity it self, even the natural love of truth and of themselves, that they will take up with what their play-fellows have taught them, and venture their souls and their everlasting concerns, unless they can secure them by an idle, gamesome, fleshly life, or grow wise by the short superficial studies of an alienated, unwilling, tired mind. Unless the great things of God and Immortality, will be savingly known by a few distracted thoughts of a decomposed mind, or by the rambling talk of their companions, whose heads are as unfurnished and giddy as their own; or by the cursory perusal of a few Books, which cross not their carnal interest and humour in the midst of their more beloved employments and delights, they will neither be solid Christians, nor wise and honest men. If God will be conversed with in the midst of their feasting, cups and oaths, in their pride, and revelling, and with their whores; if he will be found of them that hate his holiness, and all that love it, and seriously obey him, then God shall be their God, and Christ shall be their Saviour, and if this be the way, they may become good Christians: But if retired serious thoughts be necessary, and an honest faithfulness to what they know, they must be excused: They that know that it is not an hours perusal of a book of Astronomy, Geometry, Musick, Physick, &c. which will serve to make them skilful in these Arts, do expect to attain far higher wisdom, by inconsiderable industry and search; and will not be wise unless they can be taught by vision in their dreams,
To the Doubting and the Unbelieving Readers.

or in the crowd and noise of worldly business, and of fleshly lusts.

I find that it is a difficult task which I have undertaken, to be the instructor of such men: if I be large and copious, their laziness will not suffer them to read it: if I be concise, I cannot satisfy their expectations; for they think nothing well proved, if every objection be not answered, which idle cavilling brains can bring: Neither have they sufficient attentiveness for brevity, nor will their ignorance allow them to understand it. The contradicting vices of their minds, do call for impossibilities for the cure. Their Incapacity faith, It must be a full explication, or I cannot apprehend the sense or truth. Their averseness and slothfulness faith, It must be short, or I shall be tired with it, or cannot have while to read it. I cannot answer both these expectations to the full: but though the greatness of the matter have made the Book bigger than I intended, the nauseating stomach of most Readers hath persuaded me to avoid unnecessary words: and as big as the Book is, I must tell the Reader, that the style is so far from redundancies (though some things be oft repeated) that if he will not chew the particular words, but swallow them whole, and bestow his labour only on the Sentences, I shall suppose that he hath not read the Book.

Ficinus very truly noteth, that while children and youth are sufficiently conscious of their ignorance, to keep in a learning course, they may do well; but when they first grow to a confidence of their own understandings, and at ripeness of age imagine, that their wits are ripe, and think that their unfurnished minds
To the Doubting and the Unbelieving Readers.

minds (because they have a natural quickness) are competent judges of all that they read; then they are most in danger of infidelity, and of being undone forever; (from 18 to 28 being the most perilous age.) But if God keep them as humble diligent learners, till they have orderly gone through their course of studies, and sanctifie their greener youthful knowledge; they then grow up to be confirmed Christians. Flein.de Verit. Rel. cap. 3. It is therefore the diligence and patience of the Reader which I still intreat, and not his belief: for I will beg nothing of his understanding, but justice to the truth; but (supposing God's help) do trust to the cogencie of evidence.

Yet I must tell you, that I expect the Reader, by the truths which he learneth, should be able himself to answer an hundred trivial objections, which are here passed by: and that in particular textual difficulties, he have recourse to Commentaries and Treatises on those subjects: for this Book is long enough already. He that will diligently consider the connection of the consequent Propositions to the Antecedent, and will understand what he readeth as he goeth along, will see that I give him sufficient proof of all which I desire him to assent to. But I make no doubt but a hasty and half-witted Reader can find objections and words enough against the plainest truth here written; and such as he thinks do need a particular answer. When an understanding Reader would be offended with me, if I should recite them. I had more compassion on the sober Reader, than for the humouring of every brainfick Sceptick, to stand proving that two and two are four. I write for such as are willing to be
To the Doubting and the Unbelieving Readers.

be wise and happy, and that at dearer rates than jesting: For others, I must leave them, whether I will or no, to be wise too late.

And for those capricious brains who deride our ordinary preaching, as begging and supposing that which we do not prove, when they have here, and in other such writings, found our fundamentals proved, let them hereafter excuse our superstructure, and not think that every Sermon must be spent in proving our Christianity and Creed.

In the first part of this Book, I give you testimonies from the Christian writings or authorities, because I suppose the Reader to be one that doth not believe them; and my business is only to prove Natural Verities by their proper evidence: But lest any should think that there is not so much legible in Nature, because the wisest Heathens saw it not, I have cited in the margin their attestations to most particulars, to shew that indeed they did confess the same, though less distinctly and clearly than they might have done, (as I have plainly proved.) But, being many years separated from my Books, I was forced to do this part less exactly than I would have done, had I been near my own or any other Library. Again, I seriously profess, that I am so confident of the just proofs and evidences of truth here given, that I fear nothing as to frustrate the success, but the Reader's Incapacity, (through half-wittedness or wickedness) or his Laziness in a cursory and negligent perusal of what is concisely but evidently proposed. It's true that Seneca faith,

\[ \text{Magna debet esse eloquentia, qua invitus placent.} \]

I may add, \( \text{Et Veritatis evidentia qua cassis, malignis vel ignavis prodest.} \) And who feeleth not the truth
To the Doubting and the Unbelieving Readers.

truth of Hierom's words, (ad Paul.) Nunquam bene
fit, quod fit praeoccupato animo. Be true and faithful
to your selves, and to the Truth, and you shall see
its Glory, and feel its Power, and be directed by it
to everlasting Blessedness. This is his End, who is

Octob. 31.
1666.

An earnest desirer of Mankind's Felicity,

RICHARD BAXTER.
TO THE

HYPOCRITE READERS;

Who have the Name of Christians,
and the Hearts and Lives of Atheists
and Unbelievers.

'Tis the great Mercy of God to you, that
you were born of Christian Parents,
and in a Land where Christianity is
the professed Religion, and under Go-
vernours and Laws which countenance
it: But this which should have helped
you to the intelligent and serious entertainment of
Religion, hath been abused by you to detain you from
it: You have contented your selves to have Religion
in your Princes, and your Parents Precepts, in Li-
braries and Laws, and to say over some of these by
rote; whilst you banished it from your Hearts and
Lives, if not also from your sober thoughts and un-
derstanding! And having indeed no Religion of your
own (because the labour of understanding and obey-
ing it, seemed too dear a price to purchase it) you
have thought it most serviceable to your quietness
(b 3)
To the Hypocrite Readers.

and your reputation to seem to be of the Religion of your Parents or your King, be it what it will. This is indeed the common course of the rude and irreligious Rabble, in all Nations of the World. O that I might be your effectual Monitor, to awaken you to consider what you have been doing? and yet if you are Men, to suffer your Reason to look behind you, within you, and before you, and seriously think what it is to be in Heaven or Hell forever, and prudently to manage your own Concernments! Can you think that that man hath any Religion who hath no God? Or hath be indeed a God, who preferreth his lust, or wealth, or honour, or any thing in the World before him? Or that is not devoted to his Obedience and his Love? Is he a God that is not better than the Pleasures of the Flesh and World? Or that is not greater than a mortal man? or is not fully sufficient for you? Did you know what you did when you owned your Baptismal Vow and Covenant? which is when you usurp the name of Christians, and joyn invisible communion in the Church? Do you know what it is to believe that there is a God, and a Life to come, and to renounce the Flesh, the World, and the Devil, and give up your selves to a Saviour and a Sanctifier? Or can you think while you are awake and sober, that Perfidiousness will save you, and be taken by God instead of Christianity? will God accept you for a perjured Profession? to be that and do that which never came into your hearts? Is Hypocrisy a Virtue? And will Lying bring a man to Heaven? Christianity is such a Believing in Christ, to bring us unto God and everlasting Glory, as maketh the Love of God the very Nature of the Soul,
To the Hypocrite Readers: and thankesfull obedience its Employment, and a Heavenly Minde and Life to be its Constitution and its Trade; and the Mercies of this Life to be but our Travelling-helps and Provisions for a better; and the Interest of fleshly lust to be esteemed but as dross and dung. Is this the Life which you live, or which you hate? I beseech you Sirs, as you regard the reputation of your Reason, tell us why you will professe a Religion, which you abhorre? or why will you abhorre a Religion which you professe? why will you Glory in the part of a Parrot, or an Ape, to say over a few words, or move your Bodies, while you detest the humane part, to know and love and live to God? Do you live only to treasure up wrath against the day of wrath, and the revelation of the righteous judgement of God, who will render to every one according to his deeds? Rom. 2. 5, 6. Do you professe your selves Christians only for self-condemnation; to be Witnesses against your selves in Judgement, that you wilfully lived unchristian lives? What is there in the World that you are so averse to, as to be seriously that which you professe your selves to be? Who hate you more than those that are that in heart and life, which you call your selves in customary words? or that are serious in the Religion which you say your selves you hope to be saved by? Read Matth. 23. 29, 30, 31. why do you honour the dead Saints, and abhorre the living? and would make more Martyrs, while you keep Festivals of Commemoration of those that others made? Quæ est illa Justitia sanctos colere, & sanctitatem contemnere? Primus gradus Pietatis est Sanctorum diligere. Chryſſ. in Matth. 24. Christ hath not more bitter Enemies in the World, than some
To the Hypocrite Readers.

some of you who wear his Livery: Turks and Heathens are more gentle to true Christians, and have shed less of their blood than Hypocrite Christians have done. The Zeal of the Pharisees consumed many, whom the Clemency of the Romans would else have spared. Be it known to all the Infidel World, who detest Christianity because of your wickedness, that you are none of us; Christ renounce thee, Matth. 7. 22, 23. and we renounce you. They may as well hate Philosophy because some vagrant Sots have called themselves Philosophers, or have sailed with Aristotle or Plato in the same Ship: They may as well hate Physick, because many ignorant Women and Mountebanks have professed it? They may as well reproach us for Loyalty to our King, because there are secret Traytors, that call themselves his Subjects? What are you to Christians, that we should be reproached for your Villanies? 0 you Turks and Heathens, rather reproach us because there are wicked persons of your selves; for you are not so cruel Enemies to Christians, as many of these Hypocrites are. Nullus enim Christianus malus est, nisi hanc professionem simulaverit. Athenagor. Leg. pro Christ. pag. 3. Nemo illic (in Carcer) Christianus, nisi planè tantum Christianus: aut si aliud, jam non Christianus. Tertull. Apol. c. 43. sed dicet aliquis etiam de nostris excedere quoddam a regulâ disciplinæ. Desunt tum Christiani haberì apud nos: Id. ib. c. 46. Leg. Twiff. Vind. Grat. l. 3. E. 8. 6. p. 75. and my 5th Diff. of Sacraments. If any man have not the Spirit of Christ, the same is none of his, Rom. 8. 9. Luk. 14. 26, 33. They are Spies in his Army: They are Absaloms, Chams and Judas’s in his Family. Try them by the Cha-

racter
To the Hypocrite Readers.

rather that Christ hath given of his true Disciples: and if they be such, then tell us of their Lives and spare not. They are not of us, while they are among us. 1 John 2. 19. They are more of your party than of ours. If the Minde, Heart, and Life, be more of the Man, than the tongue and knee. What if a Cellus, or Porphyiry, or Epicurus had called himself a Christian? Must Christ be answerable for him? Is it not enough that they abuse him by their hypocrisie, and living contrary to his Laws, but he must be accused for their Crimes, which he so strictly forbiddeth, and for which he will cast them into Hell for ever? would you have him do more than this is to disclaim them? Were they indeed Christian Princes, Barons, Priests and People, of whom Abbas Urspergenfis speaketh, Chron. pag. 32. Ut omnis homo jam sit perjurus & prædictis tacitoribus implicatus; ut vix excusari possit, quin sit in his fictum populus, sic & Sacerdos— Et p. 321. Principes terrarum & Barones, arte Diabolicâ edocti, nec curabant Juramenta infringere, nec Fidem violare, & jus omne confundere? Were they Christian Knights that Erasmus speaketh of, Colloqui Pap. 485. Ni fisc bonus aleator, probus Chartarius, Scortator improbus, potator strenuus, profusor audax, decoctor & conflatar æris alieni, inde scabie ornatus Gallicâ, vix quisquam te credet equitem. It was Cotta’s proof, that there are Atheists, in Cicer. de natur. Deor. li. 1. [What shall we say of the Sacrilegious, Perjured, and Ungodly? If Carbo, &c. had thought, that there are Gods, he had not been so PERFUSED and UNGODLY. ] What more necessary to ungodly men (whatever they call themselves) (c) than
To the Hypocrite Readers.

than to convince them that there is a God, and Lit: to come? Christ will not care for their Image of Religion, or deceitful Promises and Professions: All wise men are of Solomon's minde [Probitatem jurejurando certiorum habe] Laert. in Sol.

Believe it, Hypocrites, your fornications, gluttony, drunkenness, idleness, covetousnesse, selfishnesse, or pride, will finde no Cloak in the day of Judgement, from the Christian name. You might better cheap have been sensual and wicked at a further distance, than in the Family or Church of God. Nihil prodest æstimari, quod non sis; Et duplicis peccati reus es; non habere quod crederis; & quod non habueris simulare: Hieron. Ep. ad fil. Maur. Or suppose your Lives are more civilly and smoothly carnall? To do no harm, is too little to prove you Christians: Much more to do evil with some bounds. Nullum est aliud latronum beneficium, nisi ut commemorare possint, iis se vitam dedisse quibus non ademerint. Cicer. Phil. 2. Non est bonitas pessimi esse meliorem. Senec. My reasonable demand is, that you will be what you call your selves, or call your selves as you are. I am not inviting you to a new Religion, nor to a Sect; but to be really and seriously what you are nominally, and what you have vowed and professe to be: Jest not with God, and Heaven and Hell. You may mock your selves, but God will not be mocked. At last turn back, and study what that Religion is which you professe: Review your Baptismal Covenant; and be true to that, and I have done. And cast out of your way the common block of hating those whom you should imitate. Ita comparatum est, ut virtutem non suspiciamus, nec ejus imitandæ studio corripimus,
To the Hypocrite Readers.
corripimur, nisi eum in quo ea conspicitur, summo honore & amore prosequamur. Plutar. in Cat. Utic. It was one of the Roman Laws of the 12 Tables, [Impius ne audeto placare donis iram D<ornum.] Repent and pray, was Peters Counsel to one of your Predecessors, Act. 8. 22. Judas hath a Kiss for Christ; but it is hearty love, and a sober, righteous, godly life, which must be your evidence. I have faithfully warned you; The Lord have mercy on you, and convert you.

Octob. 31. 1666. R. B.

Cujus aures clause Veritati sunt, ut ab amico verum audire nequeat, hujus salus desperanda est. Cic. Rhet. 1.

Prov. 28. 9. He that turneth away his ear from hearing the Law, even his Prayer shall be abomination.

Antiphones civitates tunc interire aiebat, cum bonos discernere nequemt à malis. Laert. in Antiph.

1 John 3. 8. He that committeth sin, is of the Devil: For the Devil sinneth from the beginning: For this purpose the Son of God was manifested, that he might destroy the works of the Devil.
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Readers,
Readers, I intreat you, whatever you do by all the rest following, to correct with your pen these few greater Errata, because they quite pervert the sense, and some of them turn it directly contrary to some of the greatest Truths which I am defending.

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PART I.

Of Natural Religion, or GODLINES.

CHAP. I.
Of the Nearest Truths, viz. of Humane Nature.

RESOLVING on a faithful search into the Nature and certainty of Religion, as being the business which my own and all men's happiness is most concerned in, being conscious of my weaknesses, and knowing that truths have their certain order, in which they give much light to one another; I found it meet to begin at the most evident, from whence I ascended in the order following.

Non tam authoritariness in disputando, quam Rationis momenta quaerenda sunt. Cicer. de Nat. Deor. i. p. 6.
Animo ipso animus videtur, & nimimum, hanc habet vim præceptum Apollinis, quo monet UT SE quisque NOSCAT: Non enim credo id præcipient ut membra nostra, aut Naturam figuramve noscamus: Neque nos corpora sumus: neque ego tibi dicens hoc CORPORI tuo dico. Cum iigitur NOSCE TE, dicit, hoc dicit, NOSCE ANIMUM TUUM. Nam corpus quidem quas vasa est, aut aliquid animi receptaculum: ab ANIMO tuo quicquid agitur id agitur à te. Hunc iigitur nosce nisi Divinum esset, non esset hoc scrorior cujusdam animi præceptum, sic ut tributum Deo sit, hoc esset, SEIPSUM poffe cognosce, sed si quals sic animus, ipse animus nesciat, dic quals, ne esse quidem se licet? Cicero Tuscul. Quest. i. 1. pag. (mibi) 226, 227.

Pace exterum id esse quod seipsum moveri: & quis ess qui hanc naturam animis tributam necet. Inanimum est enim omne quod pulsus agitatur externo.— Sentit iigitur animus se moveri: Quod cum sentit, illud una sentit, se visuæ, non aliena moveri; nec accidere posse ut ipse unquam a se deserratur, ex quo efficitur æternitas. Id. ibid.
Of the Nearest Truths, viz.

§. 1. I am past all doubt that I have sense, cogitation, understanding and will, with executive operation.

Though I could not exactly define what these are, yet I am satisfied that I have them, and I discern, that a simple term doth better express one of these to me, than a definition doth: because they are known so immediately in and of themselves, partly by internal sensation, and partly by intuition. And words are but to make known my mind about them to another, and another to me; but the things themselves are otherwise to be known. What it is to see, to hear, to smell, to taste, I know better by seeing, hearing, smelling, tasting, than by any definitions of them: and the bare denomination, when I understand the term, is my best expression. And if I could not answer a Sceptick, who denied the certainty of my judgment by sensation and reflexive intuition, yet nature would not suffer me to doubt. Or if any such should really make me doubt, whether I may not possibly live in a continual delusory dream, and all my senses and understanding be deceived; yet would it satisfy me in the main, that I must judge by such powers as I have, and can do no better, and therefore should be no further sollicitous. If any would persuade me that I feel not when I am sick or wounded, or see not when I see, or taste not when I taste; yet must I be persuaded, that fallible or infallible, this sense must be used, and serve for the ends to which it is given me. And that I have no better faculties to use.

§. 2. By my actions I know that I am; and that I am a sentient, intelligent, thinking, willing, and operative being; or a thing that hath these powers.

For ab operari ad posse esse, the consequence is undoubted. Nothing is no agent; and none doth that which he cannot do.

§. 3. This mind, or foresaid power, is found in, or conjunct with an organized body.

He that doubteth not of his sense and intelligence, need not doubt of his body, which is the object of both.

§. 4. This body is a quantitative or extensive, mutable, changeable, corruptible matter.

Of which my senses and experience will not suffer me to doubt.

§. 5. This mind is fitted to the use of KNOWING, and is desirous
desirous of it, delighted in it, and the more it knoweth, the more it is able and disposed to know.

All this our actions and experience testify. Knowledge is to the mind as seeing is to the eye. One act of knowledge promoteth and facilitateth another.

§. 6. Being and verity are its direct objects.

As light and colours are the objects of our sight. To these it hath power and inclination.

§. 7. When I know the effects, I have an inclination to know the cause; not only the lower, but the very first.

Though it be possible that some sensual sluggish person, may be so taken up with present earthly things, as to drown these desires, and scarce to think of any first cause, or take any pleasure in the exercise of his higher faculties; yet, as I feel it otherwise in my self, so I find it otherwise in multitudes of others, and in all that have free minds, and in the worst at certain times; so that I perceive it is natural to man, to desire to know even the first cause, and highest excellency.

§. 8. Yet do I find that my mind is not satisfied in knowing, nor is Entity and Verity the ultimate object which my mind looketh after; but Goodness.

Entity and Verity may be unwelcome loathed things, if against my good. The thief could wish, that neither Law, nor Judge, nor Gallows had a being, and that his sentence were not true. Knowledge is but a mediate motion of the Soul, directive to the following volitions and prosecution.

§. 9. I find I have a Will, inclined to apprehended Good; that is, both to that which hath a simple excellency in itself, and which maketh for the happiness of the world, or for my own.

This maketh it self as well known to me, as my natural appetite. For my apprehensions do but subservie it, and my life is moved or ruled by it.

§. 10. It is also averse to apprehended evil as such, as contrary to the forefaid good.

Though real evil may possibly be chosen, when it is a seeming good, & also that which appeareth proximately evil, for a higher good to which it seemeth a means, yet ultimately and for it self, no rational will desireth or chooseth Evil.

§. 11. While sensitive pleasure is apprehended as good by the senses, Reason may discern a further good, which may cross at least the present sense.
Of Man as related to the things below him.

To take bitter Physick, to corrode or cut off ulcerated parts, to use hard dyet and Exercise, &c. may be ungrateful full in themselves to sense, and yet commended by Reason, and commanded by the will (I yet forbear all higher instances.)

§ 12. My sense and bodily faculties, are naturally to be subjected to the guidance of my Reason, and the command of my Will, as the superior faculties.

For one is common to Bruits, and the other proper to Rational creatures: And rational Agents are more excellent than Bruits: and the most excellent should rule. Reason can see further than Sense: And the wisest is most fit to govern. They that deny this, should claim no government or power over their beasts, their dogs, or sheepe. If Reason ruled not Sensuality, most persons would presently destroy their lives: Even as swine would kill themselves with eating, if the reason of man did not restrain them.

§ 13. The sum is, that Man is A living Wight, having an active and executive POWER, with an UNDERSTANDING to guide it, and a WILL to command it: And that there is a certain difference between Truth and Falshood, Natural Good, and Evil.

All this is quite beyond dispute.

CHAP. II.

Of Man as Related to the things below him.

§ 1. There are other things, called Inanimates and Bruits, in being, besides Man.

My understanding by the help of all my senses, telleth me, that there are Beasts and Birds, Trees and Herbs, and that I live among a multitude of Beings, inferior to Man. Though I may be ignorant of their Principles, and many things in their Natures, yet can I no more doubt of their being than of mine own, nor of the inferiority of their natures, when I see their inferior operations.

§ 2. Man hath a certain sub-propriety in them for his use. They
Of Man as related to things below him.

They that deny this, will not say their Lands, their Fruits, their Money, their Goods, and Cattle are their own: nor question any one for stealing them, or depriving them of the Property: Nor may they possess and use them as their own.

§ 3. Man hath the Right of governing the Bruits, so far as they are capable of government.

Which is not by proper moral Government, by Laws and Judgement; but such an Image of it, as is suitable to their several kinds. This is in order to their own preservation; but especially for our use and ends: He that denyeth this, must not rule his Dog, his Horse, or Ox, or Sheep; but leave them every one to themselves.

§ 4. Man is also (subordinately) their Benefactor, and their End: and they are more for Him than for themselves.

He is their End as he is better than they, and hath the fore-said Property in them; The cause will further appear anon. The beauty and sweetness of my Flowers, is more for me than for themselves: and I do more enjoy them. My trees and herbs, and fruits, and mettals; my Horse and Ox, that labour for me; and all the creatures on whom I feed, I finde are for my use; even their life and labour: Mankind accuseth not himself as wronging them, when for his own advantage he maketh use of both. And his care is necessary to their preservation; planting, dressing, watering, feeding, defending, providing for them; without which the usefulllest would perish.

§ 5. The sum is, that MAN is the OWNER, the GOVERNOUR, and the END and BENEFACCTOR of the Inferiour beings; and so is LORD among them in the World.

B3  

CHAP.
Of Men as mutually related to each other.

CHAP. III.

Of Men as mutually Related to each other.

§ 1. See that there are more men besides me upon earth.

§ 2. The natural dignity of man, and their likeness to each other, maketh them all confess that it is their duty to love one another.

He that denyeth this, will not expect to be loved himself by others; nor will he pretend to any virtue, nor to merit the benefit of humane converse.

§ 3. Individual persons are commonly conscious of self-insufficiency, and of their need of others, and inclined to a sociable life.

If Birds and Beasts will go together in flights and heards, with those of their own kinde, no wonder if man also have a natural inclination to society, besides the knowledge of the necessity and benefits of it.

§ 4. Each Individual in these societies must contribute his endeavours to the common good.

For this is the end of the Association: He that will be for none but himself, cannot justly expect that any should be for him: And he that would have all the society be helpfull to him, must to his power be helpfull to all.

§ 5. The distinction of persons, and their interests and actions, foundeth a distinction of Propriety and Rights.

For natural Individuation maketh it necessary that every man have his own food, and his own clothing, at least for the time: and therefore it is usually needfull to the good of the whole and the parts, that each one have also their provisional Proprieties: And the difference of men in wit and folly, industry and sloth, virtue and vice, good or ill deserts, will also cause a difference of Propriety and Rights: Though these may be in part subjected to the common good.

§ 6. Parents also may upon the merits of Children (if not arbitrarily) make an inequality in propriety: And so may other Donors and Benefactors.

As all Children need not the same proportion, so all deserve not the same: And those Parents that have great Estates, may leave more to their own children than to others: so that
Of Men as mutually related to each other.

many ways both Propriety and disproportion may certainly come to pass, and be allowed in the World.

§. 7. Therefore there is such a thing as Justice due from man to man, for the preservation of these Rights and Order: and it's injustice to violate them.

This is confessed by all the World, that look for Justice from others: And if it be not maintained, the world will be as in a continual Warre or Robbery: But better grounds and proofs of it, will be mentioned anon.

§. 8. Therefore there is a difference between good and evil, as referring the benefit or hurt of others, beside that which respects men as to themselves.

Those that think they are bound to avoid hurting no man but themselves or for themselves, nor to do good to any but themselves or for themselves, have so far obliterated the Laws of Humanity, and so openly renounce the benefits of Society, and bid defiance to Mankinde, that I suppose them so few that I need not dispute against them: Nor have I ever met with any defender of so inhumane a Cause, whatever may be in their hearts and practice.

§. 9. Nature teacheeth Parents to educate their children in sobriety, obedience, justice and charity, and to restrain their contraries.

Did Parents make no difference between their Childrens temperance and gluttony, drunkenness and unchastity, between their obedience and disobedience, and contempt of their own authority; between actions of Justice and Charity, and actions of falsehood, robbery, cruelty, and inhumanity, what a degenerate thing would Mankinde prove? even Canibals exercise some government over their Children.

§. 10. The means which Nature teacheeth all the World, to suppress iniquity, and promote well-doing, is by Punishments and Benefits, that it may turn to the hurt of the evil-doer himself, and to the benefit of the Well-doer.

Thus Parents do by Children, yea Men by Beasts, on the account of Prudence, though not of Justice. Without Punishments and Rewards or Benefits, Laws are ridiculous or deceits, and Government is nothing.

§. 11. For the just and effectual performance of this, nature teacheeth the World to set up Governments, that by settled Laws and righteous Judgement, it may be rightly done.

Though

Salus Civitatis in legibus est. Arist. 1.

Rhet. 6. 4.
Of Man as mutually related to each other.

Though better principles should acquaint men with the nature and necessity of Government, yet these are so obvious to all the world, that for their own preservation, together with some natural sense of justice, the most barbarous Nations, that are nearest unto brutes, are for some Civil Government, (besides Oeconomical Government, which none but mad-men ever question'd).

§ 12. By this Government, the Liberty, Estates and Lives of offenders are destroyed, for the ends of the Government, viz. for Justice and the common good.

That this is so, de facto, is so undeniable, that even those Heathens (the supposed reliks of the Pythagoreans) who will not kill a harmless beast, will yet kill those men who deserve to die. And if Government had not the power over the Liberties, Estates and Lives of offenders, it could not preserve the Liberties, Estates and Lives of the innocent.

§ 13. The combination of the Power, Wisdom and Goodness of the Individuals, and the Eminency of these in the Gouvernours, is the cause of the order, strength and safety of these humane societies.

All the parts are in the combination to contribute to the good of the whole, and that according to the nature of the parts: it is not a heap of stones, nor a forest of trees, nor a herd of cattle, which we are speaking of, but an association of men; which must be promoted and blessed by the worth and duty of the individuals; and this consisteth in the perfections and right exercise of their Power, Intellects and Wills. But as the place of the Gouvernor requireth more of the exercise of these, than is requisite in any individual else, so doth it therefore require, that these be in him in greater eminency and excellency than in others; viz. that in himself he excel in wisdom and goodness; and by his interest in the people that he excel in power or strength. Take away power, and Societies are indetenable, exposed to the will of enemies, and unable to execute their Laws upon their own offenders, and so to attain the ends of their association and government. Take away wisdom, and they are a rout of Idkots or madmen, and government can be none at all. Take away goodness, and they are as a company of Devils, or confedecy of Robbers or pernicious enemies, who can neither trust one another, nor promote the common good, but are fit to destroy and be destroyed.

§ 14. By
Of Man, and other things, &c.

§ 14. By all this it is manifest, that MAN is not only a living Wight, having Power, Intelect, and Will, and Dominion over inferior things, as their Owner, Ruler and End, but also is a sociable Wight, or fitted for society where Government is exercised, by Power, Wisdom and Goodness, which are his perfections.

I have looked thus long at the things that are seen, as nearest me, and most discernible, before I proceed to the Cause, which is unseen.

CHAP. IV.

Of Man, and other things, as produced by their first Cause.

§ 1. Was not always what I am.

It is not yet sixty years since I was no man: I had a late beginning, and though I now enquire not of what duration my soul is, my present composition is not from eternity: the same I see of others, that are born men, who were lately none: and so of all things that are here generated.

§ 2. I did not make myself, at least as an independent uncaused being.

I could not as I am, make myself what I am: for so my self as the cause should be before my self as the effect, which is a contradiction, unless the word [self] be used equivocally. When I was not I acted not. If it be said by any, that the Soul did fabricate a Body to it self, and so one part of me made the other, I answer, 1. My Soul did not make the matter of that Body: for if it did, it made it of something or of nothing; if of something, either it made that something or not; if not, then it made not the first matter of the Body. If it made it of nothing, it must be Omnipotent; but it is conscious of impotency. 2. My Soul did not make it self, for then it must be before it self, which is impossible. And if I made neither form nor matter, I did not make my self. If it be said, that my Soul is an eternal uncaused being, and so did fabricate this Body as a dwelling for it self: I answer, 1. As to the supposed

Read Galen's admissiones of the Creator, l. de usu part. præcipue 1. 3. cap. 10.

Animorum nulla in terris origo est. Nil enim est in animis nostris initum & concretum, aut quod extera natura, humidum, ignem, &c. His enim naturis nihil inest quod vmitur inimorum, &c. Nec inveniuntur unquam unde ad hominem venire possint, nisi a Déo. Cicer. 
Of Man, and other things.

Quis est tam vocor, qui cum supexerit in coelum, Deo et in non sentiat? & ea quae tant& mente fiunt ut vix quisquam arte ull& ordinem rem, atque viicitudinem persequi posset, caufi fieri puter. 

Placet Stoici corruptibilem esse Mundum, quippe genitum corum rationis que per fenius intelligitur. Cujus & partes sunt corruptibles & totum, partes autem mundi corruptibles sunt, in se invicem mutantur. Est igitur corruptibilis Mundus. Ac quicquid mutari in deterris potest, corruptibile est. Mundus autem huic mutationi & corrupti- 
ni obnoxius est. La. ctn. in Zenone.

Mundum attem fieri (dicent Stoici) cum exigne substantia per aerem vers& in hu- 
morem fuerit deinde crassior iipsus pars effet& fuerit terra: 
porro subtilior in aerem celleris, cad&m; magis ac magis ex- 
tenuata in ignem e- 
vasceret, Id. ibid.

fabrication, it is conscious it self of no such thing. And if my Soul made my body, either it was as a causd subministra vel 
instrumentalis, by the direction and power of a super- 
nior cause, or else of and by it self as the prime cause.

If the first, then it is a caused and dependent being it self, and 
do leadeth us to a higher cause. If the second be affirmed, and 
to my Soul an eternal, uncaused, independent being; then, 

That which is without beginning, cause and dependency, 
must needs be self-sufficient, and be the highest excellency;

it must have an infiniteness, and need no help from any other: 

But my Soul is conscious of imperfection in knowledge, its igno-

rance is its burden and dishonour, it knoweth not so much as 
is here asserted of it self, it knoweth no such perfections or 
operations, it knoweth little comparatively of the Universe, 
or of any particular thing in it. If it were an eternal, un-
caused, independent Being, it need not all the helps of evi-
dence and argument in this dispute. Moreover it is con-
sscious of imperfection in Goodness, and desfilement of Evil:

it is defective in governing this fleth, which could never be 
able to make me a finner or culpable, if it were animated 
with an uncaused independent being. Moreover I am con-
scious of impotency in every thing that I go about: a thou-
sand difficulties pose and stalk me! a thousand things I would 
do and cannot, and as many I would have and cannot: where-
as an uncaused independent mind, should necessarily have an 
uncauased independent power, and wisdom, and goodness,
and so should at least partake of infiniteness in all.

And if my Soul did thus fabricate my Body, then what 
needed it pre-existent Matter to make it of? And why did 
it not make it sooner, seeing it hath such an inclination to it?
Can an independent Mind be ignorant what it was, and what 
it did it self from all eternity, before it entred into this fleth?

And why doth it not amend the infirmities of this Body?
or why did it not make it self a Body more excellent, more 
comely, more found, more clean, and more durable? Could 
it choose no better? can it not heal and perfect this? can it 
not prevent the dissolution of it? Seeing I find it so much 
in love with it, and so unwilling to be separted from it, if 
it were an independent mind, and caused it at the first, it 
would not be unwillingly taken from it, and leave it to rott-
teness and dust?

And
As produced by their first Cause.

And if my Soul did thus independently make my Body, did all other Souls do so by their Bodies, or not? If they did not, then they had a superior Cause; if they did, then it seems that every Worm, and Fly, and Toad hath a Soul, that is an eternal, uncaused, independent being. But why then have they no knowledge, no reason, no speech? why did they not choose a more honourable dwelling? why do they all stoop to the service of man, if they are equally excellent? And then it would follow that there are as many eternal independent beings, as there are Souls or living Wights in all the world. And so instead of one true perfect God, there would be innumerable demi-gods, which all had the perfection of independencies, and none of them had a perfection of being and sufficiency: which would put us upon the further enquiries, whether they do all their business independently, or by a general council and consent, and how they all do to agree, and not fall into perpetual wars; how the soul of an idiot, or a wicked man, or of a Toad or Serpent, came to be so self-deifying as to be contented with that part, when the Soul or Aristotle, and Seneca, and Paul were so much better provided for.

And if all this were so, who made the things innumerate, that have no souls of their own to make them? For my part I made them not. And my Soul is conscious that it is a dependent being, that cannot illuminate it self, nor know what it would know, nor be what it would be, nor do what it would do, nor can support its body or it self an hour. It looketh dependently to something higher for help, and protection, and supply, and mercy, and is past all doubt that it is no God.

If it be said that all Souls are but one, even parts of the universal Soul of the World, and that individuation is by Matter only, and that so though my Soul be not the whole first cause and being, it is a part of it: I answer, 1. I note by the way, that this hypothesis acknowledgeth that which I am searching after, viz. that there is a God: and it asserteth higher things of man than I am proving, viz. That he hath not only an immortal Soul, but a Soul that is part of God himself. 2. And according to this, the Soul of every Heliogabalus, Sardanapalus, Idiot or Toad, should be part of God. 3. And then all souls should be alike, if all be God: the Soul of

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\[\text{Christophus & Pothierdonius aiumc Mundum regi & administrati secundum mente et providentiam, Mente per omnes illius partes pertingente; sic et in nostrra anima contingit, sed per has magis, per illas minus, Laet. in Zon.}\]
Of Man, and other things,

Anaxagoras doctuit Mentor, confis primo rebus accessisse, omniique compagiis simul & ordinatis. Lucr. in i. 6. ex Timotheo. Ovid's description of the Creation of the world, is almost as if he had taken it out of Moses, Metaph. 1. 1.

a The Pythagoreans and Plato.
So Balbus in Cicero, de Nat. Deor. 1. 2, and many more.
But Cicero in other places speaketh of God, not as the Soul of the world formally and constitutively, but only efficiently, calling him, The Parent of the Universe, the Maker of all things, &c. So that it seems that he took not God, pro mundi, but as we do, for More than the Soul of it, even the first Efficient. And lib. de Univer. he supposeth the Eternal God to have created that God who is the Soul of the world.

a murderer, and of him that is murdered, of a Nero and a Saint, yea, of Caesar and of his Dog. And how then cometh there so much enmity between them, and so great disparity? why is one wife, and another foolish or brutish, and one the Ruler of the other? The Soul of a Bird or Horse seemeth to be lodged in as good a kind of matter as Man; or at least, the Soul of a Nero in as good a matter as the Soul of Paul; or at least, the Soul of one that turneth to villany from virtue, hath the same matter which it had before. And certainly it is not matter that principally individuateth, but forms. Nor is the difference between good men and bad, and between Men, and Serpents or Beasts, so much in Matter as in the Soul.

Moreover Nature teacheth all men to seek felicity, and fear infelicity and calamity: which they need not do, nor could not do, if they were all parts of God: God cannot be miserable, but Man can, as to his Soul as well as his Body, and the misery of his Body is little to that of the Soul even in this life. God cannot be evil, but the Soul may be vitiated and evil, as experience teacheth. God may not be punished or afflicted, but a wicked man may be punished and afflicted, even in his mind or Soul; and a Magistrate will not think, when he hangeth a thief, that he either punished bare flesh, or that he punished God.

Moreover God can wrong no man, but one man may wrong another. God need not fear doing any thing amiss, but the Soul of man must fear it. No part of God can be so unhappy as to choose to be a Toad, or a wicked or miserable man. God hath no Body, but so have these Souls; else when men eat a plant, or bird, or any flesh, they eat part of the Body of God.

Moreover I find, that it is Bodies only that are Quantitative or Extensive, and so divisible into parts: many parts of one Body may be animated by one Soul, but not by many parts of that one Soul, (except the Soul be material it self.)

But why (may some object) may I not hold, that all the Orbs being one world, or one Body of one informing Soul, which is God, and so that really those which you call individuals, are but parts of this one animated world. Answer. This is confuted by what is said. Whether the world be animated by one universal Soul, we are not now enquiring. But that God is not this informing Soul.
As produced by their first Cause.

Soul is before disproved. In point of efficiency we grant that he is as the Soul of Souls, effecting more than Souls do for their Bodies, but not in point of Constitution. He is much more than the Soul of the world, but is not formally its Soul. But, 2. Those men that will think so, must acknowledge, that as they take the Horse and the Rider to be both parts of God, and the Child and the Father, and the Subject and the Prince, and the Malefactor and the Judge, and the flagitious wretch and the best of men; so it is no other membership than what consisteth with the difference of moral good and evil, of wife and foolish, of Governours and Subjects, of Rewards and Punishments, of Happiness and Misery, which are the things that I am seeking after. But so few lay this claim to Deity, that I need no further mind them.

6. 3. My Parents were not the first cause of my being what I am.

As each Individual cannot be the first Cause of itself, so neither can their Parents; for they do not so much as know my frame and nature, nor the order and temperature of my parts; nor how or when they were set together; nor their use, or the reason of their location. And certainly he that made me, knew what he did, and why he did it in each particular. My Parents could not choose my sex, nor shape, nor strength, nor qualifications.

6. 4. The world which I see, and live in, did not make it self.

As Men, and Beasts, and Trees, and Stones did not make themselves, so neither did they joyn as concourses or assistants in the making of the whole; nor did any one of them make the rest: nor did any of the more simple substances, called Elements, make themselves; neither the passive Elements, or the active, the Earth, the Water, the Air or the Fire: For we know, past doubt, that nothing hath no power or action; and before they were, they were not, and therefore could not make themselves. Nor can they be the first cause of mixt bodies, because there is that exceeding wisdom most apparent in the generation, production, nature and operations of these Bodies, which these Elements have not.

6. 5. The visible world is not an uncaused independent Being.

For all the generated parts we see, do oriri & interire; they have a beginning, progress, decay and end. And the inanimate parts
parts having less of natural excellency than the living, cannot infinitely exceed them, in the excellency of Deity uncaused and independent. And we see that they are all dependent in their operations. They shew in the order of their beings and action, that incomprehensible wisdom, which is not in themselves: the Earth, the Sea, the Air and Winds, are all ordered exactly by a Wisdom and a Will, which they themselves are void of. Besides, they are many and various; but their order and agreement sheweth, that it is some one universal Wisdom and Will which ruleth them all: and if they are dependent in operation, they are certainly dependent in being. And had they that excellency to be uncaused and independent, they would have had therewith all other perfections, which we see they want; and they would not have been many but one in that perfection.

6. 6. The first universal Matter is not an uncaused independent being.

If such there be, its inactivity and passiveness sheweth it to want the excellency of independency: and the ordination of it into its several beings, and the disposals of it there, is done by a principle of infinite power, activity and wisdom: on which having this dependence in its ordination and use, it must be dependent also in its being.

6. 7. If it were doubtful whether the world were eternal, and whether it were the Body of God as the informing Soul, yet it would be past doubt that it is not uncaused or independent, but caused by God.

That the world is not eternal we want not natural evidence: for, saith Lullius, then there would be two Eternals, the Cause and its Effects; and then all things would be caused by natural necessity, and not by free will, and consequently always alike: and then there hath been Evil eternally, and both the caused Good and the Evil would in all other aggravations be answerable to Eternity, and the Evil would be as soon, as great, as durable as the good. The same world which is finite in good and evil, and other respects, would be infinite in Eternity; and the evil would have an infiniteness in point of Eternity, and this necessitated by the eternity of the world: And seeing no individuals are eternal, the supposed eternity of the world must be but of some common matter, or
or only intentional and not real. The corporeal part having quantity, is finite as to extension, and therefore cannot be infinite in duration. In Eternity then there is no time, no prins & posterius; but in the world there is. Much more is said by many, but this is not my present task, I shall say more of it afterward.

But if it were doubtful whether the world were not eternally the Body of God, yet would it not be undoubted still that he caused it. And that there were the difference of a cause and an effect, in order of nature, though not in duration. As if a Tree or a mans body were supposed eternal, yet the root and spirits of the Tree, and the principal parts and spirits in mans body would be the causal parts on which the rest depend.

§ 8. It remaineth therefore most certain, that something is a first Cause to all things else, and that he is the Creator of all things.

For if the world be not uncaused and independent, it hath a Cause; and if it have a Cause it hath a Creator. For when there was nothing but himself, he must make all things of Himself, or of Nothing: not of Himself, for He is not Material, and they are not parts of God (who is indivisible;) He that thinks otherwise, should not kill a Flea or a Toad, nor blame any man that beateth, or robbeth, or wrongeth him, nor eat any creature; because he doth kill, and blame, and eat a part of God, who is unblamable, and can injure none, and is to be more reverenced.

§ 9. If there were any doubt whether the Sun, or Fire, or passive matter had a first Cause, there can be no doubt at all concerning MAN, which is the thing which I am enquiring into at the present.

For every one seeth that Man hath his beginning, and confesseth that it is but as yesterday since he was not; and therefore hath a Cause which must be uncaused, or have a Cause it itself: if the latter, then that Cause again is uncaused, or hath a Cause it itself. And so we must needs come at last to some uncaused cause.

§ 10. If any second Cause had made Man or the World, yet if it did it but as a caufed Cause, it self would lead us up to an uncaused Cause, which is the first Cause of all, which we are seeking after.

For
What this Cause is, in itself. That it is God.

For what any Cause doth by a power received from a higher Cause, and consequently ordered by it, that is done principally by that first or highest Cause. And if God had made the world by an Angel or Intelligence, it would have been nevertheless his Creature, nor any thing the less to his honour than if he had made it by himself alone.

§ 11. The sum of all is, that there is certainly a first uncaused independent Cause of Man, and all things else, besides that Cause.

CHAP. V.

What this Cause is, in itself. That it is God.

§ 1. The first Cause is known to us imperfectly, and by the effects.

Man is so conscious of his ignorance herein, and of the perplexities and diversities of opinions which follow thereupon, and of the necessity of beginning downward at the effects, and rising upward in his enquiry, that I need not prove this Proposition to any man.

§ 2. Though God ( or the first Cause ) is to be searched after in all his works, yet chiefly in the chiefest of them within our reach; which is Man himself.

If any shall say, that the Sun and other creatures are more excellent than Man, and therefore God ( or the first Cause ) is to be searched after rather in them, and his Attributes denominated from them: I answer, There is no doubt but secundum quid, the Sun is a nobler Creature than Man. But what it is simpliciter we cannot tell, unless we know it better. The highest excellencies known to man in the Sun, is the Potentia Motiva, Illuminativa & Calefativa; Motion, Light and Heat, with their effects, do tell us, what we know of it. That which we are conscious of in Man is, Possess Seire, Velle, Power, Intellecction and Will, with their Perfections, which are an higher excellency than Motion, Light and Heat.

§ 3. He that giveth Being to all else that is, must needs be the first Being formally or eminently Himself.
What this Cause is, in it self. That it is God.

Entity must needs be in the noblest sense or sort, in the Primum Ens, the original of Being, rather than in any derived Being whatsoever. For it cannot, give better than it hath: so that Ens, or [I am] is his first Name.

§ 4. He that hath made Substances more noble than Accidents, is Himself a Substance either formally or eminently; and a Living Substance, yea Life it self.

Once for all, by [Eminently] I mean somewhat more excellent, or transcendent, which yet Man hath no better Name for, or fitter Notion of. God is thus a Substance, Life transcendently, if not formally.

§ 5. He that hath made_intelligences, or Spirits, or Minds, more noble and excellent than Bodies, is himself a Mind, Intelligence or Spirit, either formally, or transcendently and eminently.

We find that corporeal, gross and dense Beings are most dull and passive, and have least of excellency: The Body of it self in composition of the Mind, is a dull and dirty clod. Though we have no adequate conception of a Spirit, we know not openly Negatively, that it containeth a freedom from the baseness and inconveniences of corporeity, but also we know by its essential acts, that positively it is a pure active Life, Intelligence and Will, and therefore a more excellent sort of Being, than things meekly corporeal which have no such action. So that we have found, as to his Being, that the first Cause is Ens, Substantia, Vita, Spiritus.

§ 6. There must needs be in the first Cause an Essè, Possè, &c. Operari.

If there were no Operation, there were no Caufation: If there were no Power, there could be no Operation: and if there were no Being, there could be no Power. Not that these are things so various as to make a composition in the first Cause; but they are transcendently in it without division and imperfection, by a formal or virtual distinction.

§ 7. Seeing the noblest Creatures known to us are Minds that have a Possè, Scire, Velle, active, executive Power, with an Understanding to guide it, and a Will to command it, God hath either formally, or eminently and transcendently such a Power, Intellect and Will, which is his Essence.

For nothing is more certain, than that no Cause can give more than it had to give: If the first Cause had not Power,
Understanding and Will, either formally or eminently in a higher and nobler kind, he could not have endowed all mankind with what he had not.

1. That the first Cause is most powerful is evident by his works: he that gave Man his measure of power, and much more to many other creatures, hath himself much more than any of them: He that made this marvellous frame of all the Orbs, and causeth and continueth their being, and their constant rapid motion, is incomprehensibly potent. Whatsoever Power there is in all the Creatures visible and invisible set together, there must be more or as much in their first Cause alone, because nothing can give more Power than it hath.

2. His works also prove that the first Cause is an Understanding: for the admirable composure, order, nature, motions, variety and usefulness of all his Creatures, do declare it. He that hath given Understanding to Man, hath formally or eminently more himself, than all men and all his creatures have. If Intelligence were not an excellency above meer natural or bruitish motion, Man were not better than the inanimates or bruites; but if it be, the Giver of it cannot want it. Not that his Intelligence is univocally the same thing with ours: But it is something incomparably more noble, which expresseth it seif in humane Intelligence as its Image, and is seen by us in this Glass, and can be expressed by us no better than by this name.

3. And as it is a nobler nature which acteth by Volition, or Free-will, than that which hath no Will at all, and so no voluntary choice and complacency; so the first Cause which hath given this noble faculty to Man, hath certainly himself, though not a Will univocally the same with ours, yet a Will of a transcendent excellency, which expresseth it seif in ours as its Image, and must be something better and greater, but cannot be lower or less. And though such Indetermination as proceedeth from imperfection, and consequentiy such Liberty belongeth not to the first Cause, which hath no defects, yet all that Liberty which belongeth to perfection must undoubtedly belong to Him. He that did what we see, hath done it willingly and freely.

4. What ever the first Cause is, it must needs be in absolute perfection.
What this Cause is, in it self. That it is God.

It mustneeds have in it more than the whole world besides, because it giveth all that to the whole Creation, which it hath received, and is. An imperfect cause could never have made such a world as we behold, and partly know. And were the first Cause imperfect, there would be no perfection in being.

§ 9. The perfection of the first Cause in Being requireth that it be Eternal, without Beginning or End of duration.

Nothing in the world can be more evident to reason, than that something must be Eternal, without beginning; nothing being more evident, than that Nothing hath no power, no action, no effects, and so can make nothing. And therefore if ever there had been a time, when Nothing was, Nothing could ever have been; imagine that there were Nothing now, and it is certain there never would be any thing.

Obj. Something may oriri de novo without any Cause, as well as God be eternally without any Cause.

Answ. Its impossible: For he that is eternally, hath all perfection eternally in himself, and needeth no Cause, being still in being, and being the Cause of Causes. But Nothing hath no perfection or being, and therefore needeth an Omnipotent Cause to give it a being.

Obj. If the world may be created of nothing materially, it may be what it is without anything efficiently.

Answ. Impossible: Pre-existent matter is not necessary to the first created matter: for Matter may be caused of Nothing by an Omnipotent Efficient, as well as the wonderful frame of all things be made out of Matter. But without an Efficient, no Being can arise de novo.

So that it is most evident, seeing anything now is, there hath been something eternally. And if something, it must needs be the first Cause, which is chief in excellency, and first in order of production, and therefore of existence.

§ 10. The first Cause must needs be independent, in being, perfections, and operations; and so be absolutely self-sufficient.

For it were not the first, if there were any before it: and being caused by nothing else, it was eternally sufficient in and for itself: otherwise that which it were beholden to, would have the place of a Cause to it. And if it caused not all, or needed
What this Cause is, in it self. That it is God.

needed the help of any other, it is not absolutely the first Cause to all others, nor perfect in it self. That which could be eternally without a cause, and it self cause all things, is self-sufficient and independent.

5. 11. The first Cause must needs be free from all imperfection of Corpusity (or Materiality) Composition, Pausibility, corruptibility, Mutability and Mortality, and all other imperfections of dependent beings.

There is such a thing as a Living Principle, and a pure spiritual Nature in the created world: and the Maker of it must be life and Spirit in a higher purer sense than it, and therefore must be free from all its imperfections: and having no cause, hath no defect; and having no beginning, can have no end. All this Reason doth certainly apprehend.

5. 12. This perfect first Cause must be Immense or Infinite in Being.

Not by corporeal extension; as if God, as a Body, were in a place; and being more extensive than all place, were called Immense: But in the perfect Essence of an eternall Life, and Spirit, and Mind, he is every where without Locality, and all things live, and move, and be in him. The thought of space is but a Metaphorical help to our conception of his Immensity.

5. 13. Therefore he must needs be Omnipresent.

Not by extension quantitative, but in a sort transcendent and more excellent, according to the transcendent way of his Existence: For if we must have conceived of him as no better than a Body, and of Magnitude as an Excellency, we might well have concluded, that he hath made nothing greater than himself. Nemo dat quod non habet; and therefore he must be more extensive than all the world, and consequitly absent from no part of it. Much more when his Being, which surpasseth corporeity, directeth us to acknowledge a more noble kind of Omnipresence than Extensive.

5. 14. Therefore is he Incomprehensible as to humane understanding, or any other created intellect.

Of our own incomprehension experience sufficiently convinceth us here, and Reason evinceth the fame of all created Intellects: for the less cannot comprehend the greater; and between finite and infinite there is no proportion. We know
What this Cause is, in itself. That it is God.

§ 15. This Infinite Being can be but One.

For if there were many, they could not be Infinite, and so indeed there would be none: nor would there be any one first Cause of all things: For if one caused one part of the World, and another another part, no one were the first Cause of all: And if they joined in causing all together, they would all conjunctly make but one first cause, and each one several be but part of the Cause. If there be no one that is sufficient to make and govern all the World, there is no perfect Being, nor no God: but the effect sheweth the sufficiency and the unity of the World (the Orbs being one frame) the unity of the first cause. Perfection consisteth more in the unity of one all sufficient Being, than in a voluntary concurrence of many Beings. The most learned Heathens, who thought there were many to be named Gods, did mean but subordinate particular Gods, that were under the one universal God, whom the Stoicks and Academicks took to be the universal Soul, and the subordinate Gods the Souls of the particular Orbs and Planets.

6. 16. The Power of this God must needs be Omnipotency.

He that hath given so great Power to the creatures, as is exercized by them, especially the Sun and fixed Stars in their several Vortices or Orbs; and he that could make such a World of nothing, and uphold the being, and maintain the order, and cause, and continue the rapid motions of all the Vortices or Orbs, (which are to us innumerable, and each of incomprehensible excellency and magnitude) is certainly to be accounted no less than Omnipotent. By his Omnipotency I mean that, by which in it self considered in primo infiniti he can do all things possible, that is, which belong not to Impotency, but to Power: And by which in secundo infiniti he can do all things, which his Infinite Wisdom judgeth congruous and meet to be done: And in tertio infiniti, can do all that he will do, and are pleasing to him.


§ 17. The
5. 17. The understanding of the first Cause must needs be Omniscient, and infinite Wisdom.

1. He that hath given so much wisdom to such a Worm as Man, must have more than all the men in the World! Whatever knowledge is in the whole Creation, being given by Him, doth prove that formally or eminently He hath more. Were it all contracted into one Intelligence, it must be less than His that caused it. He hath not given more wisdom than he had to give: nor so much as he had (or is) himself. For if he should make any thing equal to Himself, there would be two Infinites, and there would be a perfect self-sufficient being, which yet had lately no sufficiency or being, and there would be a being independent in facto esse, which was dependent in fieri: which are Contradictions.

2. The effects in the admirable frame and nature, and motions of the Creation, declare that the Creator is infinitely wise. The smallest insect is so curiously made, and so admirably fitted and instructed to its proper end and uses; The smallest Plants in wonderfull variety of shapes and colours, and smells and qualities, uses and operations, and beautifull flowers, so marvellously constituted and animated, by an unseen form, and propagated by unsarchable feminal vertue; The smallest Birds and Beasts and creeping things so adorned in their kinds, and so admirably furnished for their proper ends; especially the propagation of their species, in love, and sagacity, and diligence to their young, by instinct equaling in those particulars the reasonable creature; The admirable composure of all the parts of the body of Man, and of the vilest Beast and Vermine; The quality and operation of all the Organs, humours and spirits: The operations of the Minde of man; and the constitution of Societies, and overruling all the matters of the World; with innumerable instances in the creature; do all concur to proclaim that man as mad as madness can possibly make him (in that particular) who thinketh that any lower causeth than incomprehensible wisdom did principally produce all this; And that by any brutish or natural motion, or confluence of Atomes, or any other matter, it could be thus ordered, continued and maintained, without the infinite wisdom and power of a first Cause,
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Cause, superior to mere natural matter and motion. What then should we say, if we had a sight into the inwards of all the Earth, of the nature and cause of Minerals, and of the forms of all things; if we saw the reason of the motions of the Seas, and all other appearances of Nature which are now beyond our reach: Yea, if we had a sight of all the Orbs, both fixed Starks and Planets, and of their matter, and form, and order, and relation to each other, and their communications and influences on each other, and the cause of all their wonderous motions: If we saw not only the nature of the Elements, especially the active Element, Fire; but also the constitution, magnitude, and use, of all those thousand Suns, and lesser Worlds, which constitute the universal World: And, if they be inhabited, if we knew the Inhabitants of each: Did we know all the Intelligences, blessed Angels, and holy Spirits, which possess the nobler parts of Nature; and the unhappy degenerate Spirits, that have departed from light and joy, into darkness and horror, by departing from God; yea, if we could see all these comprehensively, at one view; what thoughts should we have of the wisdom of the Creator? And what should we think of the Atheist that denyeth it? We should think Bedlam too honourable a place for that man, that could believe, or durst say, that any accidental motion of subtile matter, or fortuitous concourse of Atomes, or any thing below a Wisdom and Power infinitely transcending all that with Man is called by that name, was the first Cause, and is the chief continuator of such an incomprehensible frame.

§ 18. The first Cause must needs be infinitely Good.

By Goodness I mean all essential Excellency, which is known to us, by its fruits and appearances in the Creature: which as it hath a Goodness natural and moral, so is it the Index of that transcendent Goodness, which is the first cause of both: This goodness is incomparably beyond that which consisteth in a usefulness to the creatures good; or Goodness of Benignity as relative to Man. And it is known better by the mere name, as expressing that which Nature hath an intrinsick sense and notion of, than by definitions. As sensible qualities, light, colour, sound, odour, sweet, bitter, &c. are known by the name, best, which lead to the sensorive memory, which

Nec enim ignorare potest Deus, quae mente quis? St. Cic. de Div.

At ignorario rerum aliena est naturae Deorum; & suftinendi muneris propter imbecillitatem difficul- tas, minime cadit in majestatem Deorum: ex quo efficitur id quod volumus, Deorum providentiam mundum administrari. Cic. ibid.

What this Cause is, in itself. That it is God.

which informeth the Intellect what they are: As the mention of things sensible entereth the definition of sense, and the mention of sense doth enter the definition of things sensible; and yet the object is in order of nature before the act. And as Truth must enter the definition of Intelllection, and Intelllection the definition of Truth; and yet Truth is in order before Intelllection, and contemporary with the Intellect: so is it between Goodness and the Will. But if we speak of uncreated Good, and of a created Will, then Good is infinitely antecedent to that Will. But the Will which is created hath a nature suited to it; and so the notion of Excellency and Goodness is naturally in our estimative faculty, and the relish of it, or complacency in it, is naturally in the Will, so far as it is not corrupted and depraved. As if I knew a man that had the wisdom and virtue of an Angel, my estimation calleth him Excellent and Good, and my Will doth complacentially cleave to him, though I should never look to be the better for him myself; or if I once heard of him, and never saw him, or were personally beholden to him.

That God is thus infinitely Excellent and Good, the Goodness of his Creatures proveth: for all the goodness that is in Men and Angels, Earth and Heaven, proceedeth from him. If there be any Natural Goodness in the whole Creation, there must be more in the Creator: If there be any Moral Goodness in Men and Angels, there must be more in eminency in him: For he can make nothing better than himself, nor give to creatures what he hath not.

§ 19. The Goodness of the first Being consisting in this infinite Perfection or Excellency, containeth his Happiness, his Holiness, and his Love of Beneficence.

§ 20. The HAPPINESS of the first Being consisting,

1. In his BEING HIMSELF. 2. In his KNOWING HIMSELF. 3. In his LOVING and ENJOYING HIMSELF.

The most perfect Being must needs be the most Happy, and that in Being what he is; his own Perfection being his Happiness. And as Knowledge in the Creature is both his Perfection and Delight, so the transcendent Omniscience of the Creator must needs be both part of his Perfection, (as distinguished by our narrow minds) and such felicity as may be called Eminently
What this Cause is, in itself. That it is God.

nently his Delight, though what God's Delight is we know not formally. And as Love or Complacency is the perfective operation of the Will, and so of the Human Nature in Man, and is his highest, final, and enjoying acts, of which all Goodness is the object; so there must be something in the Perfection of the first Cause, though not formally the same with Love in Man, yet eminently so called, as knowable to us by no other name. And this complacency must needs be principally in Himself, because He himself is the Infinite and only Primitive Good; and as there was primitively no Good but Himself to Love, so now there is no Good but derived from Him, and dependent on Him. And as his Creature (of which anon) is obliged to love Him most, so he must needs be most amiable to Himself. Self-love and self-esteem in the Creature may be inordinate, and therefore called Pride: but it is impossible that infinite Goodness itself can be over-valued or over-loved by Himself or by any creature.

5.21. The HOLINESS of the first Being consistseth, 1. In his separation from all creatures; by that Transcendency, which maketh him their end. 2. In the special Perfection of his WILL, which willeth and hath complacency in that alone ad extra, which is agreeable to his perfect Nature, and infinite Wisdom. 3. And so being the Fountain and Rule of Moral Goodness to the Rational Creature.

The Holiness of Man consistseth, 1. In his separation from common uses unto God. 2. In the Rectitude of his Will, as habitually thus inclined and bent to Moral Good, and hating evil. 3. Whereby it is conform to the governing Will of God. And hence we may learn what Holiness is in God, though not formally the same with that in Man.

5.22. The Benignity and Love of the first Being is his Essence or Nature, as inclined to complacency in all created Good; and to benevolence or doing good to creatures, freely and agreeably to his infinite Wisdom.

The Love of complacency to all created Good, is necessary in God, supposing the continued existence of that created Good, which is the object. But it is not necessary that such created Good do continually exist. The Love of Benevolence is also natural to God in this sense, that it is his natural perfection as respecting the Creature to be used agreeably to his perfect
What this Cause is, in it self, That it is God.

perfect wisdom; but the exercise of it is not necessary, because the being or felicity of the Creature is not necessary; but it is acted freely, according as the infinite wisdom feeth it fit, as to those Ends to which all Creatures are but the Means.

§ 23. The first Being must needs be the only ultimate end to himself, so far as he may be said to intend an End.

- God doth not intendere finem in defectiveness and imperfection as the Creature doth: He wanteth nothing, nor is he in via as to his felicity. But eminently he may be said to intend an End, as he maketh one thing a means to produce or attain another, and doth nothing disorderly nor in vain, but ordereth all things in infinite wisdom. He is not wanting, but enjoying his end at all times, even in the midst of his use of means. To his essentiaal Goodness and Blessedness, there is no means, nothing is capable of the honour of contributing to it. But his Will is the Beginning of all derived Beings, and his Will is the ultimate End of all. He is pleased to make and order all by his power and wisdom, and he is pleased in all things as so made and ordered. The complacency of his Will then is the ultimate end of all his works, as the Glory of his own Power, Wisdom and Goodness shineth in them. And though Complacency, or Pleasedness, or Will, be not formally the same in God, as in us, yet something eminently there is in him, which under this Notion we must conceive of, and express.

§ 24. Therosse, Scire, Velle, the operative Power, Understanding and Will of God, according to their Perfection, called, his Omnipotency, Omniscience and Goodness, by which he is Maximus, Sapientissimus, Optimus, is a wonderful, yet an intelligible and certain Trinity in Unity, viz. In the Unity of Essence there is this Trinity of Principles or Faculties, as they may be called from the manner of imperfect man, but deserve a higher name in God.

§ 25. The Essence of God is not the Genus, and these three the Species; nor is it the Totum, and these three the Parts; nor is it a Substance, of which these three are Accidents: but they are like the Essential faculties in Man, which are one with the Soul in Essence, but are not one and the same Faculties, but truly distinct (whether it be Really, Formally, or Relatively and Denominatively
What this Cause is, in itself. That it is God.

minately only): Gods Power or Omnipotency is not formally the same (quad conceptum objectivum) with his Understanding and Wisdom, nor this the same with his Will and Goodness; they are as three essential Principles, and yet but one Essence, and so one God. Nor is it part of God that is Omnipotent, and part that is Omniscient, and part that is Good; or quae potest intelligit & vult: but the whole Godhead is Omnipotent, the whole Omniscient, and the whole is Good, or Power, Wisdom and Goodness it self: Yet each of these Notions by itself alone is not a total or full expression of the whole perfection of the Deity.

Therefore we must neither confound the essential Principles in God, nor divide the Essence. The Omnipotency is as one faculty, the Understanding another, and the Will another; but the Godhead and Essence of them all is one, the Glory equal, the Majesty co-eternal. Such as the Power is, such is the Understanding, and such is the Will. The Power uncreated, the Understanding uncreated, and the Will uncreated. The Power incomprehensible, the Understanding incomprehensible, and the Will incomprehensible. The Power eternal, the Understanding eternal, and the Will eternal. And yet there are not three eternal Gods or Essences, but one Eternal; nor three Incomprehensible, nor three Uncreated, but One. The Power is God, the Understanding is God, and the Will is God: and yet there are not three Gods, but one God. So then, there is One Power, not Three Powers; One Understanding, not Three Understandings; One Will, not Three Wills. And in this Trinity, none is in duration before or after other, none is greater or less than other; but the whole three Principles be co-eternal together, and co-equal. So that in all things as aforesaid this Unity in Trinity, and Trinity in Unity is to be acknowledged as undeniable in the Light of Nature, and to be adored and worshipped by all.

And because of the Unity of the Essence, these Three may be predicated in the Concrete of each other, but not in the Abstract, because of their formal diversity. And so it may be said, that the Power is an Understanding or wise Power, and the Understanding is an Omnipotent Understanding, and the Will a most Wise and Omnipotent Will, and the Power a Good and Willing Power: but not that the Power is the

The Reason why the Heathens made Gods of several Virtues, was, because these Virtues were most eminent in God, and by adoring them, men would learn to love and imitate them. Bene Mens, Pietas, Virtus, Fides consecratur manu: quorum omnium Rex dedicata publica templi, sunt, ut illa qui habeat (habent autem omnes boni) Deos, si in animis suis collocatos puent. Cicero, de Leg. 2. p. 240.
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Understanding, and the Understanding the Will, or the Will is the Power or Understanding.

So as to their Order, the Power, as in itself consider'd, as an Active Vital Power, is first in our conception, and doth as it were act by the Understanding, and the Understanding by the Will, and in execution so go forth with the Will, that the effect is immediately to be ascribed to it.

§. 26. Though all the Divine Faculties or Principles are admittance (or made manifest) in the Creation or Frame of the world, yet the Omnipotency is therein so most eminently apparent.

It is infinite Wisdom and infinite Goodness which shineth to us in this wonderful Frame. But we first and with greatest admiration take notice of the Omnipotency. To consider the innumerable number of the Orbs, the multitude of the Fixed Stars, which may be called so many Suns, and to think of their distances, magnitude, powers, orders, influences, communications, effects, &c. and how many millions of these, for ought we know, there may be, besides those which are within our sight, even though helped by the most perfect Telescopes; it striketh the Soul with unspeakable admiration at the Power that created and maintaineth all this. When we think of the unconceivable rapid, orderly, perfect, constant motions of all these Orbs, or at least of the Planets and circumjacent bodies in every Vortex: All these thoughts do make the Deity, or first Being, to be just to the mind as the Sun is to the eye, the most Intelligible of Beings, but so incomprehensible, that we cannot endure to gaze too much or near upon his glory.

§. 27. Whether the whole world be animated, or inanimate: Whether the whole have one constitutive Soul or not: Whether each Orb have its particular Soul or not, are things unrevealed, and beyond the certain knowledge of the natural mind. But it is certain that the first Being is not the proper constitutive Form or Soul of the world, but yet that he is much more to it than such a Form or Soul, even the total, perfect first Cause of all that it is, and hath, and doth.

He is not the constitutive Form or Soul of the Universe, (as it seems Cicero with the Acad. micks and Stoicks thought) because then the Creator and the Creature should be the same:
or else the Creature should be nothing but dead, passive matter: and then Man himself, who knoweth that he hath a Soul, would either be God, (which his experience and the conscience of his frailty forbiddeth him to imagine) or else he should be a Creature more noble than the Universe, of which he is so small a part, (which his reason forbiddeth him also to believe.)

But yet that God is much more to the world than a constitutive Soul, is undeniable, because he is the creating Cause, which is more than a constitutive Cause: and his continued causation in its preservation, is as a continued creation: As in Man, the Soul is a dependent cause, which can give nothing to the Body but what it hath received, nor act but as it is acted or impowered by the first efficient. And therefore though we call not God the Soul of Man, because we would not to dishonour him, nor confound the Creator and the creature; yet we all know that he is to us much more than the Soul of Souls, for in him we live, and move, and have our being. So also it is as to God's causation of the Being, Motion and Order of all the world. God is incomparably more to it than its Form, as being the total first Cause of Form and Matter. To be the Creator is more than to be the Soul.

6. 28. The glory of all being, action and order in the creatures, is no less due to God when he worketh by means, than when he worketh by none at all.

For when no Means is a Means, nor hath being, aptitude, force or efficacy, but from himself, he only communicateth praise to his creatures, when he thus useth them, but giveth not away the least degree of his own interest and honour: for the creature is nothing, hath nothing, and can do nothing but by him: It useth no strength, or skill, or bounty, but what it first received from him; therefore to use such means can be no dishonour to him, unless it be a dishonour to be a communicative Good. As it is no dishonour to a Watchmaker to make that Engine, which sheweth his skill, instead of performing all the motions without that little frame of means: But yet no similitude will reach the case, because all creatures themselves are but the continued productions of the Creator's will; and the virtue which they put forth, is nothing

nothing but what God putteth into them. And he is as near to the effect, when he worketh by means, as when without.

6. 29. Those that call these three faculties, or Principles in the Divine Essence, by the name of three Hypostases, or Persons, do seem to me to speak less unaptly than the Schools, who call [Deum seipsum intelligens] the Father, and [Deum ut a se intellectum] the Son, and [Deum a se amantium] the Holy Ghost. For that in God which is to be conceived of us, by Analogy to our essential faculties, is with less impropriety called [an Hypostasis or Person] than that which is to be conceived by us, in Analogy to our actus secundum, or receptions.

6. 30. And those that say the first faculty, Omnipotency, as eminently appearing in the frame of Nature, may therefore be said to be specially therein personated, or denominated, the Creating Person, speak nothing which derogateth from the honour of the Deity.

6. 31. Though we cannot trace the vestigia, the adumbration, or appearances of this Trinity in Unity, through the whole Body of Nature and Morality; because of the great dexterity and narrowness of our Minds; Yet is it so apparent on the first and most notable parts of both, as may make it exceeding probable that it runneth in perfect method through them all; if our understandings were but able to follow and comprehend that wonderfull method in the numerous, minute and less discernable particulars.

I shall now give no other instance, than in two of the most noble Creatures. The Soul of Man, which is made after Gods Image; from whence we fetch our first knowledge of him, hath in the unity of a living Spirit, the three foresaid faculties, of vital and executive Power, Understanding and Will, which are neither three species, nor three parts, nor three accidents of the Soul: But three faculties certainly so far distinct, as that the Acts from whence they are denominated really differ, and therefore the faculties differ at least in their Virtual Relation to those acts, and so in a well-grounded denomination. To understand is not to will: for I understand that which I have no will to, even against my will (for the Intellectual may be forced): Therefore the same Soul
Soul hath in it the virtue or power both of understanding and willing, and so of executing: which are denominated from the different acts which they relate to. There is some reason in the powers, virtues, or faculties of the real difference in the acts.

So in the Sun, and all the superior Luminaries, there is in the unity of their Essence, a Trinity of Faculties or Powers, 1. Motus, 2. Illuminativa, 3. Calorativa; causing motion, light and heat. The doctrine of Motion is much improved by our late Philosophers: when the doctrine of Light and Heat are so also, and vindicated from the rank of common accidents and qualities, the nature of the Luminaries and of Fire will be also better cleared. The Sun is not to these Powers or Acts, either a genus, a totum, or a subjectum. It is not one part of the Sun that moveth, and another which illuminateth, and another which heateth: But the whole Sun (if it be wholly Fire or æthereal matter) doth move, the whole illuminateth, and the whole doth heat: And Motion, Light and Heat, are not qualities inherent in it; But Motion, Illumination, and Calefaction, are Acts flowing immediately from its Essence as containing the faculties or powers of such acts.

He that could write a perfect method of Physicks and Morality, would shew us Trinity in Unity through all its parts from first to last. But as the Veins, Arteries, and Nerves, the Vessels of the Natural, Vital, and Animal, humours and spirits, are easily discernible in their trunks and greater branches, but not so, when they are minute and multiplied into thousands, so is it in this Method.

But I must deline the Reader to observe, that though I here explain this Trinity of Active Principles in the Divine Essence, which is so evident to Natural Reason it self, as to be past all controversy; Yet whether indeed the Trinity of Hypostases or Persons, which is part of the Christian Faith, be not somewhat distinct from this, is a question which here I am not to meddle with, till I come to the second part of the Treatise: Nor is it my purpose to deny it, but only to

Nulla gens tam fera cujus mentem non imbecrit Deorum opinio, idem Tusc. 

Dicunt Stoici DEI M effe animal immortale, rationale, perfectum & beatum; & malo omni rerum ordinatione, providentia sua mundum & quem in mundo administrans omnium: Non tamens inesse illi humanæ formæ linea-

menta: Cæsarum esse opificem immenso iis hujus operis, sanctum & patrem omnium. Laev. in Zenone, pag. (mihi) 364.

I had rather believe all the fables in the Legend, Talmud, Alcoran, than that this universal frame is without a mind. Lord Verulam, Essay 16.

Multi de Diis prava sensunt: id enim virisse more effici solere: Omnes tamem esse vim & naturam divinam arbitrantur. Nec verò id collocu- tio hominum aut confensus efficit; non instituti opinio est confirmata; non legi- gibus: Omne autem in re confensio omnium gentium Lex naturae putanda est. Cicero, Tusc. libro, Quaest., l. i. p. 220.

Celsarius, and some other of the Ancients, make the Image of God on Man to be his Natural per- fections, and his finitude, to be his moral perfections.
Of GOD as RELATED to his Creatures:

prepare for the better understanding of it. Of which more
shall there afterward be said.

6.32. And thus all Creatures, and especially our selves, declare that there is a first Being and Cause of them all, who is a Substance, Life, a Spirit, or Mind, an Active Power, Understanding and Will, perfect, eternal, independent and self-sufficient, not compounded, not possible, not mutable, corruptible or mortal, Immense, Omnipresent, Incomprehensible, only One, Omnipotent, Omniscient, and most Good, most Happy in Being Himself, in Knowing himself, and enjoying him; most Holy, transcending all the Creatures, of a Perfect Will, the Fountain of all Moral Good, Love or Beneigne: having a Trinity of essential Transcendent Principles, in unity of Essence, which have made their adumbration or appearance on the World, whereof though be be not the constitutive form or Soul, He is to it much more; the first Efficient, Dirigent, and ultimate final Cause of all: That is, THERE IS A GOD.

CHAP. VI.

Of GOD as RELATED to his Creatures: especially to Man. And I. as his OWNER.

Passing by all that is doubtfull, and controverted among men truly Rational, and taking before me only that which is certain, undeniable, and clear, and wherein my own Soul is past all doubt, I shall proceed in the same method secundum ordinem cognoscendi, non essendi. The word [GOD] doth not only signify all that I have been proving, viz. The perfect nature of the first Cause, but also his Relations to us his Creatures: And therefore till I have opened and proved those Relations, I have done but part of my work, to prove that THERE IS A GOD.

6.1. GOD having produced Man (and all the World) by his Power, Understanding and Will, is by immediate subsistance Related to him as his CREATOR.

Though he made his Body of pre-existent Matter, yet was that Matter made of nothing; and therefore God is properly
Especially to Man. And I. as his Owner.

properly Mans CREATOR, and not his Fabricator only. And a CREATURE is a Relation, which inferreth the Correlate, a CREATOR, as a Son doth a Father. This therefore is Gods first grand Relation unto Man, which hath no cause to produce it, but his actual Creation, which is its fundamentum.

§. 2. This Grand prime Relation, inferreth a Trinity of Grand Relations, viz. That God is our Owner, our RULER, and our BENEFACCTOR, of which we are now to speak in order.

That these Three are justly distinguished from each other, is past doubt to all that understand what is meant by the terms. An Owner as such is not a Ruler or Benefactor, a Ruler as such is not an Owner or a Benefactor. A Benefactor as such is neither an Owner nor a Ruler. And the enumeration is sufficient: All humane affairs, or actions of converse and society, belong to Man in one of these three Relations, or such as are subordinate to them, and their dependents on them, or compounded of them. They are in some respect the Genera, and in some as it were the Elements of all other Relations. And from the manner of men, they are applied to God, with as much propriety of speech, as any terms that man can use concerning him. And he that could draw a true scheme or method of the Body of Morality (or Theology, for all is one with me) would reduce all the dealings of God with Man, which are subsequent to the fundamental Act of Creation, to these three Relations; and accordingly distinguish of them all: Yet in the Mxt aiis, (as most are such) distinguishing only of the compounding Elements (I mean, the interest of these three Relations, as making up the several acts.)

§. 3. A full Owner or Proprietor, is called Dominus in the strictest sense, and is one that hath a Jus posidendi, disponendi & utendi; a right of having or possessing, disposing and using, without any copartner, or superior Proprietor, to restrain him.

The meaning is better known by the bare terms of denomination, through common use, than by definition. We know what it meaneth, when a man saith of any thing, "It is mine own: There are defective half-proprieties, of Co-
partners, and subordinate Proprietors, which belong not to our present case. The word *Dominus, & Dominium*, is sometime taken laxely, as comprehending both Propriety and Rule; and sometime improperly, for Government or Command it self: But among Lawyers it is most commonly taken properly and strictly for an *OWNER* as such: But left any be contentious about the use of the word, I here put instead of it, the word *Owner* and *Proprietor*, as being more free from ambiguity.

§. 4. **GOD is jure Creationis & Conservationis, the most absolute Owner or Proprietor of Man, and the whole Creation.**

It is not possible that there should be a more full and certain title to propriety, than *Creation*, and *total conservation* is. He that giveth the World all its *Being*, and that of nothing, and *continueth* that being, and was beholden to no pre-existent matter, nor to any co-ordinate concourse, nor dependent on any superior cause in his causation, but is himself the first independent, efficient, total cause of being and well-being, and all the means thereto, must needs be the absolute Owner of all, without the least limitation or exception.

It is not the supereminency of God's nature, excelling all created beings, that is the foundation of this his *Propriety* in the creature. *For Excellency* is no title to Propriety. And yet he that is *unicus in capacitate possidendi*, that is so transcendently excellent as to have no Copartner in a claim, might by Occupation be sole Proprietor, in that kind of Propriety *secundum quid*, which Man is capable of: Because there is no other whom he can be said to wrong. But **GOD hath a more plenary title by Creation, to Absolute Propriety.**

§. 5. **Therefore it belongeth to GOD to be the Absolute Disposer of all things: To do with them what he please: and to use them to the pleasure of his will.**

Every one may do with his own what he list, except the propriety be but limited, and dependent on another, or but *secundum quid*. Who should interpose and any way hinder God, from the *free disposall of his own*? Not any Copartner, for there is none. Nor the Creature it self, because it is absolutely His.

§. 6. **Therefore also (in hoc instante, antecedently to any further**
Especially to Man. And I, as his Owner.

Further Relation or Covenant) it is not possible for God to do wrong to his Creature, howsoever he shall use it: Because it is absolutely his own, and he owneth it nothing: And where there is no Debitum, there is no Jus, and can be no Injuria.

It is to be remembered that I speak not here of God as now related to the Rational creature as a Reitor and a Benefactor, and as having declared his own will in his Laws or Promises, to the contrary. But I speak of God only in the Relation of a Proprietor simply in it self considered, and so of his Absolute right, and not his Ordinate will (as it is commonly called). No man need to fear lest God should deal unequally with him, or contrary to that which true Reason calleth Justice. For God having made himself Reitor of the World, hath, as it were, obliged himself, that is, declared his will, to deal equally with all men, and judge them according to their works: And so hath created a Debitum, or Jus to man, which inferreth a certain Justice on Gods part. But considering him only in this first Relation, meerly as Domminus absolutus, or Proprietor, it is not possible for any thing that he can do, to be an injury: A mere corporal pain (including no contradicition or error, as consciences accusation of the innocent, doth) could be no wrong: There being less appearance of reason to call it wrong, than for my burning my Wood, or plucking a Rose to be a wrong: For it is not the Pain of one that can make it an injury, any more than the destruction of the other: where there is no Jus, there can be no Injuria: And where there is no Debitum there is no Jus. My Rose hath possession of its life, but no Right to it: Therefore it is no wrong to destroy it. And yet in this, and in the killing of Birds, and Beasts and Fishes, and labouring my Horse and Ox in continual weariness and pain, my borrowed half-propriety secundum quid, excusat me from doing them any wrong: Which Gods Absolute Propriety will do much more unquestionably by him.

5.7. Though all Gods Three Essential Principles or Faculties, Power, Wisdom and Goodness, appear in each of his Three grand Relations, Owner, Ruler, and Benefactor; yet each one of these hath most eminently some one of Gods Essential principles or faculties appearing in it: viz. His Power most appeared
I. Of Man's Relation to God his OWNER.

in his Propriety, his Wisdom in his Rule, and his Goodness or Love in his benefits given us.

Therefore Propriety resulteth immediately from Creation, as producing the Creature as a Creature; but so doth not Government, as we shall see anon. And as Omnipotency is the most eminent Attribute in the Creation, so is it in that Absolute Propriety of the Creator, acquired by it.

CHAP. VII.

I. Of Man's Relation to God his OWNER.

§ 1. GOD being our undoubted, absolute OWNER, it followeth undeniably that we are His own.

The Relations are mutual, and the thing needeth no proof.

§ 2. Therefore Man being an intelligent Creature, that can know this his Relation to his Maker, is bound by Nature to consent to it, and absolutely resign himself to the will, dispose and use of his Creator.

For there is nothing more reasonable, than that every one should have his own: And the Understanding of man should conceive of things as they are, and the Will of man should consent to his Makers Interest and right, or else it were most crooked, irregular and unjust. Therefore it must needs be the duty of every reasonable Creature to bethink him, that GOD is his absolute Owner, and thereupon to make a deliberate resolved RESIGNATION of himself to GOD, without any exceptions or reserves.

§ 3. Therefore man should labour to know wherein he may be most useful to his Maker's Interest, (which is his Pleasure in our perfection) and therein he should willingly and joyfully lay out himself.

For it is undeniable that God should be served with his Own, and that entirely without dividing: for we are not in part, but wholly his.

§ 4. Therefore no man can have any propriety in himself, but what is derived from his Absolute Lord, and standeth in full subordination to his propriety.
I. Of Man's Relation to God his OWNER.

For there can be but one full and absolute Proprietor. I can have no other propriety in my self, but by derivation and trust from my Creator.

§. 5. Therefore also no creature can have any Propriety in another creature, but onely derivatively, subordinate, & secundum quid.

No Parent hath any propriety in his Children, nor the most absolute and potent Prince in his People, but as God's Stewards under him, no not in themselves, and therefore not in others. And a Steward hath no propriety in his Master's goods, but derivative, dependent, subordinate and improper, and onely the usuum, fructum, and such possession as is necessary thereto, and such an imperfect propriety as will justify that possession.

§. 6. And as I am not my Own, so nothing is properly my own which I possess, but all that I have is God's as well as I.

For no man can have more title to any thing else than to himself. He that is not Owner of himself, is Owner of Nothing. And we have not any thing, nor can have, which is not as much from God as we, and therefore is not as much his.

§. 7. Therefore no man should repine at God's disposal of him, but all men should acquiesce in the disposing-will of God.

For it is unreasonable and unjust to murmur at God, for doing as he list with his own, and using any thing to his ends.

§. 8. And therefore all men should avoid all selfish affections, and partiality, and be more affected with God's interest than their own.

For we are not so much our Own as his, and our interest is not considerabile in comparison of his.

§. 9. Therefore no man should do any thing for selfish ends, which is injurious to the will and interest of God, our absolute Owner.

§. 10. And therefore no man should dispose of his Estate, or any thing he hath, in any way, but for the interest of his absolute Lord.

§. 11. And therefore all men should make it the very care and labour of their lives, to serve the will and interest of this their absolute Owner.

§. 12. And therefore no man should prefer the will or interest
II. Of GOD’s Relation to Man as his Governour.

of the greatest mortal man, or the dearest friend, before the will and interest of God.

§. 13. Nor should the publick interest of States or Kingdoms be pleaded against his will and interest.

But yet we must take heed how we oppose or neglect this last especially, because the will of God doth take most pleasure in the publick or common benefit of his creatures; and therefore these two are very seldom separated: nor ever at all as to their real good, though as to carnal, lower good, it may so fall out.

All these are so plain, that to stand to prove or illustrate them, were but to be unnecessarily and unprofitably tedious.

§. 14. It being a God of infinite Wisdom and Goodness, as well as power, who is our Owner, his Title to us is a great consolation to the upright.

For as he hath taught men (and bruits too) to love their Own, it intimateth that he will not despise his Own: and therefore his interest in us is our comfort.

§. 15. No man is capable of giving any thing properly to God, but only by obediential reditum of his own: no nor to man, but as God’s Steward, and according to our propriety, secundum quid, in respect to other Claimers.

CHAP. VIII.

II. Of GOD’s Relation to Man as his Governour.

§. 1. GOD having made Man a rational free Agent, and sociable, among sensible Objets, and out of sight of his invisible Creator, and so infirm and defective, it followeth necessarily, that he is a creature which must be governed by moral means, and not only moved by natural necessitation as inanimates and bruits.

The thing that I am first to prove, is, That Man’s Creator hath made him such a creature, whose nature requireth a Government; that he hath a necessity of Government, and an aptitude to it.

By Government I mean, the exercise of the moral means of Laws.
Laws and Execution, by a Ruler, for the right ordering of the Subjects actions, to the good of the Society, and the honour of the Governour.

I distinguish Laws from all mere natural motions and necessities: for though analogically the Shepherd is said to rule his Sheep, and the Rider his Horse, yea, and the Pilot his Ship, and the Plow-man his Plow, and the Archer his Arrow: yet this is but equivocally called Government, and is not that which we here mean, which is the proposal of duty, seconded with rewards or punishment for the neglects, by those in authority, for the right governing of those that are committed to their care and trust. So that it is not all moral means neither which is called Government, for the instruction or persuasion of an Equal is not such. Laws, and Judgment, and Execution are the constitutive parts of Government. But by Laws I mean the whole kind, and not only written Laws, nor those only which are made by Sovereign Rulers of Common-wealths, which by excellency are called Laws: but I mean, The signification of the will of a Governour, making the Subject's duty, and determining of Rewards to the obedient, and punishments to the disobedient. Or, [An authoritative constitution de debito officii, premii & paxe, for the ends of Government.] So that as Parents, and Tutors, and Masters, do truly govern as well as Kings; so they have truly Laws, though not in such eminency as the Laws of Republicks. The will of a Parent, a Tutor, or Master, manifested concerning duty, is truly a Law to a Child, a Scholar, or a Servant. If any dislike the use of the word [Law] in so large a sense, it sufficeth now for me to tell them in what sense I use it, and so it will serve to the understanding of my mind. I take it for such an Instrument of Government. The parts of it are, 1. The constituting of the debitum officii, or what shall be due from the Subject. 2. The constituting the debitum premii vel paxe, or what shall be due to the Subject, which is in order to the promoting of obedience, though as to the performances obedience may be in order to the reward. Now that man is a creature made to be governed, by such a proper moral Government, I prove.

1. The several parts of Government are necessary, therefore Government is necessary. From all the parts of Government
ment to the whole, is an unquestionable consequence. It is necessary that man have Duty preferred and imposed; else man shall have nothing which he ought to do: Take away Duty, and we are good for nothing, nor have any employment fit for reason. And take away all Reward and Punishment, and you take away Duty in effect; experience teach-eth us that it will not be done, for a rational agent will have ends and motives for what he doth.

2. From the imbecility of our younger state: so weak is our infant understanding, and so strong our sensitive inclination, that if Parents should leave all their Children un-governed, abused Reason would make man worse than brutes.

3. From the common infirmity and badness of all the world. The wife are so few, and the ignorant so many, that if all the ignorant were left ungoverned to do what they will, they would be like an Army of blind men in a fight, or like a world of men bewildered in the dark. What a confused loathsome spectacle would the world be? and the rather because men are bad as well as foolish. Would all the sensual vicious persons in the world be ordered like men, without any Government, by such as are wiser than themselves?

4. From the power of sensitive objects: The baits of sense are so numerous, so near and so powerful, that they would bear down reason in the most, without the help of Laws: nay, Laws themselves, even of God and Man, do so little with the most, as tell us what they would be without them.

5. The variety of mens minds and interests and dispositions is such, as that the world ungoverned would be utterly in confusion: as many minds and ways as men. No two men are in all things of the same apprehensions.

6. From the nature of mans powers: He is a noble creature, and therefore hath answerable ends to be attain'd, and therefore must have the conduct of answerable means. He is a rational free Agent, and therefore must have his End and Means proposed to his Reason, and is not to be moved by Sense alone; his chiefest End as well as his chief Governour, being out of his light.

7. The experience of all mankind constraineth them to content to this, that Man is a creature made for Government.
II. Of GOD's Relation to Man as his Governor.

Therefore even among Cannibals, Parents govern their Children, and Husbands govern their Wives; and in all the rational world, there are Rulers and Subjects, Masters and Servants, Tutors and Scholars, which all are Governors or Governed. Few men are to be found alive on earth, who would have all men, or any men save themselves ungoverned. Otherwise Men would be worse to Men, than Serpents, and Toads, and Tygers are to one another, but than any of them are to men. Every man that had strength and opportunity, would make a prey of the life or welfare of his brother. Mens own necessity forceth them everywhere to set up Governments, that they may not live as in a continual war, in danger and fear of one another; nay, a war that is managed by Armies, is also ordered by Government, because many must agree for mutual defence: but else, every man would be against another, and they would be as many fighting Cocks or Dogs, every one would fight or fly for himself, for fighting or flying, injuring and being injured would be all their lives.

He that denieth Man to be a Creature made for Government, and consequently denieth God's Government of the world, by Moral proper Government, doth own all these absurdities, (which else-where I have heretofore enumerated.)

1. He denieth that there is a God: for to be GOD includeth to be Governor of the Rational world.

2. He denieth that Man Oweth any Duty to God or Man: for where there is no Government, there is no proper Duty.

3. He denieth the Justice of God: for Justice is the attribute of a Governor, that is, distributive Justice, which we speak of: for commutative Justice God cannot exercise towards Man, because of our great inferiority to him.

4. He denieth all the Laws of Nature: for where there is no Government, there are no Laws.

5. He denieth the Virtue of Obedience, and all other Virtues concatenated with it: for where there is no Government, there is no Obedience.

6. He denieth that there is any such a thing as Sin, or any fault against God or Man: for where there is no Government, there is no transgression. Both the vicious Habits and the
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Acts, will have no more crime than the poison of a Toad.

7. And then no man should forbear any act as sinful or criminal.

8. Nor should any persons reprove sin in others, nor exhort them from it.

9. Nor should any one confess any sin, or repent of it, (because it is not.)

10. Nor should any man ask forgiveness of any crime of God or Man.

11. Nor should any man thank God for the pardon of his sin.

12. It will follow that there is no moral difference between men or actions, as Good and bad, but all are alike, whatever they be or do.

13. He denieth all God's Judgments, and all his Rewards and Punishments; for these are all of them acts of Government.

14. It will follow, that every man should do what his lift.

15. And that all Parents may forbear the government of their Children, and all Masters of their Servants, and Governors of their Families.

16. It treasonably subverteth all Kingdoms and Common-wealths, and denieth that there should be any Kings or Subjects.

17. It denieth all humane Justice, because it denieth humane Government.

18. It maketh Man a Beast, who is incapable of Moral Government.

19. It maketh him far worse than a Beast, as corruptio opti-

20. But the best of it is, while it nullifieth Right and Wrong, it inferreth, that whatsoever shall beat or hang the owners of this Doctrine do them no wrong, nor offend any Laws of God or Man: For if there be no Government, there is no Transgression: and if they are Bruits, they may be
be used as Bruits, who are incapable of Titles, Rights, In-
heritances, or of any plea as against an injury.

§ 2. Man being made a Creature to be governed, it thence
followeth, that his Creator must needs be his Sovereign Gover-
nour, as being only fit, and having in his Propriety, the only
Right.

1. A Governor he must have; for there is no Government
nor governed, without a Governor. 2. If there be never so
many Inferior Governments, there must be some Supream:
Or else each one would be absolutely Supream, and none In-
ferior. But I will first prove that God is Man's Sovereign,
and then shew the foundation of his right, and of this Rela-
tion.

The only objection made against it, consisteth of these two
parts: 1. That God moveth man effectually per modum na-
turæ as an Engineer; and that this is more excellent than
Moral Government. 2. And that Moral Government being
a less effectual way, is committed to Angels and to Men,
viz. Kings, and States, and Magistrates, who are sufficient
to perform it.

This Objection confesseth the Government of one man
over others, but denyeth the Government of God over Man,
and instead of it substituteth his meer Phyical motion, or
natural Government, such as a Pilot useth to his Ship. I
shall therefore against it prove, that not only Man but God,
doeth exercise this proper Moral Government, by Laws, and
Executions, and not a Phyical motion only.

§ 3. I. God hath de facto made Laws for Mankind:
Therefore he is their Governor by Laws.

The consequence is undeniable: The antecedent I fur-
ther prove.

§ 4. He that doth by authoritative constitution of Duty,
oblige Man to obedience, doth make Laws for him, and Go-
vern him by Laws: But God doth by authoritative Constitu-
tion of duty, oblige man to obedience: Therefore he maketh Laws for
him, and ruleth him thereby.

The Major is not to be denied; for it only afferteth the
Name from the Definition: The authoritative appointment
of the Delitum Officii, obliging to obedience, is the defini-
tion of Legillation, as to its first and principal act; which

G 2

Mundus Numine re-
gitur, estque quasi
communis urb. & ci-
vitas hominum, Cicero
2 de finib.
Nec solum jus in na-
tura, sed & urbs:
Rerum natura male
administratione
adhib. & multorum
domin. & principat. non
eft utile: unus
ergo fuit Princeps.
Arist. lib. x ii. Met-
taph. c. 10.
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the appointment of the *debitum premii vel puni* followeth. And I think that the interest of Mankind will not suffer him to be so erroneous as to deny the Minor: I think few will believe that there is no such thing as a Law of Nature made by the God of Nature; or that there is no such thing as Duty incumbent on Man from God; and so no such thing as an accusing or excusing Conscience: Few persons will believe, that it is no duty of Parents to nourish their Children, or no crime to murder them: Or that it is no duty for Children to be thankful to their Parents, and to love them, or no sin to hate, or scorn, or kill them: Few Kings will believe, that it is no duty towards God, for their Subjects to obey them, and no crime to rebell or murder them; and that Conscience hath nothing to say against him for such things, that can but escape the judgement and revenge of man: And few Subjects will believe, that it is no crime for a Prince to oppress them, in their liberties, estates and lives: And few neighbours will think that he is innocent before God, who beateth them, or setteth fire on their Houses, or murdereth their children or other Relations. If man be under no duty to God, and if nothing that he can do is a sin against God, what a thing will Man be, and what a Hell will Earth be? Deny the Law of Nature, and you turn men loose to every villany; and engage the World to destroy it self, and set all as on fire about their ears.

For if God only move us Physically, there is neither virtue nor vice, good nor evil, in a moral sense: But what God moveth a man to, that he will do, and what he doth not move him to, he will not do; and so there being only motion and no motion, action and no action, there will be no Duty and no obligation, and so no Moral good or evil.

§ 5. II. If God should Rule us only by Physical motion, and not by Laws, he should not rule man as man, according to his Nature: But God doth rule man according to his Nature: Therefore not only by Physical motion.

Otherwise Man should not differ from Inanimates and Bruits. A stone is to be moved Physically, and a Bruit by the necessitating objects of sense: But Man hath Reason, which they have not, and he is a free Agent: And therefore though God concurr to his physical motion as such, yet
yet he must move him as Rational, by such objects, and such proposals, and arguments, and means, as are suited to Reason. By presenting things absent to his understanding, to prevail against the sense of things present; and by teaching him to preferre greater things before lesser; and by shewing him the commodity and discommodity, which should move him; God would not have made him Rational, if he would not have Governed him accordingly.

6. 6. III. If the way of physical motion alone, is not so excellent and suitable as the way of Moral Government by Laws also, then God doth not only move man physically, and leave it to Magistrates to Rule as Morally: But the antecedent is true: Therefore so is the Consequent.

God doth not omit the more excellent, and choose a lower way of Government, and leave the more excellent way to man. And that the Minor is true appeareth thus. The way which is most suitable to the object or subject of Government is the most excellent way: But such is the Moral way by Laws: The other Beasts are as capable subjects of as men, and Trees as either. Wisdom and Justice are eminently glorified in the Moral way: And Omnipotency itself also appeareth in Gods making of so noble a Creature, as is governable by Reason without Force.

6. 7. IV. If God were not the Sovereign Ruler of the World, there could be no Government of mens hearts: But there is a government of hearts: Therefore God is the Ruler of the World.

Man knoweth not the Hearts of those whom he governeth: And therefore he can take no cognisance of heart-sins or duties, unless as they appear in words or deeds: And therefore he maketh no Law for the government of hearts. But the Heart is the Man: and a bad heart is the fountain of bad words or acts, and is it self polluted, before it endeavoureth the injury of others. He that thinks all indifferent that is within him, is himself so bad, that it is the less wonder if being so indifferent, yea so viciated within, he think nothing evil which he hath a minde to do. He that thinketh that the heart is as good and innocent which hateth his God, his King, his Friend, his Parents, as that which loveth them, and that it is no duty to have any good thought or affection,
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but only for the outward actions fake; nor any sin to be malicious, covetous, proud, deceitful, lustful, impious, and unjust, in his cogitations, contrivances, and desires, unless as they appear in the acts, doth shew that he hath himself a heart, which is too suitable to such a Doctrine. But Nature hath taught all the World, to judge of men by their Hearts, as far as they can know them, and not to take the Will, which is the first seat of Moral Good or Evil, to be capable of neither Good nor Evil. Therefore seeing Hearts must be under Government, it must not be man, but the heart-searching God, that must be their Governor.

5. 8. V. If God were not the Governor of the World, all earthly Sovereigns would be themselves ungoverned: But they are not ungoverned: Therefore God is their Governor, and so the Governor of the World.

The Kings and States that have Sovereign power through all the World, are under no humane Government at all. Though some of them are limited by Contracts with their people. But none have so much need to have the benefit of Heart-government; none have so strong Temptations as they; And no mens actions are of so great importance, to the welfare or misery of the World. If the Monarchs of the Earth do take themselves to be left free by God to do what they list; what work will be made among the people? If they think it no duty to be just, or mercifull, or chaste, or temperate, what wonder if they be unjust and cruel, and filthy, and luxurious, and use the People for their own ends and lusts, and esteem them as men do their Dogs or Horses, that are to be used for their own pleasure or commodity. What is the present calamity of the World, but that the Heathen and Infidel Rulers of the World are so ignorant, and sensual, and have cast off the fear of God, and the sense of his Government, in a great degree; when yet most of them have some conviction that there is a God, who Ruleth all, and to whom they must be accountable: What then would they be, if they once believed that they are under no Government of God at all. If they should oppress their Subjects, and murder the innocent, it would be no fault: For where there is no Government and Law there is no transgression: No one forbideth it to them, and none commandeth.
mandeth them the contrary if God do not: For the people are not the Rulers of their Rulers, nor give them Laws: And Neighbour Princes and States are but Neighbours: Therefore if they should sacrifice peace and honesty, liberties, lives and Kingdoms to their lusts, no man could say, They do amils, or violate any sort of Law.

**Obj.** But the fear of Rebellions, and the peoples vindicating their liberties would restrain them.

**Ans.** Only so far as they feel themselves unable to do hurt: As a man is restrained from killing Adders lest they sting him: And the advantage of their place doth usually empower them, to make desolations, if they have a minde to it. And great mindes will not easily bear a popular restraint: And indeed the honester and better any people are, the more undisposed are they to rebell: And therefore Tyrants may with smallest danger and fear destroy them.

**Obj.** But their own interest interest in the peoples welfare; and therefore there is no danger of such miseries.

**Ans.** Did Nero think so, that wished Rome had but one neck; that set the City on fire, that he might sing over it Homer's Poem of the flames of Troy? that ript up his own Mother, that he might see the place where once he lay? Did Caligula think so? Did Commodus, Caracalla, Heliogabalus, think so? Did the Spaniards think so by the Indians, who are said by their own Writers, to have murdered in forty two years space, no less than fifty millions of them? Did King Philip think so, who put his own Son and Heir to death, by the Inquisition? besides so many thousands more in Spain and the Low Countreys, by that and other ways? How full of such bloody instances is the World. If it were a Tyrants interest that kept him under some moderation to the people of his own Dominions, it might yet possibly leave him a bloody destroyer of other Nations, in his Conquests. The World hath not wanted men that think the lives of many thousands, a little sacrifice to a proud design, or furious passion; and are no more troubled at it, than a Pythagorean would be to kill a Bird. It hath had such as Sylla, Messala, Catiline, and the Conquerours of Jerusalem, who as Josephus faith, crucified so many thousands, till they wanted Crosses for men, and place for Crosses, besides the greater numbers famished.

**Obj.**
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Obj. But if Chief Governours be under no Law, they are under Covenants, by which they are obliged.

Ans. What shall make their Covenants obligatory to their consciences, if they be under no government of God? The reason why mens Covenants bind them, is, because they are under the government of God, who requireth all men to keep their Covenants, and condemneth Covenant-breakers. But if God had never commanded Covenant-keeping, nor forbade Covenant-breaking, they could never be matter of duty or sin. So that this Doctrin, that God hath made no Laws for man, and is not his Governour, doth leave all Soveraigns from under the least conscientious restraint from any acts of cruelty or injustice, and tendeth to deliver up the world to be a sacrifice to their lusts: when it is the government of the universal Soveraign that is their restraint.

5. 9. VI. If God have not the Soverainty over all the world, then no man on earth can have any Governing Power: But Princes and Rulers have a Governing Power: Therefore the Soverainty is in God.

The reason of the major is, because Kings can have no power but what they receive from some or other: there is no effect without a cause. And if they receive it, it is either from God or Man as the Original. Not from Man, for the people themselves have no governing power to use or give, as to the government of Commonwealths: for their personal power over themselves is of another species, and cometh short of this in many respects, (as else-where I have proved): And if it were otherwise, yet they have nothing themselves but derivatively from God, as is proved before: and therefore they themselves must have their power from him, from whom they are, and have all that they possesse: But God cannot give that which he hath not himself, either formally or eminently: Therefore he hath governing power formally or eminently, or else no Prince, or Man, or Angel can have any, no more than they can have being or reason without him. And though his power be transcendent, his exercise of it must be according to the capacity of the subject: and therefore morally by Laws and Executions. So that as all things else in the creature are derived, so is power. And as in beings, aut Deus aut nihil is an undeniable truth, so as to
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to governing power, or Sovereignty, either it is, Primitively, Supremely and Transcendently in God, or there is none in any Prince or Parents: for if they have it not from Him, they can have none at all.

Obj. Governing by Laws is caused by humane impotency, because man is not everywhere present, nor of power to command himself in and by others, all the things which he commandeth: But were man Omnipresent and Omnipotent as God is, he would make all men do well, and not command them to do it: Therefore it is so in the Government of God.

Ans. It is granted that man is impotent, and God Omnipotent and Omniscient, and therefore that God could indeed do as is here intimated, even make all men do well, and not command it: But, 1. it is apparent, that de facto he doth not so. 2. And his wisdom being more eminently to be manifested in the work of Government than his Omnipotency, doth shew us partly, why he doth not so, even because the sapiential way is more suitable to his ends and to the subject. Creation did most eminently glorifie (or manifest) Omnipotency; Government doth most eminently glorifie God's Omniscience or Wisdom, as our Perfection or Glorification will most eminently manifest, and glorifie his Love and Goodness. Each Attribute sheweth most eminently in its proper work: and mans conceits must not confound this perfect order.

Yet let it be here noted, that all this while I meddle not with the controversie of the Liberty of man's will; and so, whether God's sapiential government by Laws, do operate also by necessitation, and Physical causation, as the natural motions of the Orbs, or the artificial motions of an Engine. I only argue, that whether God thus operate by his Government by secret necessitation or not, yet it is most certain, that he governeth Morally, and useth the Means of Doctrine, Laws and Judgments: which might consist with Physical necessitating efficacy in all that do obey indeed, if God's wisdom, and man's freedom of will did infer nothing to the contrary. But if it had been granted, that all God's government is by Physical efficacy, it would stand good nevertheless, that Laws and Judgment are part of the means which he maketh effectual. But yet I shall go further in the next Argument.

Cicero, de Leg. i. L. by Proveth, That Right is founded in the Law of Nature, more than in Man's Laws; because else (faith he) men may make evil good, and good evil; and make Adulatory Perjury, &c. justly, by making a Law for them.] A cursed consequence, which the Atheist cannot deny upon his Principles.

Quod si populum judisi, si Principatum decretis, si sententia judicium jura constitutionem, jus effe lactocinari, jus adulterare, jus testamenta falla supponere, si hac sufragii, actis multitudo probarentur. Quae si tanta potentia fluctuorum sententiae acque judissi, ut eorum sufragiis rerum natura vertatur, cur non sanctur, at quem mala pernicosa sunt habentur pro benis & salutaribus. Aut cur cum jus ex injuria facere Lex potuit, bonum cadem facere non potest ex malo. Accui nos Legem bonam, malam, nulla alieni naturali norma dividere postulam. Cicero, de Leg. i. p. 225.
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§. 10. VII. Experience satisfieth all the rational world, that there is, de facto, a course of Duty appointed by God for men, which they do not eventually fulfil. Therefore there is not only a Moral Government, which is effectual, but also which is separated from necessitating efficacy.

They that deny this, and plead for Physical Government only, must affirm, that nothing is any man's Duty, but what he actually performeth: and that nothing is any man's sin which he doth, or omitteth to do; that is, that there is no sin or moral evil in the world: For all that God Physically effecteth is good; and they suppose him to have no Law which commandeth any thing but what he Physically effecteth, and he will not Physically effect that which he forbiddeth. And if there be no such thing as moral evil or sin in the world, then no man should fear any, or avoid any! Let but a man leave any thing undone, (if it be nourishing his children, defending his King, loving God or man) and he may hence conclude that it never was his duty: Let him but do anything that he hath a mind to, (if it be killing Father or Mother, or his Prince or Friend) and he may be sure that it is no sin; because he hath done it; for if God forbid it not, it is no sin: nay, he may make it an effect of God's government. But this consequence is so false and horrid, that no Nation on earth receiveth it, and Cannibals themselves abhor it, who eat not their friends, but strangers and enemies.

§. 11. VIII. If God be not the Governor of the world by Laws, then no man need to fear or avoid anything forbidden by the Laws of Man, who can either keep it secret by Wit, or keep himself from humane revenge by Power. But the consequent is false: therefore so is the Antecedent.

The reason of the consequent is evident; because, where no humane revenge is to be feared, there no punishment at all is to be feared, if God be no Governor of the world: but those that can hide their actions by craft, or make them good by power, need not fear any humane revenge; therefore they need to fear none at all, upon the Atheists grounds. And if that be so, how easy is it for cunning malice to burn a * Town, to kill a King, to poison wife or children, and to defraud a neighbour, and never be discovered? If this be so, then Thieves, Adulterers, Traitors, when they are detected, have

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* As London now is.
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have failed only in point of wit, (that they concealed it not) and not in point of honesty and duty. 2. And then any Rebel that can get enow to follow him, hath as good a cause as the King that he rebelleth against; and if he conquer, he need not accuse himself of doing any wrong: And then there will be nothing for conscience to blame any man for, nor for one man to accuse another of, but wildness or impotency. And then the Thief must suffer only for want of strength or cunning, and not because he did any wrong.

§ 12. IX. If there be no Government by God, there can be no true Property but Strength: and he that is strongest hath right to all that he can lay hold on. But the Consequent is false: therefore so is the Antecedent.

The consequence is undeniable: for if there be no Divine Government, there is no Law but Humane: and no man can have any Right besides Strength to make Laws for any other whomsoever. For if God have no Government and Law, he constituteth no Debitum vel Jus, no Dueness or Right. And man can have no Right to govern others, if he have no Governour to give any. If God do give Right to Govern, he thereby maketh obedience to that Governour a duty: and he that constituteth or instituteth Right and Duty, governeth. And if God give men No Right to Govern, they can have none. And then, if Strength be all their Title, any man that can get as much Strength, doth get as good a Title; and may seize upon the Lives, the Lands and Estates of Prince or People, and give Laws to the weaker, as others before gave Laws to him. And so there will utter confusion and misery be let in upon the world. As in the Poet's description of the degenerate Age, Vivitur ex rapto, non hospes ab hospite tutus, &c. Reason would have nothing to say against Strength: the great Dog would have the best title to the bone. Melior mihi dextera lingua est.

Dummodo pugnando superem, tu vince loquendo, Ovid. Met.

The honest, poor and peaceable would have such a peace with thieves and strong ones, Cum pector inimicoque solet esse lupis. Ovid.

§ 13. If God govern not the world, then meer Communities are incapable of Right or Wrong; and no man is bound in duty to spare his brother's life or estate. But the
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The consequent is false: therefore so is the Antecedent.

By a Community I mean a company of men that have yet set up no Government among them: If God be not their Governour, such have none at all, and so are under no moral obligation: for Covenants themselves cannot bind, if there be no superior obligation, requiring man to stand to his Covenants.

Obj. Then God's Covenants to man do not bind him.

Answ. Not at all, by proper obligation, as if it were his Duty to keep them, and his Sin to break them; for God is not capable of duty or sin. But yet improperly they may be called Obligations, because they are the demonstrations of his Will, which the perfection of his Nature will not let him violate. It would be an imperfection, if God should break promises, though not a sin or crime: And therefore it is impossible for God to lie.

Obj. But suppose we say, that Man is under no other obligations than a Beast; and that among men there is no proper right or wrong, duty or fault: yet men by confederacies, without any other Government, would settle Rules for the safety of cohabitation and converse, and for love of themselves would forbear wronging others. And this is all the Law of Nature that Man hath above Bruts.

Answ. Those Confederacies would no further oblige them, than their Interest required them to observe them. Still by this rule a man is left free to kill wife and children, if he be weary of them, which no neighbour, being wronged by none, will seem obliged to revenge: for he that is the stronger is left to do his worst, without fault, to seize upon other men's estates, and to depose Kings and destroy them, and all the world would be in a state of war. Or if self-interest keep some quiet for a time, it would be but till they had strength and opportunity to do otherwise. He is not fit for humane society, who would tell all about him I take my self-free to defraud and murder any of you, as soon as my own safety and interest will allow it me. And no man that thus taketh a man for a beast, can expect any better usage than a beast himself, any further than self-love shall restrain others from abasing him: nor can he plead any better title to his estate, nor exemption from the violence of the stronger. And it will also
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also follow, that honesty is nothing but self-preserving policy; and that blasphemy and impiety against God need not be feared or avoided; nor any thing as a fault, but only as a folly, exposing the person himself to danger. Incest, Perjury, Lying, might be impuencies, but not any crimes.

Obj. If you supposed them in God, they would be but imperfections, and not crimes, and why should you judge otherwise of them in Man.

Answ. Because the absolute perfection of his Nature is instead of a Law to God, who hath no Superior. But Man hath a Superior, and hath an imperfect Nature, which is therefore to be regulated by the wisdom and will of that perfect Superior.

And moreover, if Man have reason and wisdom above a Beall, which maketh him capable of knowing Right and Wrong, and of being moved by the things that are evident to reason, though not to sense; and if he be made to be governed by Laws, (as was proved before) then he is certainly governed accordingly; or else his nature and reason were given in him in vain, which could not be by the most wise Creator.

Obj. God governeth the world as the Soul governeth the Body, which is rationally ex parte animae; but not by giving reason or laws to the Body: but despotically by the natural power of the Will.

Answ. The flesh is not capable of Laws, as having no Reason, and therefore no proper Laws can be given to it in it self by the Soul: But the Soul is capable of Reason, and made to be moved by proposed Reasons in a Law, and not only by natural force as the flesh. The Government must be agreeable to the capacity of the Subject. Though the Rider rule the Horse by a bridle and spur, and not by a Law, it followeth not that the King must not rule the Rider so. The Soul and Body constitute one Suppositum or Man; and therefore the Body is governed by a Law, because the Soul is so, which despotically moveth it: Laws are for distinct individuals, and not for one part of an individual to give to another part.

Obj. If God be the constitutive Soul of the world, then he need not give it Laws.

Answ. Because it is most certain, de facto, that he doth give us Laws, therefore it is certain that he is not the constitutive
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constitutive Soul of the world, as is also further proved before: though he be much more to it than a Soul.

6. 14. XI. If man act, per media propter finem, and both discerned by reason, then he must be ruled by a Law. But the Antecedent is sure: Ergo, &c.

For the End is ever something apprehended sub ratione boni, (and the ultimate end, sub ratione optimi possibilis:) and the Means are chosen and used, sub ratione conducibilis, as apt to attain the End. This Means and End are not to be discerned only by sense and imagination, as in bruists every object is apprehended, but by reason; this Reason is defective and liable to error, and therefore the rational evidences must be proposed to it, and that conveniently: For he that knoweth not reason, why he should choose, refuse, or act, cannot do it Rationally. And the Will being as apt to be seduced by the sense, hath need of true motives to determine it. Therefore there is need of the Regulation of a Law, containing the direction of a superior wisdom, with authority and motives of consequent Good or Evil, proposed by one that can accomplish it.

But the whole world doth so universally consent, that there is a difference between Right and Wrong, Duty and Crimes, Good and Evil, and so a necessity of some Government (humane at least) and that man is not like the beasts, where strength is the only title, and good and evil is but natural, called juerundum & utile, with their contraries, that I need not plead that part of the cause any further, universal consent not only making it unnecessary, but also being a valid argument against it, as proving that it is against the common reason of Mankind, and light of Nature.

6. 15. XII. If God be not the universal Governor of the world, then error, malice, and tyranny, and selfishness will make injustice finally prosperous, and oppressed innocency remediless. But that cannot be, as shall hereafter be fuller made appear.

There must be some infallible Judge to pass the final sentence, and hear all Causes, as it were, over again; and some perfect righteous Judge to set straight, all that means unrighteousness made crooked; or else unrighteousness will finally prevail. And this must be God, who being the fountain of all Government, is also the end of all.

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§ 16. XIII. If God be not the Supreme Universal Governour, there can be no unity and harmony in the moral Order and Government of the World.

As all the Corporations in the Kingdom would be in continual discord with one another, if they were not all united in one King; so would all the Kingdoms of the World (much worse than they are) if they were not under the Government of one God.

§ 17. XIV. The last argument shall be à Jure & aptitudine: If Man be made a Creature to be morally Governed, and the undoubted Right and Aptitude, for supreme Government be in God alone, then God is actually the supreme Governour of the World: But the antecedent is true, therefore the consequent.

1. That God only is Able, is undeniable: Men can govern but their particular Provinces or Empires: and none of them is capable of Governing all the World, for want of Omnipresence, Omnipotency, and Omnisciency: And therefore the Pope that claimeth the Government of all the World, if all turn Christians, doth thereby pretend to a kind of Deity. And if Angels were proved able to govern the Earth, it can be but as Officers, and not in absolute supremacy: For who then shall be the Governour of them: Their being is meerly derivative and dependent; and therefore so must be their power. God only is allsufficient, omnipresent, omnipotent, omniscient, and most good: Sufficient to give perfect Laws to all; to execute righteous Judgement upon all; and to protect the World as his Dominion: when Princes cannot protect one Kingdom, nor themselves.

And God's title and right is as undoubted as his Power: For he is Absolute Owner of the World. And who should claim Sovereignty over him or without him, where he is sole Proprietor. He hath undoubted right to rule his own.

Obj. Propriety among men is no title to Government.

Answ. Absolute Propriety in a Governable creature, is a plenary title. But no man hath absolute Propriety in another. Yet Parents, and the Masters of Slaves, who come nearest it, have an answerable Power of Governing them. But man's fullest Propriety is in Bruits and Inanimates, which are not Creatures capable of Government.
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§ 18. The Relation then of Soveraign King or Rectr in God to man, is founded in the forenamed Relation of a Proprietor: supposing the Aptitude of the Subject and the Owner.

Having proved that God is the Universal King, I come to shew his title to his Kingdom. Titulus eft fundamentum juris. Soverainignty or summa potestas, is Jus supremi Regiminis. Where this Right is founded, great ignorance hath made a great controvertic, the thing to men that are of competent understandings in such subjects, being most eafe and part controvertic. God having made man, is immediately his Owner, because his maker. Having made him a Rational free Agent, and so to be Governed, he hath the Jus Regendi by Immediate Refultrancy from his Absolute Propriety; supposing the Nature of the Creature, and the Perfection of the Creator alone, which to qualify one to be a Subject, and the other to be the Governour, that they are as it were the remoter fundamentum Relationis. From the being of Man Hoc aliquid à Deo creatum, resultreth the propriety of God: From the specific nature of Man, as a Rational, free, Uociable Creature, he is by immediate Refultrancy Gubernandus: and being such, his Creator, remotely for his Infinite Perfections and sole aptitude, and proximately, because he is Mans absolute Owner, is by Refultrancy his rightfull Governour: And that he neglecteth not this his Right, but actually Governeth him, appeareth in the very making man such, and continuing him such as is made to be Governed, as also in his actual Laws and Judgements. This is the true and plain resolution of the Question of the Title of God to his Kingdom, or fundamentum of the Relation of Universal King.

§ 19. Humane Government is an Ordinance of God, and Humane Governours are his Officers as he is supram: And he hath not left it free to the World, whether they will live in governed Societies, or not.

That Humane Government is appointed by God, appearcth thus: 1. In that the light of Nature teacheth it all the World. 2. In that God hath put into mans Nature a necessity of it, and therefore signifieth his will concerning it: It is needfull to the very lives of men, and to their highest perfections, order, and attainments. If Parents did not govern Children,
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Children, and Teachers their Scholars, and Masters their Servants, and Princes their Subjects, the World would be as a Wilderness of wilde beasts, and men would not live like men, according to their natural capacities: I deny not, but some one or few by necessity or some extraordinary circumstances, may be exempted from this obligation, by being incapable of the benefit: being cast into a Wilderness, or such like place, where the benefit of Government is not to be had. But that's nothing to the commoner case of Mankind: As Marriage is indifferent to those individuals that need not the benefits of it; but it is not lawfull for the World of Mankind, to forbear procreation, to the extinction of it self.

5. 20. Therefore as all Rulers receive their Power from him, and hold it in dependance on him, so must they finally use it for him, even for his will and interest, which they must principally intend.

He that is the Original of Power must needs be the End: He that giveth it to man, doth give it for the accomplishment of his own Will. It is held in pure subordination to him, and so it must be used, or it is abused.

5. 21. Therefore no man can have any Power against God, or his Laws or Interest: For he giveth not Power against Himself.

That is, he giveth no man Right, authority or commission to displeafe him, by the breaking of his Laws; for that is a contradiction, or chargeth his Laws with contradiction. Yet must not any Subjects make this a pretence to deny any just obedience to their Rulers, or to rebell against them, on supposition that their Government is against God. For as private men are not made Publick Judges of the interest of God, but only private discerners, in order to their own obedience to him; so may that Government be for God in the main, which is against him in some few particulars.

5. 22. The Higheft Duty of Man, is to Him who is the Higheft: And the greatest Crime is that which is committed against the greatest Authority.

This is sui iuse so evident, that it needs no proof: formally the chief obedience is due to the chief Governour: (To
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(To a King rather than to a Justice of Peace or Constable:) And consequently the greatest sin is against him. If God be above man, so is duty to God, and sin against God, the greatest in both kinds.

§. 23. Therefore there is Good and Evil, which respecteth God, and are called Holiness and Sin, which are incomparably greater, than Good and Evil so called from respect to any Creatures, whether Individuals or Societies.

Therefore they that know no Good but that which is so called from its respect to mans commodity or benefit, nor no Evil but that which is so called from its respect to the hurt of Creatures, do not know God, nor his Relation to his works; but make Gods of themselves, and accordingly judge of Good and Evil.

§. 24. The Consciences of men do secretly accuse them, or excuse them, according to this sort of Good or Evil.

When men have wrangled against Religion never so long, there are very few so blinde and bad, in whom God hath not a resident witness, called Conscience, which secretly tells a man that he doth well or ill, as he keepeth or breaketh the Laws of Nature, and that with respect to the Sovereign Law-giver, and not only to the good or hurt of man. As Conscience doth not accuse a man for being poor or sick, or wronged by another (though about these we may have also inward trouble) so it doth not justify him for his Prosperity in the World (though it may be laid asleep and quieted by such means). But it is for Morall Good or Evil that Conscience doth accuse or justify: If I make my self poor \\n\\nwillfully, my Conscience will: trouble me for the willful faults, and breed in me repentance and remorse: And so it will if I hurt or impoverish my neighbour: But if I hurt my self or neighbour unavoidably without any fault of mine, I am sorry for it, but my Conscience will not accuse or condemn me for it.

§. 25. This power of Conscience causeth all the World, to praise or disgrace men according to this Moral Good or Evil.

Mark but the Infidels themselves, or any whom Vice hath turned into Monsters, and they will commend men upon the account of that inward sincerity, and honesty, which God only can make Laws for: and disgrace men for the contrary,
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If you say, that they do this only because such virtues make men fit for humane converse, and profitable or not hurtful to one another; I answer, we are not enquiring of the final cause, but the formal: Though they praise sincere and honest men, and those that are loving, compassionate, kind, and dispraise dissemblers, malicious, and men of hurtful dispositions, yet you may observe that they speak not of these only as useful or hurtful qualities, but as moral good or evil; as things that men ought or ought not to do; which they are bound to do, or not do by some obligation: And what Obligation can make it any mans duty, if there be no Law of God in Nature for it, when it is out of the reach of the Laws of men. Mark Heathens, and Infidels, and Atheists in their talk, and you shall hear them praise or dispraise men, for some things which intimate a Divine Obligation; which theweth that the Conscience of the World beareth witness to the supremum universal Government of God.

No man who believeth that there is a God, can believe that the actions of his rational creatures have no relation to him; or that the good or evil of them, which is the result of their relation to God, can be of less or lower consideration, than their relation to themselves or one another: Therefore if it be laudable to perform duty to Kings, and Parents, and Neighbours, Conscience will tell the World, that it is incomparably more necessary to perform our duty to God: And it cannot be, that the World should stand related to God, as their Creator, Proprietor, Governour and end, and yet owe him no duty.

§ 26. God's Government (as Mankind) consists of three parts, Legislation, Judgement, and Execution.

Without Laws, the Subject can neither know his Duty, nor his Rewards and Punishments. Without Judgement, laws will be ineffectual; and without execution, judgement is a deceitful ridiculous thing.

§ 27. By a Law I mean, An Authoritative Institution what shall be due from and to the Subject for the ends of Government. Or [A sign of the Rulers Will instituting what shall be Due to and from the Subject, for the ends of Government.]

The fuller reasons of this Definition of a Law, I have given in another Writing. Signum is the Genus of it; The will
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will of a Ruler being no otherwise to be known to Subjects, but by signs: The Relations of [Ruler and Subjects] is presupposed: It is therefore only an Authoritative sign, or the sign of [a Rulers] will, because a Ruler only hath the Power of Government: I say of his [Will] as that which is the nearest perfective Efficient, or Imperant faculty, including the understandings conduct. I call it [an institution] or [institution sign] to signify its efficiency de debito, and to distinguish it from [the judicial decisive determination of the Ruler.] It is only [to Subjects] that this signification is made, he being not a Ruler to any others. The product of the Institution or Statutum, is only Debitum, which is the immediate full effect of Laws: This Debitum is twofold, 1. Officii, what shall be Due from the Subject (or what shall be the Subjects duty.) 2. What shall be due to him, 1. If he keep the Law, which is the Debitum premii: 2. If he break it, which is the Debitum pene: I say [to the ends of Government.] For it is a Relation which must have the end in the definition; and seeing I only define a Law in gener, I mention but [the ends of Government] in gener: For several Governments have several ends: The Government of single persons only, as of a scholar, a son, a servant, by a Tutor, Parent, Master, intendeth proximately but the good of the individual subject: The mandates of such Rulers, have the true nature of a Law, though it be of the lower sort, as is the Government; And Custom hath appropriated the word [Law] to a nobler species only. The Government of Societies is always immediately for [the Order of the Society:] But not always for their good; much less chiefly: The Government of a society of Slaves (as the Spaniards over the Peruvians and Mexicans in digging their Mines) is for the Order of those Slaves, but for the benefit of the Lords. The Government of some Armies, is for the Order of the Armies, but for the good of those they fight for. The Government of a true Common-wealth is for the Bonum publicum, the common good, which includeth the happiness of the Rulers with the Subjects. The universal Government of the World, is proximately for the Order of the World, and for its good, but ultimately and principally for the fulfilling and pleasing the Will of God, in the said Order and good, and in the glory or operations of his own Power,
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er, Wisdom, and Goodness therein. (As shall be further proved afterward.)

§. 28. Any signification of the will of God, that man shall be benefited on condition of his obedience, is the premiant part of his Law: And any signification of his will, that man shall be punished if he sin (or that punishment shall be his due) is the penal part of his Law.

If it only foretold that in a way of Physical efficiency, obedience will produce good, and disobedience hurt to himself, this were not properly, premiant or penal; But when the Good is promised upon the condition of obedience, and the hurt threatened upon condition of sin, as means to move a rational free Agent to obey, this is truly a premiant and penal act of Law: And this is fulfilled also in a physical way of production; the Law-giver being also the Creator and Disposer of all the World, doth wisely order it, that Moral good shall be attended with Physical good, and Moral evil with Physical evil; first or last.

§. 29. The Immensity (or Omnipresence) the Omnipotency, Omnisience, and infinite goodness of God, with his total Causation in the support of all his Creatures, do most undoubtedly prove his particular Providence, in observing and regarding all the actions of his Subjects in the World, and so declare his actual government.

It is the gross ignorance of the Divine perfections, which ever made any one question the particular Providence of God as extending to the smallest things and actions. 1. It is proved by his Immensity (conceived of as without corporeal extension of parts as before said): He that made and upholdeth all the World, did never make that which is greater than himself, and excludeth his presence. Though being a Spirit he hath not Corporeal quantity, yet analogically and in a way of eminency and transcendency, we must say that he is Greater and Immense: And it is his perfection which denyeth extension and dimensions; and therefore in a nobler kind he is every where present. And if he be here as certainly as I am, and in a more excellent manner, he cannot but observe all things and actions which are here.

2. He is Omnipotent and Allsufficient, and therefore as Able to observe and govern every the smallest Thing and action,
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He, as if he had but that one to look after in the world. And I think, if God had but one man at all to mind and govern in all the world, the Adversary himself, that now demeth his particular providence, would confess, that God doth observe and regard that one individual. It is mens Atheistical or Blasphemous diminutive thoughts of God, who conceive of him as finite, though they call him infinite, which is the cause of all such kind of errors.

3. His Omniscience infallibly proveth also his particular observance of all things and actions in the world: for His Knowledge being his natural perfection is necessary: He cannot be ignorant of any thing that is. If I had but one thing just before my eyes to see, in the open light, I must needs see it, if it have the necessaries of a visible object, unless I winking. If the Sun's illumination were an act of vision, (as its like it is nothing more ignoble) how easily would it at once discern all that is upon one half of the earth at once? All things are naked and open before the eye of the Omniscient being: He cannot but behold or know them, and therefore observe them and regard them.

4. His Creation, Causation and Manutentency also prove, that he both knoweth and regardeth all things: For can he be either ignorant, forgetful or mindless of that which he made, and still doth so conferve, as to continue a kind of Creation of it? His Omnipotent Will which gave it a being, doth still continue it; should he withdraw his active sufficiency, it would turn all, not only to confusion but to nothing. And doth he not know and regard what is continually as in his hand, or by continual volition produced or maintained by him? He is the universal Cause of all the agency and motion in the world; in him we Live, Move and Be: and can he be ignorant or regardless of what he doth? Why will he make, maintain, and move that which he doth not regard?

5. His Relation of Owner proveth his regard: all things are his Own.

6. And his Relation of a Governor proveth his regard and his actual government of Man and all his actions. For he taketh not on him a vain Relation; and he that maketh Laws for every person and action, doth regard and govern every person and action: But to doth God. Ergo.
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§. 30. Those who think God doth nothing to all the rest of the world, but by those noblest creatures which are next him, and that he hath committed the government of all the rest of the world to the Intelligences of the first Order, cannot without blindness and contradiction deny, that he is still Himself no less the actual Mover and Governour of all, than if he used no Officer or Instrument at all.

For 1. God ceased not himself to be Omnipresent, Omniscient, Omnipotent, or most Benign, when he gave that supposed Power to those Instruments. 2. He made them and ordered them under Him, through plenitude of Goodness, delighting to communicate Power and Dignity as well as Being to his Creatures, and not through impotency or insufficiency, to supply any defect in his own Government, and to help him: He useth them to honour them, and not to dishonour himself. He gave away from himself no degree of Perfection, nor deprived himself of the smallest part of Honour, which he communicateth to them; but honoureth himself in the appearance of his Perfections by the said Communications. As God can do that by himself without the Creature, which he causeth the Creature to do; (as to move, illuminate and heat the lower parts without the Sun as well as with it, or any thing which importeth not impotency or contradiction) for he ceased not to be omnipotent; so that which he doth by any Creature is as truly and fully done by Himself, as if there were no created instrument or cause in it. For that Creature which is nothing of itself, and hath not any Being but in full dependance on its Maker, can have no action of itself, but in full dependance upon him; what ever it doth, it doth by him: though as to the specifying comparison, why this rather than that, God hath given men a power with liberty, yet the Action as an Action, being from the Power which was totally from him, is so itself: There can be no less of God's agency in any action, because he doth it by a Creature, than if he did it without; though there be more of the Creatures, there is no less of his: His communication of Power is not by deception, or division and diminution of his own. He that knoweth what a Creator and total first Cause is, needs no other proof of this. Men indeed communicate power to their Officers, through their own insufficiency,
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ciency, to be their helpers, and supply the want of their presence or action; but so doth not God. Therefore if Angels or Intelligences govern and move all inferior things, they are all governed and moved no less certainly, proximately, honourably by God himself, than if he had never used such a subordinate Agent; and that immediate esse
tie & virtutis; immediately, though not so immediately, as to use no honourable second cause.

6. 31. Justice is an Attribute of God as GOVERNOUR, by which he maketh equal Laws, and giveth all their due according to them; (or judgeth them righteously according to his Laws) for the ends of Government.

As Justice is conceived of in God according to the image in Man, which we call the Virtue or Habit of Justice, so it is his eternal Nature, being nothing else but the perfection of his infinite Wisdom, and his Will or Goodness, as respecting a Kingdom of Subjects as possible and future. For he may be called JUST, that hath no Kingdom, because he hath that Virtue which would do Justice it he had a Kingdom. But as JUSTICE is taken either for the exercise of righteous Go
dernment, or for the honourable Relation and Title of one that doth so exercise it; that is, of an actually Just Governour, so formally and denominatively it is an Attribute of God, which is not Eternal, but subsequent to his Relation of a King or Governour. He that is not a Governour, is not a just Governour. A negatione est secundi adjectii ad negationem est tertii valet argumentum.

The Law is Norma Officii & Judicij. He that maketh a Law, thereby telleth his Subjects, that according to this they must live, and according to this they must be judged. Indeed the immediate sense of the words of a Law, as such, is not to be taken as de Eventu, but de Debito: He that faith, Thou shalt not murder, faith not, [Eventually it shall not come to pass that thou shalt not murder] but [It shall be thy Duty not to do it.] And he that faith, [If thou murder thou shalt be put to death] doth primarily, in the sense of the words themselves, mean no more but [Death shall be thy due.] But in that he declareth that he will justly govern according to this Law, therefore he meaneth secondarily and consequently, that ordinarily he will give to all their due.

In
II. Of Man’s Subjection to God, &c.

In what cases the Letter and nearest sense of a Law may be dispensed with, or the Law-giver reserveth a liberty of dispensation to himself, belongeth not to this place to be disputed.

CHAP. IX.

II. Of Man’s Subjection to God, or Relation to him as our Governour.

§ 1. Man being made thus a Rational free Agent, and sociable to be governed, and God being his Rightful Governour, is immediately related to God as his Subject, as to Right and Obligation.

There is no Sovereign without a Subject: Subjection is our Relation to our Governour, or else our consent to that Relation. In the former sense we take it here. A Subject is one that is bound to obey another as his Ruler. He that is a Subject by Right and Obligation, and yet doth not consent and actually subject himself to his rightful Governour, is a Rebel. There cannot be greater obligations to subjection imagined by a created understanding, than the Rational Creature hath to God.

§ 2. All men are obliged to consent to this subjection, and to give up themselves absolutely to the government of God.

God’s absolute propriety in us as his creatures, giveth him so full a Title to govern us, that our consent is not at all necessary to our obligation and subjection-relative; but only to our actual obedience, which cannot be performed by one that consenteth not. Therefore God’s right and our natural condition are the foundation of our subjection to him, as to Obligation and Duty; and he that consenteth not, sinneth by high Treason against his Sovereign. As God did not ask our consent whether he should make us men, so neither whether he should be our Governour and we his Subjects as to obligation: nor yet whether he shall punish the rebellious and disobedient. But he asketh our consent to obey him, and to be rewarded by him: for we shall neither be holy nor happy but by

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by our own consent. Those therefore (whom I have confuted
in my Treatise of Policy) who say, God is not our King till
we make him King, nor his Laws obligatory to us till we con-
sent to them, speaking de Debito, do not reason but rave, and
are unworthy of a confutation.

§ 3. All men therefore are obliged to subject their Under-
standings to the revealed Wisdom of God, and their Wills to his
revealed Will; and to employ all the powers of Soul and Body, and
all their possessions, in his most exact obedience.

Subjection is an obligation to obedience. Where the Autho-
riety and Subjection are absolute and unlimited, there the obe-
dience must be absolute and most exact. The understanding
of our absolute Ruler is the absolute rule of our understand-
ings. No man must set up his conceits against him, nor quar-
rel with his Government or Laws. If any thing of His re-
vocation or prescription seem questionable, unjust or unne-
cessary to us, it is through our want of due subjection, through
the arrogancy and enmity of our carnal minds. His Will, de
Debito, must be the absolute Rule of all our Wills: so much
secret exceptions and reserves as we have in our resignation
and subjection, so much hypocricie and secret rebellion we
have. Our subjective obligation is so full and absolute, and
our Ruler so infallible, just and perfect, that it is not possible
for any mans obedience to God to be too absolute, exact or
full. Nothing can be more certain than that a Creature, sub-
ject to the government of his Creator, of infinite Power,
Wisdom and Goodness, doth owe him the most perfect and
exact obedience, according to the utmost of his Powers,
without any dissent, exception, resistance, unwillingness or
neglect.

§ 4. All obedience which Rulers require of their Subjectis, or
Subjectis give to any Governours, must be in full submission to
the government and will of God.

For all Powers under the absolute Sovereign of the world,
are derivative and dependent, and are no more than he hath
given: they are from him, under him, and for him; and can
no more have any authority against him, than a Worm
against a King, or than they could have Being and Authority
without him. He that contradiceth this Proposition, must
take down God, and Deifie Man, and so deifie and conquer
Heaven,
Relation to him as our Governor.

Heaven, or else he will never make it good. As for the difficulties that seem to rise by allowing Subjects to prefer God's Authority before their Parents or Princes; it belongeth no more to the clearing of the present subject that I resolve them, than that I resolve such as arise from our allowing Subjects to disobey a Justice or Constable when he is against the King.

6.5. They that are obliged to such absolute and exact obedience, are obliged to use their utmost diligence to understand God's Laws, which they must obey.

For no man can obey a Law which he doth not know of, and understand. Subjection includeth an obligation to study our Maker's Laws, so far as we must do them: Indeed those that concern others, we are not so much bound to know (as a Subject to know God's Laws for Kings and Pastors of the Church), but for our own duty we cannot do it before we know it. Those that are ignorant of their Maker's Will through unwillingness, contempt or negligence, are so far disobedient to his Government.

6.6. There are many and great temptations to draw us to disobey our Maker, which every one is bound with greatest vigilancy and constancy to resist.

He that is bound to obey, is certainly bound to resist all temptations to disobedience. For that is far from absolute or true obedience which will fail, if a man be but tempted to disobey. Kings and Parents will not accept of such obedience as this; they will not say, [Be true to me, and honour me, and obey me, till you are tempted to betray me, and to reproach me, and reb]. He that will be false to God when he is tempted to it, was never true to him. No temptation can bring so much for sin, as God giveth us against it, nor can offer us so much gain, or honour, or pleasure by it, as he offereth us on condition we obey him. And that the world is full of such temptations, experience putteth past dispute, (of which, more anon.)

6.7. No price can be offered by any Creature, which to a Subject of God should seem sufficient to hire him to the smallest sin.

Sin hath such aggravations (which shall be opened anon) that no gain or pleasure that cometh by it can counterballance. There being no proportion between the Creature and

Plutarch de Tranquil. Anim.
and the \textit{Infinite Creator}, there can nothing by, or of the \textit{Creature}
be proportionable, or considerable to be put into the ballance
against the \textit{Creator's Authority} and \textit{Will}. The command
of \textit{Kings}, the winning of \textit{Kingdoms}, the pleasure of the \textit{fleth},
the applause of all the world, if they are offered as a price
or bait to hire or tempt a man to sin, shou'd weigh no more
against the command of \textit{God}, than a feather in the ballance
against a \textit{Mountain}. All this common reason will attest, how-
ever \textit{fense} and \textit{appetite} reclaim.

\textbf{6.} \textit{No man can reasonably fear left his true obedience to
such a Government should prove his final detriment or hurt: but if
it did, it were nevertheless our duty to obey.}

\textbf{1.} \textit{No man can reasonably think, that} \textit{God is less able to
reward, protect and encourage his Subjects in their duty, than
any Tempter whatsoever in their disobedience. And no man
can think that he is less wise to know how to perform it: nor
can any think that \textit{Infinite Goodness} is less disposed to do good
to the good, than any \textit{Tempter} whatsoever can be to do good
to the evil. These things being all as clear as light it self to
the considerate, it must needs follow, that no reason can allow
a man to hope to be finally a \textit{gainer} or \textit{saver} by his disobedi-
ence to his \textit{Maker}, or to fear to be a loser by him.}

\textbf{2.} \textit{But if it were so, obedience would be our duty still: for
the authority of \textit{God}, as his property, is absolute; and he that
giveth us power to require the analogical obedience of our
\textit{Horse or Ox}, though it be to our \textit{benefit} only, and \textit{his hurt},
yea though it be in going to the \textit{slaughter}, if he did so by us
could do us no wrong, nor give us any just excuse for our
disobedience. For as \textit{fweet} as life is to us, it is not so much
\textit{Ours} in right as \textit{His}, and therefore should be at his disposal.}

\textbf{5. 9.} \textit{The breaking of} \textit{God's Laws} must needs deserve a greater
penalty, than the breaking of any \textit{Man's Laws}, as such.

\textit{The difference of the Rulers and their Authority puts this
past all controversy; of which yet I shall say more anon.}

\textbf{5. 10.} \textit{What is said of the subjection of Individuals to God, is
true of all just Societies as such; the} \textit{Kingdoms of the world being
all under} \textit{God the universal King, as small parcels of his King-
dom, as particular Corporations are under a humane King.
Therefore Kings and Kingdoms owe their absolute obedi-
ence to} \textit{God}, and may not intend any ultimate end, but the
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The true nature of a Law I have opened before. It is not necessary that it be written nor spoken; but that it be in general any apt [signification of the Will of the Rector to his subjectis, instituting what shall be due from them and to them, for the ends of Government.] Therefore whatsoever is a signification of Gods will to man, appointing us our duty, and telling us what benefit shall be ours upon the performance, and what loss or hurt shall befall us, if we sin, is a Law of God.

§. 1. A Law being the Rectors Instrument of Governing, there can be no Law where there is no Government: And therefore, that which some call, The eternal Law, is indeed no Law at all; But it is the Principle of all just Laws.

The Eternal Wisdom and Goodness of God (that is, the Perfection of his Nature and Will) as related to a Possible, or future Kingdom, is denominated Justice: And this Justice some call the Eternal Law: But it is truly no Law, because it is the will of God in himself, and not as Rector; nor is it any signification of that Will, nor doth it suppose any governed subjectis in being from Eternity; nor doth it make any duty to any from Eternity: But all the Laws which God maketh in time, (and consequently which men make, which are just and good) are but the Products of this Eternal Will and Justice.

And whereas some say, that there is an eternall truth in such Axiomes as these [Thou shalt love God above all, and
do
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do as thou wouldst be done by, and the good should be encouraged, and the bad punished, &c. I answer, God formeth not Propositions: And therefore there were no such Propositions from Eternity: Nor was there any Creature to love God, or to do Good or Evil, and be the subject of such Propositions: That Proposition therefore which was not from Eternity, was neither true nor false from Eternity; for non entis non sunt accidentia vel modi. But this is true, that from Eternity there were the grounds of the verity of such Propositions when they should after be: And that if there had been subjects from Eternity for such Propositions, and Intellecets to frame them, they would have been of Eternal truth.

§ 2. At the same time of his Creation that God made Man his subject, he also made him some Laws, to govern him.

For, subjection being a general obligation to obedience, would signify nothing, if there were no particular duties to be the matter of that obedience. Else Man should owe God no obedience, from the beginning, but be Lawless; for where there is no Law, there is no Obedience: (Taking a Law in the true comprehensive sense, as I here do.)

§ 3. All the objective significations in natura rerum, within us or without us, of the Will of God, concerning our Duty, reward or punishment, are the True Law of Nature, in the primary proper sense.

§ 4. Therefore it is falsely defined by all Writers, who make it consist in certain axioms (as some say) born in us, or written on our hearts from our birth; (as others say) dispossession there.

It is true, that there is in the nature of Mans Soul a certain aptitude to understand certain Truths, as soon as they are revealed, that is, as soon as the very Natura rerum is observed: And it is true, that this disposition is brought to actual knowledge, as soon as the minde comes to actual consideration of the things. But it is not true that there is any actual knowledge of any Principles born in Man: Nor is it true, that the said Disposition to know is truly a Law; nor yet that the actual knowledge following it, is a Law: But the disposition may be called a Law Metonymically, as being the aptitude of the faculties to receive and obey a Law; as the Light of the Eye, which
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which is the potentia & dispositio videndi, may be called [the Light of the Sun] but unhonsonly: And the subsequent actual knowledge of Principles, may be called the Law of Nature metonymically, as being the perception of it, and an effect of it: as actual sight may be called, the Light of the Sun, and as actual knowledge of the Kings Laws, may be called His Laws within us, that is, the effect of them, or the Reception of them: But this is far from propriety of speech.

That the inward axioms as known are not Laws, is evident, 1. Because a Law is in genere objecrivo, and this is in genere actionum: A Law is in genere signorum; but this is the discerning of the sign: A Law is the will of the Reictor signified: this is his will known: A Law is Obligatory: this is the perception of an Obligation. A Law maketh duty; but this is the knowledge of a duty made. 2. The Law is not in our power to change or abrogate: But a mans inward dispositions and perceptions are much in his power, to increase or diminifh, or obliterate: Every man that is willfully fential and wicked, may do much to blot out the Law of Nature, which is said to be written on his heart; But wickedness cannot alter or obliterate the Law of God: If this were Gods Law which is upon the heart, when a sinner hath blotted it out, he is disobligecl from duty and punishment: For where there is no Law, there is no duty or transgression. But no sinner can so disoblige himself by altering his Makers Laws: 3. Else there would be as many Laws of Nature, not only as there are men, but as there are diversity of perceptions: But Gods Law is not so uncertain and multiform a thing. 4. And if Mans disposition or actual knowledge be Gods Law, it may be also called Mans Law: And so the Kings Law, should be the Subjects perception of it.

It is therefore most evident, that the true Law of Nature is another thing: (And is it not then a matter of admiration, that so many fagacious, accurate Schoolmen, Philosophers, Lawyers, and Divines, should for so long time go on in such false definitions of it! ) The whole World belongeth to the Law of Nature, so far as it signifieth to us the will of God, about our duty, and reward, and punishment: The World is as Gods Statute Book: The foresaid natural aptitude, maketh

Omnis lex inventum
sane & domum eft
Deorum: Decretum
vero hominum pru-
dentum— Demost.
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keth us fit to read and practise it. The Law of Nature is as the external Light of the Sun, and the said natural disposition, is as the vital faculty to make use of it. Yet much of the Law of Nature is within us too: But it is there only in genere objective, & signis: Mans own Nature, his Reason, Free will, and Executive power, are the most notable signs of his duty to God; To which all Mercies, Judgements, and other signifying means belong.

6. 5. The way that God doth by Nature oblige us, is by laying such fundamenta from which our duty shall naturally result, as from the signification of his Will.

6. 6. These fundamenta are some of them unalterable (while we have a being,) and some of them alterable: And therefore some Laws of Nature are alterable, and some unalterable accordingly.

As for instance, Man is made a Rational free Agent; and God is unchangeably his Rightfull Governour, of infinite Power, Wisdom and Goodness: Therefore the nature of God and Man (in via) thus compared are the fundamentum from whence constantly resulteth our indispen$able duty to love him, trust him, fear him, and obey him: But if our being, or reason, or free-will, which are our essential Capacities cease, our obligations cease cessante fundamento. God hath made Man a sociable Creature; and while he is in society, the Law of Nature obligeth him to many things, which he hath no obligation to, when the society is dissolv'd: As when a Parent, Childe, Wife, or Neighbour dieth, all our duties to them cease. Nature by the position of many circumstancies, hath made Incest ordinarily a thing producing manifold evils, and a sin against God: And yet Nature so placed the children of Adam, in other circumstances, that the said Nature made that their duty (to marry one another) which in others would have been an unnatural thing: Nature forbiddeth Parents to murder their chil-


Diogenes (in Laert.) congregatoris ad se plurimus exprobravit, quod ad inepta studiose concurrent; ad ea vero quæ gravia & utilia, negligentem conveniunt: Dicebatque de solumendo & calcitrando certare homines, ut autem boni & probati curare neminem. Musicos in jus vocabat, quod cum lyrae chordas congruè aperarent, animi morer ætatis inconcinnos habere. Mathematicos carpebat, quod Solem & Lunam & sidera intuentes, quæ ante pedes erant negligenter. Oratores item, quod studenter justa dicere, non autem & facere. Avaros quoq; quod pecuniam visitarent, ac summè diligenter: & eos qui justos, quod pecunias contemnerent laudabant, pecuniosos verò imitati faragebant. Stomachabatur eis qui pro bona valetudine facra facerent, inter sacrificia contra sanctatem cenarent. Servos mirabatur, qui cum edaces dominos cernerent, nihil diripieren ciborum.—Dicebat manus ad amicos non complicatis digitis ex tendi oportere.
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dren: But when God the absolute Lord of life, would that way try Abraham's obedience, when he was sure that he had a supernatural command, even Nature obliged him to obey it. Nature forbiddeeth men to rob each other of their proper goods. But when the Owner of all things, had given the Israelites the Egyptians goods, and changed the propriety, the fundamentum of their former natural obligation ceased. Changes in natura verum, which are the foundation of our obligation, may make changes in the obligations, which before were natural. But so far as Nature, that Nature which foundeth duty is the same, the duty remaineth still the same: The contrary would be a plain contradiction.

§. 7. The Authoritas Imperantis is the formal object of all obedience: and so all our duty is formally due to God as our Supremum, or to Men as his Officers: But as to the Material object, our Natural duties are either, I. Towards God: II. To our selves: III. To others.

§. 8. I. The prime duties of the Law of Nature are towards God, and are our full consent to the three Relations, (of which two are mentioned before): To be Gods Rational Creatures, and not obliged to take him heartily for our Absolute Owner and Ruler, is a Contradiction in Nature.

§. 9. Man's Nature being what it is, and Related thus to God, and Gods Nature and Relations being as afore described, Man is naturally obliged to take God to be what he is in all his Attributes forementioned (cap. 5.) and to suit his will, and affections to God accordingly: that is, to take him to be omnipotent, omniscient, and most good, most faithful, and most just, &c. and to believe him, seek him, trust him, love him, fear him, obey him, meditate on him, to honour him, and preferre him before all the World; and this with all our Heart and mind, and to take our chiefest pleasure in it.

All this so evidently resulteth from the Nature of God and Man compared, that I cannot perceive that it needeth proof or illustration.

§. 10. It is a contradiction to Nature, that any of this duty proper to God, may be given to any other, and that any Creature or Idol of our Imagination should be esteemed, loved, trusted, obeyed, or honoured as God.
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For that were falsehood in us, injury to God, and abuse of the Creature.

§. 11. Nature requireth, that Man having the gift of speech from God, should employ his Tongue in the Praise and service of his Maker.

This plainly resulteth, from our own Nature, and the use of the Tongue, compared with, or related to Gods Nature and perfections, with his propriety in us, and all that's ours, and his Government of us.

§. 12. Seeing Man liveth in total dependance upon God, and in continual receivings from him, Nature obligeth him to use his heart and tongue in holy desires expressed and exercised in Prayer, and in returning thanks to his great Benefactor, (of which more anon.)

For though God know all our sins and wants already, yet the Tongue is fitted to confess our sins, and to express our desires: And by confessing and expressing, a twofold capacity for mercy accrued to us: That is, 1. Our own Humiliation is excited and increased by the said Confessions; and our Desires, and Love, and Hope, excited and increased by our own Petitions, (the tongue having a power to reflect back on the heart, and the exercise of all good affections being the means of their increase.) 2. And a person that is found in the actual exercise of Repentance and holy Desire, and Love, is morally, and in point of Justice, a much fitter recipient for pardon, and acceptance, and other blessings, than another is: And it being proved by Nature, that Prayer, Confession and Thanksgiving, hath so much usefulness to our good, and to our further duty, Nature will tell us, that the tongue and heart should be thus employed. And therefore Nature teacheth all men in the World, that believe there is a God, to confess their sins to him, and call upon him in their distress, and to give him thanks for their receivings.

§. 13. Seeing Societies as such are totally dependent upon God, and men's gifts are communicative, and Solemnities are operative: Nature teacheth us, that God ought to be solemnly acknowledged, worshipped, and honoured, both in Families, and in more solemn appointed assemblies.

It greatly affecteth our own hearts to praise God in great and solemn Assemblies: Many Hearts are like many pieces of
of Wood or Coals, which flame up greatly when set together, which none of them alone would do. And it is a fuller signification of Honour to God, when his Creatures do purposely assemble for his solemn and most reverent Praise and Worship. And therefore Nature shewing us the reasons of it, doth make it to be our duty.

§ 14. Nature telletb us, that it is evil to cherish false opinions of God, or to propagate such to others; to slander or blaspheme him, to forget him, despise him, or neglect him, to contemn his Judgments, or abuse his Mercies; to resist his instructions, precepts, or sanctifying motions: And that we should always live as in his sight, and to bend all our powers entirely to please him, and to think and speak no otherwise of him, nor otherwise behave our selves before him, than as becometh us to the infinite, most blessed, and holy God.

§ 15. Nature telletb us, that in Controversies between Man and Man, it is a rational means for ending strife, to appeal to God the Judge of all, by solemn Oaths, where proof is wanting: And that it is a hainous crime to do this falsely, making him the Patron of a lie, or to use his name rashly, unreverently, prophanely, or in vain.

All this being both against the Nature of God, and of our speech, and of humane society, is past all doubt unnatural evil.

§ 16. Nature telletb us, that God should be worshipped heartily, sincerely, spiritually, and also decently and reverently, both with soul and body, as being the Lord of both.

§ 17. It telletb us also, that he must not be worshipped with sin or cruelty, or by toyish, childish, ludicrous manner of Worship, which signifie a minde that is not serious, or which tend to breed a low esteem of him; or which are any way contrary to his Nature, or his will.

§ 18. Nature telletb us, that such as are endued with an eminent degree of holy wisdom, should be Teachers of others, for obedience to God, and their salvation.

As the Soul is more worth than the Body, and its welfare more regardable, so charity to the Soul is as Natural a duty as to the Body: which cannot better be exercised, than in communicating holy wisdom, and instructing men in the matters of highest everlasting consequence.
Impellimus natura ut presulisse velimur quamplurimos, imprimitque docendo, rationibusque prudentia tradendos. Itaque non facile est inventire, qui quod feciat, ipse non tradat alteri. In non solum ad discendum propensi suntus, verum etiam ad docendum. Cic. de fin.

Descriptionem facerorum nullam justae Religionis genus praetermittit: Nam sint ad placandos Deos aliis constituti, qui facris praeint solennibus: ad interpretanda aliis praeda varum; neque multorum ne efset infinitum, neque ut ea ipsa quae suscepta publice effent, quisquam extra collegium noflec. Cic. de leg. l. 2. p. 141.

Autocitate nutique legum decemur domitias habere libidines, coecercere omnes cupiditates, nostra tueri, ab alienis mentes, oculos, manus abstinere. Cic. i. de Deo.

8. 19. Yea, Nature teacheth, that so great a work should not be done slightly and occasionally only, as on the by, but that it should be a work of stated office, which tried men should be regularly called to, for the more sure and universal edification of Mankind.

Nature tell eth us, that the greatest works, of greatest consequence, should be done with the greatest skill and care; and that it is likely to be so done when it is made a set Office, intrusted in the hands of tried men: for it is not many that have such extraordinary endowments: and if unfit persons manage so great a work, they will mar it, and miss the end: and that which a man taketh for his Office, he is likely to take care of, than that which he thinks belongeth no more to him than others: and how necessary Order is in all matters of weight, the experience of all Governments, Societies and Persons may soon convince us.

8. 20. Nature teacheth us also, that it is the duty of such Teachers to be very diligent, serious, and plain, and of Learners to be thankful, willing, studious, respectful, and rationally-obedient, as remembering the great importance of the work.

For in vain is the labour of the Teachers, if the Learners will not do their part: the Receiver hath the chief benefit, and therefore the greatest part of the duty, which must do most to the success.

8. 21. Nature teacheth men, that they should not live loosely and ungoverned, but in the order of governed Societies, for the better attainment of the ends of their Creation, (as is proved before.)

8. 22. Nature teacheth us, that Governours should be the most wise, and pious, and just, and merciful, and diligent, and exemplary, laying out themselves for the publick good, and the pleasing of the universal Sovereign.

8. 23. It teacheth us also, that Subjects must be faithful to their Governours, and must honour and obey them, in subordination to God.

8. 24. Nature teacheth us, that it is the Parents duty, with special love and diligence, to educate their children in the knowledge, fear, and obedience of God, providing for their bodies, but preferring their souls.

8. 25. And that children must love, honour and obey their Parents;
Of GOD's particular Laws as known in Nature.

Parents, willingly and thankfully receiving their instructions and commands.

§ 26. Nature also telleth us, that thus the Relations of Husband and Wife should be sanctified to the highest ends of life; and also the Relation of Master and Servant: and that our callings and labours in the world should be managed in pure obedience to God, and to our ultimate end.

§ 27. Nature teacheth all men to love one another, as servants of the same God, and members of the same universal Kingdom, and creatures of the same specific nature.

There is somewhat amiable in every man, for there is something of God in every man, and therefore something that it is our duty to love: And that according to the excellency of man's nature, which theweth more of God than other inferior creatures do; and also according to their additional virtues. Loveliness commandeth love, and love maketh lovely. This, with all the rest afore-mentioned, are so plain, that to prove them is but to be tedious.

§ 28. Nature telleth us, that we should deal justly with all, giving to every one his due, and doing to them as we would be done by.

§ 29. Particularly it telleth us, that we must do nothing injuriously against the life, or health, or liberty of our neighbour, but do our best for their preservation and comfort.

§ 30. Man being so noble a creature, and his education so necessary to his welfare, and promiscuous unregulated generation tending so manifestly to confusion, ill education, divisions and corruption of mankind; and unbridled exercise of lust tending to the abasement of reason, and corruption of body and mind. Nature telleth us, that carnal copulation should be very strictly regulated, and kept within the bounds of lawful marriage; and that the contract of marriage must be faithfully kept, and no one defile his neighbours bed, nor wrong another's chastity, or their own, in thought, word, or deed.

This proposition, though Boors understand it not, is proved in the annexed reasons: Nothing would tend more to household divisions and ill education, and the utter degenerating and undoing of mankind than ungoverned copulation. No one would know his own children, if lust were not bounded by strict and certain Laws; and then none would

Nihil interest utrum vir bonus scelestrum spoliator: an bonum improbus: nec utrum bonus an malus adulterarius sit: sed lex damni folum spectat disillimitudinem, utique pro paribus, si alter violavit, alter violatus est. Aristot. Ethic. 5. c. 4.

Vide Plutarchi Rom. quaest. 65.

Temperantia libidinis inimica est. Cic. when an Adulterer asked Thales whether he should make a vow? he answered: him. Adultery is as bad as perjury: intimidating, that be that made no confidence of adulterly, would make none of perjury. Laert. Cyrus is praised by Plutarch, de curiosis, that would not see Panthea: and they are by him reproved that cast a wanton eye at women in coaches as they pass by, and look out at windows to have a full view of them, and yet think that they commit no fault: suffering a curious eye and a wandering mind to fede: and run every way.
would love them, nor provide for them; nor would they have any certain ingenious education. Women would become most contemptible and miserable, as soon as beauty faded, and lust was satisfied; and so one half of mankind made calamitous, and unfit to educate their own children; and ruine and depravation of nature could not be avoided. They that think their choicest Plants and Flowers fit for the inclosure of a Garden, and carrefull culture, weeding and defence, should not think their children should be educated or planted in the Wilderness. It is not unobservable, that all flying Fowls do know their Mates, and live by couples, and use copulation with no other: and that the Beasts and more terrestrial Fowl do copulate but only so oft as is necessary to generation. And shall Man be worse than Beasts?

§ 31. Nature bindeth us, not to violate the propriety of our neighbour, in anything that is his, by fraud, theft, or rolbery, or any other means, but to preserve and promote his just commodity as our own.

§ 32. Government and Justice being so necessary to the order and welfare of the world, Nature teacheth us that bribery, fraud, false-witness, and all means that pervert Justice must be avoided, and equity promoted among all.

§ 33. The Tongue of Man being made to be the Index of his mind, and humane converse being maintained by humane credibility and confidence; Nature telletb us, that Lying is a crime, which is contrary to the nature and societies of Mankind.

§ 34. And Nature telletb us, that it is unjust and criminal to slander or injurioufly defame our neighbour, by railing, reviling, or malicious reports; and that we ought to be regardful of his honour as of our own.

§ 35. Nature telletb us, that, both in obedience to God, the just disposer of all, and for our own quietness and our neighbours peace, we should all be contented with our proper place and due condition and estate, and not to envy the prosperity of our neighbour, nor covetously draw from him to enrich ourselves.

Because God's will and interest is above our own, and the publick welfare to be preferred before any private persons; and therefore all are to live quietly and contentedly in their proper places, contributing to the common good.

§ 36. Nature
Of God's particular Laws as known in Nature.

§ 36. Nature teacheth us, that it is our duty to love humane Nature in our enemies, and pity others in their insirmities and miseries, and to forgive all pardonable failings, and not to seek revenge and right our selves by our brothers ruine: but to be charitable to the poor and miserable, and do our best to succour them, and help them out of their distresse.

All these are our undeniable duties to God and our Neighbours.

§ 37. Nature also teleseth us, that every man, as a rational lover of himself, should have a special care of his own felicity, and know wherein it doth consist, and use all prudent diligence to attain it, and make it sure.

§ 38. Nature telleseth us, that it is the duty of all men to keep Reason clear, and their Wills conformable to its right apprehesions, and to keep up a constant Government over their Thoughts, Affections, Passions, Senses, Appetite, Words and Actions, conforming them to our Makers Laws.

§ 39. Nature tell eth us, that all our Time should be spent to the Ends of our Creation, and all our Mercies improved to those Ends, and all things in the world be estimated by them, and used as Means conducing to them.

§ 40. Nature commandeth us to keep our Bodies in soliety, temperance and chastity, and not be inordinate or irregular in eating, drinking, lust, sleep, idleness, apparel, recreation, or any lower things.

§ 41. It commandeth us also watchfully and resolutely to avoid or resist all temptations which would draw us to any of these sins.

§ 42. And it teleseth us patiently to bear our crosses, and improve our trials to our benefit, and see that they breed not any sinful distempers in our Minds or Lives.

A man that loved his belly, desiring to be admitted into Cato's family, Cato answered, Non possum cum tali vivere, cujus palatum plus sapis, quam cerebrum. Esaia.


What mean you to make your prison so strong, said Plato to one that pampered his body. Cicero. In vit. Plat.

Vires corporis suntu, vires carceris, inquit Petrech. l. 1. dial. 5. Cato homo virtutis fimilimus—qui nunquam recte secit ut facere videaretur, sed quia aliter facere non poterat: cuique id

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§ 43. And
III. Of GOD's Relation to Man as his BENEFAC'OR

43. And Nature telleth us, that this obedient pleasing of our Maker, and holy, righteous, charitable and sober living, should be our greatest pleasure and delight: and that we should spend our lives even to the last, waiting patiently in peaceable joyful hopes for the blessed end, which our righteous Governor hath allotted for our reward.

All this is evidently legible in nature, to any man that hath not lost his reason, or reluseth not considerately to use it: And he that will read but Antonine, Epicureus and Plutarch, (who are full of such precepts, that I refer you to the whole Books instead of particular citations) may see, that he who will deny a life of Piety, Justice and Temperance, to be the duty and rectitude of Man, must renounce his reason and natural light, as well as supernatural revelation.

44. Reason also teacketh us, that when the corruptions and schisms where you will see, that the Stoicks were wiser and better men, than the Epicureans would have men believe.


CHAP. XI.

III. Of GOD's Relation to Man as his BENEFAC'OR
and his END. Or as his CHIEF GOOD.

The Three Essential Principles in God, do eminently give out themselves to Man in his Three Divine Relations to us. His Power, Intellect and Will; His Omnipotence, Omniscience and Goodness; in him being our Owner, our Ruler, and our Chief Good. The two first I have considered already; our Omnipotent Lord or Owner, and our most wise Governor, and our Counter-relations with the duties thereof. I now come to the third.

For the right understanding whereof, let us a little con-
sider of the Image of God in Man, in which we must here see him. It is Man's WILL, which is his ultimate, perfective, imperant faculty; it is the proper subject of Moral habits, and principal agent of Moral acts: And therefore in all Laws and Converse, the WILL is taken for the Man; and nothing is further morally Good or Evil, Virtuous or culpably Vicious, than it is Voluntary. The INTELLECT is but the Director of the WILL: Its actions are not the perfect actions of the Man: If it apprehend bare Truth without respect to Goodness, its Object is not the highest or felicitating or attractive Object, and therefore the act can be no higher: if it apprehend any Being or Truth as good, it apprehendeth it but as a servant or guide to the WILL, to bring it thither to be received by LOVE. The perfect excellency of the object of humane acts is Goodness, and not mere Entity or Verity. Therefore the excellency of this faculty is the WILL: It is Good that is the final Cause in the object of all humane acts: Therefore it is the fruition of Good which is the perfective final Act; and that fruition of Good as Good, is, though introductory by Vision, yet finally and proximately by Complacencies, which is nothing else but Love in its most essential act, delighting in its attained object. And for the executive Power, though in the order of its natural being, it be before the Will, yet in its operation ad extra, it is after it, and commanded by it.

Accordingly, while we see God but in this Glas, we must conceive that his Principle of Understanding and Power, stand in the forefaid order as to his WILL: and his Omnipotence and Omniscience, to that eminently-moral Goodness, which is the perfection of his will. (The natural goodness of his Essence filling all.)

Therefore here note, that this Attribute of God (his GOODNESS) doth make Him our Chief Good, in a two-fold respect, both EFFICIENTLY and FINALLY. In some sort it is so with the other Attributes: His Power is Efficiently the spring of our being and actions; and finally and objectively it terminates our submission and our trust. His Wisdom is the principle of his Laws, and also the object and end of our enquiries and understandings. But his Goodness is the EFFICIENT of all our good in its perfection of causality, and that
III. Of GOD's Relation to Man as his BENEFACTOR

END of our Souls, which is commonly called ULTIMATE
ULTIMUS. So that to submit to his Power, and to be ruled
by his Wisdom, is, as I may say, initially our end. But to be
pleasing to his good-will, and to be pleased in his good-
will; that is to Love Him, and to be beloved by Him, is the
absolute perfection and end of man.

Therefore under this his Attribute of Goodness, God is to
be spoken of both as our BENEFACTOR and our END;
which is to be indeed our summum bonum.

§ 1. Man hath his Being, and all the good which he possesses,
from God, as the sole first Efficient by Creation.

§ 2. Therefore God alone is the Universal Grand BENEFAC-
TOR of the world, besides whom they have no other, but
merely subordinate to him.

No creature can give us anything which is originally its
own, having nothing but what it hath received from God:
Therefore it is no more to us, but either a gift of God, or a
Messenger to bring us his gift; they have nothing themselves
but what they have received: nor have we any sort of Good,
either Natural, Moral, of Mind, or Body, or Fortune, or
Friends, but what is totally from the Bounty of our Creator,
and as totally from him, as if no creature had ever been his
instrument.

§ 3. As God's Goodness is that by which he communicates
Being and all Good to all his Creatures, and is his most comple-
tive Attribute, in point of Efficiency, so is it that Attribute
which is in generis cause finalis, the finis ultimate ultimus of
all works. God can himself have no ultimate end but Himself:
and his rational creatures can have no other lawful ultimate End:
And in Himself, it is his Goodness, which is completely and
ultimately that End.

Here I am to shew, I. That God himself can have no ul-
timate end but Himself. II. That Man should have no other.
III. That God, as in his Goodness, is ultimate ultimus, the End
of Man.

I. I. That which is most Beloved of God is his ultimate
End: but God Himself is most beloved of Himself: There-
fore he is his own ultimate End.

The reason of the major Proposition is, Because to be the
ultimate end, and to be maxime amatum, is all one. Finis qua-
rentis
and his END. Or as his CHIEF GOOD.

rentis hath respect to the Means of attainment, and is that cuius amore media eliguntur & applicantur. This God is not capable of, (speaking in propriety) because he never wanteth his End. Finis fruitionis is that which amando fruimur; which we love complacently in full attainment: And so God doth still enjoy his end: and to have it in Love is to enjoy it.

The Minor is past controversy.

Obj. "But if God have not finem quarentis, then in every instant he enjoyeth his end: and if so, then he useth no means at all: for what need any means be used for that end, which is not sought but still enjoyed. And consequently where there is no means there is no end.

Answ. As finis signifieth nothing but effectum, viz. perfectionem operis, which is but finis terminaturus; so it is not always at present attained; and God may be said to use means, that is, subordinate efficient or instruments to accomplish it. But as it signifieth causam finalem, so it is not finis res fit, so far as it may (without all perfection) be ascribed to him, he must be said continually to enjoy it: And yet to use means for it, but not as wanting it, but in the same instant using and enjoying: that is, He constantly communicateth himself to his creatures, and constantly loveth himself so communicated. He is the first efficient and ultimate end, without any interposing instant of Time, (were Eternity divisible) but in order of Nature, he is the Efficient before he is the End enjoyed, but not before the End intended. He still lendeth forth the beams of his own Glory, and still taketh pleasure in them so sent forth: His works may be increased and attain perfection, (called finem operis by some) but his Complacency is not increased or perfected in his works, but is always perfect: As if the Sun took constant pleasure in its own emitted light and heat, though the effects of both on things below were most various. God is still pleased in that which still is, in all his own works, though his works may grow up to more perfection.

Or if any think fit to say, that God doth querere finem, and that he may enjoy more of it at one time than another, yet must he confess, that nothing below the complacency of his own will, in his own emitted beams of Glory, shining in his works, is this his ultimate end.

M. 2

2. That
II. Of GOD's Relation to Man as his BENE FACTOR

2. That which is the Beginning must be the End: But God is the Beginning of all his works: therefore he is the End of all. He himself hath no Beginning or Efficient, and consequently no final cause of himself: but his works have himself for the Efficient, and for their End: that is, He that made them, intended in the making of them, that they should be illustrious with his communicated beams of Glory, and thereby amiable to his will, and should all serve to his complacency.

If the End were lower than the Beginning, there would be no proportion; and the Agent would sink down below himself.

3. If anything besides God were his ultimate End, it must thereby be in part Dei'd, or his actions debased by the lowness of the End: but these are impossibilities. The Actions are no nobler than their End:, and the End is more noble than the Means as such.

4. The ultimate End is the most amiable and delectable: The Creature is not to God the most amiable and delectable: Therefore the Creature is not his ultimate end. The first Argument was from the Act, this from the Object.

5. The ultimate end is that in which the Agent doth finally acquiesce: God doth not finally acquiesce in any creature. Therefore no creature is his ultimate end.

6. That which is God's ultimate End is loved simply for itself, and not as a means to any higher end: The Creature is not loved by him simply for itself, but as a means to a higher end, (viz. his complacency in his glory shining in it): Ergo, it is not his ultimate end. The ultimate end hath no end; but the creatures have an end, viz. the complacency of God in his glory shining in the creature.

Obj. "But you confound the final Object and the final Act: "God's complacency of love is his final Act, but our enquiry is of the final Object.

Answ. The finis cui, or personal end is most properly the ultimate, he for whose sake, or for whom the thing is done: But this is God only, and therein he is both the act and object. He that did velle creaturas, did velle us ad complacentiam propriae voluntatis. The question is not of the actus complacentiae, but of the actus creandi vel volendi creaturarum existen-

That the finis cui is properly the ultimate end, and the finis cui is subordinate to it, Cicero sheweth in Pilo's speech, 1. 5. de finib. p. 168. In nobis ipsis ne intelligi quidem, ut propter aliam quampiam rem, verbi gratia, propter voluptatem, nos amemus. Propter nos enim illam, non propter eam nobin-ipsos diligimus. Quid est quod magis perspicuum est, non modo carum sibi quemque, verum etiam vehementer car-

rum.
tiam: which he doth propter voluntatis impletionem, & inde complacentiam; which is the final act, and the final object of the creating act; But for the actus complacentiae it is not actus intentionis but fruitionis; and therefore hath no end, above it self: And the final object of that Complacency, is not the Creature itself, but the Impletion of the Divine will in the Creature; yea, the Image of his Omnipotency, Wisdom and Goodness shining in the Creation, is not loved propter se, ultimately; but for the sake of that Divine Essence and Perfection of which it is the Image: (as we love the Image of our friend for his sake;) so that when all is done, God himself is his own end in all his works, so far as (very improperly) he may be said to intend an end.

Or if you could prove the Creature to be the Objectum finale, that proveth him not to be properly the finis ultimus: For that is a difference between Mans agency and Gods: Man is an Agent made and acting for his final Object, and more ignoble than his Object (as the eye of a Flie that beholdeth the Sun): But God is an Agent more noble than the Object, who gave the Object it self its being, and made it of nothing, for himself; and so the Object is for his final Act.

"Oj. But God being Perfect needeth nothing, nor can receive any addition of perfection or blessedness; and therefore it is not any addition of Good to himself which he intendeth in the Creation, and consequently it is his ultimate end to do the Creature good.

Answ. All the antecedent part is granted, and is anon to be further asserted: But the last consequence is denied; because there is no other end beside the addition of Good to himself, which God may intend, so far as he may be said to intend an end. He doth all the Good to the Creature which it receiveth, but not ultimately for the Creatures sake.

II. That man should have no ultimate End but God, (that is, ultimate ultimus as its called) is proved in what is said: and the fuller opening of it, belongeth to the next Chapter.

III. It is God in all his Perfections, Omnipotency, Wisdom and Goodness, that is mans ultimate end, but it is the last which supposeth both the other, and to which mans will,
III. Of GOD's Relation to Man as his BENEFACCTOR

which must perform the most perfect final act, is most fully suited: And therefore is in a special sort, our ultimate end. The Omnipotency of God, is truly the efficient, dirigent and final Cause of all things, but it is most eminent in Efficiency: The Wisdom of God is truly the efficient, dirigent and final cause of all things: but it is most eminent in Direction and Government: The Goodness of God is truly the efficient, dirigent and final cause: But it is most eminent in being the perfect efficient, and final Cause.

6. 4. God's ultimate end in Creation and Providence, is not any supply or addition of Perfection or Blessedness in himself; as being absolutely perfect in himself, and capable of no addition.

But those who think that God doth produce all things ex necessitate nature from Eternity, say, that as the Tree is not perfect without its fruits, so neither is God without his works: They say with Balbus in Cicero, and other Stoicks, that the World is the most excellent Being; and that God is but the soul of the World: and though the Soul be a compleat soul if it had no body, yet it is not a compleat Man: and as the Tree is compleat in genere cause without the fruit, yet not as a Tatum containing these effects ab essentia which are its Part and End: So say they, God may be perfect without the World, as he is only the Soul and part of the World; but he is not a compleat world, nor in toto.

Answ. 1. That God is not the soul or constitutive cause of the World, but somewhat much greater, is proved before*: And also that it was not from Eternity; and consequentely that he created it not by natural necessity: The foundation therefore being overthrown, the building falleth. Those that hold the foresaid opinion must hold, that God is in point of duration, an eternall efficient, matter, form and end; and that in order of Nature, he is first an Efficient principle causing matter, and secondly, he is an efficient with matter, and in the third instant he is the form of the effectd matter, and in the fourth instant he is the end of his operations here-in. And if you call the efficient Principle only by the name of God, then you grant what I prove and you seemed to deny: But if he be not God as the meer efficient and end, but also as the matter; then you make every stone, and Serpent, and every thief and murderer, and devil, to be part of God, and
and make him the subject of all the sin and evil, all the weakness, folly and mutations which be in the World: (with the other absurdities before mentioned). And if you say, that he is God, as efficient, form, and end, and not as matter, then you contradict your self, because the form and matter are parts of the same being: And whether you call him God as the form only (and so make him but part of Being, and consequently imperfect, and consequently not God) or as matter and form also, and so make him a compounded being, full you make him imperfect, in denying his simplicity or unity, and as guilty of all the imperfections of matter, and of compolition: And you make one part of God more imperfect than the rest, as being but an effect of it. All which are inconsistent with the nature of God, and with the nature of Man and every Creature, who is hereby made a part of God.

2. If this had been true of the World as consisting of its constitutive causes, that it is God in perfection, and eternal, &c. yet it could not be true of the daily-generated and perishing beings. There are millions of men and other animals, that lately were not, what they are: Therefore as such they were no eternall parts of God, because as such they were not eternall: Therefore if God brought them forth for his own perfection, it would follow that he was before imperfect, and consequently not God; and that his Perfections are mutable and perishing. Therefore at least somet other cause of these must be found out.

And as for the similitudes in the objection, I answer,

1. That the fructifying of a Tree is an act of Generation; and the ends of it are partly the use (for food) to superior sensitive Creatures, especially man; and partly the propagation of its species, because it is mortall. Fructification is indeed its perfection, but that is because it is not made for it self, but for another. Sic vos non volitis, may be written upon all. But God is neither mortall needing a propagation of the species, nor is he subfervient to any other, and finally for its use.

And as for the Soul, it made not the matter of its own body, but found it made, though in the formation of it, it might be so efficient as domicilium siti fabricare. But God made

Quid enim est alium naturam quam Deum? & divina ratio? toti mundo partibusque ejus infecta? Ergo nihil agis ingratiissime mortalium, quia negas Deo debere, sed natura; quia nihil naturae sine Deo est, nec Deus sine natura, sed idem est uterq; nec diu stat officio. Senec, de Benefic.
III. Of God's Relation to Man as his Benefactor

made all matter of nothing, and gave the World whatsoever it is or hath; And therefore was Perfect himself before: For an imperfect being could never have been the cause of such a frame: Therefore he needed no domicilium for himself, nor as an imperfect Part (a form) to concur to the constitution of a whole. But he is the efficient, dirigent and final cause of the World and all things, but not the constituent or essential; for then the Creature and Creator were all one, and God debased, and the Creature deified: But he is to them a supra-essential cause; even more than a form and soul, while he is a total efficient of all.

3. If all that is in the Objection had been proved, it would not at all shake the main design of my present discourse, which is to prove that God is our Grand Benefactor and Chief Good! and that he is man's ultimate end. For if the World were his Body, and he both his Efficient and its Soul, he would be the cause of all its Good; and the Cause would be more excellent than the Effect: And if our Souls that never made the matter of our Bodies, are yet the noblest part of us, and far more excellent than the Body; much more would God that made or caused all the Matter and Order in the World, be more excellent than that World which he effecteth: And as the Soul is not for the Body as its ultimate end, (though it be the Life of the Body, and its great Benefactor,) but the Body is finally more for the Soul, though the Soul need not the Body, so much as the Body needeth the Soul; and as the Horse is finally for the Rider, and not the Rider for the Horse; though the Horse needeth his Master more than the Master doth the Horse; (for the Horse's life is preserved by the Master, when the Master is but accommodated in his Journey by his Horse;) Even so, though the World need God, and he needeth not the World, and God giveth being and life to the World, which can give nothing at all to him, yet the World is finally for God, and not God for the World. The noblest and first Being is still the End.

And the generated part of the World, which is not formally eternal, but doth oriri & interire, is it that our dispute doth most concern, which the Objection doth no whit invalidate.

§ 5. The
§ 5. The same Will of God which was the free efficient, is the End of all his Works ad extra.

God's Essence hath no Efficient or final Cause, but is the efficient and final cause of all things else: They proceeded from his Power, his Wisdom and his good-will; and they bear the Image of his Power, Wisdom, and Good-will; and he loveth his own Image in them, and loveth them as they bear his Image; and loveth his Image for Himself. So that the act of his Love to Himself is necessary, though voluntary; and so is the act of his Love to his Image, and to all the Goodness of the Creature, while it is such: But he freely and not necessarily made and continueth the Creature in his Image; and needeth not the Glass or Image, (being self-sufficient) so that his Creature is the mediate Object, his Image on the Creature is the ultimate created Object; his own perfections to which that Image relateth, is the objectum simpliciter ultimum; his complacency or love is the Actus ultimus; and that very act is the object of his precedent act of creation, or volition of the Creatures: But all this is spoken according to the narrow imperfect capacity of man, who conceiveth of God as having a primus & posterior in his acts, which is but respectively and denominatively from the order of the objects. In short, God's free-will is the Beginning of his works ad extra; and the complacency of that will in his works as God in relation to his own perfections, is the END: And therefore he is said to Refl when he saw that all his works were Good.

§ 6. Whatever is the fullest expression, and Glorifying demonstration of God in the Creature, must needs be the chief created excellency.

Because he loveth Himself first, and the Creature for Himself: And seeing the Creature hath all from him which is good and amiable in it, it must needs follow, that those parts are most amiable and best, which have most of the impression of the Creator excellencies on them. Not that he hath greater Perfections to imprint on one Creature than another, but the impression of those Perfections, is much greater on one, than on another.

§ 7. The Happier therefore God will make any Creature, the more will he communicate to it of the Image and demonstration

Goodness signifies more than utility or Pleasure to our selves: As when we call a Man, a good Man, a good Scholar, a good Judge, &c. And so does evil signify on the contrary.

Bonum est quod sui ipse gratio excellens est. Aristot. Rhet. i.

Bonum omnibus originibus est: orum finis est. Id. Metaph. l. 1. c. 5.

Maximum bonum maxime est per excellendum. Aristot. Eth. c. 7.

Duplex bonum est: alternum est absolutum & per se bonum est; alternum quidem non est bonum & est, Aristot. Eth. l. 7. c. 17.

Vetere probe similem bonum definirent, id ad quod omnia referuntur. Aristot. Eth. l. 1. c. 1.

It is a saying of Pliny's, that as Pearls though they lie in the bottom of the Sea, are yet much nearer kin to Heaven, as their splendour and excellency shineth; so a godly and generous soul, hath more dependence on Heaven, where it cometh, than on earth where it abideth.
III. Of GOD's Relation to Man as his BENEFAC'TOR

fration of his own goodness, and so will both love it the more, for his own Image, and cause it to love him the more, which is the chief part of his Image.

§ 8. The Goodness of God is conceived of by our narrow minds, in three notions, as it were in three degrees of altitude: The Highest is, The infinite perfections of his Essence as such: The second is, The infinite perfection of his Will as such, which is called His Holiness, and the Fountain of Morality; The third is that one part of his Will's perfection, which is his Benignity to his Creatures, which we call his Goodness in a lower notion, as relative to our selves, because he is inclined by it to Do us good: This is his Goodness in condescension.

§ 9. Though all this is but one in God, yet because our minds are fain to receive it as in several parts or notions, we may therefore not only distinguish them, but compare them, as the Objects of our Love.

§ 10. Man usually beginneth at the lowest, and loveth God first, for his Benignity and Love to us, before he riseth to the higher acts.

And this is not an irregular motion of a lapsèd Soul, in its return to God, so be it we make haste in our ascent, and make no stay in these lower acts; otherwise it will be privatively finfull.

§ 11. Therefore God multiplyeth Mercies upon Man, that he might facilitate this first act of Love by gratitude.

Not that these Mercies being good to our selves, should lead us to love God ultimately for our selves; But they should help us first to love him for our selves, as the immediate passage to a higher act of Love, with which we must love Him in and for Himself, and our selves for Him.

§ 12. Therefore God hath planted into our Natures the Principle of self-love, that it might suit our Natures to the Mercies of God, and make them sweet to us: Not that we should arise to no higher an esteem of them, but that this sweetness in them which respecteth our selves, and is relished by self-love, should lead us to the Fountain of perfect Goodness from which they flow.

Our very senses and appetites are given us to this end, not that we should judge by no higher faculties, but that the delights of the patible or sensible qualities in the Creatures, by
by affecting the sense, might presently represent to the higher faculties, the sweetnesses of Infinite Goodness to the Soul; and so we might by all ascend to God.

5. 13. Those mercies therefore are the greatest, which reveal most of God, with the least impediments of our ascent unto him:

5. 14. Therefore his Love most revealed and communicated, and his perfect Goodness most manifested to the Soul, is the Greatest Mercy; and all corporal Mercies are to be estimated and desired but as they subserv and conduct to these, and not as they are pleasing to our flesh or senses.

5. 15. The Perfect Goodness of the Will of God, though it contain Benignity, and Mercy, yet is not to be measured by the good which he doth to us our selves; or to any Creature; But its highest excellency consisteth in its Essential Perfection, and the Perfect Love that God hath to himself, and in the conformity of his Will to his most perfect Wisdom, which knoweth what is to be willed ad extra; and in his complacency in all that is good as such.

When self-love so far blindeth us, as to make our Interest the Standard to judge of the goodness of God, we do but shew that we are fallen from God unto our selves, and that we are setting up our selves above him, and debasing him below our selves: As if we and our Happiness were that ultimate end, and he and his Goodness were the Means, and had no other Goodness but that of a means to us and our felicity! If he made us, he must needs have absolute Property in us, and made us for himself: To measure his Goodness by our own Interest, is more unwise than to measure the Sea in our hand, or the Sun and all the Orbs by our span. And to measure it by the Interest of the Universe, is to judge of that which is infinite, by that which is finite; betwixt which there is no proportion. As God is infinitely Better than the World, so he is infinitely more Amiable, and therefore must Infinitely more Love himself than all the World; and therefore so to do, is Infinite excellency and Perfection in his Will. But the out-going of his Will to the Creature, by way of causative volition, is free; and conducted by that Wisdom, which knoweth what is fit, and what degrees of Communication are most eligible to God.
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God is Perfect without his Works: He had wanted nothing if he had never made them. He will not herein do all that he is simply Able to do, but all that his Wisdom feeth fittest to be done. He was as Good before he made the World as since; And those that think he caus'd it eternally, must confess him in order of Nature to be first perfect in Himself, and to have more Goodness than all which he communica'th to the World. He was as Good before this present generation of men on Earth had any being! He is as good before he bringeth us to the Heavenly Glory, as he will be after; though before he did not so much good to us. It is no diminution of his Goodness, to say, that he made millions of Toads, and Flies, and Spiders, whom he could have made men if he had pleased; or to say, that he made millions of Men, whom he could have made Angels; nor that he made not every Clod or Stone a Starr or Sun: nor that he suffereth men to be tormented by each others cruelty, or by such diseases as the Stone and Strangury, Convulsions, Epilepsies, &c. nor that men at last must die, and their bodies rot and turn to dust. That these things are done, is past dispute: And that God is Good is past dispute: And therefore that all this is consistent with this Goodness, is past dispute: and consequently that his goodness is not to be measured by so low a thing as humane or any Creature Interest.

If you say, that all this is hurftfull to the Individuals, but not to the Universe; to which it is better that there be a mixture of evil with good, than that every part had a perfection in it self: I answer:

1. It seemeth then that the good which you measure Gods goodness by, is not the Interest of any individual Creature, at least that is in this lower World. For you confess, that the good which would make it Happy, is given to it limitedly, and with mixtures of permitted or inflicted evil; and that God could have given them more of that goodness, if he would: God could have freed them from pain and misery; yea, and have given the ignorant more knowledge, and honesty, and grace. So that it is not our interest that is the measure of his goodness: And if so, what is it that you call the Universal interest. Surely, the universality
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fullity of Rational creatures, hath no being but in the Individuals; and if it be not the welfare of the Individuals, which is the Measure, then is it not any interest or welfare of the Universe, which is of the same kind: and for the insensible creatures, they feel neither good nor hurt; and therefore by your Measure should be none of the Universe, whose interest is the Measure. Therefore it must be somewhat above the sensible interest of any or all the Individuals, which you call the Bonum Universitatis: and that can be nothing else but that state and order of the Universe, in which it is conform to the Idea of the Divine Intellect, and to the Volition of the Divine Will, and so is fittest for him to take complacency in, as being the measure and reasons of his own volitions and operations, which he fetcheth not aliunde; or at least which are unknown to such as we. No doubt but it is more for the happiness of the Individuals, that every Dust, and Stone, and Fly, and Beast, and Man were an Angel: but it is not so.

2. And surely they that believe the evil of sin, and that God could have kept it out of the world, and saved the Individuals from it, will confess, that man's interest is not the Measure of God's goodness: especially considering what consequents also follow sin, both here and hereafter.

3. And as to this lower part of the Universe, how many Nations of the Earth are drown'd in woful ignorance and ungodliness: how few are the wise, and good, and peaceable? When God could have sent them Learning, and Teachers, and Means of Reformation, and have blessed all this Means to their deliverance. So that the far greater part of this lower world hath not so much good as God could give them; and the infirmities of the belly do cause their dolorous complaints.

It is certain that God is infinitely good, and that all his works also are good in their degree: but withall it is certain, that God in himself is the Simple Primitive Good, and that created goodness principally consieth in a conformity to his Will, which is the standard and measure of it.

§ 16. God as considered in the Infinite Perfections of his Nature and his Will, is most Amiable, and the object of our highest love.

§ 17. But he is not known by us in those Perfections, as

seen
seen in themselves immediately, but as demonstrated and glorified expressively in his works, in which he shineth to us in his goodness.

§ 18. His works therefore are made for the apt revealing of himself as amiable to the intelligent part of his Creation.

They are the Book in which he hath appointed us to read, and the Glass in which he hath appointed us with admiration to behold the Infinite Power, Wisdom and Goodness of the Creator; and in which we may see, that he is not only our Chief Benefactor, but the Ultimate Object of our Love, and so the End of all our Motions.

§ 19. This third Relation of God to us as our Chief Good, efficiently and finally, is the highest and most perfective to us, but is not separated from the former two, but they are all marvellously conjunct, and concur in the production of most of the subsequent effects of God's providence.

As the Elements are conjunct, but not confounded in mixed bodies, and in themselves, are easily to be distinguished, where they are not divided, and their effects sometimes also distinct, but usually mix'd as are the causes; so is it in the case of these three Great Relations: though God's Propriety extend further than his Government; because Inanimates and Bruites are capable of one, and not of the other; yet as to the Rational Creatures, they are in reality of the same extent. God is as to Right the Owner and the Ruler of all the world, and also their real Benefactor, and quaedam debiture their ultimate end. But as to consent, on their parts, none but the godly give up themselves to him in any one of these Relations. In order of Nature, God is first our Owner, and then our Ruler, and our chief Good or End. His work in the first Relation, is Arbitrary Disposital of us; his work in the second is to Govern us; and in the third, Attraction and Felicitating. But he so Disposeth of us, as never to cross his rules of Government; and so governeth us, as never to cross his absolute Propriety; and attracteth and felicitateth us in concert with his Premiant act of Government; and all sweetly and wonderfully compire the perfection of his works.

§ 20. All these Relations are oft summed up in one name, which principally importeth the last, which is the perfective Relation,
and his END. Or as his CHIEF GOOD.

lation, but truly includeth both the former: and that is, That GOD is Our FATHER.

As the Rational Soul doth ever include the Sensitive and Vegetative Faculties, so doth God's Fatherly Relation to us include his Dominion and Government. A Father is thus a kind of Image of God in this Relation: For, 1. he hath a certain Propriety in his children. 2. He is by nature their rightful Governor. 3. He is their Benefactor, (for they are beholden to him for their being and well being,) Nature causeth him to love them, and bindeth them again to love him. And the Title [OUR FATHER which art in Heaven] includeth all these Divine Relations to us, but specially expresseth the Love and Graciousness of God to us.

Obj. But I must go against the sense of most of the world, if I take God to be infinitely or perfectly good: for operat sequitur esse: He that is perfectly good, will perfectly do good. But do we not see and feel what you said before. The world is but as a wilderness, and the life of man a misery! We come into the world in weakness, and in a case in which we cannot help our selves, but are a pity and trouble to others: we are their trouble that breed us and bring us up: we are vexed with unsatisfied desires, with troubling passions, with tormenting pains, with languishing weakness, and enemies malice; with poverty and care; with losses and crosses, and shame and grief; with hard labour and studies, with the injuries and spectacles of a Bedlam world, and with fears of death, and death at last! Our enemies are our trouble, our friends are our trouble: our Rulers are our trouble, and our inferiours, children and servants are our trouble: our possessions are our trouble, and so are our wants. And is all this the effect of perfect Goodness? And the poor Brutes seem more miserable than we! they labour, and hunger, and die at last to serve our will! we beat them, use them and abuse them at our pleasure!! And all the Inanimates have no sense of any good! and which is worst of all, the world is like a Dungeon of ignorance, like an Hospital of mad-men for folly and distressedness; like a band of Robbers for injury and violence, like Tygers for cruelty, like snarling Dogs for contention, and, in a word, like Hell for wicked-

Epicurus verò ex animis hominum exstrict radiicus Religionem, cum Dii immortalibus & Opem & Grasiam sustulerit. Cum enim & praefatissimam naturam Dei dicar esse, negat idem esse in Deo gratiam: tellit id quod maximè primum est optime praefatissimæ, naturæ. Id, ibid. p. 333. 1.

Quæ enim potest esse sanctitas, si Dii humanæ non curant. Id ibid. 

Utinam istam calideratem hominibus Dii non dedissent: quæ perpetuai bene utuntur; qui tamen ipsi a male utentibus opprimantur; innumerabiles autem improbens utuntur: ut donum hoc divinum Ratio- nis & consilii, ad fraudem hominibus non ad bonitatem, imperitium esse videatur: sed ungetis, hominem esse iatram culpam, non Deorum— Resp. Ar, & medicus si ait cum agrorum, qui jussus est vinum lumere, meracius suas purur, statimque periturum, magna fr in culpatic voluta ista providentia reprehendenda; quæ rationem dederit.
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ness. What else joins the world together by the ears in wars and bloodshed in all generations? what maketh peace-makers the most neglected men? what maketh virtue and piety the mark of perfection and of commoncern? how small a part of the world hath knowledge or piety? And you tell us of a Hell for most at lust. Is all this the fruit of perfect Goodness. These thoughts have seriously troubled some.

Ans. He that will ever come to knowledge, must begin at the first Fundamental Truths, and in his enquiry proceed to lesser Superstructures, and reduce uncertainties and difficulties to those points which are sure and plain, and not cast away the plainest certain truths, because they overtake some difficulties beyond them. The true method of enquiry is, that we first try whether there be a God that is perfectly Good or not: It this be once proved beyond all controversy, then all that followeth is certainly reconcilable to it: for Truth and Truth is not contradictory. Now that God is perfectly Good hath been fully proved before: He that giveth to all the world, both Heaven, and Earth, and all the Orbs, all that Good, whether Natural, Gracious or Glorious, which they possesse, is certainly Him; it better than all the world: for he cannot give more Goodness than he hath: this is not to be denied by any man of reason: therefore it is proved that God is perfectly Good. Besides, his Perfections must needs be proportionable: we know that he is Eternal, as is unquestionably demonstrated: we see by the wonderful frame of Nature, that he is Omnipotent and Omnicient: and then it must needs be, that his Goodness must be commensurate with the rest.

Therefore to come back again upon every consequent which you understand not, and to deny a fundamental principle, which hath been undeniably demonstrated; this is but to resolve that you will not know. By this course you may deny any demonstrated truth in Mathematicks, when you meet with difficulties among the superstructed consequents.

Let us therefore methodically proceed: We have proved that God is the cause of all the Goodness in the world, in Heaven and Earth, and therefore must needs be First himself: And it is certain, that all the sins and calamities which you mention are in the world, and that the creature hath all those

Is God's making man a free Agent oe not against his Goodness: Then the sin which a free Agent comitted is no impeachment of God's Goodness: At verum prius: Ergo— The reasons why God made man with free-will, the ancient Writers commonly render to the Infidels: renatus, Tertullian, Clemens Alexander, Arnobius, Laetantius, Eusebius, Taurusius, Origen, &c. vid. Zachar, Mijylen. Disput. p. 364. B. P. Graco-lat Tom 1.
and his END. Or as his CHIEF GOOD.

those imperfections: therefore it is certain that these two Verífics are conflifent, what ever difficulty appeareth to you in the reconciling them. Thus far there is no matter of doubt. And next we are therefore certain, that the Measure of God's Goodnefs is not to be taken from the Creatures interest. And yet we know that his Goodnefs inclineth him to communicate goodnefs and felicity to his creatures: for all the Good in the world is from him. It remaineth therefore, that he is good, necessarily and perfectly: and that he doth all well whatsoever he doth: and that there is in the Creature a higher Goodnefs than its own felicity, even the Image of God's Power, Wisdom and Goodnefs, in which his Holinefs and Justice have their place. And that this Goodnefs of the Universe (which conflifeth in the Glorious appearances of God in it, and the suitableness of all to his Will and Wisdom) includeth all things except fin, which are contained in your objection; and that punishment of sinners, though it be malum physicum to them, is a moral good, and glorifieth God's Justice and Holinefs: and even the permission of fin it self is good, though the fin be bad. And yet that God will also glorifie that part of his Goodnefs which conflifeth in Benignity; for he hath an amor beneficentiae, of which the creature only is the object; but of his amor complacency he himself is the chief object, and the creature but the secondary, so far as it participateth of Goodnefs. (And Complacency is the essential act of Love.) Think but what a wonderful Fabrick he hath made of all the Orbs, composed into One World! and can you possibly have narrow thoughts of his Goodnefs? He hath placed more Physical Goodnefs in the nature of one silly Bird, or Fly, or Worm, than humane wit is able to find out; much more in Plants, in Beasts, in Men, in Sea and Land, in the Sun, and fixed Stars, and Planets: Our understandings are not acquainted with the thousandth thousandth part of the Physical goodnefs which he hath put into his creatures; there may be more of the wonderful skill, and power, and goodnefs of God, laid out on one of those Stars, that seems smallest to our sight, than millions of humane intellects, if united, were able to comprehend. And who knoweth the number any more than the magnitude and excellency of those Stars. What man
can once look up towards the Firmament in a Star-light night, or once read a Treatise of Astronomy, and then compare it with his Geography, and compare those far more excellent Orbs with this narrower and darker world we live in, and not be wraped up into the astonishing admiration of the Power, Wisdom and Goodness of the Creator? When the anatomizing of the body of one man or beast might wrap up any confiderate man into Galen's admiration and praises of the Maker! and how many myriades of such bodies hath God created? and how much more excellent are the forms or souls than any of those bodies? And how little know we how incomparably more excellent the nature of Angels may be than ours? and what glorious Beings may inhabit the more glorious Orbs? and yet can you think meanly of the Creator's Goodness?

O but you say, that all these lower Creatures have still the forementioned forrows and imperfections.

I answer you, 1. They were not made Gods, but Creatures, and therefore were not to be perfect. 2. It is the corrupt and blinded sensual mind which crieth out for want of sensible pleasure, and can see no goodness in any thing but this: but true reason teacheth any man that hath it, that our sensible pleasure is a thing too low to be the highest excellency of the creature, and to be the ultimate end of God: and that the glory of the whole world, even the inanimate parts as well as the animate, shewing the glory of the Infinite Creator is the excellency of the world. What if the Sun, and Stars, and Earth, and Sea, the Fire and Air have no feeling; have they therefore no goodness but what is a Means to the sensible delights of lower things? Hath a Worm more goodness than the Sun, if it have more feeling? These are the madnesses of sensual men. May not an excellent Limner, Watch-maker, or other Artificer, make a Picture, a Watch, or Musical Instrument, meere for his own delight? and may he not delight in the excellency of it, though you imagine him to have no need of it, or of the delight? And what is the excellency of such a Picture, but to be the full demonstration of the Author's skill, in the most full representation of the thing resembled? Will you say that he hath done no good, because he made not his Picture sensible, and made not its
and his END. Or as his CHIEF GOOD.

its pleasure his ultimate end? Those things which in particulars we call Bad, are Good as they are parts of the Universal frame; as many darknings and shadowings in a picture may conduce to make it beautiful. The eye is a more excellent part of the body than a finger or a tooth; and yet it maketh to the perfection of the whole that there be fingers and teeth, as well as eyes: So it doth to the perfection of the world, that there be Men, and Beasts, and Plants, as well as Angels; and poor men as well as rich, and sick men as well as found, and pain as well as pleasure. Our narrow sight that looketh but on a spot or parcel of God's work at once, doth judge according to the particular interest of that parcel, (and so we would have no variety in the world, but every thing of that species which we think best;) But God taketh all his works at once, uno intitu, and therefore he taketh what is best in reference to the glory of the Universe; and he taketh what variety is beautiful, and what each part should be according to the order and place of its place.

And 3. doth not your own experience repreheend your own complaint as guilty of contradiction? You would have all things fitted to your particular interest, or else you think God is not good enough to you: and may not every other creature say the same as justly as you. And then how would you have a Horse to carry you, an Ox to plow for you, a Dog to hunt for you, a Hare or Partridge to be hunted; yea, a bit of flesh to nourish you, yea, or the fruit of trees and plants, yea, or the earth to bear you, or the air to breath in, or the water to refresh you. For every one of these might expect to be advanced to be as high in sensual pleasure as you.

He that compareth (as aforesaid) the Elements and Orbs which have no sense, with a Worm that hath it, will think that sense hath blinded reason, when it is so overvalued, as to be thought the most excellent thing, or a meet measure of the goodness of the Creator.

4. Most of the calamities of the Rational creature which you mention, are sin, and the fruits of sin: and when Man bringeth in sin, it is good that God should bring in punishment. It is an act of Justice, and declareth his Holiness, and warneth others. Therefore all your complaints against these

Non quoniam mutabilis vires habemus, improbitatis nostrae culpa in Deum conferenda est: Non enim in facultatibus sunt vitia, sed in habitibus: Habitus autem ex electione & voluntate sunt. Iraq; nostra iporum electione & voluntate improbi evadimus, non natura sumus. Nemesius de Nat. hom. cap. 41.
penal evils, should be turned only against the sinner, and
all should be turned to the praise of the righteous Government
of the world.

5. And as for the sin it self, which hath deprived the world
as fouly as you describe it, it is none of the work of God at all; If you say, that he might have prevented it if he had pleased;
I answer, He hath declared his detestation of it: as our Ruler he hath forbidden it: he deterreth men from it by his foret
threatnings: he allureth them from it by his richest promises.
of reward: he appointeth Kings and Magistrates to suppress it by corporal penalties. This and much more he doth against it, and more he could do, which should prove effectual; but his wisdom saw it not meet, nor conducible to the glory of the Universe, to make all Moral Agents of one size, any more than all Natural Agents: and therefore he made not man
indestructible. Do you think that [ a Rational creature with
free-will, being the Lord of its own acts, and a self-deter-
mining Principle, to act without force ] is not a thing which
God may make and take delight in? as well as a Watch-
maker taketh delight to make a Clock that shall go of it itself,
without his continued motion, ( and the longer he can make it go without him, and so the liker to himself, the more
excellent he thinks his work. ) If God may make such a free-
agent, then is it no impeachment to his goodness, if it abuse
its freedom unto sin; especially when he will over-rule even
that sin, so far as to bring good out of it by accident.

And lastly, as for all the objections from sin and misery
against God's goodness; I answer you with these Questions. Do you know what number the holy and glorious Angels are, in comparison both of wicked men and Devils? Whether they may not be ten thousand to one? Do you know how many thousand fixed Stars there are, besides Planets? Do you know whether they are all Suns? and how much bigger they are than the Earth? and how much more glo-
rious? Do you know whether they are all inhabited or not? ( when you see almost no place on Earth uninhabited, not so
much as Water and Air.) Do you know whether those thou-
sands of more glorious Orbs have not inhabitants answerable
to their greatness and glory, beyond the inhabitants of this
darker Orb? Do you know, whether sin and sorrow be not kept
kept out there, and confined to this, and some few such obscure receptacles? Do you know the degrees of holiness and Glory which those superior Inhabitants possess? And do you know that all these things set together, the demonstration of God's goodness by the way of Benevolence, is not ten thousand times beyond the demonstrations of it in the way of Justice, and all the other sorrows that you complain of? Till you know all these, do not think your selves meet, from your sensible troubles, to argue against that Infinite goodness, which demonstrates it felt so unquestionably to all, by all the Goodness of the whole Creation.

I may boldly then conclude, that God is our Father, our Chief Good, our Chief Benefactor, and ultimate end.

And so that in sensu plenissimo, there is a God; that word comprehending both the foresaid Trinity of Principles in the unity of his Essence, and the Trinity of Relations, in the Unity of the Relation of our Creator.

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III. Of Man's Relation to God, as he is our Father, or our chief Good; and of our Duty in that Relation.

§ 1. God being to Man Efficiently and finally, his Chief, yea, his Total Good, as is declared; it must needs follow that Man is by immediate resulvency related to Him as his Total Beneficiary, and Recipient of his benefits; and oweth him all that which Goodness conjunct with Sovereignty and Dominion can oblige him to.

Whether all Obligation, which is truly Moral, to a Duty, do arise from Sovereignty and Rule, and belong to us as Subjects only, in the nearest formal sense? Or whether Benefits limply without any respect to Government and Subjection, may be said to oblige to Moral Duty as such, is a question that I am not concerned to determine; as long as God is both Governour and Benefactor, and his Government may give the formal moral obligation, as his Benefits provide the

O 3 greatest.
III. Of Man's Relation to God, as he is our Father,
greatest Materials of the Duty. Though this much I may
say to it, that I cannot see but the Duty of a Beneficiary as
such, may be called moral, as well as the Duty of a Subject
as such: And if it were supposed that two men were abso-
lutely equals as to any subject, and that one of them should
by kindness exceedingly oblige the other, all will acknow-
ledge ingratitude to be an unnatural thing: and why that
vice may not be called properly morall in a rational free agent,
I am not yet convinced. You will say, It's true; but that is
because that both those men are Subjects to God, whose Law
obligeth them both to Gratitude, and therefore Ingratitude
is a sin only as against the Law of God in Nature. To which
I reply, that I grant Gods Law of Nature maketh Ingrati-
tude a sin: and I grant that a Law is properly the instru-
ment of a Governour as such: and so as Ingratitude is the
violation of a Law, it is only a sin against Government as
such. But I question whether as Love is somewhat different
from Wisdom and Power, and as a Benefactor and an attrac-
tive good hath the highest and a peculiar kind of obligation, so
there be not something put by God into our Nature, which
though it be not formally a Law, yet is as obligatory, and
as much if not more than a Law, which maketh it more than
the Duty of a Subject, to answer love and goodness with gra-
titude and love: so that if per impossible you suppose that we
had no other obligation to God but this of love and goodness
(or abstract this from the rest) I question whether it be not
most eminently morall, and whether the performance of it
do not morally fit us for the highest benefits and felicity, and
the violation of it merit not, (morally) the rejections of our
great Benefactor, and the withdrawing of all his favours to
our undoing. But this Controversie my Cause is not much
concerned in, as I have said, because the same God is our So-
veraign also.

§. 2. The duty which we specially owe to God in this high-
eft Relation is Love: which as such is above obedience
as such.

The difference of Understandings and Wills requireth Go-

dernment and obedience, that the understanding and will of
the superior may be a Rule to the subjects; But Love is a
Concord of Wills, and so far as Love hath caused a concord,
there is no use for Government by Laws and Penalties: And therefore the Law is not made for a Righteous man as such, that is, so far as Love hath united his Soul to Virtue, and separated it from sin, he need not to be constrained or restrained by any Penal Laws: no more than men need a Law to command them to eat and drink, and preserve their lives, and forbear self-destruction. But so far as any man is unrighteous or ungodly, that is, hath a will to sin, or crosses or averse to Goodness, so far he needeth a penal Law: which therefore all need while they remain imperfect.

Nature hath made Love and Goodness like the Iron and the Load-stone. The Understanding doth not so ponderously incline to Truth, as the Will doth naturally to Good. For this being the perfect act of the Soul, the whole inclination of Nature goeth after it. Therefore Love is the highest duty or noblest act of the Soul of Man; the end and perfection of all the rest.

§. 3. The essential act of this LOVE is COMPLACENCE; or the Pleasedness of the minde in a suitable Good: But it hath divers effects, concomitants and accidents, from whence it borroweth divers Names.

§. 4. The LOVE of Benevolence, as it worketh towards the felicity of another, is the Love of God to man, who needeth him; but not of Man to God, who is above our benefits, and needeth nothing.

§. 5. Our LOVE to God, respecteth him either, 1. as our Efficient, 2. Dirigent, 3. or final Good: which hath accordingly concomitant duties.

§. 6. 1. Our LOVE to God as our Chief good efficiently, containeth in it, 1. A willing Receiving Love: 2. A Thankful Love: 3. A Returning devoted serving Love: (which among men amounts to retribution.)

§. 7. 1. An absolute dependent Beneficiary ought with full dependence on his Total Benefactor, to Receive all his Benefits with Love and willingness *.

An undervaluing of Benefits, and demurring, or rejecting them, is a great abuse and injury to a Benefactor. Thus doth the ungodly World, against all the Grace and greatest mercies of God. They know not the worth of them, and therefore despise them, and will not be intreated to accept them: but

Sensu, Epif. 3. 1. saith. Quarendum est quod non fratindices de rebus; cui non positi obtinti; quo nil melius profite optari. Quid hoc est ? Animos fed hic rectius, bonus, magnus. Quid aliud voces hunc, quam Deum in humano corpore hospitantem ? Hic animus tam in Equitatem Romanum, quain in servum potest cadere ; Quid est eques Romanus ? aut libertinus ? aut fervus ? Non in ambonibus, aut in injuria nata, sublire in Caelum ex angulo licet : exurge nudo, & te dige, num fugit Deo, hingens autem, non auro, non argento : Non potest ex hae materia. Imago Dei exprimit similis.

Plato saith, that Muses End is to be made like God. Laert in Plac. Socrates said, that God was the Best and most Blessed: and the accept any one came in benefic to him, so much was he the better and more blessed.

III. Of Mans's Relation to GOD, as he is our FATHER, but take them for intollerable injuries or troubles, as a tick Stomack doth its Phyllick and Food, because they are against their fleshly Appetites. An open heart to receive Gods mercies with high esteem, becometh such Beneficiaries as we.

§ 8. 2. Thankfulness is that Operation of Love, which the light of Nature hath convinced all the World, to be a duty: and scarce a man is to be found so brutish as to deny it: And our Love to God should be more thankful than to all the World, because our Receivings from Him are much greater, than from all.

§ 9. 3. Though we cannot requite God's true gratitude will devote the whole man to his Service, Will, and Honour, and bring back his Mercies to him for his use, so far as we are able.

§ 10. II. Our LOVE to our DIRIGENT Benefactor, is, 1. A fiducial Love, 2. A love well-pleased in his conduct; 3. A following Love.

Though it belongeth to God chiefly as our sapiential Governor to be the Dirigent Cause of our Lives: Yet he doth it also as our Benefactor, by a commixture of the effects of his Relations.

§ 11. 1. So infinite and sure a Friend, is absolutely to be trusted, with a General Confidence in the Goodness of his Nature, and a particular Confidence in the Promises or significations of his good-will.

Infinite Good cannot be willing to deceive or disappoint us. And if we absolutely Trust him, it will abundantly conduces to our holiness, and peace.

§ 12. 2. We must also love his Conduits, his Precepts and his holy Examples, and the very way it self in which he leadeth us.

All that is from him is good, and must be loved both for itself, and for him that it cometh from, and for that which it leadeth to. All his Instructions, helps, reproofs, and all his conducting Means should be amiable to us.

§ 13. 3. Love must make us cheerfully follow him in all the ways which by Precept or Example he is pleased to lead us.

And so to follow him, as to love the tokens of his presence, and footsteps of his will, and all the signs of his approbation:

And
or our Chief Good; and of our Duty in that Relation.

And with an Heroick fortitude of Love, to rejoice in sufferings, and venture upon dangers, and conquer difficulties for his sake.

6. 14. III. Our LOVE to GOD as our final Good is, 1. A Desiring LOVE: 2. A seeking LOVE; and 3. A full complacential delighting Love; which is the perfection of us and all the rest: And accidentally it is sometimes a Mourning Love.

6. 15. I. Man being but in Via under the efficiency and conduct of Love, to final Love and Goodness hath his End to intend, and his means to use, and therefore Love must needs work by Desire.

6. 16. So far as a man is short of the thing desired, Love will have some sense of want; and so far as we are crossed in our seekings, and frustrate in any of our hopes, it will be sorrowful.

6. 17. 2. Man being appointed to a course and life of Means to his last end, must needs be employed in those Means for the Love of that End: And so the main work of this life is that of a Desiring, seeking Love.

6. 18. 3. The complacential delighting LOVE, hath three degrees: The first in Belief and Hope, The second in foretaste; and The third in full enamled exercise.

6. 19. 1. The well-grounded Hope of the foreseen Vision and fruition of the Infinite Good which is our End, must needs possess the considerate minde, with a delight which is somewhat answerable to that Hope.

6. 20. 2. When the Soul doth not only Hope for its future end, but also at present close with God in subratione finis, in the exercise of pure complacencial Love, in Prayer, Praise or Contemplation, he hath some measure of fruition even in via, and a sensible foretaste of his future perfection, according to the degree of this his Love.

There is a delight that cometh into the minde by the meer foresight and hope of what we shall be, and have, and do hereafter: And this cometh by the Means of Promise and Evidence: And there is also a Delight which cometh in upon the

Bene meritos quia colas, nec exorari fas est, nec est excusatiori difficulitatis: neq, aequum est tempore & die memoriam beneficii definire.Cicer.
III. Of Man's Relation to GOD, as he is our FATHER, present exercise of Love itself on God as present; when the soul in the contemplation of his infinite Goodness, is wrapt up in the pleasures of his Love: And this is a degree of fruition of our end, before the perfect fruition of it. And therefore take notice that there are these two ways of our comfort in this life: 1. Exploratio juris, the tryall of our title: 2. Exercitium amoris; the feasting of the Soul in the exercises of Love.

§. 21. 3. The final perfect act of Love will not be in via, but when we have fully reached our end.

§. 22. This final act is not well expressed by the common word [fruition] because it intimateth that we are the finis cui societ, and that our own enjoyment of God as our felicity, is the finis ultimatus, which is not true.

§. 23. Yet is [fruition] one ingredient into our End, because our final act of Love is for our selves, though not principally.

§. 24. All the difficulties de fine hominis are best resolved by understanding that it is finis amantis, and what that is: The Nature of Love is an inclination or desire of Union or Adhesion: And therefore it includeth the felicity of the Lover, together with the attractive excellency of the Object; and is both gratia amantis & amat simul. But when the Lover is infinitely above the Object, the Lover is the chief end (for his own complacency) though the Object have the benefit: And when the Object is infinitely better than the Lover, the Object must be incomparably the chief end, cujus gratia potissimum: though the Lover withall intend his felicity in fruition.

§. 25. But if any soul be so far above self-love, as to be drawn up in the fervours of Holy love, in the mere contemplation of the infinite Object, not thinking of its own felicity herein, its felicity will be never the less, for not intending or remembering it.

§. 26. Therefore the final act of Love, hath no fitter name than Love it self, or delightfull adhesion to God, the infinite Good, with full complacency in him.

§. 27. Though God must be loved as our Benefactor, yet the perfect goodness of his Will and Nature, as standing above all our Interest or Benefits, must be the principal reason and Object of our Love.

That
or our Chief Good; and of our Duty in that Relation.

That we must love God more for Himself, than for our selves, is thus proved: 1. That which is most Amiable must be most Loved: But God is most amiable, and not we our selves: Therefore he must be Loved above our selves, (and consequently not for our selves, but our selves for him:)
The minor is soon proved: That which is most Good is most Amiable: But God is most good: Ergo. And Goodness is the proper object of Love.

2. That which the Soul most Loveth it doth most devote it self to, and adhere to, and rest in: But we must more devote our selves to God, and adhere to him, and rest in him, than our selves: Ergo, we must Love him more.

3. That which is an Absolute Good, and is dependent on nothing, must be absolutely loved for it self: But such is God: Ergo. And that which is only a derivative, limited, dependent Good, and not made ultimately for it self, is not to be loved ultimately for it self: But such is man: Ergo.

4. That which is the Fountain of all Goodness and Love, must be the end of all: But that is God and not Man: Ergo.

5. To love God ultimately for our selves, is to deifie our selves, and take down God into the order of a Means, that is, of a Creature.

6. 28. Having proved, that God must be loved above our selves, we need no other proof, that not we, but God must be our ultimate end.

6. 29. Because we here see not God intuitively, but in his Works, we are bound with fervent desire to study and contemplate them, and therein to feast our love in beholding and tasting of his Love and Goodness.

As a Man will look on the Picture, the Letters, the works of his absent Friend, and retain the Image of him in his heart; so God, though not absent, yet unseen, expresseth himself to us in all his works, that we may studiously there behold, admire and love him.

6. 30. Therefore Gods Works must be more valued and studied, as they are the Glass representing the Image of his per-

III. Of Man's Relation to GOD, as he is our FATHER.

Secutions, and shewing us his chief essential amiableness, than as they are beneficial and useful to us, and so shew us only his benignity to us.

§. 31. Yet must self-love, and sense it self, and the sensible sweetness and experience of Mercies be improved to our easier taste of God's essential Goodness, and we must rise up from the lower to the higher object: and this is our chief use of sensible benefits.

Doubtless as the Soul, while it dwelleth with flesh, doth receive its objects by the mediation of sense, so God hath purposely put such variety of sensible delicacies into the creatures, that by every sight, and smell, and hearing, and touch, and taste, our souls might receive a report of the sweetness of God, whose goodness all proceed from. And therefore this is the life which we should labour in continually, to see God's goodness in every lovely sight, and to taste God's goodness in every pleasant taste, and to smell it in every pleasant Odour, and to hear it in every lovely word or sound; that the motion may pass on clearly without flaw, from the senses to the mind and will, and we may never be so blockish as to gaze on the glass, and not see the Image in it; or to gaze on the Image, and never consider whose it is: or to read the Book of the Creation, and mark nothing but the words and letters, and never mind the sense and meaning. A Philosopher, and yet an Atheist or ungodly, is a monster; one that most readeth the Book of Nature, and least understandeth or feeleth the meaning of it.

§. 32. Therefore God daily reneweth his mercies to us, that the variety and freshness of them producing renewed delight, may renew our lively feelings of his love and goodness, and so may carry us on in love, without cessations and declinations.

Our natures are so apt to lose the sense of a Good that is grown ordinary and common, that God by our renewed necessities, and the renewed supplies, and variety of mercies, doth cure this defect.

§. 33. Those therefore that turn God's mercies to the gratifying of their sensitive appetites and lusts, and forget him, and offend him the more, and love him the less, do forfeit his mercies by their inhumane and irrational ingratitude and abuse.

Which is the sin of all proud, covetous, voluptuous persons;
or our Chief Good; and of our Duty in that Relation.

fous; the ambitious, fornicators, gluttons, drunkards, and lovers of sports, recreations, idleness, or any pleasure, as it turneth them from God.

§. 34. Above all other sin, we should most take heed of the inordinate love of any creature (for it self, or for our carnal self alone) because it is most contrary to our love to God, which is our highest work and duty.

§. 35. Those mercies of God are most to be valued, desired and sought, which shew us most of God himself, or most help up our love to him.

§. 36. We must love both our natural selves and neighbours, the bad as well as the good, with a love of benevolence, desiring our own good and theirs; but at the same time we must hate our selves and them, so far as wicked, with the hatred of Duplicity: and with the love of Complacency, must only so far love our selves or others, as the Image of Divine Goodness is in us or them.

I speak not of the mere natural passion of the parent to the child, which is common to man and beast: nor of the exercises of love in outward acts, for those may be directed by God's commands to go more to one (as a wicked child) that hath less true amiableness in him. But all holy love must be suited to the measures of the truest object.

§. 37. The love of God should be with all our soul, and with all our might; not limited, suppressed or neglected, but be the most serious, predominant action of our souls.

How easy a matter is it to prove Holiness to be naturally man's greatest duty, when love to God, which is the sum of it, is so easily proved to be so. All the reason in the world, that is not corrupted, but is reason indeed, must confess without any derogation, that it is the most great and unquestionable duty of man to love God above all, yea, with all our heart and soul and might. And he that doth so, shall never be moved by him with the ungodly, for those are inconsistent.

§. 38. The exercises of love to God in complacency, desire, seeking, &c. should be the chief employment of our thoughts.

For the thoughts are the exercise of a commanded faculty, which must be under the power of our will; and the ultimate end, and the exercises of love to it, should daily govern them.
them. And what a man loveth most, usually he will think of, with his most practical powerful thoughts, if not with the most frequent.

§. 39. The love of God should employ our tongues in the proclaiming of his praise and benefits, and expressing our own admiration and affection, to kindle the like in the souls of others.

For the same God who is so amiable, hath given us our speech with the rest of his benefits, and given it us purposely to declare his praise. Reason telleth us that we have no higher, worthier, or better employment for our tongues; and that we should use them to the best. The tongues of men are adorned with language, for charitable and pious communication, that they may be fit to affect the hearts of others, and to kindle in them that sacred fire, which is kindled in themselves. Therefore that tongue which is silent to its Makers praise, and declareth not the Goodness, and Wisdom, and power of the Lord, and doth not divulge the notice of his benefits, condemneth itself, and the heart that should employ it, as neglecting the greatest duty it was made for.

§. 40. The lives of Gods Beneficiaries should be employed to his praise and pleasure, and should be the streaming effects of inward love. And all his mercies should be improved to his service, from a thankful heart.

All this hath the fullest testimony of reason, according to the rules of proportion and common right. To whom should we live, but to him from whom and by whom we live? What but our ultimate end should be principally intended, and sought through our whole lives? A creature that hath all from God, should in love and gratitude bring back all to him; and thus we make it more our own.

§. 41. This Life of Love should be the chiefest Delight and Pleasure of our Souls, which all other pleasure should subserv, and all be abhorred which contradiceth it.

Nothing is easier confessed by all, than the desirableness of Delight and Pleasure; and the most excellent object, which must be most beloved, must be our chief delight: for Love it self is a delighting act, unless some stop do turn it aside into fears and fotrows. Nothing can it self be so delectable as God, the chiefest Good; and no employment so delectable as loving him. This therefore should be our work and our recreation,
or our Chief Good; and of our Duty in that Relation.

ation, our labour and our pleasure, our food and feast. Other delights are lawful and good, so far as they further these delights of holy love, by carrying up our hearts to the original and end of all our mercies and delights. But nothing is so injurious to God and us as that which corrupteth our minds with sensuality, and becometh our Pleasure instead of God.

§ 42. The sense of the present imperfection of our Love should make us long to know God more, and to love him and delight in him, and praise him in perfection to the utmost extent of our capacities.

If it be so good to love God, then must the highest degree of it be best: and reason teacheth us, when we feel how weak our Knowledge and Love is, to long for more; yea, for perfection.

§ 43. Thus hath Reason showed us the end and highest felicity of man, in his highest duty; To Know God, to Love him and Delight in him in the fullest Perfection, and to be Loved by him, and be fully pleasing to him, as herein bearing his Image, is the felicity, and the ultimate end of man. LOVE is man's final act, excited by the fullest Knowledge, and God so beheld and enjoyed in his Love to us, is the final Object. And here the Soul must seek its Rest.

Obj. But quæ supra nos nihil ad nos: God indeed is near to Angels, but he hath made them our Benefactors, and they have committed it to inferior Causes: there must be suitableness as well as excellency to win love: we find no suitableness between our hearts and God. And therefore we believe not that we were made for any such employment. And we see that the far greatest part of mankind are as averse to this life of Holiness as our selves; and therefore we cannot think but that it is quite above the nature of man, and not the work and end which he was made for.

Answ. 1. Whether God have made Angels, or Rulers, or Benefactors, or what love or honour we owe them as his Instruments, is nothing to our present business. For if it be granted that he thus useth them, it is most certain that he is nevertheless himself our Benefactor, nor nevertheless near us. What nearness to us they have, we are much uncertain; but that he himself is our total Benefactor, and always with us, as near to us as we are to our selves, is past all question, and proved before.

2. There.
III. Of Man's Relation to GOD, as he is our FATHER.

2. There neither is nor can be any object so suitable for our LOVE as God; he hath all Goodness in him, and all in the creature is derived from him, and dependeth on him; and he hath given us all that ever we our selves received, and must give us all that ever we shall receive hereafter. He is all-sufficient for the supply of all our wants, and granting all our just desires, and making us perfect: all that he doth for us, he doth in Love, as an intellectual free Agent; and he is still present with us, upholding us, and giving us the very Love which he demandeth: and he created us for Himself to be his Own, and gave us these faculties to know and love him. And can any then be a more suitable object of our love?

3. Do you not find that your understandings have a suitableness or inclination to Truth and Knowledge, and would you not know the best and greatest things? and know the cause of all the wonderful effects which you see: and what is this but to know God? And do you not find that your Wills have a suitableness to good as such in the general? and to your own felicity? And do you not know that it should not be unnatural to any man to love the best, which is best, and especially which is best for him; and to love him best who is his greatest Benefactor, and most worthy of his love in all respects? And can you doubt whether God be most worthy of your love? All this is plain and sure. And will men averse to the love of God then disprove it? It is natural for man to desire knowledge, as that which perfecteth his understanding; and yet Boys are averse to learn their Books, because they are slothful, and are diverted by the love of play. What if your servants be averse and slothful to your service? doth it follow that it is not their duty, or that you hired them not for it? What if your wife and children be averse to love you? is it therefore none of their duty so to do? Rebels are averse to obey their Governours, and yet it is their duty to obey them. If your child or any one that is most beholden to you, should be averse to love and gratitude to you, (as thousands are to their Parents and Benefactors) will it follow that Nature obliged them not to it?

4. What can you think is suitable to your love, if God be not? is it lust, or play, or meat and drink and ease? A Swine hath a nature as suitable to these as you? Is it only to deal ingenuously
or our Chief Good; and our duty in that Relation.

ingeniously and honourably in providing for the flesh, and maintaining the fuel of these sensualities, by Buildings, Trading, Manufactures, Ornaments and Arts? All this is but to have a reason to serve your sense, and so the swinish part still shall be the chief: for that which is the chief and ruling object with you, doth shew which is the chief and regnant faculty. If sensual objects be the chief, than Sense is the chief faculty with you. And if you had the greatest wit in the world, and used it only to serve your guts, and throats, and lullis, in a more effectual and ingenious way than any other men could do, this were but to be an ingenuous beast, or to have an Intellect bound in service to your bellies. And can you think that things so little satisfying, and so quickly perishing, are more suitable objects for your love than God?

5. What say you to all them that are otherwise minded, and that take the Love of God for their work and happiness? They find a suitableness in God to their highest esteem and love; and are they not as fit Judges for the affirmative, as you for the negative?

Obj. They do but force themselves to some acts of fancy.

Answ. You see that they are such acts as are the more serious and prevalent in their lives, and can make them lay by other pleasures, and spend their days in seeking God, and lay down their lives in the exercise and hopes of Love. And that it is you that follow fancy, and they that follow solid reason, is evident in the reason of your several ways. That world which you set above God is at last called Vanity by all that try it: Reason will not finally justify your choice: but I have here shewed you undeniable reason for their choice and love; and therefore it is they that know what they do, and obey the Law of Nature, which you obliterate and contradict.

Obj. But we see the Creature, but God we see not, and we find it not natural to us to love that which we do not see.

Answ. Is not Reason a nobler faculty than sight? if it be, why should it not more rule you, and dispose of you? Shall no Subjects honour and obey their King but those that see him? You can love your mony, and land, and friends when they are out of sight.

Obj. But these are things visible in their nature.

Q.
Experiments of the difficulty of all this Duty, and

Answ. They are so much the more vile, and less amiable. Your own Souls are invisible, will you not therefore love them? You never saw the life or form of any Plant or living Wight; you see the beauty of your Roses, and many other flowers, but you see not the life and form within, which causeth all that beauty and variety; which yet must be more excellent than the effect. Can you doubt whether all things which appear here to your sight, have an invisible Cause and Maker? or can you think him less amiable, because he is invisible, that is, more excellent?

6. In a word, it is most evident, that all this averseness of mens hearts to the Love of God, is their sin and pravity; and the unsuitableness of their nature is, because they are vitiated with sensuality, and deceived by sensible things: a disease to be cured and not defended. Their sin will not prove the contrary no duty.

7. And yet while we are in flesh, though God be not visible to us, his works are, and it is in them (the frame of the world) that he hath revealed and exposed Himself to our love: It is in this visible Glass that we must see his Image, and in that Image must love him: and if we will love any Goodness, we must love his; for all is his, and as his should be loved by us.

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S'quis est híc robore animi atque hab indole virtutis, ac continentiae ut reputat omnes voluptates, omneque vitae lux cursum laboris corporis; atque in animi contentione conficiat, quem non quies, non remissio, non aequum studia, non ludis, non conviva deléat, nihil in vita expectendum purui, nihil quod est cum laude & honore conjunctum; hunc, meá fentioniá, Divinis quibusdam bonis instrumentisque ornatum puto. Cic. pro Ca.£

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CHAP. XIII.

Experiments of the difficulty of all this Duty, and what it will cost a man that will live this holy life.

Hitherto I have proved that there is a GOD, of Infinite Power, Wisdom and Goodness, the Creator, and consequently the Owner, the Ruler, and the Father or Chief Good of Man; and that Man as his creature is absolutely his own, and therefore should resign himself as his own to his disposal; and that he is absolutely his subject, and therefore should most exactly and diligently obey him; and I have shew'd particularly wherein; also that Man is his Total Beneficiary, and made to love him as his chief Good and End; and therefore should
what it will cost a man that will live this holy life.

should totally devote himself to him in gratitude and love, and desire him, seek him and delight in him above all the world, and live in his praises and continual service. All this is fully proved to be Man's duty. And now let us see on what terms he standeth in the world for the performance of it.

5.1. There is in the present disposition of Man a great averseness to such a life of Resignation, Obedience and Love to God, as is before described, even when he cannot deny it to be his duty, and to be the best, most honourable, and most felicitating life.

Too sad experience confirmeth this. The bad are so averse, that they will not be persuaded to it: the godly have such a mixture of averseness, as findeth them matter of continual conflict. It is this averseness which serveth instead of arguments against it, or which is a pondus to the very judgment, and maketh it so hard to believe any arguments which go against so strong a contrary inclination.

5.2. We find that the senses of men are grown masterly and inordinate, and are too eagerly set upon their objects, and hold down the mind from rising higher, and cause it to adhere to things terrene.

So that man's life now is like that of the bruits: it is things of the same nature that he valueth and adhereth to, and molt men live to no higher ends but to enjoy their sensual pleasure while they may.

5.3. We find that Reason in most men is so debilitated, that it cannot potently reduce it self into action, nor see that practically which speculatively it confesseth, nor clearly and powerfully observe those Perfections of God in his works, nor those Duties of man, which we are convinced to be true: but by inconsiderateness and dull apprehensions is almost as no reason to them, and faileth down before their sensuality.

5.4. Hereupon men grow as strangers unto God, and have no thoughts of him but dark, and dull, and ineffectual.

5.5. The world is full of allurements to the flesh, and those Mercies which should raise the mind to God, are made the food of this sensuality, and the greatest means to keep it from him.

Sense is irrational, and faileth on its object: and when Reason faileth in its office, there we are left like Dogs gnawing upon a Carrion, and in greediness fighting for it with each other; when we have separated the creature from God.
Experiments of the difficulty of all this Duty, and

in our minds, and so deprived it of its life and beauty, which fitted it for another use. And when every place and state of life hath such baits as these, which hourly are alluring a mind so weakly fortih'd against them, no wonder if they do prevail.

5. 6. Education, custom and ill example confirm these vicious habits with the most, and much encrease them.

5. 7. The best have some of this inordinate sensuality and weakness of Reason, and are imperfect in virtue, and are tempted by the world as well as others.

5. 8. Therefore no man can live to God according to his certain duty, who will not deny the desires of his flesh, and bring it into subjection, and live in vigilance and daily conflict against its lusts.

Obj. "But the appetite of meat, and drink, and sleep, and "eafe, and venery, and sport, and pleasure, and gain, and "honour, is natural to us: and that which is natural is no "vice, nor to be denied or destroyed.

Answ. It is natural to have the appetite, but it is the dis ease of nature that this appetite is inordinate, and no other wise natural than the Leoprofe is to those to whom it is propagated by their Parents. But is it natural to you to have luft and appetite, and is it not natural to you to have Reason to moderate and rule them? If not, it is natural to you to be Bruits, and not natural to you to be men: What is more natural to Man than to be Rational? is it not his essential form? And whether is Reason or Appetite, think you, naturally made to be the predominant faculty? Should the Horse rule the Rider, or the Rider the Horse? The Soul and Body are much like the Rider and the Horse; bethink you which should naturally rule.

5. 9. The inordinacy of the fleshly appetite and phantafie, maketh it a continual pain to the flesh to be restrained and denied.

As it is to a head-strong wilful Horse to be governed, the more inordinate the appetite is, the more it is pained by de nial and restraint.

5. 10. The far greatest part of the world do live an un godly sensual life, and the interest of the flesh is predominant in them.
what it will cost a man that will live this holy Life.

Sad Experience puts this quite out of controversy.

§. 11. Usually, the more Riches and Fullness of all Provisions for the flesh men possess, the more sensual and vicious they are.

It is not always so; but that its usually so, we need no proof but the knowledge of the World: nor need we take it from Christ only as a point of Faith, That it's hard for a Rich man to enter into Heaven: And Reason telleth us, that when the love of the World above God is the mortal sin, those are most in danger of it, to whom the World appeareth most lovely: And they that have most temptations are in the greatest danger to miscarry.

§. 12. The Rich are commonly the Rulers of the World, who have the liberties, estates, and lives of others, much in their power.

I never yet knew or heard of that place, where the poor long ruled.

§. 13. Commonly, the more averse men are to Godliness, and the more prone to sensuality; the less can they endure those that would persuade them to Godliness from their sensual Lives; or that give them the Example of a holy self-denying life.

For as it seemeth intolerable to them to leave their sensuality, and to betake themselves to a contrary life, which they are so averse to; so they take him as an enemy to them, that would draw them to it, and are furious against him, as a hungry Dog against him that would take away his Car- rion. Experience puts this past all doubt (of which more anon.)

§. 14. Hence it cometh to pass, that in all parts of the World, the fore-described life of Godliness, is the matter of the common hatred, scorn and cruel persecution of the sensual and ungodly.

The more exactly any man shall set himself to obey God, the more he crosseth the lusts and carnal Interest of the wicked; and the more he commonly suffereth in the World. So full of malice and prejudice is the World, against such faithfull Subjects of God, that they flander them and make them cum moribus, bellum gessit. And if a Cato was at warre with the manners of the World, much more with a true Saint, that is more fully acquainted with Sacred Verity.

Q. 3

Experiments of the difficulty of all this Duty, 

seem the most odious sort of men: And so unreasonable are they and unjust, that the fullest evidence for their Justification, doth but seem to aggravate their faults; and nothing is to great a Crime as their highest Virtues! Or if their Justification be undeniable they rage the more, because they are hindered from making them suffer as deeply in their Names as in their Bodies. These things are no more questionable than the Wars of Alexander or Cæsar, the World having longer proof and fuller evidence of them.

5. 15. And ordinarily God himself so ordereth it, that his faithfullest Subjects shall be the deepest sufferers in this life.

5. 16. Therefore self-denial, mortification, contempt of the World, and patience under manifold sufferings from God and Man, are necessary to all who will be faithfull to God, in the unquestionable duties before described.

It is tried Friendship and Obedience which is most valuable. And unwholfull pleasures though preferred by the foolish Patient, are forbidden by our wise Physician, that they hinder not our health, and greater Pleasures.

5. 17. Therefore if Worldly fleshly pleasures were our end and chief Good, the best men would have the smallest measure of them.

"Oly. But you restrain man further than God restrainteth him, and binde him to more than God bindeth him to, and make superstition to seem his duty, and then raise these consequences from such Premises.

Answ. What I mean by sin and duty I have so fully opened before, and proved to be such by the light of Reason, that this Objection hath no place. Even the sober Heathens, the Greek Philosophers, and Romane Worthies found and confess all this to be true. If there be any thing in the Life before described, which all found Reazon doth not justify and command, let him that is able manifest so much: If not, it is no superstition *, to live as a man that is governed by God, and led by Reason; and to do that which all our faculties were made for. And for austerities, I have pleaded

* Qui toto dies preceding & immolabunt, ut qui liberif fubit superstitiones essent, superstitionis sunt appellati: Quod non: prout patuit posse latius: Quia autem omnia quæ ad cultum Deorum pertinent, diligenter pertractarent, & tanquam relegerent, sunt dixi Religiosi ex relegendo, ut elegantes ex eligendo, & diligendo dii gentes, ex intelligendo intelligentes: superstitionis & Religiosi, alterum vitii nomen, alterum laudis. Cicerœ de nat. Deor. lib. 2. p. 73

74. erdura re: hac est opin:bus non tradere mores. Martial.

Pictavi dixit: est, Terdeificile est esse bonum. Brutus. All Cicero's Books de Finib, show the worthinesse of Pleasure in comparison of Virtue.
That there is a Life of Retribution after this.

for none, which is not become needfull to our own preservation and felicity: As a Patient will endure a strict dyet, and exercise, and blood-letting, and bitter Physick for his health: It is not any affected unprofitable austerities, that I plead for; but those which are for our good, and fit us for our duty, and keep the flesh from rebelling against Reason, and keep Man from living like a Beast: Even less than many of the Philosophers plead for; and he that useth but this much which is needfull, will finde it both opposed as unsufferable by the World, and murmured against by his suffering and displeased Flesh; and that the Soul cannot do its duty, but at a considerable cost and trouble to the Body. Though there may be an evil masked and cunningly moderated, which men call Goodness, which may be had at a cheaper rate. But faith Seneca truly, Non est Bonitas, pessimis esse meliorem.

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CHAP. X IV.

That there is a Life of Retribution after this.

To know whether there be a Life after this, for men to receive Rewards or Punishments in, is a matter of greatest importance to Mankind, to be fully resolved in: upon which dependeth our Comforts, and our Religion, and without which we know not what to expect, to hope for, or to fear; nor what to intend and seek after through our lives, nor how to order our hearts or actions.

This therefore I shall inquire into by the help of Reason and Natural evidence, as one that would not be deceived nor deceive, in so great a matter. And I shall pass by those arguments which are commonly fetched from the Souls immateriality, and independence upon matter, and other such like, which are commonly to be found in Physicks and Metaphysicks, as being not such as my present method leadeth me to; and shall make use of such as are the necessary consectaries of the certain Truths already proved!

Object.
That there is a life of Retribution after this.

Object. But whatever Rationalities may be drawn from the Divine Attributes, to prove a future state, yet it depending wholly on the Divine Will, and the Divine Will being absolutely free, we can have no rational inducements to bring us to any sufficient knowledge of it, but by a clear Revelation of the Divine Will.

Ans. Is the Law of Nature no clear Revelation of Gods will? or is it a Law without any Rewards or Penalties? It depended on Gods will, whether man should be his Subject or no, obliged to obey him! But doth it follow therefore that it cannot be proved? By making him a Rational free Agent, and sociable, placed among occasions of good and evil, God did reveal that it was his will that Man should be his Subject, and obey him! One action of God doth oft reveal his will concerning another. Those Attributes of God which signify his Relation to us, do reveal much of his will, concerning what he will do with us in those Relations. And though his will be free, his perfections confit not with falsehood and mutability. If in freedom you include [indetermination] then when we prove the determination of it ad unam, you will plead no longer that it is free; no more than it is yet free whether he will make the World.

§ 1. I. He that is the most Righteous Governour of the World, making a just difference by Rewards and Punishments, between the obedient and the wicked, which yet he maketh not in this life, will certainly make it after this life: But God is the most Righteous Governour of the World, making a just difference by Rewards and Punishments, between the obedient and the wicked, which yet he maketh not in this life: Therefore he will make it after this life.

That God is the Governour of the World (in a proper sense, by Laws and Moral Government) is proved: And that he is Righteous, is contained in the Perfections of his Nature. To deny either of these is to deny him to be God. That his Laws of Nature have not only Precepts of Duty, but sanctions of Reward and Punishment, is also proved: And further may be thus. 1. If there be no Rewards or Punishments, there is no Judgement or Execution: But there is Judgement and Execution: for they are parts of Government. Ergo —

2. Without
2. Without Rewards and Punishments, Precepts would be vain to such as us, and uneffectual as to their ends. But God hath not made his Laws in vain,—Ergo.

Obj. Governours use not to give men Rewards for their Obedience: subjects must obey without Reward.

Ans. It is not the Name but the Thing that we enquire of: Call it a Benefit if you had rather: All Government is upheld by Rewards and Punishment. Reward is either that which is common to all obedient Subjects, or such as is specially proper to some: All Subjects that are faithfull, have title to protection, and approbation, and justification against all false accusations; and to their share in that peace and felicity of the Common-wealth, which is the end of the Government: And some Commonwealths having far greater felicities than others, accordingly the Subjects of them have their right and part: And this is the common reward or benefit of obedience and fidelity. Besides which, some great exploits are usually rewarded with some special premiun. In humane Kingdoms as such, the End is no higher than the Beginning: Temporal Governours give but temporal Rewards: The felicities of the Kingdom, which are the ends of Government, as they are from Man are but temporal; and our share in them is all our Reward from men: But the original and end of the Kingdom of God are higher, and of further prospect: The benefits of fidelity are greater, as shall be further proved.

But let it be noted, that this Objection saith nothing against a life of Punishment. Governours never leave their Precepts without this sanction. And he that believeth future Punishment, will easily believe a future Reward.

Let it also be noted, that Paternal Government hath evermore Rewards in the strictest sense; that is, a special favour and kindness shewed to the Child that is specially obedient; and so the rest according to their measures. But the Kingdom of God is A PATER NALL KINGDOM as is proved. That God will make in his Retributions a just difference between the good and bad, is proved from his Justice in Government: If his Laws make no difference, then men are left at liberty to keep or break them, nor can it rationally be expected that they should be kept: Nor could he be said R fo

Improbó bene esse non potest. Cicero Par.
Impii apud inferos poenas luunt. Cicero Philel. 1. de Legib.
Impii apud inferos sunt poenæ preparatae. Cicero 1. de invent.

Sic habeto; et non esse mortal; sed corpus hoc. Cicero, citizens. scep.
Cicero saith: that their worshipping of Hercules, and other Heroes, doth imply, that Animis omnium sunt immortales, sed Bonorum Divini, Cicero. 2. de Legib.

Bonorum munera mihi Divinæ arq; xer-x videntur, & ex hominum vita ad Deorum religionem sanctoriam, migra. Idem, Deorum providencia. Mundus administratur, idem; conful-tunt rebus humanis, neq; solum universis, verum ciam singulis. Cicero. 1. de Divinit.
Persuasum hoc est à principio hominis, Dominos esse omnium rerum ac moderatores Deos: caq; quæ gerantur, earum geri diitione atq; numine. — Et qualis quisq; sit, quid agat, quid in se admittat, quâ mente, quâ pietate colat Religioinem, intueri, Piorumq; & impiorum habere rationem, Ciceron de leg. 2.

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so much as to love or approve, or justify the obedient more than the rebellious: But so unholy a Nature, and so indifferent between sin and duty, and so unwise and unjust in governing, is not to be called God. Either he justly differenceth, or he doth not Govern.

That God maketh not a sufficient differencing Retribution in this life, is the complaint of some, and the confession of almost all the World: The bad are commonly the greatest, and the Lords and Oppressors of the Just: The Turks, the Tartarians, the Moscovites, the Persians, the Mogull, and more such brutish Monarchs, who use the people as the flaves of their pride and lust, do take up the far greatest part of the Earth. Few places are so good, where Goodness exposteth not men to sufferings, from the rabble of the vulgar, if not from the Governours; flanders and abuses are the common lot of those that will differ from the carnal, wilde, rebellious Rout. And poverty, pain, sicknes, and death, do come alike to all. The sensual, that have wit enough, so far to bridle their lusts, as to preserve their health, do usually live longer than more obedient men: And they deny themselves none of those fleshly pleasures, which the obedient do continually abstain from.

Obj. But do you not ordinarily say, that Vice bringeth its punishment with it in its natural effectis? and Obedience its Reward? Is not the life of a Glutton and Drunkard punished by poverty, and shame, and sickness? And is not Godliness a pleasure in itself? If it be our highest end and Happiness to love God and please him, then sure the beginnings of it here, must have more good, than all the pleasures of sin? and so God maketh a sufficient difference here.

Ans. Some Vices that are fottishly managed, do bring poverty, shame and sickness: but that may easily be avoided by a vicious wit: Gluttony and drunkenness may fall short of sicknesses. Fornication and adultery and incest may be managed with greater craft. Pride and ambition may attain dominion and wealth: Theft may be hid, and cheating and fraud may make men rich, and free them from the pinching wants, and cares, and the temptations to discontent and contention, of the poor. Malice may delight it self in secret revenges, in poysfonings, murderings, and such like, with-
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without any worldly hurt to the transgressor. A Tiberius, a Nero, a Caligula, a Domitian, a Commodus, a Heliogabalus, a Sardanapalus, may be on the Throne, when a Socrates, a Seneca, a Cicero, a Cato, a Demosthenes is put to death; yea, when a Paul or Peter, an Ignatius, a Cyprian, are sacrificed to their bloody rage.

Yet it is true, that all this while they want the dignity and comfort of the Just: But while they value it not, and feel not the want of it, they take it not for a punishment, but choose it as a felicity.

And as for the present Rewards of Virtue, to speak impartially, I verily think that if there were no life to come, Virtue and Holiness were rationally more eligible: But that is much because God is an End above our selves! And for our own content, in many, Holiness would give the minde more pleasure, than all fleshly pleasure, and worldly greatness could counterpoise. But with many others, whose afflictions are very heavy, and pains and poverty very great, and who are grievously tormented by cruel persecutors; and perhaps a Melancholy constitution may forbid them much delight, it is hard to say, that if they durst let loose themselves to all sin, which maketh for their fleshly interest, their Pleasure would not be much greater. While the Soul is in flesh, it unavoidably partaketh of the pain or pleasure of the flesh: Therefore the torment of the Stone, or Strangury, or of a Rack or Strappado will reach the Soul: And the operations of the Soul being in and by the body, a tormented body will hinder those Contemplations which should feed our Joy, and also hinder the Joy of those Contemplations. Most Christians enjoy little comfort in Holiness, through the very cares of this life, and the weakness of Grace, and power of Corruptions, and doubts and fears which do attend them: Much less would they have much comfort, if they were here tormented, and miserable in body, and had no hope of another life. In some sense we may say, that Heaven is begun on Earth, because Holiness is begun: But the Heaven on Earth is the hope and refection of the Heaven indeed, and is soon gone if that be gone, as the light here ceaseth when the Sun is set. God seen and loved in a glass doth more differ as to us from God as seen and loved in the intuition of
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his Glory, than the heart of man is now able to conceive. The difference may be well called specifical as to our actions, yea transcendently such. Let any man in torment without any hope of Heaven be Judge.

And though Honesty without the Pleasure and Comforts of it, be still better and more eligible, yet while man's Reason and Virtue is so weak, and his sense and appetite so strong, and his body hath so much power upon his minde, it is very few that the meer Love of Virtue would prevail with, if that Virtue were never to come to a higher degree than this.

It is undoubtedly true, that the Delights of Holiness, are incomparably more desirable, as we have them in this life, than Kingdoms and all the pleasures of the flesh: But that is principally because that this life is the passage to a better, and hath relation to so glorious a reward: The least forethought of future Blessedness, may weigh down all the riches and pleasures of the World. But take away the respect to the life to come, and weak man would meet with no such comforts.

It is true also, that Virtue and Piety is most desirable even for itself: But that is especially as it will be itself indeed, in a life of fuller perfection than this: For here it is so weak, and clogged with so many corruptions, and infirmities, that the comfort of it is little perceived: But as a Child in infancy hath less pleasure than a Bruite, for all his Reason; and as young Scholars for a time, do meet with more trouble than pleasure in their Learning, and half-witted Artilts are oft more incommodious than none; and no one would much seek after Arts or Learning for all its excellency, if they had not hopes to ascend above that troublesome finattering degree: Even so in the present Case, though the least Virtue be in it itself more valuable than all sensual pleasure, yet considered as Good to us, we should never be able to preferre it, if we had not hopes of a higher measure, than most of the truly virtuous and obedient, do here attain.

Either it is fleshly, worldly pleasure, or it is the pleasing and enjoying of God in Holiness and Love, which is Mans ultimate end. If it be the former, then certainly the sensual and wicked are in a better condition than the obedient: For they have much more of that kinde of delight, while the
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the best are oft tormented and persecuted by their cruelty. But if it be the latter, then it is sure to be enjoyed hereafter, seeing we have here so small a measure, and also finde that all the Virtue and Holines of this life, confifteth much more in desire, and seeking, than in delightfull enjoying: And our Delights are for the most part, the effects of Hope, of what we shall possess hereafter, more than of the fruit of our present happiness.

There is no righteous Governor on Earth, that will suffer (if he can help it) his disobedient Subjects to persecute those that most carefully obey him, and to make them a common scorn, and to imprison them, torment them, burn them at Stakes, or banish them, and then say, That their obedience is in its own nature, so much better than disobedience, that it is Reward enough of itself. It is not the work of a Ruler only to see that no man be a loser by him or his service in point of commutative Justice; but to see that by distributive Justice such a difference be made between the obedient and disobedient, as the difference of their actions do require, in order to the ends of Government. Justice giveth every one his due. Mercy it self when it remitteth a penalty, doth it for the same ends, and upon such reasonable considerations of repentance, confession, satisfaction, reparation, (according to power) that it may be called a Just Mercy: God is such a Lover of Holines, that he will in his Government manifest that Love; and such a hater of sin that he will signify his hatred of it to the sinner.

Moreover, the Body it self is part of the Man, and that part which hath no small interest in the sin: It seemeth therefore unjust that the Bodies and sensitive powers of the disobedient should have all kinds of pleasures, and the Bodies and sense of the obedient have the pain of Fasting, self-denial, persecutions, cruelties, and no further Judgement to make a more equal Retribution.

In a word, I think there are few that compare the life of an Emperour of Tartarie, or Tartary, or any wicked sensual Worldling, with the life of many a thousand persecuted and tormented Saints, but will confess, that no Distributive Justice doth make in this life, so sufficient a difference, as may make men know the Justice of the Governor, the
That there is a Life of Retribution after this. desirableness of a holy state, or the danger of the contrary:
it was the observation of this that made most of the Atheists
of the world think, that there was no God, or that he ex-
ercised no moral Government over men: and that made even
the innocent often to stagger, and tempted them to think
their labours and sufferings were all in vain, till they look’d
before them to the end.

And if God’s Justice make not a sufficient difference here,
it is certain that there is another life where he will do it; be-
cause else he should not be just, his Laws would be delusive;
and his Government would be defective, and successful only
by deceit.

Obj. “God is not obliged to do Justice to men any more
than to any other creatures: he suffereth the Dog to kill
the Hare, the Deer, and innocent Sheep; the Kite to kill
the harmless Doves and Chickens; the ravenous Birds, and
Beasts, and Fishes, to devour and live upon the rest; and
Man upon all: and he is not bound to do them Justice.

Ans. The Bruits are no subjects capable of moral Govern-
ment, and consequently of Propriety, of Right or of Wrong.
God that made them incapable of Government, thereby de-
clared that he intended them not for it. Let no man here play
with ambiguities, and say, that God governeth all the creatures.
The word [Government] is taken equivocally, when it is
applied to a dead or brutish subject, a Ship, a Coach, a Horse,
a Dog; and meanceth not the same thing which we discourse
of. It is Moral Government by Laws and Judgment which
we treat of. When God had made Man a Governable Cre-
ture, he thereby declared his will to be himself his Gover-
nour, which is all the obligation that God is capable of, as
to actions ad extra. He therefore that made the rational
world his Kingdom, did thereby engage himself to govern
them in Justice: there is therefore no comparison between
the case of men and bruits, who never were subjects, but
utensils in his Kingdom.

§. 2. II. If there were no retribution in the life to come, the
secret sins and duties of the heart and life would be under no
sufficient Government. But the secret sins and duties of the heart
and life are under a sufficient Government: Therefore there is
a Retribution in the life to come.
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This Argument is a particular instance, to clear the former general Argument. The Major is proved by experience; the Heart is the Fountain of Good and Evil, man cannot see it, and therefore pretendeth not to govern it, or make Laws for it; if they did, it would be all in vain. The heart may be guilty of Atheism, Blasphemy, Idolatry, Malice, Contrivements, and desires of Treason, Murder, Incest, Adultery, Fraud, Oppression, and all the Villany in the world, and no man can know or punish it: and God doth not do it ordinarily in this life, with any sufficient act of Justice. So also all those sins which men are but able to hide, as secret Murders, Treasons, Revenge, Slanders, Fraud, &c. do escape all punishment from man. And God hath no observable ordinary course of outward Justice in this world, but what he exerciseth by men, (though extraordinarily he sometime otherwise interpose.) And how easily and ordinary it is for subtle men to do much wickedness, and never be discovered, needs no proof. The like we may say in some measure of those secret duties of heart and life, which have neither reward nor notice in this life; and if observed, are usually turned into matter of reproach.

The Minor needeth no more proof, when we have proved already that God is our Governor: It is certain, that the secret acts of heart and life are as much under his government as the open, and therefore shall have equal retribution.

§ 3. III. If there were no life of retribution after this, the sins of the Great ones and Rulers of the world, and all others, that by strength could make their part good, would be under no sufficient Justice. But the sins even of the greatest and strongest are under sufficient justice: Therefore there is a life of retribution after this.

The Major is clear by experience: The sins of all the Sovereigns of the earth are rarely under sufficient justice in this life. If there were no punishment hereafter, what justice would be done upon a Tamerlane, a Bajazet, a Mahummed, a Dionysius, an Alexander, a Caesar, a Marius, a Sylla, a Sertorius, and many hundred such, for all the innocent blood which they have shed, for their pride and self-exalting. What justice would be done on Kings, and Emperours, and States, that have none above them, for all their lusts and filthiness,
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That there is a Life of Retribution after this. things, their intemperance and sensuality, their oppression and cruelty? I know that God doth sometimes punish them by Rebels, or by other Princes, or by sickness in this life: but that is no ordinary course of justice, and therefore not sufficient to its ends: Ordinarily all things here come alike to all. And what justice would be done upon any Rebels or Robbers that are but strong enough to bear it out? Or upon any that raise unrighteous Wars, and burn, and murder, and deftroy Countries and Cities, and are worse than plagues to all places where they come, and worse than mad dogs and bears to others? If they do but conquer, instead of punishment for all this villany, they go away here with wealth and glory.

The Minor is past question: Therefore certainly there is another life, where conquering, rewarded, prospering, dominating fin shall have its proper punishment.

§. 4. V. If God rule not man by the hopes and fears of certain Good and Evil hereafter, he ruleth him not according to his Nature: But God doth rule man according to his Nature: Ergo.

The Minor needeth no proof: The Major is proved by experience: The nature of man is to be most moved with the hopes and fears of Good and Evil after death: Otherwise death it fell would comparatively seem nothing to us. No other creature hath such hopes and fears: If you ask, how I can tell that? I answer, as I can tell that a Tree doth not hear, and a Stone doth not feel or see, because there is no appearance of such a sense, whose nature is to make it itself manifest by its evidences where it is: Bruits show a fear of death, and love of life, but of nothing further; of which there is evidence enough to quiet a mind that seeketh after truth, though not to silence a prating caviller. This will be further improved under that which followeth.

§. 5. V. If the world cannot be governed according to its nature, and God’s Laws, without the hopes and fears of Good and Evil after death, then the objects of such hopes and fears is certain truth. But the Antecedent is true: Therefore so is the Consequent.

That the nature of man requireth a Moral Government, and not only a Physical motion, is already proved. Physical motion only determineth the agent to act, and produceth
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the act it self quod eventum. Moral Government doth institute for the subject a debitum agendi, & habendi, and judgeth him accordingly. If there were no Government but Physical motion, there were no debitum in the world, neither officii, praemii vel panae, vel jus possidendi, vel injuria: no right or wrong. For Physical motion doth equally produce the act in perjury, murder, treason, adultery, as in good deeds: and it never produceth an act which eventually never is: Therefore there should be nothing a Duty but what cometh to pass, if Physical motion were all the Government. Government then there must be; and what God requireth of all by nature I have shewed before. Now that there is a moral impossibility of the performance of this in any sincerity, so as to intimate any laudable Government of the world, I shall further prove.

1. If according to the present temper of man, there be no motives, which would ever prove sufficient to resist all the temptations of this life, to keep us in true obedience and love to God, unto the end, without the hopes and fears of Good and Evil after death; then cannot the world be governed according to God's Laws, without such hopes and fears of futurity. But the Antecedent is true: Ergo, so is the consequent.

If God had prescribed man a course of duty in his Laws, (as to obey and love him upon terms of fleshly suffering) and had not given man such motives as might rationally prevail for the performance; his Laws had been all in vain. He that hath made Holiness our indispensable duty, hath certainly left us motives and rational helps to perform it. But so many and great are the temptations of this life, and so strong is our sense, and so great are the sufferings of the obedient, that in this our imperfection we could never go through them, without the motives which are fetched from another life. 1. It would weaken the hands of the best, as to their duty, it would embolden them to sin, it would give victory to all strong temptations. Let every Reader but consult with his own soul, and (though it be granted that virtue should be chosen for its own sake, how dear soever it may cost, yet) let him without lying say, what he thinketh he should be and do in case of temptations, if he knew that he had no life to live but this.

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I am not sure, but I will freely confess what I think most that now are honest would be and do. First, They would observe how little difference God maketh between the obedient and disobedient in his providence, and how ordinarily his present judgements are not much to be feared. And hence they would think, that he maketh no great matter of it, what they either are or do: and so their very love of Virtue would be much debilitated: Nay, the sufferings of the virtuous would tempt them to think, that it is no very desirable way: and though still they would have something within them, which would tell them, that honesty, and temperance, and piety are good; yet the natural love of themselves is so deeply planted in them, and so powerful, that in most great temptations it would prevail. They would venture upon lying and perjury, rather than lose their liberty, or livelihood, or reputation. They would do any thing which the Rulers bid them, or any one that is stronger than they, rather than suffer much for their innocency. I think they would not scramble much for riches, or high places, because a quiet life best pleaseth them; but if they had a fancy to any delightful seat, or pleasant accommodation, they would stretch their conceptions hard to get it: And to escape poverty, and suffering, and death, they would do I know not what. And if their interest required them to do another mischief, in order to the publick good, (for revenge I suppose them not much inclined to) they would be as Brutus's, and would be confident of the success of subtil and concealed enterprises: they would no further resist any great temptation to please their appetites in meats and drinks; or their flesh, in lust, or ease, and sports, and gaming, and such vain pastimes, than some other carnal interest contradicting did forbid them. And though naturally some men prefer Knowledge before all worldly pleasures, yet considering how short a time they should be the better for it, and how many toilsome hours they must lay out for it, they would rather let it go, and take up with the ease and pleasure of the flesh. This, I fear, would be their life; for when all the comforts of this life of flesh are laid in the one end of the balance, what should weigh them down but something greater? So that if some little restraint of villainy might be made by lower motives, I appeal
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appeal to the conscience of the Reader, whether he thinks, that the fore-proved duties of Resignation, Obedience, and Love to God above all, would ever be performed (by any considerable number at least) if they knew that they had no life to live but this.

2. Yea, no tolerable Government at all could be kept up, (I speak not of God's Physical motion by Omnipotence.) For,

1. The Rulers of the world, that have none above them would have little or no restraint; and their examples would form the people to all abomination. If they feared insurrections, they would oppress them the more to disable them. And what a world must it be, when Lust is the Law to all the Governors? And the people would have nothing but the hopes and fears of temporal good or evil, to restrain them from any Treason or Rebellion or villany. And all those that Princes cannot please, would plot, revenge or play their game another way: and subtil men would think it easy to poison or murder secretly Princes and Nobles, and any enemy that stood in the way of their own designs, if once they were out of fear of a life to come.

3. And all secret villany would be committed without fear: (secret adulteries, theft, lying, perjury,) and common honesty could not be maintained; for every man's self-interest would be his Law, and prevail against all the principles of honesty. And all that men would strive for, would be either to strengthen themselves in their wickedness, that they might be out of fear of humane Justice; or else to hide it from the cognisance of man: Thus would the world be turned into a resemblance of Hell, and men be as much worse than wild beasts, as their natures were better which are corrupted, and all would be in wickedness and confusion, without the hopes and fears of another life.

Obj. But in all this you argue against experience: Hath there not been Government and order kept up among Heathens? and is there not a Government at this day in all the Kingdoms and Common-wealths throughout the world?

Answ. In all this I speak according to experience: For, 1. Almost all the world believe a life to come: all the Christians, all the Mahometans, and all the Jews, and almost all or most of the known Idolaters and Heathens: their very

S 2 Idolatry  

Nam quid factet is homo in tenebris, qui nihil timet nisi testamentum judicem? Quod in deserto loco nactus quem multitudo auro spoliare possit imbecillum atque folium? &c. Cic. de leg. 1. p. 214.

A fortnight after the writing of this London was burnt.

Qui nihil alterius causa facit, & metu tur suis commodis omnia, videtis credo quid sit ficturus— si negabit illi vitam creperum, & aurium ablarurum, non quod turbpe judicet, sed quod metuat ne emanet, id est, ne malum habeat. Cic. ibid.

Stoici dicunt esse

Demones quibus in-

fit hominum misera-
tio, inspectores re-
num humanarum:

Herodes quoque solu-
tas corporibus sapi-
centum animas.

Lett. in Zeno.

Idolatry intimateth this, when they number their deceased
Heroes with their gods. And though the power of this be-

lief is debilitated with the most, ( and therefore piety and

virtue proportionably perisheth ) yet that common dull be-

lief of it which they have, being in a business of unspeakable

consequence, doth restrain them so far as they are restrained.

2. Those that believe it not, are yet in an uncertainty; and

the possibility of rewards and punishments hereafter, keepeth
up much of the order that is left.

3. Those few Countries which believe that there is no life
to come, ( or rather those persons in some Countries ) do

proportionably increase or excel in wickedness: they give
up themselves to sensuality and lusts, to pride, and covetous-

ness, and revenge, and cruelty; and are usually worse than
others, as their belief is worse; what maketh Cannibals more

savage than other people? What made a Nero, a Heligabatus,

&c. such a swine? what made Rome it self at that pass, that

Seneca faith, more died by poison of servants hands, ( and

secret murders ) than by Kings: ( even in days of such great

and common cruelty. ) All was, because mens consciences

were from under the hopes and fears of another life: and if

all were so, then all would live accordingly.

But it is another kind of life which the Law of God in

Nature doth enjoyn us; it is another kind of life, which I

before proved to be all mens duty: and whether the world

have sufficient means and motives to such a life, and could be

governed but like men, without the hopes and fears of fu-

turity, let sober and considerate reason judge?

Obj. Can it be any worse then it is already? what vice or

villany doth not every where abound, for all the belief of a

life to come?

Answ. If it be so bad for all that belief, what would it be

without? if the enervating of it by the lusts of the flesh do

loose the reins, and leave the world in so much wickedness,

what would it be if their hopes and fears of another life

were gone? Now men have a secret witness in their breasts,

which checketh and restraineth them: Now they have Kings

and Rulers, who having some belief of a life to come, do

form their Laws accordingly, and govern the common peo-

ple with some respect to that belief. Now there are many

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(through the mercy of God) who are serious in that belief, and live accordingly; who are instructors, restraints and examples to the rest. And from these is that order which is kept up in the world: But if all were as those few, that have overcome this belief, the world would be a Wilderness of savage Beasts, and would be so full of impiety, villany, perniciousness, bloodiness, and all confusion, that we should think it a greater sign of goodness in God to destroy it, than to continue it; and should think of his Government according to the effects, or should hardly believe he govern'd it at all.

I come now to prove the consequence of the Major Proposition, that the objects of those hopes and fears are certain truths, which are so necessary to the government of the world: and this needeth no other proof but this.

If God can govern the world without a course of deceit and lying, then the objects of these necessary hopes and fears are true: But God can govern the world without a course of deceit and lying: Ergo.

The Major is evident, because to govern by the hopes and fears of falsehoods, or things that are not, (when those hopes and fears are not only of God, but made necessary to Government) is to govern by deceit and lying: or if it had not been by falsehood uttered, but falsehood permitted, the Minor is certain.

For if God cannot govern without such a course of deceit, it is either for want of Power, or of Wisdom, or of Goodness; that is, Holiness, and Benignity of Will. But the Omnipotent wanteth not Power, and the Omniscient wanteth not Wisdom, to find out true and suitable means; and he that is Optimus, wanteth neither Holiness to love truth and hate falsehood, nor Benignity to love his Creature: and therefore needeth no such means.

And he that believeth that God himself doth govern the world by a cheat, even by the hopes and fears of fictions, will surely think it best to imitate his God, and to govern, and trade, and live accordingly.

This argument was a necessitate ad ordinem, the next shall be only from God's actual government.

§ 6. VI. If God do de facto govern the world by the hopes and fears of Good and Evil in another Life, then the object of those

Utriles esse has opiniones quis neget, cum intelligat quam mutata firmamentur jurandi jurando: quanta suffritu sint federa religionis: quam multos divini supplicii merus, a scele revoquare: quamque sancta sit societas civilum, inter ipsos Ditis immortalibus interpositis, tum judicibus, tum restitutionibus. §

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Laertius faith of Dion Bost. That he had learned of impious Theodorus to deny God, in his health; but falling into unhealthliness he repeated of his sin against God. Ac si quidem id dogma tueri per tertiostr, merito dictandus effet sensibile ut visum fuilet, et male visum effet. At nunc etiam longo morbo tabescent, ac mori perceptissima, qui Deos non effe dixerat, phanum non viderat, morallibus qui illudbat veris dum dis immolarent.— Pecavi dixit, delatis parcite— Suntus qui mercede voluerit Deos esse. Quasi tunc Dii essent quum illos Dios demum esse arbitrarior.

those hopes and fears is certain: But God doth de facto so govern: Ergo.

The Major is proved as before: for that which proved that God can govern without fallhood, proved also that he doth govern without it. It belongeth only to the Impotent, the Ignorant, or the Bad to use such means.

Obj. May not a Parent or Physician honestly deceive a Child or Patient for his recovery to health? why then may not God do so?

Ans. 1. They do it through insufficiency to attain their end by a better means: but the Omnipotent and Omniscient hath no such insufficiency. 2. They may not lie, or utter any untruth to do it, though they may hide some truth by words which he is apt to mistake. But if the world be governed by such hopes and fears of futurity, it is hard to think whence they should fetch the object, but from some divine revelation in nature. 3. A whole course of Government of all the rational world, by so sorry an instrument as deceit and fallhood, is more inconsistent with the nature and perfections of God, than a particular act of deceit in a work of necessity and charity is with the nature of imperfect man.

The Minor is proved in the answer to the last objections, and by the common experience of the world.

Obj. How little doth the hopes and fears of another world do with the moe? Do you not see that fleshly interest ruleth them, and therefore they are what the Great ones would have them be, who can help or hurt them?

Ans. 1. I have proved how much worse it would be, if that restraint which these hopes and fears make were taken off. 2. That this restraint is general in all Nations almost of the earth, though the prevalency of sin do much enfeeble it. 3. That Rulers themselves are under some of these restraints, in their Law-making and Judgement. Though fleshly interest much prevail against it, there are some remnants of secret hopes or fears in the consciences of sinners, which keep up so much good as is yet left, and keep men from those villainies, in which they might hope to escape all sufferings from men.

5. 7. VII. If God himself kindle in the best of men desires to know him, love him, and enjoy him perfectly hereafter, then such
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such desires shall attain their end: But God himself doth kindle such desires in the best of men: Ergo—And consequently there is such a Life to come.

Here 1. I must prove that the best men have such desires:
2. That God kindleth them: 3. That therefore he will satisfie them.

1. And for the first, the Consciences of all Good men are my witnesses: whose desires to know God better, to love him and please him more, and to enjoy his Love, is as the very pulse and breath of their souls. For this they groan, and pray, and seek: for thus they labour, wait and suffer: If you could help them to more of the Knowledge and Love of God, you would satisfie them more than to give them all the wealth and honours of the World. Their Religious lives, their labours, prayers, contemplations, and sufferings, prove all this, and shew for what they long and live.

"Obj. But this is caused by the power of a deluded fantastic, which seeketh after that which is not to be had: What if you fall in Love with the Sun? Will it prove, that you must be loved by it, see it and enjoy it, in the life to come?"

Answ. 1. To the similitude: Either the Sun is a rational free Agent, or not. If it be, it is either the chief Agent, or a dependent Instrument: If it were the first (as it is not) I should owe my self totally to it, in the exercise of all the powers given me, as is aforesaid: And if it gave me such Desires, I might suppose it was not in vain. But if it give me nothing but as an Instrument or dependent Cause, I owe it nothing but in subserviency to the first Cause: But in such subserviency, if God had commanded me to love and honour it, as a Lover of Mankinde, and a Rational Benefactor, and had placed any of my duty or felicity, in seeking perfection in that love and honour; I should obey him; and expect an answerable benefit: But if it be no intelligent Agent, or I cannot know that it is so, then I can owe it no other respect but what is due to a natural Instrument of God.

2. To the matter: That these desires are not from a deluded fantastic, but the work of God I prove: 1. In that I have fully proved them already to be our Duty, by the Law.

For as the Sun is not seen without the Sun, nor the Aire heard without the Air, but the Eye that is full of the light Seeth the light, and the Ear full of air heareth the resounding air; so God is not known without God; but a mind full of God only, is lifted up to God, so far as illustrated with the light of God he knoweth God, and inflamed with the heat of God be thirsty after him. Cicin. c.

2. P. 15.

It is a most improbable thing, that God would give up all the best men in the World to deceit, in so great a matter, and them that are most faithful to the Truth, and would save all the Epicures. Drunkards, Fornicators, proud and perjured Thieves, from this error, if it were an error, to believe a life to come.
Law of Nature: To love God with all the heart and might, and consequently to desire to love him, and please him, and enjoy him in perfection, that is in the utmost of our capacity, is a proved duty. 2. In that the best men are the possessors of it, and the more all other Virtues and Obedience do abound, the more this aboundeth. And the more any are vicious, impious, sensual, worldly, the less they have of these desires after God. 3. They increase in the use of holy means appointed by God: and they decay by evil means. All sin is against it, and all obedience doth promote it. 4. It is found most suitable to the tendency of our faculties, as their only perfection: The only true advancement of Reason, and rectitude and felicity of the Will. If it be not by God, that the Love and Desires of God are kindled in us, then no good is to be ascribed unto God: For we have here no greater good.

Now that God will satisfy these desires is proved; In that he maketh nothing in vain, nor kindleth any such desires as shall deceive them, and make all their lives a meer delusion. Yea, and do this by the very best of men. None of this is consistent with the perfections of God.

6. 8. VIII. If there were no life of Retribution after this, Obedience to God would be finally men's loss and ruine: But Obedience to God shall not be finally men's loss and ruine: Ergo, there is another Life—

The Major is proved before: However it would be best in point of Honesty, it would be worst to thousands in point of personal Utility. Even to all those that forsaking all the sinfull pleasures of this World, do conflict with their flesh, and keep it under, and suffer the loss of all outward comforts by the cruelty of Persecutors, and it may be through melancholy or weak fears, have little comfort from God instead of them; and at last perhaps be tormented and put to death by cruelty. Few will think this desirable for it self.

And that our Obedience to God shall not be mens final loss and ruine, needeth no proof but this; that he hath made our self-love a Principle inseparable from our nature, and maketh use of it in the Government of the World; and com-
commandeth nothing but what is finally for our good; and so conjoineth the pleasing of him and our own felicity inseparably in our end: His Regiment is paternal, His Glory which he seeketh by us, is the Glory of his Goodness communicated and accumulated on us. This taken in with the Wisdom and Goodness of his Nature, will tell any man, that to be a loser finally by our Obedience to God, is a thing that no man need to fear: He doth not serve himself upon us to our hurt; nor command us that which will undo us. He neither wanteth Power, Wisdom, nor Goodness, to make us gainers by our duty. It is the desire of natural Justice in all, ut bonis bene sit, & malis male: If I finde but any duty commanded me by God, my Conscience and my sense of the Divine perfections, will not give me leave to think that I shall ever prove finally a loser by performing it, though he had never made me any promise of reward: so far the Law of Nature hath a kind of Promise in it, that if he do but say, Do this, I will not doubt but the doing of it is for my good! And if he bid me but use any means to my own happiness, I should blushfme if I suspected it would tend to my loss and misery, and was made my shame.

§ 9. IX. The highest Love and Obedience to God, is never a work of imprudence or folly, nor ever to be Repented of: But such they would be to many, if there were no life to come: Ergo—

By imprudence and folly, I mean that course which tendeth to our own undoing as aforesaid: No man shall ever have cause to repent of his fidelity to God, and say, I did foolishly in ruining my self by it. This argument being but a mere consistancy of the former, I pass over.

§ 10. X. If no man living be certain that there is no future life of Retribution, then it is certain that there is such a life: But no man living is certain that there is no such life: Ergo, its certain that there is.

The Major is proceed thus: If all men be in Reason obliged to seek the happiness and escape the punishments of another life, before all the treasures and pleasures of this World, then it is certain that such a Life of happiness and punishments there is: But if no man be certain, that there is no such life, the bare probability or possibility that there is such, doth in reason

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oblige all men to seek it, above all the World: Ergo, it is certain that such a life there is.

My argument is from our Obligation to seek it before all, to the certain being of it. 1. That no man is certain that there is no life to come, I need not prove, as long as no man ever proved such an opinion, and the boldeft Atheifts or Infidels say no more, than that they think there is no other life, but all confess that they have no assurance of it.

2. If fo, then that the possibility or probability obligeth us to regard it in our hopes, fears, and endeavours before all this World, is evident from the incomparableness of them, or great disparity of the things. When most of the World think there is another life, and there is so much for it as we here lay down, and a few Atheifts say only [we do not believe it, or it is not likely, though it be not a thing that we are certain of] now Reason commandeth every man that loveth himself, to preferr it before all earthly things. Because we are fully certain beyond all doubt, that all earthly things are of short duration, and will quickly leave us: and when they are gone, they are to us as if they had never been: They are a shadow, a dream, a something which is next to nothing: To say, It will shortly have an end, doth blot out the praise, and embitter the pleasures of all below. What the better are all generations past, for all the wealth and fleshy pleasures which they ever received in the World? There is no wise man, but would preferre the least probability of attaining full felicity, and escaping death and torments, before the certainty of poffeffing a pin or a peany for an hour. The disparity is much greater between things temporal and everlasting, than any fuch similitude can reach. All the Christians, and all the Mahometans, and most of the Heathens of the World do hold the Immortality of the Soul; and the perpetuity of the Happiness or misery hereafter: The Atheift is not sure of the contrary: and he is sure that a few years or hours will put an end to all his temporal pleasures, and equal those that lived here in pleasure and in pain: And therefore that at the worst his los or hazard of the pleasures of linen for the hopes of eternal pleasure, is not a thing considerable: If those that differ from him prove in the right, the fentia-
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lift is utterly undone for ever: He must live in endless pain and misery, and must lose an endless unspeakable joy and glory which he might have possessed as well as others: But if he himself prove in the right, he gets nothing by it but the pleasuring of inordinate concupiscence for a few years; and will die with as much emptiness of content as if he had lived in continual pain. Now this being the true case, no sober reason can deny, but that wisdom obligeth every man to labour for an uncertain, endless Glory with Angels more than for the certain pleasures of the World, which are of so short continuances and to do more to escape uncertain everlasting misery, than a certain trouble to the flesh for so short a time: And thus a life of Godliness spent in seeking future Happines, and in escaping future Punishment, is naturally made the duty of all men in the World.

"Oij. But you seem here to forget that you had before made Godliness to be a Man's loss and undoing, if so be there were no life to come? when now you make the loss and hurt to be as nothing.

Answ. I. I speak before especially of those that suffer persecution for their fidelity: I speak here especially of all the multitude of the World, who get nothing but the pleasures of sin by their sensuality. 2. When I speak of all the pleasures, profits and honours of this World, and life it felt as next to nothing, I do not say that they are simply nothing. They are nothing compared to everlasting joy or misery: But they are something to him that shall have no more: The case and life of a poor Bird or Beast is naturally desirable to it: One of the best of Christians said, that If in this life only we had hope in Christ, we were of all men most miserable: and yet, that The juss rings of this present time, are not worthy to be compared to the Glory which shall be revealed in us. There is no contradiction between these two; that these short-lived pleasures are not worth one thought in comparison of the life to come: and yet that they would be considerable, if there were no other to be had and hoped for.

3. And now the consequence is proved in what is said before: If it should by common Reason and Nature be made all men duty in the World, to seek to attain a happiness which is not to be attained, and to escape a misery which

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Plato dixitatem esse. Deo similem fieri. Virtutem sufficere quidem ad bene beatifi, vivendum; ceterum instrumentis indigere, corporis bonis, robore, fanitate, integrata sententia & ceteris id genus: Exterioribus item, puta opus, &c. Laev. in Platone. Arbitratur & Deos humana cernere acquirare — & demones est — Porro in Dialogis Justiniani, Divinam legem arbitratum est, ut ad justitiam potentissimus fuderet, ne post mortem penas improbi luceret. Id. ibid.
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never was or will be unto any, and this with the chief. It care
and labour of their lives, then the whole life of Man should
be vanity and a lie: Nature should have formed him for meer
delusion; to tire him out in following that which is not;.
The World should not only be totally governed by deceit,
but formed principally for such a life: And whereas indeed
it is the Worldling that pursueth vanity, and spendeth his
life in a dream or skew; this opinion would make mens
wisdom, and honesty, and piety, to be the vanity, dream and
slew. But none of this can be imputed to the most wise
and gracious God: He need not set up a false deceitfull hope
or fear before his Creatures to keep them in obedience; nor
hath he appointed their lives for to vain a work.

§ 11. XI. If the perfection of mans faculties to which Na-
ture formed him, be not attained in this life, then is there ano-
ther life where it is to be attained. But the Antecedent is true :
Ergo, so is the Consequent.

The reason of the consequence is, because God who ma-
keth nothing in vain, made not man in vain, nor his natural
inclination to his own perfection. His will is signified by his
works: As a man that makes a knife, or sword, or gun, or
skip, doth tell you what he maketh it for, by the usefulness
and form of it; so when God made man with faculties
fitted to know him, and love him, he shewed you that he
made him for that use, and that therein he would employ
him.

Obj. It would perfect the wit of a Bruit if it were raised as
high as a Mans; and yet it followeth not, that so it shall be.
Answ. I deny the antecedent: It would not perfect him in
his kinde, but make him another thing of another kinde. Man
is more than a perfect Bruit, and a Bruit is not an imperfect
man: But I speak of perfecting man in his own kinde, accor-
ding to his Nature.

Obj. A Chicken hath a desire to live to full maturity, and
yet you kill it before: And Grass and Plants may be cut down
before they come to perfection.
Answ. I speak in my argument of the species of man, and
the objection speaketh only of some individuals: If there be
no higher stature for any Chicken or Plant to grow up to,
then that is the state of its perfection. Its natural inclina-

Abcunt omnia unde orta sunt. Cicer.
Cato Maj.
Loni viri sunt Deorum simulachra. Dio-
gen. in Lact.
Surely if the World
was made for Man,
then Man was made
for more than the
world. Du-Plessis
Verit. Christ, Relig.
Præfet.
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...tion to a perfecter state doth shew that nature formed it for a perfecter state, and that such a state there is to be attained, however by accident it may be killed or cut down before it do attain it, which never befalleth all the kind, but some individuals. So I confess that by ill accidents (by fin) men may fall short of their natural perfection. But natures inclination sheweth that there is such a state.

And the Antecedent is manifest, 1. In our nature. 2 In all mens experience.

1. We feel in our natures a capacity of knowing all that of God which I have before laid down, and that it is improvable by further light to know much more: We feel that our hearts are capable of loving him, and of delighting in the contemplation of the glory of his perfections: And we find all other things so far below the tendancy of our faculties, and the contentment of our minds, that we know that this is it that we were made for, and this is the proper use that our Understandings and Wills were given us for. 2. And we find that we attain not any such perfection in this life as we are capable of and do desire; but that our encrease of virtue and holiness is an encrease of our desires after more; and the better any man is, the more he still desireth to be better; and the more he knoweth, and loveth, and delighteth in God, the more he desireth it in a far higher degree. And even of our knowledge of nature we find, that the more we know, the more we would know; and that he that knoweth the effect, would naturally fam know the cause; and that when he knoweth the nearer cause, he would know the cause of that, and so know the first cause, God himself. And the little that we here attain to of Knowledge, Love and Delight, is far short of the perfection in the same kind which our faculties encline unto.

6. 12. XII. Another illustration or confirming argument may be gathered from the great disparity which God hath made between Men and Beasts: If God had intended us for no more knowledge and fruition of himself hereafter than the Beasts have, then he would have given us no more Capacity, Desire or Obligation to seek it than the Beasts have: But he hath given us more Capacity, Desire and Obligation to seek it: Ergo. — A Beast hath no knowledge that there is a God, no thoughts

Seneca E. i.f. 73. pigg. (mihi ) 673. saith, Miraris hominem ad Deos ire? Deus ad homines venit: immo (quod propius est) in homines venit: nulla sine Deo mens bona est: Semina in corporibus humanis divina despera sunt: quæ si bonus cultor exspectis, similia origini protendent; & paria h. ex quibus auta finis, surgunt: si malus, non alter quidam hominum sterilitis ac paupertatis necas: ac adeinde creat purgamenta profugiae.

Beata vita eft conveniens nature fusa: Quæ non aliter contingere potest, quam primum bona mens eff, & in perpetua poffessione sanata eft. Senec. de vita beat. c. 3.

Ex terra sunt homines, non us incolae & habitatores, sed quasi spectatores superrum rerum, quemque celestium : quorum spectaculum ad mul- lim aliud animantium genus pertinet. 


Mors iste terribilis est, quorum cum vita ommia extinguntur. 

Cic. Parad. 1.

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thoughts of a Life to come, no desire to know God, or love him, or enjoy him; no obligation to take care for another life, nor to provide for it, nor once to consider whether there be any such or not: Because he is not made for any life but this. And if God had made Man for no more, he would have dispersed and obliged him no further: We have an understanding to know it, and thoughts, and hopes, and fears, and cares, about it, which are not all in vain; and we are plainly in reason obliged to this, and more than we do; and that Obligation is not vain.

6. 13. XIII. If there were no Life of Retribution hereafter, Men were more vain and miserable than the Brutes by far, and his Reason would but more delude him, and torment him: But the Consequent is absurd: Ergo, so is the Antecedent.

The Major is easily proved by our great experience: for the world conflicteth partly of men that believe another life, and partly of them that do not: and Reason maketh them both the more miserable. For the former part, which is the most of the world, their Reason telleth them, that it is their duty to labour for a happiness hereafter, and to fear and prevent a future misery: and so their expectation would be their meer delusion, and their lives would be all spent and ordered in delusion: Like a company of men that should run up and down to prepare for a transplantation into the Moon, and should cut down timber to build there, and provide a flock of cattle to store the grounds there, and buy and sell Lands there; such would be the life of man in preparing for another world: and he would be under a double calamity: One, by all this fruitless labour, and another by his fear of future misery, if his labour by temptations should be frustrate, and he should miscarry. To have Reason to lead a man in such a delusive life, and to torment him with the fears of what may befall him after death, is sure to be by reason more unhappy than the beasts, that have none of this.

And for the Atheists, they are more unhappy too, so far as they are rational and considerate. For they have no more happiness than the beasts to comfort them, while they look for none hereafter: and they have in all the way the forehead of their end: they fore-know their great probability of sickness, and painful tormenting diseases: they fore-know the
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the certainty of their death: they know how all their sport and pleasure will end, and leave them in doleure, and how their corps must be rotting and turn to dust: they foresee abundance of cross in their way: they are troubled with cares for the time to come. A beast hath none of thisforeknowledge, and none of the fore-thoughts of pain or dying, but only fearfully slieh from a present danger. Moreover the poor Atheist, having no certainty of the truth of his own opinion, (that there is no other life) is oft haunted with fears of it, and especially when approaching death doth awake both his reason and his fears: he then thinks, O what if there should be another world, where I must live in misery for my sin! In despight of him, some such fears will haunt him. Judge then whether the use of reason be not to make man a more deluded and tormented creature than the bruits, if so be there were no life after this?

But this cannot stand with the methods of our Creator: To give us so great an excellency of nature, to make us more vain and unhappy than the beasts. When he maketh a creature capable and fit for higher things, he declareth that he intendeth him for higher things.

Obj. But even here we have a higher kind of work and pleasure than the Bruits: we rule them, and they serve us: we dwell in Cities, and Societies, and make provision for the time to come.

Answ. Those Bruits that dwell in Woods and Desarts serve us not: and our ruling them is a small addition to our felicity: Pride it self can take little pleasure in being the Master of Dogs and Cats. Rule doth but add to care and trouble: ceteris paribus, it is an easier life to be ruled than to rule. And if we take away their lives, it is no more than we must undergo our selves: and the violent death which we put them too hath usually less pain, than our languishing age, and sickness, and natural death. And it is as pleasant to a Bird to dwell in her nest, as to us to dwell in Cities and Palaces; and they sing as merrily in their way of converse, as we in our troublesome Kingdoms and Societies: If present pleasure be the highest of our hopes, they seem to have as much as we; or if there be any difference, it is counter-ballanced by the twenty-fold more cares, and fears, and labours, and mental troubles.
troubles which we are more liable to. And our knowledge doth but encrease our sorrow, (of which next.)

§ 14. XIV. If there were no life of Retribution, the wisest any man were, the more miserable would he be, and knowledge would be their plague, and ignorance the way to their greatest pleasure: But the consequence is absurd: Ergo, so is the antecedent.

The reason of the consequence is manifest in what is said, the Ignorant have nothing to disturb them in their sensual delights. The liker to beasts they can be to eat, and drink, and play, and satsiety every lust, and never think of a reckoning, or of death itself, the more uninterrupted would be their delights; the fore-thoughts of death or any change would not disturb them: their folly, which maketh them over-value all the matters of the flesh, would encrease their pleasure and felicity: for things delight men as they are esteemed, rather than as indeed they are. But the more wise and knowing men would always see vanity and vexation written upon all the treasures and pleasures of the world; and in the midst of their delights would fore-see death coming to cut them off, and bring them to a dolorous end. So that undoubtedly the most knowing would be the most miserable; and though Nature delight in knowing much, it would but let in an inundation of vexatious passions on the mind.

But Knowledge is so great a gift of God, and Ignorance so great a blemish unto Nature, that it is not by sober reason to be believed, that so noble a gift should be given us as a plague, and so great a plague and shame of nature as ignorance is, should be a blessing or felicity.

§ 15. XV. If the Kings and temporal Governors of the world do extend their Rewards and Punishments as far as to temporal prosperity and adversity, life and death, in respect to the present ends of Government, and this justly; then is it meet and just that the Universal King extend his benefits and punishments much further, for good or evil, as they have respect unto his own Laws and Honour: But the antecedent is true: Ergo, so is the consequent.

Kings justly take away mens lives for Treason: They that look but to the present temporal good or hurt of the Common-wealth, do think that no temporal punishment or reward
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reward can be too great for some crimes, and for some at-
chievements. Read but the Statute-books, and this will be
soon found.

And that the offences which are against the Infinite Ma-
jeity deserve incomparably forer punishments, than any
against men as such, is past all question. As also that love, and
fidelity, and duty to God, is incomparably more laudable.

§. 16. XVI. If there were no life of retribution after this, it
would follow, that man is more to be feared and obeyed than
God, and so hath the far greater and higher hand in the Moral
Government of the world: But the consequent is absurd and
blasphemous: Ego, so is the Antecedent.

The argument is clear and patf all contradiction. The
reason of the Major or consequence, is, Because (though
God can destroy any wicked man at his pleasure, yet) all the
world's experience sheweth us, that ordinarily in this life he
doeth no such things: If a strange judgment overtake some
wicked man, it is an unusual thing, and next to a miracle:
And usually all things come alike to all; the good and the
bad die of the same disease: the deceitful and the wicked pro-
spcr in the world as much as others; if either suffer more,
usually it is the best. Videtis quam prospera navigatio a Diis
datur sacrilegis, facto Dionysio. Thunder-bolts strike so
few, that it is scarce rational much to fear them. If one fall
under some extraordinary judgement, many hundred scape.

But on the other side, Kings and States do ordinarily do
execution on those that displease them, and break their Laws:
The case of a Daniel is so rare, that it would be no rule to
direct a rational course by: If the King should forbid me
praying as he did Daniel, or command me to worship his
Image, as he did the other three witnesses; reason and self-
preservation would require me to obey him: for its ten to
one but he would execute his wrath on me, and all an hun-
dred to one God would not deliver me here. God suffered
thirty or forty thousand to be murdered at once by the
French Massacre under Charles 9. He suffered two hundred
thousand to be murdered by the Irish Papists: He suffered
many to be burned in Queen Mary's days: He suffered yet
greater Havock to be made of the poor Waldenses and Al-
tigeni. s: He suffered most cruel inhumane torments, and

Laert, in Timon,

faith, That Phila-

chus the Historian

reporteth of Pryalus the

Philosopher, that be

was of so constant a

mind, that he suffered

himself to be unjustly

executed as a Traitor,

and would not use one

word of supplication

for his life: But that's

not the common tem-

per of Mankind.

Alta speerare si voles,

atque hanc sedem &

externam domum

conucri, neque fer-

monibus vugi te de-

deris, nec in primis

humanis specta postru-

ris, rerum tuxum:

faqs te illecebris o-

portet ipsa virtus tr-

hat ad verum decet.

Lcis in Somn. Scip,
death, upon thousands of innocent persons, to change the
new-planted Religion in Japan. He therefore that careth for
his life and peace, will think it far safer to venture on the pre-
sent executions of God, than of his King, or Enemy, or any
one that is strong enough to ruin him: If I lived under the
Turkish Empire, and were commanded to deny Christ, and
to renounce my Baptism, and to subscribe that my Baptismal
Vow doth not oblige me, or any way to lie, or be perjur’d,
or sin against God; self-preservation would bid me, [Venture
on the sin, for it is an hundred to one but God will spare
thee; and it is an hundred to one but that the Prince will
punish and destroy thee if thou obey him not ] How few
that knew there were no life to come, would not rather ven-
ture to please a Tyrant, or a Robber than God, and more fear
to displease them? and would not by perjury, or any com-
mended villany, save himself from their fury and cruelty?
and would not study more to flatter and humour them, than to
obey their God? And so Man should have the chief government
of the world, while Man’s rewards and punishments were
so much more notable than God’s, Man would be feared and
obeyed before God: that is, Man would be taken for our
God. These things are clear undeniable truths. If there were
no life to come, self-love and reason would make man more
obedient to Man than God, and so make Gods of flesh and
blood. But whether this be the tendency of the Government
of God, let Reason judge.

§ 17. XVII. A very probable argument may be fetched from
the number and quality of intellectual spirits: He that looketh to
the vast, and numerous, and glorious Orbs which are above him,
and thinks of the glorious receptacles of a more glorious sort of
creatures, and then considereth that we are intellectual agents,
made to love and honor God as well as they; and considers fur-
ther both the Benignity of God, and the communion which those
other Orbs have with us, will think it probable, that we are in
progress towards perfection: and that we that are so like them,
may be capable of their happiness.

§ 18. XVIII. If in this life God have little of the praise and
glory of his works, from those whom he created for it, but con-
trarily be much dishonoured by them; then there is another life
in which he will be more honoured by them: But the antecedent
is true: Ergo, so is the consequent.
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What a glorious fabric hath God set man to contemplate? and how little of it is here known? so that Philosophy is found to be but a searching and wrangling about things which no man reacheth; and yet an inquisitive desire we have. And therefore sure there is a state in which these works of God shall be better known of us, and God shall have the honour of them more than now. His Laws also prescribe us excellent duties, and his Servants are very excellent persons, according to his own description: But our infirmities, our errors, or divisions, our miscarriages and scandals do so dishonour him and his ways, that the glory of them is much obscured, and blasphemers reproach him to his face, and Godliness (which the Law of Nature teacheth) is derided as a foolish thing, and as the mere effect of superstitious fear. Now though all this doth no hurt to God, yet he is capable of wrong who is incapable of hurt. And it is not to be believed, that he will finally put up all this at his creatures hands, and never vindicate his honour, nor never more thw the glory of his Grace, his Image, his Justice and Judgments, than he now doth.

§. 19. XIX. The constant testimony of conscience in all men, that have not mastered Reason by Sensuality, and the common consent of all that are worthy to be called Men, in all Ages and Countries upon earth, doth show that the life to come is a truth which is naturally revealed, and most sure.

§. 20. XX. The enemy of Souls doth (against his will) give man a four-fold reason to judge, that there is a life of Reward and Punishment hereafter: viz. 1. By Compacts with Witches. 2. By Apparitions. 3. By Satanical Possessions. 4. By all kind of Subtil Importunate Temptations, (which evidence themselves.)

1. Though some are very incredulous about Witches, yet to a full enquiry the evidence is past question, that multitudes of such there be. Though many are wronged, and some may be thought so foolish or melancholy, as not to know what they say against themselves; yet against such numerous and various instances, these exceptions do but confirm the general truth, that such there are. I have said so much of them in two other Writings, that I shall now say no more but this: That those Judges ordinarily con-

* Saints Rest, Part 2. and unreasonable of Infidelity.
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By the Doctrine of Idols, false Gods that were sometimes men, and their sacrifices, the Devil confesseth a Life to come.

demn them to die, who themselves have been most incredulous of such things: that so great numbers were condemned in Suffolk, Norfolk, and Essex, about twenty years ago, that left the business past all doubt to the Judges, Auditors, and Reverend Ministers, (yet living) who were purposely sent with them for the fuller inquisition. That the testimonies are so numerous and beyond exception, recorded in the many Volumes written on this subject, by the Malleus Maleficorum, Bodin, Remigius, and other Judges who condemned them, that I owe no man any further proof, than to desire him to read the foresaid Writings: wherein he shall find Men and Women, Gentlemen, Scholars, Doctors of Divinity, of several qualities and tempers, all confessedly guilty, and put to death for this odious sin. And he shall find what compacts they made with the Devil, promising him their Souls or their service, and renouncing their Covenant with God. All which doth more than intimate, that men have Souls to save or lose, and that there is an Enemy of Souls who is most solicitous to destroy them; or else to what end would all this be? When people are in wrath and malice, desirous of revenge or in great discontent, or too eagerly desirous after overhasty knowledge in any needless speculation, the Devil hath the advantage to appear to them, and offer them his help, and draw them into some contract with him (implicit at least, if not explicit) I have my self been too incredulous of these things, till cogent evidence constrained my belief. Though it belong not to us to give account, why Satan doth it, or why upon no more, or why God permiteth it, yet that so it is in point of fact, it cannot be rationally denied. And therefore we have so much sensible evidence, that there is a happiness and misery after this life, which the Devil believeth, though Atheists do not.

2. And though some are as incredulous of Apparitions, yet evidence hath confuted all incredulity. I could make mention of many: but for the notoriety I will name but two; which it is easy to be satisfied about:

The one is the Apparition in the shape of Colonel Bowen in Glamorganshire, to his Wife and Family, speaking, walking before them, laying hold on them, hurting them in time.
time of Prayer (the man himself then living from his Wife in Ireland, being one that from Sect to Sect had proceeded to Infidelity if not to Atheism, and upon the hearing of it came over; but durst not goe to the place). The thing I have by me described largely and attested by learned godly Ministers, that were at the place; and is famous, part contradiction.

2. But (to name no more) he that will read a small Book called The Devil of Mascon, written by Mr. Perreand, and published by Dr. Peter Moulin, will see an instance past all question: The Devil did there for many months together at certain hours of the day, hold discourse with the inhabitants, and publiquely disputed with a Papist that challenged him, and when he had done, turn’d him and call him down so violently, that he went home distracted: He would sing and jett and talk familiarly with them as they do with one another: He would answer them questions about things done at a distance; and would carry things up and down before them, and yet never seen in any shape: All this was done in the house of the said Mr. Perreand a Reverend faithfull Minister of the Protestant Church, in the hearing of persons of both Professions, Papists and Protestants that ordinarily came in, for above three months at Mascon a City of France (And at last upon earnest Prayer it ceased.) Mr. Perreands piety and honesty was well known; and attested to me by the Right Honourable the Earl of Orrery, now Lord President of Munster in Ireland, and attested to the World by his most learned, worthy, honourable Brother Mr. Robert Boyle, in an Epistle before the Book; neither of them persons apt to be over-credulous of such unusual things, yet both fully satisfied of the truth of this story by Mr. Perreands own Narratives, with whom they were very familiar.

See the other Testimonies cited in my Saints Rest, Part 2.

Q. But how doth this signify that there is any future state for man.

Answ. 1. Commonly, these Apparitions do expressly refer to some sin or duty which are regardable in order to a further Life. Sometimes they come to terrifie Murderers or other great Offenders: and sometimes the Devil hath killed men out-
right: (which yet were no more painfull than another death, if it fetcht not their souls into a greater misery) sometimes they are used to tempt people to sin, to witchcraft, to revenge, to idolatry and superstition (to which use they are common among many of the Indians): And all this intimateth some further hurt which sin doth men after this present life; which they take not here for their pain, but their pleasure. 2. Many of these Apparitions say, that they are the souls of such and such persons that have lived here: If it be so, then the question is granted. And whether it be so, I suppose is to us uncertain: For why a condemned Soul may not appear as well as Satan, notwithstanding that both of them are in that state of misery which is called, Hell, I yet could never hear any sure proof. But (because this is uncertain) 3. At least it sheweth us, that these evil Spirits are near us, and able to molest us, and therefore are ordinarily restrained, and that their natures are not as to any elevation so distant from ours, but that a converse there may be; and therefore that it is very probable, that when the souls of the Wicked are separated from their bodies, they shall be such as they, or have more converse with them; and that the good Spirits shall be the companions of the souls of men that here were not far unlike themselves. When we perceive that we live among such invisible Spirits, it is the easier to believe that we shall live with such of them hereafter, as we are most like.

See what I have cited, Saints Rest, Part 2. cap. 7.

3. I may add to these the instance of satanical Possessions: For though many diseases may have of themselves very terrible and strange effects, yet that the Devil, I mean some evil Spirit, doth operate in many is past all contradiction: some will speak Languages which they never learnt; some will tell things done far off: some will have force and actions which are beyond their proper natural ability: Most great Physicians, how incredulous soever, have been forced to confess these things; and abundance of them have written particular instances.

And the manner of their transportations, their horrid blasphemies against God, with other carriages, do commonly intimate a life to come, and a desire that Satan hath to dishonour God, and destroy the souls of men as well as their bodies.
4. And lastly, the Temptations and suggestions of Satan, yea, and oft his external contrived snares, are such as frequently give men a palpable discovery of his agency, that there is indeed some evil Spirit that doth all this to the hurt of Souls. Were there no such Tempter it were scarce credible that such horrid inhumane Villanies should ever be perpetrated by a rational Nature, as Histories credibly report, and as in this Age our eyes have seen. That men should ever, even against their own apparent interest, be carried on obstinately to the last, in a wilful course of such sins as seem to have little or nothing to invite men to them, but a delight in doing hurt and mischief in the World. Whence is it that some men feel such violent importunate suggestions to evil in their mindes, that they have no rest from them, but which way soever they goe, they are haunted with them till they have committed it, and then haunted as much to hang themselves in desperation. Whence is it that all opportunities are so strangely fitted to a sinners turn, to accommodate him in his desires and designs? And that such wonderfull successive trains of impediments are set in the way of almost any man that intendeth any great good work in the World? I have among men of my own acquaintance observed such admirable frustrations of many designed excellent works, by such strange unexpected and such variety of them, and so powerfully carried on, as hath of it self convinced me, that there is a most vehement invisible malice permitted by God to resist Mankinde, and to militate against all Good in the World. Let a man have any evil design, and he may carry it on usually with less resitance. Let him have any work of greatest Natural importance which tendeth to no great benefit to Mankinde, and he may go on with it without any extraordinary impedition: But let him have any great design for Common good, in things that tend to destroying sin, to heal divisions, to revive Charity, to increase Virtue, to save mens Souls, yea or to the publick common felicity, and his impediments shall be so multiformious, so far fetched, so subtle, incessant, and in despight of all his care and resolution, usually so successful, that he shall seem to himself to be like a man that is held fast hand and foot, while he seeth no one touch him! or that seeth an

Polybius often noeth, that many excellent men have attempted great and excellent works; but very few have ever been so happy as to perform them, and of those that have gone a little way, but few have finished them.

He that did but well study the plain strife between Christ and Satan, about knowledge and ignorance in the World, and how meanly Satan keepeth the Gospel from the infidel World, and locketh up the Scripture in an unknown tongue among the Papists, and hindereth Preachers in all the World, will see that there is certainly a Kingdom of Darkness and a Kingdom of Light, which strive for Souls.
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hundred blocks brought and cast before him in his way, while he feeth no one do it. Yea, and usually the greatest attempts to do good shall turn to the clean contrary, even to destroy the good which was intended, and drive it much farther off. How many Countreys, Cities, Churches, Families, who have set themselves upon some great Reformation, have at first seen no difficulties almost in their way? And when they have attempted it, they have been like a man that is wrestling with a Spirit? Though he see not what it is that holdeth him, when he hath long swear, and chased, and tired himself, he is fain to give over; yea, leave behind him some odious scandal, or terrible example, to frighten all others from ever medling with the like again. I have known that done which men call a Miracle, a sudden deliverance in an hour, from the most strange and terrible Disease, while by Fasting and Prayer men were present begging the deliverance: And presently the Devil hath drawn the persons in such a scandalous sin, that God had none of the honour of the deliverance, nor could any for shame make mention of it, but it turned to the greater dishonour of piety and prayer, though the wonder was past doubt. I have known men wonderfully enlightened and delivered from courses of Error and Schism, and being men of extraordinary worth and parts, have been very like to have proved the recovery of abundance more: And they have been so unrelitibly carried into some particular Errors on the contrary extremity, that all the hopes of their doing good hath turned to the hardening of others in their Schism, while they saw those Errors, and judg’d accordingly of all the reasons of their change. But especially to hinder the successes of godly Magistrates, and Ministers, in their reformings, and their Writings for the winning of Souls, it were endless to shew, the strange unexpected difficulties which occur, and lamentably frustrate the most laudable attempts. Nay, I have known divers men that have had resolute designs, but to build an Alms-house, or a Schoolhouse, or to settle some publick charitable work, that when all things seemed ready, and no difficulty appeared, have been hindered in despite of the best of their endeavours, all their dayes, or many years: Yea men that purposed but to
to put it in their Wills, to do some considerable work of Charity, have been so delayed, hindered and disappointed, that they were never able to effect their ends. By all which it is very perceivable to an observing minde, that there is a working invisible Enemy still seeking to destroy all Godliness, and to hinder Mens salvation.

"Perhaps you will say, that if this be so, you make the "Devil to be stronger than God, and to be the Governour of the World, or to be more in hatred to goodness, than "God is in love with it.

I answer, No: but it appeareth that his Enmity to it is implacable, and that he militateth against God and mans felicity, and that sin hath so far brought this lower World under Gods displeasure, that he hath in a great measure forsaken it, and left it to the will of Satan: Yet hath he his holySeed and Kingdom here, and the purposes of his Grace shall never be frustrated, nor the Gates of Hell prevail against his Church: And if he may forfake Hell totally as to his felicitating presence, he may also penally forfake Earth as to the greater number, whilst for ought we know, he may have thousands of Orbs of better Inhabitants which have not so forfeited his love, nor are not so forsaken by him.

I have been the larger in proving a Life to come, of Retribution to the good and bad, because all Religion doth depend upon it, and I have my self been more assualted with Temptations to doubt of this, than of Christianity itself, though this have more of Natural Evidence. And I have set down nothing that I am able rationally to confute my self (though every Truth is liable to some sinning exceptions of half-witted and contentious men.) No man that confesseth a Life to come, can question the necessity of a Holy Life: But I have thought meet first to prove, that a Holy Life is our unquestionable duty (as the prius cognitum) and thence to prove the certainty of the future state: For indeed, though God hath not hid from us the matter of our Reward and Punishment, Hopes and Fears, yet hath he made our Duty plain. r in the main, and proposed it first to our knowledge and consideration. The Eternity of the future state, I have not here gone about to prove; because I reserve it for a fitter place, and need the help of more than

\[ \text{Virtutis merces ac finis optimum quiddam est, divinum & beatum. Aristot. 1. Eth. c. 9.} \]

\[ \text{Virtutum omnium juendae non sunt aectiones, nisi quatenus finis copulatis conjunctus est, asciscitur. Id. 3. Eth. c. 9.} \]

\[ \text{Virtus extolli hominem & super astra mortales collocat nec ca qua bona aut magna vocentur, aut cupit nimis, aut expavecit. Senec. Ep. 88.} \]
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natural light, for such a task. But that it shall be of so much weight and duration, as shall suffice to the full execution of Justice, and to set all right, that seemed crooked in God's present Government, this Nature itself doth fully testify.

Three sorts of men will read what I have written: 1. Some few (and but very few) of those whose Consciences are so bloody in the guilt of their debauchery, that they take it for their interest to hope that there is no life but this. 2. Those whose Faith and Holiness, hath made the World to come, to be their interest, happiness, hope, desire, and only joy. 3. Those that only understand in general, that it is the highest interest of humane Nature, that there be a full felicity hereafter; and see it a most desirable thing, though they know not whether it be to be expected or not. The third sort, I may fear are under such a Curse of God, as that he may leave their Wills to master their Belief, as their Lusts have mastered their Wills, and left they be forsoaken of God, to think that true which their wicked hearts desire were true; and that the haters of God and a holy Life, should be left to dream that there is no God, nor future Happy Life.

The second sort have both Light, Experience and Desire, and therefore will easily believe.

The third sort are they whose Necessities are great, and yet conjunct with hope of some success. Though bare interest should command no man's understanding, because a thing may be desirable, which is neither certain nor possible; yet I must needs say, that Reason and self-love should make any man, (that is not resolved in wickedness) exceeding glad to hear of any hopes, much more of certainty, of a life of Angelical Happiness and Joy, to be possess'd when this is ended. And therefore the enquiry should be exceeding willingly and studiously endeavoured. I shall conclude this point with a few serious Questions, to those that deny a future Life of Retribution.

Qu. 1. Whether he that taketh a man to be but an ingenious kind of Beast, can take it ill to be esteemed as a Beast? May I not expect that he should live like a Beast, who thinketh that he shall die like a Beast? Is such a man fit
That there is a Life of Retribution after this.

fit to be trusted any further in humane converse, than his present fleshly interest obligeth him? May I not justly suppose that he liveth in the practice of fornication, adultery, lying, perjury, hypocrisy, murder, treachery, theft, deceit, or any other villany, as oft as his interest tells him he should do it. What is a sufficient or likely motive to restrain that man, or make him just, who believes not any life after this? It seemeth to me a wrong to him in his own Profession, to call him an Honest man.

2. If you think your selves but ingenious Beasts, why should you not be content to be used as Beasts. A Beast is not capable of true Propriety, Right or Wrong: He that can master him, doth him no wrong, if he work him, or fleece him, or take away his life. Why may not they that can master you, use you like Pack-horses, or Slaves, and beat you, and take away your lives.

3. Would you be only your selves of this mind, or would you have all others of it? If your selves only, why envy you the Truth (as you suppose) to others? If all others, what security shall Kings have of their lives? or Subjects of their lives or liberties. What trust can you put in Wife, or Child, or Servant, or any man that you converse with? Will you not quickly feel the effect of their opinions? Had you not rather, that the enemy who would murder you, the thief who would rob you, the liar that would deceive you, did believe a Judgement and life of Retribution, than not?

4. If there be no Life after this, what business have you for your Reason? and all your noble faculties and time, that is worthy of a man; or that is not like Childrens games or Poperet-plays? What have you to do in the World, that hath any weight in the tryal, any content or comfort in the review, or will give solid comfort to a dying man? Were it not better lie down and sleep out our days, than waste them all in dreaming waking? O what a silly Worm were Man! what should he find to do with his understanding? Take off the poise of his ultimate End, and all his Rational Motions must stand still, and only the brutish motion must go on, and Reason must drudge in the Captivity of its service.

Platonicus dicit, Be- Platonici dicunt, Be-
atum esse hominem atum esse hominem
ducem Deo; non truentem Deo; non
cius corpore, vel 
seipso fruistur animus, seipso fruistur animus, 
aus ficer amicos amici- fed ficer Luce 
cos; fed ficer Luce 
Oculus. Augusti. de 
Civ. Dei. But
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But these Questions, and more such, I put more home in my Book, called A Saint, or a Bruit. If conscience tell you, that you can put no trust in your friend, your wife, your servant, or your neighbour, if they believe that there is no life but this: surely the same conscience may tell you, that then the thing is true, and that the God of infinite Power, Wisdom and Goodness hath better means enough than deceits and lies to rule the world by.

Hear what the conscience of the Epicure faith in Cicero, Academ. Quest. l. 4. p. (mibi) 44. Quis enim potest, cum existimet à Deo se curari, non & dies & noties divinum numen borrere, &c. its true of the guilty: But what greater joy to the upright, godly, faithful Soul.

CHA. XV.

Of the Intrinsick Evil of Sin, and of the perpetual Punishment due to the Sinner by the undoubted Law of Nature.

§ 1. I seemed good to the most wise Creator to give Man with Reason a Liberty of Will, by which he is a kind of first cause of its own determination in comparative moral actis; though he hold the power in full dependance upon God, and perform each act as an act in genere by the influx of his Maker, and do all under his perfect government. And these great Principles in his Nature, his Power, his Reason, and his free self-determining Will, are the Image of God, in which as Man he was created, which advanced by the perfections of Fortitude, Wisdom and Moral Goodness, are also in Holiness the Image of God's Perfections.

When a man deliberate whether he shall do this sin or not, (as lie or murder,) he cannot act in general without God, but that he chooseth this act rather than another, may be without any more of God, than his giving and maintaining his free-choosing power, and his universal influx before mentioned, and his setting him among such objects as he acteth upon. Neither do these objects, nor any Physical effi-
the perpetual Punishment due to the Sinner, &c.

ficient motion of God, or any creature besides himself, determine his will effectually to choose the evil and refuse the good. It is not true, that nothing undetermined can determine it self to act; this is but to deny God's natural Image on the Will of Man. The Will cannot determine it self without the conduct of an Intellect, and without an Object in effe cognito, nor without Divine self-determination and universal influx: But it can determine it self to the moral Species, which is but the mode of action, to this rather than that in the comparative proposal, without any pre-determining efficient: (for such none of the former are.)

And God having made such a self-determining creature, took delight to govern him according to his nature, by the sapiential moral means of Laws, of what he doth more to cause Good than Evil, and other such incident questions, I must now put them off to a fitter place.

§. 2. God planted in man's mind a natural inclination to Truth and Goodness, and to his own felicity, and an averseness to falsity, and to evil, and to his own misery and hurt; that these lying deeper than his liberty of choice, might be a pondus to his motions, and help him the more easily and steadily to obey, and to adhere to and prosecute his proposed happiness and end.

§. 3. Accordingly God formed his holy Law, with a perfect fitness to these faculties and inclinations, furnishing it wholly with truth and goodness, and fitting all things in it to the benefit of man: (as is proved before.)

§. 4. This Law had a sufficient promulgation, being legible on the face of the whole Creation, (within our view,) and specially on the nature of man himself, from whence his duty did result.

§. 5. And God was pleased to make as legible the most rational powerful motives to love and obedience, that can be imagined by man; that no tempter might possibly bid the ten thousandth part so much for our love and obedience as he bad bid, and assured us of himself.

§. 6. From all this it is most evident, that God made us not sinners, though he made us men; but that man, being defeible, abused his liberty, and turned from God, and brought corruption and misery upon himself.

X 3

§. 7. He
Of the Intrinsick evil of Sin, and of

5. 7. He that will understand God's Justice aright, must consider of those forty intrinsick evils that are in sin, which nature it self declareth.

1. In its formal nature, it is the violation of a perfect righteous Law.

2. It is a contempt or denial of God's governing authority over us.

3. It is the usurping of the government of our selves, which we denied to God.

4. It is a denial or contempt of the wisdom of God, as if he had erred in the making of his Laws, and knew not so well what is just, and meet, and good for us, as we our selves, and were not wise enough to govern a lump of animated clay.

5. It is an exalting of our folly into the Throne of the Divine Wisdom, as if we had more wisdom than he that made us, and knew better what is just and meet, and what is fit or good for our selves, and could correct God's Laws, and make our selves a better Rule.

6. It is a denial or contempt of the Goodness of God, as if he had ensnared us by his Law, and envied our happiness, and forbad us that which would do us good, and put us upon that which will do us hurt, and so would seduce us into calamity, and were an enemy to our welfare.

7. It is a preferring our naughtiness before His Goodness; as if we could do better in regulating our selves than God, and could make a better choice for our selves than his Law's have made. And as if our wills were fitter than God's to be the Rule of good and evil.

8. It is a denial or contempt of his Holiness and Purity, which is contrary to sin as health to sickness: as if by our deeds we would persuade the world, that God is as Satan, a lover of sin, and an enemy to Himself and Holiness.

9. It is a denial or contempt of God's propriety, as if we were not his own, and he had not power to dispose of us as he list: or it is a robbing him of the use and service of that which is absolutely his own.

10. It is a claiming of propriety in our selves, as if we were at our own disposal, and might do with ourselves and our faculties as we list.

11. It is a belying or contempt of the great and gracious promises.
the perpetual Punishment due to the Sinner, &c.

Promises of God, and of the wonderful mercy which he manifesteth in them; by which he doth bind and allure us to Obedience: As if he did not mean as he speaketh, or would not make good his Word to the Obedient.

12. It is a falsifying or contempt of his dreadful Threatnings, as if he did not intend any execution of them, but made them only as a deceitful terror to frighten men from sin, for want of better means.

13. It is a denial or contempt of the dreadful future Judgement of God, as if he would never call men to any account, nor judge them according to his Laws.

14. It is a denying the Veracity of God, as if he were a Lyar and Deceiver, and did not intend the things which he speaketh; As if his Precepts were but a false pretension, and he were indeed indifferent what we did, and were not to be believed in his predictions, promises, or threats.

15. It is a contempt of all the Mercies even of this life, which flesh it self doth overvalue; As if protection, provision, deliverances, comforts, were not so much to be regarded, as our Concupiscence; nor were not of weight enough to bind us to obey so mercifull a God; and as if Ingratitude were no Crime.

16. It is a contempt of those Castigatory Afflictions, by which God driveth men from sin, by giving them a taste of the bitterness of its fruits.

17. It is a contempt of all the examples of his Mercy and his Judgements upon others: by which he hath shewed us how good he is, and how just a punisher of sin.

18. It is a contempt of all the inward motions and strivings of God, which sinners oft feel persuading them to forbear their sin, and to seek after God.

19. It is a contempt of Conscience, which beareth witness for God against their sins.

20. It is a contempt of all the Instrucions and advise of wise and good men, who are required by God and Nature to warn men, and persuade them from their sins.

21. It is a contempt of the Example of all Obedient Virtuous Persons, whose Lives instruct them and reprove them.

22. It is a contempt of Virtue it self, which is contrary to sin, and whose proper worth commandeth Love.
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23. It is a contempt of God's Omnipresence, when we will sin in his very presence: and of his Omniscience, when we will sin when we know that he seeth it.

24. It is a contempt of the Greatness and Almighty of God, when a silly Worm dare sin against him, who upholdeth the World, and can do Justice on him in a moment: as if we could make good our part against him.

25. It is a contempt of the attractive Goodness of God, by which he is Man's End and Happiness: As if all the Goodness and Love of God, were not enough to counterpoise the base and brutish pleasures of sin: and to drive the rational Soul to God? (It was his Efficient Goodness which I spake of before.)

26. And thus it declareth, that we are so far void of Love to God: For Love is desirous to please.

27. It is a setting up the sordid Creature for our End, as if it were more attractive and amiable than God, and fitter to content and delight the Soul.

28. It is a contempt of all that glorious Happiness of the Life to come, which God hath warranted the righteous to expect: As if it were not all so good as the defiling transitory pleasures of sin, and would not recompense us for all that we can do or suffer for God.

29. It is the silencing and laying by our Reason by inconsiderateness, or the perverting and abusing of it by Error, in the greatest matters, for which it was given us: and so it is a voluntary drunkenness or madness, in the things of God and our felicity.

30. It is a setting up our senses and appetite above our Reason, and making our selves in life, as Beasts, by setting up the lower beastial faculties to rule.

31. It is the deformity, monstrosity, disorder, sicknes and allure of a Noble Creature, whom God made, in our measure, like himself, and so a contemptious defacing of his Image.

32. It is a robbing God of that Glory of his Holiness, which should shine forth in our hearts and lives, and of that complacency which he would take in our Love, Obedience, Perfection and Felicity.

33. It is the perverting and Moral destruction, not only of our own faculties, (which were made for God), but of all the World which is within our reach: Turning all that against God,
the perpetual punishment due to the Sinner, &c.

God and our happiness, which was given us for them. Yea, it is worse than calling them all away, while we is them contrary to their nature, against their Owner and their end.

34. It is thus a breach in the Moral order and harmony of the world, and as much as in us lyeth, the destroying of the world: As the dislocation or rejection of some parts of a Clock or Watch, is a disordering of the whole; and as a wound to the hand or foot is a wrong to the body. And it is a wound to every Society where it is committed; and an injury to every individual, who is tempted or afflicted by it.

35. It is a contradiction of our own professions, confessions, understandings and promises to God.

36. It is a preferring of an inch of basting time before the durable life to come, and things that we know are of short continuance, before those of which we can see no end.

37. It is the preferring of a corruptible flesh and its pleasure, before the Soul, which is more noble and durable.

38. It is an unmercifulness and inhumane cruelty to our selves, not only desiring soul and body, but casting them on the displeasure and punishing-justice of their great and terrible Creator.

39. It is the gratifying of the malicious Tempter, the enemy of God and of our souls; the doing his will, and receiving his image instead of God's.

40. And all this is done voluntarily, without constraint, by a rational free-agent, in the open light, and for a thing of nought. Besides what Christians only can discern, all this the light of Nature doth reveal to be in the malignity of sin.

§. 8. Sin being certainly no better a thing than is here described, it is most certain that it deserves punishment.

§. 9. And reason telletb us, that God being the Governor of the world, and perfect Government being his perfect work, and glory in that relation, it is not meet that in such a Divine and perfect Government so odious an evil be put up, and such contempt of God and all that is good be past by without such execution of his Laws as is sufficient to demonstrate the justice of the Governor, and to vindicate his Laws and authority from contempt: nor that it be pardoned on any terms, but such as shall sufficiently attain the ends of perfect Government.

The ends of Punishment are, 1. to do Justice and fulfill the Law, and truth of the Law-giver. 2. To vindicate
the honour of the Governor from contempt and treason. 3. To prevent further evil from the same offender. 4. To be a terror to others, and to prevent the hurt that impunity would encourage them to. 5. And if it be but merely retaliatory, it may be for the good of the sinner himself; but in purely vindictive punishment it is the Governor and Society that are the end.

1. It is true, that as the immediate issue of the Precept (e.g. Thou shalt do no murder) is not de eventu, [it shall not come to pass] but de debito, [Thy duty is to forbear it]; so also the immediate issue of the Penal part is not de eventu, (e.g. I thou murder thou shalt be put to death) but de debito, death shall be thy due, thou shalt be Reus mortis: So that if it do not eventure, it is not presently a falsity. But its as true, that when the Sovereign makes a Law, he thereby declareth that this Law is a Rule of Righteousness, that it is Norma officii & judicij: that the Subject must do according to it, and expect to be done by according to it: that it is the Instrument of Government. Therefore these two things are declared by it. 1. That ordinarily Judgment and execution shall pass according to it. 2. That it shall never be extraordinary dispensed with, by Sovereignty, but upon terms which as well declare the Justice of the Governor, and discourage offenders from contempt, and are as fit to preserve the common good, and the honour of the Sovereign. So that thus far a Law doth assert also the event; which I put to prevent objections, and to shew that truth and justice require the ordinary execution of just and necessary Laws.

2. And should they be ordinarily dispensed with, it would intimate, that the Ruler did he knew not what in making them; that he repented of them as unjust; or over-saw himself in them; or over-saw not inconveniences; or was not able to see them executed; it would also make him seem a deceiver, that affrighted Subjects with that which he never intended to do; which Omnipotency, Omniscience and perfect Goodness cannot do, what ever impotent ignorant bad men may do.

3. And the offender must be disabled (when penitency sheweth not the change of his heart) that he do no more; and therefore death is ordinarily inflicted.

4. And
the perpetual Punishment due to the Sinner, &c.

4. And especially offences must be prevented, and the honour of the Sovereign and safety of the people be preserved: If Laws be not executed, they and the Law-giver will be despised; others will be let loose, and invited to do evil, and no man's right will have any security by the Law. Therefore it is a Principle in Politicks, that Pana debetur reipublica; it is the Common-wealth to which the punishment of offenders is due, that is, it is a means which the Ruler oweth them for their security. And Cato was wont to say, Semper pro collato beneficio milium reportare gratiam, quam pro malos- ficio perpetratosto non dare panam. Plutar. Apoth. Rom. He had rather miss of thanks for his kindnesses and gifts, than of punishment for his faults. And was wont to say, that Magistratus qui maleficos prohibere possint, & tamen impunitate donarent, lapidibus obvendos esse, ut Reipub. pennisimassinos. A hundred such sayings are in Cicero, Offic. 3. Quotusquisque reperietur qui impuneitate proposita abstinere posset injuria. Impunitas peccandi maxima est illecebra: De Natur. Deor. 3. Nec domus, nec Reipub. stare potest, si in ea nec recte facitis premia recte extant, nec supplicia peccatis. In Verrem 5. est utilis unus improbi supplicio multorum impropitatem coercere, quam propter multos improbos uni parceri. Offic. 1. Non satis est eum qui laceraret, injurie susciperet, ut ipse nequid tale posuisse committat, & ceteri sint ad injuriam tardiores. This is the common sense of all that know what it is to govern.

Obj. But God is so good, that all his Punishments tend at last to the sinners good, and are meerly castigatory.

Ans. God is so wise, that he knoweth better than we what is good and fittest to be done. And God is so good, that for the honour of his Government, and Holmes, and Goodness, he expresseth his hatred of sin, to the final ruine of the sinners. And he is so wise and good, that he will not spare the offender, when the penalty is necessary to the good of the innocent, to prevent their falls. The Objection is a surmise not only groundlesse, but notoriously false.

6. 10. He that would know how far punishment is necessary to the ends of Government, must first know how far the Penal Law itself is necessary; for the first and chiefest benefit to the Common-wealth is from the Law, and the next from the Execution.
All Laws were made for these two causes: both that no man might be suffered to do that which is unjust; and that transgressors being punished, the rest might be made better. De Mont. Or. 2. cont. Aristog. It is your part who are judges to preserve the Laws, and to make them strong and valid: for it is by the benefit of these that good men are better than the bad. Id. ib. Or. 1.

The Government is useless which hath not power and force against the wicked and injurious, and in which pardon and the request of friends can do more than the Laws. Id. Or. de fals. leg. Let no man be thought of so great authority as to escape unpunished, if he breaks the Laws. Id. 3. Olynth. Puniendis peccatis tres esse causas extinctorum est. Can. adhuc beatur pana caerigandi & emendandi gratia; ut it qui deliquit attentione fiat correctionis; 2. Quam dignas ejus auctoritate in quem peccator tundens est, ne praecertim animadversione contemptum ei patriar 3. Proper exemplum ut eexeri metu pene terrerratur. Gell. 1. 6.

The first benefit is to constrain men to duty, and to restrain them from doing ill. This is done immediately by the fear of punishment. with the expectation of the benefit: This fear of punishment is to be caused by the rational expectation of it, if they do offend. This expectation is to be caused by the commination of the Law. When the Law saith, [He that sinneth shall suffer] the Subject avoideth sin for fear of suffering. Therefore the Subject must believe that the Law-giver meaneth as he speaketh, even to govern and judge in Justice according to that Law: and he that can but make the Subject believe, that the Governour doth but affirm men with a lie, and meaneth not to execute his penalties, shall easily make his Laws of none effect, and turn loose offenders to presumptuous disobedience. Therefore the fore-belief of execution is necessary to the efficacy of the Law, which else is but as a Mawkin to affright away birds, and fit to work on none but fools. And if it be so necessary a duty to the Subject to believe that the Law shall be the Norma judiciorii, and shall be executed; then in our present case it is certainly true: For God cannot lie, nor make it the duty of the world to believe a lie, nor need so vile a means to keep the world in order. So that it is most evident, that if the Law be necessary, the execution of it is ordinarily necessary; and either the execution, or some means as effectual to the ends of Government, is ever necessary.

§ 11. Therefore he that would know what degree of punishment it is meet and just for God to execute, must first know what degree it is meet for him to threaten, or make Due by Law: or rather how much he hath made due: Because what God should do, is best known by what he actually doth.

If a temporal, short, or small measure of Penalty be sufficient to be threatened in the Law, for the present attaining of the ends of Government, then such a punishment is sufficient in the execution. But if the threatening of an endless punishment in another world be little enough, in so genere, to prevail now with Subjects for order and obedience, then the execution will be therefore necessary by consequence.

§ 12. It followeth not therefore that Punishment or Rewards must cease, if the ends be past in natural existence; because Moral means may in time be after their end, to which they were appointed.
appointed to operate in esse cognito; and that penalty which
is perpetuated may be a means to the ends already attained:
that is, the threatenings, and the expectation of them; and
then the honour of the Ruler's veracity and justice bindeth him to
the execution.

§ 13. What ever reward or punishment is annexed to sin
by the Law, is offered with the duty and sin to the subject's choos-
ing or refusings; and no man is in danger of any punishment but
be that chooseth it, in itself or in its annexed cause. And be
that will have it, or will have that which he is told by God is
annexed to it, (especially if it be deliberately and obstinately to
the left) hath none to blame of cruelty towards him but himself,
or nothing to complain of but his wilful choice.

Obj. "But it were easier with God to confirm man's will
so, that the threatening of a temporal punishment might
have ruled him.

Ashw. It is easier with God to make every man an Angel,
and every beast or worm a man: but if his wisdom think
meet, below men to make such inferior things as Beasts;
and below Angels or confirmed Souls to make so low a rank
of creatures as Men, that have Reason, and undetermined and
unconfirmed Free-wills; what are we that we should expostulate with him for making them no better, nor ruling them
in our way?

§ 14. Sin doth unquestionably deserve a natural death and
annihilation.

This all men grant that believe that God is our Gover-
nour, and that there is any such thing as His Law, and
Man's sins. If treason against a King deserve death, much
more rebellion and sin against God. Life and being is God's
free gift: if he take it away from the innocent, he taketh but
his own; therefore there can be no doubt but he may take
it away from the guilty who abuse it.

§ 15. If such a penalty were inflicted, God is not bound to
restore that sinner to being again whom he hath annihilated,
(if it be not a contradiction): And then this penal Privation
would be everlasting: Therefore an endless Privation of Being
and all mercies is the sinners due.

All this I know of no man that doth deny.

§ 16. God is not bound thus to annihilate the sinner, but

Animas verò ex hac vita cum delitiorum foribus recessentes,
exando his qui in abrupsum ex alto praecipitique delapsi
sunt, unde nunquam sit facultas resurgendi. Ideo urendum est
concessis viva spatio, ut sit perfectæ purga-
tionis major facultas.

Macrob. de Somn. Scip. 1. 1. 6. 83.
may continue all his natural being, and leave him under the
defended privation of well-being, depriving him of all other
Mercies.

This is undeniable; that it is in God's choice whether he
will take away his being itself, or only all the Mercies
which are necessary to his well-being: for he that had no-
thing before but by free gift, may be deprived of any thing
which was none of his own, if he forfeit it by abuse. Nay,
we live upon such a continued emanation from God, as the
beams from the Sun, that it is but God's stopping of his
dreams of bounty, and we perish, without any other taking
away of mercies from us.

6. 17. Nature teacheth men to choose a great deal of (toll-
erable) pain and misery, rather than not be at all; even so much
as will not utterly weigh down the love of life, and of vital
operations.

I lay not (as some) that the greatest torment or misery
is more eligible (or less odious) than annihilation. But it is
certain, that a great deal is. We see abundance (how ever
the Roman and Greek Philosophers scorned it as baseness)
who are blind, or lune, or in grievous pains of the Goat
and Stone, and many that are in miserable poverty, begging
their bread, or toiling from morning to night like horses,
and yet seldom taste a pleasant bit, but joying distracting
cares with labours, and yet they are all unwilling to die: Custom
hath made their misery tolerable, and they had rather con-
tinue so for ever than be annihilated. If then God may an-
nihilate even the innocent, (supposing he had not promised the
contrary) then may he lay all that pain, and care, and labour
on them, which they would themselves prefer before anni-
nihilation. For its no wrong to one that hath his reason and
liberty to give him his own choice.

6. 18. It is just with God to lay more misery on a sinner,
than on one that never deserved ill; and to lay more on him
for his sin, than he would choose himself, before annihilation.

Whether God may without injustice inflict more misery
on the innocent, than he would himself prefer before anni-
nihilation, some make a question, and deny it. For my part,
I see no great difficulty in the question.

But it is nothing to that which I am proving; it is not
God's
God's usage of the innocent but of the guilty which we are speaking of: and that he may make them more miserable who deserve it, than his bounty made them before any guilt, or than a just man would choose to be rather than be annihilated, I see no reason at all to doubt. Penalty is involuntary: and no man ever said that it was unjust to lay more upon a malefactor than he himself was willing of, and would choose before a condition, which without his fault he might have been put into.

So then we have already proved, 1. That God may punish a man everlastingly. 2. And with a greater penalty than annihilation.

§. 19. God may leave a sinner his being, and (in particular) deprive him of his favour, and all the joys and blessedness which he refused by his sinning.

§. 20. And he may justly withal deny him those corporal mercies, (meat, drink, honour, pleasure, health, ease, &c.) which be over-valued and abused, and preferred before God and greater blessings.

All this I think no man doth deny that acknowledgeth a God.

§. 21. He that is continued in his natural being, and is deprived of God's favour, and of his future happiness for ever, and understandeth what it is that he hath lost, and is also deprived of all those natural benefits which he desired, must needs be under continual pain of sense as well as of loss: for all this want must needs be felt.

§. 22. He that in all this misery of loss and sense, doth remember how it was that he came to it, and how base a thing he preferred before his God, and his felicity, and for how vile a price he sold his hopes of the life to come, and how odiously he abused Godly sin, (as it is before described) cannot choose but have a continual torment of conscience, and heart-gnawing repentance in himself.

§. 23. He that is under utter despair of ever coming out of this condition, will thereby have his torment yet more increased.

All these are natural undeniable consequents.

§. 24. A Body united to so miserable a self-tormenting forsaken Soul, cannot have any peace and quietness: seeing it is
is the Soul by which the body liveth, and hath its chiefest peace or pains.

§. 25. This sin doth both as a Natural and as a Moral Meritorious cause bring on dissatisfaction, grief, vexation, desertion by God, and privation of felicity and peace.

§. 26. For as long as a sinner is impenitent and unsanctified, (that is, loveth not God as God) nor is recovered from his carnal mind and sin, it is both morally and naturally impossible that he should be blessed or enjoy God.

For, as it is only God that efficiently can make happy, because nothing worketh but by him; and so sin meritoriously undereth the sinner, by making him unfit for favour, and making him an object of displeasure and justice; so it is only God that finally can make happy, all things being but Means to him, and unfit of themselves to give Rest to the inquisitive seeking mind. And God is enjoyed only by Love, and the sense of His Love and Goodness: therefore the soul that loveth not God, and is not suited to the delightful fruition of him, can no more enjoy him, than a blind man can enjoy the light, or an ox can feast with a man.

§. 27. He that is under this punishment and despair, will be yet further removed from the love of God, and so from all capacity of happiness: for he cannot love a God whom he knoweth will for ever by penal justice make him miserable.

He that would not love a God who aboundeth in mercy to him in the day of mercy, will never love him when he seeth that he is his enemy, and hath shut him for ever out of Mercy, and out of Hope.

§. 28. God is not bound to sanctifie the mind and will of such a self-destroying sinner, who hath turned away himself from God and Happiness.

And without a renewed Mind it is morally and unnaturally impossible that he should be happy. He that would not use the Mercy that would have lived him, in the day of mercy, cannot require another life of mercy and trial, when this is lost and cast away, nor can require the further helps of grace.

§. 29. If sin as sin have all the malignity and demin.rit before proved, much more the aggravated sins of many; and most of all a life of wickedness, which is spent in enmity against God and
the perpetual punishment due to the sinner, &c.

and Godliness, and in a course of sensuality and rebellion, with the obstinate, impenitent, rejecting of all the counsel, calls and mercies which would reclaim the sinner, and this to the last breath.

It hath before been manifested, that all wilful sin hath this malignity in it, that in effect it denieth that there is a God, or pulleth him down as much as in the sinner lieth, and it feteth up the Devil in his stead, and call eth him God, or maketh God to be such a one as the Devil is; and also maketh an Idol of the sinner himself. For it denieth God's Power, Wisdom, Goodness, Propriety, Sovereignty and Love; his Truth, and Holiness, and Justice: and maketh him on the contrary impotent, unwise, bad, envious, unholy, false, unjust, and one that hath no authority to rule us; with much more the like.

But a life of enmity, rebellion and final impenitency (which is the case of all that perish) much more deverveth what ever humane nature can undergo.

§ 30. He that consenteth not to God's Government is a Rebel, and deverveth accordingly: and be that consenteth to it, consenteth to his Laws, and consequently to the Penalty threatened: and therefore if he break them, he suffereth by his own consent, and therefore cannot complain of wrong.

All that understand God's Government and Laws, and consent to them, are not only under the obligation of governing-power, but also of their own consent: and it is justly supposed that they consented on good and rational grounds, not knowing where they could be better: on hopes of the benefits of the Government, and the Reward, they necessarily consented to the Penalties.

§ 31. He that never consenteth to the Law, and yet is under the obligation of it, hath Life and Death, the Blessing and the Curse, Felicity and Misery set before him in the Law: Felicity is annexed to obedience, and misery to disobedience; and the Law-giver telleth us, that accordingly he will judge and execute, and he offereth every man his choice. He therefore that after this doth choose the sin which misery is annexed to, doth choose the misery and refuse the happiness: and therefore it is no wrong to cast him into misery, though everlasting, as long as he hath nothing but what he chose, and loseth nothing but what he rejected.

In omni injuria permultum interesse, utrum perturbatione aliquâ animi quæ pereunque brevis est, an consultè sit. Levia enim sunt ea, quæ repentino ali- quo motu accident, quibus ea quæ præme- dirata & præparata inferuntur. Cic. 3. Offic.
Of the Intrinseick evil of Sin, and of

jecket, and that with willful obstinacy to the very last.

A sinner in this case hath nothing but blasphemy to say against the Justice of his Maker: for what can he say? He cannot say that his Maker had not Authority to make this Law, for his authority was absolute. He cannot say that it was too cruel, hard and unjust a Law; for it was made but to deter him, and such as he, from such sin, to which he had no greater temptations than the toyish vanities of a fleshly life. And he himself hath declared by the event, that the Law was not terrible enough to deter him: if it would not seem against so small and poor a bait, he himself doth justify the terribleness of it by his contempt. God faith, I threaten Hell to thee, to keep thee from sin: The sinner faith by his life and practice, The threatening of Hell is not enough to keep me from sin. And shall the same man say, when execution cometh, it is too great? No sinner shall suffer anything but what he chose himself, in the causes of it. If he say, I did not believe that God was in good earnest, and would do as he said; this is but to blaspheme, and say, I took God for a liar, and deceiver, and a bad, and unwise, and impotent Governour. If he say, I did not know that sin (even final impenitency in an ungodly life) deserved so ill, common reason, and all the world will rise up against him, and the light of nature will shew him to his face, that all the forty points of malignity were in sin, which I mentioned before; and therefore that the Law of nature had a sufficient promulgation.

Having thus shew'd what punishment God may inflict without the least imputation of injustice, let us next enquire of Reason, what he will inflict.

§. 32. When it is at God's choice whether he will annihilate a sinner, or let him live in misery, Reason telleth us, that the latter is more suitable to the ends of Government: because the living offender will not only be still a spectacle in the eyes of others, as a man hang'd up in chains, but will also confess his folly and sin, and his conscience will justify his Judge, and so God's Justice will be more glorious and useful to its ends.

That which is not, is not seen nor heard: the annihilated are out of sight. And the mind of man is apt to think of a state of annihilation as that which is as a state of rest, or cafe, and
and feeleth no harm, and so is not terrible enough, (as shall be further said anon.) The living sufferer therefore is rationally the fittest monument of God's Justice.

§. 33. It must reasonably be expected, that a Soul which is made apt to perpetual duration, should perpetually endure: and that the Soul enduring, the misery also should endure, seeing it was due by the Law of Nature, (as is proved.)

Perpetual duration is necessary to no creature, their Beings being but contingent and dependent on the will of God. But perpetual duration of a dependent being is certain, when the first Being doth declare his will that it shall be so: and the natural way by which God declareth his will concerning the use of any thing, is by the nature and usefulness of it: because he maketh all things wisely, and nothing in vain. Therefore when he maketh the nature of an Angel or Spiritual being, apt to perpetual duration, as being not mixt of separable Principles, nor corruptible, he thereby declareth his will for its duration, because he gave it not that durable nature in vain.

Two Arguments therefore I now offer to prove, that man's Soul is of perpetual duration: 1. Because it is such in its operations, (and therefore in its essence) as the superior Spirits are which are so durable: for they are but Intelligences and Free-agents, fitted to love God, and delight in him, and praise him; and so is man. 2. Because (as is fully proved before) it is made to be happy in another life: and that proveth that it dieth not with the Body: and that proveth that its nature is incorruptible, and that proveth that it shall be perpetual, unless any sin should forfeit its being by way of penal deprivation: and that is improbable, both because God hath fitter ways of punishment, and intimatest in its corruptible nature that this is not his intent, and because the state of future reward is like to be a confirmed state.

§. 34. Experience telleth the world, that so great is the folly and abdurateint of man, and the force of present sensual allurements, that nothing less than a perpetual misery, worse than annihilation, is rationally sufficient to be the Penalty of that Law, which is the instrument of governing the world: and therefore it is certain that so much is in the Law, and so much shall be executed.
Of the Intrinsecke evil of Sin, and of

Those thieves and murderers that have confirmed their infidelity, and overcome all the expectations of another world, will as boldly venture their lives to rob and kill, as if they were of little worth: yea, when they know that they must die, how desperately go they to the gallows, and how little make they of their lives: It is true, (as was aforesaid) that nature abhorreth death; but we see among Souldiers, that he that at first is timorous, when he hath been used a while to kill men, or to see them kill'd by thousands, groweth fensflefs, almost regardless of his life, and will make as it were a jest of death. And when it is so ordinary a thing with men to kill birds, and fishes, and beasts, for their daily food and pleasure, why should they not easily bear their own, if they look for nothing after death? A beast loveth his life as well as we, and our death is no more painful than theirs, and we should have as much courage as a beast. Especially men that live a poor and miserable life on earth, would little fear that death which endeth it; and so humane Government it self would be in vain. He that would have an instrument to revenge him on his enemy, to kill his Governour, or do any villany in the world, if it were not for fear of another world, might find how among Poor villains, that by misery or melancholly are a- weary of their lives. At least as long as they run but a hazard, like a Souldier in fight, and may possibly scape by craft, or flight, or friends, or strength, what wickedness will they not commit? What Prince so just that hath not some rebellious Subject, or some Enemy that seeks his life? What man so good that is not maliced by some? Who hath many or an estate, which one or other doth not desire? and if there were nothing but death and annihilation to restrain men, what Prince, what person, had any security of his life or estate? If a Rogue once grow but sensual and idle, he will deliberately resolve, [I will venture my life to live in pleasure, rather than live in certain toil and misery; a short life and a sweet, is better than a longer which is miserable, and must end at last.] We see, if once men be persuaded that they shall die like beasts, that they are not much troubled at it, because they think that when they have no being, they shall have no fear, nor care, nor grief, nor trouble, nor pain, nor want. And though right
right improved Reason, which hath higher expectations, makes a greater matter of the loss of them; yet sensual men so brutifie themselves, that they grow contented with the felicity of a Bruit, and are not much troubled that they have no more. Annihilation therefore certainly is a penalty utterly insufficient, even to keep any common Order in the World (as I proved before): And therefore it is certain, that the penalty inflicted hereafter will be greater than Annihilation: And if so, it must contain, with the Being of the Creature, a suffering worse than the loss of Being.

6. 35. The Belief of a Hell or endless punishment, being that which is dextrous to the restraint of the Obedient part of the World, and that which proveth too weak with the Disobedient part, it thence followeth, that a Hell or endless punishment will be inflicted.

The Reasons I have given before, 1. Because that Experience sheweth that the Threatning of Hell is necessary in the Law: therefore it itself is necessary in the execution. 2. Because God doth not govern the World by deceit.

6. 36. God will inflict more punishment for the final rejection of his Government, than Kings do for treason and rebellion against thousands.

There is no proportion between God and Man, and between a fault against God, and against Man: Therefore if racks, torments, and death, be justly inflicted for Treason against a King, much more may be expected for rebellion against God.

Obj. But mens sins do God no hurt, as they do the King.

Answ. They do wrong, where they do no hurt. It is not for want of Malignity in sin, but through the perfections of God, that they do not hurt him: But they displease him, and injure him, and they hurt the World and the Sinner himself, who is not his own. A Child is to be corrected for many faults, which do his Father no harm. It is not hurting God that is the Cause that sin is punished.

Obj. But God is mercifull as well as just.

Answ. True, and therefore he shewed mercy to sinners in the day of Mercy: And it is for the contempt and abuse of mercy that he condemneth them: If the Mercy abused had been less, the sin and punishment had been less. A mercifull
King and Judge will hang a Murderer or Traytor. Mercy to the good requireth punishment of the bad. Gods Attributes are not contrary. He is merciful to the due Objects of mercy, and hath penal Justice for the Objects of that Justice.

Obj. But after this life, the ends of punishment cease: therefore so will the punishment: For there will be none in the next World to be warned by it, nor any further sin to be restrained; unless it be a Castigatory Purgatory for the sinner himself.

Answer. I have proved that the Law was necessary to the Government of this World: And if it was necessary that God say, [everlasting death shall be the wages of sin] then his Truth and Justice make the execution necessary afterwards.

2. When this life is ended, we look for a New Heaven and a New Earth wherein dwelleth righteousness: And the penalties of the sinners of this World, may be a means of that righteousness of the next; as the punishment of the Devils is a warning to us, and proposed to us for our terror and restraint.

3. How little know we, whether thousands of the Orbs which we see are not inhabited; and whether the penalties of Earthly sinners, may not be a warning to any of those superior Worlds. God hath not acquainted us with all the uses that he can make of sinners punishments: And therefore when Nature tellleth us what is due, it is folly to say it will not be, because God hath no use for it.

Obj. But Hell is a cruelty which expresseth tyranny rather than wise justice.

Answer. That's but the voice of Folly, partiality and guilt: Every thief that is hanged is like enough to think the fame of his own Punishment and Judge. If you think it such a cruelty, why was not the threatening of it enough to govern you, and to counterpoise a Feather, the trifles of fordid fleshly pleasure: Why did you choose it, in the choice of sin? were you not told of it? and was not Life and Death offered to your choice? Would you choose that which you think it is cruelty to inflict? who is it that is cruel to you but your selves? Why will you now be so cruel to your own souls, and then call God cruel for giving you your choice? O sinners,
ners, as you are wife, as you are men, as ever you care what becometh of you for ever, have mercy upon your selves, and do not refuse, and obstinately refuse the mercy of God, and then call him unmercifull? Have pity on your own Souls! Be not so cruel against your selves as to run into endless misery for nothing, and then think to lay the blame on God! God calleth now to you in your sin and wilfulness, and intreateth you to have mercy on your selves, and then he will have mercy on you in the day of your distress: But if you will not hear him, but will have none of his mercy now, wonder not if in vain you cry to him for it then.

Obj. But I would not so use an Enemy of my own.

Ansiv. 1. He doth not deserve it; for you are not Gods. 2. You are not Governours of the World, and so his fault respecteth not any such Law and Judgement of yours, by which the World must be governed. 3. Nor have you the Wisdom and Justice of God, to do that which is right to all. Yet are you not bound your selves to take complacency in the evil of your Enemies, but to use just means to bring him to a better minde and state.

6. 37. The summ of all here proved is, that all sin deserveth endless misery, and naturally induceth to it; and that all ungodly impenitent souls shall certainly undergo it; and that none can be saved from this misery, but by turning to God, and being saved from their sins.

CHAP. X VI.

Of the present sinfull and miserable state of this World.

See the Citations in Marg. Cap.

§ 1. Though all men may know all this before said to be their duty, and sin to be so evil, and to deserve such punishment, yet none do live perfectly without sin, according to the Law of Nature.

I have heard but of few that pretend to such perfection, and those few have confuted their own pretences, and been the furthest from it of many others: And therefore this I have no need to prove.

§ 2. The greatest part of the World do bend their mindes and lives to the satisfying of their flesh, and live in ungodliness, intemperance, and unrighteousness, neglecting God and future happiness, and that Holy life which is the way thereto.

This being a matter of publick or common fact, doth need no other proof, than acquaintance with the people of the World.

§ 3. Yea, there is an aversiue and enmity in them, to the life which God in Nature doth prescribe them; and a strong inclination to a fleshly Life.

There needeth no other proof of this, than the wonderful difficulty which we find in persuading men to change their Lives, to live to God, and to forfake their sensuality and worldliness; and the abundance of Reason and labour that is lost upon them, when we cannot so much as make them willing.

§ 4. It is evident in the effet, that much of this cometh with us into the World.

1. How else should it be so universal as it is? How should it be found in all sorts of Constitutions and Complexions? and in every Countrey and Age till now? 2. How should it work so early in Children as commonly it doth? 3. How cometh it to prevail against the best Education, Helps and Means? Certainly all of us feel from our childhood too much of the truth of this?

§ 5. This
Of the present sinfull and miserable state of this World.

§. 5. This natural pravity is quickly increased, by the advantage of sensuality, which is active before Reason cometh to any power of resistance, and so getteth stronger possession by Custom, and growth to a confirmed habit.

§. 6. And if vicious Education by vicious Parents be added, and bad company second that, and the vulgar course, or Rulers countenance concur, the corrupt inclination is quickly more radicated, and next to a Nature.

§. 7. Many so far prevail against the light and law of Nature, as to grow strange to God and to themselves, to their end, and their work. Even to doubt whether there be a God, or whether they have any other life to live, and whether Holiness be good and necessary, and sin be bad and deserve any punishment.

§. 8. There is a great deal of sottish unteachableness on the minds and wills of men, which hindereth their conviction and reformation.

§. 9. There is a great deal of senseless stupidity and hardenedness on men, which maketh them sleepily neglect the greatest things, which they are convinced of.

§. 10. There is in most a marvelously Inconsideratness, as if they had not their Reason awake to use; so that they will not soberly and seriously think of the things which deeply concern them.

§. 11. Most men are so taken up with the concerns of their Bodies, that their Minds are pre-occupied and made unfit for higher things.

All this is proved if we walk but in the World with open eyes.

§. 12. The Love of the World and fleshly pleasure, is so powerfull in the most, that they love not the Holy Law of God, which forbiddeth them that sensuality, and commandeth them a holy and temperate life.

They are like Children that cry for what they love, and will not be restrained by telling them that its unwhollorn: Reason signifieth nothing with them, as long as Senfe and Appetite gainsay it: They are angry with all that crosteth their Appetites, though it be to save their Lives: The Senfe is become the predominant power in them, and Reason is dethroned, and hath left its power: Therefore Gods Law

Seneca saith, That a good man is a Phœnix, born once in five hundred years. Ep. 42.

Lucian. in Tim. inquit, Beni posseslio est, quae haud facile inveniri potest: ut qua jannidum è vita consideret: Adeo obscuration & pusilla, ut illam vel Lynceus via duam inveniat.

Diogenes saying, O homines adestel when a crowd came about him, drove them away, saying, Homines vocavi, non atterquilina.

Arifippus being asked, Quid effer admirandum in vita? answered, Vir probus & moderatus quo: nian: est intermultos improbos agat, non tamen pervertitur. Stob.
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is unacceptable and hateful to these brutish people; because it is quite against their inclination, and that which the Flesh doth call their Interest and Good.

§. 13. Therefore they love not those who press them to the Obedience of this Law, which is so ungrat full to them; and who condemn their sin by the holiness of their lives; and that awaken their guilty Consciences by the serious mention of the Retributions of the life to come.

All this is bitter to the taste, and the Reasonableness, necessity and future benefits, are things that they are much insensible of.

§. 14. Therefore they love not God himself, as he is Holy, and Governeth them by a Holy Law, which is so much against their inclinations; as he forbiddeth them all their sinfull pleasure, and threatneth damnation to them if they rebel: Especially as his Justice will execute this: Indeed their aversion from God in these respects, is no less than a Hating Him as God.

§. 15. These Vices working continually in mens hearts, do fill them with deceiving thoughts, and distraeting passions, and unquietness, and engage them in self-troubling wares, and deprive them of the Comforts of the Love of God, and of a Holy life, and of the well-grounded hope of future blessedness.

Though they have such a present pleasure as prevaileth with them, it bringeth speedy smart and trouble: Just like the pleasure of scratching to a man that hath the Itch, which is quickly recompened with smart if he go deep: Or like the pleasure of drinking cold water to a man in a Fever, or a Dropsie, which increaseth the disease. Sin is theirickness, and corrupteth their appetites, and though it have its proper pleasure, it depriveth them of the pleasures and benefits of health.

§. 16. These vices also do deprave sometimes, making every wicked man to be principally for HIMSELF and for his LUSTS, that they are commonly distracted with envy, malice, contention, persecutions, the fruits of Pride, and Covetousnes and sensuality; and these diseases are still troubling them, till they work their ruine where they do prevail.

§. 17. The same vices set Kingdoms and other Commonwealths together in bloody Warrs, and cause men to study to destroy one another, and glory in the success, and fill the World with
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with rapine and violence by Sea and Land; and make it seem as necessary to their own preservation, to kill one another as their enemies, as to kill Toads and Serpents, Wolves and Tygers, and much more; and with much more care, and cost, and industry is it done.

§. 18. If any wise and charitable persons would heal these vices, and reconcile these contentions, and perswade persons and Nations to a holy, sober, peaceable course, they are commonly hated and persecuted; they seldom succeed, nor can their couns. be heard; through the multitude and fury of the vicious, whose folly and violence beareth down all.

§. 19. And God himself doth give the sinfull World a taste of his displeasure by painfull sicknesses, consuming, Plagues, Famines, Poverty, and many the like Calamities, which fall upon mankind.

§. 20. But his severest Judgements are the forsaking of Mens souls, and leaving them in all this folly and disorder, this sin and misery, to destroy themselves.

The principal Mercies and Punishments of this Life, are found on the Souls of men themselves. The greatest present Reward of Obedience, is when God doth more illuminate the mind, and send in more of his celestial beams, and shed abroad his Love upon the heart, and fill it with the Love of Goodness, and delight it in himself, and confirm the will against temptations: And the greatest punishment is when God in displeasure for mens disobedience, doth withdraw this grace, and leave men to themselves, that they that love not his grace should be without it, and follow their foolish self-destroying lusts.

§. 21. God cannot pardon an uncapable subject, nor any but on terms consistent with the honour of his Justice, Laws, and Government! Nor is there any that can deliver a sinner from his punishment, upon any other terms whatsoever.

§. 22. The conclusion is, that the sin and misery of Mankind in General is great and lamentable, and their recovery a work of exceeding difficulty.

"Obj. All this sheweth, that mans Nature was not made for a Holy life, nor for a World to come: Else their averseness to it would not be so great and com-

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Answ.
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Answ. This is fully answered before: It is proved, that Nature and Reason do fully bear witnesses against his wickedness and declare his obligations, to a better life, and his capacity of higher things: and that all this is his rebellion against Nature and Reason! And it no more proveth your Conclusion, than your Children, or Servants aversenesse to obedience, peace and labour, proveth that these are not their duty, or Subjects rebellion proveth that they are not obliged to be loyal.

"Obj. But it is incredible that God should thus far forake his own Creation.

Answ. 1. There is no disputing against the light of the Sun, and the experience of all the World: It is a thing visible and undeniable that *this case they are de fæcftio in,* and therefore that *thus farr* they are forfaken: It is no Wisdom to say, that *is not,* which all the World feeth to be fo, because we think it unmeet that it *should* be fo. 2. Is it incredible that God doth further than this forfake the wicked in the World of punishment? If he may further forfake Hell, he may *thus far* forfake Earth, upon their great provocations. We have no certainty of it, but it is not at all unlikely, that the innumerable fixed Starrs and Planets are inhabited Orbs, who have dwellers answerable to their nature and preemience: And if God do totally forfake Hell, *as to his Mercy,* and next to Hell, do *much* forfake a finfull Earth that is likeft and neereft unto Hell, and do glorifie his more abundant Mercy upon the more holy and happy inhabitants of all, or almoft all the other Orbs, what matter of discontent shoulde this be to us. 3. But God hath not left even this dark and wicked Earth it self, without all remedy, as shall be further shewed.

Read Cicero's third Book de Nat. Deor. and you will see in Cotta's speech, that the notoriously depraved Reason of man, and the prevalency and prosperity of wickedness, was the great argument of the Atheists, against God and Providence; which they thought unanswerable, because they looked no further than this life, and did not foresee the time of full universal Justice. And whereas Cotta faith, that if there be a God, he should have made most men good, and prevented all the evil in the World, and not only punish men when it
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it is done, I shall answer that among the objections in the Second Tome; and I before shewed, how little reason men have to expect that God should make every man as good as he could make him, or make man indelible; or to argue from Mans sin against Gods goodness: The free Creator, Lord and Benefactor, may vary his creatures and benefits as he seeth meet, and may be proved good, though he make not man Angelical, and though he permit his sin, and punish him for sinning.

Serpent vitia & contadu nocent, & in proximum quern; translaut. Id. de Tranq. vit.

Nam vitis nemo sine nascitur; optimus illae
Qui minimis urgetur. Horat. i. Ser. 3.

Unicus; dedit viitum natura creato, Prope.[181]

Si cupis bonus heri, primum crede quod malus his. Epist. Eniatri.

Novi ego hoc seculum moribus quibus sit: Malus bonum malum esse vult ut sit lui similis: tulent, miscent, mores mali, rapax, avarus, invidus, sacrum profanium, publicum privatum habent: Hitclea gens: hae ego doleo; hae sunt quae excitiant; hae dics nocesq; tibi canto ut caveas. Plant.

Nili enim talis (mala) effect natura hominum, non anteponenter vindicam sanctitati & lucrum justitiae, invidentes alienæ potentiae non lædent: sed volunt homines vindicatæ cupiditate communes leges dissolvere; &c. Thucyd. l. 3.

Sed & boni, dicetis, sunt in rebus humanis; Viti sapientes, justi, inculpati—Ref. Sint licet perhonesti, fuerintg laudabiles,—sed audire deosceimus, quot sunt aut fuerint numeros,—illos, duo, tres,—centum certe numero diffiniti—At genus humanum non ex pauculis bonis, sed ex ceteris omnibus aliisarii convenit, ponderari: In toto enim pars est, non tosum in parte—

Et quinam isti sunt, dicere? Philo[pho]i credo, qui sic esse solos sapientissimos autem—Nempe illi qui, cum suis quotidian cupiditate bus pugnant—Qui ne in vitia protitari facultatis possint aliugius infinitus, patrimonii & divitias fugium, ne causas sibi afferant lapsus. Quod cum faciunt & currant, aperitissimæ animas esse indicant labiles, & infirmitate ad vitia proclives: Nostra autem sententia, quod bonum natura est, nec; emendari nec; corrigi se possit: Immo ipsum deber quid sit malum necesse, si generis forma cuiusq; in sua cogitae integritate perfaret—Qui lactatur animorum ingenitas corrigere pravitates, is aperitiissime monstrat imperfectionem se esse, quamvis omni & pervicacia contendat. Arnob. adv. Gentes, lib. 2. in Aviticn. Bib. Pat. To. 1. p. 20.
What Natural Light declareth of the Mercy of God to Sinners, and of the Means and Hopes of Mans Recovery.

What Natural Light declareth of the Mercy of God to Sinners, and of the Means and Hopes of Mans Recovery.

CHAP. XVII.

Notwithstanding all this forementioned sin and guilt and misery of man, and Justice of God, Experience assureth all the Earth, that Great Mercy is still continued to them, and that they have to do with a Most Merciful God.

Mens Lives are continued even while they sin: Patience endureth them: Time is vouchsafed them: Food and rayment, and Friends and Habitations, and health and case and liberty is given them: The Sun sendeth them its moving influence, its Light, and Heat; The Earth supporteth them, and affordeth them fruit and maintenance and pleasure: The Clouds yield them rain; the Air breath; and the Sea it self is not unkind, and incommodious to them. Beasts, Birds and Fishes, and all inferior Creatures serve them! And yet much more mercy they receive from God.

5. 2. It is therefore manifest that God dealeth not with the sinful World according to the utmost rigor of Justice, nor punisheth them as much as they deserve.

For all these Mercies they have forfeited, and deserved to be deprived of them.

"Obi. But it is no mercy, which hardeneth them in sin, and endeth in misery: It is rather a punishment; as to give cold water to a man in a Fever.

Answ. 1. If it hardened them of its own nature, and not meerly by their abuse, and if it ended in misery by the desigament of the Giver and the tendency of the gift, then were it as you say, no mercy but a Plague. But it is Mercy which in its nature and by the Donors will, hath a fitness and tendency to mens recovery, and to prevent their misfee..."
ry, and they are commanded and intreated accordingly to use it; and are warned of the danger of abuse.

"Obj. But God knoweth when he giveth it them, that "they will so abuse it.

Answ. Gods fore-knowledge or Omniscience is his per-
fection, and will you argue from thence against his Mercy? His foreknowledge of mens sin and misery causeth them not: What if he foreknew them not? Were it any praise to him to be ignorant? And yet the Mercy would be but the same? If you will not be reconciled to Gods ways, till he cease to be Omniscient, or till he prevent all the sin and misery which he foreknew, you will perish in your enmity, and he will easily justifie his mercy against such accusations.

"Obj. But God could give men so much more grace as "to prevent mens sin and misery if he would.

Answ. True: he is not unable: And so he could make every clod a tree, and every tree a beast, and every beast a man, and every man an Angel, as I said before: but must he therefore do it?

Here note, that it is one thing to say of any Punishment,
[This is so deserved, that God may inflict it if he please, without Injustice, yea and thereby demonstrate his Justice;] and another thing to say [This is so due that God must or will inflict it, if he will be just; unless a compensation be made to Justice.] It is of the first sort that I am now speaking:
For God may have variety of times, and measures, and kinds of Punishments, which he may use at his own choice, and yet not leave the sin unpunished finally: But whether he properly dispense with any Law, which is determinate as to the penalty, I am not now to speak, it being not pertinient to this place and subject.

§. 3. Therefore God doth in some sort and measure, pardon sin to the generality of mankind, while he remitteth some measure of the deserved punishment.

To remit or forgive the Punishment is so far to forgive the sin; for forgiveness as to execution, is but non punire proceeding from commiseration or mercy. And it is certain by all the Mercy bestowed on them, that God remitteth something of the punishment, which in Law and Justice he might inflict. Though this be not a total pardon, it is not therefore none at all.

§. 4. The
What Natural Light declareth of the Mercy of God

6.4. The Goodness of God's Nature, with this universal Experience of the World, possesseth all mens minds with this apprehension of God, that he is gracious, merciful, long-suffering, and ready to forgive a capable subject, upon terms consistant with his truth and honour, and the common good.

It is true, that self-love and self-flattery doth cause men to think of the Mercy of God, as indulgent to their lusts, and suitable to their fleshly desires; and therefore their conceits are none of the measure of his mercy: But yet it may be perceived, that this foresaid conception of God as Mercifull and ready to forgive a capable subject, is warranted by the soberest Reason, and is not bred by sin and error: For the wife and better, and less sinfull any is, the more he is inclined to such thoughts of God as of a part of his Perfection.

6.5. This apprehension is increased in Mankinde by Gods obliging us, to forgive one another.

For though it doth not follow, that God must forgive all that which he bindeth us to forgive, for the Reasons before expressed; Yet we must believe, that the Laws of God proceed from that Wisdom and Goodness which is his Perfection, and that they bear the Image of them; and that the obeying of them tendeth to form us more to his Image our selves, and to make us Holy as he is Holy: And therefore that this Command of God to Man, to be mercifull and forgive, doth intimate to us, that mercy and forgivenes is agreeable and pleasing unto God.

6.6. God cannot cast away from his Love and from Felicity, any soul which truly loveth Him above all, and which so repenteith of his sin, as to turn to God in Holiness of Heart and Life.

Here seemeth to arise before us a considerable difficulty. That God can finde in his heart to damn one that truly loveth him, and is sanctified, is incredible: Because 1. then Gods own Image should be in Hell, and a Saint be damned. 2. Because then the Creature should be readyer to love God, than God to love him. 3. Then a Soul in Hell should have holy desires, Prayers, Praises, and other acts of Love. 4. And a Soul capable of the glorifying mercy of God, should miss of it: This therefore is not to be believed: For God cannot but
but take complacency in them that love him, and bear his Image: And those will be happy that God taketh complacency in.

And yet on the other side, Do not the sins of them that love God, deserve death and misery, according to his Law? And might he not inflict that on men which they deserve? Doth not Justice require punishment on them, that yet sin not away the Love of God, nor a state of Holiness? To this some answer, that all those that confess with Love and Holiness, are Venial sins, which deserve only temporal chastisement, and not perpetual misery; I rather answer, 1. That all sin considered in itself, abstracted from the Cause which counterballanceth it, and procureth pardoning mercy, doth deserve perpetual misery; and therefore so do the sins of the Best in themselves considered: But that Grace which causeth their Sanctification, and their Love to God, doth conjunctly cause the pardon of their sins; so that God will not deal with such as in rigour they deserve. 2. And if the sin of any that Love God, should provoke him to cast them into Hell, it followeth not, that one that loveth God in sens composito, should be damned: For God hath an Order in his Punishments: And first he would withdraw his Grace from such a one, and leave him to himself; and then he will no longer Love God; and so it is not a Lover of God that would be damned.

5.7. The sinful World is not so far forsaken of God, as to be shut up under desperation, and utter impossibility of recovery and salvation.

For if that were so, they were not in Via, or under an obligation to use any means, or accept of any mercy, in order to their recovery, nor could they rationally do it, or be persuaded to it. There is no means to be used where there is no end to be attained, and no hope of success.

5.8. The light of Nature, and the foresaid dealings of God with men, continuing them under his Government in Via, and manifold mercies, helps and means, do generally persuade the Consciences of men that there are certain Duties required of them, and certain Means to be used by them, in order to procure their recovery and salvation, and to escape the misery deserved.
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He that shall deny this, will turn the Earth into Hell: he will teach men to forbear all means and duties which tend to their conversion, pardon and salvation, and to justify themselves in it, and desperately give over all Religion, and begin the horrors and language of the damned.

§ 9. The very command of God to use his appointed means for men's recovery, doth imply that it shall not be in vain, and doth not only shew a possibility, but so great a hopefulness of the success to the obedient, as may encourage them cheerfully to undertake it, and carry it through.

No man that is wise and merciful, will appoint his subject a course of means to be used, for a thing impossible to be got: or will lay, Labour thus all thy life for it, but thou shalt be never the nearer it, if thou do. If such an Omniscient Physician do but bid me use such means for my cure and health, I may take his command for half a promise, if I obey.

§ 10. Conscience doth bear witness against impenitent sinners, that the cause of their sin, and the hinderance of their recovery is in themselves; and that God is not unwilling to forgive and save them, if they were but meet for forgiveness and salvation.

Even now mens consciences take God's part against themselves, and tell them, that the Infinite Good, that communicate all the Goodness to the creature, which it hath, is not so likely to be the cause of so odious a thing as sin, nor of man's destruction as he himself. If I see a Sheep lie torn in the high-way, I will sooner suspect the Wolf than a Lamb to be the cause, if I see them both stand by: and if I see a Child drown'd in scalding water, I will sooner suspect that he fell in by folly and heedlessness himself, than that his Mother willfully cast him in. Is not silly naughty man much liker to be the cause of sin and misery, than the wise and gracious God? Much more hereafter will the sinners conscience justify God.

§ 11. God hath planted in the common nature of mankind an inseparable inclination to Truth as Truth, and to Good as Good, and a Love to themselves, and a desire to be happy, and a loathsomeness to be miserable; together with some reverence and honour of God, (till they have extinguished the belief of his being) and a hatred and horror of the Devil, (while they believe he is): All which are a fit Stock to plant Reforming-
truths in, and Principles fit to be improved for men's conversion, and the excitation and improvement of them, is much of that recovering work.

6. 12. Frequent and deep consideration being a great means of man's recovery, (by improving the truth which he considers, and restoring Reason to the Throne,) it is a great advantage to man that he is naturally a Reasoning and Thoughtful creature, his Intellect being propense to activity and knowledge.

6. 13. And it is his great advantage, that his frequent and great afflictions have a great tendency to awake his Reason to consideration, and so bring it to the heart, and make it effectual.

And consequently that God causeth us into such a Sea and wilderness of troubles, that we should have these quickening Monitors still at hand.

6. 14. And it is man's great advantage for his recovery, that Vanity and Vexation are so legibly written on all things here below; and that frustrated expectations, and unsatisfied minds, and the fore-knowledge of the end of all, and bodily pains which find no ease, with multitudes of bitter experiences, do so abundantly help him to escape the snare (the love) of present things.

For all men that perish are condemned for loving the creature above the Creator: and therefore such a world, which appeareth so evidently to be vain, and empty, and deceitful, and vexatious, and which all men know will turn them off at last with as little comfort, as if they had never seen a day of pleasure in it; I say, such a world, one would think, should give us an antidote against its own deceit, and sufficiently wean us from its inordinate love. At least this is a very great advantage.

6. 15. It is also a common and great advantage for man's recovery, that his life here is so short, and his death so certain, as that reason must needs tell him, that the pleasures of sin are also short, and that he should always live as parting with this world, and ready to enter into another.

The nearness of things maketh them to work on the mind of man the more powerfully: distant things, though sure and great, do hardly awaken the mind to their reception and due consideration. If men lived 600 or 1000 years in the world, it were no wonder if covetousness, and carnality, and Bb 2 security...
What Natural Light declareth of the Mercy of God

security made them like Devils, and worse than wild beasts to one another: But when men cannot choose but know, that they must certainly and shortly see the end of all that ever this world will do for them, and are never sure of another hour; this is so great a help to sober consideration, and conversion, that it must be monstrous stupidity and brutishness that must overcome it.

§. 16. It is also a great advantage for man's conversion, that all the world revealeth God to him, and everything telleth him of the Power, and Wisdom, and Goodness, and Love of God; and of his constant Presence; and so sheweth him an object which should as easily over-power all sensual objects, which would seduce his soul, as a mountain will weigh down a feather.

Though we see not God, (which would sure put an end to the controversy whether we should be sensual or holy,) yet while we have a glass as big as all the world, which doth continually represent him to us, one would think that no reasonable creature should so much over-look him, as to be carried from him with the trifles of this world.

§. 17. Men that have not only the aforesaid obligations, to Holiness, Justice and Sobriety in their natures, but also all these Hopes, and Helps, and Means of their recovery from sin to God, and yet frustrate all, and continue in ungodliness, unrighteousness, or intemperance, impenitently to the end, are utterly deludite of all just excuse, why God should not punish them with endless misery: which is the case of all that perish.

§. 18. All men shall be judged by the Law which was given them of God to live by.

For it is the same Law, which is, Regula Officii & Judicii: God will not condemn men for not believing a truth, which mediately or immediately was never revealed to them, and which they had no means to know: nor for not obeying a Law which was never promulgated to them, nor they could not come to be acquainted with: Physical impossibilities are not the matter of crimes, or of condemnation.

§. 19. If any persons are brought by these means alone to repent unfeignedly of an ungodly, uncharitable and intemperate life, and to love God unfeignedly as their God, above all; and to live a holy, obedient life: God will not condemn such persons, though they wanted supernatural Revelation of his will. (As I seemed before §. 6.)

§. 20. When
to Sinners, and of the Means and Hopes, &c. 8. 20. When sinners stand at many degrees distant from God and a holy life, and mercy would draw them nearer him by degrees, they have help and mercy sufficient in suo genere, to have drawn them nearer God, and refused to obey it, do forfeit the further helps of mercy, and may justly perish and be forsaken by him; though their help was not immediately sufficient to all the further degrees of duty which they were to do.

These things as clear in their proper light, I stand not to prove, because I would not be unnecessarily tedious to the Reader.

And so much of GODLINESS, or Religion, as revealed by Natural Light.

Obj. "But all Heathens and Infidels find not all this in the Book of Nature, which you say is there.

Answ. I speak not of what men doe see, but what they may see, if they will improve their Reason. All this is undeniably legible in the Book of Nature; but the infant, the idiot, the illiterate, the scholar, the smatterer, the Doctor, the considerate, the inconsiderate, the sensual, the blinded, and the willing diligent enquirer do not equally see and read that which is written in the same characters to all.

Bb3. PART
PART II.

Of CHRISTIANITY and Supernatural Revelation.

CHAP. I.

Of the great need of a clearer Light, or fuller Revelation of the Will of God, than all that hath been opened before.

WHilst I resolved upon a deep and faithful search into the grounds of all Religion, and a review and trial of all that I had myself believed, I thought meet first to pass by Persons, and shut up my Books, and with retired Reason to read the Book of Nature only: and what I have there found, I have justly told you in the former Part; purposely omitting all that might be controverted by any considerable sober reason, that I might neither stop my self nor my Reader in the way; and that I might not deceive my self with plausible consequences of unsound or questionable antecedents; nor discourage my Reader by the casting of some doubtful passages in his way, which
might tempt him to question all the rest. For I know what a deal of handsome structure may fall through the fallacy of some of the supports, which seemed to stand a great way out of sight: And I have been wearied my self, with subtle discourses of learned men, who in a long series of Ergo's have thought, that they have left all sure behind them, when a few false suppositions were the life of all. And I know that he who interpoth any doubtful things, doth raise a diffidence in the Reader's mind, which maketh him suspect that the ground he standeth on is not firm, and whether all that he readeth be not mere uncertain things. Therefore leaving things controvertible for a fitter place and time, I have thus far taken up so much as is plain and sure, (which I find of more importance and usefulness to my own information and confirmation, than any of those controvertible points would be, if I could never so certainly determine them.

And now having perused the Book of Nature, I shall cast up the account, and try what is yet wanting, and look abroad into the opinions of others in the world, and search whence that which is yet wanting may be most fully, and safely, and certainly supplied.

5. 1. And first, when I look throughout the world, I find, that though all the evidence aforesaid for the necessity of a holy virtuous life, be unquestionable in natura rerum, yet most of the world observe it not, or discern but little of it, nor much regard the light without, or the secret witness of their consciences within.

Natural light or evidence is so unsuccessful in the world, that it loudly telleth us, something is yet wanting, what ever it is. We can discern what it is which is necessary to man's happiness: but we can hardly discern whether de facto any considerable number (at best) do by the teaching of nature alone attain it. When we enquire into the Writings of the best of the Philosophers, we find so little evidence of real holiness, that is, of the foresaid Resignation, Submission, and Love to God as God, that it leaveth us much in doubt whether indeed they were holy themselves or not, and whether they made the Knowledge, Love, Obedience and Praise of God, the end and busines of their lives. However, there is too great evidence, that the world lieth in darkness and wickedness,
of the Will of God, than all that hath been opened before.

ness, where there is no more than natural light.

§ 2. I find therefore that the discovery of the will of God, concerning our duty and our end, called, The Law of Nature, is a matter of very great difficulty, to them that have no supernatural light to help them.

Though all this is legible in Nature, which I have thence transcribed; yet if I had not had another Teacher, I know not whether ever I should have found it there. Nature is now a very hard book: when I have learnt it by my Teachers help, I can tell partly what is there: but at the first perusal, I could not understand it. It requireth a great deal of time, and study, and help to understand that, which when we do understand it, is as plain to us as the high-way.

§ 3. Thence it must needs follow, that it will be but few that will attain to understand the necessary parts of the Law of Nature aright, by that means alone; and the multitude will be left in darkness still.

The common people have not leisure for so deep and long a search into nature, as a few Philosophers made; nor are they disposed to it. And though reason obligeth them, in so necessary a case, to break through all difficulties, they have not so full use of their reason as to do it.

Obj. But as Christian Teachers do instruct the people in that which they cannot have leisure to search out themselves; so why may not Philosophers, who have leisure for the search, instruct the people quickly, who have not leisure to find out the truth without instruction?

Answ. Much might be done, if all men did their best: But, 1. The difficulty is such, that the learned themselves are lamentably imperfect and unsatisfi'd, (as I shall farther shew.) 2. Though the vulgar cannot search out the truth without help, yet is it necessary that by help they come to see with their own eyes, and rest not in a humane belief alone; especially when their Teachers are of so many minds, that they know not which of them to believe. To learn the truth in its proper evidence, is very hard to them that have no more than the light of nature.

Obj. But what difficulty is there in these few precepts, that all men may not easily learn them? [Thou shalt love God above all, and repent of sin, and set thy heart upon the Cc Life...
Of the great need of a clearer Light, or fuller Revelation

Life to come, and love thy neighbour as thy self, &c.

Ans. There is no difficulty in learning these words: But, 1. There is great difficulty in learning to understand the sense, and certain truth of that which is contained in them. To know what God is, so far as is necessary to our obedience and love, and to know what it is in him which is so amiable, and to know that there is a Life to come, and what it is, and to know what is God's will, and so what is duty, and what is the sin which we must repent of; those are more difficult. Generals are soon named; but it is a particular understanding which is necessary to practice. 2. And it is hard to see that certainty and attractive Goodness in these things, as may draw the mind to the practical embracements of them, from the love of other things. An obscure doubtful wavering apprehension, is not strong enough to change the heart and life.

5. 4. These difficulties in the mere natural way of Revelation, will fill the learned world with controversies: and these controversies will breed and feed contentions, and eat out the heart of practical godliness, and make all Religion seem an uncertain or unnecessary thing.

This is undoubtedly proved, 1. In the reason of the thing. 2. And in all the worlds experience: so numerous were the controversies among Philosophers, so various their Sects, so common their contentions, that the world despised them, and all Religion for their sakes, and look'd on most of them but as Mountebanks, that set up for gain, or to get Disciples, or to shew their wit: Practical piety died in their hands.

Obj. This is a consequent not to be avoided, because no way hath so resolved difficulties, as to put an end to controversies and sects.

Ans. Certainly clearness is more desirable than obscurity, and concord and unity than division; Therefore it concerneth us to enquire how this mischief may be amended, which is it that I am now about.

5. 5. These difficulties also make it so long a work, to learn God's will by the light of Nature only, that the time of their youth, and oft of their lives, is lift away, before men can come to know why they lived.

It is true, that it is their own fault that causeth all these inconveniencies:
of the Will of God, than all that hath been opened before
inconveniences: but its as true, that their disease doth not need
a cure, for which it concerneth them to seek out. The life of
man is held upon a constant uncertainty, and no man is sure
to live another year: and therefore we have need of precepts
to plain as may be easily and quickly learnt, that we may be
always ready, if death shall call us to an account. I confess
that what I have transcribed from nature is very plain there,
to one that already understandeth it: but whether the dis-
cayed blindness of the world do not need yet something
plainer, let experience determine.

6. 6. That which would be sufficient for a sound understanding
and will, is not sufficient to a darkened diseased mind and heart,
such as experience telleth us is found throughout the world.

To true reason which is at liberty, and not enthralled
by sensuality and error, the light of nature might have a
sufficiency to lead men up to the love of God, and a life of
holiness: but experience telleth us, that the reason of the
world is darkened, and captivated by sensuality, and that few
men can well use their own faculties. And such eyes need
spectacles, such cripples need crutches, yea, such diseases call
for a Physician. Prove once that the world is not diseased, and
then we will confess that their natural food may serve the
turn, without any other diet or Phyllick.

6. 7. When I have by natural Reason silenced all my doubts
about the Life to come, I yet find in myself an unceasing unsatis-
factory kind of apprehension of my future state, till I look to su-
pernatural evidence: which I perceive is from a double cause.
1. Because a Soul in flesh, world's man have such apprehension as
participateth of sense. 2. And we are so conscious of our igno-
rance, that we are apt still to suspect our own understandings,
even when we have nothing to say against the conclusion.

What I have laid in the first part of this Book, doth so
fully satisfy my Reason, as that I have nothing to say against
it, which I cannot easily discern to be unfound: and yet for
all that, when I think of another world, by the help of this
natural light alone, I am rather amazed than satisfied; and
am ready to think, [ All this seemeth true, and I have no-
thing of weight to say against it; but alas how poor and un-
certain a thing is man’s understanding! how many are de-
ceived in things that seem as undeniable to them! How

Parvulos nobis natura deedit igniculum, quiis celeriter in aliis
moribus opinionibus, sedque de pravatis sic rettlingimuis, ut nullam
naturam lumen appareat: Nunc autem simulatque e-
di internecem & su-
cere prius in omnino continuuo pravitatem veritarum, ut pene
cum laete nutric et
esperet lux in omni moribus, ut ita variis immutum erori-
bus, ut vanitati ver-
itas, & opinioni con-
firmatatem natura ipsa
Multis signis naturae declarat quid velit: obscurum est
circa, man nescio quo modo, nec causab est manoventur audimus.

Sic tales nos natura genuisset, ut eam ipsum intueri, & per-
Quicquid infirmitate in genitus est, lenitut
arte, non vincitur.

St. c 2
Of the great need of a clearer Light, or fuller Revelation

know I what one particular may be unseen by me, which would change my judgment, and better inform me in all the rest? If I could but see the world which I believe, or at least but speak with one who had been there, or gave me sensible evidence of his veracity, it would much confirm me.] Sense hath got so much mastery in the Soul, that we have much ado to take any approbation for sure and satisfactory, which hath not some great correspondence with sense. This is not well: But it is a disease which knoweth the need of a Physician, and of some other satisfying light.

§ 8. While we are thus shipt in our way by tediousness, difficulty, and a subjective uncertainty about the end and duty of man, the flesh is still active, and sin increaseth and gets advantage, and present things are still in their deceiving power; and so the Soul growtheth worse and worse.

§ 9. The Soul being thus vitiated and perverted by sin, is so partial, slothful, negligent, unwilling, superficial, deceitful, and by ass in its studies, that if the evidences of life everlasting be full, and clear, and satisfying to others, it will over-look them, or not perceive their certainty.

§ 10. Though it be most evident by common experience, that the nature of man is lamentably depraved, and that sin doth overspread the world, yet how it entered, and when, or which of our progenitors was the first transgressor and cause, no natural light doth fully or satisfactorily acquaint me.

§ 11. And though Nature tell me that God cannot damn or hate a Soul that truly loveth him, and is sanctified, yet doth it not show me a means that is likely considerably to prevail to sanctifie Souls, and turn them from the love of present transitory things, to the love of God and Life eternal.

Though there be in nature the discovery of sufficient Reasons and Motives to do it, where Reason is not in captivity; yet how unlikely they are to prevail with others, both Reason and Experience fully testify.

§ 12. And whereas God’s special mercy and grace is necessary to so great a change and cure, and this grace is forfeited by sin, and every sin deserves more punishment, and this sin and punishment must be so far forgiven before God can give us that grace which we have forfeited, Nature doth not satisfactorily teach me, how God is so far reconciled to Man, nor how the
of the Will of God, than all that hath been opened before.

the forgiveness of sin may be by us so far procured.

§. 13. And whereas I see at once in the world, both the abounding of sin, which doth well to damnation, and the abounding of mercy to those that are under such deserts; I am not satisfied by the light of Nature, how God is so far reconciled, and the ends of Government and Justice attained, as to deal with the world so contrary to its deserts.

§. 14. And while I am in this doubt of God's reconciliation, I am ready still to fear, lest present forbearance and mercy be but a reprieve, and will end at last in greater misery: However I find it hard, if not impossible, to come to any certainty of actual pardon and salvation.

§. 15. And while I am thus uncertain of pardon and the love of God, it must needs make it an insuperable difficulty to me, to love God above myself and all things: for to love a God that I think will damn me, or most probably may do it, for ought I know is asking that man can hardly do.

§. 16. And therefore I cannot see how the guilty world can be justified, nor brought to forsake the sin and vanities which they love, as long as God, whom they must turn to by love, doth seem so unlovely to them.

§. 17. And every temptation from present pleasure, commodity or honour, will be like to prevail, while the love of God, and the happiness to come, are so dark and doubtful, to guilty, misgiving ignorant Souls.

§. 18. Nor can I see by Nature how a sinner can live comfortably in the world, for want of clearer assurance of his future happiness.

For if he do but say as poor Seneca, Cicero, and others such, [It's most like that there is another life for us, but we are not sure] it will both abate their comfort in the forethoughts of it, and tempt them to venture upon present pleasure, for fear of losing all: And if they were never so confident of the life to come, and had no assurance of their own part in it, as not knowing whether their sins be pardoned, full their comfort in it would be small. And the world can give them no more than is proportionable to so small and momentary a thing.

§. 19. Nor do I see in Nature any full and suitable support against the pain and fears of sufferings and death, while

Turpe est quicquam mali perpetrare: be-ne autem agere nullo periculo proposito, malorum est: id ver- ro proprium boni vi- ri est, etiam cam pe- riculo suo honesta- tem in agentem se- qui. Plut. in Marno.

At mens, sih conflacia fattività

Permetuentes, adhibet

fimulo, terretque

flagellis:

Nec videt interna qui

terminus esse malor- rum

Possit, nec qui sc

renarum denique

finis.

Atque eadem metuit

magis, hanc in mor-

ter grave scant, Lucret. 3.
Of the several Religions which are in the world.

Of the several Religions which are in the world.

Having finished my enquiries into the state and book of Nature, I found it my duty to enquire what other men thought in the world, and what were the reasons of their several beliefs, that if they knew more than I had discovered (by what means soever) I might become partaker of it.

§ 1. And first I find that all the world, except those called Heathens, are conscious of the necessity of supernatural Revelation; yea, the Heathens themselves have some common apprehension of it.

§ 2. Four sorts of Religions I find only considerable upon earth: The mere Naturalists, called commonly Heathens and Idolaters: The Jews: The Mahometans: and the Christians. The Heathens by their Oracles, Auguries and Aviages, confess the necessity of some supernatural light; and the very Religion of all the rest consists in it.

I. § 3. As
Of the several Religions which are in the world.

I. § 3. As for the Heathens, I find this much good among them: That some of them have had a very great care of their Souls; and many have used exceeding industry in seeking after knowledge, especially in the mysteries of the works of God; and some of them have kept their minds higher to know God, and the invisible worlds: That they commonly thought that there is a Life of Retribution after death; and among the wisest of them, the summe of that is to be found (though confusedly) which I have laid down in the firsi Part of this Book.

Especially in Seneca, Cicero, Plutarch, Plato, Plutinus, Jamblicus, Proclus, Porphyry, Julian the Apollite, Antoninus, Epiphanes, Arrian, &c. And for their Learning, and Wisdom, and Moral Virtues, the Christian Bishops carried themselves respectfully to many of them, (as Basil to Libanius, &c.) And in their days many of their Philosophers were honoured by the Christian Emperours, or at least by the inferior Magistrates and Christian people, who judged that so great worth deserved honour, and that the confession of so much Truth, deserved answerable love; especially Aedesius, Julia-nus, Cappadox, Pricersius, Maximus, Libanius, Acacius, Chrys-santhus, &c. And the Christians ever since have made great use of their Writings in their Schools; especially of Aristotle's and Plato's with their followers.

§ 4. And I find that the Idolatry of the wisest of them was not so foolish as that of the Vulgar; but they thought that the Universe was one animated world, and that the Universal Soul was the only Absolute Sovereign God, whom they described much like as Christians do: and that the Sun, and Stars, and Earth, and each particular Orb, was an individual Animal, part of the Universal world, and besides the Universal, had each one a subordinate particular Soul, which they worshipped as a subordinate particular Deity, as some Christians do the Angels. And their Images they set up for such representations, by which they thought these gods delighted to be remembered, and instrumentally to exercise their virtues for the help of earthly mortals.

§ 5. I find that except these Philosophers, and very few more, the generality of the Heathens were and are foolish Idolaters, and ignorant, sensual brutish men.

At this day through the world, they are that sort of men that...
Of the several Religions which are in the World.

that are likest unto Beasts, except some few at Siam, China, the Indian Brammans, the Japanese, the Ethnicks Persians, and a few more. The greatest deformity of Nature is among them; the least of found knowledge, true policy, civility and piety is among them. Abominable wickedness doth nowhere so much abound. So that if the doctrine and judgment of these may be judged of by the effect, it is most intendent to heal the diseased world, and reduce man to holiness, sobriety and honesty.

§ 6. I find that these few among the Heathens who attain to more knowledge in the things which concern man's duty and happiness than the rest, do commonly destroy all again by the mixture of some dotages and impious conceits.

The Literati in China excel in many things, but besides abundance of ignorance in Philosophy, they destroy all by denying the immortality of the Soul, and affirming rewards and punishments to be only in this life, or but a little longer. At least, none but the Souls of the good (say some of them) survive: and though they confess One God, they give him no solemn worship. Their Sect called Sciequina or Sciaccua, is very clear for the Unity of the Godhead, the joys of Heaven, and the torments of Hell, with some umbrage of the Trinity, &c. But they blot all with the Pythagorean fopperies, affirming these Souls which were in joy or misery, after a certain space to be sent again into Bodies, and so to continue through frequent changes to eternity: to say nothing of the wickedness of their lives. Their third Sect called Laru is not worth the naming, as being composed of fopperies, and forceries, and impolitures. All the Japanese Sects also make the world to be eternal, and Souls to be perpetuated through infinite transmigrations. The Siameses, who seem the least of all, and nearest to Christians, have many fopperies, and worship the Devil for fear, as they do God for love. The Indian Bramness, or Brammans, also have the Pythagorean errors, and place their piety in redeeming Bruits, because they have Souls which

sometimes were humane. The Persians dispersed in India, who confess God, and Heaven, and Hell, yet think that these are but of a thousand years duration. And it is above a thousand years since they believed, that the world should continue but a thousand years, and then Souls be released from Hell, and a new world made.

§ 7. Their great darkness and uncertainties appear by the innumerable sects and differences which are among them; which are incomparably more numerous, than all that are found in all parties in the world besides.

I need not tell you of the 288 Sects or Opinions de summo bono, which Varro said was in his days: The difference which you may find in Laertius, Hesychius, and others, between the Cynicks, Peripateticks, Academicks, Stoicks, Scepticks, Epicureans, &c. with all their sub-divisions, are now. In Japan, the twelve Sects, have their subdivisions. In China, the three general Sects, have so many sub-divisions, that Varennius faith of them, [Singulis fontes latentibus parlatim seculis, à fraudum magistris in tota planeta derivatis sunt, ut sub triplici nomine trecenta mili sectae inter se discrepantes numerari possit videantur: sed & ha quotidiani incrementis augentur, & in pejus ruunt.] Petrus Texeica faith of the Indians, [In Regno Gazeratensi varii sunt ritus & secta incolarum, & quod mirum, viæ familiam inveniis in qua omnes congruant: alii comedunt carnem, alii necquaquam; alii comedunt quidem, sed non maëtant animalia: alii nonnulla tantum animalia comedunt; alii tantum piscis; alii tantum lac & herbas, &c. Joh. a Twist faith of the Indian Bramenes, Numerantur secta precipüi nominis olaginta tres: sed præter huius minus illustrium magna est multitudo, ita ut singula familia peculiarem sive foventi religionem. It were endless to speak of all the Sects in Africa and America; to say nothing of the beastly part of them in Brazil, the Cape of good hope, that is, Soldania, and the Islands of Cannibals, who know no God, (nor Government, nor Civility some of them.) They are not only of as many minds as countries, but of a multitude of sects in one and the same country.

§ 8. I find not my self called or enabled to judge all these people as to their final state, but only to say, that if any of them have a holy heart and life, in the true love of God, they shall be saved.
Of the several Religions which are in the World.

 saved, but without this, no form of Religion will save any man, be it never so right.

§. 9. But I find it to be my duty to love them for all the good which is in them, and all that is true and good in their Religion, I will embrace: and because it is so defieive, to look further, and try what I can learn from others.

There is so much lovely in a Cato, Cicero, Seneca, Anto-
nine, Epictetus, Plutarch, &c. in the Religions of Siam, in the
dispersed Persian Ethnicks in India, in the Bramans, or Ban-
nians of India, in the Bonzii of Japan, and divers others in
China and else-where, that it obligeth us not only to love
them benevolently, but with much complacence. And as I
will learn from Nature it self what I can, so also from these
Students of Nature. I will take up nothing meerly on their
truth, nor reject any doctrine meerly because it is theirs; but
all that is true and good in their Religions, as far as I can
discern it, shall be part of mine; and because I find them so
dark and bad, I will betake me for further information to
those that tryst to supernatural Revelation; which are the
Jews, Mahumetans and the Christians; of which I shall next
consider a-part.

§. 10. II. As to the Religion of the Jews, I need not say
much of it by it self; the Positive part of their doctrine being
confessed by the Christians and Mahumetans, to be of Divine Re-
velation; and the negative part, (their denying of Christ) is to
be tryed, in the tryall of Christianity.

The Reasons which are brought for the Christian Reli-
gion, if found, will prove the Old Testament, which the
Jews believe; it being part of the Christians Sacred Book:
And the same reasons will confute the Jews rejection of Je-
sus Christ. I take that therefore to be the fittest place to treat
of this subject, when I come to the proofs of the Christian
Faith. I oppofe not what they have from God: I must prove
that to be of God, which they deny.

§. 11. III. In the Religion of the Mahumetans I finde much
good, viz. A Confeffion of one only God, and most of the Natu-
ral parts of Religion; a vehement oppofition to all Idolatry; A
testimony to the Veracity of Mofes, and of Christ; that Christ
is the Word of God, and a great Prophet, and the Writings of
the Apostles true: All this therefore where Christianity is ap-
poved, muft be embraced.
Of the several Religions which are in the World.

And there is no doubt but God hath made use of Mahomet as a great Scourge to the Idolaters of the World; as well as to the Christians who had abused their sacred privilidges and blessings: Wheresoever his Religion doth prevail, he calleth down Images, and filleth men's minds with a hatred of Idols, and all concit of multitude of Gods, and bringeth men to worship one God alone, and doth that by the Sword in this, which the preaching of the Gospel had not done in many obstinate Nations of Idolaters.

§ 12. But withall I finde a Man exalted as the chief of Prophets, without any such proof as a wise man should be moved with; and an Alcoran written by him below the rates of common Reason, being a Rhapsody of Nonfence and Confision; and many false and impious doctrines introduced, and a tyrannical Empire and Religion twisted, and both crefted, propagated, and maintained, by irrational tyrannical means: All which discharge my reason from the entertainment of this Religion.

1. That Mahomet was so great (or any) Prophet, is neither confirmed by any true credible Miracle, nor by any eminency of Wisdom or Holines, in which he excelled other men; nor any thing else which Reason can judge to be a Divine attestation. The contrary is sufficiently apparent in the irrationality of his Alcoran: There is no true Learning nor excellency in it, but such as might be expected among men of the more inculc wits, and barbarous education: There is nothing delivered methodically or rationally, with any evidence of solid understanding: There is nothing, but the most nauseous repetition an hundred times over of many simple incoherent speeches, in the dialect of a drunken man; sometimes against Idolaters, and sometimes against Christians for calling Christ, God; which all set together seem not to contain (in the whole Alcoran) so much solid useful and reason as one leaf of some of those Philosophers whom he opposeth, however his time, had delivered him from their Idolatry, and caused him more to approach the Christian Faith.

2. And who can think it any probable sign that he is the Prophet of truth, whose Kingdom is of this World, erected by the Sword; who barbarously suppresseth all rational enquiry

Vid. Theodore Abu-
Of the Christian Religion:
enquiry into his doctrine, and all disputes against it, all true 
Learning and rational helps, to advance and improve the 
Intellect of man; and who teacheth men to fight and kill 
for their Religion: Certainly, the Kingdom of darkness is 
not the Kingdom of God but of the Devil: And the friend 
of Ignorance is no Friend to Truth, to God, nor to man-
kinde: And it is a sign of a bad Caepe that it cannot endure 
the light. If it be of God, why dare they not soberly prove 
it to us, and hear what we have to object against it, that 
Truth by the search may have the Victory: If Beats had a 
Religion it would be such as this.

3. Moreover, they have doctrines of Polygamy, and of a 
familial kind of Heaven, and of murdering men to increase 
their Kingdoms, and many the like, which being contrary 
to the light of Nature, and unto certain common 
Truths, do prove that the Prophet and his doctrine are not 
of God.

4. And his full attestation to Moses and Christ as the true 
Prophets of God, doth prove himself a false Prophet who 
so much contradicteth them, and rageth against Christians as 
a blood-thirsty Enemy, when he hath given so full a testi-
mony to Christ. The particulars of which I shall shew 
anon.

CHAP. III.

Of the Christian Religion: and First,
What it is.

What the Christian Re-
ligion is, judge not by 
the intruded opinions 
of any self, but by the 
ancient Creeds and 
Summaries, which else-
where I have recited 
out of Tertullian and 
other ancients; and 
which you may finde 
recited or referred to 
in Uther and Volli-
us, de Symb.

5. IV. The last sort of Religion to be enquired into, is 
Christianity: in which by the Provid-
eonce of God I was educated, and at first received it by a hu-
mane Faith, upon the word and reverence of my Parents and 
Teachers, being unable in my Childhood rationally to try its 
grounds and evidences.

I shall declare to the Reader just in what Order I have 
received the Christian Religion, that the Inquisition being 
the more clear and particular, the satisfaction may be the 
greater:
greater: And it being primarily for my own use that I draw up these Papers, I finde it convenient to remember what is past, and to insert the transcript of my own experiences; that I may fully try whether I have gone rationally, and faithfully to work or not. I confess, that I took my Religion at first upon my Parents word: And who could expect that in my Childhood I should be able to prove its grounds? But whether God owned that method of Reception, by any of his inward light and operations, and whether the efficacy of the small light beams, be any proof of the truth of the Christian Faith, I leave to the Reader, and shall my self only declare the naked history in truth.

§ 2. In this Religion (received defeftively both as to Matter and Grounds,) I found a Power even in my Childhood, to awe my Soul, and check my Sin and folly, and make me carefull of my salvation, and to make me love and honour true wisdom and holiness of life.

§ 3. But when I grew up to fuller use of Reason, and more distinctly understood what I had generally and darkly received, the power of it did more surprize my minde, and bring me to deeper consideration of spiritual and everlasting things: It humbled me in the sense of my Sin and its deserts: and made me think more sensibly of a Saviour: It resolved me for more exact Obedience to God; and increased my love to God: and increased my love to persons and things, sermons, writings, prayers, conference, which relishe of plain resolved Godliness.

§ 4. In all this time I never doubted of the Truth of this Religion; partly retaining my first humane Beliefs, and partly awed and convinced by the intrinsick evidence of its proper subject, end, and manner; and being taken up about the humbling and reforming study of my self.

§ 5. At last having for many years laboured to compose my mind and life, to the Principles of this Religion, I grew up to see more difficulties in it, than I saw before: And partly by temptations, and partly by an inquisitive mind, which was wounded with uncertainties and could not contempuously or carelessly cast off the doubts which I was not able to resolve, I resumed afresh the whole inquiry, and resolved to make as faithfull a search into the nature and grounds of this Religion, as if I had never been baptized into it.
of the Christian Religion:

The first thing I studied was, the Matter of Christianity, What it is? and the next was the evidence and certainty of it; of which I shall speak distinctly.

6. The Christian Religion is to be considered, 1. In its self, as delivered by God. 2. In its Reception and Practice by men professing it. In its self it is perfect, but not so easily discernable by a stranger; in the Practisers it is imperfect here in this life; but more discernable by men that cannot so quickly understand the Principles; and more forcibly constrain them to perceive its beauty and worth; Where it is indeed sincerely practised: And is most dishonoured and misunderstood through the wickedness of Hypocrites who profess it.

As the Impress on the Wax doth make the Image more discernable than the Sculpture on the Seal; but the Sculpture is true and perfect, when many accidents may render the Impressed image imperfect and faulty: So is it in this case. To a diligent Enquirer, Christianity is best known in its Principles delivered by Christ the Author of it; and indeed is no otherwise perfectly known; because it is no where else perfectly to be seen: But yet it is much more visible, and taking with unskilful superficial Observers, in the Professors Lives: For they can discern the good or evil of an action, who perceive not the nature of the Rule and Precepts. The vital form in the Rose-tree is the most excellent part; but the beauty and sweetness of the Rose is more easily discerned. Effects are most sensible, but Causes are most excellent. And yet in some respect the Practice of Religion is more excellent than the Precepts, in as much as the Precepts are Means to Practice: For the end is more excellent than the Means as such. A poor man can easilier perceive the worth of Charity in the person that cloatheth and feedeth and relievet him, than the worth of a treatise or sermon of Charity. Subjects easily perceive the worth of a wife, and holy, and just, and mercifull King or Magistrate, in his actual Government, who are not much taken with the Precepts which require yet more perfection: And among all descriptions, historical Narratives, like Zenophons Cyrus, do take most with them. Doubtles, if ever the Professors of Christianity should live according to their own Profession, they would

would thereby overcome the opposition of the World, and propagate their Religion with greatest success through all the Earth.

Because no man can well judge of the Truth of a doctrine, till he first know what it is, I think it here necessary, to open the true nature of the Christian Religion, and tell men truly what it is: Partly, because I perceive that abundance that profess it hypocritically, by the mere power of Education, Laws and Custom of their Country, do not understand it, and then are the easier tempted to neglect or contemn it, or forswear it, if strongly tempted to it: (even to forswear that which indeed they never truly received). And because its possible some Aliens to Christianity may peruse these lines. Otherwise, were I to speak only to those that already understand it, I might spare this description.

§ 7. The CHRISTIAN RELIGION containeth two Parts: 1. All Theological Verities which are of Natural Revelation. 2. Much more which is supernaturally revealed. The supernatural Revelation is said in it to be partly written by God, partly delivered by Angels, partly by inspired Prophets and Apostles, and partly by Jesus Christ himself in person.

§ 8. The supernatural Revelation reciteth most of the Natural, because the searching of the great Book of Nature, is a long and difficult work, for the now-corrupted, dark and slothful minde of the common sort of men.

§ 9. These supernatural Revelations are all contained, 1. Most copiously in a Book called, The Holy Bible, or Canonical Scriptures. 2. More summarily and contrariety, in three Forms, called, The Belief, The Lords Prayer, and the Ten Commandements: and most briefly and summarily, in a Sacramental Covenant: This last containeth all the Essential parts most briefly; and the second somewhat fuller explaineth them; and the first (the holy Scriptures) containeth also all the Integral parts, or the whole frame.

§ 10. Some of the present Professors of the Christian Religion, do differ about the authority of some few Writings called Apocrypha, whether they are to be numbered with the Canonical Books of God, or not: But those few containing in them no considerable points of doctrine different from the rest, the con-
Of the Christian Religion:

Controversie doth not very much concern the substance or doctrinal matter of their Religion.

§ 11. The sacred Scriptures are written very much Historically, the Doctrines being interspersed with the History.

§ 12. This sacred Volume containeth two Parts: The first called, The Old Testament, containing the History of the Creation, and of the Deluge, and of the Jewish Nation till after their Captivity; As also their Law, and Prophets. The second called The New Testament, containing the History of the Birth, and Life, and Death, and Resurrection, and Ascension of Jesus Christ; The sending of his Apostles, the giving of the Holy Ghost; the course of their Ministry and Miracles; with the summ of the doctrine preached first by Christ, and then by them, and certain Epistles of theirs to divers Churches and Persons more fully opening all that doctrine.

§ 13. The summ of the History of the Old Testament is this: That in the beginning God created the Heaven and the Earth, with all things in them: Viz. That having first made the Intellectual superior part of the World, and the matter of the Elementary World in an unformed Mass, he did the first day distinguish or form the active Element of Fire, and caused it to give light; The second day he separated the rarified Passive Element called Fire, expanding it from the Earth upwards to be a separation and medium of action between the superior and inferior parts: The third day he separated the rest of the Passive Element, Earth and Water into their proper place, and set their bounds; and made individual Plants, with their specific forms, and virtue of generation. The fourth day he made the Sun, Moon and Stars, for Luminaries to the Earth; either then forming them, or then appointing them to that Office (but not revealing their other uses which are nothing to us.) The fifth day he made Fishes and Birds, with the power of generation. The sixth day he made the terrestrial Animals, and Man, with the like generative Power. And the seventh day he appointed to be a Sabbath of Rest, on which he would be solemnly worshipped by Mankind as our Creator. Having made one Man and one Woman, in his own Image, that is with Intellects, Free-will, and executive Power, in wisdom, holiness, and aptitude.
tude to Obey him, and with Dominion over the sensitive
and vegetable, and inanimate Creatures; he placed them
in a Garden of pleasure, wherein were two Sacramental
Trees, one called, The Tree of Life, and the other the Tree
of Knowledge of Good and Evil: And (besides the Law
of Nature) he tried him only with this positive prohibi-
tion, that he should not eat of the Tree of Knowledge:
Whereupon the Devil * (who before this was fallen from
his first state of innocency and felicity) took occasion to
persuade the Woman that God Threatning was not true;
that he meant not as he spake; that he knew Man was
capable of greater Knowledge, but envied him that hap-
iness; and that the eating of that Fruit, was not the way
to death as God had threatened, but to Knowledge and
Exaltation: whereupon the woman seeing the beauty of
the Fruit, and desiring Knowledge, believed the Devil,
and did eat of that which God forbid: The sin being so
hainous for a new-made Rational Creature, to believe that
God was false and bad, a lyar and envious, which is indeed
the nature of the Devil, and to depart from his Love
and Obedience for so small a matter, God did in Justice
presently sentence the Offenders to punishment: yet would
not so lose his new-made Creature, nor cast off Mankind,
by the full execution of his deserved punishment; but he
resolved to commit the Recovery and Conduct of Mankind
to a Redeemer, who should better perform the work of sal-
vation, than the first Man Adam had done the work of
adhesion and obedience. This Saviour is the Eternal Wis-
dom and Word of God, who was in due time to assume the
Nature of Man, and in the mean time to stay the stroke
of Justice, and to be the invisible Law-giver and Guide
of Souls, communicating such measures of mercy, light,
and spirit, for their recovery, as he saw fit. (Of whom
more anon:) so that henceforward God did no longer
Govern man as a spotless innocent Creature, by the meer
Law of entire-Nature; but as a lapsed, guilty, depraved
Creature, who must be pardoned, reconciled, and renew-
ed, and have Laws and Means made suitable to his cor-
rupted miserable state. Hereupon God published the Pro-
mise of a Saviour, to be sent in due time: who should cou-
found

* Cælestinus Dialog. 3: Q. 122. thinketh
that Adam was forty
days in Paradise, and
that therefore Lent is
kept, to shew our
hungering after Para-
dise. But that's a sin-
gular Fanfie. And af-
ter he changed it
upon some old mens
tradition of a longer
time.

Gen. 2. & 3.

Transfigulis Deus ho-
minem in Paradisum,
ei undiul occasiones
fuggerens ut credie-
ret, & perfectus red-
deretur, & declaratus
etiam de caede, Me-
dian etenim condi-
tionem obtinuit ho-
mo; nec totus mor-
alis, nec totus im-
ortalis existens; ve-
rum utriusq; existit
participes. Thoeb. As-
tio. ad Autol. l. 1. p.
129.

Gen. 3. 15.
"found the Devil that had accused God of falsehood, and of "envying the good of man, and had by lying murdered mankind, and should overcome all his deceits and power, and "rescue God's injured Honour, and the Souls of sinners, "and bring them safe to the everlasting blessedness which "they were made for. Thus God, as man's Redeemer, (and "not only as his Creator) governeth him: He taught "Adam first to worship him now by Sacrifice, both in acknowledgment of the Creator, and to teach him to believe in, and expect the Redeemer, who in his assumed "humanity was to become a Sacrifice for sin. This Wor- "ship by Sacrifice Adam taught his two sons, Cain and Abel; "who were the early instances, types and beginnings of the "two sorts of persons which hence-forward would be in "the world; viz. The holy Seed of Christ, and the wicked "Seed of Satan: Cain, the elder, (as corruption now is before "Regeneration) offering the fruits of his hand only to his "Creator; and Abel, the younger, sacrificing the firstlings of "his flock (of sheep) to his Redeemer, with a purified "mind; God rejected the offering of Cain, and accepted the "sacrifice of Abel: Whereupon Cain, in imitation of the "Devil, envied his Brother, and in envy slew him, to fore- "tell the world what the corrupted nature of man would "prove, and how malignant it would be against the sanctified, and what the holy Seed that are accepted of God "must look for in this world, for the hope of an everlasting "blessedness with God. After this, God's patience waited "on mankind, not executing the threatened death upon "their bodies, till they had lived seven or eight or nine "hundred years a piece: which mercy was abus'd to their "greater sin, (the length of their lives occasioning their ex- "cessive sensuality, worldliness, and contempt of God, and "life eternal) so that the number of the holy Seed was at "last so small, and the wickedness of mankind so great, that "God resolved to drown the world: Only righteous Noab "and his family (eight persons) he saved in an Ark, which "he directed him to make, for his preservation of himself, and the species of Aereal and Terrestrial Ani- "mals. After which Floud, the earth was peopled in time "from Noab, to whom God gave Precepts of Piety and Justice, "which
and, First, What it is.

which by tradition came down to his posterity through
the world. But still the greater part did corrupt their ways,
and followed Satan, and the holy Seed was the smaller part:
of whom Abraham, being exemplary in holiness and righ-
teousness, with his son Isaac, and his grandson Jacob, God
did in special approbation of their righteousness renew his
gracious covenant with them, and enlarge it with the
addition of many temporal blessings, and special privi-
ileges to their posterity after them; promising that they
should possess the Land of Canaan, and be to him a pecu-
nlar people above all the people of the earth: The chil-
dren of Jacob being afterward by a famine removed into
Egypt, there multiplied to a great people; The King of
Egypt therefore oppressed them, and used them as slaves,
to make his brick, by cruel impieties: Till at last God
raised them up Moses for a deliverer, to whom God com-
nitted his message to the King, and to whom he gave
power to work miracles for their deliverance, and whom
he made their Captain to lead them out of Egypt towards
the promised Land. Ten times did Moses with Aaron his
Brother go to Pharaoh the King in vain, though each
time they wrought publick miracles to convince him,
till at last when God had in a night destroyed all the first-
born in the land of Egypt, Pharaoh did unwillingly let
the Seed of Jacob (or Israel) go: But repenting quickly,
he pursued after them with his Host, and overtook them
just at the Red-sea, where God wrought a miracle, opening
the Sea, which the Israelites past through on dry
ground: but the King with his Host, who were hardned
to pursue them, were all drowned by the return of the
waters, when the Israelites were over. Then Moses led
them on in the Wilderness towards the promised Land:
but the great difficulties of the Wilderness tempted them
to murmuring against him that had brought them thither,
and to unbelief against God, as if he could not have pro-
vided for them: This provoked God to kill many thou-
sands of them by Plagues and Serpents, and to delay them
forty years in that Wilderness, before he gave them the
Land of Promise: so that only two which came out of
Egypt (Caleb and Joshua) did live to enter it. But to con-

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"fute
... of the Christian Religion:

... their unbelief, God wrought many miracles for them in this Wilderness: He caused the Rocks to give them water: He fed them with Manna from above: Their shoes and cloaths did not wear in forty years. In this Wilderness Moses received from God a Law, by which they were to be governed: In mount Sinai in flames of fire, with terrible thunder, God appeared so far to Moses, as to speak to him, and instruct him in all that he would have him do; He gave him the chief part of his Law in two Tables of Stone, containing Ten Commandments, engraven thereon by God himself, (or by Angelical ministration): The rest he instructed him in by word of voice. Moses was made their Captain, and Aaron their High Priest, and all the Forms of God's Worship setted, with abundance of Laws for Sacrifices and Ceremonies, to typifie the Sacrifice and Reign of Christ: When Moses and Aaron were dead in the Wilderness, God chose Joshua, Moses his Servant, to be their Captain, who led them into Canaan, and miraculously conquered all the inhabitants, and setled Israel in possession of the Land. There they long remained under the government of a Chieftain, called a Judge, successively chosen by God himself: Till at last they mutinied against that form of Government, and desired a King like other Nations: Whereupon God gave them a bad King in displeasure; but next him he chose David, a King of great and exemplary holiness, in whom God delighted, and made his Kingdom hereditary. To David he gave a Son of extraordinary wisdom, who by God's appointment built the famous Temple at Jerusalem; yet did this Solomon, by the temptation of his Wives, to gratifie them, set up Idolatry also in the land; which so provoked God, that he resolved to rend ten Tribes of the twelve out of his sons hand; which accordingly was done, and they revolted and chose a King of their own, and only the Tribes of Juda and Benjamin adhered to the posterity of Solomon. The wife Sentences of Solomon, and the Psalms of David, are here inserted in the Bible. The Reigns of the Kings of Juda and Israel are afterwards described; the wickedness and idolatry of most of their successive Kings and people; till God being so much provoked by them, gave them up...
"And first, what it is.

"Into captivity: here is also inserted many books of the prophesies of those prophets which God sent from time to time, to call them from their sins, and warn them of his fore-told judgments: and, lastly, here is contained some of the history of their state in captivity, and the return of the Jews by the favour of Cyrus; where in a tributary state they remained in expectation of the promised Messiah, or Christ. Thus far is the history of the Old Testament.

"The Jews being too sensible of their captivities and tributes, and too desirous of temporal greatness and dominion, expected that the Messiah should restore their kingdom to its ancient splendour, and should subdue the Gentile nations to them: and to this sense they expounded all those passages in their prophets, which were spoken and meant of the spiritual kingdom of Christ, as the Saviour of souls: which prejudiced them against the Messiah when he came: so that though they looked and longed for his coming, yet when he came they knew him not to be the Christ, but hated him and persecuted him, as the prophets had fore-told: the fulness of time being come, in which God would send the promised Redeemer, the eternal wisdom and word of God, the second in the Trinity, assumed a humane soul and body, and was conceived in the womb of a virgin, by the holy spirit of God, without man's concurrence. His birth was celebrated by prophesies, and apparitions, and applause of angels, and other wonders: a star appearing over the place; led some astronomers out of the east to worship him in the cradle: which Herod the king being informed of, and that they called him the king of the Jews, he caused all the infants in that country to be killed, that he might not escape: But by the warning of an angel, Jesus was carried into Egypt, where he remained till the death of Herod. At twelve years old he disputed with the doctors in the temple: In this time rose a prophet called John, who told them, that the kingdom of the Messiah was at hand, and called the people to repentance, that they might be prepared for him, and baptized all that professed repentance into the present expectation of the Saviour: about the thirtieth year.
Of the CHRISTIAN RELIGION:

The thirtieth year of his age, Jesus resolved to enter upon the solemn performance of his undertaken work: And, first,

He went to John to be baptized by him, (the Captains being to wear the same Colours with the Souldiers.) When

John had baptized him, he declared him to be the Lamb of God, that taketh away the sins of the world: and when

he was baptized and prayed, the Heaven was opened, and

the Holy Spirit descended in a bodily shape like a Dove

upon him, and a voice came from Heaven which said,

Thou art my beloved Son, in thee I am well pleased: The

first thing that Jesus did after his Baptism, was, when he

had fasted forty days and nights, to expose himself to the

utmost of Satan's temptations, whetheraupon did divers

ways assault him; But Jesus perfectly overcame the

Tempter, who had overcome the first Man Adam; There-

forth he preached the glad tidings of Salvation, and called

men to repentance, and choosing Twelve to be more con-

stantly with him than the rest, and to be witnesses of his

works and doctrine, he revealed the mysteries of the King-

dom of God: He went up and down with them teaching

the people, and working miracles to confirm his doctrine:

He told them, that he was sent from God, to reveal

his will to lost mankind for their recovery, and to bring

them to a fuller knowledge of the unseen world, and the

way thereto; and to be a Mediator and Reconciler be-

tween God and Man, and to lay down his life as a Sacrifice

for sin; and that he would rise again from the dead the

third day; and in the mean time, to fulfill all righteousness,

and give man an example of a perfect life: Which accord-

ingly he did: He never sinned in thought, word or deed: He

chose a poor inferior condition of life, to teach men by

his example, to contempt the wealth and honours of this

world, in comparison of the favour of God, and the hopes

of immortality. He suffered patiently all indignities from

men: He went up and down as the living Image of Di-

vine Power, Wisdom and Goodness; doing Miracles to man-

ifest his Power, and opening the doctrine of God to mani-

fest his Wisdom, and healing men's bodies, and seeking the

salvation of their souls, to manifest his Goodness and his Love.

Without any means, by his bare command, he immediately

cured
and, First, What it is.

cured Fevers, Palfies, and all diseases, cast out Devils, and
raised the dead to life again; and so open, uncontrolled
and numerous were his Miracles, as that all men might see,
that the Omnipotent God did thereby bear witness to his
Word. Yet did not the greatest part of the Jews believe
in him, for all these Miracles, because he came not in world-
ly pomp to restore their Kingdom, and subdue the world:
but they blasphemed his very Miracles, and said, He did
them by the power of the Devil: And fearing lest his fame
should bring envy and danger upon them from the Ro-
mans, who ruled over them, they were his most malicious
persecutors themselves: The doctrine which he preached
was not the unnecessary curiosities of Philosophy, nor the
subservient Arts and Sciences, which natural light reveal-
eth, and which natural men can sufficiently teach: But it
was to teach men to know God, and to know themselves,
their sin and danger, and how to be reconciled to God,
and pardoned, and sanctified, and saved: How to live in
holiness to God, and in love and righteousness to men, and
in special amity and unity among themselves, (who are his
disciples): How to mortifie sin, and to contemn the wealth
and honours of the world, and to deny the flesh its hurtful
delires and lusts; and how to suffer any thing that we shall
be called to, for obedience to God, and the hopes of Hea-
ven: To tell us what shall be after death; how all men
shall be judged, and what shall become both of soul and
body to everlasting: But his great work was, by the great
demonstrations of the Goodness and Love of God to lift
mankind, (in their free pardon and offered salvation) to
win up mens hearts to the love of God, and to raise
their hopes and desires up to that blessed life, where they
shall see his glory, and love him, and be beloved by him
ever. At last, when he had finished the work of his
ministration in the flesh, he told his Disciples of his ap-
proaching Suffering and Resurrection, and instituted the
Sacrament of his Body and Blood, in Bread and Wine,
which he commandeth them to use for the renewing of
their covenant with him, and remembrance of him, and
for the maintaining and signifying their communion with
him and with each other. After this, (his time being come)

Vid. Microlog. de Ee:
cis. observ. cap. 23.
"the Jews apprehended him, and though upon a word of his mouth (to shew his power) they fell all to the ground; yet did they rise again and lay hands on him, and brought him before Pilate the Roman Governor; and vehemently urged him to crucifie him, contrary to his own mind and conscience: They accused him of blasphemy, for saying he was the Son of God; and of impiety, for saying, Destroy this Temple, and in three days I will re-build it, (he meant his Body): and of treason against Caesar, for calling himself a King, (though he told them that his Kingdom was not worldly, but spiritual.) Hereupon they condemned him, and clothed him in purple like a King in scorn, and set a Crown of thorns on his head, and put a Reel for a Scepter into his hand, and led him about to be adjudged: They cover'd his eyes, and smote him, and buffeted him, and bid him tell who smite him: At last they nailed him upon a Cross, and put him to open shame and death, betwixt two Malefactors, (of whom, one of them reviled him, and the other believed on him): they gave him gall and vinegar to drink: The Souldiers pierced his side with a Spear, when he was dead. All his Disciples forsook him and fled; Peter having before denied thrice that ever he knew him, when he was in danger. When he was dead, the earth trembled, the rocks and the vail of the Temple rent, and darkness was upon the earth, though their was no natural Eclipse: which made the Captain of the Souldiers say, Verily this was the Son of God. When he was taken down from the Cross, and laid in a stone-Sepulchre, they set a guard of Souldiers to watch the grave, having a stone upon it, which they sealed; because he had fore-told them that he would rise again: On the morning of the third day, being the first day of the week, an Angel terrified the Souldiers, and rolled away the stone, and sat upon it; and when his Disciples came, they found that Jesus was not there: "And the Angel told them, that he was risen, and would appear to them: Accordingly he oft appeared to them, sometimes as they walked by the way, and once as they were fishing, but usually when they were assembled together: Thomas, who was one of them, being absent at his first appearance to the rest, told them he would not believe it,"
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"it, unless he saw the print of the nails, and might put his finger into his wounded side: The next first day of the week, when they were assembled, Jesus appeared to them, (the doors being shut) and called Thomas, and bid him put his fingers into his side, and view the prints of the nails in his hands and feet, and not be faithless but believing:

After this he oft appeared to them, and once to above five hundred brethren at once: He earnestly press Peter to shew the love that he bare to himself, by the feeding of his flock: He instructed his Apostles in the matters of their employment: He gave them Commission to go into all the world, and preach the Gospel, and gave them the tenour of the New Covenant of Grace, and made them the Rulers of his Church, requiring them by Baptism solemnly to enter all into his Covenant, who consent to the terms of it, and to assure them of pardon by his Blood, and of salvation if they persevere: He required them to teach his Disciples to observe all things which he had commanded them, and promised them that he would be with them (by his Spirit, and grace, and powerful defence) to the end of the world. And when he had been seen of them forty days, speaking of the things pertaining to the Kingdom of God, being assembled with them, he commanded them not to depart from Jerusalem, but wait till the holy Spirit came down upon them, which he had promised them: But they, being tainted with some of the worldly expectations of the Jews, and thinking that he who could rise from the dead, would now make himself and his followers glorious in the world, began to ask him whether he would at this time restore the Kingdom to Israel: But he answered them, [It is not for you to know the times or seasons which the Father hath put in his own power: But ye shall receive power, after that the holy Ghost is come upon you, and ye shall be witnesses to me both at Jerusalem, and in all Judea and Samaria, and to the uttermost parts of the earth.] And when he had said this, while they beheld, he was taken up, and a cloud received him out of their sight: And while they looked steadfastly toward heaven, as he went up, two men stood by them in white apparel, and said, Why gaze ye up into Heaven?
Heaven? This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven. Upon this they returned to Jerusalem, and continued together, till ten days after: as they were all together, (both the Apostles and all the rest of the Disciples,) suddenly there came a sound from Heaven, as of a rushing mighty wind, and the likeness of fiery cloven tongues sat on them all, and they were filled with the holy Ghost, and began to speak in other languages, as the Spirit gave them utterance: By this they were enabled both to preach to people of several languages, and to work other miracles to confirm their doctrine; so that from this time forward, the holy Spirit which Christ sent down upon Believers, was his great Witness and Agent in the world; and procured the belief and entertainment of the Gospel wherefoever it came: For by this extraordinary reception of the Spirit, the Apostles themselves were much fuller instructed in the doctrine of salvation than they were before, notwithstanding their long converse with Christ in person; (it being his pleasure to illuminate them by supernatural infusion, that it might appear to be no contrived design to deceive the world.) And they were enabled to preach the word with power, and by this Spirit were infallibly guided in the performance of the work of their Commissions, to settle Christ's Church in a holy order, and to leave on record the doctrine which he had commanded them to teach: Also they themselves did heal the sick, and cast out devils, and prophesie, and by the laying on of their hands, the same holy Spirit was ordinarily given to others that believed: so that Christians had all one gift or other of that Spirit, by which they convinced and converted a great part of the world in a short time: and all that were sincere, had the gift of sanctification, and were regenerate by the Spirit, as well as by Baptismal water, and had the love of God shed abroad in their hearts, by the holy Ghost which was given them: A holy and heavenly mind and life, with mortification, contempt of the world, self-denial, patience, and love to one another and to all men, was the constant badge of all Christ's followers: The first Sermon that Peter preached did
"did convert three thousand of those sinful Jews that had "crucified Christ: And after that, many thousands of them "more were converted: One of their bloody persecutors, "(Saul a Pharisee) that had been one of the murderers of "the first Martyr Stephen, and had haled many of them to "prisons; as he was going on this business, was struck down "by the high-way, a light from Heaven shining round about "him, and a voice saying to him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the "Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks: And he trembling and "astonished said, Lord, what wilt thou have me to do? And "the Lord said, Arise, and go into the City, and it shall be "told thee what thou must do: And the men that journeyed "with him stood speechless, hearing a voice, but seeing no "man: And so Saul was led blind to Damascus, where one "Ananias had a vision, commanding him to Baptize him, "and his eyes were opened: This Convert called Paul, did "hence-forward preach the Gospel of Christ, from Country "to Country, in Syria, in Asia, at Rome, and a great part "of the world, in marvellous unwearied labours and suffer- "ings, abuses and imprisonments, converting multitudes, and "planting Churches in many great Cities and Countries, and "working abundance of miracles where he went. His His- "tory is laid down in part of the New Testament: There "are also many of his Epistles, (to Rome, to Corinth, Ga-

"latia, Ephesus, Philippi, Colos, Thessalonica, to Timothy, to "Titus, and to Philemon, and the Hebrews (as is supposed) "There are also the Epistles of Peter, James, John and Jude, "with the Revelation of John, containing many mysterious "Prophecies. An Eunuch who was of great power under "the Queen of Ethiopia, was converted by Philip, and car- "ried the Gospel into his Country. The rest of the Apostles "and other Disciples carried it abroad a great part of the "world, especially in the Roman Empire: and though eve- "ry where they met with opposition and persecution, yet "by the power of the holy Ghost, appearing in their Holi-

"nefs, Languages and Miracles, they prevailed and planted "abundance of Churches, of which the most populous were "at Jerusalem, Antioch, Rome and Alexandria: And though "they
they were all dispersed abroad the world, and out of the
reach of mutual converse, yet did they never disagree in
their Doctrine, in the smallest point, but proceeded through
sufferings in Unity and Holiness, in the work of givin
Souls, till most of them were put to death for the sake of
Christ; having left the Churches under the Government
of their several Pastors, according to the will of Christ.
This is the abstract of the History of the holy Scriptures.
§ 14. The sum of the Doctrine of Christianity is contained
in these Articles following, consisting of three general Heads :
I. Things to be known and believed. II. Things to be willed,
and desired, and hoped. III. Things to be done.
I. I. There is one only GOD in Essence, in Three Essentil
Principles, POWER, UNDERSTANDING and WILL;
or OMNIPOTENCY, OMNISCIENCE and GOOD-
NESS; in Three Subsistences, or Persons, the FATHER,
the SON and the HOLY SPIRIT, who is a Mind or Spi-
rit, and therefore is most Simple, Incorruptible, Immor-
tal, Impassionate, Invisible, Intactible, &c. and is Indivi-
sible, Eternal, Immensa, Necessary, Independent, Self-
sufficient, Immutable, Absolute and Infinite in all Perfe-
cctions: The Principal Efficient, Dirigent and Final Cause
of all the world: The CREATOR of all, and therefore
our Absolute OWNER, or Supreme RULER, and our
Total BENEFAC'TOR, and CHIEF GOOD and
END.
2. GOD made Man for himself; not to supply any want
of his own, but for the pleasing of his own Will and Love,
in the Glory of his Perfections shining forth in his works :
In his own Image; that is, with Vital Power, Understanding
and Free-will, Able, Wise and Good; with Dominion
over the Inferior Creatures, as being in subordination to
God their OWNER, their GOVERNOR, and their
BENEFAC'TOR and END. And he bound him by the
Law of his Nature to adhere to GOD his MAKER; by:
Resignation, Devotion and Submission to him as his OW-
er, by Believing, Honouring and Obeying him as his
RULER; and by Loving him, Trusting and Seeking him;
Delighting in him; Thanksgiving to him, and Praising
him, as his Grand BENEFAC'TOR, chief Good, and
ultimate
and, First, What it is.

"ultimate end, to exercise Charity and Justice to each other; and to Govern all his inferiour faculties by Reason according to his Makers will, that he so might please him, and be Happy in his Love: And, to try him, he particularly forbade him to eat of the Tree of Knowledge of good and evil, upon pain of death.

3. Man being tempted by Satan to break this Law of God, did believe the Tempter who promised him impunity, and advancement in Knowledge, and who accused God as false in his threatening, and as envying Man this great advancement: And so by wilfull sinning against him, he fell from God and his uprightness and happiness, under the displeasure of God; the penalty of his Law, and the power of Satan: And hence we are all conceived in sin, averse to good, and prone to evil, and condemnation is passed upon all, and no meer Creature is able to deliver us.

4. God so loved the World, that he gave his only SON to be their REDEEMER, who being the Eternal WISDOM and WORD of God, and so truly GOD and one in Essence with the FATHER, did assume our Nature, and became Man, being conceived by the HOLY SPIRIT in the Virgin Mary, and born of her, and called JESUS CHRIST: who being Holy and without all fin, did conquer the Tempter and the World, fulfilling all righteousness; He enacted and preached the Law or Covenant of Grace, confirming his Doctrine by abundant uncontrolled Miracles; contemning the World, he exposed himself to the malice and fury, and contempt of sinners, and gave up himself a Sacrifice for our sins, and a Ransom for us, in suffering death on a Cross, to reconcile us to God: He was buried, and went in Soul to the Souls departed: And the third day he rose again, having conquered death; And after forty dayes having instructed and authorized his Apostles in their Office, he ascended up into Heaven in their sight; where he remaineth Glorified, and is Lord of all; the chief Priest, and Prophet, and King of his Church, interceding for us, teaching and governing us, by his Spirit, Ministers and Word.

5. The New Law and Covenant which Christ hath pro-
Heb. 9.15. Joh. 1.12. "cured, made and sealed (by his Blood, his Sacraments, and his Spirit) is this; [That to all them who by true Repentance and Faith, do forsake the Flesh, the World and the Devil, and give up themselves to God the Father, Son and Holy Spirit, their Creator, Redeemer and Sanctifier, he will give Himself in these Relations, and take them as his reconciled Children, pardoning their sins, and giving them his grace, and title to Everlasting Happiness, and will glorify all that thus persevere: But will condemn the unbelievers, impenitent, and ungodly, to everlasting punishmet.] This Covenant he hath commanded his Ministers to proclaim and offer to all the World, and to baptize all that confess thereunto, to invest them Sacramentally in all these benefits, and enter them into his holy Catholic Church.

6. The Holy Spirit proceeding from the Father and the Son, did first inspire and guide the Prophets, Apostles and Evangelists, that they might truly and fully reveal the Doctrine of Christ, and deliver it in Scripture to the Church, as the Rule of our Faith and Life; and by abundance of evident, uncontrolled Miracles, and gifts, to be the great witness of Christ, and of the truth of his holy Word.

7. Where the Gospel is made known, the HOLY SPIRIT doth by it illuminate the minds of such as shall be faved, and opening and softening their hearts, doth draw them to believe in Christ, and turneth them from the power of Satan unto God: Whereupon they are joyned to Christ the Head, and into the Holy Catholic Church, which is his Body, consisting of all true Believers, and are freely justified and made the Sons of God, and a sanctified peculiar people unto him, and do Love him above all, and serve him sincerely in holiness and righteousness, loving and desiring the Communion of Saints, overcoming the Flesh, the World, and the Devil, and living in Hope of the coming of Christ, and of Everlasting life.

8. At death the Souls of the Justified go to Happiness with Christ, and the Souls of the wicked to misery: And at the end of this World, the Lord Jesus Christ will come again, and will raise the Bodies of all men from the dead, and will judge all the World according to the good or evil
Tiy
Joh. 17. 24.
And That entering "Wicked Devil. Son, the "Son of Christ, this following: his own features is US, the the Father, our Saviour and our Sanctifier, and resolutely give up our selves to him accordingly; entering into his Church under the hands of his Ministers, by the solemnization of this Covenant in the Sacrament of Baptism. And in prosecution of this Covenant, we proceed to stirre up our DESIRES by daily PRAYER to God in the Name of Christ, by the help of the Holy Spirit, in the order following: 1. We desire the glorifying and hallowing of the Name of God, that he may be known, and loved, and honoured by the World, and may be well-pleased in us, and we may delight in Him which is our ultimate end. 2. That his Kingdom of Grace may be enlarged, and his Kingdom of Glory as to the Perfected Church of the sanctified, may come: That Mankind may more universally subject themselves to God their Creator and Redeemer, and be saved by him. 3. That this Earth which is grown too like to Hell, may be made liker to the Holy ones in Heaven, by a holy conformity to God's Will, and Obedience to all his Laws, denying and mortifying their own fleshly desires, wills and minds. 4. That our Natures may have necessary support, protection and provision in our daily service of God, and passage through this World, with which we ought to be content. 5. That all our sins may be forgiven us through our Redeemer, as we our selves are ready to pardon wrongs. 6. That we may be kept from Temptations, and delivered from sin and misery, from Satan, from wicked men, and from our selves: Concluding our Prayers with the joyful Praises of God, our Heavenly Father, acknowledging his Kingdom, Power, and Glory for ever.

II. According to this Belief we do deliberately and seriously by unfeigned consent of Will, take this One God, the infinite Power, Wisdom, and Goodness, the Father, Son, and Holy Spirit, for our only God, our reconciled Father, our Saviour and our Sanctifier, and resolutely give up our selves to him accordingly; entering into his Church under the hands of his Ministers, by the solemnization of this Covenant in the Sacrament of Baptism. And in prosecution of this Covenant, we proceed to stirre up our DESIRES by daily PRAYER to God in the Name of Christ, by the help of the Holy Spirit, in the order following: 1. We desire the glorifying and hallowing of the Name of God, that he may be known, and loved, and honoured by the World, and may be well-pleased in us, and we may delight in Him which is our ultimate end. 2. That his Kingdom of Grace may be enlarged, and his Kingdom of Glory as to the Perfected Church of the sanctified, may come: That Mankind may more universally subject themselves to God their Creator and Redeemer, and be saved by him. 3. That this Earth which is grown too like to Hell, may be made liker to the Holy ones in Heaven, by a holy conformity to God's Will, and Obedience to all his Laws, denying and mortifying their own fleshly desires, wills and minds. 4. That our Natures may have necessary support, protection and provision in our daily service of God, and passage through this World, with which we ought to be content. 5. That all our sins may be forgiven us through our Redeemer, as we our selves are ready to pardon wrongs. 6. That we may be kept from Temptations, and delivered from sin and misery, from Satan, from wicked men, and from our selves: Concluding our Prayers with the joyful Praises of God, our Heavenly Father, acknowledging his Kingdom, Power, and Glory for ever.

III. The
III. The Laws of Christian PRACTICE are these:

1. That our Souls do firmly adhere to God, our Creator, Redeemer and Sanctifier, by Faith, Love, Confidence, and Delight; that we seek him by definite, obedience and hope; meditating on himself, his word and works of Creation, Redemption and Sanctification, of Death, Judgement, Heaven and Hell: exercising Repentance and mortifying sin, especially atheism, unbelief, and unholliness, hardness of heart, disobedience and unthankfulness, pride, worldliness and flesh-pleasing: Examining our hearts, about our Graces, our Duties, and our sins: Watchfully governing our thoughts, affections, passions, desires, appetites, words and outward actions: Resisting temptations; and serving God with all our faculties, and glorifying him in our Hearts, our Speeches, and our Lives.

2. That we worship God according to his Holiness, and his Word, in Spirit and Truth, and not with Foppishness and Imagery according to our own devices, which may dishonour him, and lead us to Idolatry.

3. That we ever use his Name with special Reverence; especially in appealing to him by an Oath; abhorring profaneness, perjury, and breach of Vows and Covenants to God.

4. That we meet in Holy Assemblies for his more solemn Worship; where the Pastors teach his Word to their Flocks, and lead them in Prayer and Praise to God, administer the Sacrament of Communion, and are the Guides of the Church in Holy things; whom the people must hear, obey and honour; especially the Lord's Day must be thus spent in Holiness.

5. That Parents educate their Children in the Knowledge and Fear of God, and in obedience of his Laws; and that Princes, Masters and all Superiors govern in Holiness and Justice, for the glory of God, and the common good, according to his Laws: And that Children love, honour and obey their Parents, and all Subjects their Rulers, in due subordination unto God.

6. That we do nothing against our Neighbours Life or Bodily welfare, but carefully preserve it as our own.

7. That
"7. That no man defile his Neighbours wife, nor commit Fornication; but preserve our own and others Chastity in thought, word and deed.

"8. That we wrong not another in his Estate, by stealing, "fraud, or any other means; but preserve our Neighbours "Estate as our own.

"9. That we pervert not Justice by false witness or other- "wise; nor wrong our neighbour in his Name, by slanders, "backbiting or reproach: That we lie not; but speak the "truth in love, and preserve our neighbours right and ho- "nour as our own.

"10. That we be not selfish, setting up our selves and "our own, against our Neighbour and his good, desiring to "draw from him unto our selves: But that we love our "Neighbour as our selves, desiring his welfare as our own; "doing to others as (regularly) we would have them do to "us; forbearing and forgiving one another; loving even "our enemies, and doing good to all, according to our pow- "er, both for their Bodies and their Souls.

This is the Substance of the CHRISTIAN RELIGION.

6. 15. II. The sum or Abstract of the Christian Religion is contained in three short Forms: The first called, The Creed, containing the matter of the Christian Belief; The second called, The Lords Prayer, containing the matter of Christian De-"sires and hope: The third called, The Law or Decalogue, con-"taining the sum of Moral Duties; which are as followeth.

The BELIEF.

1. I believe in God, the Father Almighty, Maker of Heaven and Earth; 2. And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead and buried, descended to Hell; the third day he rose again from the dead; he ascended into Heaven, and sitteth on the right hand of God the Father Almighty: from thence he shall come again to judge the quick and the dead. 3. I believe in the Holy Ghost; the Holy Catholick Church, the Communion of Saints,
Of the Christian Religion:

Saints, the Forgiveness of sins, the Resurrection of the body, and the Life Everlasting.

The Lords Prayer.

Our Father which art in Heav'nn, hallowed be thy Name: Thy Kingdom come: Thy will be done on Earth as it is in Heav'en. Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us: And lead us not into temptation; but deliver us from evil: For thine is the King-dom, the Power and the Glory; for ever, Amen.

The Ten Commandments.

Exod. 20.
Deut. 5.

God spake all these words, saying, I am the Lord thy God, which brought thee out of the Land of Egypt, out of the house of bondage.

1. Thou shalt have no other Gods before me.
2. Thou shalt not make unto thee any graven Image, or any likeness of any thing in Heav'en above, or that is in the Earth beneath, or that is in the water under the Earth: Thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquities of the Fathers upon the Children to the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my Commandments.
3. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.
4. *Remember the Sabbath day, to keep it holy: Six days shalt thou labour and do all thy work: but the Seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nothy Son, nothy Daughter, thy Man-servant, nothy Paid-servant, nothy Cartel, nothy Stranger that is within thy gates: For in six days the Lord made Heav'en and Earth, the Sea, and all that in them is, and rested the Seventh day, wherefore the Lord blessed the Seventh day, and hallowed it.
5. Honour
5. Honour thy Father and thy Mother; that thy days may be long upon the Land, which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit Adultery.

8. Thou shalt not Steal.

9. Thou shalt not bear false witness against thy Neighbour.

10. Thou shalt not covet thy Neighbour's House: thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour.

5. 16. The ten Commandments are summed up by Christ into these two, Thou shalt love the Lord thy God with all thy heart, and soul, and might; and Thou shalt love thy Neighbour as thyself.

5. 17. These Commandments being first delivered to the Jews, are continued by Christ, as the sum of the Law of Nature; only instead of Deliverance of the Jews from Egypt, he hath made our Redemption from sin and Satan, which was thereby typified, to be the fundamental motive; And he hath removed the memorial of the Creation-Rest, from the seventh day-Sabbath, to be kept on the Lords day, which is the first, with the Commemoration of his Resurrection, and our Redemption, in the solemn Worship of his holy Assemblies.

5. 18. III. The briefest Summary of the Christian Religion, containing the Essentials only, is in the Sacramental Covenant of Grace: Wherein the Penitent Believer, renouncing the Flesh, the World and the Devil, doth solemnly give up himself to God the Father, Son and Holy Spirit, as his only God, his Father, his Saviour and his Sanctifier, engaging himself hereby to a Holy life (of Resignation, Obedience and Love); and receiving the pardon of all his sins, and title to the further helps of grace, to the favour of God, and everlasting life: This Covenant is first entered by the Sacrament of Baptism, and after renewed in our communion with the Church, in the Sacrament of the Body and Blood of Christ.

So that the Christian Religion is but Faith in God our Creator, Redeemer and Sanctifier, producing the hope of Gg2 Life.
Life Everlasting, and possessing us with the love of God and Man: And all this expressed in the genuine fruits of Patience, Obedience, and Praise to God, and works of Charity and Justice unto Man.

§. 19. That all this Religion might be the better understood, received and practised by us, the Word of God, came down into Flesh, and gave us a perfect Example of it in his most perfect Life; in perfect holiness and innocency, conquering all temptations, contemning the honours, riches and pleasures of the World; in perfect patience, and meekness, and condescension, and in the perfect Love of God and Man.

When perfect Doctrine is seconded by Perfect Exemplariness of Life, there can be no greater Light set before us, to lead us out of our state of darkness into the everlasting Light. And had it not been a pattern of holy Power, Wisdom and Goodness; of Self-denial, Obedience and Love; of Patience, and of Truth and Prudence, and of contempt of all inferior things, even of Life itself; for the Love of God, and for Life eternal; it would not have been a full exemplification of his Doctrine; nor a perfect Revelation of it to the World. Example bringeth Doctrine neer our Senses, and thereby maketh it more clear and powerful.

§. 20. It is the undertaken Office of Jesus Christ, to send the Holy Spirit into Believers minds, and to write out the substance of this Law upon their hearts, and give them such holy and heavenly inclinations, that it may become as it were a Natural Law unto them, and they obey it with love, facility and delight (though not in perfection till they arrive at the state of Perfection.)

So much to shew WHAT the Christian Religion is,

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Joh. 13. 15. 1 Pet. 2. 21.

Joh. 3: 5; 6. & 7. 38.
18. 25. Rom. 8. 9.
13. 2 Cor. 3. 3.
1 Cor. 6. 11. & 2.
Psal. 1. 2. 2 Pet. 1.
4. 1 Joh. 4. 7. & 5.
4, 18.
CHAP. IV.


Having understood the matter and words of the Christian Religion, before I proceeded any further, I thought it meet to pass a judgment upon the nature, temperament, constitution and properties of it. And therein I found that which must needs be a great preparative to belief.

5. 1. And first, I found, that it is a most holy and spiritual Religion, resolved into the most excellent Principles and Ends, glorifying God, and humbling man, and teaching us the most divine and heavenly life, in the love and patient service of our Creator.

1. It is most Holy, for it calleth us up entirely unto God, and consisteth in our absolute dedication and devotedness to him. 2. It is most Spiritual, leading us from things carnal and terrene; and being principally about the government of the Soul; and placing all our felicity in things spiritual, and not in fleshly pleasures with the Epicureans and Mahometans: It teacheth us to worship God in a spiritual manner, and not either irrationally, toyishly, or irreverently: And it directeth our lives to a daily converse with God in holiness. 3. The Principles of it are the three Essentialities of God in Unity, viz. the Infinite Power, Wisdom and Goodness; and the three grand Relations of God to Man, as founded in his three most famous works, viz. as our Creator, our Redeemer, and our Regenerator or Sanctifier; and the three great Relations arising from Creation, and also from Redemption, viz. as he is our Owner, our Ruler and our Benefactor or chiefest Good and End. 4. The Ends of the Christian Religion, I find are proximately the saving of man from Satan, and the Justice of God; the sanctifying them to God, and purifying them from sin, the pardon of their sins, and the everlasting happiness of their Souls, in the pleasing and fruition of God for ever. In a word, it is but the redeeming us from Nihil est ad defendantum Puritatem tutius: nihil ad defendantum Veritatem facilius, inq. Ambros.


Christiansus nemore

Ac dictur, nisi qui
Christo moribus,
prout velit, coequatur. Maxim.

Christiani nomen
frustra fortituri, quia
Christianum minime
imitatur: Quid enim tibi predicit vocari quod non es, & nomen usurpare alienum; sed si Christianum te delictar, quis Christianus sunt gere, & merito tibi Christiani nomen affume. August., de vita Christiani.

Ille vere Christianus est, qui omnibus misericordiam facit, qui nullâ omnino move tur injuriam, qui alienum dolorem tamquam proprium sentit, cujus mensam pauper non ignorat; qui coram hominibus inglorius habetur, ut coram Deo & Angelis glorietur; qui terrae committit, ut possit habere celestia; qui opprimi pauperem se praestente non patitur, qui misericordiam tempore. August., de vita Christ.

fianity is: for it teacheth men most effectually the vanity of the world; it appointeth them a holy life, so hateful to worldly men, as will occasion them to feel the vexation of the world; it openeth to them the hopes of a life so much better, as may teach them to take all the wealth and glory of this world for a shadow, a feather, or a dream. It condemneth worldly love, as the sin inconsistent with the love of God, and the certain mark of a drossy unsanctified miserable soul. It setteth before us such an example of Christ, as must needs shame worldliness with all true believers.

3. And for Sensuality, it openeth the shame of its beastiality, and maketh the carnal mind and life to be enmity to God, and the contrary to that spiritual mind and life, which is the property of all that shall be saved: It strictly and vehemently condemneth all gluttony and excess of drink; all ryotting and time-waiting needless sports; all fornication, and ribald talk, and wanton carriage, words or thoughts: Whereas I find among Heathens and Mahometans, that inordinate sensuality was much indulged: excess of eating and drinking was made a matter of no great blame: time-waiting Plays were as little accused, as if men had no greater matter to do in the world, than to pass away time in some sensual or fantastical delight: either by fornication, or many wives at once, their lust was gratified; and so their minds were debased, polluted, and called down and made unfit for spiritual contemplation and a holy life. From whence no doubt it came to pass, that they were so dark about things spiritual and divine, and so overspread with errors about many plain and necessary things.

5. 4. There is no Religion which so notably detecteth and disgraceth the sin of SELFISHNESS, nor so effectually teacheth SELF-DENIAL, as the Christian Religion doth.

It maketh man understand the nature of his corrupt depraved state; that it is a falling from GOD to SELF; and that his recovery lieth in returning from SELF to GOD. It sheweth him how selfishness is the principle of divisions, enmity, wrath, contentions, envy, malice, covetousness, injustice, oppression, wars, uncharitableness, and all the iniquity of the world. And how self is the grand enemy of God, and Man, and of the Publick good and peace; and contrary to

to the love of God and our neighbour, and the Commonwealth. It giveth us so many precepts for self-denial, as no other Religion did ever mention; and such an example against it in Jesus Christ, as is the astonishment of Men and Angels. And therefore all other Religions did in vain attempt the true purifying of heart and life, or the pacifying of the divided minds of men, while they let alone this sin of selfishness, (or lightly touch’d it) which is the root and heart of all the rest.

§ 5. N) Religion doth so much reveal to us the Nature of God, and his works for Man, and Relations to him, as the Christian Religion doth.

And doubtless that is the most excellent doctrine which maketh known God most to mans mind; and that is the best Religion, which bringeth man nearest to his Creator, in love and purity. Few of the Heathens knew God in his Unity; and fewer in the Trinity of his Essential Primalities: many question’d his particular Providence and Government: they knew not man’s relation or duty to him, while they were distracted with the observance of a multitude of Gods, they indeed had none. Though God be incomprehensible to us all, yet is there a great deal of the glory of his perfections, revealed to us in the light of Christianity, which we may seek in vain with any other sort of men.

§ 6. No Religion doth so wonderfully open, and magnifie, and reconcile God’s Justice and Mercy to Mankind, as Christianity doth.

It sheweth how his Justice is founded in his Holines, and his governing Relation: it justifieth it by opening the purity of his Nature, the evil of sin, and the use of punishment to the right government of the world: and it magnifieth it by opening the dreadfulness and certainty of his penalties, and the sufferings of our Redeemer when he made himself a Sacrifice for our sins. By the revelation of justice, sin and misery, it revealeth the wonderful greatness of Gods mercy: it openeth those operations and effects of it, which Heathenism and Mahometanism are utter strangers to: they speak diminutively both of Mercy and Justice, and cannot tell how to make God merciful, without making him unjust, nor to make him just, without obscuring the glory of his
his mercy: which is peculiarly set forth in the work of Redemption, and the Covenant of Grace, and promise of everlasting Blessedness.

§. 7. The Christian Religion openeth many other parts of holy doctrine, which are unknown to men that learned them not from thence.

Such as the doctrine of the Creation, and the Fall, and of original sin, and of Justification, Sanctification, Adoption, and the right worshipping of God: of which, mention is made before more distinctly.

§. 8. No Religion can be more Charitable; for it wholly consisteth in the love of God and one another, and in the means to kindle and maintain this love.

The whole Law of Christ is fulfilled in love: even in loving God for himself, above all; and our neighbours as our selves for the sake of God; yea, our enemies so far as there is any thing amiable in them. The end of all the Commandments is love, out of a pure heart, and a good conscience, and unfeigned faith. And all Christians are obliged to love each other with a pure heart, and fervently; yea, to show that love which they profess to Christ himself, by the loving of one another: How frequently and earnestly is this great duty pressed by Christ and his Apostles? how great a force doth he lay upon it? He maketh it the evidence of our love to God: He promiseth salvation to it: He forbiddeth selfishness, that it may not hinder it: He commandeth us to live in the constant expression of it, and to provoke one another to love and to good works: He hath made himself the most matchless and wonderful example of it: He hath told us, that according to mens charity he will judge them at the last day. How dry and barren are all Religions and Writings that we have ever come to the knowledge of in the world, in the point of love, and the fruits of love, in comparison of the Gospel of Jesus Christ?

§. 9. I find that the Christian Religion is most for Unity and Peace of any Religion in the world; most vehemently commanding them, and appointing the fittest means for the attaining of them.

1. All Christians are commanded to be of one mind, to think the same things, and speak the same things; and discord and...

and division and contention is earnestly forbidden them, and condemned, and all occasions which may lead them thereunto. 2. And they have one Head and Centre, one God and Saviour, who is their common Governor, End and Interest, in whom therefore they may all unite: when most others in the world do shew a man no further end than self-preservation; and so while self is each mans end and interest, there are as many ends as men; and how then is it possible that such should have any true unity and concord? But to every true Christian, the pleasing and glorifying of God, and the promoting of his Kingdom for the salvation of the world, is above all self-interest whatsoever; and therefore in this they are all united: And though they all seek their own felicity and salvation, it is only in the seeking of this higher end; which is finis amantis; sed creature amantis creatorem; the end of a lover, which defireth unity, and respecteth both the lover and the beloved; but it is not the end of the love of equals, but of the creature to the Creator, who therefore preferreth his beloved before himself in his intentions. So that it is only this holy centring in God, that can ever make men all of a mind, and agree the disagreeing world: While Self is every mans end, they will have such constant contrariety of interests, that it will be impossible for them to agree; but covetousness, ambition and sensuality will keep them in factions, contentions and wars continually. Moreover it is Christianity that most urgeth, and effectually giveth a hearty love to one another, and teacheth them to love their neighbours as themselves, and to do as they would have others to do by them: and this is the true root and spring of concord. And it is Christianity which most teacheth the forgiving of wrongs, and loving of enemies, and forbearing that revenge, which Heathens were wont to account an honour. And it is Christianity which teacheth men to contemn all the riches and honours of the world, which is the bone that worldly dogs do fight for, and the great occasion of their strife: and it teacheth them to mortifie all those vices, which feed mens divisions and contentions. So that if any man live as a Christian, he must needs be a man of unity and peace. If you say, that the contrary appeareth in the practice of Christians; I shall answer that with the rest of the objections by

by themselves: I shall only say now, That if this that I have laid down be certainly the doctrin of Christ, then it is as certain, that the contrary is contrary to Christianitie, and that so far such persons are no Christians: It is hypocrites that take up the name of Christians for worldly advantage, and are no Christians indeed, who live thus contrary to the nature and precepts of Christianitie which they profess.

§. 10. The Christian Religion is most exactly just, in its Rules and Precepts, and vehemently condemneth all injustice, fraud, persecution and oppression.

What juster Rule can there be than to suit all our actions to the perfect Law of Primitive Justice, and to do as we would be done by? What more effectual principle of Justice can there be, than Charity and Self-denial? to love all men for God, and to account our neighbours welfare as our own? Bring all men but to love their neighbours as themselves, and they will have little inclination to cruelty, oppression, fraud, or any other injuries. And when Heaven is made the reward of Justice and Mercy, and Hell the reward of Injustice and Cruelty, we have the greatest Motives that humane nature is capable of.

§. 11. The Christian Religion is the most excellent Rule for order and government in the world, and for the peace of Kingdoms and their stability: in that it prescribeth the only method of true Government, and condemneth both impiety and tyranny in the Governours, and all sedition and rebellion in the subjectts.

1. It setteth Government on the only foundation, (the Authority which men receive from God) and teacheth men to rule as the Officers of the Universal King, in due subordination to him; for his glory, and according to his Laws; and letteth them know that they have no power but from God, and therefore none against him; and that they must be judged by him themselves for all their Government: and that all oppression, tyranny and persecution will be to their own confusion in the end. 2. It teacheth Subjects to honour their Superiours, and to obey them in all things, in which they disobey not God: and to be patient under all oppressions; and to avoid all murmurings, tumults and rebellions, and this for fear of God’s condemnation. And certainly these

these are the most powerful means for peace; and for the happy order and government of Societies.

6. 12. The Christian Religion greatly condemneth all fierceness, and impatience and discontentedness; and requireth a meek and patient frame of minde; and therefore must needs conduct to the forementioned Unity and Peace.

6. 13. It is wholly for sincerity and uprightness of heart, and greatly condemneth all hypocrisie: It giveth Laws for the very disposition of the minde, and for the government of the secretest thoughts, affections and actions; and condemneth every sin which the World observeth not, or condemneth not.

6. 14. I finde, that the Christian Religion is not fitted to any Worldly designs; but only to the sanctifying of mens hearts and lives, and the saving of their Souls. Christ did not contrive by dominion or riches, to win the ungodly multitude to be his admirers, but by holy Precepts and Discipline to make his Disciples good and happy.

Mahomet took the way of violence, and fleshly baits, and blinde obedience, to bring in the multitude, and to advance a Worldly Kingdom: But Christ goeth the clean contrary way; He calleth men to a life of Self-denial, and patient suffering in the World; he calleth them to contenm the riches, honours, and pleasures of the World; and to forsake all, even life it self for him, and telleth them that they can on no lower terms than these be Disciples. He hath set up a Discipline in his Church, to cast out all Drunkards, Fornicators, Covetous persons, Railers, and other such scandalous sinners who are impenitent; and will have none in his true mystical Church, but such as are truly holy; nor none in his visible Church, but such as are professed to be so. He turneth away all that come not up to his spiritual and holy terms; and he casteth out all that notoriously violate them, if they do not repent.

6. 15. The Christian Religion containeth all things Necessary to mans happiness, and taketh men off unprofitable speculations; and doth not overwelmne the minde of men, with multitudes of needless things.

It is for the most things unnecessary, as well as uncertain, with which the Philosophers have troubled the World;

They

They have left true wisdom in a Wilderness of fruitless controversies. But Christianity is a Religion to make men holy and happy, and therefore it containeth these necessary substantial Precepts, which conduce hereunto. And it taketh men off unnecessary things, which else would take up their mindes, and talk, and time, from things necessary. And so its suited to the generality of men, and not only to a few that have nothing else to do, but wander in a Wilderness of vain Speculations; and it is fitted to Mans best and ultimate end, and not to a phantastical delight.

6. 16. It tendeth to exalt the minde of man, to the most high and heavenly elevation that it is capable of in this life.

For it teacheth men (as is aforesaid) to live in the Spirit, upon the things above, in the continual Love of God, and desires and endeavours for everlasting glory: Than which mans minde hath nothing more high, and honourable, and excellent, to be employed about.

6. 17. It leadeth men to the joyfulllest Life that humane Nature is capable of on Earth.

For it leadeth us to the assurance of the Love of God, and of the pardon of all our sins, and of endless glory when we die: It assureth us, that we shall live for ever, in the sight of the glory of God, with Jesus Christ, and be like the Angels, and be perfected in holiness and happiness, and be employed in the Love and Praises of God for evermore: It commandeth us to live in the foresight of these everlasting Pleasures, and to keep the taste of them always upon our mindes, and in daily meditation on the Love of God, to live in the daily Returns of Love, and to make this our continual Feast and Pleasure. And can the minde of man on Earth, have higher and greater delights than these?

6. 18. The Christian Religion forbiddeth men no Bodily pleasure, but that which hindereth their greater pleasure, and tendeth to their pain or sorrow, nor doth it deny them any earthly thing, which is truly for their good.

Indeed it taketh the brutish appetite and flesh, to be an unfit Judge of what is truly good and desireable for us: And it forbiddeth much which the Flesh doth crave: Because either it tendeth to the wrong of others, or the breach of or-

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Doctrina Spiritus non curioseatem accuit, sed charitatem accedit. Bem. in Can. O beatæ regii deliciarum! ad quam suspiris de valle lasciviarum; ubi sapientia sine ignorantia, ubi memoria sine oblivione, intellectus sine errore, ratio sine obscursitate fulgebunt. Berne d.

Illud est verum ac sumnum gaudium, quod non de creature, sed de creatore concipitur; quod cum acciperis, nemo tollet a te; cui alicinc comparata omnis jaccunditas mentor est; omnis seminibus dolor est; omne dulce amaram est; omne quod delectare potent molestam est. Bem. d.

Nihil prodigas satis est voluptati: semper famem patitur sui quæ alimentis perpetuis nefcit implicer. Ambros. in Luk. 6.

order in the World; or to the corrupting of man's minde, and diverting it from things sublime and spiritual, or putting it out of relish with that which is our true felicity, or the way thereto. It is only on such accounts, and in such cases as these, that Christ forbiddeth us the pleasures of the flesh: And so will Parents restrain the appetites of their Children, and Physicians of their Patients, and every wise man will restrain his own, when present sensual pleasure tendeth to greater future pain. The satisfying delights of man can be no where but in the love of God, and in a heavenly life, and in the foresight of endless joyes, and in the knowledge and means which lead to these: And the unwholsom luscious pleasures of the Flesh, do greatly tend to draw down the minde, and corrupt the affections, and dull our desires and endeavours towards these higher things: And therefore our Saviour doth strictly here dyet us, than is pleasing to diseased Souls. But he loveth not our sorrows or pains, nor envyeth us any desireable pleasure: He came not to torment us, but to save us from torment: If he forbid us any delight, it is because he would have us have better and more, which that would keep us from. If he teach us to deny our Honour with men, it is but that we may have Honour with God and Angels. If he call us from our present wealth and profit, it is but to secure our Everlasting Riches, and prevent our loss. All his Precepts are wholly fitted to our own good; though our good be not the highest ultimate end, but the Glory and Pleasure of our Maker.

§ 19. There cannot possibly be any higher motives to sincere piety and honesty given to the World, than the Christian Religion sets before them; even the joyes of Heaven, and the pains of Hell, and all the pleasures and privileges of an holy life: And therefore it must needs be the powerfull means to all that is truly good and happy.

§ 20. It stronglyest fortifieth the minde of Man, against the power of all temptations.

For as it enervateth the Temptation, by teaching us to mortifie the lufts of the flesh, and to contemn the World, so it always counterpoisheth it with the Authority of God, the Joyes of Heaven, the punishment of Hell; which are in the ballance against all the pleasures of sin, as a Mountain is against a Feather.

§ 21. It

§ 21. It affordeth us the most powerfull Supports and Comforts in every Suffering; that we may bear, it patiently and with joy.

For it assureth us of the Love of God, and of the pardon of our greater sufferings: It sheweth us how to be gainers by all, and sheweth us the glory and joy which will be the end of all.

§ 22. It affordeth us the greatest Cordials against the fears of death.

For it assureth us of endless happiness after death. And if a Socrates, or Cicero, or Seneca, could fetch any comfort from a doubtfull conjecture of another life, what may a Christian do that hath an undoubted assurance of it, and also of the nature and greatness of the felicity which we there expect: And why should he fear dying, who looks to pass into endless pleasure. And therefore Christianity conduceth (not to puillanimitiy, but) to the greatest fortitude and nobleness of minde: For what should daunt him who is above the fears of sufferings and death.

§ 23. It containeth nothing which any man can rationally fear, can be any way a hinderance to his salvation.

This will be more cleared when I have answered the objections against it.

§ 24. It containeth nothing that hath the least contrariety to any Natural Verity or Law; but contrarily comprehendeth all the Law of Nature, as its first and principal part, and that in the most clear and legible charafter, superadding much more which Naturalists know not.

So that if there be any good in other Religions (as there is some in all), it is all contained in the Christian Religion, with the addition of much more: There is no truth or goodnes in the Religion of the Philosophers, the Platonists, the Stoicks, the Pythagorean Bannians in India, the Bonzii in Japan, or those in Siam, China, Persia, or any other parts, nor among the Mahometans or Jews, which is not contained in the Doctrine and Religion of the Christians.

§ 25. Accordingly it hath all the real Evidence which the true parts of any other Religion hath, with the addition of much more supernatural evidence.


For all that is justly called the Law of Nature, (which is the first part of the Christian Religion,) is evidenced by the light of Nature: and this Christians have as well as others: and all that is of true supernatural Revelation, they have above others by its proper evidence.

§ 26. The style of the Sacred Scripture is plain, and therefore fit for all; and yet Majestical and Spiritual, suited to its high and noble ends.

Were it expressed in those terms of Art, which the Masters of each sect have devised to transmit their opinions to posterity by, they would be fit for none but those few, who by acquaintance with such terms, esteem themselves, or are esteemed learned men: And yet the men of another sect might little understand them. For most new Sect-masters in Philosophy, devised new terms, as well as new principles or opinions: Though at Athens, where the principal Sects were near together, the diversity was not so great as among them at a further distance, yet was there enough to trouble their disciples. He that understandeth Zoroaster and Trismegistus, may not understand Pythagoras; and he that understandeth him, may not understand his follower Plato; and he that understandeth him, may not understand Arisotle: and so of Teleclus, Parmenides, Anaxagoras, Aristippus, Antisthenes, Zeno, Chrysippus, Heraclitus, Democritus, Pyrrho, Epicurus, with all the rest: And among Christians themselves, the degenerated Hereticks and Sectaries, that make their own opinions, do make also their own terms of Art; so that if you compare the Valentinians, Basilidians, Apollinarians, &c. and our late Wigelians, Paracelsians, Rosicrucians, Belimenists, Familists, Libertines, Quakers, &c. you shall find that he that seemeth to understand one Sect, must learn, as it were, a new language, before he can understand the rest. So that if the Scripture must have been phrased according to Philosophers terms of art, who knoweth to which Sect it must have been phrased? and every day there riseth up a Campanella, a Thomas White, &c. who are reforming the old terms and arts, and making both new; so that nothing which is of universal use, as Religion is, can be fitted to any such uncertain measure. Christ hath therefore dealt much better
better with the world, and spoken plainly the things which
the simple and all must know, and yet spoken sublimely of
things mysterious, heavenly and sublime.
This is the true nature and character of Christianity.

CHAP. V.

Of the Congruiities in the Christian Religion, which
make it the more easily credible, and are great
preparatives to Faith.

Because Truth is never contrary to itself, nor agreeable
with error, it is a way that reason teacheth all men,
in the trying of any questioned point, to reduce it to those
that are unquestionable, and see whether or no they accord
with those: And to mark the unquestionable Ends of Reli-
gion, and try how it suiteth its means thereunto: And
therefore men of all sober professions have their determinate
principles and ends, by which they try such particular opin-
ions; as Christians do by their analogy of faith. And in
this trial of Christianity, I shall tell you what I find it.

5. I find in general, that there is an admirable concord
between Natural Verity, and the Gospel of Christ; and that
Grace is medicinal to Nature; and that where Natural light
endeth, Supernatural beginneth; and that the superstructure
which Christ hath built upon Nature, is wonderfully adapted to
its foundation.

This is made manifest in all the first part of this Treatise.
Reason, which is our Nature, is not destroyed, but repaired,
illuminated, elevated and improved, by the Christian faith.
Free-will, which is our Nature, is made more excellently
free by Christianity. Self-love, which is our Nature, is not
destroyed, but improved by right conduct and help to our
attainment of its ends. The Natural part of Religion is so
far from being abrogated by Christianity, that the latter doth
but subserve the former. Christ is the way to God the Fa-
ther. The duty which we owe by Nature to our Creator,
we owe him still; and Christ came to enable and teach us to
perform
perform it: the love of God our Creator with all our hearts is still our duty: and faith in Christ is but the means to the love of God, and the bellows to kindle that holy fire. The Redeemer came to recover us to our Creator; He taketh not the Book of the Creatures or Nature out of our hands, but teacheth us better to read and use it. And so it is through all the rest.

5. 2. I find also that the state of this present world is exceeding suitable to the Scripture-character of it; that it is exceeding evil, and a deluge of sin and misery, do declare its great necessity of a Saviour, and shew it still to be a place unmeet to be the home and happiness of Saints.

Of all the parts of God's Creation, this earth doth seem to be next to Hell: certainly it is greatly defiled with sin, and overwhelmed with manifold calamities; and though God hath not totally forsaken it, nor turned away his mercy as he hath done from Hell, yet is he much estranged from it: so that those who are not recovered by grace, are next to devils. And alas how numerous and considerable are they to denominate it, [an evil world!] Those that Christ calleth out of it, he fannifith, and maketh them unlike the world: and his grace doth not give them a worldly felicity, nor settle them in a Rest or Kingdom here; but it saveth them from this world, as from a place of flames, and a company of cheaters, robbers and murderers; and from a tempestuous Sea, whose waves seem ready still to drown us.

I. I find it is a world of Sin. II. And of Temptation.

III. And of Calamity.

I. For Sin, it is become, as it were, its nature, it liveth with men from the birth to the grave. It is an ignorant world, that wandereth in darkness; and yet a proud self-conceited world, that will not be convinced of its ignorance; and is never more furiously confident, than when it is most deceived and most blind. Even natural wisdom is so rare, and folly hath the major vote and strength, that wise men are wearied with refiting folly, and ready in discouragements to leave the foolish world unto itself, as an incurable Bedlam: so fierce are fools against instruction, and so hard is it to make them know that they are ignorant, or to convince men of their mistakes and errors: The Learner thinks his Teacher
which maketh it the more easily credible, &c.

Teacher doteth; and he that hath but wit enough to distinguish him from a brute, is as confident as if he were a Doctor. The Learned themselves are for the most part but half-witted men, who either take up with lazie studies, or else have the disadvantage of uncapable temperatures and wits, or of unhappy Teachers and false principles received by ill education, which keep out truth: so that they are but fitted to trouble the world with their contentions, or deceive men by their errors: and yet have they not the acquaintance with their ignorance, which might make them learn of such an instruct them; but if there be among many but one that is wiser than the rest, he is thought to be unfit to live among them, if he will not deny his knowledge, and own their errors, and confess that modesty and order require, that either the highest, or the major vote are the masters of truth, and all is false that is against their opinions.

It is an Atheistical ungodly world, that knoweth not its Maker; or forgettest, contemnest, and wilfully disobeyest him, while in words it doth confess him: and yet an hypocritical world, that will speak honourably of God, and of virtue and piety, of justice and charity, while they are neglecting and rejecting them, and cannot endure the practice of that which their tongues commend: almost all sorts will prefer the life to come in words, when indeed they utterly neglect it, and prefer the fleshly pleasures of this life: They cry out of the vanity and vexation of the world, and yet they set their hearts upon it, and love it better than God and the world to come: they will have some Religion, to mock God, and deceive themselves, which shall go no deeper than the knee and tongue, in forms, or ceremonies, or a dissembled affection and profession. But to be devoted absolutely to God, in self-resignation, obedience and love, how rare is it even in them who cannot deny, but the Law of Nature it self doth primarily and undeniable oblige them to it? Their Religion is but self-condemnation, while their tongues condemn their hearts and lives.

It is a sensual brutish world, and contemnest to have hired out their reason to the service of their appetites and lusts: gluttony, and excess of drink, and sports, and plays, and gaming,
Of the Congruities in the Christian Religion,

gaming, with pride, and wantonness, and fornication, and
uncleanness, and worldly pomp, and the covetous gathering
of provision for the flesh, to satisfy these lusts, is the busi-
ness and pleasure of their lives: and if you tell them of
Reason, or the Law of God to take them off, you may almost
as well think to reason a hungry Dog from his carrion, or a
lustful Boar to forbear his luft.

And it is a Selfish world, where every man is as an idol to
himself; and affected to himself and his own interest, as if
he were all the world: drawing all that he can from others,
to fill his own insatiable desires: loving all men, and honour-
ing, and esteem, and praising them, according to the
measure of their esteem of him, or their agreeableness to his
opinions, ways or interest: self-love, self-conceit, self-esteem,
self-will and self-seeking, is the soul and business of the
world. And therefore no wonder that it is a divided and
contentious world, when it hath as many ends as men; and
every man is for himself, and draweth his own way. No
wonder: that there is such variety of apprehensions, that no
two men are in all things of a mind: and that the world is like
a company of drunken men together by the ears, or of
blind men fighting with they know not whom, and for
they know not what. And that ignorant facts, and con-
tentious wranglers, and furious fighters, are the bulkie parts
of it. And that striving who shall Rule, or be Greatest, or
have his will, is the world’s employment.

It is a dreaming and distracted world, that spend their
days and cares for nothing; and are as serious in following
a feather, and in the pursuit of that, which they confess is
vanity and dying in their hands, as if indeed they knew it to
be true felicity: they are like children, busie in hunting butter-
flies; or like boys at foot-ball, as eager in the pursuit, and in
over-turning one another, as if it were for their lives, or for
some great desirable prize: or like to a heap of Ants, that
gad about as busily, and make as much ado for sticks and
dust, as if they were about some magnificent work. Thus
doeth the vain deceived world lay out their thoughts and
time upon impertinencies, and talk and walk like so many
Noctambulo’s in their sleep: they study, and care, and
weep, and laugh, and labour, and fight, as men in a dream:
and
and will hardly be persuaded, but it is reality which they pursue, till death come and awake them. Like a Stage-play, or a Poppet-play, where all things seem to be what they are not, and all parties seem to do what they do not, and then depart, and are all disroab’d and unmask’d; such is the life of the most of this world, who spend their days in a serious jeailing, and in a busie doing nothing.

It is a malignant world, that hath an inbred radicated enmity to all that virtue and goodness which they want: they are so captivated to their fleshly pleasures and worldly interests, that the first sight, approach or motion, of reason, holiness, mortification and self-denial, is met by them with heart-rising, indignation and opposition: in which their fury beareth down all argument, and neither giveth them leave considerately to use their own reason, or hearken to another: there are few that are truly wise, and good, and heavenly, that escape their hatred and beastly rage. And when Countries have thought to remedy this plague, by changing their forms of Government, experience hath told them, that the vice and root of their calamity lieth in the blindness and wickedness of corrupted nature, which no form of Government will cure: and that the Doves that are governed by Hawkes and Kites, must be their prey, whether it be one or many that hath the Sovereignty.

Yea, it is an unthankful world, that in the exercise of this malignant cruelty, will begin with those that deserve best at their hands. He that would instruct them, and slop them in their sin, and save their souls, doth ordinarily make himself a prey: and they are not content to take away their lives, but they will (among their credulous rabble) take away the reputation of their honesty: and no wisdom or learning was ever so great, no innocency so unpolluted, no honesty, justice or charity so untainted, no holiness so venerable, that could ever privilege the owners from their rage, or make the possessors to escape their malice. Even Jesus Christ, that never committed sin, and that came into the world with the most matchless love, and to do them the greatest good, was yet prosecuted furiously to a shameful death; and not only so, but in his humiliation his judgement was taken away; and he was condemned as an evil doer,

\[ \text{Prosperum ac felix sequitur voracur.} \]
\[ \text{Quis nomen unquam sceleris errori dedicat?} \]
\[ \text{fape error. ingens} \]
\[ \text{feeleris obtinuit locum.} \]

\[ \text{Sen. Herc. fur.} \]
doer, who was the greatest enemy to sin that ever was born into the World: He was accused of Blasphemy (for calling himself the Son of God) of Impiety (for talking of destroying the Temple) and of Treason (for saying he was a King). And his Apostles that went about the World to save mens Souls, and proclaim to them the joyfull tydings of salvation, had little better entertainment: wherever they came, bonds and afflictions did abide them; And if they had not been taught to rejoice in tribulations, they could have expected little joy on earth. And it was not only Christians that were thus used, but honestly in the Heathens was usually met with opposition and reproach, as Seneca himself doth oft complain, Yea, how few have there been that have been famous for any excellency of wit or learning, or any addition to the World's understanding, but their reward hath been reproach, imprisonment or death? Did Socrates die in his bed? Or was he not murdered by the rage of wicked Hypocrites? Plato durft not speak his minde, for fear of his Masters reward. Aristippus left Athens, ne his peccarent in Philosophiam: not only Solon, but most benefactors to any Common-wealth have suffered for their beneficence. Demosthenes, Cato, Cicero, Seneca, could none of them save their lives from fury, by their great learning or honesty. Yea, among nominal Christians, he that told them of an Antipodes, was excommunicated by the Papal Authority for an Heretick; And a Savonarola, Arnoldus de Villa Nova, Paulus, Scaliger, &c. could not be wiser than their Neighbours, but to their cost: No nor Aries Montanus himself. Campanella was fain in prison to compile his New Philosophy, and with the pleasure of his inventions to bear the tortments which were their soure sauce. Even Galileus that discovered so many new Orbs, and taught this World the way of clearer acquaintance with its neighbours, could not escape the Reverend Justice of the Papalits, but must lie in a Prison, as if Sophiaentia had been written on his doors, (as the old Woman cryed out to Thales, when he fell into a ditch, while he was by his instrument taking the height of a Starr.) And Sir Walter Rawleigh could not save his head by his Learned History of the World (but must be one part of its History himself); nor yet by his great observation, how Antipater is taken for a
bloody Tyrant, for killing Demochernes, and how Arts and Learning have power to disgrace any man that doth evil to the famous Masters of them. Peter Ramus that had done so much in Philosopy for the Learned World, was requited by a butcherly barbarous murder, being one of the 30000 or 40000 that were so used in the French Massacre. And many a holy person perished in the 200000 murdered by the Irish. It were endless to instance the ungrateful cruelties of the World; and what entertainment it hath given to wise and godly men; even those whom it superstitiously adoreth when it hath murdered them.

And in all this wickedness, it is wilful, and stupid, and incorrigible, and ordinary means do little to the Cure. Thus is it a sinful evil World.

II. And it is a Tempting World that would make all bad as it is in itself: Wherever the sanctifying Truth of God doth come to illuminate and reform men, the World is presently up in arms against it; and fighteth against that which would save mens Souls, as if it were a Plague or Enemy that would destroy them. Princes think it is against their interest, and the people finde that it is against their lusts: And so the sin of Tyranny keepeth the Gospel out of the greatest part of the World; and popular fury refiseth it where it cometh. The Empires of the Turks, and Tartarian, and China, are full instances of the success of Tyranny against the means of mens salvation: And the Empire of Japan hath given the World an instance of such unparalleled cruelty to that end, as maketh the persecutions of Nero and Diocle- sian, and even the Popish Inquisition, and almost the Massa- cres of Piedmont, France and Ireland, to seem very merciful acts of Charity. What rage, what inhumane fury hath been shewed, through all the World, to keep out Knowledge, and keep the Nations in their darkness and misery, and forbid relief? But for Error and Deceit, Idolatry and Superstition, how industriously are they propagated? Empire and Arts, Power and Learning, are employed to deceive and undece the World. And though Empire be Gods Ordinance, and Arts his gifts, they are turned against him in the farthest part of the Earth, and Satan is served by them, as if they had been ordain'd by him. Almost every Countrye hath
When Just Aristides was made Treasurer at Athens, though he most uprightly discharged his Office, Theamistocles accused him, and got him condemned as for Bribery: But by the favour of some of the greatest he was delivered, and restored to his Office for another year: The next year he did by coincidence gratify all the Villagers of the Commonwealth, that would grow rich by the common loss: And at the years end they offered him the Office again with great honour. But he refused it, and said, that their honour was a greater disgrace than their condemnation: For when he did well they condemned him, and when he gave way to the unjust they honoured him. Plutarch.

When he was to be condemned by the popular Vote, one came to him in the crowd, that could not write, and not knowing who he was, desired him to write his name to Aristides condemnation; for he was resolved to give his voice against him, because he was called A Righteous Man: Aristides did as he desired, and wrote his name without discovering himself to him.

their proper opinions, and a Religion fitted to resist Religion: He is that is an Idolater, or a Mahometan, or Infidel, would make more: And they that are against all serious Religion, are as eager to make others of their mind, as if it were a work of charity or commodity: And he that is endeavouring to undoe Souls, is as vehement in it, as he that is endeavouring to save them. He that hath any passion or corrupt affection is as inclinable to convey it to another, as fire is to kindle fire, or one that hath the Plague to infect his Neighbour. Covetousness, ambition, voluptuousness, lust, and wrath and revenge, are all contagious. Rioters think it strange if we run not with them into all excess. The very noise of their impertinent talk and busines, and the great ado that they make in doing nothing, is a great divertor of those that are about them, from serious busines and sober consideration: They keep men so busie about their vanities, that they can finde no leisure to remember that they are men, or to think what busines they have in the World, nor where that they must dwell for ever. And when their folly and selfishness hath set them all together by the ears, they must needs draw or drive others into the fire of contention with them; They cry, Who is on my side? who? And he that will not be of one party or other, but will keep his peace, shall lose it by the enmity of all: And no man shall be taken for orthodox or honest, that will not be of that Faction whose commendation he desirith: And when he hath humoured them, he shall go for a knave or a reproached person, with all the rest: A peaceable man shall hardly finde the peace which he desirith to himself; but it's ten to one but he loseth his labour if he would make peace between others; especially, if he have an honest ambition, of extending that blessing to Parties and Countreys, or any great and considerable numbers. If by tyranny and cruelty, by prisons, and torments, and death, they cannot affright men from honesty and the obedience of God, at least they will vex them in their way, and be as thorns and briars to them in this Wildernes.

III. And it is a calamitous, miserable World. It is void of the comforts of sacred Illumination, and of the assured Love of God, and of the exercise of wisdom, or holiness: The
The delights of Saints in loving God, and waiting for eternal Life, are unknown to all the multitudes of the ungodly: They are confounded and lost in their ignorance and error; and tormented with their own passions, divisions and contentions. Their vices are part of their disquietment and pain, though pleasure be their intended end. It is a pitiful servitude that they are in to Satan, and an endless drudgery that they follow, in serving their covetousness, pride, and lust; and a tiresome task to care and labour to make provision for their fleshly appetites and wills. They are led captive by Satan to do his will; and yet in doing it they do their own, and are in love with their Captivity, and glory in their Chains. They are engaged daily against God and Mercy, against their Happiness, and their Friends that would procure it; and think him their Enemy that would make them wiser. They go under the guilt of all this sin; and they have no assurance of pardon or deliverance: And God overtake eth them many times with bodily distresses here: Sicknesses and pains consume men, and torment them; Wars, and plagues do send them by thousands, out of the World, which they took for their felicity: Fire and famine, piracy and robbery, and fraud, impoverish them: The frustrations of their hope torment them. And yet under all, they are hardened against God, and fall not out with their sin and folly, but with the Justice of Heaven, and with its instruments, or rather with all that bear eth the Image of the Holiness of God. This is the visible condition of this World.

Obj. If you say, How can all this stand with the infinite Goodness of God? I have answered it before: It sheweth you, that it is not this World, which is the great demonstration of the Goodness or Love of God, from whence we must take our estimate of it by the effects. If you will judge of the Kings splendour, and bounty, and clemency, will you go seek for examples and demonstrations of it in the Gaol, and at the Gallows, or rather at the Court? Hell is as the Gallows, and Earth is as the Gaol: Measure not Gods bounty and mercy by these: It is no sign of unmercifulness in God that there are Flies and Worms, and Toads, and Serpents on Earth as well as Men: nor that Earth was not made as indestructible as Heaven: And when men have drown'd themselves in sin,
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It is no want of Goodness in God, but it is Goodness itself which causeth the demonstrations of his Justice on them. This World is not so much to all Gods Creation, as a wen or wart upon a Mans body is to the whole body: And if it were all forsworn of God, as it hath forsworn him, it were proportionably no more than the cutting off such a wart or wen. God hath many thousand thousand thousand times more capacious Regions, which it's like have more noble and blessed Inhabitants: Look to them, if you would see his Love, in its most glorious demonstration: Justice also must be demonstrated if men will sin. And if Hell be quite forsworn, and Earth which is next it be partly forsworn of the favour of God, for all that God may gloriously demonstrate his Love, to a thousand thousand-fold more subjects (of the nobler Regions) than he doth demonstrate his Justice on in Hell or Earth. But these two things I gather for the confirmation of my Faith. 1. That the sin and misery of the World is such, that it groaneth for a Saviour; And when I hear of a Physician sent from Heaven, I easily believe it, when I see the woeful World mortally diseased, and gasping in its deep distress. The condition of the World is visibly to suitable to the whole Office of Christ, and to the Doctrine of the Gospel, that I am driven to think, that if God have mercy for it, some Physician and extraordinary help shall be afforded it: And when I see none else but Jesus Christ, whom Reason will allow me to believe is that Physician, it somewhat prepareth my minde to look towards him with hope.

2. And also the Evil of this present World, is very suitable to the Doctrine of Christ, when he telleth us that he came not to settle us here in a state of Prosperity, nor to make the World our Rest or Portion; but to save us from it, as our enemy and calamity, our danger and our Wilderness and trouble; and to bring up our hearts first, and then our selves to a better World, which he calleth us to seek, and to make sure of. Whereas I finde, that most other Religions, though they say something of a Life hereafter, yet lead men to look for most or much of their felicity here, as consisting in the fruition of this World, which experience tells me is so miserable.

3. Moreover I finde, that the Law of entire Nature was
which maketh it the more easily credible, &c.

no more suitable to Nature in its integrity, than the Law of
Grace revealed by Christ is suitable to us in our lapsed state:
so that it may be called, the Law of Nature-lapsed and resto-
rable; (Nature lapsed restauranda.)

Nature entire and Nature depraved, must have the same
pattern and rule of perfection ultimately to be conformed to;
because lapsed man must seek to return to his integrity: But
lapsed or corrupted man doth moreover need another Law,
which shall first tend to his restoration from that lost and
miserable state. And it was no more necessary to man in in-
ocency to have a suitable Law for his preservation and
confirmation, than it is to man in sin and guilt to have a Law
of Grace for his pardon and recovery, and a course of means
prescribed him for the healing of his Soul, and for the esca-
ping of the stroke of Justice. The following particulars fur-
ther open this.

§ 4. It seemeth very congruous to Reason, that as Monar-
chy is the perfectest sort of Government (which it is probable is
even among the Angels) so Mankind should have one universal
Head or Monarch over them.

Kingdoms have their several Monarchs; but there is sure-
ly an Universal Monarch over them all! we know that God
is the primary Sovereign; but it is very probable to Nature,
that there is a subordinate Sovereign or general Administra-
tor under him: It is not only the Scriptures that speak a
Prince of the Devils, and of Principalities, and Powers, and
Thrones, and Dominions, among the happy Spirits; and that
talk of the Angels that are Princes of several Kingdoms,
Dan. 10, but even the Philosophers and most Idolaters, have
from this apprehension, been drawn to the worship of such,
as an inferior kind of Deity. And if man must have a sub-
ordinate universal King, it is meet that it be one that is also
Man: As Angels and Devils have Princpals of their own sort
and nature, and not of others.

§ 5. It seemeth congruous to Reason, that this Head be one
that is fitted to be our Captain General, himself to lead us by
Conduct, Precept and Example, in our warfare against those
Devils, who also are said to have their Prince and General.

As Devils fight against us under a Prince of their own
nature, so is it congruous, that we fight against them, un-
der

If any say, that such
Perfect Obedience is
possible, I will not
litigare de nomine,
but say as Cicero, Ut
mihii interret utrum
nemo valeat; an ne-
mo posset valere; sic
non intelligo quid
interfit, utrum nemo
sit lapiens an nemo
esse potest. Cic. de
Nat. Deor. l. 3. pag.
138. (mihi) for I say
of keeping the Law
perfectly.

Almost all the Hea-
thens in the world,
who worshipped one
God as Chief, had
their Demi-gods, as
their particular Pro-
estors, and favourites,
or Mediators; as in-
timating that Man is
conscious of the need
of some Mediator of
aceess to the Supreme
Deity.
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A Prince of our own nature, who hath himself first conquered him, and will go on before us in the fight.

§ 6. It is congruous to Reason, that lapsed Man under the guilt of sin, and desert of punishment, who is unable to deliver himself, and unworthy of immediate access to God, should have a Mediator for his restoration and reconciliation with God: If any be found fit for so high an Office.

§ 7. And it is congruous to Reason, that this Mediator be one, in whom God doth condescend to Man, and one in whom man may be encouraged to ascend to God, as to one that will forgive and save him: And one that hath made himself known to man, and also hath free access to God.

§ 8. It is congruous to Reason, that lapsed, guilty, darkened sinners, that know so little of God, and of his Will, and of their own Concernments, and of the other World, should have a Teacher sent from Heaven, of greater Authority and Credit than an Angel, to acquaint us with God and his will, and the Life that we are going to, more certainly and fully than would be done by Nature only.

That this is very desirable no man can doubt: How gladly would men receive a Letter or Book that dropt from Heaven? Or an Angel that were sent thence to tell them what is there, and what they must for ever trust to? Yea, if it were but one of their old acquaintance from the dead? But all this would leave them in uncertainty still, and they would be doubtfull of the credit and truth of any such a Messenger: And therefore to have one of fuller Authority, that shall confirm his Word by unquestionable attestation, would very much satisfy men. I have proved, that Nature it self revealeth to us, a Life of Retribution after this; and that Immortality of Souls may be proved without Scripture: But yet there is still a darkness and unacquaintedness, and consequently a doubting and questioning the certainty of it, upon a carnal minde: And it would greatly satisfy such, if besides meer Reason, they had some proof which is more agreeable to a minde in flesh, and might either speake with some credible Messenger who hath been in Heaven, and fully knoweth all these matters; or at least might be certainly informed of his Reports. And indeed, to men that are fallen into such a dark depravedness of Reason, and such Strangers to God
and Heaven as mankind is, it is become needful that they have more than natural light, to shew them the nature, the excellency and certainty of the happiness to come; or else they are never like so to love and seek it, and prefer it before all earthly things, as is necessary to them that will attain it. For few men will seek with their utmost labour, or let go all other things to attain a happiness, which they are not well persuaded of the reality of. And though found reason might well persuade them of it, yet reason is now become so blind, and unsound, and partial, and enslaved to the flesh, that it is not fit for such an office, according to our necessity, without some heavenly Revelation.

§ 9. And it is exceeding congruous to man’s necessity, who is fallen under the power and fears of death, as well as the doubts and estrangedness to the other world, that he that will save and heal us, do himself in our nature rise from the dead, and ascend up into heaven, to give us thereby a visible demonstration, that indeed there is a Resurrection and a life to come for us to look for.

Though God was not obliged to do thus much for us, yet Reason telleth us, that if he will do it, it is very suitable to our necessities. For all the reasonings in the world do not satisfy in such things, so much as ocular demonstration: when we either see a man that is risen from the dead, or have certain testimony of it, it facilitatesthe belief of our own resurrection: and he that is gone into Heaven before us, assureth us that a Heaven there is.

§ 10. When God in mercy would forgive and save a sinful people, it was very congruous to reason, that there should be some fit means provided, to demonstrate his holiness in his justice, and to vindicate the honour of his Laws and Government, and so to secure the ends of both.

For if God make a penal Law and execute it not, but let man sin with impunity, and do nothing which may deter him, nor demonstrate his justice, as much as the sinners sufferings would do, it would tell the world, that he that gave them the Law, and thereby told them, that he would rule and judge them by it, did but deceive them, and meant not as he spake: And it would bring both the Law and Government into contempt, and persuade men to sin without any fear:
fear: and he that was question'd for the second crime, would say, I ventured, because I suffered not for the first. It was the devils first way of tempting men to sin, to persuade mankind that God meant not as he spake in his threatening of their death, but that they should not die, though God had threatened it. And if God himself should by his actions say the same, it would tempt them more to sin than Satan could, as his credibility is greater. Therefore he that is a Governour must be just as well as merciful; and if God should have pardoned sinners, without such a sacrifice or substitute means, as might preserve the honour of his Law and Government, and the future innocency of his Subjects, as well as their punishment in the full sense of the Law would have done, the consequents would have been such, as I will leave to your own judgements.

§. 11. And it was very congruous to reason, that so odious a thing as sin should be publickly condemned and put to shame, although the sinner be forgiven: As it was done in the life and death of Christ.

For the purity of God is irreconcilable to sin, though not to the sinner; and therefore it was meet that the sin have all the publick shame, though the sinner escape: and that God be not like weak imperfect man, who cannot do good, without doing or encouraging evil.

§. 12. It is congruous to our condition, that seeing even the upright do renew their sins, their consciences should have some remedy for the renewal of their peace and comfort, that it sink them not into desperation; which is most suitably provided for them in Jesus Christ.

For when we were pardoned once, and again, and oft, and yet shall sin, he that knoweth the desert of sin, and purity of God, will have need also to know of some stated certain course of remedy.

* §. 13. It was meet that the sinful world have not only a certain Teacher, but also a perfect pattern before them, of righteousness, love, self-denial, meekness, patience, contempt of lower things, &c. which is given us by Jesus Christ alone.

And therefore the Gospel is written Historically, with Doctrins intermixt, that we might have both perfect Precepts and Pattern.

§. 14. It
§. 14. It was very congruous to a world universally lapsed, that God should make with it a new Law and Covenant of Grace, and that this Covenant should tender us the pardon of our sins, and be a conditional act of oblivion: And that sinners be not left to the mere Law of perfect Nature, which was to preserve that innocency which they have already lost.

To say [Thou shalt perfectly obey] to a man that hath already disobeyed, and is unfitted for perfect obedience, is no sufficient direction for his pardon and recovery. Perhaps you’ll say, That God’s gracious Nature is instead of a Law of Grace or Promise. But though that be the spring of all our hopes, yet that cannot justly quiet the sinner of it fell alone, because he is just as well as merciful, and Justice hath its objects, and pardon dependeth on the free-will of God, which cannot be known to us without its proper signs. The Devils may say that the Nature of God is good and gracious, and so may any condemned malefactor say of a good and gracious Judge and King; and yet that is but a slender reason to prove his impunity or pardon. All will confess, that absolute pardon of all men would be unbecoming a wise and righteous Governor. And if it must be conditional, who but God can tell what must be the condition? If you say, That Nature telleth us, That converting Repentance is the condition. I answer, 1. Nature telleth us, That God cannot damn a holy loving Soul, that hath his Image: but yet it telleth us not, That this is the only or whole condition. 2. It is not such a Repentance as lieth but in a frightened wish, that the sin had not been done, but such a one as consisteth in the change of the mind, and heart, and life, and containeth a hatred to the sin repented of, and a love to God and Holiness: and we have as much need of a Saviour to help us to this repentance, as to help us to a pardon.

§. 15. It is very congruous to our miserable state, that the Condition of this Covenant of Grace should be on our part, the acknowledgment of our Benefactor, and the thankful acceptance of the benefit, and a hearty consent for the future to follow his conduits, and use his appointed means in order to our full recovery: which is the condition of the Christian Covenant.

§. 16. Seeing man’s fall was from his God unto himself, especially in point of love; and his real recovery must be, by bringing up...
Of the Congrunties in the Christian Religion.

...up his soul to the love of God again. And seeing a guilty condemned sinner can hardly love God, who in justice will damn and punish him, nothing can be more congruous and effectual to man's recovery to God, than that God should be represented to him as most amiable; that is, as one that is so willing to pardon and save him, as to do it by the most astonishing expressions of love, in such an Agent, and Pledge, and Glass of Love as Jesus Christ.

The whole design of Christ's Incarnation, Life, Death, Resurrection, Ascension and Intercession, is but to be the most wonderful and glorious declaration of the goodness and love of God to sinners: that as the great frame of the Universe demonstrateth his power, so should the Redeemer be the demonstration of his love. That we may see both the wife contrivances of his love, and at how dear a rate he is content to save us; that our lives may be employed in beholding and admiring the glory of his love, in this incomprehensible representation. That we may love him, as men that are fetched up from the very gates of hell, and from under the sentence of condemnation, and made by grace the heirs of life.

§ 17. Especially to have a quickening Head, who will give the Spirit of grace to all his members, to change their hearts, and kindle this holy love within them, is most congruous to accomplish man's recovery.

So dark are our minds, and so bad our hearts, so strong are our lusts, and so many our temptations, that bare teaching would not serve our turn, without a Spirit of light, and life, and love to open our eyes, and turn our hearts, and make all outward means effectual.

§ 18. The Commission of the Gospel-Ministry to preach this Gospel of pardon and salvation, and to baptize Consenters, and gather and guide the Church of Christ, with Fatherly love, is also very congruous to the state of the world, with whom they have to do.

§ 19. It is congruous to the state of our trembling Souls, that are conscious of their former guilt, and present unworthiness, that in all their prayers and worship of God, they should come to him in a Name that is more worthy and acceptable than their own, and offer their services by a Hand or Intercessor so beloved of God.

Though
which makes it the more easily credible, &c.

Though an impius soul can never expect to be accepted with God, upon the merits of another, yet a penitent soul, who is conscious of former wickedness, and continued faults, may hope for that mercy by grace through a Redeemer, of which he could have less hopes without one.

6. 20. It is congruous to their state, who have Satan their accuser, that they have a Patron, a High priest and Justifier with God.

Not that God is in danger of being mistaken by false accusation, or to do us any injustice; but when our real guilt is before his face, (and the malice of Satan will seek thereupon to procure our damnation) there must also be just reasons before him for our pardon, which it is the office of a Saviour to plead or to present, that is, to be God’s Instrument of our deliverance upon that account.

6. 21. It is exceeding congruous to our condition (of darkness and fear) to have a Head and Saviour in the possession of Glory, to whom we may commend our departing souls at the time of death, and who will receive them to himself; that we may not tremble at the thoughts of death and of eternity.

For though the infinite goodness of God be our chief encouragement, yet seeing he is holy and just, and we are sinners, we have need of a mediate encouragement, and of such condescending love as is come near unto us, and hath taken up our nature already into heaven. A Saviour that hath been on earth in flesh; that hath died, and rose, and revived, and is now in the possession of Blesseuds, is a great emboldner of our thoughts, when we look towards another world; which else we should think of with more doubting, fearful and unwilling minds. To have a friend gone before us, who is so powerful, so good, and hath made us his Interest; to think that he is Lord of the world that we are going to, and hath undertaken to receive us to himself when we go hence, is a great reviving to our amazed, fearful, departing souls.

6. 22. And it is very congruous to the case of an afflicted persecuted people, who are misrepresented and slandered in this world, and suffer for the hopes of a better life, to have a Saviour who is the judge of all the world, to justify them publicly before all, and to cause their righteousness to shine as the light.
Of the \textit{Witness} of \textit{Jesus Christ}, or the Light, and to turn all their sufferings into endless joys.

\textit{Q. Si divinae Scripturae probationibus sufficiente, quid necessaria est Religioni fides? R. Fides nostra superstitione quidem est, non tamen remvarie & irrationable assimilatur. Eo enim quae ratio edoctur, fides intelligitur: & ubi ratio debecrit, fides praecurrat: Non enim utcunque audita credimus, sed ea quae ratio non improbar. Verum quod consequit ad plenum non potest, fidelis prudentia confitemur.}

\textit{Julius African. de part. div. Leg. 1. 2. c. 30.}

\textit{Of the \textit{Witness} of \textit{Jesus Christ}, or the demonstrative Evidence of his Verity and Authority.}

\textit{T} though all that is said may be a reasonable preparative to faith, it is more cogent evidence which is necessary to convince
convince us, that Jesus Christ is the Saviour of the world. That a man appearing like one of us, is the Eternal Word of God incarnate, is a thing which no man is bound to believe, without very sound evidence to prove it. God hath made Reason essential to our Nature: it is not our weakness, but our natural excellency, and his Image on our nature. Therefore he never called us to renounce it, and to lay it by: for we have no way to know Principles, but by an Intellectual discerning them in their proper Evidence: and no way to know conclusions by, but by a rational discerning their necessary connexion to those principles. If God would have us know without reason, he would not have made us reasonable creatures: man hath no way of mental discerning or knowledge, but by understanding things in their proper evidence: to know without this, were to know without knowledge. Faith is an act or species of knowledge, it is so far from being contrary to reason, that it is but an act of cleared elevated reason: it is not an act of immediate intuition of God or Jesus Christ himself; but a knowledge of the truth by the divine evidence of its certainty: they that wrangle against us, for giving reason for our Religion, seem to tell us, that they have none for their own; or else reprehend us for being men. If they had to do with them, who make God to be but the Prime Reason, would they say that Faith is something above Reason, and therefore something above God? I believe that our Reason or Intellection is far from being univocally the same thing with God's: but I believe that God is Intellection, Reason or Wisdom eminenter, though not formaliter: and that though the name be first used, to signify the lower derivative Reason of many, yet we have no higher to express the Wisdom of God by, nor better notion to apprehend it by, than this which is its Image. I conclude therefore, that:

§ 1. The Christian Religion must be the most Rational in the world, or that which hath the soundest reason for it, if it be the truest. And the proof of it must be, by producing the evidences of its truth.

§ 2. The evidence which Faith requireth is properly called Evidence of credibility.

§ 3. When we speak of Humane Faith, as such, Credibility
Of the WITNESS of JESUS CHRIST, or the

of somewhat short of proper Certainty: but when we speak of Divine Faith, (or a Belief of God) evidence of Credibility is evidence of Certainty.

§. 4. The great Witness of Jesus Christ, or the demonstrative Evidence of his Verity and Authority, was The HOLY SPIRIT.

§. 5. The Word or Doctrin of Jesus Christ, hath four several infallible testimonies of God's Spirit, which (though each of them alone is convincing, yet) all together make up this one great Evidence: that is, 1. Antecedently. 2. Constitutively or Inherently. 3. Concomitantly, and 4. Subsequently: of which I shall speak in course.

§. 6. 1. Antecedently the Spirit of Prophecy, was a Witness to Jesus Christ.

Under which I comprehend the prediction also of Types:

He that was many hundred years before (yea, from age to age) fore-told to come as the Messiah or Saviour, by Divine prediction of Promises, Prophecies and Types, is certainly the true Messiah our Saviour: But Jesus Christ was so foretold: Ergo.

1. For Promises and Prophecies, Gen. 3. 15. presently after the Fall of Adam, God said, [I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.] As it is certain that it was Satan principally, and the Serpent but instrumentally, that is spoken of as the deceiver of Eve; so it is as plain, that it was Satan and his wicked followers principally, and the Serpent and its seed only as the instruments, that are here meant in the condemnation. And that it is the seed of the woman, by an excellency so called, that is primarily here meant, (and under him her natural seed secondarily) is proved not only by the Hebrew Masculine Gender, but by the fulfilling of this Promise in the Expository effects, and in other Promises to the like effect. The rest of the Promises and Prophecies to this purpose are so many, that to recite them all would swell the Book too big; and therefore I must suppose, that the Reader perusing the Sacred Scripture itself, will acquaint himself with them there: only a few I shall repeat.

Gen. 22. 18. In thy seed shall all the Nations of the earth be blessed.
Gen. 49. 10. The Scepter shall not depart from Judah, nor a Law-giver from between his feet, until Shiloh come. The whole second Psalm is a Prophecy of the Kingdom of Christ: Why do the heathen rage, and the people imagine a vain thing: The Kings of the earth set themselves, and the Rulers take counsel together against the Lord, and against his Anointed, &c. Yet have I set my King upon my holy hill of Sion. I will declare the decree, the Lord hath said unto me, Thou art my Son, this day have I begotten thee: Ask of me, and I will give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Be wise therefore, O ye Kings, be learned, ye Judges of the earth: serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry, and ye perish, &c.

Psal. 16. 10. For thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption.

Psal. 22. 16, 17, 18. Dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet: I may tell all my bones: they look and stare upon me: they part my garments among them, and cast lots upon my vesture.

Psal. 69. 21. They gave me also gall for my meat, and in my thirst they gave me vinegar to drink.

Isa. 53. Who hath believed our report, and to whom is the arm of the Lord revealed? for he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him: He is despised and rejected of men, a man of sorrows and acquainted with grief; and we hid as it were our faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before the shearers is dumb, so he opened not his mouth. He was taken from prison, and from judgment, and who shall declare his generation. For
he was cut off out of the land of the living, for the transgression of my people was he stricken: and he made his grave with the wicked, and with the rich in his death; because he had done no violence, nor was any deceit in his mouth. Yet it pleased the Lord to bruise him, he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors.

Isa. 9. 6. For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulders: and his Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace: of the increase of his government and peace there shall be no end, upon the Throne of David, and upon his Kingdom, to order it, and to establish it with judgement and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Isa. 7. 14. Behold a Virgin shall conceive and bear a Son, and shall call his name Immanuel.

Dan. 9. 24, &c. Seventy weeks are determined upon thy people, and upon thy holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the Vision and Prophecy, and to appoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks; the street shall be built, and the wall even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself. And the people of the Prince that shall come, shall destroy the City, and the Sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the Covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-spraying of
demonstrative Evidence of his Verity and Authority.

abomination he shall make it desolate, even until the consummation, and that determined be poured upon the desolate.

Mal. 3. 1, 2, 3. Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his Temple, even the Messenger of the Covenant whom ye delight in; behold, he shall come, saith the Lord of hosts: But who may abide the day of his coming, and who shall stand when he appeareth? For he is like a Refiners fire, and like Potters hope, and he shall sit as a refiner and purifier of silver, &c.

I omit the rest to avoid prolixity. There is scarce any passage of the Birth, Life, Sufferings, Death, Resurrection, Ascension or Glory of our Saviour, which are not particularly prophesied of in the Old Testament; but nothing so copiously as his Righteousness and his Kingdom. The Prophetic of Isaiah is full of such, and is but a Prophetical Gospel.

To these must be adjoined the Prophetical Types, even the typical Persons, and the typical Ordinances and Actions. It would be too long to open, how his sufferings from the malignant world was typified in the Death of Abel, and the attempted oblation of Isaac, and the selling of Joseph. And his work of Salvation, in Noah, and his preserved Ark and Family: And his Paternity as to Believers, in Abraham: And his Kingly conduct and deliverance of the Church, by Moses and his deliverance of the Israelites from Egypt, and conduct of them in the Wilderness; and by Joshua’s victorious bringing them into the Land of Promisce: His Reign and Kingdom by David, and his building of the Church by Solomon, and his Priesthood by Aaron and his Successors, &c.

And it would take up a vast volume to open all the typical Ordinances and Actions, which prefigured Christ: from the institution of Circumcision, and the Passover or Paschal Lamb, to the end of all the Mosaical Ceremonies, Christ is the signification and the end of all. I will only crave your consideration of the custom of Sacrificing in the general; it came into the world immediately upon mansin: we find Cain and Abel, the two first persons born into the world, employed in it. From thence to this day it hath continued (in doctrin, though the practice be restrained) with the Jews: it was no peculiar Ceremony of their Law, but hath been.

See Whately on the Types, and Lud. Crociu Episcirf. and most largely Micrius’s Judas, or second Part of his Book against Infidels.
been commonly exercised by almost all Nations through the world, both Greeks, Romans and Barbarians. And it yet continues in most countries of the Heathens, where the Doctrin of Christ hath not abolished it, as it hath done both with the Christians and Mahometans. (For the Mahometans borrow the confession of one God, and the rejection of Idols and Sacrifices originally from the Christians.) Now I must confess, that I am not able to satisfy my self of the original and universality of the custom of Sacrificing, upon any reasons, but those of the Christians: either it was a prophetical promissory institution of God himself, to lapsed Adam, to point him to a Saviour, the second Adam; or else it must be from the Law of Nature, or else it is from some other positive Institution, or else it must be an universal Error. There can no fifth way that is probable be imagined. And, I am not able to see that the meek Light or Law of Nature should be the original cause; for then it would be all men's duty still: and what reason can Nature give us to judge, that God is delighted in the bloud and pain of the innocent bruits? or that the killing and offering of them should be any satisfaction to his justice for our sins, or any rational means to avert his judgments, or procure our forgiveness? If it be said that [It was but a ceremonial confession, that we ourselves deserve death, as that creature suffered it.] I answer, Confession is indeed due from us by the Law of Nature; but the question is, of the killing of the poor beasts, and offering them in sacrifice. If the exercise of our own penitence by confession were all, that might be done as well without the creatures bloud and death. What is it that this addeth to a penitent confession? and why was the oblation to God contained in the Sacrifice? If you say, that the life of bruits is not so regardable, but that we take it away for our daily food; I answer, Its true, that it is allowed us for the maintenance of our lives; but yet it is not to be cast away in vain, nor is God to be represented as one that doth delight in bloud: And the common sense of all the world in their sacrificing hath been, that besides the confession of their own desert, there is somewhat in it to appease God's displeasure; and none that I ever read of did take it for a mere confessing sign or action. If it be said, that they did it to signify their homage.
homage to God; I answer, Why then did they not offer him only the living creature rather than the dead? all took it to be a propitiatory action. And if there had been an aptitude in this sign to betoken our penitent confession only, yet when God knoweth our confessions as well without it, and when the tongue is made the natural instrument to express the mind, and there are variety of other signs, it is incredible that all the world should ever (even so early) hit upon this one strange way of expression, without some special revelation or command of God.

2. And it cannot be said with any credibility, that God made any other revelation of his will, to the world for sacrificing, bethide what is made in Nature, and in holy Scripture: for who ever dreamt of such a thing? or hath delivered us any such revelation, and told us when, and to whom, and how it was made?

3. And it is not credible that it was taken up erroneously by all the world, as their vices or superstitions are: for though it is past question that error hath caused the abuse of it through the world, yet for the thing itself there is no probability of such an original. For what can we imagin should induce men to it, and make all Nations (how various soever their Idol's are) to agree in this way of worshipping and propitiating them? There is nothing of sensuality in it, that by gratifying a lust of the flesh, might have such an univerfal effect? And it must be some univerfal Light, or some univerfal Light or Interest, that must cause such an univerfal concord. Nay, on the contrary you shall find that Tradition, and the custom of their Fore-fathers, is the common argument pleaded for sacrificing through all the world, even in the Ancients Historical reports of it.

4. Therefore it remaineth, very probable at least, that they received it indeed by tradition from their fore-fathers: and that could be from none originally but the univerfal progenitor of mankind, who was capable of conveying it to all his posterity, (for no History mentioneth any later original nor could any later than Adam or Noah have made it so univerfal.) And no man can imagine why God should institute it, if it were not to intimate the translating of our punishment into our Redeemer, and to point us to the great Saviour.
Of the WITNESS of JESUS CHRIST, or the

crifice which is truly propitiatory, and is the great demonstration of his Justice, who in Mercy doth forgive.

6-7. II. The second Witness of the Spirit, which is inherent and constitutive to the Gospel of Christ, is that image of God, the unimitable character of Divinity, which by the holy Spirit is put into the doctrin of Christ, as the very life or soul of it, (together with the same on the pattern of his own life.)

1. On Christ himself, the unimitable Image of God in his Perfection, is a testimony of his veracity: (which I ascribe to the holy Spirit, as the ultimate Operator in the Trinity, even that holy Spirit by which he was conceiv'd, and which fell upon him at his Baptism, and which, Math. 12. his enemies did blaspheme) Many men have so lived, that no notable sin of commission hath been found or observed in them by the world at a distance. But the most virtuous, except Christ, was never without discernable infirmities, and sins of omission. No man ever convicted him of any sin, either in word or deed; His obedience to the Law of God was every way perfect. He was the most excellent Representative of the Divine Perfections: The Omnipotency of God appeared in his Miracles; The Wisdom of God in his holy Doctrine; and the Love of God in his matchless expressions of Love; and in all the Holiness of his life. He was so far from pride, worldliness, sensuality, malice, impatiency, or any sin, that the world had never such a pattern of self denial, humility, contempt of all the wealth and honours of the world, charity, meekness, patience, &c. as in him. He obeyed his Father to the death. He healed men both in life, and shewed his pity to their souls, and opened the way of life even to his enemies:

All Christians agree in the main Doctrines of a holy life. Leg. Marc. Eremit. de Lege Spirituali, & Dorothei Doctrinas, & Benedicti Instrumenta vitutum, Macarii Homil. Hesychii Presb. ad Theod. Centur. ; Tho. Kemp. & Thauleri opera; and of the later true Papists, Sales Introduction to a devout life, Benedicti de Benedict. Regul. Barbazon, de Amore Dei: Parson of Resolution, Creely's Sancta Sophia, &c. And among the Protestants, the number of holy Treatises is so great, that I shall not name any in so numerous a Treasury: So that however the spirit of contention causeth many of them to over look the good that is in one another, and aggravate the evil, yet Holiness is the Doctrin of all the Christians in the world, and the practice of all that are sincere: And while the Selves and Hypocrites do rail at one another, yet in all they speak against sin. I have oft thought, why is it that as Christians, men live together in love; but as Parties, when they come to the interest of their Selves, they hate, revile and persecute one another? And I answer it, Be as free as Christians they give no cause of hatred to each other; but as Selves and Parties, they leave God's way, and shew their selfishness and soulish faults, and are inclined to injure one another, and so do again suffer by those whom they have injured. But the Wisdom from above is pure and peaceable, &c. Leg. eccles. Thealexis Centurix, & Nili Parnassus.
enemies: He instructed the ignorant, and preached repentance to the impenitent, and suffered patiently the unthankful requitals of them that rendred him evil for good: He endured patiently to be reviled, scorned, buffeted, spit upon, crowned with thorns, nailed to a cross, and put to death; and this upon the false accusation and imputation of being an evil doer: In a word, He was perfect, and sinless, and manifested first all that obedience and holiness in his life, which he put into his Laws, and prescribed unto others: And such Perfection is inseparable from Veracity.

Obj. How know we what faults he might have, which come not to our knowledge?

Answ. 1. You may see by his enemies accusations, partly what he was free from, when you see all that malice could invent to charge him with. 2. If the Narrative of his Life in the Gospel have that evident proof, which I shall anon produce, there can remain no doubt of the perfect holiness and innocency of Christ in his Person and his Life.

Objecl. We find him accused of many crimes, as of being a gluttonous person, and a Wine-bibber; of blasphemy, and impiety, and treason.

Answ. The very accusations are such as shew their falsehood, and his innocency. He is called a gluttonous person, and a Wine-bibber, because he did eat and drink as other men in temperance and sobriety, and did not tie himself to a wilderness life of austerity, in total abstinence from common meats and wine, as John Baptist did, and as they thought he that professed extraordinary sanctity should have done. They accused him of eating with publicans and sinners, because he went to them as a Physician to heal their souls, and lived a sociable charitable life, and did not observe the Laws of proud Pharisaical separation. They accused him of blasphemy and treason, for laying the truth, that he was the Son of God, and the King of Israel: And of impiety, for talking of pulling down the Temple, when he did but prophesied of his own death and resurrection. And this was all that malice had to say.

Objecl. He carried himself contemptuously to Magistrates: He called Herod the King, [That Fox] The Scribes and Pharisees he railed at, and called them hypocrites, painted sepulchres,
of the WITNESS of JESUS CHRIST, or the
times, a generation of vipers, &c. When he was called to an-
swer whether they should pay tribute to Cæsar, he doth but put
off the resolution by ambiguity, instead of an open exhorting them
to obedience, and faith, [ Give to Cæsar the things that are
Cæsars ] And when he was called to for tribute for him, he
payeth it but as a way to avoid offence, having pleaded first his
own immunity.

Answ. 1. His speeches of Herod and the Scribes and Pha-
rifees are not revilings, but a free and just reprehension of
their sin: which being done by God's commission, and in
his Name, and for his cause, is no more to be called reviling,
than an arrest of a Felon or Traitor in the Kings name, or an
accusation put in against him for his crimes, should be so
called. God will not forbear damning impudent rebels,
though they call it cruelty; nor will he forbear the repre-
hesion and shaming of their villanies, though they call it
railing; nor will he flatter proud rebellious dute, though
they call flattery a necessary civility; nor will he give leave
to his Messengers to leave sin in honour, and to let the proud
do what their lust, and quietly damn themselves and others,
without plain reproof, though it be called unrevenerate law-
ciness or sedition. 2. And he that considereth how little Title
Cæsar had to the Kingdom of the Jews, and that the sword
alone is a better proof of force and strength, than of Authority,
and is a Plea which an Usurper may have on his side, will
rather praise the submission and peaceableness of Christ, than
blame him as disloyal. But for the doctrin of Obedience in
general, who hath ever taught it more plainly and pre-
Ungly, than Christ and his Apostles?

2. The Gospel or doctrin of Christ it self also, hath the
very Image and Supercription of God, I will not say, im-
printed on it, for that is too little, but intrinsically animating
and constituting it, which is apparent in the Matter, and the
Method, and the Stile.

1. The Matter and Design containeth the most wonderful
expression of the Wisdom of God, that ever was made to man
on earth. All is mysterious, yet admirably fit, consistent and
congruous, as is before declared. That a world which is
visibly and undeniably fallen into wickedness and misery,
should have a Redeemer, Saviour and Mediator towards
God.
God! That he should be one that is near enough to God and unto us, and hath the nature of both: that he should be the second Adam, the Root of the Redeemed and Regenerate: that God should give all mercy from himself, from his own bounty and fulness, and not as unwilling be persuaded to it by another; and therefore that the Redeemer be not any Angel or intermediate person, but God himself: that thus God come nearer unto man, who is revolted from him, to draw up man again to Him: that he lose not the world, and yet do not violate his governing Justice: that he be so merciful, as not to be unrighteous, nor permit his Laws and Government to be defpised; and yet so just, as to save the penitent renewed souls: that he give man a new Law and conditions of salvation, suitable to his lapsed guilty state; and leave him not under a Law and conditions, which were fitted to the innocent: that he revealed himself to the apostate world in that way, which only is fit for their recovery, that is, in his admirable love and goodness, that so love might win our love, and attract those hearts, which under guilt and the terrors of condemning justice would never have been brought to love him: that guilty souls have such evidence of God's reconciliation to encourage them, to expect his pardon, and to come to him with joy and boldness in their addressess; having a Mediator to trust in, and his Sacrifice, Merits, and acceptable Name, to plead with God: that Justice and Mercy are so admirably conjoynd in these effects: that Satan, and the world, and death, should be so conquered, in a suffering way, and man have so perfect a pattern to imitate, for self-denial, humility, contempt of honour, wealth and life, and exact obedience, and resignation to the will of God, with perfect love to God and man: that the world should be under such an universal Administrator, and the Church be all united in such a Head; and have one in their nature that hath risen from the dead, to be in possession of the glory which they are going to, and thence to send down his Spirit to sanctifie them, and fit them for Heaven; and afterward to be their Judge, and to receive them unto blessedness: and that sinners now be not condemned merely for want of innocency, but for rejecting the grace and mercy which would have saved them: that we have
Of the WITNESS of JESUS Christ, or the

Diligens Leitor intelliget unam faciem Dei Evangeliorum Sacrorum; cum distincte considerabit, quid sit admonitio, quid sit preceptum, quid prohibito, quid remittat; & hae nec se invicem impugnare, nec in scipsis diffar; sed in omnibus sanitate remedum moderare Hildesb. Can. Deo. Epist. 83. argum.

have all this taught us by a Messenger from Heaven, and a perfect rule of life delivered to us by him, and all this sealed by a Divine attestation: that this doctrine is suited to the capacity of the weakest, and yet so mysterious as to exercise the strongest minds; and is delivered to us, not by an imposing force, but by the exhortations and perjuries of men like ourselves, commissioned to open the evidences of truth and necessity in the Gospel: All this is no less than the Image and wonderful effect of the Wisdom of God.

And his Goodness and Love is as resplendent in it all: for this is the effect of the whole design, to set up a Glass in the work of our Redemption, in which God’s Love and Goodness should be as wonderfully represented to mankind, as his Power was in the works of Creation. Here sinful man is saved by a means which he never thought of or desired: he is fetched up from the gates of hell; redeemed from the Sentence of the righteous violated Law of God, and the execution of his Justice: The Eternal Word so condescendeth to man in the assumption of our nature, as that the greatness of the love and mercy, incomprehensible to man, becomes the greatest difficulty to our belief. He revealeth to us the things of the world above, and bringeth life and immortality to light: He dwelleth with men; He converseth with the meanest: He preacheth the glad tidings of Salvation to the world: He refuseth not such familiarity with the poorest of the world, as is needful to their care: He spendeth his time in doing good, and healing all manner of bodily diseases: He refuseth the honours and riches of the world, and the pleasures of the flesh, to work out our salvation: He beareth the ingratitude and abuse of sinners, and endureth to be scorned, buffeted, spit upon, tormented and crucified by those, to whom he had done no greater wrong than to seek their salvation: He maketh himself a Sacrifice for sin, to shew the world what sin deserved, and to save them from the deserved punishment. God had at first decreed and declared, that death should be the punishment of sin: and Satan had maliciously drawn man to it, by contradicting this threatening of God, and making man believe that God would fulfill his word, and that he did envy man the felicity of his advancement to be like God in knowledge: And now Christ
Christ will first justify the truth and righteousness of God, and will demonstrate himself by dying in our stead, that death is indeed the wages of sin; and will shew the world, that God is so far from envying their felicity, that he will purchase it at the dearest rate, and deliver them freely from the misery which sin and Satan had involved them in. Thus Enemies are reconciled by the sufferings of him whom they offended; even by his sufferings in the flesh, whose Godhead could not suffer; and by his death as Man, who as God was most immortal. As soon as he was risen, he first appeared to a Woman, who had been a sinner, and sent her as his first messenger with words of love and comfort to his disconsolate Disciples, who had but lately sinfully forsaken him: He giveth them no upbraiding words, but meltingly faith to her. [Go to my brethren, and say unto them, I ascend unto my Father, and your Father, to my God and your God.] He after this familiarly converseth with them, and instructeth them in the things concerning the Kingdom of God. He maketh an Universal Pardon or All of Oblivion in a Covenant of Grace, for all the world, that will not reject it; and appointeth Messengers to preach it unto all; and what ever pains or suffering it cost them, to go through all with patience and alacrity, and to stick at nothing for the saving of mens souls. He gave the holy Spirit miraculously to them, to enable them to carry on this work; and to leave upon record to the world, the infallible narrative of his Life and Doctrine: His Gospel is filled up with matter of consolation, with the promises of mercy, pardon and salvation, the description of the privileges of holy souls, justification, adoption, peace and joy: and finally, He governeth and defendeth his Church, and pleadeth our cause, and securreth our interest in Heaven, according to the promises of this his word. Thus is the Gospel the very Image of the Wisdom and Goodness of God. And such a Doctrine from such a Person must needs be Divine.

2. And the Method and Style of it is most excellent, because most suitable to its holy ends: not with the excellency of frothy wit, which is but to express a wanton fancy, and please the ears of airy persons, who play with words, when they should close with wisdom and heavenly light: (Such excellency
excellency of speech must receive its ultimate by its use and end: ) But as the end is most Divine, so the light that shineth in the Gospel is Heavenly and Divine: the Method of the Books themselves is various, according to the time and occasions of their writing, ( the objections against them are to be answered by themselves anon ) : But the Method of the whole Doctrine of Christianity set together, is the most admirable and perfect in the world; beginning with God in Unity of Essence, proceeding to his Trinity of Essential Active Principles, and of Persons, and so to his Trinity of Works, Creation, Redemption and Regeneration, and of Relations of God and Man accordingly, and to the second Trinity of Relations, as he is our Owner, Ruler and Chief Good: And hence it brancheth itself into a multitude of benefits flowing from all these Relations of God to Man, and a multitude of answerable duties flowing from our Correlations to God, and all in perfect method, twined and inoculated into each other, making a kind of circulation between Mercies and Duties, as in man's body there is of the arterial and venal blood and spirits, till in the issue, as all Mercy came from God, and Duty subordinately from man, so Mercy and Duty do terminate in the Everlasting Pleasure of God ultimately, and man subordinately, in that mutual love which is here begun, and there is perfected. This method you may somewhat perceive in the description of the Christian Religion, before laid down.

3. And the style also is suited to the end and matter: not to the pleasing of curious ears, but to the declaring of heavenly mysteries: not to the conceits of Logicians, who have put their understandings into the fetters of their own ill-devised notions, and expect that all men that will be accounted wise, should use the same notions which they have thus devised, and about which they are utterly disagreed among themselves: But in a Language suitable both to the subject, and to the world of persons to whom this word is sent, who are commonly ignorant, and unlearned, and dull: That being the best Phylick which is most suitable to the Patients temper and disease. And though the particular Writers of the Sacred Scriptures have their several styles, yet is there in them all in common a Style which is spiritual,
demonstrative Evidence of his Verity and Authority.

spiritual, powerful and divine; which beareth its testimony proportionably of that Spirit, which is the common Author in them all: (But of this more among the Difficulties and Objections anon.)

But for the discerning of all this Image of God in the Doctrine of Jesus Christ, Reason will allow me to expect these necessary qualifications in him that must discern it: 1. That before he come to supernatural Revelations, he be not unacquainted with these natural Revelations, which are antecedent, and should be foreknown (as I have in this book explained them with their evidence): For there is no coming to the highest step of the Ladder, without beginning at the lowest: Men ignorant of things knowable, by Natural Reason, are unprepared for higher things. 2. It is reasonably expected that he be one that is not treacherous and false to those Natural Truths which he hath received: For how can he be expected to be impartial and faithful in seeking after more Truth, who is unfaithful to that which he is convinced of? or that he should receive that Truth which he doth not yet know, who is false to that which he already knoweth? Or that he should discern the evidence of extraordinary Revelation, who opposeth with enmity the ordinary light or Law of Nature? Or that God should vouchsafe his further light and conduct to that Man, who wholly lends against him, in despight of all his former teachings? 3. It is requisite that he be one that is not a stranger to himself, but acquainted with the case of his heart and life, and know his sins, and his corrupt inclinations, and that guilt, and disorder, and misery, in which his need of mercy doth consist: For he is no fit Judge of the Prescripts of his Physician, who knoweth not his own disease and temperature. But of this more anon.

s. 8. III. The third way of the Spirits witness to Jesus Christ, is Concomitantly, by the miraculous gifts and works of Himself, and his Disciples; which are a cogent Evidence of God's attestation to the truth of his Doctrine.

s. 9. By the Miracles of Christ I mean, 1. His miraculous actions upon others: 2. His miracles in his Death and Resurrection: 3. His predictions.

The appearance of the Angel to Zachary, and his dumb-
Of the Witness of Jesus Christ, or the
ness, his Prophet and Elizabeth's, with the Angels appearance to Mary, the Angels appearance and Evangelizing to the Shepherds; the Prophet of Simeon and of Anna, the Star and the testimony of the wise Men of the East, the testimony of John Baptist, that Christ should baptize with the Holy Ghost, and with Fire, and that he was the Lamb of God that taketh away the sins of the World: These and more such I pass by as presupposed. At twelve years of age he disputed with the Doctors in the Temple, to their admiration. At his Baptism the Holy Ghost came down upon him, in the likeness of a Dove, and a voice from Heaven said, Thou art my beloved Son, in Thee I am well-pleased. When he was baptized, he fasted forty days and nights, and permitted Satan to tempt him extraordinarily, by carrying him from place to place, that he might extraordinarily overcome. When Nathanael came to him, he told him his heart, and told him what talk he had with Philip afar off, till he convinced him that he was Omnicient. At Cana of Galilee at a Feast, he turned their Water into Wine. At Capernaum he dispossessed a Demoniac, Luk. 4. 33, 34, &c. He healed Simon's Mother of a Fever at a word, Luk. 4. 38, 39. He healed multitudes of torments, diseases, and madness, Mat. 4. 24. Luk. 4. 40, 41. He cleanseth a Leper by a word, Math. 8. 2, 3. Luk. 5. 12. So also he doth by a Paralitick, Math. 9. Luk. 5. He telleth the Samaritane woman all that she had done, Job. 4. At Capernaum he healed a Noble-mans Son by a word, Job. 4. At Jerusalem he cured an impotent Man that had waited five and thirty years: A touch of his Garment cureth a Woman diseased with an Issue of blood twelve years, Math. 9. 20. He cured two blinde men with a touch, and a word, Math. 9. 28, 29. He dispossessed another Demoniac, Mat. 9. 32. He raiseth Jairus daughter at a word, (who was dead, or seemed so,) Mat. 9. 23, 24. He dispossessed another Demoniac, blinde and dumb, Mat. 12. He healeth the Servant of a Centurian ready to dye, by a word,
word, Luk. 7. He raiseth the Son of a Widow from death that was carried out in a Bier to be buried, Luk. 7. With five Barley Loaves and two small Fishes, he feedeth five thousand, and twelve baskets full of the fragments did remain, Mat. 14. Job. 6. He walketh upon the waters of the Sea, Mat. 14. He causeth Peter to do the like, Mat. 14. All the diseased of the Countrie were perfectly healed by touching the hem of his garment, Mat. 14. 36. He again healed multitudes, lame, dumb, blinde, maimed, &c. Math. 15. He again fed four thousand with seven Loaves, and a few little Fishes, and seven baskets full were left, Math. 15. He restoreth a man born blinde to his sight, Job. 9. In the sight of three of his Disciples he is transfigured into a Glory which they could not behold, and Moses and Elias talked with him, and a voice out of the Cloud said, This is my beloved Son in whom I am well-pleased, hear ye him, Mat. 17. Luk. 9. He healed the Lunatick, Mat. 17. Multitudes are healed by him, Mat. 19. 2. Two blinde men are healed, Mat. 20. He healed a Crooked woman, Luk. 13. 11. He withereth up a fruitlesser Tree at a word, Mark 11. He restoreth a blinde man nigh to Jericho, Luk. 18. 35. He restoreth Lazarus from death to life, that was four days dead and buried, Job. 11. He foretellleth Judas, that he would betray him: And he frequently and plainly foretold his own sufferings, death and resurrection. And he expressly foretold the destruction of Jerusalem and of the Temple, and the great calamity of that place, even before that generation palt away, Mat. 24, &c. He prophesied his death the night before in the institution of his Supper. When he dyed, the Sun was darkened, and the Earth trembled, and the Vail of the Temple rent, and the dead bodies of many arose, and appeared: so that the Captain that kept guard, said, Truly this was the Son of God, Mat. 27. When he was crucified and buried, though his Grave-stone was sealed, and a guard of Souldiers set to watch it, Angels appeared, and rolled away the Stone, and spake to those that enquired after him: And he rose and revived, and staid forty days on Earth with his Disciples: He appeared to them by the way: He came oft among them on the First day of the week, at their Meetings, when the doors were shut: He called Thomas to see the prints of the
the Nails, and put his finger into his side, and not be faithless but believing, till he forced him to cry out, My Lord, and my God! Joh. 20. He appeareth to them as they are fishing, and worketh a miracle in their draught, and provideth them broiled Fish, and eateth with them: He expostulated with Simon, and engaged him as he loved him to feed his Sheep, and discourseth of the age of John, Joh. 21. He giveth his Apostles their full Commission for their gathering his Church by Preaching and Baptism, and edifying it by teaching them all that he had commanded them, and giveth them the Keys of it, Mat. 28. Joh. 19. & 20. He appeareth to above five hundred Brethren at once, 1 Cor. 15. He shewed himself to them by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God; and being assembled with them, commanded them to tarry at Jerusalem till the Spirit came down (miraculously) upon them: And he ascended up to Heaven, before their eyes, Acts. 1. And two Angels appeared to them, as they were gazing after him, and told them, that thus he should come again. When Pentecost was come, when they were all together (about a hundred and twenty) the Holy Spirit came upon them visibly, in the appearance of fiery Cloven Tongues, and fate on each of them, and caused them to speak the languages of many Nations, which they had never learned, in the hearing of all: Upon the notice of which, and by Peter’s Exhortation, about three thousand were then at once converted. Acts. 2. After this, Peter and John do heal a man at the entrance of the Temple, who had been lame from his birth, and this by the name of Jesus, before the People: Acts. 3. One that was above forty years old, Acts. 4. 22. When they were forbidden to preach, upon their praises to God, the place was shaken, and they were all filled with the Holy Ghost, Acts. 4. 31. Ananias and Sapphira are struck dead by Peter’s word, for hypocrisy and lying, Acts. 5. And many Signs and Wonders were done by them among the People, Acts. 5. 12. Infomuch that they brought the sick into the streets, and laid them on Beds and Couches, that at least Peter’s shadow might overshadow them, Acts. 5. 14, 15. And a multitude came out of the Cities round about to Jerusalem bringing sick folks, and
and Demoniacs, and they were healed every one, v. 16. Upon this, the Apostles were shut into the common Prison; But an Angel by night opened the Prison and brought them out, and bid them go preach to the People in the Temple, Acts. 5. When Stephen was martyred, he saw the glory of God, and Jesus standing at his right hand, Acts. 7. Philip at Samaria cured Demoniacs, Palsies, Lameness, and so converted the people of that City; insomuch that Simon the Sorcerer himself believed: The Holy Ghost is then given by the Imposition of the hands of Peter and John, so that Simon offered money for that gift, Acts. 8. Philip is led by the Spirit to convert the Ethiopian Nobleman, and then carried away, Acts. 8. Saul who was one of the murderers of Stephen, and a great Persecuter of the Church, is stricken down to the Earth, and called by Jesus Christ, appearing in a light, and speaking to him from Heaven, and is sent to preach the Gospel, which he doth with zeal and power, and patient labours, to the death, Acts. 9. Ananias is commanded by God to instruct him and baptize him after his first call, Acts. 9. Peter at Lydda cureth Aeneas by a word, who had kept his bed eight years of a Palsie, Acts. 8. At Joppa he raiseth Tabitha from the dead, Acts. 9. Cornelius by an Angel is directed to send for Peter to preach the Gospel to him: The Holy Ghost fell on all that heard his words, Acts. 10. Agabus prophesied of the Death, Acts. 11. Peter imprisoned by Herod is delivered by an Angel, who opened the doors, and loosed his bonds, and brought him out, Acts. 12. Herod is eaten to death with worms, Acts. 12. At Paphos Elymas the Sorcerer is stricken blinde by Paul's word, for refuting the Gospel; and Sergius the Roman Deputy is thereby made a Believer, Acts. 13. At Lystra, Paul by a word cureth a Creeple that was so born: insomuch as the People would have done sacrifice to him and Barnabas as to Mercury and Jupiter, Acts. 14. Paul calleth out a divining Devil, Acts. 16. And being imprisoned and scourged with Silas, and their feet in the Stocks, at midnight as they sang Praises to God, an Earthquake shook the foundations of the Prison, the doors were all opened, and all their bonds loosed, and the Jailor converted, Acts. 16. The Holy Ghost came upon twelve Disciples, upon the imposition of Paul's hands, Acts. 19. And God wrought
wrought so many miracles by his hands at Ephesus, that from his body were brought to the sick, handkerchiefs, and aprons, and the diseases departed from them, Acts 19. At Troas he raised Eutychus to life, Acts 20. His sufferings at Jerusalem are foretold by Agabus, Acts 21. At Melita the people took him for a God, because the Viper hurt him not that fastened on his hand: And there he cured the Father of Pullicius the chief man of the Island, of a Flux and Fever, by Prayer and Imposition of hands. In a word, in all places where the Apostles came these miracles were wrought, and in all the Churches the gifts of the Holy Ghost were usual, either of Prophetic or of healing, or of speaking strange languages, or interpreting them, some had one, and some another, and some had most or all. And by such miracles were the Christian Churches planted. And all this power Christ had foretold them of at his departure from them, Mark 16.17. [These signs shall follow them that believe: in my Name shall they cast out Devils, they shall speak with new tongues, they shall take up Serpents, and if they drink any deadly thing it shall not hurt them, they shall lay their hands on the sick and they shall recover.] Yea: in his Life-time on Earth, he sent forth his Apostles, and seventy Disciples with the same power, which they exercised openly, Luke 9.1 & c. & 10.16, 17. Thus was the Gospel confirmed by multitudes of open miracles.

And Christ's own Resurrection and Ascension was the greatest of all. And here it must be noted, that these Miracles were 1. Not one or two, but multitudes: 2. Not obscure and doubtful, but evident and unquestionable: 3. Not controlled or checked by any greater contrary Miracles, as the wonders of the Egyptian Sorcerers were by Moses: but altogether uncontrolled: 4. Not in one place only, but in all Countries where they came: 5. Not by one or two persons only, but by very many who were scattered up and down in the World.

And that miracles, and such miracles as these, are a certain proof of the truth of Christ and Christianity, is most evident; in that they are the attestation of God himself.

1. It is undeniable, that they are the effects of God's own Power: If any question whether God do them immediately, or
or whether an Angel or Spirit may not do them, that makes no difference in the case considerable: for all creatures are absolutely dependant upon God, and can use no power but what he giveth them, and continueth in them, and exerciseth by them: the power of the creatures is all of it the power of God: without him they are nothing, and can do nothing: and God is as near to the effect himself, when he useth an instrument, as when he useth none. So that undoubtedly it is God's work.

2. And God having no voice, but created, revealeth his mind to man by his operations: and as he cannot lie, so his infinite wisdom and goodness will not give up the world to such unavoidable deceit, as such a multitude of miracles would lead them into, if they were used to attest a lie. If I cannot know him to be sent of God, who raiseth the dead, and sheweth me such a Seal of Omnipotency to his Commission, I have no possibility of knowing who speaketh from God at all, nor of escaping deceit in the greatest matters; of which God by his Omnipotent Arm would be the cause. But none of this can stand with the Nature and righteous Government of God. This therefore is an infallible proof of the Veracity of Christ and his Apostles: and the truth of the History of these Miracles shall be further opened anon.

6. 10. IV. The fourth part of the Spirit's Testimony to Christ is subsequent, in the work of Regeneration or Sanctification: in which he effectually illuminateth the mind, and reneweth the soul and life to a true resignation, obedience, and love of God, and to a heavenly mind and conversation: and so proveth Christ to be really and effectually the SAVIOUR.

This evidence is commonly much over-look'd, and made little account of by the ungodly, who have no such Renovation on themselves: because though it may be discerned in others by the fruits, yet they that have it not in themselves, are much hindered from discerning it; partly because it is at a distance from them, and because it is in it self seated in the heart, where it is neither felt nor seen by others, but in the effects. And partly because the effects are imperfect, and clouded with a mixture of remaining faults: but especially, because that ungodly men have a secret enmity to holy things, and thence to holy persons, and therefore
therefore are falsely prejudiced against them: which is en-
created by cross interests and courses in their converse.
But yet indeed, the Spirit of Regeneration is a plenary
evidence of the truth of Christ and Christianity.

To manifest which, I shall 1. consider, What it is, and
doth. 2. How and by what means. 3. On whom. 4. Against
what opposition. 5. That it is Christ indeed that doth it.

I. The change which is made by the Spirit of Christ, doth
consist in these particulars following: 1. It taketh down
pride, and maketh men humble and low in their own eyes:
to which end it acquainteth them with their sin, and their
defeat and misery. 2. It teacheth men self-denial, and causeth
them to resign themselves to God, and use themselves as
being wholly his own. 3. It absolutely subjecteth the Soul
to God, and setteth up his Authority as absolute, over our
thoughts, and words, and all our actions. And maketh the
Christians live a course of careful obedience to his Laws, so
far as they understand them. 4. It taketh up a Christian's
mind with the thankful sense of his Redemption; so that the
pardon of his sins, and his deliverance from hell, and his
hopes of everlasting glory, do form his soul to a holy gra-
titude, and make the expressions of it to be his work.
5. It giveth man a sense of the love of God, as his gracious
Redeemer; and so of the goodness and mercifulness of his
Nature: It causeth them to think of God as their greatest
Benefactor, and as one that loveth them; and as LOVE it
self: and so reconcileth their estranged alienated minds to
him, and maketh the love of God to be the very constitution
and life of the Soul. 6. It causeth men to believe, that
there is an everlasting Glory to be enjoyed by holy Souls,
where we shall see the glory of God, and be filled with his
love, and exercised in perfect love and praise, and be with
Christ, his Angels and Saints, for evermore: It causeth them
to take this felicity for their portion, and to set their hearts
upon it, and to make it the chief care and business of all
their lives to seek it. 7. It causeth them to live in the joyful
hopes and foresight of this blessedness, and to do all that they
do as means thereunto: and thus it sweeteneth all their lives,
and maketh Religion their chief delight. 8. It accordingly
employeth their thoughts and tongues, so that the praises of
God,
demonstrative Evidence of his Verity and Authority.

God, and the mention of their everlasting blessedness, and
of the way thereto, is their most delightful conference, as it
seemeth travellers to the City of God: and so their politi-
cal converse is in heaven. 9. And thus it abateth the fears
cf death, as being but their passage to everlasting life: And
those that are confirmed Christians indeed, do joyfully enter-
tain it, and long to see their glorified Lord, and the blessed
Majesty of their great Creator. 10. It causeth men to love
all sanctified persons with a special love of complacency, and
all mankind with a love of benevolence; even to love our
neighbours as our selves, and to abhor that selfishness
which would engage us against our neighbours good.
11. It causeth men to love their enemies, and to forgive and
forbear, and to avoid all unjust and unmerciful revenge. It
maketh men meek, long-suffering and patient, though not
impassionate, insensible, or void of that anger, which is the
necessary opposer of sin and folly. 12. It employeth men in
doing all the good they can: it maketh them long for the
holiness and happiness of one another's souls, and desirous
to do good to those that are in need, according to our
power. 13. This true Regeneration by the Spirit of Christ,
doth make those Superiors that hath it, even Princes, Ma-
gistrates, Parents and Masters, to Rule those under them in
holiness, love and justice, with self-denial; seeking more the
pleasing of God, and the happiness of their Subjects, for
soul and body, than any carnal selfish interest of their own:
and therefore it must needs be the blessing of that happy
Kingdom, Society or Family, which hath such a holy Go-
vemour, ( O that they were not so few! ) 14. It maketh
subjects, and children, and servants, submissive, and conscio-
nable in all the duties of their Relations; and to honour their
Superiors as the Officers of God, and to obey them in all
just subordination to him. 15. It causeth men to love Justice,
and to do as they would be done by, and to desire the wel-
tare of the souls, bodies, estates and honour of their neigh-
bours as their own. 16. It causeth men to subdue their ad-
petites, and lusts, and fleshly desires, and to set up the go-

government of God and sanctified Reason over them; and to
take their flesh for that greatest enemy ( in our corrupted
state ) which we must chiefly watch against, and master, as

Apud Christianos, non qui petitur, sed qui facit injuriar
miser est. Hag. 22.

Sanctitatis causa ser-
vanda fumus, pudicitia
corporis, castitas ani-
mes, & veritas doc-
trinae. Aug. ibid.
being a Rebel against God and Reason. It alloweth a man so much sensitive pleasure as God forbiddeth not, and as tendeth to the holiness of the soul, and furthereth us in God's service; and all the rest it rebuketh and refilseth. 17. It causeth men to esteem all the wealth, and honour, and dignities of the world, as they have respect to God and a better world, and as they either help or hinder us in the pleasing of God, and seeking immortality: and as they are against God and our spiritual work and happiness, it causeth us to account them but as meer vanity, loss and dung. 18. It keepeth men in a life of watchfulness against all those temptations, which would draw them from this holy course, and in a continual warfare against Satan and his Kingdom, under conduct of Jesus Christ. 19. It causeth men to prepare for sufferings in this world, and to look for no great matters here: to expect persecutions, crosses, losses, wants, defamations, injuries, and painful sicknesses, and death; and to spend their time in preparing all that furniture of mind, which is necessary to their support and comfort in such a day of trial; that they may be patient and joyful in tribulation and bodily distress, as having a comfortable relation to God and Heaven, which will incomparably weigh down all. 20. It causeth men to acknowledge, that all this grace and mercy is from the love of God alone, and to depend on him for it by faith in Christ; and to devote and refer all to himself again; and make it our ultimate end to please him; and thus to subserve him as the first Efficient, the chief Dirigent, and the ultimate final Cause of all: of whom, and through whom, and to whom are all things; to whom be Glory for ever, Amen.

This is the true description of that Regenerate Sanctified State, which the Spirit of Christ doth work on all whom he will save, and that are Christians indeed, and not in Name only. And certainly this is the Image of God's Holiness, and the just constitution and use of a reasonable Soul: And therefore he that bringeth men to this is a Real Saviour, (of whom more anon.)

II. And it is very considerable, by what means, and in what manner all this is done: It is done by the preaching of the Gospel of Christ, and that in plainness and simplicity: The curiosity
The curiosity of artificial oratory doth usually but hinder the success, as painting doth the light of windows: It was a few plain men, that came with spiritual power, and not with the enticing words of humane wisdom, or curiosities of vain Philosophy, who did more in this work than any of their successors have done since. As in Naturals, every thing is apt to communicate its own nature, and not anothers; heat causeth heat, and cold causeth cold; so wit by communication causeth wit, and common learning causeth common learning; and so it is holiness and love which are fittest to communicate and cause holinesse and love: which common qualifications are too low for (though they may be helpful in their several places and degrees.) what condemned instruments hath God used in the world, to do that for the regenerating of souls, which the greatest Emperors by their Laws, nor the sublimest Philosophers by their Precepts, did not? The Athenian Philosophers despised Paul, and Galio counted his doctrine but a superstitious talk about names and words; but Satan himself despised not those, whom he tempted men to despise, but perceived they were like to be the ruin of his Kingdom, and therefore every where stirred up the most vehement furious resistance of them. It is evident therefore, that there is an inward effectual operation of the holy Ghost, which giveth success to these means, which are naturally in themselves so weak.

And it is to be observed, that this great change is very often wrought on a sudden, in a prevalent (though not a perfect) degree. One Sermon hath done that for a many thousand sinners, which twenty years teaching of the greatest Philosophers never did. One Sermon hath turned them from the sins which they had lived in all their days; and hath turned them to a life which they were strangers to before, or else abhorred: One Sermon hath taken down the world, which had their hearts, and hath put it under their feet, and hath turned their hearts to another world: which sheweth that there is an internal Agent, more powerful than the Speaker.

And it is remarkable that in the main, the change is wrought in one and the same method: first, humbling men for sin and misery, and then leading them to Jesus Christ as the
the remedy, and to God by him; and so kindling the love of God in them by the bellows of faith; and then leading them towards perfection in the exercises of that holy love.

III. And it will further lead us to the original of this Change, to consider on whom it is thus wrought. 1. For their place and time. 2. Their quality in themselves. 3. And as compared to each other. 4. And as to their numbers.

1. For time and place, it is in all ages since Christ (to say nothing of the former ages now) and in all Nations and Countries which have received him and his Gospel, that Souls have been thus regenerated to God. If it had been only a fanatick rapture of brain-sick men, it would have been like the effects of the Heretics of the Valentinians, Bussilidians, Gnosticks, Montanists, &c. or of the Swenckfeldians, Weigelians, Behmenists, Quakers, and other such Enthusiasts, who make a stir for one Age, in some one corner of the world, and then go out with a perpetual flink. In all Ages and Countries, the effects of Christian Doctrine are the very same as they were in the first Age, and the first Country where it was preached. Just such effects as it hath in one Kingdom or Family, it hath in all others who equally receive it; and just such persons as Christians were in the first Ages at Jerusalem, Rome, Antioch, Philippi, &c. such are they now in England, according to their several degrees of grace, (though not in miracles and things extraordinary to the Church.) The children of no one father are so like as all God’s sanctified children are throughout the world.

2. As to their civil quality, it is men of all degrees that are thus sanctified, though fewest of the Princes and great ones of the world. And as to their moral qualification, it sometime falleth on men prepared by a considering sober temper, and by natural plainness and honesty of heart; and sometimes it falleth such as are most profane, and drown’d in sin, and never dreamt of such a change; nay, purposely set their minds against it: These God doth often suddenly surprize by an over-powering light, and suitable-constraining-overcoming attraction, and maketh them new men.

3. And as to their capacities compared, there is plainly a distinguishing hand that disposeth of the work. Sometimes a persecuting Saul is converted by a voice from Heaven, when Pharisees
demonstrative Evidence of his Verity and Authority.

Pharisees that were less Persecutors are left in their unregeneracy. Sometimes under the same Sermon, one that was more prophane and less prepared is converted, when another that was more sober and better disposed remaineth as he was before: The husband and the wife, the Parents and the Children, Brothers and Sisters, Companions and Friends, are divided by this work, and one converted and the other not: Though none is deprived of this Mercy, but upon the guilt of their forfeiture, relishance, or contempt; yet is there plainly the effect of some special choice of the Holy Spirit, in taking out some of these that abused and tormented grace, and changing them by an insuperable work.

4. And as to the number, it is many thousands that are thus renewed; enow to shew the Love and Power of him that calleth them: But yet the far smaller part of mankind, to shew his Dominions, and distinguishing will, who knoweth the reason of all his works: (of which more anon.)

IV. Consider what Opposition this work of Grace doth overcome: 1. Within us. 2. Without us.

1. Within men, it findeth 1. A dungeon of Ignorance, which it dispelleth by it's heavenly light. 2. Abundance of error and prejudice which it unteacheth men. 3. A stupid hardened heart, which it softeneth; and a senseless sloppiness of Soul, which it overcometh, by awakening quaking power: 4. A love to sin, which it turneth into hatred: 5. An idolizing self-esteem, and self-conceitedness, and self-love, and self-willedness, which it turneth into self-loathing and self-denial: not making us loath ourselves as Natural, or as Renewed, but as corrupt with sin, and abusers of Mercy; and such as by wilfull folly have wronged God, and undone themselves: So that Repentance maketh men fall out with themselves, and become as loathsome in their own eyes. 6. It findeth in us an over-valuing love of

...
Of the WITNESS of JESUS CHRIST, or the
this present World, and a foolish inordinate desire to its
profits, dignities, and honours; which it destroyeth and
turneth into a rational contempt. 7. It findeth in us a pre-
vailing sensuality, and an unreasonable appetite and lust;
and a Flesh that would bear down both Reason and the
Authority of God: And this it subdueth, and mortifieth it's
inordinate desires, and bringeth it under the Laws of
God. 8. It findeth all this radicated and confirmed by
Custome: And overcometh those sins, which a sinner hath
turned as into his Nature, and hath lived in the love and
practice of all his days. All this and more opposition
within us grace doth overcome in all the sanctified: And
there is not one of all these if well considered of, but will
appear to be of no small strength, and difficulty to be truly
conquered.

2. And without us, the holy Spirit overcometh, 1. World-
ly allurements, 2. Worldly men, 3. All other assaults of
Satan.

1. While the Soul is in flesh, and worketh by the means
of the outward senses, these present things will be a strong
temptation to us: Prosperity and plenty, wealth and ho-
nour, ease and pleasure are accommodated to the desires
of the flesh; partly to its natural appetite, and much more to
it as inordinate by corruption: And the flesh carrieth not for
Reason, how much soever it gainsay: And then all these en-
ticing things are neer us, and still present with us, and be-
fore our eyes; when Heavenly things are all unseen: And
the sweetness of honour, wealth and pleasure, is known by
feeling, and therefore known easily and by all; when the
goodness of things spiritual is known only by Reason, and
believing: All which laid together (with that experience)
do fully shew, that it must be a very great work to over-
come this World, and raise the heart above it to a better,
and so to sanctifie a soul.

2. And worldly men do rise up against this Holy work, as
as well as worldly things: Undenyable experience assureth
us, that through all the World, ungodly sensual men, have
a marvellous implacable hatred to Godliness and true morti-
tification; and will by flattery or flanders, or scorns, or
plots, or cruel violence, do all that they are able to resit
it:
demonstrative evidence of his Verity and Authority.

it: So that he that will live a holy temperate life, must make himself a scorn, if not a prey: The foolish wit of the ungodly is bent, to reason men out of Faith, Hope, and Holiness, and to cavill against our obedience to God, and to disgrace all that course of life, which is necessary to salvation. And it is a great work to overcome all these temptations of the foolish and furious World. Great I say, because of the great folly and corruption of unregenerate men, on whom it must be wrought; though it would be fsmaller to a wise and con
diderate person. To be made as an Owl, and hunted as a Partridge or a beast of Prey, by those that we converse with, when we might have their favour, and friendship, and Preferments, if we would say and do as they, this is not easy to flesh and blood: But its easy to the Spirit of God.

5. The Devil is so notoriously an enemy to this sanctifying work, that it is a strong discovery that Christ was sent from God to do it. What a stir doth he first make to keep out the Gospel, that it may not be Preached to the Nations of the World? And where that will not serve, what a stir doth he make to debase Christ's Ministers, and corrupt them by ignorance, heresy, error, schism, domi
nering pride, sensuality, covetousness, slothfulness and negligence, that they may do the work of Christ deceitfully, as if they did it not: Yea, and if it may be, to win them to his service, to destroy the Church by Oppression or Division, under pretense of serving Christ? And what cunning and industry doth this Serpent use, to infinuate into great ones and Rulers of the Earth, a prejudice against Christ and Godli
ess, and to make them believe, that all that are seriously Godly are their enemies, and are against some inter
est of theirs, that so he might take the sword which God hath put into their hands, and turn it to his own service against him that gave it? How cunning and diligent is he to seduce men that begin to set themselves to a Religious life, into some false Opinions, or dividing Sects, or scandalous unjustifiable practice, that thereby he may triumph against Christ, and have something to say against Religion, from the faults of men, when he hath nothing to say against it itself from it itself? and that he may have something to
Of the Witness of Jesus Christ, &c.

say to those Rulers and People, with whom he would fain make Religion odious? How cunningly doth he engage ungodly men, to be his Servants in seducing others, and making them such as they are themselves, and in standing up for sin and darkness against the light and life of Faith? So that ungodly men are but the Souldiers and Preachers of the Devil, in all parts employed to fight against God, and draw men from holiness and justice, and temperance, to sin, and to damnation: So that it is a very discernable thing, that Satan is the Head of one party in the World, as the Destroying Prince of Darkness, and deceit; and that Christ is the Head of the other party, as the Prince of light, and truth, and holiness: And that there is a continued war or opposition, between these two Kingdoms or Armies, in all parts and ages of the World (of which I have fullyer treated in another Book *) If any shall say, How know you that all this is the work of Satan? I shall have litter occasion to answer that anon: I shall now say but this, that the nature of the work, the tendency of it, the irrational, erroneous, or brutifh tyrannical manner of doing it, the internal impurity and manner of his suggestions, and the effects of all, and the contrariety of it to God and Man, will soon fhew a considerate man the author. (Though more shall be anon added.)

V. All this foregoing will fhew a reasonable man, that the Spirits Regenerating work is such, as is a full attestation of God to that Doctrine, by which it is effected. And if any now say, How prove you, that all this is to be ascribed to Jesus Christ, any more than to Socrates or to Seneca, or Cicero: I answer: 1. So much truth of a sacred tendency, as Plato, or Pythagoras, or Socrates, or any Philosopher taught, might do some good, and work some reformation, according to its quality and degree: But as it was a lame imperfect doctrine which they taught, so was it a very lame imperfect reformation which they wrought, unlike the effects of the Doctrine and Spirit of Jesus Christ: I need to say no more of this, than to desire any man to make an impartial and judicious comparison between them. And, besides much more, he shall quickly finde these differences following: 1. That the Philosophers Disciples had a very poor,
poor, dark, disordered knowledge of God, in comparison of the Christians: and that mixt with odious fopperies, either blasphemous or idolatrous. 2. The Philosophers speake of God, and the Life to come almost altogether notionally, as they did of Logick or Physicks; and very few of them Practically, as a thing that mans happiness or misery was so much concerned in. 3. They speake very jejunely and dryly about a holy state and course of life, and the duty of Man to God, in resignation, devotedness, obedience and love. 4. They said little comparatively to the true humbling of a Soul, nor in the just discovery of the evil of sin, nor for self-denyall. 5. They gave too great countenance to Pride, and Worldliness, and pleasing the senses by excess. 6. The Doctrine of true Love to one another, is taught by them exceeding lamely and defectively: 7. Revenge is too much indulged by them, and loving our Enemies, and forgiving great wrongs, was little known, or taught, or practised: 8. They were so pitifully unacquainted with the certainty and blessedness of the Life to come, that they say nothing of it, that is ever likely to make any considerable number set their hearts on Heaven, and to live a heavenly Life. 9. They were so unacquainted with the nature and will of God, that they taught and used such a manner of Worship as tended rather to delude and corrupt men, than to sanctifie them: 10. They medled so little with the inward sins and duties of the heart, especially about the holy Love of God; and their goodness was so much in outward acts, and in meer respect to men; that they were not like to sanctifie the Soul, or make the Man good, that his actions might be good; but only to polish men for Civil Societies; with the addition of a little Varnish of Superstition and Hypocrifie. 11. Their very stile is either suitable to dead speculation, as a Lecture of Metaphysics; or slight and dull, and unlike to be effectual to convert and sanctifie mens Souls: 12. Almost all is done in such a disputing sophistical way, and clogg'd with so many obscurities, uncertainties, and self-contradictions, and mixt in heaps of Physical and Logical Subtlties, that they were unfit for the common peoples benefit, and could tend but to the benefit of a few. 13. Experience taught, and still teacheth the World, that Holy Pp

Some of the strictest of the Philosophers, were for a Community of wives; Laertius faith of the Stoicks (in Zeno li. 6. p. 442.) Placet item illis uxorres quoq; communes effe oportere apud sapientes, ut quilibet illi congradiatur quae sibi prior occurrat, ut ait Zeno in Rep. & Chrysippus de Rep. Diogene item Cynico & Placone hujus rei autoribus. What blindness and impurity against Nature was in this opinion?
Soul's and Lives, that were sincerely set upon God and Heaven, were strangers amongst the Disciples of the Philosophers, and other Heathens: Or if it be thought that there were some such among them, certainly, they were very few, in comparison of true Christians, and those few very dark, and diseased and defective: with us, a Child at ten years old will know more of God, and shew more true piety, than did any of their Philosophers; with us poor women, and labouring persons, do live in that holiness, and heavenliness of minde and conversation, which the wisest of the Philosophers never did attain. I spake of this before, but here also thought meet, to shew you the difference between the effect of Christ's doctrine and the Philosophers.

2. And that all this is justly to be imputed to Christ himself, I shall now prove. 1. He gave them a perfect pattern for his holy, obedient, heavenly Life, in his own person and his conversation here on Earth. 2. His Doctrine and Law requireth all this holiness which I described to you: You finde the Precept in his Word, of which the holy Souls and Lives of men are but a transcript. 3. All his Institutions and Ordinances are but means and helps to this. 4. He hath made it the condition of man's Salvation to be thus holy, in sincerity, and to desire and seek after perfection in it: He taketh no other for true Christians indeed, nor will save any other at the last. 5. All his comforting Promises of mercy and defence are made only to such. 6. He hath made it the Office of his Ministers through the World, to persuade and draw men to this Holiness: And if you hear the Sermons, and read the Books which any faithfull Minister of Christ doth preach or write, you will soon see that this is the business of them all: And you may soon perceive, that these Ministers have another kinde of preaching and writing than the Philosophers had; more clear, more congruous, more spiritual, more powerfull, and likely to win men to Holiness and Heavenliness: When our Divines and their Philosophers are compared, as to their promoting of true Holiness, verily, the latter seem to be but as Glow-worms, and the former to be the Candles for the Family of God: And yet I truly value the wisdom and virtue which I finde in a Plato, a Seneca, a Cicero, an

Anto-
Antonine; or any of them. If you say, our advantage is because coming after all, we have the helps of all, even of those Philosophers. I answer, mark in our Books and Sermons whether it be any thing but Christianity which we preach? It is from Christ and Scripture, that we fetch our Doctrine, and not from the Philosophers: we use their helps in Logick, Phylicks, &c. But that's nothing to our Doctrine: He that taught me to speak English, did not teach me the Doctrine which I preach in English: And he that teacheth me to use the Instruments of Logick, doth not teach me the doctrine about which I use them. And why did not those Philosophers by all their art, attain to that skill in this Sacred work, as the Ministers of Christ do, when they had as much or more of the Arts than we? I read indeed of many good Orations then used; even in those of the Emperor Julian, there is much good; and in Antonine, Arrian, Epictetus, Plutarch, more. And I read of much taking-Oratory of the Bonzeii in Japan, &c. But compared to the endeavours of Christian Divines, they are poor, pedantick, barren things, and little sparks; and the success of them is but answerable. 7. Christ did before hand promise to send his Spirit into mens Souls, to do all this work upon all his Chosen. And as he promised, just so he doth. 8. And we finde by experience, that it is the preaching of Christ's doctrine by which the work is done: It is by the reading of the sacred Scripture, or hearing the Doctrine of it opened and applied to us, that Souls are thus changed, as is before described: And if it be by the medicines which he sendeth us himself, by the hands of his own Servants, that we are healed, we need not doubt whether it be be that healed us. His Doctrine doth it as the instrumental Cause; for we finde it adapted thereunto, and we finde nothing done upon us but by that Doctrine; nor any remaining effect but what is the impression of it: But his Spirit inwardly reneweth us as the Principal cause, and worketh with and by the Word: For we finde that the Word doth not work upon all; nor upon all alike, that are alike prepared: But we easily perceive a voluntary distinguishing choice in the operation. And we finde a power more than can be in the words alone, in the effect upon our selves. The heart is
like the Wax, and the Word like the Seal, and the Spirit like the hand that strongly applyeth it: We feel upon our hearts, that (though nothing is done without the Seal, yet) a greater force doth make the impression than the weight of the Seal alone could cause.

By this time it is evident, that this work of Sanctification is the attestation of God by which he publickly owmeth the Gospel, and declareth to the World, that Christ is the Saviour, and his Word is true: For 1. It is certain that this work of Renovation is the work of God: For 1. It is his Image on the Soul: It is the life of the Soul as flowing from his Holy Life: wherein are contained the Trinity of Perfections: It is the Power of the Soul, by which it can overcome the Flesh, the World and the Devil, which without it none is able to do: It is the Wisdom of the Soul, produced by his Light and Wisdom; by which we know the difference between Good and Evil, and our Reason is restored to its dominion over fleshly sense: It is the Goodness of the Soul, by which it is made suitable to the Eternal Good; and fit to know him, love him, praise him, serve him, and enjoy him: And therefore nothing lower than his Goodness can be its principal Cause.

2. Itsubserveth the Interest of God in the World: And recovereth the apostate Soul to himself: It disposeth it to honour him, love him and obey him: It delivereth up the whole man to him as his own: It causeth down all that rebelleth against him: It causeth out all which was preferred before him: It rejecteth all which standeth up against him, and would seduce and tempt us from him: And therefore it is certainly his work.

3. Whose else should it be? Would Satan or any evil cause produce so excellent an effect? would the worft of beings do the best of works? (It is the best that is done in this lower world) Would any enemy of God so much honour him, and promote his interest, and restore him his own? would any enemy of mankind thus advance us, and bring us up to a life of the highest honour and delights, that we are capable of on earth, and give us the hopes of life eternal?

And if any good Angel, or other Cause, should do it, all reason will confess, that they do it but as the Messengers or
Instruments of God, and as second causes, and not as the first Cause: for otherwise we should make them gods. For my own part, my Soul perceiveth, that it is God himself that hath imprinted this his Image on me, and hath hereby, as it were, written upon me his Name and Mark, even HOLINESS TO THE LORD; and I hear about me continually a Witness of Himself, his Son, and holy Spirit; a Witness within me, which is the Seal of God, and the pledge of his love, and the earnest of my heavenly inheritance.

And if our Sanctification be thus of GOD, it is certainly his attestation to the truth of Christ, and to his Gospel: for, 1. No man that knoweth the perfections of God, will ever believe, that he would bless a deceiver, and a lie, to be the means of the most holy and excellent work that ever was done in the world. If Christ were a Deceiver, his crime would be so execrable, as would engage the Justice of God against him, as he is the righteous Governor of the world: And therefore he would not so highly honour him, to be his chiefest instrument for the worlds Renovation. He is not impotent to need such instruments; he is not ignorant, that he should so mistake in the choice of instruments; he is not bad, that he should love and use such Instruments, and comply with their deceits. These things are all so clear and sure, that I cannot doubt of them.

2. No man that knoweth the mercifulness of God, and the Justice of his Government can believe, that he would give up Mankind so remedilessly to seduction; yea, and be the principal causer of it himself. For if besides Prophecy, and a holy Doctrine, and a multitude of famous Miracles, a Deceiver might also be the great Renewer and Sanctifier of the world, to bring man back to the obedience of God, and to repair his Image on Mankind; what possibility were there of our discovery of that deceit? Or rather should we not say, he were a blessed Deceiver, that had deceived us from our sin and misery, and brought back our straying souls to God?

3. Nay, when Christ fore-told men, that he would send his Spirit to do all this work, and would renew men for eternal life, and thus be with us to the end of the world; and when I see all this done, I must needs believe, that he that can send down a Sanctifying Spirit, a Spirit of Life, a
Spirit of Power, Light and Love, to make his Doctrine in the mouths of his Ministers effectual to mens Regeneration and Sanctification, is no less himself than God, or certainly no less than his certain Administrator.

4. What need I more to prove the Cause than the adequate effect? When I find that Christ doth actually save me, shall I question whether he be my Saviour? When I find that he saveth thousands about me, and offereth the same to others, shall I doubt whether he be the Saviour of the world? Sure he that healeth us all, and that so wonderfully and so cheaply, may well be called our Physician. If he had promised only to save us, I might have doubted whether he would perform it, and consequently whether he be indeed the Saviour. But when he performeth it on myself, and performeth it on thousands round about me, to doubt yet whether he be the Saviour, when he actually saveth us, is to be ignorant in despite of Reason and Experience. I conclude therefore that the Spirit of Sanctification is the infallible Witness of the Verity of the Gospel, and the Veracity of Jesus Christ.

5. And I entreat all that read this, further to observe, the great use and advantage of this testimony above others: in that it is continued from Generation to Generation, and not as the gift and testimony of Miracles, which continued plentifully but one Age, and with diminution somewhat after: this is Christ's witness to the end of the world, in every Country, and to every Soul: yea, and continually dwelling in them: For if any man have not the Spirit of Christ, he is none of his, Rom. 8. 9. He that is not able to examine the History which reporteth the Miracles to him, may be able to find upon his Soul the Image of God imprinted by the Gospel, and to know that the Gospel hath that Image in it self which it imprinteth upon others; and that it cometh from God, which leadeth men so directly unto God; and that it is certainly his own means which he blesseth to so great and excellent ends.

6. Note also, that part of the work of the Spirit of God in succeeding the Doctrine of Jesus Christ, doth consist in the effectual production of Faith it self: for though the work be wrought by the Reasons of the Gospel, and the Evidences of Truth; yet is it also wrought by the Spirit of God, con-
demonstrative Evidence of his Verity and Authority.
curring with that evidence, and as the internal Efficient, exciting the sluggish faculties to do their office, and illustrating the understanding, and fitting the will to entertain the truth: for the difficulties are so great, and the temptations to unbelief so subtle and violent, and our own indescribable through corruption, the greatest impediment of all, that the bare Word alone would not produce a belief of that lively vigorous nature, as is necessary to its noble effects and ends, without the internal co-operation of the Spirit. So that Christ doth not only teach us the Christian Faith and Religion, but doth give it us, and work it in us by his Spirit. And he that can do so, doth prove the Divine approbation of his Doctrine, without which, he could not have the command of mens Souls.

7. Note also, that the Gospel proposeth to the Soul of man both Truth and Goodness: and the Truth is in order to the Good, and subservient to it: That Christ is indeed the Saviour, and his Word infallibly true, is believed, that we may be made partakers of his Salvation, and of the Grace and Glory promised. And when the Spirit by the Gospel hath regenerated and renewed any Soul, he hath given him part of that grace in possession, and hath procreated in him the habitual love of God, and of holiness, with a love to that Saviour and holy Word which brought him to it. So that this Love is now become as a new Nature to the Soul: and this being done, the Soul cleaveth now as fast to Christ and the Gospel by Love, as by Belief: not that love becometh an irrational causeth love, nor continueth without the continuance of Belief, or Belief without the Reasons and Evidence of Verity and Credibility: But Love now by concurrence greatly assisteth Faith it self, and is the faster hold of the two: so that the Soul that is very weak in its Reasoning faculty, and may oft lose the sight of these Evidences of truth, which it did once perceive, may still hold fast by this holy Love. As the man that by reasoning hath been convinced that honey is sweet, will easilier change his mind than he that hath tasted it; so Love is the Souls taste, which causeth its fairest adherence to God and to the Gospel. If a caviller dispute with a loving child, or parent, or friend, to alienate their hearts from one another, and would perswade them that
Of the Witness of Jesus Christ, or the

that it is but dissimulated love that is professed to them by their relations and friends; Love will do more here to hinder the belief of such a slander, than Reason alone can do; and where Reason is not strong enough to answer all that the caviller can say, yet Love may be strong enough to reject it.

And here I must observe how oft I have noted the great mercy of God, to abundance of poor people, whose reasoning faculty would have failed them in temptations to Atheism and Infidelity, if they had not had a stronger hold than that, and their Faith had not been radicated in the Will by Love: I have known a great number of women who never read a Treatise that pleaded the Cause of the Christian Religion, nor were able to answer a crafty Infidel, that yet in the very decaying time of Nature, at fourscore years of age and upward, have lived in that sense of the Love of God, and in such Love to him and to their Saviour, as that they have longed to die, and be with Christ, and lived in all humility, charity, and piety, such blameless, exemplary, heavenly Lives, in the joyfull expectation of their Change, as hath shewed the firmness of their Faith; and the Love and Experience which was in them, would have rejected a temptation to Atheism and Unbelief, more effectually than the strongest Reason alone could ever do. Yet none have cause to reproach such, and say, Their Wills lead their Understandings, and they customarily and obstinately believe they know not why: for they have known sufficient reason to believe, and their understandings have been illuminated to see the truth of true Religion; and it was this knowledge of Faith which bred their Love and Experience: but when that is done, as Love is the more noble and perfect operation of the Soul (having the most excellent object) so it will act more powerfully and prevalingly, and hath the strongest hold: Nor are all they without Light and Reason for their belief, who cannot form it into arguments, and answer all that is said against it.

Obj. But may not all this which you call Regeneration, and the Image of God, be the meer power of fantasy, and affection? and may not all these people force themselves, like melancholy persons, to conceive that they have that which indeed they have not?

Answ. 1.
demonstrative evidence of his Verity and Authority.

Answ. 1. They are not melancholly persons that I speak of, but those that are as capable as any others to know their own minds, and what is upon their own hearts. 2. It is not one or two, but millions. 3. Nature hath given man to great acquaintance with himself, by a power of perceiving his own operations, that his own cogitations and desires are the first thing that naturally he can know: and therefore if he cannot know them, he can know nothing. If I cannot know what I think, and what I love and hate, I can know nothing at all. 4. That they are really minded and affected as they seem, and have in them that love to God, and Heaven, and Holiness, which they profess, they shew to all the world by the effects: 1. In that it ruleth the main course of their lives, and disposeth of them in the world. 2. In that these apprehensions and affections over-rule all their worldly fleshly interest, and cause them to deny the pleasures of the flesh, and the profits and honours of the world. 3. In that they are content in it to the death, and have no other mind in their distress; when as Seneca faith, Nothing feign'd is of long continuance, for all forc'd things are bending back to their natural state. 4. In that they will lay down their lives, and for sake all the world, for the hopes which faith in Christ begetteth in them.

And if the objectors mean, that all this is true, and yet it is but upon delusion or mistake that they raise these hopes, and raise these affections; I answer, This is the thing that I am disproving: 1. The love of God, and a holy mind and life, is not a dream of the Soul, or a delirium: I have proved from Natural reason in the first Book, that it is the end, and use, and perfection of man's faculties: that if God be God, and man be man, we are to love him above all, and to obey him as our absolute Sovereign, and to live as devoted to him, and to delight in his love. Man were more ignoble or miserable than a beast, if this were not his work. And is that a dream or a delusion, which causeth a man to live as a man? to the ends that he was made for? and according to the nature and use of his reason and all his faculties? 2. While the proofs of the excellency and necessity of a holy life are so fully before laid down, from natural and supernatural revelation, the Objectort doth but refuse to see in

I plead for no superstition, granting what Torquatus the Epicurean in Cic. de fin. l. 1. p. 87. that Superstitioe qui imbutus est, quietus est, nonquam potest: But I like not the quirens which intoxica- tion, madness, or ignorance of dangers doth procure.

Though there be much difference, and though prejudice, and faction, and the interest of their parties, cause unchangeable hypocrites to blander and rail at all that are against their felt and mind, yet among all Christians, there are holy serious persons to be found, though such as the worldly forc'd do vilifie: And all of them write for Purity, Holiness, Lovel and Peace, (of which more after.) Read the writings of Thaulerus, and that excellent holy Book of Gerardus Zunphani- enf. de Reformatione interiori, & de spirituallibus ascensionibus; where you will see a speculum of other kind of purity than the Philosophers hold forth.
in the open light, when he satisfieth himself with a bare assertion, that all this is no sufficient ground for a holy life, but that it is taken up upon mistake. 3. All the world is convinced at one time or other, that on the contrary it is the unholy, fleshly, worldly life, which is the dream and dotage, and is caused by the grossest error and deceit.

Object. But how shall I know that there is indeed such holiness in Christians as you mention, and that it is not dissembled and counterfeit?

Answ. I have told you in the fore-going answer. 1. If you were truly Christians, you might know it by possession in your selves: as you know that you love your friend, or a learned man knowest that he hath learning. 2. If you have it not in your selves, you may see that others do not dissemble, when you see them, as afore-said, make it the drift of all their lives, and prefer it before their worldly interest, and their lives, and hold on constantly in it to the death. When you see a holy life, what reason have you to question a holy heart? especially among so great a number, you may well know, that if some be dissimmers, all the rest are not so.

Obj. But I see no Christians that are really so holy: I see nothing in the best of them above civility, but only self-conceit, and affectation, and strictness in their several forms and modes of Worship.

Answ. 1. If you are no better than such yourself, it is the greatest plague and plague of heart that you could have confessed: and it must needs be, because you have been false to the very light of Nature, and of Grace. 2. If you know no Christians that are truly holy, it must needs be, either because you are unacquainted with them, or because your malice will not give you leave to see any good in those that you dislike. And if you have acquainted your self with no Christians that were truly holy, what could it be but malice or sensualty that turned you away from their acquaintance, when there have been so many round about you? If you have been intimate with them, and known their secret and open conversation, and yet have not seen any holiness in them, it can be no better than wilful malice that hath blinded you. And because a negative witness that knoweth not whether it be so or no, is not to be regarded against an affirming witness who
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who knoweth what he saith, I will here leave my testimony as in the presence of God, the searcher of hearts, and the revenger of a lie, yea, even of lies pretended for his glory?

I have considered of the characters of a Christian in the twenty particulars before expressed in this Chapter, (q. 10.) and I have examined my soul concerning them all; and as far as I am able to know myself, I must profess, in humble thankfulness to my Redeemer, that there is none of them which I find not in me: And seeing God hath given me his testimony within me, to the truth of the Gospel of his Son, I take it to be my duty in the profession of it, to give my testimony of it to unbelievers. And I must as solemnly profess, that I have had acquaintance with hundreds, if not thousands, on whom I have seen such evidences of a holy heavenly mind, which nothing but uncharitable and unrighteous censure could deny. And I have had special intimate familiarity with very many, in all whom I have discerned the Image of God, in such innocency, charity, justice, holiness, contempt of the world, mortification, self-denial, humility, patience and heavenly mindedness, in such a measure, that I have seen no cause to question their sincerity, but great cause to love and honour them as the Saints of God: yea, I bless the Lord that most of my converss in the world, since the 22d year of my age, have been with such; and much of it, six years sooner. Therefore for my own part, I cannot be ignorant that Christ hath a sanctified people upon earth.

Object. But how can one man know another's heart to be sincere?

Answ. I pretend not to know by an infallible certainty the heart of any single individual person: But, I have in such a course of effects as is mentioned before, great reason to be very confident of it, and no reason to deny it, concerning very many. A child cannot be infallibly certain that his father or mother loveth him, because he knoweth not the heart: But when he considereth of the ordinaries of natural affection, and hath always found such usage, as dearest love doth use to cause, he hath much reason to be confident of it, and none to deny it. 2. There may be a certainty that all conjunctly do not counterfeit, when you have no certainty of

Qq 2
any single individual. As I can be sure that all the mothers in the world do not counterfeit love to their children, though I cannot be certain of it in any individual.

Object But it is not all Christians, nor most, that are thus holy.

Answ. It is all that are Christians in deed and truth. Christ is so far from owning any other, that he will condemn them the more for abusing his Name to the covering of their sins. All are not Christians who have the name of Christians: in all professions, the vulgar rabble of the ignorant and ungodly, do use to join with the party that is uppemost, and seem to be of the Religion which is most for their worldly ends, be it right or wrong, when indeed they are of none at all. Hypocrites are no true Christians, but the perfons that Christ is most displeased with. Judge but by his precepts and example, and you will see who they are that are Chriseans indeed.

Object. But what if the preaching or writings of a Minister do convert and sanctifie men, it doth not follow that they are Saviours of the world.

Answ. What ever they do, they do it as the Ministers and Messengers of Christ, by his Doctrine, and not by any of their own: by his Communion, and in his Name, and by his Power or Spirit. Therefore it witnesseth to his truth and honour, who is indeed the Saviour, which they never affirmed of themselves.

Object. What if Pythagoras, Socrates, Plato, the Japonian Bonzi, the Indian Bramenes, &c. do bring any souls to a holy state, (as its like they did) it will not follow that they were all Saviours of the world.

Answ. It. They have but an imperfect Doctrine, and frequently make on the minds of men but a lame defective persons. Their renown was got by the most transcendent, unjust and most inhumane cruelties: Their Alexanders and Caesars were renowned murderers and thieves. Aristotile and Cicero make revenge a laudable thing, and the omission of it a dishonour. Of the cruel murderous sport of their Gladiators; the killing their servants when they were angry; their streams of blood whereby Rome almost in every age was flowed, by those Civil wars which pride and unjust usurpations had produced, &c. it is needless to tell any that have read their Histories.

Even Cato could lend his wife to his neighbour; and the Mahometans may have many, and put them away again: and many other such sensualities are the temperature of their Religion, which was hatched in war, and maintained by it, and even constituted of war and carnality, added to some precepts of basely borrowed from Chriseanity, and from the basest Heathens.
So and who and when.

Whether the Sons of God, and the Saviours of the world; if they had, God would not have attested such a testimony to their word, as he doth to Christ's.

3. The mercy of God is over all his works. He hath compassion upon all Nations; and setteth up some candles, where the Sun is not yet risen: The Light and Law of Nature are his, as well as the Light and Law of Supernatural Revelation: and accordingly he hath his instruments for the communication of them, to the rude and ignorant part of the world. All the truth which any Philosopher teacheth, is God's truth: and it is no wonder if a God of so much goodness, doth bless his own truth, according to its nature and proportion, who ever be the messenger of it. Whether the success of Philosophy, be ever the true satisfaction and salvation of any souls, is a thing that I meddle not with; (it belongeth not to us, and therefore is not revealed to us:) But it is visible in the Gospel, that all that part of practical doctrine which the Philosophers taught, is contained in the doctrine of Christ, as a part in the whole: and therefore the impress and effect is more full and perfect, as the doctrine; and the impress and effect of the Philosophers doctrine, can be no better than the cause, which is partial and defective, and mixt with much corruption and untruth. All that is good in the Philosophers is in the doctrine of Christ: but they had abundance of false opinions and idolatries to corrupt it; when Christianity hath nothing but clean and pure. So that as no Philosopher affirmed himself to be the Saviour, so his doctrine was not attested by the plenary and common effect of Regeneration, as Christ's was: but as they were but the Ministers of the God of Nature, so they had but an answerable help from God; who could not be supposed (however, had they wrought miracles) to have attested more than themselves attested, or laid claim to.

Object. But Mahomet ventured on a higher arrogation and pretence; and yet if his doctrine satisfie men, it will not justify his pretences.
Of the subservient Proofs and Means,

Answ. 1. It is not proved, that his Doctrine doth truly sanctifie any:
2. The effect which it hath can be but lame, defective, and mixt with much vanity and error, as his doctrine is: for the effect cannot excell the cause.
3. That part of his doctrine which is good, and doth good, is not his own, but part of Christ's, from whom he borrowed it, and to whom the good effects are to be ascribed.
4. Mahomet never pretended to be the Son of God, and Saviour of the World, but only to be a Prophet: Therefore his cause is much like that of the Philosophers forementioned, having that he giveth a fuller testimony to Christ.
5. If Mahomet had proved his Word, by antecedent Prophecies, Promises, and Types, through many ages; and by inherent purity, and by concomitant Miracles, and by such wonderfull subsequent communications of renewing sanctifying grace, by the Spirit of God: So ordinary in the World, we should all have had reason to believe his Word: But if he pretend only to be a Prophet, and give us none of all these proofs, but a foppish, ridiculous bundle of Non-sense, full of carnal doctrines, mixt with holy truth, which he had from Christ, we must judge accordingly of his Authority and Word, notwithstanding God may make use of that common truth, to produce an answerable degree of Goodness, among those that hear and know no better.

These Objections may be further answered anon, among the rest: And thus much shall here suffice of the great and cogent Evidences of the truth of the Christian Faith.

CHAP. VII.

Of the subservient proofs, and means, by which the forementioned Evidences are brought to our certain knowledge.

The witness of the Spirit in the four ways of Evidence already opened, is proved to be sure, and cogent, if first it be proved to be true, that indeed such a witness to Jesus Christ, hath been given to the World: The
by which the formentioned Evidences are known.

The Argument is undeniable, when the Minor is proved, [He, whose Word is attested by God, by many thousand years predictions, by the inherent Image of God upon the frame of his doctrine, by multitudes of uncontrolled Miracles, and by the success of his Doctrine to the true Regeneration of a great part of the World, is certainly to be believed: But such is Jesus Christ: Ergo, —] I have been hitherto for the most part proving the Major Proposition, and now come to the Minor; as to the several branches.

§. 1. I. The Prophetical Testimony of the Spirit, is yet legible, in the Promises, Prophecies and Types, and main design of the Old Testament.

§. 2. The Books of Holy Scripture where all these are found, are certain uncorrupted records thereof: preserved by the unquestioned tradition and care, and to this day attested by the general confess, of the Jews, who are the bitterest enemies to Christianity.

There are no men of reason that I have heard of, that deny the Books of Moses, and the Psalms, and the Prophets, &c. to be indeed those that went under those titles from the beginning: And that there can be no considerable corruption in them, which might much concern their testimony to Christ, the comparing of all the Copies, and the Versions, yet extant, will evince; together with the testimony of all sorts of enemies; and the moral impossibility of their corruption. But I will not stand to prove that which no sober adversary doth deny. To these Books the Christians did appeal, and to these the Jews profess to stand.

§. 3. II. The constitutive inherent image of God upon the Gospel of Christ, is also still visible in the Books themselves; and needs no other proof, than a capable Reader (as afore described.)

§. 4. The preaching and Writings of the Ministers of Christ, do serve to illustrate this, and help men to discern it; but add nothing to the inherent perfection of the Gospel, for matter, or for method.

§. 5. III. The testimony of the age of Miracles fore-described, can be known naturally no way, but by light or other senses to those present, and by report or history to those absent.

§. 6. The
6. 6. The Apostles and many thousand others saw the Miracles wrought by Christ; and needed no other proof of them than their senses.

The many thousands who at twice were fed by Miracle were witnesses of that. The multitude were witnesses of his healing the blinde, the lame, the paralitick, the Demoniacks, &c. The Pharisees themselves made the strictest search into the cure of the man born blinde, Job. 9. and the raising of Lazarus from the dead, and many more. His miracles were few of them hid, but openly done before the World.

§. 7. The Apostles and many hundreds more, were witnesses of Christ's own Resurrection; and needed no other proof but their sense.

At divers times he appeared to them, together and apart: and yielded to Thomas his unbelief so farre, as to call him to put his finger into his side, and see the print of the Nails: He instructed them concerning the Kingdom of God, for forty dayes, Act. 1. He gave them their Commission, Mar. 16. Mat. 28. Job. 21. He expostulated with Peter, and engaged him to feed his Lambs: He was seen of more than five hundred brethren at once: And lastly appeared after his ascension to Paul, and to John that wrote the Revelations.

§. 8. The Apostles also were eye-witnesses of his ascension: Act. 1.

What he had foretold them, they saw him fulfill.

§. 9. All these eye-witnesses were not themselves deluded, in thinking they saw those things which indeed they did not see.

For 1. They were persons of competent understanding, as their Writings shew; and therefore not like Children that might be cheated with palpable deceits. 2. They were many (the twelve Apostles, and 70 Disciples, and all the rest, besides the many thousands of the common people that only wondered at him, but followed him not. One or two may be easiely deceived than such multitudes. 3. The matters of fact were done near them, where they were present, and not far off. 4. They were done in the open light, and not in a corner, or in the dark. 5. They were done many times over, and
And not once or twice only. 6. The nature of the things was such, as a juggling deluding of the senses could not serve for so common a deceit: As when the persons that were born blind, the lame, the Paralitick, &c. were seen to be perfectly healed; and so of the rest. 7. They were persons who followed Christ, and were still with him, (or very oft): and therefore if they had been once deceived, they could not be so always. 8. And vigilant subtile enemies were about them, that would have helped them to have detected a deceit. 9. Yea, the twelve Apostles and 70 Disciples were employed themselves in working Miracles, healing the sick and Demoniacks, in Christ's own life-time; and rejoiced in it: And they could not be deceived for divers years together in the things which they saw, and heard, and felt, and also in that which they did themselves; Besides that, all their own Miracles which they wrought after Christ's ascension, prove that they were not deceived. 10. There is no way left then but one to deceive them; and that is, if God himself should alter and delude all their senses, which it is certain that he did not doe: For then he had been the chief cause of all the delusion, and all the consequents of it in the world. He that hath given men sight, and hearing, and feeling, will not delude them all by unresistible alterations and deceits, and then forbid them to believe those lies, and propagate them to others. Man hath no other way of knowing things certain but by sense. He that hath his senses found, and the object proportionate and at a just distance, and the medium fit, and his understanding found, may well trust his senses; especially when it is the case of many: And if sense in those cases should be deceived, we should be bound to be deceived, as having no other way of knowing, or of detecting the deceit.

§ 10. Those that saw not Christ's miracles, nor saw him risen, received all these matters of fact, from the testimony of them that said they saw them: (Having no other way by which they could receive them.)

§ 11. Supposing now Christ's Resurrection and Miracles to be true, it is certain, that their use and obligation must extend to more than those that saw them; even to persons absent, and of other generations.
This I have fully and undeniably proved, in a Disputation in my Book against Infidelity: by such arguments as these.

1. The use and obligation of such Miracles doth extend to all that have sufficient evidence of their truth. But the Nations and generations which never saw them, may have sufficient evidence of their truth (that they were done): Ergo, the use and obligation doth extend to such.

The Major is past all contradiction. He that hath sufficient evidence of the truth of the fact, is obliged to believe it. The Minor is to be proved in the following Sections.

2. The contrary doctrine maketh it impossible for God to oblige the World by Miracles, according to their proper use. But it is not impossible: Therefore that doctrine is false.

Here note, that the use and force of miracles lyeth in their being extraordinary, rather than in the Power which they manifest: For it is as great an effect of Omnipotence to have the Sun move, as to stand still: Now if miracles oblige none to believe but those that see them, then every man in every City, Countrey, Town, Family, and in all generations to the end of the World, must see Christ risen, or not believe it; and must see Lazarus risen, or not believe it; and must see all the miracles himself which oblige him to believe: But this is an absurdity, and contradiction, making Miracles Gods ordinary works, and so as no miracles.

3. They that teach men that they are bound to believe no Miracles but what they see, do deprive all after-ages of all the benefit of all the miraculous works of God, both Mercies and Judgements, which their forefathers saw: But God wrought them not only for them that saw them; but also for the absent, and after-times.

4. By the same reason, they will disoblige men from believing any other matters of fact, which they never saw themselves: And that is to make them like new comers into

Every man expelleth himself to be believed; and therefore oweth just belief to others.

The testimony of one or two eye-witnesses, is to be preferred before many learned conjectures and arguments. Many wise men heretofore thought that they proved by argument, that there were no Antipodes, and others that men could not live under the Equator and Poles; But one Voyage of Columbus hath fully confirmed all the first; and many since have confirmed both the one and the other; and are now believed against all those learned Arguments by almost all.
by which the forementioned Evidences are known.

5. This reasoning would rob God of the honour of all his most wonderous works, as from any but those that see them: so that no absent person, nor following age should be obliged to mention them, believe them, or honour him for them: which is absurd and impious.

6. The World would be still as it were to begin anew, and no age must be the wiser for all the experiences of those that have gone before; if we must not believe what we never saw. And if men must not learn thus much of their Ancestors, why should they be obliged to learn any thing else? but Children be left to learn only by their own eye-sight?

7. If we are not bound to believe Gods wonderous works which have been before our dayes, then our ancestors are not bound to tell them us, nor we to be thankfull for them: The Israelites should not have told their Posterity how they were brought out of the Land of Egypt, nor England keep a day of Thanksgiving for its deliverance from the Powder-plot: But the consequent is absurd: Ergo, so is the antecedent. What have we our tongues for, but to speak of what we know to others? The love that Parents have to their Children will oblige them to acquaint them with all things useful which they know. The Love which men have naturally to truth, will oblige them to divulge it. Who that had but seen an Angel, or received instructions by a Voice from Heaven, or seen the dead raised, would not tell others what he had seen and heard? And to what end should he tell them, if they were not obliged to believe it.

8. Governments, and Justice, and all humane converse is maintained by the belief of others, and the reports and records of things which we see not: Few of the Subjects see their King. Witnesses carry it in every cause of Justice: Thus Princes prove their Successions and title, to their Crowns, and all men their Estates, by the records or testimony of others.

9. It is impudent arrogancy for every Infidel to tie God to be at his beck, to work Miracles as oft as he requireth it: To say, I will not believe without a Miracle; and if thou
Of the subservient Proofs and Means,
work never so many in the sight of others, I will not believe unless I may see them my self.

§. 12. There need not be new Revelations and Miracles, to confirm the former, and oblige men to believe them: For then there must be more Revelations and Miracles, to confirm the former, and oblige men to believe them: and so on to the end of the World: And then God could not govern the World by a settled Law by Revelations once made, which is absurd.

§. 13. Therefore the only natural way to know all such matters of fact is sensible apprehension to those that are present; and credible report, tradition or history, to those that are absent (as is aforesaid); which is the necessary medium to convey it from their sense to our understandings: And in this must we acquiesce, as the natural means which God will use.

§. 14. We are not bound to believe all history or report: Therefore we must be able to discern between the credible, and the incredible; neither receiving all, nor rejecting all; but making choice, as there is cause.

§. 15. History is more or less credible, as it hath more or less evidence of truth: 1. Some that is credible hath only evidence of probability; and such is that of meer Humane Faith: 2. Some hath evidence of certainty, from Natural causes concurring; where the conclusion is both of knowledge, and of Humane Faith. 3. And some hath evidence of certainty from supernatural attestation, which is both of Humane Faith, and of Divine.

§. 16. That history or report which hath no more evidence than the meer wisdom and honesty of the author or reporter (supposing him an imperfect man) is but probable, and the Conclusion though credible, is not infallible, and can have no certainty, but that which some call Moral; and that in several degrees, as the wisdom and honesty of the reporter is either more or less.

§. 17. II. Where there is an evident impossibility that all the witnesses or reporters should lie, or be deceived, there the Conclusion is credible, by humane Faith, and also sure, by a natural certainty.

§. 18. Where

Quod si falsa historia illa rerum est, unde tam brevi temporis totus mundus ista religione complectatur; aut in unam coire, quae non certa mentem, gentes regionibus disjusta; Ventis, caelo, convex onibus, dimotae; Ino, quia hae omnia & ab ipso cerebant geri, & ab eis praeconibus qui per orbem terram misci—veritatis ipsius vitius, & dederunt Deo, nec in magnis solutis dispendiis, membra vobis projicere, & sicerum sua laniana præbere. Agob. t. i. p. 9.
by which the forementioned Evidences are known.

6. 18. Where these things concur, it is impossible that
that report or history should be false: 1. When it is certain,
that the reporters were not themselves deceived: 2. When
it is certain that indeed the report is theirs. 3. When they
took their salvation to lie upon the truth of the thing reported,
and of their own report. 4. When they expected Worldly ruin
by their testimony, and could look for no commodity by it,
which would make them any reparation. 5. When they give
full proof of their honesty and conscience. 6. When their testi-
mony is concordant, and they speak the same things, though
they had no opportunity to conspire to deceive men; se,
when their numbers, distance and quality make this impossible. 7. When
they hear their testimony in the time and place, where it
might will be contradicted, and the falsity detected, if it were
not true; and among the most malicious enemies; and yet
those enemies, either confess the matter of fact, or give no re-
gardable reason against it. 8. When the reporters are men
of various tempers, countries, and civil interests. 9. When
the reporters fall out, or greatly differ among themselves, even
to separations, and condemnations of one another, and yet none
ever detecteth or confesseth any falsehood in the said reports.
10. When the reporters being numerous, and such as profess
that Lying is a damnable sin, and such as laid down their lib-
erties, or lives in asserting their testimonies, did yet never any
of them in life or death, repent and confess any falsehood or de-
ceit. 11. When their report convinceth thousands, in that place
and time, who would have more abhorred them if it had been
untrue.

Nay, where some of these concur, the conclusion may
be of certainty: some of these instances resolve the point in-
to natural necessity. 1. It is of natural necessity that men love
themselves, and their own felicity, and be unwilling of their undoing and mis-
ery. The Will though free, is quodam nat-
urae; and hath its natural necessary inclination to that good,
which is apprehended as its own felicity, or else to have
omnimodam rationem boni; and its natural necessary inclination against that evil, (or aver-
tation from it) which is appre-
prehended as its own undoing or misery, or to have omni-
modam rationem mali: Its liberty is only servato ordine finis:
And some acts that are free are nevertheless of infallible cer-

R r 3
tain
tain futurition, and of some kinde of necessity; like the Love and Obedience of the Saints in Heaven. 2. Nothing can be without a cause sufficient to produce it: But some things here instanced can have no cause sufficient to produce them, if the thing testified were false: As the content of enemies; their not gainfaying; the concurrence of so many, and so distant, and of such bitter Opposites, against their own common worldly interest; and to the confessed rume of their souls; and the belief of many thousands that could have dis proves it if false; and more which I shall open by and by. There is a natural certainty that Alexander was the King of Macedonia, and Cæsar Emperor of Rome, and that there is such a place as Rome and Paris, and Venice and Constanti nople: And that we have had Civil Wars between the King and Parliament, in England, and between the Houses of York and Lancaster; and that many thousands were murdered by the French Massacre, and many more by the Irish, and that the Statutes of this Land were made by the Kings and Parliaments whose names they bear, &c. Because that 1. There is no cause in Nature which could produce the concurrence of so many testimonies; of men so distant and contrary, if it were not true. 2. And on the contrary side, there are natural causes which would infallibly produce a credible contradiction to these reports if they were false.

§. 19. III. When they that testify such matters of fact, do affirm that they do it by God's own command, and prove this by multitudes of evident uncontrolled Miracles, their report is both humane and divine, and to be believed as most certain by a divine belief.

This is before proved, in the proof of the validity of the testimony of Miracles, and such Miracles as these.

§. 20. The Testimonies of the Apostles and other Disciples of Christ, concerning his Resurrection and Miracles, were credible by all these three several sorts of credibility: 1. They were credible (and most credible) by a humane belief, as they were the testimony of honest (and extraordinarily honest) men. 2. They were credible, as reported with concourses of natural certainty. 3. They were credible, as attested by God, by Miracles, and therefore certain, by a certainty of Divine belief.

§. 21.
by which the forementioned Evidences are known.

§. 21. I. They that observe in the Writings of the said Disciples, the footsteps of eminent piety, sincerity, simplicity, self-denial, contempt of the World, expectation of a better World, a desire to please and glorifie God, though by their own reproof and sufferings, mortification, love to souls, forgiving enemies, condemning liars, with high spirituality and heavenly-mindedness, &c. Must needs confess them to be most eminently credible by a humane Faith: (They being also acquainted with the thing reported).

§. 22. II. 1. That the Apostles were not themselves deceived I have proved before. 2. That the Report was theirs, the Churches that saw and heard them know by sense (And how we know it, I am to shew anon.). 3. That they took their own salvation to lie upon the belief of the Gospel which they preached, is very evident, both in the whole drift and manner of their Writings, and in their labours, sufferings and death: And that they took a Lie to be a damming sin.

He that doth but impartially read the Writings of the Apostles and Evangelists, will easily believe that they believed what they preach’d themselves, and look for salvation by Jesus Christ: Much more if he further consider of their for-faking all, and labouring and dying in and for these expecta-
tions: And Nature taught them as well as Christ, to know that a Lie was a damming sin: They teach us themselves, that Liars are without, as Dogs, and not admitted into the Kingdom of God: And that God needeth not our Lie to his Glory; nor must we do evil that good may come by it: Therefore they could never think that it would help them to Heaven, to spend their labours, and lay down their lives, in promoting a known lie, to deceive the World.

§. 22. 4. That they expected temporal ruine by their Reli-
gion, without any worldly satisfaction, is manifest both in Christ’s prediction, telling them that it would be so, and in the tenour of his Covenant, calling them to forsake life and all, if they will be his Disciples, and in the history of their own lives and labours, in which they met with no other usage than was thus foretold them.

Many of them had not much wealth to lose; but every man naturally loveth his ease, and peace, and life. And some of them, though not many, had Worldly riches, (as Zachæus, Juven. 8. 9. 22. summed up by the forementioned Evidences.)
Of the subservient Proofs and Means,

Joseph of Arimathea, &c.) and commonly they had possession; which they told, and laid down the price at the Apostles' feet. And the Apostles had ways of comfortable living in the world: instead of this they underwent reproach, imprisonments, scourgings and death. Commodity or preferment they could not expect by it.

Object. But to men that had been but low in the world, the very applause of the people would seem a sufficient satisfaction for their sufferings; To be Teachers, and have many followers, is a thing that some people would venture liberty and life for.

Ans. Lay all these things together, and you may be certain that this was not the case. 1. Even women, and many that were not teachers, were of the same belief. 2. The Teachers did all of them set up their Lord, and not themselves, but defiled and disowned themselves for his honour and service. 3. Their way of teaching was in travel and labour, where they must deny all fleshly ease and pleasure, and so must have nothing but bare applause, if that had been it which they fought after. 4. They suffered so much reproach and shame from the unbelievers, who were the rich and ruling party, as would have made over-balanced their applause among believers. They were persecuted, imprisoned, scourged, scorned, and made as the out-courting of the world. 5. They were so many, that no single person was like to be carried so far with that ambition, when his honour was held in equality with so many. 6. One of the great vices which they preach'd and wrote against was pride, an I self seeking, and over-valuing men, and following sect-masters, and crying up Paul, Apollo, or Cephas, &c. And those that thus fought to set up themselves, and draw away Disciples after them, were the men whom they especially condemned. 7. If they had done, as this objection supposeth, they must have all the way gone on against their certain knowledge.

1 Cor. 1, & 2, & 3. 
Act. 20.

Sed non creditis gene. Sed quia conspiciat tantum, & sub oculis suis viderunt agi, testes optimi certitudinique, authoribus, & crediderunt hoc ipsi & credenda, postero nobis haud exilibus cum approbationibus tradiderunt. Quinam illi sine fortune quaeritis Gentes, populos nationes & incredulam illud genus humanum; quod nisi aperta res offert, & luce ipsa clarior, nunquam rebus hi jusmodi credulitatis sua commodarent alleluia. Si nuncuid dicesimus illius temporis homines ulque adeo suffice vanos, mendaces, brutes, ut quae nunquam viderant, vidisse feringerent, & quae falsa non erant falsas prodere testimonios, ut patrii affectione firmarent? Cumque potest vobiscum & vam miter vivere, & inoffensas ducere conjunctiones, gratias acipient odia, & execrabit habentur nomine. Arnob. l. 1.
by which the forementioned Evidences are known.

and conscience, in teaching lies in matter of fact. And though some men would go so far in seeking followers and applause, when they believe the doctrine which they preach themselves, yet hardly in preaching that which they know to be false: the stirrings of conscience would torment some of them, among so many, and at last break out into open confession and detection of the fraud. 8. And if they had gone thus violently against their consciences, they must needs know that it was their Souls, as well as their lives and liberties which they forfeited. 9. And the piety and humility of their writings sheweth, that applause was not their end and prize: if they had sought this, they would have fitted their endeavours to it; whereas it is the sanctifying and saving of souls, through faith in Jesus Christ, which they bent their labours towards. 10. So many men could never have agreed among themselves in such a scatter'd case, to carry on the juggle and deceit, without detection. Now tell us, if you can, wherever so many persons in the world, so notably humble, pious and self-denying, did preach against pride, man-pleasing and lying, as damnable sins, and debate themselves, and suffer so much reproach and persecution, and go through such labour and travel, and lay down their lives, and contendedly hazard their souls for ever, and all this to get followers, that should believe in another man, by persuading men that he wrought miracles, and raise from the dead, when they knew themselves that all were lies which they thus laboriously divulged? If you give an instance in the Disciples of Mahomet, the case was nothing so: no such miracles attested! no such witnesses to proclaim it! no such consequences of such a testimony! none of all this was so: but only a Deceiver maketh a few barbarous people believe that he had Revelations, and was a Prophet, and being a Souldier, and prospering in War, he setteth up and keepeth up a Kingdom by the Sword, his Preachers being such as being thus deluded, did themselves believe the things which they spake, and found it the way to worldly greatness.

6. 24. 5. That the witnesses of Christ were men of honesty and conscience, is before proved. 6. That it was not possible for so many persons, to conspire so successfully to deceive the world, is manifest.
manifest from 1. their persons; 2. their calling; 3. their doctrine; 4. and their manner of ministration and labours.

1. For their Persons, they were, 1. Many; 2. Not men of such worldly craft and subtility, as to be apt for such deligns: 3. Of variety of tempers and interests; men and women. 2. For their Callings, the Apostles knew the matter of fact indeed by common sense; but their sufficiency and gifts by which they carried on their ministry, were suddenly given them by the holy Ghost, when Christ himself was ascended from them. And Paul, that had conferred with none of them, yet preached the same Gospel, being converted by a voice from heaven in the heat of his persecution. 3. Their doctrine containeth so many and mysterious particulars, that they could never have concorded in it all, in their way. 4. And their labours did so disperse them about the world, that many new emergent cases must needs have cast them into several minds or ways, if they had not agreed by the unity of that Spirit, which was the common Teacher of them all.

6. 25. 7. That the Disciples of Christ divulged his Miracles and Resurrection, in the same Place and Age, where the truth or falsehood might soon have been search'd out, and yet that the bitterest enemies either denied not, or confuted not their report, is apparent, partly by their confessions, and partly by the non-existence of any such confutations.

That the Disciples in that Age and Country did divulge these Miracles, is denied by none: for it was their employment, and by it they gathered the several Churches: and their writings not long after written declare it to this day. That the enemies confuted not their report appeareth, 1. not only in the Gospel-history, which sheweth that they denied not many of his Miracles, but imputed them to conjuration and the power of Satan; but also by the disputes and writings of the Jews, in all Ages since, which do go the same way. 2. And if the enemies had been able to confute these Miracles, no doubt but they would have done it; having so much advantage, wit and malice.

Object. Perhaps they did, and their writings never come to our knowledge.

Answ. The unbelieving Jews were as careful to preserve their writings as any other men: and they had better advantage
vantage to do it than the Christians had: and therefore if
there had been any such writings, yea, or verbal confutations,
the Jews of this age had been as like to have received them,
as all the other antient writings which they yet receive.
Josephus his testimony of Christ is commonly known; and
though some think it so full and plain, that it is like to be
inserted by some Christian, yet they give no proof of their
opinion; and the credit of all copies justifieth the contrary;
except only that these words are like to have been thrust in,
[This is Christ] which some Annotator putting into the
Margin, might after be put into the Text. And that the
Jews wanted not will or industry to confute the Christians,
appareth by what Justin Martyr faith to Tryphon of their
malice, [That they sent out into all parts of the world their
choicest men to persuade the people against the Christians, that
they are Atheists, and would abolish the Deity, and that they
were convic't of gross impiety.]

§ 26. 8. The great diversity of believers and reporters of the
Gospel Miracles, doth the more fully evince, that there was no
conspiracy for deceit.

There were learned and unlearned Jews and Gentiles, rich
and poor, men and women, some that followed Christ, and
some (as Paul) that perhaps never saw him: and for all these
to be at once inspired by the holy Ghost, and thenceforth
unanimously to accord and concur in the same doctrine and
work, doth shew a supernatural cause.

§ 27. 9. There were dissensions upon many accidents, and
some of them to the utmost distance, which would certainly have
detected the fallacy, if there had been any such, in the matters of
fact, so easily detected.

1. In Christ's own family there was a Judas, who be-
trayed him for mony: This Judas was one that had followed
Christ, and seen his Miracles, and had been sent out to
preach, and wrought miracles himself. If there had been any
collusion in all this, what likelier man was there in the world
to have detected it? yea, and his conscience would never
have accused, but justified him, he need not to have gone
and hanged or precipitated himself, and said, I have sinned
in betraying the innocent blood? The Pharisees who hired
him to betray his Master, might, by mony and authority,

§ 2

Prophetizare & virtutes facere & demonia ejigere inter-
dum non est meriti illius qui operatur; sed invocatio Christi
hoc agit, vel ob utilitatem eorum qui vident & audiant, vel, &c. Hieron. in
Matthew. 7.

Operum Dei causa si lateat hominem, non se obliviscatur eflc
hominem, nec pro-
preca Deo det inhi-
pientiam, que non
bene capit ejus sapi-
entiam. Ang. de
spir. & lit.

Rationem de occulto
Dei conflictio querere,
nil aliud est quam
correl contra ejus coniilium
superbire. Gregor.

Hom.
have easily procured him, to have wrote against him, and
detected his fraud, if he had been fraudulent: it would have
tended to Judas his justification and advancement. But God
is the great defender of truth.

2. And there were many baptized persons, who were long
in good repute and communion with the Christians, who
fell off from them to several Sects and Heresies; not denying
the dignity and truth of Christ, but superinducing into his
doctrine many corrupting fancies of their own; such as the
Judaizrs, the Simonians, the Nicolaitans, the Elyonites, the
Cerinthians, the Gnosticks, the Valentinians, Basilidians, and
many more: And many of these were in the days of the
Apostles, and greatly troubled the Churches, and hindered
the Gospel; insomuch as the Apostles rise up against them
with more indignation, than against the Infidels; calling them
dogs, wolves, evil workers, deceivers, brutal beings, made
to be taken and destroyed, &c. They wrote largely against
them; they charge the Churches to avoid them, and turn
away from them, and after a first and second admonition to
reject them as men that are self-condemned, &c. And who
knoweth not that among so many men thus excommunicated,
viliied, and thereby irritated, some of them would
certainly have detected the deceit, if they had known any
decit to have been in the reports of the afore-said Miracles.
Pallion would not have been restrained among so many and
such, when they were thus provoked.

3. And some in those times, as well as in all following
ages, have forsaken the faith, and apostatized to open insidie-
ability: and certainly their judgment, their interest, and their
malice, would have caused them to detect the fraud, if they
had known any in the matters of fact of these Miracles. For
it is not possible that all these causes should not bring forth
this effect, where there was no valuable impediment. If you
again say, It may be they did detect such frauds by words or
writings, which come not to our knowledge; I answer again,
1. The Jews then, that have in all ages disputed and written
against Christianitie, would certainly have made use of some
such testimony, instead of charging all upon Magick, and
the power of the devil. 2. And it is to me a full evidence,
that there were no such deniers of the Miracles of Christ,
when.
by which the fore-mentioned Evidences are known.

when I find that the Apostles never wrote against any such, nor contended with them, nor were ever put to answer any of their writings or objections: When all men will confess that their writings must needs be written according to the state and occasion of those times in which they wrote them: and if then there had been any books or realonings divulged against Christ's miracles, they would either have wrote purposely against them, or let fall some confutations of them, in their Epistles to the Churches: but there are no such things at all.

6. 28. 10. Seeing it is so heinous a crime to divulge lies in multitudes of matters of fact, to deceive the world into a blaspemny, it is scarce possible, that the consciences of so many persons, of so much piety as their writings prove, should never be touched with remorse for so great a vilany, either in life, or at the hour of death, and force some one of them to detect all the fraud, if they had been guilty of it.

There is a natural conscience in the worst of men, (much more in the best,) which will at some time do its office, and will constrain men to confess, especially their heinous crimes, and especially at the time of death, when they see that their lies will serve their worldly interest no more: and especially if they be men that indeed believe another life. Now consider if the Apostles and Disciples had been deceivers, how heinous a crime they had committed: 1. To affirm a man to be God incarnate, and to be the Saviour of the world, on whom all men must trust their souls, &c. if he had been but a deceiver. 2. To make such abundance of lies in open matters of fact. 3. To frame hereupon a new Law to the world. 4. To overthrow the Law of Moses, which was there in force. 5. To abuse the intellects of so many thousand persons with such untruths, and to call the world to such a needless work as the Christian Religion would be, if all this were false! to put the world upon such tasks, as forsaking Occultusus sororin est cum aliis multis calumniosis & poenibus vocibus. Magus fuit, clandestinis artibus omnia illa perfectae, Egyptorum ex adytes angelorum potentium nomina, & remotas fartus est disciplinas. Quid dicitis O parvuli? incomperta vobis & nefcia temerariae vocis loquacitate garriences? Ergone illa quae gesta sunt, daemonum fuere praetigiae, & magicianarum arrium lud? Potestis aliquen nobis designare, monstrare, ex omnibus illis Magis, qui unquam fuere per secula, consimile aliquid Christo millenias ex parte quicicerit? Qui sine sulla vi carminum, &c. Anon. ubi sup. l. I.
Of the subservient Proofs and Means.

all for Christ. 6. To draw so many to lose their lives in martyrdom to attest a lie. 7. To lose their own time, and spend all their lives and labour upon so bad a work: All these set together, would prove them far worse than any thieves, or murderers, or traitors, if they knew it to be a lie which they preached and attested: There are now no men known on earth, even in this age of villainies, guilty of such a heinous crime as this. And let any man that readeth the Apostles writings, or considereth of their lives and deaths, consider whether it be not next to an imposibility, that so many, and such persons, should go on in such a way, upon no greater motives of benefit than they expected; nay, through such labours, reproach and sufferings, and not one of them to the death be constrained by conscience to detect the fraud, and undeceive the world.

§. 29. 11. Lastly, it is not possible, that so many thousands of such persons as they presently converted, should ever have been persuaded to believe their reports of these matters of fact, in a time and place, where it was so easy to disprove them, if they had been false.

For, 1. The understanding is not free as the will is, but only participative, in quantum à voluntate imprimatur: and a man cannot believe what he will, nor deny belief to cogent evidence, though against his will: The Intellects acts, as in themselves, are necessitated, and per medium naturae. 2. And all these new converts had understandings which were naturally inclined to truth as truth, and averse to falsity: and they had all self-love: and they all embraced now a doctrine which would expose them to sufferings and calamity in the world: And therefore both nature and interest obliged them to be at the labour of enquiring, whether these things were so or not, before they ran themselves into so great misery: And the three thousand which Peter converted at his first Sermon, must also take the shame of being murderers of their Saviour, and for this they were pricked at the heart: And Paul must be branded for a confessed persecutor, and guilty of the blood of Stephen! And would so many men run themselves into all this for nothing, to save the labour of an eatie enquiry, after some matters of publick fact? How readily might they go and be satisfied, whether Christ
by which the forementioned Evidences are known.

Christ fed so many thousand twice miraculously, and whether he healed such as he was said to heal, who were then living? and whether he raised Lazarus, and others, from death, who were then living? and whether the earth trembled, and the vail of the Temple rent, and the Sun was darkned at his death? And whether the witnesses of his Resurrection were sufficient? And if none of this had been true, it would have turned them all from the belief of the Apostles, to deride them.

Object. Is not the rule of the most, a greater reason against the Gospel, than the belief of the smaller number is for it.

Answ. No: 1. Because it is a negative which they were for: and many witnesses to a negative, is not so good as a few to an affirmative. 2. Most of them were kept from the very hearing of the Apostles, which should inform them and excite them. 3. Most men every where follow their Rulers, and look to their worldly interest, and never much mind or discuss such matters, as tend to their salvation, especially by the way of suffering and disgrace. 4. We believe not that the unbelieving party did deny Christ’s miracles, but fathered them upon the devil; therefore even their testimony is for Christ: only they hired the Soldiers to say, that Christ was stolen out of the Sepulchre while they slept, of which they never brought any proof, nor could possibly do it, (if asleep.)

§. 29. III. I have proved Christ’s Miracles to be, 1. Credible, by the highest human faith. 2. Certain, by natural evidence, there being a natural impossibility that the testimonies should be false. 3. I am next to prove that they are certain by supernatural evidence, (which is the same with natural evidence, as in the effect, but is called supernatural from the way of caulking it.)

§. 30. The same works of the SPIRIT, inherent, concomitant and subsequent, were the infallible proof of the truth of the Disciples testimony of Christ, his Person, Miracles and Doctrine.

§. 31. I. They were persons of holy lives, and holiness is the lively impress or constitution of their doctrine, now visible in their writings.

What was before said of the Doctrine of Christ himself,
Of the Subservient Proofs and Means,

is true of theirs: And as the Kings Coyn is known by his Image and Supercription, or rather as an unimitable author is known by his Writings, for matter, method and stile, even so is Gods Spirit known in them and in their doctrine.

§ 32. II. Their miraculous gifts and works were so evident and so many and uncontrolled, as amount to an infallible proof, that God gave his Witnesses in the World, and thereoneth the most infallible proof of his assertions.

§ 33. I. Their gifts and miracles were many in kind: as their sudden illumination, when the Spirit fell upon them, and knowing that which they were ignorant of before: Their prophesying and speaking in languages never before learned by them, and interpreting such prophesies and languages; their dispersing Demons, and healing diseases, their deliverances, by angels out of closed Prisons and Fetsers; their inflicting Judgments on Opposers and offenders, their raising the dead; and the conveying of the same Spirit to others by the Imposition of the Apostles hands.

1. It is not the least testimony of the veracity of the Apostles, that even while they lived with Jesus Christ, they remained ignorant of much of the mystery of the Gospel, and some (that are since necessary) articles of Faith, as of his Death and Burial, and Resurrection, and Ascension, and much of the spiritual nature of his Kingdom, and Privileges of Believers; and that all this was made known to them upon a sudden, without any teaching, studying or common means, by the coming down of the Holy Ghost upon them: And that Christ had promised them his Spirit before, to lead them into all truth, and bid them wait at Jerusalem till they received it: And it came upon them at the appointed time, on the day of Pentecost: And he promised that this Spirit should be sent on others, and become his Agent or Advocate in the World, to do his work in his bodily absence, and bear witness of him. And he told his Disciples, that this Spirit should be better to them than his bodily presence, and therefore it would be for their good that he should go from them into Heaven: So that Christ's teaching them immediately and miraculously by this sudden giving them his Spirit, is an infallible proof both of his truth and theirs.

2. This
by which the forementioned Evidences are known.

2. This prophesying was partly by foretelling things to come (as Agabus did the dearth, and Paul's bonds) and partly the expostition of old Prophecies, and partly the spiritual instruction of the People, by sudden inspirations; And those that were enabled to it, were people of themselves unable for such things, and ignorant but a little while before.

3. Their speaking in various languages was a thing which no natural means could produce. Fernelius and many other Physicians, who were very loth to believe diabolical possessions, do confess themselves convinced by hearing the possessed speak Greek and Hebrew, which they had never learn'd: How much more convincing is this evidence, when so many speak in so many languages, even in the language of all the Inhabitants of the Countrys round about them; and this upon these sudden inspirations of the Spirit.

4. Their interpreting of such tongues also, which they never learnt, was no less a proof of a supernatural power and attestation.

5. Their deliverances are recorded in the Scriptures: Peter, Acts 12. and Paul and Silas, Acts 16. had their bonds all loosed, and the Prison-doors opened by an Angel and a Miracle; which must be by a Power that sufficiently attesteth their verity.

6. And they inflicted judgements on Delinquents by no less a power: Ananias and Sapphira one after another were struck dead upon the word of Peter, for their Hypocrisie and lies: Elymas the Sorcerer was struck blinde by Paul, in the presence (or knowledge) of the Governour of the Country: And the excommunicated were often given up to Satan, to suffer some extraordinary penalty.

7. Their healing Demoniacks, the lame, the blinde, the paralitick, and all manner of diseases with a word, or by Prayer and Impression of hands in the name of Christ, yea upon the conveyance of Napkins and Cloaths from their bodies, is witnessed in the many Texts which I have before cited out of the Acts of the Apostles. And this Christ promised them particularly before-hand: And it was the occasion of that Unction of the sick, which some have still continued as a Sacrament.

8. Their raising the dead, is also among the fore-cited passages;

9. And it is the greatest evidence of all, that the same Spirit was given to so many others, by their Imposition of hands and Prayer; and all these had some of these wonderfull gifts; either prophesies, tongues, healing, or some such like.

9. 34. 2. These Miracles were wrought by multitudes of persons, and not only by a few; even by the Apostles, and seventy Disciples, and others on whom they laid their hands; which was by the generality or greater part of the Christians.

If it were but by one or two men that Miracles were wrought, there would be greater room for doubting of the truth: But when it shall be by hundreds and thousands, there can be no difficulty in the proof: That the Apostles and the seventy Disciples wrought them in Christ's own time, is declared before: That they wrought them more abundantly after, and that the same Spirit was then commonly given to others, I shall now further prove (besides all the Histories of it before recited.) That upon the Imposition of the Apostles hands, or Baptism, or Prayer, the Holy Ghost was given, is expressed Acts 2. 38. to three thousand at once the Holy Ghost was given. Acts 4. 31. All the Assembly were filled with the Holy Ghost: And with great power gave the Apostles witness of the Resurrection of the Lord Jesus, and great grace was upon them all. Acts 8. 15, 17. The Samaritans received the Holy Ghost upon the prayer of Peter and John, so that Simon Magus would nine have bought that gift with Money. Acts 9. 7. Paul was filled with the Holy Ghost by the imposition of Ananias's hands. Acts 10. 44, 45, 47. Upon Peter's preaching, the Holy Ghost fell on all the Family, and Kindred, and Friends of Cornelius who heard him preach, and they spake with tongues, and magnified God. Acts 11. 15. Even in the same manner as it fell on the Apostles. Acts 13. 52. The Disciples were filled with the Holy Ghost. Acts 19. 6. Twelve men upon Paul's imposition of hands, received the Holy Ghost, and spake with tongues, and prophesied. The Holy Ghost was given to the Roman Christians, Rom. 5 5. Yea, he telleth them, If any have not the Spirit of Christ, the same
fame is none of his, Rom. 8. 9. The fame was given to the Church of the Corinthians, 1 Cor. 6. 19. &c. 12. 12, 13. And to the Church of the Galatians, Gal. 3. 1, 2, 3, 5. And to the Church of the Ephesians, Eph. 1. 13. &c. 4. 30. To the Philippians, Phil. 1. 19. 27. &c. 2. 1. To the Colossians, Col. 1. 8. To the Thessalonians, 1 Thess. 5. 19. &c. 1. 6. And what this Spirit was and did, you may find in 1 Cor. 12. 4, 7, &c. There are diversities of gifts, but the same Spirit: But the manifestation of the Spirit is given to every man to profit withal: For, to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit, to another faith by the same Spirit, to another the gifts of healing by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of Spirits, to another divers kinds of tongues, to another the interpretation of tongues: But all these worketh that one and the self same Spirit, dividing to every man severally as he will—For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, bond or free, and have been all made to drink into one Spirit. And in 1 Cor. 14. the gift of speaking with tongues was so common in the Church of the Corinthians, that the Apostle is fain to give them instructions for the moderate use of it, lest they hindered the edification of the Church, by suppressing prophecy or instruction in known tongues: And therefore he persuadeth them to use it but more sparingly.

And James (5. 14, 15.) exhorteth Christians when they were sick, to send to the Elders of the Church, that they may pray for them and anoint them, and they may be forgiven and recover: By which it seems it was no unusual thing in those times to be healed by the Prayers of the Elders. Yea, the very Hypocrites, and ungodly persons, had that only the barren profession of Christianity, had the gift of Miracles, without the grace of Sanctification: And this Christ foretold, Mat. 7. 22. Many shall say in that day, Lord, have we not prophesied in thy Name? and in thy Name cast out devils? and done many wonderful works?

Of the subservient Proofs and Means.

Obj. But all were not healed by them: Paul left Trophimus at Miletum sick: Why doth not Paul cure Timothy of his weak stomach and infirmity, without drinking of Wine, if he could do it?

Answ. 1. Certainly, they did not cure all men that were sick: For then who would have dyed? It was none of the intent of the Spirit of Christ, in working Miracles, to make men immortal here on earth; and to keep them from Heaven? 2 And it is easily confessed, that the Spirit was not at the command or will of them that had it: And therefore they could not do what and when they pleased, but what the Spirit pleased; And his operations were at his own time and disposal. And this proveth the more fully, that it was the testimony of God, and not the contrivance of the wit of man. 3. And miracles and tongues were not for them that believed, but rather for them that believed not: And therefore a Trophimus or a Timothy might be unhealed.

§. 35. 3. These Miracles were oftentimes wrought, even for many years together, in several Countreys and places through the World, where the Apostles and Disciples came: and not only once, or for a little space of time.

Dissimulation might be easiely cloaked for a few acts, than it can be for so many years. At least these gifts and miracles continued during the Age of the Apostles, though not performed every day, or so commonly as might make them uneffectual, yet so frequently as to give success to the Gospel, and to keep up a reverence of Christianity in the World. They were wrought not only at Jerusalem, but at Samaria, Antioch, Ephesus, Corinth, Philippi, and the rest of the Churches through the World.

§. 36. 4. They were also wrought in the presence of multitudes, and not only in a corner, where there was more possibility of deceit.

The Holy Ghost fell on the Apostles and all the Disciples at Jerusalem before all the people; that is, They all heard them speak in several tongues, the wonderfull works of God; even the Parthians, and Medes, and Elamites, and the Inhabitants of Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Lybia, Cyrene, Rome, Jews and Profelites, Cretes, and Arabians, Act. 2. 8, 9, 10, 11, 12. It was
was three thousand that the Holy Ghost fell on, Acts 2. 38. Tho's that went into the Temple, and all the people, saw the lame man, that was cured by Peter and John, Acts 3. The death of Ananias and Sapphira was a publick thing, so that fear fell on all, and hypocrites were deterred from joining with the Church, Acts 5. The gifts of tongues, and interpretation, were commonly exercised before Congregations or multitudes. And crowds of people flocked to them to be healed; As with Christ they uncovered the roofs of the houses to lay the sick before him: so with the Apostles they firove who might come within their shadow, or touch the hem of their garment, or have Cloaths or Napkins from them, that they might be healed. So that here was an age of publick Miracles.

§. 37. 5. All these miracles were uncontrolled; that is, they were not wrought in opposition to any controlling Truth, which hath certain evidence contradicting this; nor yet were they overtop by any greater miracles for the contrary.

A miracle (if God should permit it to be wrought in such a case) might be said to be controlled, either of these two ways: 1. If a man should work Miracles to contradict the certain light of Nature, or persuade men to that which is certainly false: 2. If men should do wonders as Jannes and Jambres the Egyptian Sorcerers, which should be overtop by greater wonders, as those of Moses, and as Simon Magus, and Elymas by Peter and Paul: In these cases God could not be said to deceive men, by his power or permission, when he giveth them a sufficient preservative. But these Miracles had no such controll, but prevailed without any check from contradictory Truths or Miracles. Thus Christ performed his Promise, John 14. 12. Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also, and greater works than these shall he do, because I goe unto the Father.

§. 38. III. The third testimony of the Spirit to the truth of the Apostles witness, was the marvellous success of their doctrine to the sanctifying of souls; which as it could not be done without the power and Spirit of God, so neither would the righteous and mercifull Governor of the World, have made a company of prestigate liars and deceivers his instruments of doing this excellent work by cheats and falsehoods.
This I spake of before, as it is the Seal of Christ's own doctrine: I now speak of it only as it is the Seal of the Apostles' verity in their testimony of the Resurrection and Miracles of Christ: Peter converted three thousand at once: Many thousands and myriads up and down the world were speedily converted. And what was this Conversion. They were brought unfeignedly to love God above all, and their neighbours as themselves. Aét. 2. 42, 46. They continued steadfastly in the Apostles' doctrine, and fellowship, and breaking of bread and prayer: And all that believed were together and had all things common, (not by levelling, but by lone) and sold their possessions and goods, and parted them to all men, as every man had need, and did eat their meat with gladness and singleness of heart, praising God, and having favour with all the People.

Aét. 4. 32. The multitude of Believers were of one heart, and of one soul, neither said any of them that ought of the things that he possessed was his own, but they had all things common.

All that are in Christ, have his Spirit, and are spiritually minded, and walk not after the flesh, but after the Spirit, Rom. 8. They that are Christ's, have crucified the flesh, with the affections and lusts: The world is crucified to them, and they to the world, Gal. 5. 24. & 6. 14. They are chosen to be holy and blameless in love, Eph. 1. 4. They walk as renewed in the Spirit of their minds, with all lowliness and meekness, and long-suffering, forbearing one another, endeavouring to keep the unity of the Spirit in the bond of peace: Eph. 4. 23. 2. 3. As being created unto good works in Christ: Eph. 2. 10. Without corrupt communication, bitterness, wrath, clamour, evil-speaking, fornication, uncleanness, covetousness, filthiness, foolish talking and jesting, Eph. 4. 29. & 5. 3. 4. Denying ungodliness and worldly lusts, living soberly, righteously and godly in this present world, as redeemed from all iniquity, and purified as a peculiar people to Christ, zealous of good works: Tit. 2. 12, 14. Having their conversation in Heaven, from whence they expect their Redeemer to translate them into Glory, Phil. 3. 20, 21. These were the fruits of the Ministry of the Apostles.

And God was pleased to bless their labours more than any others
by which the forementioned Evidences are known.

others since, and make better, holyer, heavenlyer Christians, by the means of their endeavours; that so he might give a fuller proof of the truth of their testimony of Christ.

§ 39. It is the great advantage of our Faith, that these second attestations to the Disciples testimony of the Miracles of Christ, are much more open, evident, and convincing, to us at this distance, than the Miracles of Christ himself; that so there might be no place for rational doubting.

The sorts of their miracles were as numerous as his: They were wrought by hundreds and thousands, and not by Christ alone. They were wrought for an age, and not for three years and a half alone: They were wrought in a great part of the World, and not in Judea and Galilee alone: They were done in the face of abundance of Congregations, and not before the Jews only: And they succeeded to the conversion and sanctification of many thousands more than did the preaching of Christ himself. So that if any thing that is said before, of the confirmation of Christ's own miracles, had wanted evidence, it is abundantly made up in the evidence of their miracles who were the reporters and witnesses of his.

§ 40. I have hitherto been shewing you, how the miracles of Christ were proved, attested, and made certainly known to the first Churches planted by the Apostles themselves, viz. by the testimony of the Spirit, 1. In their doctrine and lives, 2. In their miracles, and 3. In their success, in the sanctification of men's souls: I am next to shew you how these matters of fact, or actions of the Apostles, are certainly proved, or brought down to us.

§ 41. And this is by the same three ways of proof as the Apostles proved to the first Churches, their testimony: (though with much difference in the point of miracles) viz. I. We have it by the most credible humane testimony: II. By such testimony as hath a natural certainty: III. And by some of that testimony of God, which is also a supernatural evidence: Of all which I must speak in order (supposing what is said before.)

§ 42. I. The only natural way of transmitting those things down to us, is by Historical Conveyance: And the authors of this History, are, both the Churches of Christ, and their enemies: The credibility of which Testimonies will be fully opened,
opened, under the second degree of proofs; which comprehendeth this.

6. 43. II. That there is a natural Impossibility that our History of the Apostles gifts and miracles should be false, will appear by reviewing all the particulars by which the same was proved of the Apostles testimony of the miracles of Christ; And in many respects, with much more advantage.

6. 44. (1) It is naturally impossible that all Reporters could be themselves deceived: For 1. They were many thousands, in several Countreys through the World: And therefore could not be all either mad or senses: 2. They were men that took their salvation to be most nearly concerned in the thing, and were to forsake the pleasures of the World, and suffer from men for their Religion: and therefore could not be utterly careless in examining the thing: 3. They were present upon the place, and eye-witneses, and ear-witneses of all. 4. The Languages were said to be spoken, in their assemblies, and the miracles done among them, for many years, even an age together: And it is impossible all Countreys could be cheated by juggling, in matters which their eyes and ears were such competent witneses of, for so many years together. 5. They were said to be the objects of many of these miracles themselves; viz. That the cures were wrought on many of them; that the same Spirit was given to them all. 6. And they were said to be the Agents themselves in the several works of that Spirit, according to their several gifts. So that their common deceit must be impossible.

If any man should now among us, take on him to speak with divers Languages, or tell the Churches that divers Languages are spoke among them in their hearing, by unlearned men; and that Prophecysings, Interpretations, miraculous cures, &c. are wrought among them, and name the persons, time and place; and should tell them that they had all some sort or other of the same gifts themselves; were it possible for the people to believe all this, if it were a Lie? Would they not say, when we ever hear your Languages? or when did we ever see your Cures and other Miracles? when did we see an Ananias and Saphira die? When did we do any such works ourselves? Do we not know what we do? Men could not believe such palpable untruths in
in matter of publick fact, so near them, among them, upon
them, and much less could so many thousands believe this,
in so many Nations, if it were false: Because the under-
standing is not free in itself; but per modum nature is ne-
cellitated by cogent evidence. Ablurd deceptions may easily
deceive many thousands; and so may false History do by men
at a sufficient distance: But he that thinks the ears and eyes
and other senses of so many thousand sound persons, were
all deceived thus in presence, will never trust his own
ears or eyes or sense in any thing; nor expect that any man
else should ever believe him, who so little believeth his own
sense and understanding.

9. 45. (2.) That the reporters were not purposely the De-
ceivers of the World by wilfull falsehood, is also certain by these
following evidences.

9. 46. It was not possible that so many thousands in all
Countries, should have wit and cunning enough for such a con-
trivance, and could keep it secret among themselves, that it
should never be detected.

They that think they were all so stupid as to be them-
selves deceived, cannot also think that they were all so cun-
ing as to conspire the deceiving of all the World, so succes-
sfully and undiscovered. But it is past doubt, that for their
Naturals, they were ordinary persons, neither such mad peo-
ple as all to think, they saw, and heard, and did things which
were nothing so, for so long together; nor yet so subtile as
to be able to lay such a deceiving plot, and carry it on so
closely to the end. And they that suspect the Apostles and
first Disciples to be the Authors of the plot, will not suspect
all the Churches too: For if there were Deceivers, there must
be some to be deceived by them: If Christ deceived the Disci-
oples, then the Disciples could not be wilfull deceivers them-
selves: For if they were themselves deceived, they could not
(therein) be wilfull deceivers: And then how came they to
confirm their testimony by Miracles? If the Apostles only
were deceivers, then all the Disciples and Evangelists who
affiliated them must be deceived, and not wilfull deceivers. And
then how came they also to do miracles? If all the Apostles
and Disciples of the first Edition were wilfull Deceivers, then
all the Churches through the World which were ga-
Of the subservient Proofs and Means,

thered by them, were deceived by them, and then they were not wilful deceivers themselves: which is all that I am now proving, having proved before that they were not deceived.

§ 47. 2. If they had been cunning enough, it is most improbable that so many thousands in so many Nations, should be so bad, as to desire and endeavour at such a rate as their own temporal and eternal ruine, to deceive all the world into a blasphemy, without any benefit to themselves, which might be rationally sufficient to seem a tempting compensation to them.

§ 48. For all these Churches which witnessed the Apostles Miracles, 1. Did profess to believe lying and deceiving to be a heinous Sin. 2. And to believe an everlasting punishment for liars. 3. They were taught by their Religion to expect calamity in this world. 4. They had experience enough to confirm them in their expectation: Therefore they had no motive which could be sufficient to make them guilty of so costly a deceit.

For, 1. Operari sequitur effe. A man will do ill, but according to the measure that he is ill; and as bad as humane nature is, it is not yet so much depraved, as that thousands through the world could agree, without any commodity to move them to it, to ruine their own estates, and lives, and souls for ever, meerly to make the world believe that other men did miracles, and to draw them to believe a known untruth. And, 2. as free as the will is, it is yet a thing that hath its nature and inclination, and cannot act without a cause and object, which must be some apparent good: Therefore when there is no good-appearing, but wickedness and misery, it cannot will it. So that this seemeth inconsistent with humane nature.

§ 49. And the certain history of their lives doth shew, that they were persons extraordinary good and conscionable: being holy, heavenly and contemners of this world, and ready to suffer for their Religion: and therefore could not be so extremely bad, as to ruine themselves only to do mischief to the world and their posterity.

§ 50. And their enemies bare them witness, that they did and suffered all this in the hopes of a reward in heaven: which proveth that they were not wilful liars and deceivers: for no man can look for a reward in heaven, for the greatest known villainy on earth, even for suffering, to cheat all the world into a blasphemy.

Even
by which the fore-mentioned Evidences are known.

Even Lucian scoffeth at the Christians for running into sufferings, and hoping to be rewarded for it with a life everlasting.

§ 51. 3. If they had been never so cunning and so bad, yet was it impossible that they should be able for the successful execution of such a deceit, as will appear by all these following evidences.

§ 52. 1. It was impossible that so many thousands, at such a distance, who never saw each others faces, could lay the plot, in a way of concord; but one would have been of one mind, and another of another.

§ 53. 2. It is impossible that they should agree in carrying it on, and keeping it secret through all the world, if they had acceded in the first contrivance and attempts.

§ 54. 3. It is impossible that all the thousands of adversaries among them, who were eye-witnesses and ear-witnesses as well as they, should not discover the deceit.

All those Parthians, Medes, Elamites, and other Country-men, mentioned Acts 2. were not Christians: and the Christians, though many, were but a small part of the Cities and Countries where they dwelt. And Paul faith, that Tongues and Miracles were for the sake of unbelievers; and unbelievers were ordinarily admitted into the Christian assemblies: and the Christians went among them to preach; and most of the miracles were wrought in their sight and hearing.

§ 55. 4. It is impossible that the falling out of Christians among themselves, among so many thousands in several Nations, should never have detected the deceit, if they had been all such deceivers.

§ 56. 5. It is impossible but some of the multitudes of the perverted, exasperated, separating, or excommunicate Heretics, (which were then in most Countries where there were Christians, and opposed the Orthodox, and were opposed by them) should have detected this deceit, if it had been such.

§ 57. 6. It is impossible but some of the Apostates of those times, who are supposed to have joined in the deceit, would have detected it to the world, when they fell off from Christianity.

§ 58. 7. It is scarce possible among so many thousands in several Lands, that none of their own consciences living or dying, should
should be constrained in remorse and terror, to deteft so great an evil to the world.

§. 59. 8. Much more impossible is it, that under the conscience of such a villany, they should live, and suffer, and die rejoicingly, and think it a happy exchange to forsake life and all, for the hopes of a reward in heaven for this very thing.

§. 60. 9. Lastly, it is impossible, that these thousands of Christians should be able to deceive many more than themselves, into the belief of the same untruths, in the very time and place, where the things were said to be done; and where the detection of the deceit had been ease, yet, unavoidable.

Christianness was then upon the increase: they that were converted, did convert more than themselves. Suppose in Jerusalem, Ephesus, Corinth, Rome, &c. Some thousands believed by the preaching of the Apostles, in a few years at the first: in a few years more, there were as many more added. Now supposing all this had been but a cheat, if the Christians had told their neighbours, [Among us, unlearned men speak in the Languages of all Countries; they cast out devils; they cure all diseases with prayer and anointing; they prophesy, and interpret Tongues; they do many other miracles; and the same Spirit is given to others by their imposition of hands; and all this in the Name and by the Power of Jesus:] would not their neighbours easily know whether this were true or not? And if it were false, would they not hate such deceivers, and make them a common scorn, instead of being converted by them?

§. 61. The foresaid impossibilities are herein founded: 1. There is no effect without a sufficient cause. 2. A necessary cause, not sufficiently hindered, will bring forth its answerable effect. But the opposed supposition maketh effects without any sufficient cause, and necessary causes without their adequate effects.

§. 62. The providence of God permitted dissensions and heresies to arise among Christians, and rivals and false Teachers to raise hard reports of the Apostles, and the people to be somewhat alienated from them, that the Apostles might by challenges appeal to miracles; and future ages might be convinced, that the matter of faith could not be contradicted.

The Romans had contentions among themselves, the strong and the weak contemning or condemning one another, about meats
by which the forementioned Evidences are known.

meats and days, Rom. 14. and 15. The Corinthians were divided into factions, and exasperated against Paul by false Apostles; so that he is fain at large to vindicate his Ministry; and he doth it partly by appealing both to miracles and works of power wrought among them, and by the Spirit given to themselves, 2 Cor. 12. 12. and 13. 3, 4, 5. and 1 Cor. 12. 7, 12, 13. The Galatians were more alienated from Paul by Jewish Teachers, and seemed to take him as an enemy, for telling them the truth, and he feared that he had bestowed on them labour in vain; and in this case he vehemently rebuketh them, and appealth first to miracles wrought among them, and before their eyes, and next to the Spirit given to themselves: Gal. 3. 1, 2, 3, 4, 5. O foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? He therefore that ministrith to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith? Now if no such miracles were wrought among them, and if no such Spirit was received by themselves, would this argument have silenced adversaries, and reconciled the minds of the Galatians? or rather have made them deride the cause that must have such a defence, and say, [Who be they that work miracles among us? and when did we receive such a Spirit?] So to the Romans, this is Paul's testimonial, Rom. 15. 18, 19. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed: Through mighty signs and wonders, by the power of the Spirit of God, &c. And to the Corinthians he saith, 1 Cor. 14. 18. I thank my God, I speak with tongues more than you all. So Gal. 2. 8: 1 Cor. 14. 22. Tongues are for a sign to them that believe not, So Acts 2. 43. and 4. 30. and 5. 12. and 7. 36. and 8. 13. and 14. 3. and 6. 8. and 8. 6, 13. and 15. 12. and 19. 11. 1 Cor. 12. 10. Miracles are still made the confirmation of the Apostles testimony and doctrine.

And in Heb. 2. 3, 4. you have the just method of the proof and progress of Christianity, [Which at the first began to be spoken by the Lord, (but how is that known?) and was confirmed.}
firmed to us by them that heard him. (But how shall we know that they said truth?) God also bearing them witness with signs and wonders, and with divers miracles and gifts of the holy Ghost, according to his own will.

And Acts 4. 33. And with great power gave the Apostles witness of the resurrection of the Lord Jesus. 1 John 1. 1, 2, 3. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon; and our hands have handled of the word of life, (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us, &c.

§. 63. III. The miracles of the Apostles are not only attested by the Churches which were eye-witnesses of them, 1. By the way of most credible humane testimony. 2. And by natural evidence of infallible certainty: but also, 3. By supernatural testimony of God himself, as appeareth in these following evidences.

§. 64. 1. Many miracles were wrought by those first Churches, who were the witnesses of the Apostles miracles; which is a divine attestation to their testimony.

1. The Scriptures fore-cited tell us, that the same holy Ghost was given to them all, though all had not the same gifts; and that tongues, and healing, and miracles were the gifts of many, though not of all: which, as I have shewed, they could not themselves have believed of themselves, if it had not been true. Yea, sufficient historical testimony telleth us, that for three or four hundred years, (at least till Constantine owned and protected Christianity by Secular Power) miracles were wrought in confirmation of the Christian faith. It hath been the devils craft to seek to destroy the credit of them, partly by hypocrites, who have counterfeited miracles; and partly by lying Legends of the carnal proud domineering part of the Church, who have told the world so many palpable lies, that they seemed to do it in desigh, to perfwade them to believe nothing that is true. But yet all wise men will know the difference between History credible and incredible. The many testimonies of the miracles
miracles of Gregory Thaumaturgus, and many others, mentioned by Eusebius, and almost all other Christian Writers of those times, and those mentioned by Augustine, de Civitate Dei, lib. 22. cap. 8. and Retraet. lib. 1. cap. 13. & passim; and by Cyprian, Tertullian, and many more, will not be thought incredible by impartial considering men.

6. 65. 2. The eminent sanctity of the Pastors of the Churches, with the success of their testimony and doctrine, for the true sanctification of many thousand souls, is God's own attestation to their testimony and doctrine.

How far the sanctifying renewing success of the doctrine, is a Divine attestation to its verity, I have before opened: and how far God owneth even the truths of Philosophy, by blessing them with an adequate proportionable success. The defective partial truths of Philosophy, produce a defective partial reformation; (how far God accepteth it, belongeth not to my present business to determine.) The more full and integral discovery of God's will, by Jesus Christ, doth produce a more full and integral renovation. And, 1. The cause is known by the effect. 2. And God will not (as is before said) bless a lie to do the most excellent work in all the world. Now it is a thing most evident, that God hath still blessed the Ministry of the Christian Pastors in all ages, to the renewing of many thousand souls: That this is truly so, I shall somewhat fuller shew anon: but that it is God's own attestation, I have shewed before.

6. 66. I have opened the validity of the Apostles testimony of the Resurrection and miracles of Christ, and the first Churches certain testimony of the miracles of the Apostles; both of them having a three-fold certainty, Moral, Natural, and Supernatural: In all which I have suppos'd, that such a testimony the Churches have indeed given down to their posterity, which is the thing that remaineth faithfully to be here proved.

6. 67. The doctrine and miracles of Christ and his Apostles have been delivered down from the first Churches, by all these following ways of history. 1. By delivering to us the same writings of the Apostles and Evangelists which they received from their hands themselves as certain truth, and delivered down as such to us: even the holy Scriptures of the New Testament. They that believed their words, believed their writings, and
Of the subservient Proofs and Means, and have told us their beliefs, by preserving them for posterity as Sacred Verities.

In the holy Scriptures, the life, and death, and doctrine of Christ is contained, with the doctrine of the Apostles, and so much of the history of their Preaching and Miracles, as Luke was an eye-witness of, or had certain knowledge of, (who was commonly Paul's companion) by which we may partly judge of the Acts of the rest of the Apostles. And if the Churches had not believed all these, they would not have delivered them as the infallible Writings of the inspired Apostles to their Posterity.

s. 68 2. The very successive Being of Christians and Churches, is the fullest history that they believed those things which made them Christians and Churches; which was the doctrine and miracles of Christ.

A Christian is nothing else but one that receiveth the Doctrine, Resurrection, and Miracles of Christ, as certain truth, by the preaching and Miracles of his great Witnesses, the Apostles: so many Christians, as there ever were, so many believers of these things there have been. It was this Doctrine and Miracles that made them Christians, and planted these Churches: And if any man think it questionable, whether there have been Christians ever since Christ's time, in the World, All history will satisfy him, Roman, Mahometan, Jewish and Christian, without any one dissenting voice. Pliny, Suetonius, Tacitus, Marcellinus, Eunapius, Lucian and Porphyry and Julian, and all such enemies may convince him: He shall read the history of their sufferings, which will tell him, that certainly such a sort of persons there was then in the World.

s. 69 3. The succession of Pastors and Preachers in all generations, is another proof: For it was their office to read publicly, and preach this same Scripture to the Church and World, as the truth of God.

I speak not of a succession of Pastors in this one City or that, or by this or that particular way of ordination, having nothing here to do with that: But that a certain succession there hath been since the days of the Apostles, is past question: For 1. Else there had been no particular Churches: 2. Nor no baptism: 3. Nor no publick Worship of
by which the forementioned Evidences are known.

of God. 4. Nor no Synods, or Discipline: But this is not denied.

§ 70. 4. The continuance of Baptism, which is the kernel or sum of all Christianity, proveth the continuance of the Christian Faith. For all Christians in Baptism, were baptized into the vowed belief and obedience of the Son and Holy Ghost as well as of the Father.

§ 71. 5. The delivering down of the three breviate Symbols, of Faith, Desire and Duty, the Creed, Lords Prayer and Decalogue, is the Churches delivery of the Christian Religion, as that which all Christians have believed.

§ 72. 6. The constant communion of the Church in solemn Assemblies, and setting apart the Lords Day to that use, was a delivery of the Christian Faith, which those assemblies all professed to believe.

§ 73. 7. The constant preaching and reading of these same Scriptures in those Assemblies, and celebrating there the Sacrament of Christ's death, and the custom of open professing their belief, and the Prayers and praises of God for the Resurrection and Miracles of Christ, are all open, undeniable testimonies that these things were believed by those Churches.

§ 74. 8. The frequent disputes which Christians in all ages have held with the adversaries of the Scripture and Christianity, do show that they believed all these Scriptures, and the Doctrines and Miracles therein contained.

§ 75. 9. The Writings of the Christians in all ages, their Apologies, Commentaries, Histories, Devotional treatises, all bear the same testimony, that we have these things by their tradition.

§ 76. 10. The Confessions, Sufferings and Martyrdom of many in most ages, do bear the same testimony, that they believed this, for which they suffered, and that posterity received it from them.

§ 77. 11. The Decrees and Canons of the Synods or Councils of the Bishops of the Churches, are another part of the history of the same belief.

§ 78. 12. Lastly, the decrees and laws of Princes concerning them, are another part of the history, shewing that they did believe these things.

§ 79. And if any question whether our Scriptures which contain

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these histories and do&ines be indeed the same, which these Churches received and delivered from the Apostles, he may easily be convinced, as followeth.

§ 80. 1. Various Copies of it in the Hebrew and Greek text, were very quickly scattered about the World, and are yet found in all Nations agreeing in all material passages.

§ 81. 2. These Scriptures were translated into many Languages, of which there are yet extant, the Syriack, Arabick, Ethiopick, Persian, &c. which agree in all material things.

§ 82. 3. It was the stated Office of the Ministers in all the Churches in the World, to read these Scriptures openly to the People, and preach on them, in all their solemn Assemblies: And a thing so publickly maintained and used, could not possibly be altered materially.

§ 83. 4. All private Christians were exhorted to read and use the same Scriptures also, in their Families, and in secret.

§ 84. 5. This being through so many Nations of the World, it was not possible that they could all agree upon a corruption of the Scriptures: nor is there mention in any history of any attempt of any such agreement.

§ 85. 6. If they would have met together for that end, they could not possibly have all consented: Because they were of so many mindes, and parties, and inclinations.

§ 86. 7. Especially when all Christians by their Religion, take it to be matter of damnation, to adde to or diminish from these sacred Writings, as being the inspired Word of God.

§ 87. 8. And every Christian took it for the rule of his Faith, and the Charter for his heavenly Inheritance; and therefore would certainly have had his action against the Corrupters of it.

As the Laws of this Land, being recorded, and having Lawyers and Judges whose calling is continually to use them, and men holding their Estates and safety by them, if any would alter them all the rest would quickly detect it, and be upon his head.

§ 88. 9. Yea, the many Sects and Contentions among Christians, and the many Hereticks that were at enmity with them, would certainly have detected any combination to corrupt the Scriptures.

§ 89. 10.
§ 89. 10. Some few Hereticks in the beginning did attempts to bring in the Gospel of Nicodemus, and some other forged Writings, and to have corrupted some parts of Scripture; and the Churches presently cryed them down.

§ 90. 11. Most Hereticks have pleaded these same Scriptures; and denied them not to be genuine: Yea, Julian, Celius, Porphyry, and other Heathens did not deny it, but took it as a certain truth.

§ 91. 12. The ancient Writers of the Church, Clemens, Iguatius, Jullin, Ireneus, Tertullian, Cyprian, Arnobius, Athenagoras, Laetantius, Eusebius, Nazianzene, Nyffen, Basil, Chrysoptom, Epiphanius, Hierom, Augustine, &c. do all cite these Scriptures as we now have them in all things material.

§ 92. 13. The Christian Emperours have inserted the mention of some passages in their Laws, in the same words as they are in our Bibles.

§ 93. 14. Several Councils have not only cited several passages out of them, but pleaded them still as the Word of God, and enumerated the particular Books which constitute the whole Syntome.

All this set together will tell any man of reason, consideration, and impartiality, that we have much fuller certainty that these Scriptures are the same which the first Churches received from the Apostles, than they can have that Virgil's, Ovid's, Cicero's or Plutarch's works are theirs; or that the Statutes of this Land are currant. Yea, were it not left I be too tedious, I might distinctly shew you the forementioned threefold certainty of all this: 1. A moral certainty of the strongest humane Faith. 2. A natural certainty grounded upon Physical impossibilities of the contrary. 3. And somewhat of a Divine supernatural attestation, by the continued blessing of God on the Scriptures for the sanctifying of souls in every age.

And this bringeth me up to the last part of this Chapter: I have all this while been shewing how the three first parts of the Spirits witnesses to Christ, are made known to us, viz. Prophecy, the Holiness of the Doctrine, and Miracles: I come now in a word to the fourth.

§ 94. IV. How may we certainly know the fourth part of the
the SPIRITS witness to Christ, viz. The success of his doctrine in the Regeneration of his Disciples, and the actual saving them from their sins?

Ans. I shall answer this, 1. As to the times past, and 2. As to the present age.

§. 95. 1. What men have been in times past, we have but these three ways to know: 1. By the History of those ages; 2. By their remaining works; 3. By their successors in whom their belief and qualities are continued. And 1. that there have been holy persons in all ages (yea, that all true Christians were such) we have as good testimony as History can afford: whether you will judge of them by their profession, life or sufferings. 2. Their remaining works are very great testimonies what a spirit of Holiness, Charity and Justice, doth breathe in the writings of those holy men, which are come to our hands? Clemens Romanus, Ignatius, Cyprian, Ephrem Syrus, Macarius, Augustine, Gregory Nazianzenze, Gr. Nyffen, Basil, Ambrose, Chrysostom, Salvian, Callianus, Bernard, &c. 3. Those that succeed them at this day in the serious profession of Christianity, are a living history of the virtues of their ancestors.

§. 96. 2. Of the sanctity of the Christians of this present age, there is a double knowledge to be had: 1. By them that are Regenerate themselves: 2. By them that are not: Between these ways of knowledge the difference must be great.

§. 97. 1. As he that hath learning, or love to his Parents, or loyalty to his King, or faithfulness to his friend, may know that he hath it; so may he that is renewed by the Spirit of God, and hath a predominant love to God, a heavenly minde and conversation, a hatred of sin, a delight in holiness, a love to all men, even his enemies, a contempt of the World, a majesty over his fleshly appetite, sense and lusts; a holy Government of his passions, thoughts, and tongue; with a longing desire to be perfect in all this, and a supporting hope to see God's glory, and enjoy him in the delights of Love and Praise, for evermore.

§. 98. This evidence of the Spirit of Sanctification in our selves.
by which the forementioned Evidences are known.

Selves is not the reason or motive of our first faith, but of our confirmation; and fuller assurance in believing afterwards: For a man must in some sort believe in Christ before he can know that he is sanctified by him.

The rest of the motives are sufficient to begin the work of Faith: and are the means which God ordinarily useth to that end.

§. 99. It is Christ's appointed Method that by learning of Him and using his appointed means, Men be brought up to such a degree of Holiness, as to be able to discern this witness in themselves, and thence to grow up to full assurance of Faith and Hope: Therefore if any one that hath heard the Gospel, do want this inward assuring testimony, it is because they have been false to the truth and means before revealed to them.

He that will but enquire into the Gospel, and receive it and obey it so far as he hath reason to do it, and not be false to his own Reason and Interests, shall receive that renewing sanctifying Spirit, which will be an abiding witness in himself. But if he will reject known truth, and refuse known duty, and neglect the most reasonable means that are proposed to him, he must blame himself if he continue in unbelief, and want that evidence which others have. Suppose, that in a common Plague, one Physician should be famed to be the only and infallible Curer of all that take his remedies; and suppose many defame him, and say, He is but a Deceiver; and others tell you, [He hath cured us and many thousands, and we can easily convince you, that his Remedies have nothing in them that is hurtful; and therefore you may safely try them; especially having no other help;] He that will so far believe in him, and trust him now, as to try his Remedies, may live; but he that will not, must blame none but himself, if he die of his disease: He that tryeth, shall know by his own cure and experience, that his Physician is no Deceiver: And he that will not, and yet complaineth that he wanteth that experimental knowledge, doth but talk like a peevish self-destroyer.

§. 100. 2. He that yet hath not the evidence of the Spirit of Regeneration in himself, may yet be convinced that it is in others; and thereby may know that Christ is indeed the Saviour of the World, and no Deceiver.

Hoc ita; producit in Deum credere, rectâ fide, Deum colere, Deum nosse, ut & bene vivendi ab illo sit nobis auxilium; & si peccaverimus, indulgentiam mereamur; non in factis quae edit, secuti perseverantes, & c. A m-â£è. de fid. & operibus. c. 21. p. 34.
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Even as in the aforesaid instance, he that never tryed the Phylician himself, yet if he see thousands cured by him, may know by that, that he is not a deceiver; and so may be perswaded to trust and try him himself.

§. 101. The way to know that others are thus regenerated, is 1. By believing them male humana, 2. By discerning it in the effects.

And though it be too frequent to have presumptuous self-conceited persons, to affirm that the Spirit of Christ hath renewed them, when it is no such matter, yet all humane testimony of matters so near men, even within them, is not therefore incredible; but wise men will discern a credible person from an incredible. In the forementioned instance, many may tell you, that they are cured by the Phylician, when it is not so; but will you therefore believe no one that testifies he that he is cured? Many may boast of that learning which they have not, and tell you that they have knowledge in Mathematicks, or in several Arts; But is no man therefore to be believed that faith the same?

But yet I perswade no man here to take up with the bare belief of another mans word, where he seeth not enough in the effects, to second it, and to perswade a reasonable man that it is true. But as he that heareth a man that was sick, professes that he is cured, may well believe him, if he see him eat, and drink, and sleep, and labour, and laugh as the healthfull use to doe; so he that heareth a sober man profess with humble thanks to God, that he hath changed and renewed him by his Spirit, may well believe him, if he see him live like a renewed man.

§. 102. Though you cannot be infallibly certain of the sincerity of any one individual person, but your self (because we know not the heart); yet may you be certain that all do not dissemble.

Because there is a natural impossibility, that interests, and motives, and sufficient causes should concurre to lead them to it: As before I said, we are not certain of any individual woman that she doth not dissemble Love to her Husband and Children: but we may be certain that all the women in the World do not; from many natural proofs which might be given.

§. 103. All
by which the fore-mentioned Evidences are known.

8. 163. All these effects of Renovation may be discerned in others. 1. You may discern, that they are much grieved for their former sins. 2. That they are weary of the remnant of their corruption or infirmity. 3. That they long and labour to be delivered, and to have their cure perfected, and live in the diligent use of means to that end. 4. That they live in no sin, but smaller humane frailties. 5. That all the riches in the world would not hire them deliberately and wilfully to sin, but they will rather choose to suffer what man can lay upon them. 6. That they are vile in their own eyes, because of their remaining imperfections. 7. That they do no wrong or injustice to any, or if they do wrong any, they are ready to confess it, and make them satisfaction. 8. That they love all good men with a love of complacency, and all bad men with a love of benevolence, yea, even their enemies; and instead of revenge are ready to forgive, and to do what good they can for them and all men. And that they hate bad men in opposition to complacency, but as they hate themselves for their sins. 9. That they love all doctrines, persons and practices which are holy, temperate, just and charitable. 10. That their passions at least are so far governed, that they do not carry them to swear, curse or rail, or slander, or fight, or to do evil. 11. That their tongues are used to speak with reverence of holy and righteous things, and not to filthy ribald, railing, lying, or other wicked speech. 12. That they suffer not their lusts to carry them to fornication, nor their appetites to drunkenness or notable excess. 13. That nothing below God himself, is the principle object of their devotion: but to know him, to love him, to serve and please him, and to delight in these, is the greatest care, and desire, and endeavour of their souls. 14. That their chiefest hopes are of heaven, and everlasting happiness with God, in the perfection of this light and love. 15. That the ruling motives are fetched from God, and the life to come, which most command their choice, their comforts, and their lives. 16. That in comparison of this, all worldly riches, honours and dignities, are sordid contemptible things in their esteem. 17. That for the hope of this, they are much supported with patience under all sufferings in the way. 18. That they value and use the things of this world, in their callings and labours, in subserviency to God and Heaven, as a means to its proper end. 19. That they use their relations in the same subserviency; ruling chiefly for
God, if they be superiors, and obeying chiefly for God, if they be inferiors; and that with fidelity, submission and patience, so far as they can know his will. 2c. That their care and daily business in the world is, by diligent redeeming precious time, in getting and doing what God they can, to make ready for death, and judgment, to secure their everlasting happiness, and to please their God.

§ 104. All this may be discerned in others, with so great probability of their sincerity, that no charitable reason shall have cause to question it. And I repeat my testimony, that here is not a word which I have not faithfully copied out of my own heart and experience; and that I have been acquainted with multitudes, who, I verily believe, were much better than myself, and had a greater measure of all this grace.

§ 105. If any shall say, that men superstitiously appoint themselves unnecessary tasks, and forbid themselves many lawful things, and then call this by the name of Holiness: I answer, That many indeed do so, but it is no such that I am speaking of: Let reason judge, whether in this or any of the fore-going descriptions of Holiness there be any such thing at all contained.

§ 106. He that will be able to discern this Spirit of God in others, must necessarily observe these reasonable conditions. 1. Choose not those that are notoriously No-christians, to judge of Christianity by; a drunkard, fornicator, voluptuous, carnal, worldly, proud or selfish person, calling himself a Christian, is certainly but an hypocrite: And shall Christianity be judged of by a lying hypocrite? 2. As you must choose such to try by, as are truly serious in their Religion, so you must be intimate and familiar with them, and not strangers, that see them as afar off: for they make no vain ostentation of their piety. And how can they discern the divine motions of their souls, that only see them in common conversation? 3. You must not judge of them by the revilings of ignorant ungodly men. 4. Nor by the reproach of selfish men, that are moved only by some interest of their own. 5. Nor by the words of faction, (Civil or Religious) which judges of all men according to the interest of their self, or cause and party. 6. Nor by your own partial interest, which will make you judge of men, not as they are indeed, and towards God, but as they either answer or cross your interests and desires. 7. Nor must you judge of all by some that prove hypocrites, who once seemed sincere. 8. Nor
by which the forementioned Evidences are known.

8. Nor must you judge of a man by some particular fall or failing, which is contrary to the best of his heart and life, and in his greatest sorrow. 9. Nor must you come with a fore-stalled and malicious mind, baiting that holiness your self which you enquire after; for malice is blind, and a constant false interpreter and a slanderer. 10. You must know what Holiness and Honesty is, before you can well judge of them.

These conditions are all so reasonable and just, that he, that liveth among religious honest men, and will stand at a distance, unacquainted with their lives, and maliciously revile them, upon the seduction of false reports, or of interest either his own interest, or the interest of a faction, and will say, I see no such honest and renewed persons, but a company of self-conceited hypocrites; this man's confirmed infidelity and damnation, is the just punishment of his willful blindness, partiality and malice, which made him false to God, to truth, and to his own soul.

5. 107. It is not some but All true Christians, that ever were or are in the world, who have within them this witness or evidence of the Spirit of Regeneration.

As I have before said, Christ will own no others, Rom. 8. 4, 5, 6, 7, 8, 9. 2 Cor. 5. 17. Luk. 14. 26. 33. If any man have not the Spirit of Christ, the same is none of his. If any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new. He that forsaketh not all that he hath, cannot be my disciple. Gal. 5. 24. They that are Christs, have crucified the flesh, with its affections and lusts. Indeed the Church visible, which is but the congregate Societies of professed Christians, hath many in it, that have none of this Spirit or grace; but such are only Christians equivocally, and not in the primary proper sense: 1 Joh. 5. 7, 8, 9, 10. There are three that bear record in heaven, the Father, the Word, and the holy Ghost; and these three are one. And there are three that bear witness on earth, the Spirit, and the Water, and the Blood; and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.

Infperabilis est bona vita à fide quæ per dilectionem operatur, intò vero ea ipsa est bona vita. Aug. de fid. & oper. 6. 23.

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5. 108. The
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§ 108. The more any one is a Christian in degree, the more he hath of this witness of the sanctifying Spirit in himself, and his holier he is.

§ 109. The nearer any Philosopher or others are like to Christians, the nearer they come to this renewed Image of God.

§ 110. As this Image of God, the holiness of the soul, is the very end and work of a true Saviour, so the true effecting of it on all true Christians, is actually their begin salvation; and therefore the standing infallible witness of Christ, which should confound unbelievers in all that are indeed his own.

This (which I spake of the foregoing Chapter) is a testimony in every holy soul, which the gates of hell shall not prevail against. He that undertaketh to cure all the Plague, or Stone, or Gout, or Fever, that will take his medicines, and be ruled by him, is certainly no deceiver; if he do that which he undertaketh. He that undertaketh to teach all men Arithmetick, Geometry, Astronomy, Musick, &c. who will come and learn of him, is certainly no deceiver if he do it. What is it that Jesus Christ hath undertaken? Think of that, and then tell me whether he be a deceiver. He never undertook to make his Disciples Kings, or Lords, or rich, or honourable in the world; nor yet to make them the best Logicians, Orators, Astronomers, Mathematicians, Physicians, Musicians, &c. but to make them the best men: to renew them to the love of God in holiness, and thereby to save them from their sins, and give them repentance unto life. Nor hath he promised this to all that are baptized or called Christians, but only to those that sincerely content to learn of him, and take his counsel, and use the remedies which he prescribeth them. And is it not certain that Christ doth truly perform this undertaking? How then can he be a deceiver, who doth perform all that he undertaketh? Of this all true Christians have a just demonstration in themselves, which is his witness.

Obj. But Christ undertaketh more than this, even to bring us to everlasting blessedness in heaven.

Answ. It is our comfort that he doth so: but me-thinks its easier to believe him in that, if he perform the rest. For, 1. I have proved in the first part of this Book, that by the light of nature, a future life of retribution must be expected, and
and that man is made for a future happiness. 2. And who then should have that happiness, but the holy and renewed souls? Doth not natural reason tell you, that so good a God will shew his love to those that are good, that is, to those that love him? 3. And what think you is to be done to bring any man to heaven, but to pardon him, and make him holy? 4. And the nature of the work doth greatly help our faith. For this holiness is nothing but the beginning of that happiness.

When we find that Christ hath by his Spirit begun to make us know God, and love him, and delight in him, and praise him; it is the easier to make us believe that he will perfect it. He that promiseth to convey me safely to the Antipodes, may easily be believed when he hath brought me past the greatest difficulties of the voyage. He that will teach me to sing artificially, hath merited credit, when he hath taught me the gradual tones, the Scale of Musick, the Sol-fa-ing, the Cliffs, the Quantity, the Moods, the Rules of time, &c. He that causeth me to love God on earth, may be believed if he promiseth me that I shall love him more in heaven: And he that causeth me to desire heaven above earth, before I see it, may be believed when he promiseth, that it shall be my great delight when I am there. It is God's work to love them that love him, and to reward the obedient; and I must needs believe that God will do his work, and will never fail the just expectations of any creature. All my doubt is, whether I shall do my part, and whether I shall be a prepared subject for that felicity: and he that resolveth this, resolveth all. He that will make me fit for heaven, hath overcome the greatest difficulty of my belief; and I should the more easily believe that he will do the rest, and that I shall surely come to heaven when I am fit for it.

Object. But Christ doth not only undertake to regenerate and to save us, but also to justify us, and this by a strange way, by his Sacrifice and Merits.

Answer. The greater is his wisdom and goodness, as made known to us. I am sure an unpardoned unrighteous person, is uncapable of felicity in that state: and I am sure I cannot pardon my self, nor well know which way else to seek it. And I am sure that so excellent and holy a person, is fitter to be well-beloved of God than I. But I pray you remember,
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1. That he undertake not to pardon, or justify any man, whom he doth not renew and sanctifie. 2. And that all his means, which seem so strange to you, are but to restore God's Image on you, and fit you for his love and service. And this we can testify by experience that he hath done, in some measure in us: and if I find his means successful, I will not quarrel with it, because it seemeth strange to me. A Physician may prescribe me remedies for some mortal disease, which I understand not, but seem unlike to do the cure: but if I find that those unlikely means effect it, I will not quarrel with him, nor refuse them, till I know my self to be wiser than he, and have found out some finer means.

It is most evident then, that he who saveth us is our Saviour; and he that saveth us from sin, will save us from punishment; and he that maketh us fit for pardon, doth procure our pardon; and he that causeth us to love God above all, doth fit us to enjoy his love; and he that maketh us both to love him, and to be beloved by him, doth prepare us for heaven, and is truly the MEDIATOR.

6. 111. Four or five Consequences are evident from this, which I have been proving: 1. That we have left no room for their insipid cavil, who say, that we fly to a private spirit, or conceit, or Enthusiasm, for the evidence of our faith.

There are some indeed that talk of the mere persuasion, or inward active testimony of the Spirit, as if it were an inward word that said to us, This is the word of God: But this is not it which I have been speaking of; but the objective testimony, or evidence of our Regeneration, which could not be effected but, 1. by a perfect doctrine; and, 2. by the concurrent work or blessing of God's Spirit, which he would not give to confirm a lie. The Spirit is Christ's witness in the four ways fore-mentioned: and he doth moreover cause me to believe, and increase that faith, by blessing due means: But for any Enthusiasm, or unproved bare persuasion, we own it not.

6. 112. II. That Malicious is the high-way to Infidelity: As the holiness of his members is Christ's last continued witness in the world; so the malicious aspersion and scorning at godly men, or vilifying them for self-interest, or the interest of a faction,
is the devil's means to frustrate that testimony.

§ 115. III. That the destruction of true Church-discipline, tends to the destruction of Christianity in the world, by laying Christ's Vineyard common to the Wilderness, and confounding godly and the notoriously ungodly, and representing Christianity to Pagans and Infidels, as a barren notion, or a common and debasing way.

§ 115. IV. That the scandals and wickedness of nominal Christians, is on the same accounts, the devil's way, to extirpate Christianity from the earth.

§ 115. V. That the great mercy of God hath provided a sure and standing means for the ascertaining multitudes of holy Christians of the truth of the Gospel, who have neither skill nor leisure to acquaint themselves with the History of the Church, and records of Antiquity, nor to reason it out against a learned subtle caviller, from other extrinsic arguments.

Abundance of honest holy souls, do live in the fervent love of God, and in hatred of sin, and in sincere obedience, in justice and charity to all men, and in heavenly desires and delights; who yet cannot well dispute for their Religion, nor yet do they need to fly to believe as the Church believeth, though they know not what or why, nor what the Church is: But they have that Spirit within them, which is the living witness and Advocate of Christ, and the seal of God, and the earnest of their salvation; not a meer pretence that the Spirit persuasion them, and they know not by what evidence nor yet that they count it most pious to believe strongly, without evidence, when they least know why: but they have the Spirit of Reconciliation and Adoption, turning the very bent of their hearts and lives from the world to God, and from earth to heaven, and from carnality to spirituality, and from sin to holiness. And this fully assurance them, that Christ, who hath actually saved them, is their Saviour, and that he who maketh good all his undertaking, is no deceiver, and that God would not sanctifie his people in the world by a blasphemy, a deceit and lie, and that Christ who hath performed his promise in this, which is his earnest, will perform the rest. And withall the very love to God, and Holy, and Heaven, which is thus made their new nature by the Spirit of Christ, will hold fast in the hour.
of temptation, when reasoning otherwise is too weak. O what a blessed advantage have the sanctified against all temptations to unbelief? And how lamentably are ungodly Sensualists disadvantaged, who have deprived themselves of this inherent testimony? If two men were born blinde, and one of them had been cured, and had been shewed the Candle-light and twilight, how easy is it for him to believe his Physician, if he promise also to shew him the Sun? in comparison of what it is to the other who never saw the light?

CHAP. VIII.

Of some other subservient and Collateral Arguments for the Christian Verity.

Having largely opened the great Evidence of the Christian Verity, viz. The SPIRIT in its four ways of testifying, Accidentally, Inherently, Concomitantly, and Subsequently, I shall more briefly recite some other subservient Arguments, which I finde most satisfactory to my own understanding.

5. 1. The natural evidence of the truth of the Scripture, about the Creation of the World, doth make it more Credible to me in all things else.

For that is a thing which none but God himself could reveal to us: For the Scripture telleth what was done, before there was any man in being. And that this World is not eternal, nor of any longer continuance, is exceeding probable, by the state of all things in it. 1. Arts and Sciences are far from that maturity, which a longer continuance, or an Eternity would have produced. Guns and Printing are but lately found out: The body of man is not yet well Anatomized; Arthlius his milkie Veines, and Pecquets Receptacle of the Chyle, and Bartholines Glandules, and the Vasa Lymphatica, are of late discovery: Galileus his Glasses, and his four Medicæan Planets, and the Lunary mutations of Venus, and the strange either opacous parts and shape
shape of Saturn, or the proximity of two other Stars which
mishape it to our light, the shadowy parts of the Moon, &c.
with the innumerable Stars in the Via Latio, &c. were all
unknown to former ages. Gilbert's magnetic discoveries
(I speak not of those questionable Inferences which Cam-
panella and others contradict) the nature of many Minerals and
Plants, the chief operations and effects of Chymistry, abun-
dance of secrets for the cure of many diseases, even the most
excellent medicaments, are all of very late invention. Almost
all Arts and Sciences are increasing nearer towards Per-
fection. Ocular demonstrations by the Telescope, and sensible
experiments, are daily multiplied: Yea, the World itself
is not all discovered to any one part; but a great part of it
was but lately made known even to the Europeans, whose
knowledge is greatest, by Columbus, and Americus Vespu-
tianus; and it is not long since it was first measured by a
Circumnavigation. If the World had been eternal, or of
much longer duration than the Scripture speaketh, it is
not credible that multiplied experiences, would not have
brought it above that Intancy of knowledge in which it so
long continued.

Obj. Cursed Wars by Fire and Depopulation, consume all
Antiquities, and put the World still to begin anew.

Answ. It doth indeed do much this way; but it is not
so much that Warre could do: For when it is in one Coun-
trey, others are free, and some would fly, or lie hid or sur-
vive, who would preserve Arts and Sciences, and be teachers
of the rest. Who can think now that any Wars are like to
make America, or Galileus's Stars unknown again? or any
of the forenamed Inventions to be lost.

2. Moreover, it is strange, if the World were eternal, or
much elder than Scripture speaketh, that no part of the
World should shew us any elder Monument of Antiquity;
no engraved Stones or Plates; no Mausoleums, Pyramids, or
Pillars; no Books; no Chronological Tables, no Historics
or Genealogies, or other Memorials and Records. I know
to this also, cursed Wars may contribute much: But not
so much, as to leave nothing to inquisitive Successors.

3. 2. II. It greatly confirmeth my belief of the Holy Scrip-
tures, to finde by certain experience, the Original and Uni-
versal.
versal pravity of mans nature, how great it is, and wherein it doth consist; exactly agreeing with this Sacred Word; when no others have made such a full discovery of it.

Thus I have opened, and proved before; and he is a stranger to the World and to himself, that feeth it not: Were it not lef I weary the Reader with length, how fully and plainly could I manifest it?

§. 3. III. The certain observation of the universal Spiritual Warre, which hath been carried on according to the first Gospel, between the Woman’s and the Serpent’s seed, doth much confirm me of the truth of the Scriptures.

Such a contrariety there is, even between Cain and Abel, Children of the same Father; such an implacable enmity throughout all the World, in almost all wicked men against Godliness it felt, and those that sincerely love and follow it; such a hatred in those that are Orthodoxly bred, against the true power, use and practice, of the Religion which they themselves profess; such a resolute resistance of all that is seriously good and holy, and tendeth but to thesaving of the refisters; that it is but a publick visible acting of all those things which the Scripture speaketh of; and a fulfilling them in all ages and places in the sight of all the World. Of which having treated largely in my Treatise against Infidelity, of the sin against the Holy Ghost, I referre you thither.

§. 4. IV. It much confirmenteth me to finde that there is no other Religion professed in the World, that an impartial rational man can rest in.

That man is made for another life, the light of Nature proveth to all men: And some way or other there must be opened to us to attain it: Mahometanism I think not worthy a confutation. Judaisme must be much beholden to Christianity for its proofs, and is but the introduction to it, inclusively considered. The Heathens or meer Naturalists are fo blinde, fo idolatrous, fo divided into innumerable sects, fo lost and bewildred in uncertainties, and shew us fo little holy fruit of their Theology, that I can incline to no more than to take those natural Verities which they confess, and which they cast among the rubbish of their fopperies and wickedness, and to wipe them clean, and take them for
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for some part of my Religion. Christianity or nothing is the way.

§ 5. V. It much confirmeth me to observe, that commonly
the most true and serious Christians, are the holiest and most
honest, righteous men; and that the worse men are, the greater
enemies they are to true Christianity: And then to think, how
incredible it is that God should lead all the worst men into the
truth, and leave the best and godliest in an error.

In small matters, or common secular things, this were no
wonder: But in the matter of Believing, worshipping and
pleasing God, and saving of Souls, it is not credible. As for
the belief of a Life to come, no men are so far from it as the
vilest Whoremongers, Drunkards, perjured persons, Murderers, Oppressors, Tyrants, Thieves, Rebels, or if any other
name can denote the worst of men: And none so much be-
lieve a Life to come as the most godly, honest-hearted per-
sons: And can a man that knoweth that there is a God,
believe that he will leave all good men in so great an error,
and rightly inform and guide all these Beasts, or living walk-
ing images of the Devil. The same in a great measure is true
of the friends and enemies of Christianity.

§ 6. VI. It hath been a great convincing argument with
me, against both Atheisme and Infidelity, to observe the mar-
vulous Providences of God, for divers of his servants, and the
strange answer of Prayers, which I myself, and ordinarily other
Christians have had.

I have been and am as backward to ungrounded creduli-
ity about wonders, as most men, that will not strive against
knowledge. But I have been oft convinced by great expe-
rience, and testimonies which I believed equally with my
eye-light, of such actions of God, as I think would have
convinced most, that should know as much of them as I did.
But few of them are fit to mention: For some of them so
much concern my self, that strangers may be tempted to
think that they favour of self-esteem; and some of them the
factions and parties in these times, will by their interest be
engaged to dilate; And some of them have been done on
persons, whose after scandalous Crimes have made me think
it unfit to mention them; left I should seem to put honour
on a scandalous sinner, or seem to dishonour Gods Works

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by mentioning such an object of them: And I have much observed, that whatever wonder I ever knew done, in answer to Prayer, or attestation of any good, the Devil hath with marvellous subtility, endeavoured by some error or scandal of men, to turn it all against Christ and to his own advantage. But yet God declareth the truth of his Promises, by the deliverances of his Servants, and the granting of prayers which are put up to him in the name of Christ. I will not dispute whether these actions shall be called Miracles, or not: It is enough for my purpose, if they be but attesting Providences. All Church-History telles us of many such heretofore: how great things have been done, and deliverances wrought upon Christians earnest Prayer to God. The success of the Thundering Legion in the Army of Marcus Aurelius Antoninus, in Germany, is commonly mentioned: You may see it in the Apolog. of Justin Martyr and Tertullian: See more in Pamelius's Notes on Tertul. N. 64. Cyprian's faith to Demetius, pag. 328 of the Christians casting out of Devils, [O si audire velles & videre, quando a notis adjurantur & terrae sparsit spiritus flagris, & verborum tormentis de obsitis corporibus ejiciuntur, quando ejusmodi & gementes voce humana, & potestate divina flagella & verbera sentientes, venturum judicium confitentur. Veni & cognosce vera esse quae dicimus: & quia sic Deos colere te dicis, vel ipsis quos colis, credes: aut si volueris & tili credere, de te ipso loquitur, audiente te, qui nunc quum peccas obsedit. Videbis nos rogari ab eis quos tu rogas, tamen ab eis quos tu adoras; videbis sub manu nostrâ stare vindictos, & tremere captivos, quos tu sibi facis & veneraritis Dominos: certe vel si confundis in ipsis erroribus tuis poteris, cum confessarur & audieris deos tuos, quid sint, interrogatione nostra statim prodere, &c.

But it were tedious to recite all that Antiquity telles us of this kind: Later times have their testimonies also: Bay- name could tell the Papists, that burned him, in the midst of his flames, [Lo, ye Papists, here is a Miracle: I feel no more pain in this fire than in a bed of Down; it is as sweet to me as a bed of Rofes]. Bishop Farrar could say, when he went to the fire [If I stirre in the fire, believe not my doctrine]; and accordingly remain'd unmoved: Many more you may see in Martyrologies and Church-history. It was
the mercifull Providence of God to Mrs. Honeywood, who in her passionate self-accusations, when the Minister was per-
swading her of the pardon of her sin, threw the glas which w.s. in her hand up to the wall, saying, she was as certainly an hypocrite, as that glas would break; and it fell to the ground, and remained unbroken. They were convincing Providences which God exercised on the leading women of the Familiarities Sect which troubled New-England: when one of them, Mrs. Dyer, brought forth a Moniter that had the parts of Man, Beast, Birds and Fishes; and the other their Prophecies, Mrs. Hutchinson, brought forth about thirty misshapen lumps or births at once; and thereby the Land was awakened, and delivered from the danger *

Vìctor Uricenius telleth of many Confessors whose tongues were cut out by the Artian Vandal Hun-
nerichus, who spake freely without tongues: And Ænara. Gazivus in a notable Treatise for the Immutability of the soul faith the same, and that he saw them himself; and hath more such Wonders.

Ego novi multa bonorum virtutum corpora, que eam phalanges demonum, tantopere ter-
reant, quantopere ipsi vexabant hominem abs se captum acque obfplexum: iecumque morbos in-
numeros quibus curandis ars medica non sufficeret, ipsa facile curarent, perspargant, omninoq;
aufrent, id. ibid. page 411. S. T.

Even Cicero speaking of some sacrilegious impious persons, could observe, Qui vero ex his & omnibus seclerum principes tuerunt, & præter careros in omn. Religioni impii, non solum vita cruciati (vel cum cruciato, ut Lambinus) acque dedecore, verum ex am repulitnra ac juitis exquisit carcerunt Lib. 1. de leg. p. 245. And to the objection, that he of fullith out otherwise, and that the best offer most, he answered, Non reiextra humam esse quæ poenat fit divina: & opinio-
onibus vulgi rapinatur in errorem, nec vera certaminus: Morte aut dolore corporis, aut laetu
animi aut delicie jucund iti, hominum misericordias ponderamus: quæ factore humana effic, & mul-
tis bonis virtibus accidit, secleris autem poenatas trahit, & præter ea: eventus qui sequuntur, perse ipsa maxima est. Videmus eos qui nisi adduxisset patriæm, non quam inimici nosis fulcent, ardentem cum cupiditate, tum metu, tum conscientia: quod agerent modos timencias, vitam contemnetes Religiones. And he concludes, Dicem poenam esse Divinam, quod confertet & ex vexandis vi-
torum animis, & cæ famâ mortuorum, ut erum exitium & judicio vivorum, & audio com-
probetur. Ibid.

I define the learned Reader to read the three Miracles which Æn. Gazivus faith he saw with his own eyes, in his Theophrast, in Bib. Pat. Gr. To. 2. page 414. 415. The feft of an old man, that rised one from the dead: The second of a good man, that when he was dying, promised his & bolar, that was blind, that within seven days he should have his sight; which accordingly came to pass: The third, of the Confessions before mentioned, that by prayer could speak most articulate without tongues: All these be profess’d he saw with his own eyes: And the rationality and piety of his writ-
ings makest his testimony the more credible.

Lege Palladii Historian Laustiac. cap. 52. de Miraculo ab ipfo viso.

Though I know that: as Apparitions, so Miracles are too oft counterfeit, yet all that are recorded by the most Dóthés and Historians cannot be so thought, especially when we have seen something like them.

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My own deliverances by prayer (because they were my
own) I think not fit here to express: Nor many other persons
that were familiar with me, some yet living, and some dead:
Nor would I mention such small things as corporal deliv-
ernances and cures, but only because they are matters of
some, and somewhat unusual, and not as supposing them the great
matters which Christians have to look after or expect in an-
swer to their prayers: they are far greater things which
prayer brings to all true Christians: the strength of the Spi-
rit against temptations, the mortification of those sins, which
nature, constitution, temperature, custom and interest, would
most strongly draw them to; the special assistances of God in
duty, the information of the mind, by a light which sheweth
the evidence of truth in a special clearness; the resolution of
doubts; the conquest of passions; the elevation of the soul in
divine love and praises; the joy of the holy Ghost, and com-
fortable thoughts of the coming of Christ, and our endless
blessedness with God in Heaven. These are the Answers of
Prayer, which are the fulfilling of the promises of Christ, and
which are of greater moment than Miracles; of which we
have ordinary experience.

§ 7. VII. It confirmeth my belief of the Gospel, to observe the con-
naturality and suitableness which it hath to the best & holiest souls:
that by how much the better, in true honesty, and charity, and hea-
venliness any man is, by so much the more is the Gospel beloved,
pleasant, and suitable to him; as humane food is to humane nature.

My much converse in the world, with men of all sorts, but
most with the persons now described, hath given me op-
portunity to be fully assured of the truth of this experiment,
beyond all doubt. And that which is the best in man, is cer-
tainly of God: and therefore that which is suitable and con-
natural to the best in man, must be of God also.

§ 8. VIII. It confirmeth my belief of the Gospel, to find it so very
suitable to the worlds diseases, necessities and business; to reconcile
them to God, and fill them with love and heavenly mindedness, which
other Religions do meddle with so little, and superficially, and in-
efficaciously.

§ 9. IX. The matter of the Gospel is so holy and spiritual,
and against all sin, and evil spirits, that it is incredible that evil
spirits, or very bad men, should be the inventors of it.: And yet
to forge so many miracles and matters of fact, and call a man God, and to perplex the world with needless delusive striderness, and to father all this on God himself, would have been a villany so transcendental, that none but men extremely bad could do it. Therefore it must needs be the design of Heaven, and not of Men.

§ 10. X. When I deeply consider the evidence of verity in the Gospel, it hath as much to convince me, as I could have chosen or desired.

§ 11. 1. If I had been put myself to choose by what means God should open to man the things of the unseen world, I could have desired no more than that a messenger might come to us from heaven to tell it us; unless we had either sight and sense, or immediate vision and fruition.

And I am fully satisfied, 1. That spiritual things are invisible, and are no objects of corporal sense. 2. That it is not meet and honourable to God's Wisdom and Justice, to govern rational free Agents in via, by light and sense. It would be no trial, or thanks to the most sensual wretch, to forbear his sin, if Heaven and Hell were open to his sight. 3. That spiritual vision and fruition is our state in patria; our end and perfection, and not fit for the state of trial and travellers in the way.

§ 12. 2. If I had been to choose who this Messenger should be, I could have preferred none before him, who is the very Wisdom, Truth, and Word of God.

Had it been but an Angel, I might have thought that his Indetectibility and Veracity is uncertain to mankind on earth: but Wisdom and Truth it self can never lie.

§ 13. 3. If I had been to choose in what way this Messenger should converse with man, as an officinal and suitable Teacher of these Mysteries, and how the work of Mediation between God and man should be performed, I could have desired no fitter way than that he should assume our nature, and in that nature familiarly instruct us, and be our example, and our High Priest toward God, by his Merit, Sacrifice and Intercession.

§ 14. 4. Had I been to choose what way he should prove his Message to be of God, I could not have chosen a more satisfying way than that of Prophecy, Sanctity, and open numerous and uncontroverted Miracles, with his own Resurrection and Ascension, and giving the holy Ghost to be his Advocate and Witness continually to the world.
...some other subservient and

6. 15. 5. I could not have expected that these Miracles should be done in the sight of all the persons in the world, in every place and age, (for then they would be but as common works) but rather before such chosen Witnesses, as were fit to communicate them to others.

6. 16. 6. Nor could I have chosen a fitter way for such Witnesses to confirm their testimony by, than by the same Spirit of holiness and power, and by such a stream of Miracles as the Apostles wrought, and such success in the actual renovation of their followers.

6. 17. 7. Nor could I well have chosen a more meet and convincing way of History or Tradition, to convey down all these things to us, than that before described, which hath been used by God.

6. 18. 8. Nor could I have chosen any one standing Seal and Witness of Christ, so fit for all persons, learned and unlearned, and to endure through all generations, as is the actual saving of men, by the real renovation of their hearts and lives by the holy Spirit, reclaiming them from selfishness, sensuality, worldliness, and other sin, and bringing them up to the Image of God's holiness, in love and heavenliness; which is the continued work of Christ.

So that when God hath done all things so, as my very reason is constrained to acknowledge best, what should I desire more? I confess I feel still, that my nature would fain be satisfied by the way of sight and sense. Could I see heaven and hell, I think it would most effectually end all doubts: But my Reason is satisfied, that it is a thing unsuitest, and utterly unsuitable to a world, that must be morally governed and conducted to their end.

6. 19. XI. The temptations of Satan, by which he would hinder us from faith, love and obedience, are so palpable, malicious and importunate, that they do much to confirm me of the truth and goodness of that word and way, which he so much resijteth.

I think that there are few men, good or bad, if they will observe both the inward suggestions with which they are oft solicited, for matter, manner and season, and the outward impediments to every good work, and invitations to evil, which they meet with in their conversations, but may be convinced
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convinced that there are malicious spirits, who are enemies to Christ and us, and continually by temptations fight against him.

6. 20. XII. The Devils contraets with Witches, opposing Christ, and engaging them to renounce their Baptism, and to forfack his ways, is some confirmation of the Christian verity.

That Witches really there are, as I said before, he that will read Remigius and Bodin only may be satisfied; as also the Maleus maleficorum Danens, &c. and the numerous instances in Suffolk and Essex about 21 years ago, may further satisfy them. And that the Devil draweth them to such rec

nunciations of the Covenant and Ordinances of Christ, the many Histories of it are full proof.

6. 21. XIII. Though many such reports are fabulous and delusive, yet there have been certainly proved in all ages, such Apparitions, as either by opposition or defence have born some testimony to the Christian faith.

Of both these last, see what I have written in my Treat.

Of Infidelity, and in the Saints Refl, Part 2. And read Lavater de Speiris, & Zanchius, tom. 3. lib. 4 cap. 10. and cap. 20. Delrio, &c. And what I said before, especially the Narrative called, The Devil of Mascon, and Dr. Moor of Atheism.

6. 22. XIV. The speeches and actions of persons posse
d by the Devil, usually raging blasphemies against Christ, doth somewhat confirm the Christian verity.


6. 23. XV. Lastly, the testimony of the enemies of Christianity is some encouragement to faith.

What conjectures there be, that Pythagoras had his knowl

dge from the Jews, and Plato was not a stranger to Moses's writings, hath been shewed by many. How plain it is, that the wiser and better any Heathens have been, the nearer they have come in their doctrines to that of Jesus Christ. I need not Porphyr was so con

vinced of the truth of Daniel's Prophecy, that he is finer to say, That it was written after the things were fulfilled, saith Grot.
not say much to convince the considerate, that are men of reading. How the Jews were convinced of the miracles of
Christ, and fled to the accusation of Christ as a Magician, is
already shewed. The wisest and best of the Roman Emperors
favoured them. Dion Cassius in the life of Nerva Cocceius,
page 1. faith, [Ceterum Nerva omnes qui impietatis in Deos rei
fuerant, eos absolvit solvit: exules in patriam reduxit: (The
tales that were called Impietatis rei, were the Jews and Christians
who refused to sacrifice to Idols.) And he addeth, [Et ne
serui de cetero dominos criminairetur, editio vetuit, neque
licebat impietatis, aut Judaice secte quemquam dimittere
inani tella.] It seemeth by this, that when displeased servants
would be revenged on their masters, they used to accuse
them of Christ-anity or Judaism.

Trajan did something against the Christians, being pro-
voked by the Jews, who (faith Dion-Cassius in vita Traiani
) did make one Andrew their Captain, and about Cyrene mur-
dered of Greeks and Romans above two hundred thousand
men. But upon Pliny's information of the Christians
innocency and unjust sufferings, their persecutions were
moderated.

Adrian also was exasperated by the Jews, who as Æl.
Spartianus faith in Adrian: Moverunt bellum, quod veteban-
tur mutilare genitalia: (And the Christians were taken for
a sort of Jews, and so suffered often for their faults:) But
Serennius Granianus Legatus, a Roman Noble-man, writing
to Adrian how unjust it was upon vulgar clamour to kill
innocent Christians, only for their Religion: Adrian wrote
to Minutius Fudianus, Proconsul of Asia, that no Christian
should suffer but for proved crimes. Euseb. Hist. lib. 4.

I know what a sin is made about Josephus

 testimoni of Christ,
some accounting it
currant, and some as

foisted in by some
Christian: but I doubt
not to say, that to
those who will con-
der all the middle
opinion of B. Usher
will appear to be far the most probable: viz. That the whole sentence is currant, except these words,
[This was Christ.] And that some Christians having wrote these words as expostory in the margin
of his book, they afterward crept thence into the text.

Athenagoras tells M. Aurel, Antoninus the Empeur, and L. Aur. Commodus to whom he
wrote, Nec dubito quin vos etiam doctissimi & sapientissimi Principes, historias & scripta
Mosis, Esai., Hierem., & reliquorum Prophetae in aliqua ex parte cognoveritis. — Sed
vobis relinquuo quibus novitatis, studiosius in illorum prophetarum inquirere ac perpendere, &c.
Apol. p. in B. p. 56, 57. And it's like that Antoninus learned somewhat from the Scriptures, as
well as Severus, if he so well knew them; and hence received some of his wisdom and virtue.

Lampridius
collateral Arguments for the Christian Verity.

Lampridius in Alexander Sever, faith, \(\textit{Quod (viz. Templum Christofacev)} \) & Adrianus cogitasse feruer; qui Templum omnibus civitatibus sine simulachris jussit fieri: quae bodie idcirco, quia non habent numina, dicens: \(\textit{Adriani, qui ille ad hoc parasse dicebatur: sed prohibitus est ab his, qui consulentse sacris repereant, omnes Christianos future, si id optato evenisset, & templi reliqua deserendo.}\)

Lucian honoureth the Christians, while he derideth them for their sufferings and faith; saying, \(\textit{Persuaserunt sibi infatlices Christiani, se immortalitate fruiros, perpetuoque viviuros effe: ideo & mortem magno conteneinunt animo: ac non pauci sua spontesometipsos occidentos offerunt: Postquam vero secula: notis di seuerunt, Gracorum Deos constantes abnegant, &c.}\)

When Adrian had found how the Christians differed from the Jews, and had suffered by Barchochebas, because they would not joyn in the Rebellion, when he had ended the war, he gave Jerusalem to the Christians and others to inhabit, faith Euseb.

Antoninus Pius published this Edict for the Christians, \(\textit{Si quisquam cuiquam Christiano, quia Christianus sit, pergat molestte quicquam aut criminis inferre, ille cui crimen illatum erit, etiam si Christianus repissa deprehensus sit, absolvatur: qui autem illum accusaverat, judium debuitique suppliantum subeit.}\)

Adding a Decree of Adrian's, thus: \(\textit{Pro quibus hominibus & alii provinciarum Praetores, jam ante Divo Patri meo scripsierunt; Quibus ille rescripsit, nequid inturbaret hoc genus hominum nisi qui convicissent tentasse quipiam contra Rempublicam. Euseb. Hist. I. 4.}\)

And though under that excellent Prince, Antoninus Philosophus, some persecution was raised, it was mostly by Officers, at a great distance, in France, &c. yet all was staid, and favour shewed them, upon the miraculous relief of the Army by rain, upon the Chriftian Souldiers prayers, (called \(\textit{Legio Fulminatrix} \)) when they were in war with the \(\textit{Quadi} \) of which see \(\textit{Jul. Capitolin. Dion Cass. Tertul. Apolog. Euseb. lib. 5. Oratiam, &c.}\) His Letters to the Senate are these:

\(\textit{Credibile est Christianos, licet eos impios existimemus, Deum pro munimento habere in peitore: simul enim atque humi fesc abjecerunt, & preces sunderunt, adignotum mibi Deum, juxta\) e caelo pluvia delapsa est, in nos quidem frigidissima, in nostras
Of some other subservient and
vero hostes grandio & fulmina: eorumque orationibus & precibus
statim Deo praebuit, quicne neque vinci neque expugnari potest.
Quamobrem concedimus talibus, ut sint Christiani, ne qua tela
ejus generis contra nos petant & impetrent.

After this Emperour, a company of Beasts successively followed; yet most of them were restrained from great per-
secutions: Commodus was restrained by Martin, a friend to 
the Christians as Dio Cass. writeth; and others by other 
means. And the Christians often tendered their Apologies: 
among whom Apollonius, a Senator, in the reign of Commo-
dus, offered a book for Christianity, and was beheaded; Eu-
seb. lib. 5. But of all the Emperours that were from Augustus 
to Constantine, there were but ten that persecuted the Chris-
tians, of whom, those that I have mentioned, who reversed 
their Decrees, or restrained the persecutors, were a part.

Septim. Severus forbid any to become Christians: but 
what judgments did fall upon divers of his Presidents, who 
persecuted the Christians, and what convictions some of them 
had by Miracles, is worth the reading in Tertullian ad Scaphe. 

Alexander Severus, the most excellent of all the Heathen 
Emperours, (not excepting Antoninus Pius,) was guided 
by the renowned Ulpius, and his mother Mammea, (sup-
posed a Christian:) of him, faith Lampridius, [Judeo 
privilegia reservavit: Christianos esse passus est: Yea, in the morn-
ings he went to prayer in larario suo, in quo & divos principes, 
seoptimos electiones, & animas sanctiores, in quos & Apollonius; 
& quantum scriptor Florus temporem dicit Christum, Abraham, 
& Orpheum, & hujusmodi Deos habebat.] Yea, faith 
the same Lampridius, [Chriito templum facere voluit, evenque 
inter Deos recipere: Quod & Adrianus cogitasse furtur.]— &c. ut ante. ——And after—[Cum Christiani quaedam locum, 
qui publicus fuerat, occupassent; contra, popinarii dicerent sibi 
eum debere; rescripsit, melius esse ut quomodoquique illic Deos 
colatur, quam popinariis dedatur.] The great strictness of 
the Christian Churches in the election of their Painters, he 
made his example in the choice of his Officers: [Dicebatque 
grave est, cum id Christiani & Judaeasicerent in praedicandis 
sacerdotibus qui ordinandi sunt, non fieri in provinciarum re-
吏ribus, quibus forutae: hominum committuntur & capita.] 
That is, [Nomina eorum proponebat, hortans, populum, quos 
quid
collateral Arguments for the Christian Verity.

quid haberet crimini, probaret manifestis rebus; si non probaret, panem sulire capitis.  

He made a saying of Christ his Motto, faith Lamprid.  

[Clamabatque sapis quod a quibusdam iudeis ius Christianius audierat, & tenebat; idque per præconem cum aliquem emendaret, dicereturat, QUOD TIBI NON VIS, ALTERI NE FECERIS: Quam sententiam usque adeo dil xit, ut & in palatio, & in publicis operibus, pressili iuberet.  

Thus you see what opinion the best Roman Heathen Emperours had of Christ and the Christians: Paul had liberty in Rome to preach in his hired house to any that would come and hear him, Act. 28. 31. no man forbidding him. And those Emperours that did persecute Christiannity, were either such Beasts as Nero, or at best such as never understood the reason of that Religion, but persecuted they knew not what. And it was not so much for the positive parts of Christiannity that they persecuted them, as for the Negatives, even for denying honour and worship to those Idols, whom the Romans had long accustomed to adore. So that [Tolite impios, tolite impios] was the cry of the rabble, as if it had been ungodliness to deny their gods: And to sacrifice or burn incense on the Idols Altars, was that ordinary command, which they disobeyed, to the suffering of death.


Celsus and Julian do not deny the miracles of Christ: Mahomet himself confesseth Christ to be a true Prophet, and the Word of God, and condemneth the Jews for rejecting him:
Of some other subservient, &c.

him: he confelleth his miraculous Nativity, and mighty works, and that he was sent from heaven to preach the Gospel: He bringeth in God as saying, [We have delivered our declarations to Jesus the Son of Mary, and strengthened him by the holy Ghost.] And, [We have delivered him the Gospel, in which is direction and light, &c.] And he teacheth his followers this Creed, [Say, We believe in God, and that which was delivered to Moses and Jesus, and which was delivered to the Prophets from their Lord: we distinguish not between any of them, and we deliver up our selves to his faith.] And if Christ be to be believed, as Mahomet faith, then Christianity is the true Religion: for as for his and his followers reports, that the Scriptures are changed, and that we have put out Christ's prediction, that Mahomet must be sent, &c. they are fables, not only unproved, but before here proved utterly impossible.

Read Eusebius, Eccles. Hist. l. 8 c. 17, & 18. & l. 9. c. 19. of God's strange judgments on Maximinus the Emperour, whose bowels being tormented, and his lower parts ulcerated with innumerable worms, and so great a stink, as kill'd some of his Physicians; which forced him to confess, that what had befallen him was deservedly, for his madness against Christ, (for he had forbidden the Christians their Assemblies, and persecuted them); wherefore he commanded that they should cease persecuting the Christians; and that by a Law and Imperial Edict, their Assemblies should be again restored: He confessed his sins, and begg'd the Christians Prayers, and professed that if he were recovered, he would worship the God of the Christians, whom by experience he had found to be the true God.

See Bishop Fatherly Ahecoat. l. i. c. 3. p. 140, 141. comparing his case with Antiochus his.

Paulus Orosius, bifier. l. 6. fine, telleth us of a Fountain of Oyl which flowed a whole day in Augustus Reign, and how Augustus refused to be called Dominus, and how he shut up Janus Temple because of the Universal Peace, and that eo tempore, id est, eo anno quo fortissimam verissimam, pacem ordinationem Dei Cesar composuit, natus est Christus; cujus adventum pax fusa famulata est; in cujus ortu audientibus hominibus exulantibus Angeli cecinerunt, Gloria in excelsis Deo & in terra pax hominibus bona voluntatis.

See
Yet Faith hath many Difficulties to overcome, &c.  

See also what after others he faith of Tyberius motioning to the Senate, that Christ might be accounted a God; and Sejanus refiling it: li. 7. Arab. Bib. Pat. To. i. p. 209, where he faith also that aliquanti Græcorum libri attested the dark-ness at Christ's death. And li. 7. p. 216, he sheweth, that as after the ten Plagues of Egypt, the Israelites were delivered and the Egyptians destroyed, so was it in the Roman Empire with the Christians and Pagans, after the particular revenges of the ten Persecutions. But because he is a Christian Historian, I cite no more from him.

CHAP. IX.

Yet Faith hath many Difficulties to overcome: What they are, and what their Causes.

There are two sorts of persons who may possibly pursue these things, and are of tempers so contrary, that what helpeth one may hurt the other: The first are those who see so many objections and difficulties, that they are turned from the due apprehension of the Evidences of Christianity, and can think of nothing but stumbling-blocks to their Faith. To tell these men of more difficulties, may add to their discouragement, and do them hurt: And yet I am not of their minde that think they should be therefore silenced: For that may tempt them to imagine them unanswerable, if they come into their minde: The better way for these men is, to desire them better to study the Evidence of truth: And there are other men, who must be thought on, who seeing no difficulties in the work of Faith, do continue unfortified against them, and keep up a Belief by mere extrinsick helps and advantages, which will fall as soon as the storms assault it: And because no doubt is well overcome that is not known, and Null tam certum quæm quod ex dubio certum est, I will venture to open the Difficulties of Believing.

S. I. That Believing in Christ is a work of Difficulty, is

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proved.
Yet Faith hath many Difficulties to overcome:

proved both by the paucity of sound Believers, and the imperfection of Faith in the sincere; and the great and wonderful means which must be used to bring men to believe.

Superficial Believers are a small part of the whole World, and sound Believers are a small part of professed Christians: And these sound Believers have many a temptation, and some of them many a troublesome doubt, and all of them a Faith which is too farr from perfection. And yet all the Miracles, Evidences, Arguments and Operations aforesaid, must be used to bring them even to this.

§ 2. The Difficulties are I. Some of them in the things to be believed, II. Some of them in extrafinafcal impediments : III. And some of them in the mind of Man who must believe.

§ 3. I. 1. The myfieriousness of the doctrine of the blessed Trinity, hath alwaies been a difficulty to Faith, and occasioned many to avoid Christianity, especially the Mahometanes; and many Hereticks to take up Devices of their own, to shift it off.

§ 4. 2. The Incarnation of the second Person, the Eternal Word, and the personal union of the Divine Nature with the Humane, is so strange a condescension of God to man, as marketh this the greatest of difficulties, and the greatest stumbling-block to Infidels and Hereticks.

§ 5. 3. The Resurrection and Ascension of Jesus Christ, and the advancement of mans nature in him above the Angelical nature, and glory, is a difficulty.

§ 6. 4. To believe all the history of the Miracles of Christ, the Prophets, and Apostles, is difficult, because of the strange-ness of the things.

§ 7. 5. It is not without difficulty firmly to believe the Immortality of Souls, and the endlessness of the felicity of the life to come.

§ 8. 6. And it hath proved hard to many to believe the endless miseries of damned souls in Hell.

§ 9. 7. And it is as hard to believe the paucity of the blessed, and that the damned are the farr greater number.

§ 10. 8. And that so great a change, and so holy a life is necessary to salvation, hath proved a difficulty to some.

§ 11. 9. The doctrine of the Resurrection of the Body, is one of the greatest difficulties of all.

§ 12.
What they are; and what their Causes.

§. 12. 10. So is Christ's coming into the World so late, and the revealing of his Gospel so few, by Prophecy before, and by Preaching since.

§. 13. 11. So also was the appearing Meaness of the Person of Christ, and of his Parentage, place and condition in the World; together with the manner of his Llirth.

§. 14. 12. The manner of his sufferings and death, upon a Cross, as a Malefactor, under the charge of Blasphemy, Inpiety and Treason, hath still been a stumbled-block both to Jews and Gentiles.

§. 15. 13. So hath the fewness and meaness of his followers, and the number and worldly preeminence and prosperity of unbelievers, and enemies of Christ.

§. 16. 14. The want of excellency of speech and art in the holy Scriptures, that they equal not other Writings in Logical method and exactness, and in Oratorical elegancies, is a great offence to unbelievers.

§. 17. 15. As also that the Physicks of Scripture so much differeth from Philosophers.

§. 18. 16. As also the seeming Contradictions of the Scripture do much offend them.

§. 19. 17. And it offendeth them, that Faith in Christ himself, is made a thing of such excellency and necessity to salvation.

§. 20. 18. And it is hard to believe, that present adversity and undoing in the World, is for our benefit and everlasting good.

§. 21. 19. And it offendeth many, that the doctrine of Christ doth seem not suited to Kingdoms and Civil Government, but only for a few private persons.

§. 22. 20. Lastly, the Prophecies which seem not intelligible or not fulfilled, prove matter of difficulty and offence. There are intrinsic difficulties of Faith.

§. 23. II. The outward adventitious impediments to the Belief of the Christian Faith are such as these. 1. Because many Christians, especially the Papists, have corrupted the doctrine of Faith, and propose grofs falsities contrary to common sense and reason, as necessary points of Christian Faith: (as in the point of Transubstantiation.)

§. 24. 2. They have given the World either false or insufficient
Yet Faith hath many Difficulties to overcome: ancient reasons and motives, for the belief of the Christian Verity, which being discerned confirmeth them in Infidelity.

§. 25. 3. They have corrupted God's Worship, and have turned it from rational and spiritual, into a multitude of irrational ceremonial soppries; fitted to move contempt and laughter in unbelievers.

§. 26. 4. They have corrupted the doctrine of Morality, and thereby hidden much of the holiness and purity of the Christian Religion.

§. 27. 5. They have corrupted Church-history, ol truding or divulging a multitude of ridiculous falsehoods in their Legends and Books of Miracles; contrived purposely by Satan to tempt men to disbelieve the Miracles of Christ and his Apostles.

§. 28. 6. They make Christianity odious, by upholding their own See and power, by fire and blood and inhumane Cruelties.

§. 29. 7. They openly manifest that ambition and worldly dignities and prosperity, in the Clergy, is their very Religion: and withall pretend, that their party or See is all the Church.

§. 30. 8. And the great disagreement among Christians, is a stumbling-block to unbelievers; while the Greeks and Romans strive who shall be the greatest; and both they and many other Sees, are condemning, unchurching, and reproaching one another.

§. 31. 9. The undisciplined Churches, and wicked lives of the greatest part of professed Christians, especially in the Greek and Latine Churches, is a great confirmation of Infidels in their unbelief.

§. 32. 10. And it tempteth many to Apostasy, to observe the scandalous errors and miscarriages of many who seemed more godly than the rest.

§. 33. 11. It is an impediment to Christianity, that the richest, and greatest, the learned, and the far greatest number in the World, have been still against it.

§. 34. 12. The custom of the Countrey, and Tradition of their Fathers, and the reasonings and cajols of men that have both ability and opportunity, and advantage, both bear down the truth in the Countreys, while Infidels prevail.

§. 35. 13. The Tyranny of cruel persecuting Princes, in th
What they are; and what their Causes.

Mahometane and Heathen parts of the World, is the grand Impediment to the progress of Christianny, by keeping away the means of knowledge.

And of this the Roman party of Christians, hath given them an encouraging example, dealing more cruelly with their fellow-Christians than the Turks and some Heathen Princes do. So that Tyranny is the great tin which keepeth out the Gospel from most parts of the Earth.

§ 36. III But no Impediments of Faith are so great, as those within us. As i. the natural strangeness of all corrupted minds to God, and their blindness in all spiritual things.

§ 37. 2. Most persons in the World, have weak, injudicious, unfurnished heads, wanting the common, natural preparatives to Faith, not able to see the force of a reason, in things beyond the reach of sense.

§ 38. 3. The carnal minde is enmity against the Holiness of Christianity, and therefore will still oppose the receiving of its principles.

§ 39. 4. By the advantages of Nature, Education, Custom, and Company, men are early pestif with prejudices and false conccnts, against a life of Faith and Holiness; which keep out reforming truths.

§ 40. 5. It is very natural to incorporated Souls, to desire a sensible way of satisfaction, and to take up with things present and seen, and to be little affected with things unseen, and above our senses.

§ 41. 6. Our strangeness to the Language, Idiomes, Proverbial speeches then used, doth disadvantage us as to the understanding of the Scriptures.

§ 42. 7. So doth our strangeness to the Places and Customs of the Countrey, and many other matters of fact.

§ 43. 8. Our distance from those Ages, doth make it necessary, that matters of fact be received by humane report and Historical Evidence: And too few are well acquainted with such History.

§ 44. 9. Most men do forfeit the helps of Grace by wilfull sinning, and make Atheism and Infidelity seem to be desirousable to their carnal Interest, and so are willing to be deceived: and forsaking God, they are forsaken of him, flying from the Light, and over-

Yet Faith hath many Difficulties to overcome, &c.

overcoming Truth, and debauching Conscience, and disabling Reason, for their sensual delights.

§ 45. 10. Those men that have most need of means and help, are so averse and lazy, that they will not be at the pains and patience, to read, and conferre, and consider, and pray, and use the means which is needfull to their information; but settle their judgement by flight and slothfull thoughts.

§ 46. 11. Yet are the same men proud and self-conceited, and unacquainted with the weakness of their own understandings, and pass a quick and confident judgement, on things which they never understood: It being natural to men to judge according to what they do actually apprehend, and not according to what they should apprehend, or is apprehended by another.

§ 47. 12. Most men think it the wisest way, because it is the easiest, to be at a venture of the Religion of the King and the Countrey where they live; and to do as the most about them do (which is seldom best.)

§ 48. 13. Men are grown strangers to themselves, and know not what man is; nor what is a reasonable Soul; but have so abused their higher faculties, that they are grown ignorant of their dignity and use; and know not that in themselves which should help their Faith.

§ 49. 14. Men are grown so bad and false, and prone to lying themselves, that it maketh them the more incredulous of God and man, as judging of others by themselves.

§ 50. 15. The cares of the Body and World, do so take up the minds of men, that they cannot afford the matters of God and their salvation, such retired serious thoughts as they do necessarily require.

§ 51. 16. Few have the happiness of judicious Guides, who rightly discern the Methods and Evidences of the Gospel, and tempt not men to unbelief, by their mistaken grounds, and unfound reasonings. These are the Impediments and difficulties of Faith, in the Persons themselves who should believe.
CHAP. X.

The Intrinsical Difficulties in the Christian Faith, re- solved.

Object I. The Doctrine of the Trinity is not intelligible or credible.

Answ. 1. Nothing at all in God can be comprehended, or fully known by any creatures: God were not God, that is, Perfect and Infinite, if he were comprehensible by such Worms as we. Nothing is so certainly known as God, and yet nothing so imperfectly.

2. The doctrine of the Trinity in Unity is so intelligible and credible, and is so admirably apparent in its products, in the methods of Nature and Morality, that to a wise Observer it maketh Christianity much the more credible, because it openeth more fully, these excellent mysteries and methods. It is intelligible and certain that MAN is made in the Image of God: And that the noblest Creatures bear most of the impress of their Makers excellency: And that the invisible Deity is here to be known by us, as in the Glass of his visible works: Of which the Rational or Intellectual Nature is the highest with which we are acquainted. And it is most certain, that in the Unity of mans Minde or Soul, there is a Trinity of Essentialities, or Primalities (as Campanella calleth them) that is, such faculties as are so little distinct from the Essence of the Soul as such, that Philosophers are not yet agreed, whether they shall say, it is realiter, formaliter, relative vel denominations extrinsca. To pass by the three faculties of Vegetation, sensation and intellect: In the Soul as Intellectual there are the Essencial faculties, of Power (executive or communicative ad extra) Intellect and Will; Pass, Scire, Velle; And accordingly in morality or virtue, there is in one New-creature, or holy Nature, wisdom, goodness, and ability or fortitude (and promptitude) to act according to them. And in our Relation to things below us, in the unity of our Dominion or superiority, there is...
Richardus in Opuscul. ad S. Bernard: de appropriatis persona-rum, inquit, Quod Potentia, Sapientia & Bonitas, sunt notissima quid sint apud nos, qui ex intelligibus invisibili Dei per ea quae facta sunt, intellecta conspicimus: Et quoniam in Elementis & plantis & res; repetitur Potentia sine sapientia; & in Homine & in Angelico repetitur Potentia, sed non sine sapientia: Et in Lucifer repetitur Potentia & Sapientia, sine Bonitate & Charitate, est Bona Voluntate: Sed in Homine bono, bono; in Angelico, non datur Bona Voluntate, nisi adit Posse & Scire: Igitur sunt tria hae distincta; et POSSE est per se ut principale, SAPIENTIA est a POTENTIA, & ab utrisque VOLUNTAS & AMOR.

And though the further we go from the root, the more darkness, and dissimilitude appeareth to us, yet it is strange to see even in the Body, what Analogies there are to the Faculties of the Soul; In the superior, middle, and inferior Regions: And in them the natural, vital, and animal parts, with the three sorts of Humours; three sorts of Concoctions, and three sorts of Spirits, answerable thereto, and admirably united: with much more, which a just Scheme would open to you. And therefore seeing God is known to us by this his Image, and in this Glass, though we must not think that any thing in God is formally the same as it is in Man; yet certainly we must judge, that all this is eminently in God; and that we have no fitter notions and names concerning his incomprehensible Perfections, than what are borrowed from the Minde of man. Therefore it is thus undeniable, that GOD is in the Unity of his Eternal, Infinite Essence, a Trinity of Essentialities, or Active Principles: viz. POWER, INTELLECT and WILL: And in their HOLY Perfections, they are, Omnipotency, Omniscience (or Wisdom) and Goodness: And in his Relative Supremacy is contained this Trinity of Relations, He is our OWNER, our RECTOR and our CHIEF GOOD, that is, Our Benefactor and our end.

And as in Man's Soul, the Posse, Scire, Velle, are not three parts of the Soul, it being the whole Soul que potest, que intelligit & que vult; and yet these three are not formaliter, (or
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(or how you will otherwise call the distinction) the same.

Even so in GOD, it is not one Part of God that hath POWER, and another that hath UNDERSTANDING, and another that hath WILL; but the whole Deity is POWER, the whole is UNDERSTANDING, and the whole is WILL: The whole is Omnipotency, the whole is Wisdom, and the whole is Goodness (the Fountain of that which in man is called Holiness or Moral Goodness): And yet formally to understand is not to will, and to will is not to be able to execute.

If you say, what is all this to the Trinity of Hypostases or persons, I answer, Either the three Subsistences in the Trinity are the same, with the Potentia, Intellectus and Voluntas, in the Divine Essence, or not: If they are the same, there is nothing at all intelligible, incredible or uncertain in it: For natural Reason knoweth that there is all these eminently in God; And whoever will think that any humane language can speak of him, must confess that his Omnipotence, Wisdom and Goodness, his Power, Intellect and Will, must be thus to mans apprehension distinguished: Otherwise we must say nothing at all of God, or say that his power is his willing, and his willing is his knowing, and that he willeth, all the sin which he knoweth, and all that he can do: which language will, at best, signifie nothing to any man.

And it is to be noted, that our Saviour in his Eternal subsistence, is called in Scripture, The WISDOM of God, (or his internal Word;) and in his Operations in the Creation; he is called, The Word of God, as operative or efficient: and in his Incarnation, he is called The Son of God: Though these terms be not always and only thus used, yet usually they are.

The Words of an ancient godly Writer before cited, are considerable; Potbo Prunensis, de statu dominus Dei, lib. 1. p. 567. in Biblioth. Patr. T. 9. [Tria sunt invisibilis Dei, h. e. Potentia, Sapientia, Benignitas, a quibus omnia procedunt, in quibus omnia substitunt, per quae omnia reguntur: Pater est Potentia, Filius Sapientia, Spiritus sanctus Benignitas. Potentia creat, Sapientia gubernat, Benignitas conservat. Potentia per Benignitatem sapienter creat: Sapientia per potentiam benigne gubernat: Benignitas per sapientiam potenter conservat: Sicut Imago in speculo cernitur, sic


Nihil aliud est Filius vel Verbum Dei, quam Cogitatio, vel Ars, vel Sapientia ejus——Nihil aliud Sp. sanctus quam Amor Dei intelligitur. Id. Ibid. pag. 542, 543.

Leg. & Hilari.de Tri nit.
in ratione animae. Huic similitudinem Dei approximat homo; cui Potentia Dei dat Bonum posse, sapientia tribuit scire: Benignitas praestat nemo: Haec tripel Anima rationalis vis est; scil. Posse, Scire, Velle; quae supradictis tribus sibi, seip, & charitati cooperatur, &c. Read more in the Author, and in Raimundus Lullius: and among latter Writers, in Campanella, Raymundus de Sabundis, &c. as I said before. He that will give you a scheme of Divinity in the true method, will but shew you how all God's Works and Laws flow from these Three Essentials or Principles; and the three great Relations founded in them, (His being our Owner, Ruler, and Chief Good:) And how all our duty is branch'd out accordingly in our correlations: He will shew you the Trinity of Graces, Faith, Hope and Love; and the three summary Rules, the Creed, Lord's Prayer and Decaologue; and, in a word, would shew you, that the Trinity revealith it self through the whole frame of true Theology or Morality. But who is able to discern it in the smaller and innumerable branches?

Yea, if ever it were to be hoped, that our Physicks should be brought into the light of certainty and true method, you would see Unity in Trinity in all things in the world. You would see that in the Sun, and the other Celestial Luminaries, (which are the glorious Images of the Intellectual world,) in the Unity of their Essence, there is a Moving, Illuminating and Heating Power: and that no one of these is formally the other: nor is any one of them a Part of the Sun or other Luminary, much less a mere accident of quality, but an Essentiel Active Principle or Power; the whole Luminary being essentially a Principle of Motion, Light and Heat; which are not accidents in them, but Actis flowing immediately from their Essentiel Powers, as Intellecction and Volition from the Soul.

I shall
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I shall now say no more of this, but profess, that the discovery of the emanations or products of the Trinity, and the Image and Vestigia of it, in the course of Nature, and Method of Morality, doth much increase my reverence to the Christian Doctrine, so far is the Trinity from being to me a stumbling-block.

Object. But what are such Trinities in Unity as these to the Trinity of Persons in the Deity? Such weak arguments will but increase incredulity. Will you pretend to prove the Trinity by natural reason? or would you persuade us that it is but three of God's Attributes, or our inadequate conceptions of him? Opera Trinitatis ad extra sunt individua: Ergo, No creature can reveal to us the Trinity.

Answ. 1. It is one thing to prove the Sacred Trinity of Persons, by such reason (or to undertake fully to open the mystery) and it is another thing to prove that the Doctrine is neither incredible nor unlikely to be true; and that it impleth no contradiction or discordancy, but rather seemeth very congruous both to the frame of nature, and of certain moral verities. This only is my task against the Infidel.

2. It is one thing to shew in the creatures a clear demonstration of this Trinity of Persons, by shewing an effect that fully answereth it, and another thing to shew such vestigia, adumbration or image of it, as hath those dissimilitudes which must be allowed in any created image of God. This is it which I am to do.

3. He that confoundeth the Attributes of God, and distinguisheth not those which express these three Essential Primalities, or Active Principles, to which our faculties are analogous, from the rest; or that thinketh that we should cast by this distinction, under the name of an inadequate conception, so far as we can imagine these Principles to be the same, and that there is not truly in the Deity a sufficient ground for this distinction, is not the man that I am willing now to debate this cause with; I have done that sufficiently before. Whether the distinction be real, formal or denominative, the Thomists, Scotists and Nominals have disputed more than enough. But even the Nominals say, that there is a sufficient ground for the denomination, which some call Virtual, and some Relative. And they that dispute of the distinction
The Intrinsic Difficulties in

1. The distinctions of Persons, do accordingly differ, calling it either Relative, Virtual, Formal or Modal, or ratioe rationalis, as they imagine best. And they that differ about these, do accordingly differ about the difference of the faculties of our souls. For my part I see not the least reason to doubt, but that the Trinity of Divine Primalities, Principles and Perfections hath made its impress on man's soul, in its three parts, viz. the Natural, the Moral, and the Dominative parts: in the first we have an Active Power, an Intellect and Free-will. In the second Fortitude, (or holy promptitude and strength) Wisdom and Goodness, (or Love:) In the third, we are to the inferior creatures their Owners, Rulers and Benefactors, or End: and what ever you will call our faculties and their moral perfections, it is undoubted that in God, his Omnipotency, Wisdom and Goodness are his Essence, and yet as much distinct as is aforesaid. And what mortal man is able to say, whether the distinction of Persons be either greater or less than this? And remember, that as I speak of Motion, Light and Heat, both as in the faculties of the Sun, (as I may call them) and in the Actis or Emanations; and of the Power, Intellect and Will of man, both as in the Faculties and Actis; so do I here of the Divine Primalities; yet so, as supposing that in God, who is called a Pure Act, there is not such a difference between Power and Act, as there is in man or other creatures.

4. No man, I think, is able to prove, that the works of the Trinity, ad extra, are any more undivided, than the works of the three Essentia Active Principles: they are so undivided, as that yet the work of Creation is eminently, or most notably ascribed to the Father, (as is also the sending of the Son into the world, the forgiving of sin for his sake, &c.) and the work of Redemption to the Son, and the work of Sanctification to the holy Ghost: We shall be as loth to say, that the Father or holy Ghost was incarnate for us, or died for us, or meditates for us, as that the Power or Love of God, doth the works which belong to his Wisdom. And the Essentia Wisdom and Love of God are no more communicable to man, than the Son and holy Spirit, who are said to be given to us, and to dwell within us. The Scripture often calleth Christ the Wisdom of God: and ἡ ψευδαισθησθαι both the Ratiocinatio,
Oration, the Internal and Expressed (or Incarnate) Word. And he that understandeth that by the holy Ghost, which is said in Scripture to be given to believers, is meant the habitual or prevalent LOVE to GOD, will better understand how the holy Ghost is said to be given to them that already have so much of it as to cause them to believe. Abundance of Hereticks have troubled the Church with their self-devized opinions about the Trinity, and the Persons and Natures of Christ: and I am loth to say, how much many of the Orthodox have troubled it also, with their self-conceited, misguided, uncharitable zeal, against those whom they judged Hereticks: The present divisions between the Roman Church, the Greeks, the Armenians, Syrians, Coptics and Ethiopians, is too bad a proof of this: and the long contention between the Greeks and Latins about the terms Hypothesis and Persons.

5. And I would advise the Reader to be none of those, that shall charge with Heretic all those Schoolmen and late Divines, both Papists and Protestants, who say, that the Three Persons are Deus seipsum intelligens, Deus à seipso intellegens, & Deus à seipso amatus, (though I am not one that say as they:) nor yet those holy men whom I have here cited, (Potho Prunensis, Edmundus Archiepisc. Cantuariensis & Parisiensis, and many others, who expressly say, that Potentia, Sapientia & Amor, are the Father, Son and holy Ghost.

6. But for my own part, as I unfeignedly account the doctrine of the Trinity, the very summ and kernel of the Christian Religion, (as express in our Baptism) and Athanasius his Creed, the best explication of it that ever I read; so I think it very unmeet in these tremendous mysteries, to go further than we have God's own light to guide us: And it is none of my purpose at all to joyn with either of the two fore-mentioned parties; nor to assert that the mysterie of the blessed Trinity of Hypothesies or Persons is no other than this uncontroverted Trinity of Essential Principles. All that I endeavour is but as aforesaid, to shew that this Doctrine is neither contradictory, incredible, nor unlikely, by shewing the vestigia or Image of it, and that which is as liable to exception, and yet of unquestionable truth. And if the three Hypothesies be not the same with the Trinity of Principles, 

See Bp. Lucy, in the end of his Book against Hobs, proving the Trinity by Lully's reasons.
The Intrinsic Difficulties in

Anselmus junior, in his confilct, cum Serapias, useth this similitude: As fire and gold are two distinct subsistences, yet fire is of itself invisible, till by union with the heated gold it becomes visible: So Christ's Divine Nature and his Human, &c. Leg. pag. 368, 369. And to the question, Utrum Patem Filium generevit Neceffitate an Voluntate, he answereth, Neither because Understanding or Wisdom is not necessitated, and yet is antecedent to Volition: But by Necessity be seemeth to mean that which is by constraint. Vid. Nat. Fevradent, in loc. Leg. Methodii Resp. ad eos qui dicunt, Quid profuit nobis Filius Dei homo factus ? &c. Edit. per Grieser.

asforeaid, yet no man can give a sufficient reason, why Three in One should not be truly credible and probable in the one instance, when common natural reason is fully satisfied of it in the other. He must better understand the difference between a Person and such an Essential Principle in Divinit, than any mortal man doth, who will undertake to prove from the Title of a [Person] that one is incredible or unlikely, when the other is so clear and sure: or rather, he understandeth it not at all, that so imagineth. For my part, I again from my heart protest, that the Image or Vestigia of Trinity in Unity through the most notable parts of Nature and Morality, do increase my esteem of the Christian Religion, because of the admirable congruity and harmony.

Object. II. But who is able to believe the Incarnation and Hypothetical Union? If you should read that a Kings Son, in compassion to poor flies, or fleas, or lice, had himself become a fly, or flea, or louse, (had it been in his power) to save their lives, would you have thought it credible? And yet the ascension had been nothing to this, as being but of a creature to a creature.

Ans. This is indeed the greatest difficulty of faith: but if you do not mistake the matter, you will find it also the greatest excellency of faith. 1. Therefore you must take heed of making it difficult by your own error: think not that the Godhead was turned into man, (as you talk of a man becoming a fly) nor yet that there was the least real change upon the Deity by this incarnation: nor the least real abatement, dishonour, loss, injury or suffering to it thereby. For all these are not to be called difficulties, but impossibilities and blasphemies. There is no abatement of any of the Divine Perfections by it, nor no confinement of the Essence: but as the soul of man doth animate the body, so the Eternal Word doth, as it were, animate the whole humane Nature of Christ. As Athanasius faith, As the reasonable soul and humane flesh do make one man, so God and Man are one Christ: and that without any coagulation, limitation, or restriction of the Deity. 2. And this should be no strange Doctrine, nor incredible to most of the Philosophers of the world, who have one part of them taught, that God is the Soul of the world; and that the whole Universe is thus animated by him: and another part,
part, that he is the Soul of Souls, or Intelligences, animating them as they do bodies. That therefore which they affirm of all, cannot by them be thought incredible of one. And it is little else, if anything at all, which the Peripatetickes themselves have taught of the assistant Forms (Intelligences) which move the Orbs; and of the Agent, Intellect in man's and some of them, of the universal soul in all men. And what all their vulgar people have thought of the Deifying of Heroes, and other men, it is needless to recite; Julian himself believed the like of Æsculapius. None of these Philosophers then have any reason to stumble at this, which is but agreeable to their own opinions. And indeed the opinion, that God is the Soul of souls, or of the Intellectual world, hath that in it, which may be a strong temptation to the wild to imagine it: Though indeed he is no constitutive form of any of those creatures, but to be their Creator and total efficient is much more. What Union it is which we call Hypostatical, we do not fully understand ourselves: but we are sure that it is such as no more abateth the Deity, than its concourse with the Sun in its efficiencies.


At Deus Velthum nihil ipsum à societate & animæ immutatam neque illorum imbecillitatis participes; sed eis suam divinitatem impartiens, unam cum eis sit; & permanerit, quod erat ante junctionem. Vid. cætera in Nemesio Emisfen. de Naturam hom. cap. 3.

Object. But what kind are these assertions of Philosophers to yours, of the Incarnation of the Eternal Word and Wisdom of God?

Ans. What was it but an Incarnation of a Deity, which they affirmed of Æsculapius and such others? And they that thought God to be the Soul of the world, thought that the world was as much animated with the Deity, as we affirm the humane Nature of Christ to have been; yea, for ought I see, whilst they thought that this soul was parcelled out to every individual, and that Matter only did pro tempore individuate, they made every man to be God incarnate. And can they believe that it is so with every man, and yet think it incredible.
incredible in Christianity, that our humane Nature is personally united to the Divine? I think in this they contradict themselves.

And it is no way incredible that God should value man according to his natural worth and usefulness, as an intellectual agent, capable of Knowing, and Loving, and Praising him, and Enjoying him: His creating us such, and his abundant mercies to us, do abundantly prove the truth of this. Nor is it incredible that he should be willing that his depraved creature should be restored to the use and ends of its nature: nor is it incredible that God should choose the best and fittest means to effect all this. Nothing more credible than all this.

4. And it is not incredible at all, that the Incarnation of the Eternal Word should be the fittest means for this reparation: If we consider, 1. What question we should have made of the word of an Angel, or any mere creature, that should have said, he came from God to teach us; seeing we could not be so certain that he was infallible, and indefectible. 2. And how short a creature would have fallen in the Priestly part of Mediation. 3. And how insufficient he would have been for the Kingly Dignity, and universal Government and Protection of the Church, and Judgement of the world. 4. And withall, that God Himself, being the Glorifier of Himself, and the Donor of all felicity to us, it is very congruous, that he should most eminently Himself perform the most eminent of these works of mercy.

5. And it much allisteth my belief of the Incarnation, to consider, that certainly the work that was to be done for man's recovery, was the winning of his heart to the Love of God, from himself and other creatures: and there was no way imaginable so fit to inflame us with love to God, as for him most wondrously to manifest his love to us: which is more done in the work of man's Redemption, than any other way imaginable; so that being the most suitable means to restore us to the love of God, it is fittest to be the way of our recovery; and so the more credible.

6. And it much suppresseth temptation to unbelief in me, to consider, that the three grand works in which God's Essentialities declare themselves, must needs be all such as be-
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Thus God; that is, most wonderful, transcending man's comprehension. And as his Omnipotency shewed it felt (with Wisdom and Love) in the great work of Creation, so was it meet that his Wisdom should shew it felt most wonderfully in the great work of Redemption, in order to the as wonderful declaration of his Love and Goodness, in the great work of our Salvation, (our Regeneration, and Glorification.) And therefore if this were not a wonderful work, it were not fit to be parallel with the Creation, in demonstrating God's Perfections to our minds.

Object. III. But how incredible is it that humane nature should, in a glorified Christ, be set above the Angelical nature.

Answ. There is no arguing in the dark, from things unknown, against what is fully brought to light. What God hath done for man, the Scripture hath revealed, and also that Christ himself is far above the Angels: But what Christ hath done for Angels, or for any other world of creatures, God thought not meet to make us acquainted with. There have been Christians who have thought, (by plausible reasonings from many Texts of Scripture) that Christ hath three Natures, the Divine, and a Super-angelical, and a Humane; and that the Eternal Word did first unite it self to the Super-angelical nature, and in that created the world; and in that appeared to Abraham and the other Fathers; and then assumed the Humane nature last of all for Redemption: And thus they would reconcile the Arrians and the Orthodox. But the most Christians hold only two Natures in Christ: but then they say, that he that hath promised that we shall be equal with the Angels, doth know that the nature of Man's Soul and of Angels differ so little, that in advancing one, he doth as it were advance both: and certainly maketh no disorder in nature, by exalting the inferior in sensu composito, above the Superior and more excellent. Let us not then deceive ourselves, by arguing from things unknown.

Object. IV. There are things so incredible in the Scripture-Miracles, that it is hard to believe them to be true.

Answ. I. No doubt but Miracles must be Wonders: they were not else so sufficient to be a divine attestation, if they were not things exceeding our power and reach. But why should they be thought incredible? Is it because they tran-
fend the **Power** of God, or his **Wisdom**, or his **Goodness**? Or because they are harder to him than the things which our eyes are daily witnesses of? Is not the motion of the Sun and Orbs, and especially of the *Primum Mobile*, which the Peripateticks teach; yea, or that of the Earth and Globes, which others teach, as great a work, as any miracle mentioned in the holy Scriptures? Shall any man that ever considered the number, magnitude, glory, and motions of the Fixed Stars, object any difficulty to God? Is it not as easy to raise one man from the dead, as to give life to all the living?

2. And are not Miracles according to our own necessities and desires? Do not men call for signs and wonders, and say, If I saw one rise from the dead, or saw a Miracle, I would believe? Or at least, I cannot believe that Christ is the Son of God, unless he work Miracles? And shall that be a hindrance to your belief, which is your last remedy against unbelief? Will you not believe without miracles, and yet will you not believe them because they are Miracles? This is but mere perverseness? as much as to say, we will neither believe with Miracles nor without.

3. Impartially consider of the proof I have before given you, of the certain truth of the *matter of Faæ*, that such miracles were really done: and then you may see not only that they are to be believed, but the doctrine to be the rather believed for their sakes.

† Obj.V. *It is hard to believe the Immortality of the Soul, and the Life to come, when we consider how much the soul dependeth in its operations on the body; and how it seemeth but gradually to exceed the bruits: Especially to believe the Eternity of it, or its joys; when omne quod oritur interit; And if Eternity à parte ante be proper to God, why not Eternity à parte post?*


His & talibus ad duæ Socrates, nec patronum quæ sit ad judicium esset, nec judicibus supplex fuit: Adhibuitque, liberam contumaciam à magnitudine animi ductam, non à superbia: & supremo vita die de hoc ipso multa diffusit: & paucis ante debus, cum facile posset educi è custodia, noluit: Et cum pene in manu iam mortiferum illud teneret pocalum, locutus ita est, ut non ad mortem, verum in coelum videtur ascendere. Ita enim censebat aeg; diffusit: Duas esse vias, duplicelque cursus animorum è corpore eundem: Nam qui faciæ viæ vitæ contaminasse, & fecutum lis libidinibus dedisset quibus coecri velut doneflicis vitii aeg, flagitiis se inquinassent vel in Republia violanda fraudes inexpiables conceperint, iis devium quoddam iter esse secludun à Concilio Deorum: Qui autem se integros castoque servassent, quibusque suisse minima cum corporibus contagi, fecuere ab his semper sevocassent, etsi quidque in corporibus humanis virum imitati Deorum, his ad illos quibus essent profecti, reditum facilem patere. Cicer. Tuscul. l. pag. 233.
the Christian Faith, resolved.

Answ. 1. The Immortality of the Soul, and consequently its perpetual duration, and a life of Retribution after this, did not seem things incredible to most of the Heathens and Infidels in the World: And I have proved it before by evidence of Nature to common Reason. So that to make that incredible in Christianity, which Philosophers and almost all the World hold, and which hath cogent natural evidence, is to put out the eye of Reason as well as of Faith.

2. And that it hath much use of, or dependance on the body in its present operations, is no proof at all that when it is out of the body it can no otherwise act or operate. Not to meddle with the controversy, whether it take with it hence the material sensitive Soul as a body afterward to act by? or whether it fabricate to it self an æthereal body? or remain without any body of it self? It is certain, that it was not the Body that was the Principle of Intellidion and Volition here: but it was the Soul which did all in the body, but according to the mode of its present coexistence: seeing then that it was the Soul that did it here, why may it not also do it hereafter? If the Candle shine in the Lan-thorn, It can shine out of it, though with some difference: He is scarce rational that doubteth whether there be such things as incorporeal invisible intelligences, minds or spirits: And if they can act without bodies, why may not our minds? Though the Egge would die if the shell were broken, or the Hen did not fit upon it, it doth not follow, that therefore the Chicken cannot live without a shell, or fitting on. Though the Embrio and Infant must have a continuity with the mother, and be nourished by her nourishment, it doth not follow, that therefore it must be so with him, when he is born and grown up to ripeness of age. And when there is full proof that Souls have a future life to live, it is a folly to doubt of it, meerly because we cannot conceive of the manner of their acting without a body: For he that is not desirous to be deceived, must reduce things uncertain and dark, to those that are clear and certain, and not contrarily: All good arguing is à notioribus, and not à minùs notís. The nearer any Being is in excellency unto God, the more there is in it which is hard to be comprehended: Spir-
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rits and Minds are excellent Beings; and therefore very imperfectly known even by themselves, while they are in the Lanthorn, the Shell, the Womb of flesh. The Eye is not made to see its own light, though it may see in a Glass the Organ of its light: And as light seeth not light, nor hearing heareth not hearing, nor taste tasteth not tasting, &c. the act being not its own object; But yet by seeing other things, I am made certain that I see, and by hearing, tasting, smelling, &c. I am certain that I hear, taste, and smell; so is not the Intellect here fitted intuitively to understand its own act of understanding, but by understanding other objects, it understandeth that it doth understand: (Though I confess, some learned men in this think otherwise, viz. that the intellect intuitively knoweth it self.) If a man have a Watch which is kept in order, to tell him the hour of the day, though he know not the reason of the frame, the parts and motions, nor how to take it into pieces, and set it again together, yet it serveth his turn to the use he bought it for. And a Ship may carry him who is unacquainted with the workmanship that's in it: And so if a man's Soul know how to love and please its Maker, and know it self morally, it attaineth its end, though it know not it self physically so far, as to be able to anatomize its faculties and acts. Argue not therefore from obviatures against the Light.

And that man doth not differ from a bruit only in degree, but specifically, that is indeed a man doth know: Considering what operations the minde of man hath above Bruits: not only in all the most abstruse and wonderful Arts and Sciences, Astronomy, Geometry, Mufick, Phyfick, Navigation, Legislation, Logick, Rhetorick, &c. but also his knowledge of a Creator, a love and fear of him, an obedience to him, and a care for an Everlasting Life: Whether Bruits have Analogical Ratiocination or not, it is certain that these things are far above them.

2. If by the Eternity of our felicity were meant only an ævum of very long duration, it would be so strong a motive

Campanella well notes, that the Soul hath naturally a certain inward knowledge or sense of it self; but when man go about to bring this to such a knowledge as we have of things extrinsical by ratiocination, they oftimes reason them selves into Ignorance and Error. And Ciceron hath the very same. Nec vero de hoc quidquam dubitare posset, nihil enim nocivis accideret diligenter de animo cogitandibus; quod si super uelat, qui accitter ocellis deficientem solum interueniretur, ut aspectum omnino amitterent; sic mentis aed. seipsum intuitus, nonnusquam hebetiit; ob enim causam contemplandi diligentiam amissimus. Cic. Tusci. 1. 1. p. 233.
to Godliness and Christianity, as with any rational man, as to weigh down all the counter-pleasures of this world.

3. But as long as there is no want of Power in God to perpetuate our blessedness, nor any proof that it is disagreeable to his Wisdom or his Will, why should that seem incredible to us, which is sealed and attested so fully by supernatural revelation, as I have proved? If once the revelation be proved to be Divine, there is nothing in this which reason will not believe.

4. And all they that confess the immortality and perpetuity of the soul, must confess the perpetuity of its pleasure or pain.

5. And why should it be hard for the Peripatetick, to believe the perpetuity of the soul, who will needs believe the eternity of the world itself, both as à parte ante, and à parte post? Surely it should seem no difficulty to any of that opinion.

Object. VI. Who can believe that God will torment his creatures in the flames of hell for ever? Is this agreeable to infinite Goodness?

Answ. I. I have fully answered this already, chap. 15. part 1. and therefore I must intreat the Ob. for to peruse his Answer there: Only I shall now say, that it is not incredible that God is the Governor of the world; nor that he hath given man a Law: nor that his Law hath penalties to the disobedient: nor that he is just; and will judge the world according to that Law, and make good his threatenings: nor is it incredible that those who chose sin, when they were fore-told of the punishment, and refused Godliness, when they were fore-told of the blessed reward and fruits, and this with obstinacy to the last, should have no better than they chose. It is not incredible that unholy enemies of God and Holiness, should not live hereafter in the blessed light and love, and holy delightful fruition of God, no more than that a Swine is not made a King: nor that an immortal Soul, who is excluded immortal happiness by his wilful refusal, should know his folly, and know what he hath lost by it: nor that such knowledge should be his continual torment: nor is it incredible that God will not continue to him the pleasures of whoredom, and gluttony, and drunkenness, and...
ports, and worldly wealth, or tyrannical domination, to quiet him in his loss of heaven: nor that he will deprive him of the temporal mercies which now content him, or may afford him any delight hereafter: nor is it incredible, if his body rise again, that it shall be partaker with his soul: nor that God, who might deprive him of his being, if he had been innocent, may make him worse, or bring him into a condition to which he would prefer annihilation, when he is an obstinate impenitent sinner. It is not incredible, that a good King or Judge may hang a Felon or Traitor, for a crime against man and humane society. Nor is it any goodness in them to be unjust, or to cherish murderers by impunity: none of all this is at all incredible. But it is indeed incredible, till conscience have humbled him, that the Thief or Murderer should like this penalty, or think well of the Judge: or that the sinner, who judgeth of good and evil in others as Dogs do, by the interest of his throat or flesh, and thinks them good only that love him, and bad that hurt him and are against him, should ever believe that it is the amiable goodness of God, which causeth him in justice to condemn the wicked.

2. But yet let not misunderstanding make this seem harder to you than indeed it is. Do not think that souls in hell are hanged up in flames, as beasts are hanged in a butcher’s shambles: or that souls have any pain but what is suitable to soules, (and that’s more than bodies bear:) It is an affliction in rational ways, which falls on rational spirits. Devils are now in torment, and yet have a malignant kingdom and order, and rule in the children of disobedience, and go up and down seeking whom they may devour. We know not the particular manner of their sufferings, but that they are forsaken of God, and deprived of his complacient love and mercy; and have the rational misery before described, and such also as shall be suitable to such kind of bodies as they shall have. And while they are immortal, no wonder if their misery be so.

Object. VII. Who can believe that the damned shall be far more than the saved? and the devil have more than God? How will this stand with the infinite goodness of God?

Answ. I have fully answered this before in Part 1. chap. 11.
the Christian Faith, resolved.

11. and should now add but this: 1. In our enquiries, we must begin with the *primum cognitum*, or notissima, as afore-said: that God is most *good*, and also *just*, and puniseth *sinners*, is before proved to be among the *notissima*, or *primum cognitum*; and therefore it is most certain, that these are no way contradictory to each other.

2. And *if* it be no contradiction to God’s *goodness*, to punish and cast off for ever the *lesser part* of the world, then it is none to punish or cast off the *greater part*. The inequality of number will not alter the case.

3. It is no way against the *goodness of humane Governors*, in some cases, to punish even the *greater number*, according to their deserts.


4. Can any man that openeth his eyes deny it in *matter of fact*, that the far greater part of the world is actually *ungodly*, worldly, sensual and disobedient? Or that *such* are meet for punishment, and *unmeet* for the love and holy fruition of God? When I *see* that most men are *ungodly*, and *un capable* of Heaven, is it not harder to reason, to believe that these *shall have* that joy and employment of which they are incapable, than that they shall have the punishment which agreeth with their capacity, desert and choice? Must I believe that God’s *enemies* shall *love him for ever*, meerly because they are the *greater number*? If *one* man that dieth *unrepent* be capable of heaven, *another* is so, and all are so: Therefore I must either believe that *no impenitent* ungodly person is saved, or that *all* be saved. The number therefore is nothing to the deciding of the case.

5. Can any man in his wits deny, that it is as sure that God permitteth *sin* in the world, as that the *Sun shineth* on us: yea, that he *permitteth* that universal enormous deluge of *wickedness* which the world groaneth under at this day?

And seeing most the Heathens believe the *Immortality of souls*, and the *Justice of God*, it is meet that they believe a punishment for the bad, as they do a reward for the good. As Aemilius *faith*, 1 b. 2, *adv. Gent.* Cum ignitum haec ita sit, quamquam injustissima tanta est, ut satis vobis redire aeterna videantur Cum nos & similia credere. &
And that this sin is the soul's calamity; and to a right judgment, is much worse than punishment, what ever beastly sensuality may gainsay. If then the visible wickedness of the world be permitted by God, without any impeachment of his goodness, then certainly his goodness may consist with punishment; (which as such is good, when sin is evil:) and much of this punishment also is but materially permitted by God, and executed by sinners upon themselves.

6. The wisdom and goodness of God saw it meet, for the right government of this world, to put the threatenings of an everlasting punishment in his Law: (and how can that man have the face to say, it was needless, or too much in the Law, with whom it proved not enough to weigh down the trifling interests of the flesh?) And if it was meet to put that penalty in the Law, it is just and meet to put that Law into execution, how many soever fall under the penalty of it, (as hath been proved.)

7. The goodness of God consisteth not in a Will to make all his creatures as great, or good and happy, as he can: but it is essentially in his infinite perfections, and expressively in the communication of so much to his creatures, as he seeth meet, and in the accomplishment of his own pleasure, by such ways of Benignity and Justice as are most suitable to his Wisdom and Holiness. Man's personal interest is an unfit rule and measure of God's goodness.

8. To recite what I said, and speak it plainlier, I confess it greatly quieteth my mind against this great objection of the numbers that are damned and cast off for ever, to consider how small a part this earth is of God's creation, as well as how sinful and impenitent. Ask any Astronomer, that hath considered the innumerable number of the fixed Stars and Planets, with their distances, and magnitude, and glory, and the uncertainty that we have whether there be not as many more, or an hundred or thousand times as many, unseen to man, as all those which we see (considering the defectiveness of man's sight, and the Planets about Jupiter, with the innumerable Stars in the Milky way, which the Tube hath lately discovered, which man's eyes without it could not see,) I say, ask any man who knoweth these things, whether all this earth be any more in comparison of the
the whole creation, than one Prison is to a Kingdom or
Empire, or the paring of one nail, or a little mole, or wart,
or a hair, in comparison of the whole body. And if God
should cast off all this earth, and use all the sinners in it as
they deserve, it is no more sign of a want of benignity or
mercy in him, than it is for a King to cast one subject of a
million into a jail, and to hang him for his murder, or trea-
sion, or rebellion; or for a man to kill one louse, which is but
a molestation to the body which beareth it; or than it is to
pare a man's nails, or cut off a wart, or a hair, or to pull out
a rotten aking tooth. I know it is a thing uncertain and un-
revealed to us, whether all these Globes be inhabited or
not: but he that considereth, that there is scarce any unin-
habitable place on earth, or in the water, or air, but men, or
beasts, or birds, or fishes, or flies, or worms and moles do take
up almost all, will think it a probability so near a certainty, as
not to be much doubted of, that the vaster and more glorious
parts of the Creation are not uninhabited; but that they
have Inhabitants answerable to their magnitude and glo-
ry (as Palaces have other inhabitants than Cottages); and
that there is a connaturality and agreeableness there as
well as here, between the Region or Globe, and the inhabi-
tants. But whether it be the Globes themselves, or only the
inter-spaces, or other parts that are thus inhabited, no rea-
son can doubt, but that those more vast and glorious spaces
are proportionably posses'd: And whether they are all to
be called Angels or Spirits, or by what other name, is un-
revealed to us: but what ever they are called, I make no
question but our number to theirs is not one to a million at
the most.

feruntur ad Christo ludum & ineptias nomines quid invitantes ceccar, cujas folun sunt hæ par-
tes, ut sub tui juris arbitrio fruendum sic benignitatis exponant? An orandus ex ut beneficium
salutis a Deo dignis accipere, & tibi apernatis, fugientesque longissime, interfundens est in
gremium divinæ benevolentiae gratia? Vis tumere quod effertur, & in tuos usus convertere
culbens te tibi. Apernatis, concernisci & delipiscis, te muneris commoditate privaveris. Nulli
eriminaris Deum, quamquam tibi desit? Ope desideras tibi ferre, cujas dona & munera non
tantum apernatis & fugias, verum in alia verba cognomines, & jocularibus facetiis prosequi-
ris. Arnob. adv. Gent. i. 2.
Now this being so, for ought we know those glorious parts may have inhabitants without any sin or misery; who are filled with their Makers love and goodness; and so are fitter to be the demonstration of that love and goodness, than this sinful mole-hill or dungeon of ignorance. If I were sure that God would save all mankind, and only leave the devils in their damnation, and forfake no part of his Creation but their Hell, it would not be any great stumbling to my faith: Or if Earth were all God's creation, and I were sure that he would condemn but one man of a hundred thousand, or a million, and that only for final impenitency in the contempt of the mercy which would have saved him; this would be no great difficulty to my faith. Why then should it be an offence to us, if God, for their final refusal of his grace, do for ever forfake and punish the far greater part of this little dark and sinful world, while he glorifieth his Benignity and Love abundantly upon innumerable Angels, and blessed Spirits, and inhabitants of those more large and glorious seats? If you would judge of the Beneficence of a King, will you go to the Jail and the Gallows to discern it, or to his Palace and all the rest of his Kingdom? And will you make a few condemned malefactors the measure of it? or all the rest of his obedient prosperous subjects? If Hell be totally forfaken of God, as having totally forfaken him; and if Earth have made it self next to Hell, and be forfaken as to the far greater part, because that greater part hath forfaken him; as long as there may be millions of blessed ones above, to one of these forfaken ones on earth, it should be no offence to any but the selfish guilty sinner. I confess I rather look on it as a great demonstration of God's holiness and goodness in his Justice, that he will punish the rebellious according to his Laws; and a great demonstration of his Goodness in his Mercy, that he will save any of such a rebellious world, and hath not forfaken it utterly as Hell: And when of all the thousands of Worlds or Globes which he hath made, we know of none forfaken by him, but Hell, and part of the Earth, all the Devils, and most of Men; we should admire the glory of his bounty, and be thankful with joy, that we are not of the forfaken number; and that even among sinners, he will cast off none but those that finally reject his mercy.

Eunomianae minus futuri sepulcri & gehennae, non ad veritatem, sed ad sermonem prolatas sibiabant. Hermopol. de Sefitis, Stth. 13.
But selfishness and sense do make men blinde, and judge of Good and Evil only by self-interest and feeling; and the malefactor will hardly magnifie Justice, nor take it to be a sign of Goodness: But God will be God whether selfish rebels will or not.

Obj. That any thing existeth besides God cannot be known but by sense or history: Have you either of these for those Inhabitants? And if we may go by Conjectures, for ought you know there may as many of those Worlds be damned, as of earthly men.

Ans. 1. Some men are so little conscious of their humanity, that they think that nothing is known at all: But he that knoweth by sense that He is himself, and that there is a World about him, and then by Reason that there is a God, may also by Reason that there are other Creatures which he never saw: Neither sense nor history told us of the inhabitants of the (then) unknown parts of the World; and yet it had been easie to gather at least a strong probability that there are such. He that knoweth that an intelligent Nature is better than a non-intelligent, and then knoweth that God hath made man intelligent, and then thinketh what difference there is in matter, magnitude and glory, between the dirty body of Man with the Earth he liveth in, and those vast and glorious Ethereal spaces; will quickly judge that it is a thing incredible, that God should have no Creatures nobler than man, nor imprint more of his Image upon any in those more glorious Regions, than on us that dwell as Snails in such a shell; or that there shoulde be such a strange disproportion in the works of God, as that a punčium of dirty earth only should be possessed of the Divine or Intellectual nature, and the vast and glorious Orbs or Spaces be made only to look on, or to serve these mortal Worms: But proofs go according to the preparation of the Receivers mind: Nothing is a proof to the unprepared and prejudiced.

2. We have sense by the Telescope to tell us, that the Moon hath parts unequal, and looketh much like the habitable Earth: And we have sense to tell us, that there are Witches and Apparitions, and consequently other kinds of intellectual Wights than we. And we have History to tell us of
of the appearances and offices of Angels: And if there be

certainly such weights, our eyes may help us to conjecture at

t heir Numbers (compared to us) by the spaces which they

inhabit.

3. There is a proportion and harmony in all the works

of God: And therefore we that see how much the Superior

Orbs do in glory excell this dirty Earth, have reason to think

that the nature of the Inhabitants is suited to their Habitations;

and consequently that they are more excellent Creatures than we, and therefore less muddle, and therefore more

happy.

4. Yet after all this, I am neither afferting that all this is

so, nor bound to prove it. I only argue, that you who

are offended at the numbers that sin and perish, do wrangle

in the dark, and speak against you know not what. Con-

jecture is enough for me, to prove that you do foolishly to

argue against experience (of the sin and misery of the most)

upon mere uncertainties. You will not censure the actions

of a Prince or Generall, when your ignorance of their Coun-

sels maketh you uncertain of the cause; yea and of the mat-

ter of fact it fell. The proof lyeth on your part, and not on

mine: You say, our doctrine is incredible, because so few are

saved, and yet confess that for ought you know, taking all

together it may be many millions for one that perisheth. I

think by proving you uncertain of this, I prove you foolish

in your Infidelity. And if you will conjecture then, that

there may as many of those other Regions be damned, 1. You

shew your selves much more harsh in your censures than the

Christians are, whose harshness you are now reproving: Yea,
you conjecture this without all ground or probability. And

will you say then, For ought I know it may be so, Ergo, Chri-

stianity is incredible? Can a groundless conjecture allow any

rational man such a Conclusion?

Obj. But you sa" your selves that many of the Angels fell,

and are now Devils.

Answ. But we say not how many: we never said that it

is the whole number of the Glorious Inhabitants of all the

superior World, who are called Angels, as Messengers or

Officers about man: we know not how finall a part of

them comparatively it may be: And of them we know not

how
how few fell. Augustine conjectured that it was the tenth part; but we have no ground for any such conjecture.

Obj. But it is incredible that the World should perish for one mans sin, whom they never knew, nor could prevent?

Ans. 1. To them that know what Generation is, and what the Son is to the Father, it is not incredible at all that the unholy Parents do not beget holy Children, nor convey to them that which they have not themselves: nor yet that God should hate the unholy: Nor that the Parents choice should signify much for their Childrens state, who have no wills of their own fit for actual choice, nor that restored imperfect holiness should not be conveyed to Children by natural propagation; which came to the Parents by Regeneration: nor that the Children of Traytors should be disinherited for their Fathers faults: nor that the Children of Drunkards and Gluttons should be naturally diseased.

2. No man in the World doth perish for Adams sin alone without his own: (Though we judge the case of Infants to allow you no exception, yet to carry the controversy to them into the dark, and to argue a minis utin, is not the property of such as seek impartially for truth.) Christ hath procured a new Covenant upon which all those that hear the Gospel, shall again be tried for life or death: And those that hear it not, have divers means which have a tendency to their recovery, and are under undeniable Obligations to use those means in order to their recovery: which if they do not faithfully, they perish for their own sin. Should it not make Christianity the more easily credible, when certain experience affixeth us, how prone even Infants are to sin, and how universally the World is drowned in wickedness; and then to finde so admirable and suitable a Remedy revealed?

Obj. But Punishment is to warn others from sinning: But after this life there will be none to warn: therefore there will be no punishment, because the end of punishing ceaseth.

Ans. 1. It is a false position, that punishment is only or chiefly to be a warning to others. It is chiefly for the ultimate end of Government, which secundum quid among men, is the bonum publicum; but simpliciter, in Gods Go-
... and for every thing there are degrees of punishment, according to the difference of mens sins.

2. It is the Penalty as Threatned in the Law, and not the penalty as executed, which is the first necessary means to deterre others from offending: And then the execution is secondarily necessary, because the Law must be fulfilled. It is not the actual hanging of a murderer; which is the first necessary instrument or means to restrain murderers: But it is the Penalty in the Law, which faith that Murderers shall be hanged: And the commination of the Law would be no restraint, if it were not that it relateth to a just execution. So that it was necessary to the restraint of sinners in this world, that God should threaten Hell in his Law: And therefore it is necessary that he execute that Law; or else it would be delusory, and contemptible.

3. How know we who shall survive this present World, to whom God may make mans Hell a warning? Are not the Devils now fet out in Scripture for a warning to Man? And how know we what other Creatures God hath, to whom these punished sinners may be a warning? Or whether the New Earth, wherein Righteousness must dwell, according to Gods Promise (2 Pet. 3. 12, 13.) shall not have use of this warning to keep them in their righteousness? As long as all these things are probable, and the contrary utterly uncertain, how foolish a thing is it, to go from the light of a plain Revelation and Scripture, and argue from our dark uncertainties and improbabilities against that light? And all because self-love and guilt doth make sinners unwilling to believe the truth? So much for the Objection against Hell.

Obj. VIII. But it is incredible, that all those shall be damned that live honestly and soberly, and do no body harm, if they do not also live a holy and heavenly life, and forsake all for another World.

Answ. It is but selfishness and blindness, which maketh men call him an honest man, and speak lightly of his wickedness who preferreth the dung and trifles of this World, before his Maker, and Everlasting glory. What if a pack of Murderers, Thieves and Rebels, do live together in love, and
and do one another no harm? shall that excuse their murders or rebellions, and give them the name of honest men? What is the Creature to the Creator? what greater wickedness can man commit, than to deny, despise and disobey his Maker? and to prefer the most contemptible vanity before him? and to choose the transitory pleasure of sinning, before the endless fruition of his God? what is wronging a Neighbour, in comparison of this wrong? shall a sinner refuse his everlasting happiness when it is offered him, and then think to have it, when he can possess the pleasure of sin no longer? and all because he did no man wrong? Doth he think to refuse Heaven, and yet to have it? If he refuse the Love of God, and perfection of Holiness, he refuseth Heaven. It is so far from being incredible that the unholy should be damned, and the Holy only saved, that the contrary is impossible: I would not believe an Angel from Heaven, if he should tell me that one unholy Soul, in sensis composito, while such, shall be saved, and have the heavenly felicity: because it is a mere contradiction. For to be blessed in Heaven, is to be happy in the perfect Love of God: And to love God without Holiness, signifies to love him without loving him. Are these the Objections of unbelief?

Obj. IX. The Resurrection of these Numerical Bodies, when they are devoured and turned into the substance of other bodies, is a thing incredible.

Answ. 1. If it be neither against the Power, the Wisdom, or the Will of God, it is not incredible at all. But it is not against any of these. Who can say, that God is unable to raise the dead, who feeth so much greater things performed by him, in the daily motion of the Sun (or Earth) and in the support and course of the whole frame of Nature? He that can every Spring give a kind of Resurrection, to Plants and Flowers, and Fruits of the Earth, can easily raise our bodies from the dust. And no man can prove, that the Wisdom of God, or yet his Will, are against our Resurrection; but that both
The Intrinsical Difficulties in

are for it, may be proved by his Promises: Shall that which is beyond the power of Man, be therefore objected as a difficulty to God?

2. Yea, it is congruous to the Wisdom and Governing Justice of God, that the same Body which was partaker with the Soul in sin and duty, should be partaker with it in suffering or felicity?

3. The Lord Jesus Christ did purposely die and rise again in his humane body, to put the Resurrection out of doubt, by undeniable ocular demonstration, and by the certainty of belief.

4. There is some Natural Reason for the Resurrection in the Souls inclination to its Body. As it is unwilling to lay it down, it will be willing to reassume it, when God shall say, The time is come. As we may conclude at night when they are going to bed, that the people of City and Countrey will rise the next morning, and put on their Cloaths, and not go naked about the streets, because there is in them a Natural inclination to rising and to cloaths, and a natural avertness to lie still or to go unclothed; so may we conclude from the souls natural inclination to its body, that it will reassume it as soon as God consenteth.

5. And all our Objections which reason from supposed contradictions vanish; because none of us all have so much skill in Physicks as to know what it is which individuateth this Numerical Body, and so what it is which is to be restored: But we all confess, that it is not the present mass of flesh and humours, which being in a continual flux, is not the same this year which it was the last, and may vanish long before we die.

Obj. X. If Christ be indeed the Saviour of the World, why came he not into the World till it was 4000 years old? And why was be before revealed to so few? and to them so darkly? Did God care for none on earth, but a few Jews? or did he not care for the Worlds recovery till the later age, when it drew towards its end?

Answ. It is hard for the Governour of the World, by ordinary means, to satisfy all self-conceited persons of the wisdom and equity of his dealings. But it belongeth not to us, but to our free Benefactor, to determine of the measure,
And sure, and reason of his benefits: May he not do with his own as he list? And shall we deny or question a proved truth, because the reason of the circumstances is unrevealed to us? If our Physician came to cure us of a mortal disease, would we reject him because he came not sooner? and because he cured not all others that were sick as well as us?

2. The Eternal Wisdom and Word of God, the second Person in the Trinity, was the Saviour of the World before he was incarnate. He did not only by his Undertaking, make his future performances valid, as to the merit and satisfaction necessary to our deliverance; but he instructed Mankind in order to their recovery, and Ruled them upon terms of grace, and so did the work of a Redeemer or Mediator, even as Prophet, Priest and King, before his Incarnation. He enacted the Covenant of Grace, that whoever repenteth and believeth shall be saved; and so gave men a conditional pardon of their sins.

3. And though Repentance and the Love of God, was necessary to all that would be saved, even as a constitutive cause of their salvation; yet that Faith in the Mediator, which is but the means to the Love of God, and to sanctification, was not always, nor in all places, in the same particular Articles necessary as it is now, where the Gospel is preached. Before Christ's coming, a more general belief might serve the turn, for men's salvation; without believing, that [This Jesus is the Christ; that he was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried, and descended to Hades, and rose again the third day, and ascended into Heaven, &c.] And as more is necessary to be believed, since Christ's incarnation and resurrection than before; so more was before necessary to the Jews, who had the Oracles of God, and had more revealed to them than to other Nations who had less revealed: And now more is necessary where the Gospel cometh, than where it doth not.

4. So that the Gentiles had a Saviour before Christ's incarnation, and not only the Jews. They were reprieved from Legal Justice, and not dealt with by God upon the proper terms of the Covenant of Works, or mere Nature: They had all of them much of that mercy which they had...
The Intrinsecal Difficulties in

Obj. Quid visum est nec ante horas pauculas inspirator Christi ex archibus mitteretur? Resp. Quae causa est quod serius hyems, et aliae, autumnus fiant? — Non minus initias neceire nos: nec promptum est currum Dei mentem videre, aut quibus modis ordinavisset rationibus confequi— nec continuo sequitur ut infecta sint que facta sunt, & amicitiae residem, quae poteftaribus est monstrarum, Id. ib.
If you would not be deluded into Infidelity by this objection (which indeed is one of the greatest difficulties of Faith) you must not further one error by another. 1. Think not that God is hired or persuaded by Christ as against his will to forgive mens sins and save their souls, or to do them any good. Understand, that no good cometh to man, or any Creature, but totally from God's will and Love, who is the Original and Eternal Goodness. All the question is out of the *modus conferendi*, the way of his Conveyance: And then it will not seem incredible, that he should give out his mercy by degrees, and with some diversity.

2. Think not that Christianity doth teach men, that all those who were not of the Jewish Nation or Church then, or that are not now of the Christian Church, were so cast off and forsaken by God as the Devils are, to be left as *utterly hopeless* or *remediless*: nor that they were upon no other terms for salvation, than man in innocency was under; which was [*Obey perfectly and live; or if thou sin, thou shalt die*]: For this had been to leave them as *hopeless* as the Devils, when once they had sinned.

3. And think not that Christ can shew no mercy, nor do any thing towards the salvation of a sinner, before he is known himself to the sinner; especially before he is known as an incarnate Mediator, or one that is to be incarnate. He struck down Paul, and spake to him from Heaven, before Paul knew him: He sent Philip to the Eunuch, before he knew him, and Peter to Cornelius, and sendeth the Gospel to Heathen Nations, before they knew him. If the Apostles themselves, even after that they had lived long with Christ, and heard his preaching, and seen his Miracles, yea and preached and wrought Miracles themselves, did not yet understand that he must suffer, and die, and rise again, and send down the Spirit, &c. you may conjecture by this what the common Faith of those before Christ's coming was, who were saved.

4. Think not therefore that Christ hath no way or degree of effectual Teaching, but by the express doctrine of his Incarnation, Death and Resurrection, which is now THE GOSPEL.

5. And think not that all the mercies which Pagan Nations...
Religionis auturitas non eft tempore esti-
manda sed numine. Id. iv. Yet next he
faith, Our Religion is the oldes, because God
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it us better.

2. It is no more than was promis’d before by the
Prophet, Isa. 7. 14. A Virgin shall conceive and bear a Son,
&c. And why should the fulfilling of a Prophecy by miracle
be incredible? 3. It is neither above nor against the Power,
Wisdom or Love of God, and therefore it should not seem
incredible. There is no contradiction or impossibility in it;
nor any thing contrary to Sense or Reason. Reason faith in

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incredible. There is no contradiction or impossibility in it;

of the 'God of Nature: Is it any harder for God to cause a Virgin to conceive by the Holy Ghost, than to make the first of Humane kinde, ( or any other kinde ) of nothing? 4. It was meet that he who was to be a Sacrifice for sin, and a Teacher and pattern of perfect righteousness, and a Mediator between God and Man, should not be an ordinary Child of Adam, nor be himself defiled with Original or actual sin; and therefore that he should be in a peculiar sense the Son of God. 5. And this doth not depend only on the Credit of the Virgin-mothers word, but on the multitude of Miracles whereby God himself confirmed the truth of it.

And as for the Meanness of his Person and Condition,

1. It was a needful part of the humiliation which he was for our sins to undergo; that he should take upon him the form of a Servant, and make himself of no reputation, Phil. 2. 7, 8, 9. 2. It was a suitable testimony against the pride, carnality, and worldly-mindedness of deluded men, who overvalue the honour and pleasure and riches of the World; And a suitable means to teach men to judge of things aright, and value every thing truly as it is. The contrary whereof is the cause of all the sin and misery of the World. He that was to cure men of the Love of the World, and all its riches, dignities and pleasure, & he that was to save them from this, by the Office of a Saviour, could not have taken a more effectual way, than to teach them by his own example, and to go before them in the setled contempt of all these vanities, and preferring the true and durable felicity. 3. Look inwardly to his God-head, and spiritual perfections: Look upward to his present state of Glory, who hath now all power given into his hands, and is made Head over all things to the Church, Eph. 1. 22. Look forward to the day of his glorious appearing, when he shall come with all his Celestial Retinue, to judge the World: And then you will see the Dignity and excellency of Christ. If you preferre not spiritual and heavenly dignities your selves, you are uncapable of them, and cannot be saved: But if you do, you may see the excellencies of Christ. He that knoweth how vain a bubble the honour of man and the glory of this world is, will not be offended at the King of Saints because his Kingdom is not of this World: And he that knoweth any thing
of the difference between God and the Creature, Heaven and Earth, will not dispite the Eternal Jehovah, because he weareth not a silken Coat, and dwelleth not in the guiled Palaces of a Prince: If Earthly Glory had been the highest, it had been the glory of Christ: And if he had come to make us happy by the rich mans way, Luk. 16. To be cloathed in Purple and Silk, and faring sumptuously every day, then would he have led us this way by his example. But when it is the work of a Saviour to save us from the flesh, and from this present evil World, the Means must be suited to the end.

Olj. XII. But it is a very hard thing to believe that person to be God Incarnate, and the Saviour of the World, who suffered on a Cross, as a Blasphemer and a Traytor that usurped the Title of a King.

Answ. The Cross of Christ hath ever been the stumbling-block of the proud and worldly sort of men. But it is the confidence and consolation of true Believers. For 1. It was not for his own sins but for ours that he suffered: Even so was it prophesied of him, Isa. 53. 4. Surely, he hath borne our griefs, and carried our sorrows; yet did we esteem him stricken of God, and afflicted: But he was wounded for our transgressions; he was crucified for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed: All we like Sheep have gone astray, we have every one turned to his own way, and the Lord hath laid on him the iniquity of us all. And it is impudent ingratitude to make those his sufferings the occasion of our unbelief, which we were the causes of our selves; and to be ashamed of that Cross which we laid upon him by our sins. It is not worth the labour to answer the flanders of his accusers, about his usurpation of a Kingdom, when they believed it not themselves: He was above a worldly Kingdom. And it could be no blasphemy for him to say that he was the Son of God, when he had so fully proved it by his works.
2. His suffering as a reputed Malefactor on a Cross, was a principal part of the merit of his Patience: For many a man can bear the corporal pain, who cannot so far deny his honour, as to bear the imputation of a Crime: For the innocent Son of God, that was never convict of sin, to suffer under the name of a Blasphemer and a Traytor, was greater condescension, than to have suffered under the name of an innocent person.

3. And in all this it was needful that the Saviour of Mankind, should not only be a Sacrifice and Ransom for our sinfull Souls, but also should heal us of the over-love of Life, and Honour by his Example. Had not his self-denial and patience extended to the loss of all things in this World, both life it self, and the reputation of his righteousness, it had not been a perfect example of self-denial and patience unto us. And then it had been unmeet for so great a work, as the cure of our Pride and love of Life. Had Christ come to deliver the Jews from Captivity, or to make his Followers great on Earth, as Mahomet did, he would have suited the Means to such an End: But when he came to save men from pride, and self-love, and the esteem of this World, and to bring them to Patience, and full obedience to the will of God, and to place all their happiness in another life, true Reason telleth us that there was no example so fit for this end, as Patient submission to the greatest sufferings. The Cross of Christ then shall be our glory, and not our stumbling-block or shame. Let the Children of the Devil boast, that they are able to do hurt, and to trample upon others: The Disciples of Christ will rather boast, that they can patiently endure to be abused, as knowing that their Pride and Love of the World, is the enemy which they are most concerned in conquering.

Obj. XIII. It was but a few mean unlearned persons who believed in him at the first: And it is not past a sixtieth part of the World, that yet believeth in him: And of these, few do it judiciously and from their hearts, but because their Kings or Parents, or Country are of that Religion.

Answ. 1. As to the Number I have answered it before. It is no great number comparatively that are Kings, or Lords, or Learned men, and truly judicious and wise: will you
The Intrinsical Difficulties in

How gallantly have your Learned Philosophers excelled us? When the Pyrrhonians and Arcesilaus his new Academicians have learned to know that nothing can be known; and the one sort of them say that they know not that much neither. But whether they dare say that they know that they know not that much they have not told us. Of them even Cicero learned as much to doubt as to know.

Quicquid nil verum
Rataeas Academia
duplex
Personat; arrosto
quicquid Spirituange
Cleanchus —
Apol. Sidonius Carm.
2. p. 123.

therefore let light by any of these? Things excellent are seldom common. The Earth hath more Stones than Gold or Pearls. All those believed in Christ who heard his word, and saw his works, and had wise, considerate, honest hearts, to receive the sufficient evidence of truth. The greater part are every where ignorant, rash, unjudicious, dishonest, and carried away with prejudice, fancy, custom, error and carnal interest. If all men have means in its own kind sufficient to bring them to believe, to understand so much as God immediately requireth of them, it is their fault who after this are ignorant and unbelieving; and if it prove their misery, let them thank themselves. But yet Christ will not leave the success of his undertaking so far to the will of man, as to be uncertain of his expected fruits: He hath his chosen ones throughout the World, and will bring them effectually to Faith and Holiness, to Grace and Glory, though all the Powers of Hell do rage against it: In them is his delight, and them he will conform to his Fathers will, and restore them to his Image, and fit them to love and serve him here, and enjoy him for ever: And though they are not the greater number, they shall be the everlasting demonstration of his Wisdom, Love, and Holiness: And when you see all the worlds of more blessed Inhabitants, you will see that the Damned were the smaller number, and the Blessed in all probability many millions to one: If the Devil have the greater number in this World, God will have the greater number in the rest.

2. It was the wise design of Jesus Christ, that few in comparison should be converted by his personal converse or teaching, and thousands might be suddenly converted upon his Ascension, and the coming down of the Holy Ghost: Both because his Resurrection and Ascension were part of the Articles to be believed, and were the chiefest of all his Miracles which did convert men: And therefore he would Rise from the dead before the multitude should be called: And because the Spirit as it was his extraordinary Witness and Advocate on Earth, was to be given by him after he ascended into glory; And he would have the World see, that the Conversion of men to Faith and Sanctity, was not the effect of any politic Confederacy between him and

them,
the Christian Faith, resolved.

them, but the effect of God's Power, Light and Love: so that it should be a great confirmation to our Faith to consider, that those multitudes believed by the wonderfull testimony and work of the Holy Ghost, upon the Disciples, when Christ had been crucified in despight, who yet believed not before, but were his Crucifiers: It was not so hard nor honourable an act to believe in him; when he went about working Miracles, and seemed in a possibility to restore their temporal Kingdom, as to believe in him after he had been crucified among Malefactors. He therefore that could after this by the Spirit and Miracles, bring so many thousands to believe, did shew that he was alive himself and in full power.

3. And that the Apostles were mean unlearned men, is a great confirmation to our Faith. For now it is apparent that they had their abilities, wisdom and success from the Spirit and Power of God: But if they had been Philosophers or cunning men, it might have been more suspected to be a laid contrivance between Christ and them. Indeed for all his Miracles, they began to be in doubt of him themselves, when he was dead and buried, till they saw him risen again, and had the Spirit came upon them, and this last undeniable evidence, and this heavenly insuperable Call and Conviction was it, which miraculously satisfied them in the Faith.

4. And that Saviour, who came not to make us Worldlings, but to save us from this present evil World, and to cure our esteem and love of worldly things, did think it meetest both to appear in the form of a poor man himself, and to choose Disciples of the like condition, and not to choose the worldly wise, and great, and honourable, to be the first attenders of his miracles, or preachers of his Gospel. Though he had some that were of place and quality in the World, (as Nicodemus, Joseph, Cornelius, Sergius Paulus, &c.) yet his Power needed not such Instruments: As he would not teach us to magnifie worldly Pomp, nor value things by outward appearance, as the deluded dreaming world...
doth, so he would shew us, that he needeth not Kings nor Philosophers, by worldly power or wisdom to set up his Kingdom. He giveth power, but he receiveth none: He setteth up Kings, and by him they reign; but they set not up him, nor doth he reign by any of them: Nor will he be beholden to great men, or learned men for their help, to promote his cause and interest in the World. The largeness of his mercy indeed extendeth to Kings, and all in Authority, as well as to the poor, and if they will not reject it, nor break his bonds, but kiss the Son, before his wrath break forth against them, they may be saved as well as others: (Psal. 2. 1, 2, 9, 10. 1 Tim. 2. 1, 2) But he will not use them in the first setting up of his Church in the World, lest men should think, that it was set up by the Learning, Policy or Power of man: 1 Cor. 1. 26, 27, 28, 29. and 2. 5, 6, 7, 10, 13. &c. And therefore he would not be voted one of the Gods by Tyberius, or Adrian Senate, nor accept of the worship of Alexander Severus, who in his Lararium worshipped him as one of his Demi-gods; nor receive any such beggarly Deity from man; but when Constantine acknowledged him as God indeed, he accepted his acknowledgement. Those unlearned men whom he used were made wiser in an hour by the Holy Ghost, than all the Philosophers in the World: And those mean contemned persons overcame the Learning and Power of the World, and not by Arms as Mahomet, but against Arms and Arguments, wit and rage, by the Spirit alone they subdued the greatest powers to their Lord.

Obj. XIV. But it doth sapere scenam, sound like a Poetical fiction, that God should satisfie his own Justice, and Christ should die instead of our being damned, and this to appease the wrath of God, as if God were angry, and delighted in the blood or sufferings of the innocent.

Answ. Ignorance is the great cause of unbelief. This objection cometh from many errors, and false conceits about the things of which it speaketh. 1. If the word [Satisfaction] offend you, use only the Scripture-words, that Christ was a Sacrifice, an Atonement, a Propitiation, a Price, &c. And if this be incredible, how came it to pass that sacrificing was the custom of all the world? Doth not this objection
as much militate against this? was God angry? or was he delighted in the blood and sufferings of harmless sheep and 
other cattle? and must these either satisfy him, or appease
his wrath? What think you should be the cause, that sacri-
ficing was thus commonly used in all ages through all the
earth, if it favoured but of poetical fiction?
2. God hath no such thing as a passion of anger to be ap-
peased, nor is he at all delighted in the blood or sufferings of
the worst, much less of the innocent, nor doth he fell his
mercy for blood; nor is his satisfaction any reparation of any
loss of his, which he receiveth from another. But, 1. Do
you understand what Government is? and what Divine Go-

dernment is? and what is the end of it? even the pleasing of
the will of God in the demonstrations of his own perfeeti-
ons: if you do, you will know, that it was necessary that
God's penal Laws should not be broken by a rebel world,
without being executed on them according to their true in-
tent and meaning, or without such an equivalent demon-
stration of his Justice, as might vindicate the Law and Law-
giver from contempt, and the imputation of ignorance or
levity, and might attain the ends of Government as much, as
if all sinners had suffered themselves: And this is it that we
mean by a Sacrifice, Ransom, or Satisfaction. Shall God be a
Governour and have no Laws? or shall he have Laws that
have no penalties? or shall he set up a lying fear-crow to
frighten sinners by deceit? and have Laws which are never
meant for execution? Are any of these becoming God? Or
shall he let the Devil go for true, who told Eve at first, You
shall not die? and let the world sin on with boldness, and
laugh at his Laws, and say, God did not frighten us with a
few words, which he never intended to fulfill? or should
God have damned all the world according to their desert?
If none of all this be credible to you, then certainly nothing
should be more credible, than that his wisdom hath found
out some way, to exercise pardoning saving mercy, without
any injury to his governing justice and truth, and without
exposing his Laws and himself to the contempt of sinners,
or emboldening them in their sins; even a way which shall
vindicate his honour, and attain his ends of government, as
well as if we had been all punished with death and hell; and
yet:
yet may save us with the great advantage of honour to his mercy; and in the fullest demonstration of that love and goodness, which may win our love. And where will you find this done but in Jesus Christ alone? 2. You must distinguish between Anger and Justice: when God is said to be angry, it meaneth no more but that he is displeased with sinners, and executeth his governing-justice on them. 3. You must distinguish between sufferings in themselves considered, and as in their signification and effects: God loved not any man's pain and suffering and death, as in itself considered, and as evil to us: (no not of a sacrificed beast) but he loveth the demonstration of his truth, and justice, and holiness, and the vindication of his Laws from the contempt of sinners; and the other good ends attained by this means: and so as a means adapted to such ends he loveth the punishment of sin.

Object. XV. It is a suspicious sign that he seeketh but to set up his name, and get disciples, that he maketh it so necessary to salvation to believe in him; and not only to repent and turn to God.

Answer. He maketh not believing in him necessary, sub ratione finis, as our holiness and love to God is; but only sub ratione medii, as a means to make us holy, and work us up to the love of God. He proclaimeth himself to be the Way, the Truth, and the Life, by whom it is that we must come to the Father; and that he will give to the utmost all that come to God by him, Heb. 7. 25. Joh. 14. 6. So that he commandeth Faith but as the bellows of Love, to kindle us in the heavenly flames. And I pray you, how should he do this otherwise? Can we learn of him, if we take him for a deceiver? Will we follow his example, if we believe him not to be our pattern? Will we obey him, if we believe not that he is our Lord? Will we be comforted by his gracious promises and covenant, and come to God with ever the more boldness and hope of mercy, if we believe not in his Sacrifice and Merits? Shall we be comforted at death in hope that he will justify us, and receive our souls, if we believe not that he liveth, and will judge the world, and is the Lord of life and glory? Will you learn of Plato or Aristotle, if you believe not that they are fit to be your Teachers? Or will you take Phylick
Physick of any Physician whom you trust not, but take him for a deceiver? Or will you go in the Vessel with a Pilot, or serve in the Army under a Captain, whom you cannot trust? To believe in Christ, which is made so necessary to our justification and salvation, is not a dead opinion, nor the joining with a party that cryeth up his name: But it is to become Christians indeed; that is, to take him unfeignedly for our Saviour, and give up our selves to him by resolved consent or covenant, to be saved by him from sin and punishment, and reconciled to God, and brought to perfect holiness and glory. This is true justifying and saving faith. And it is our own necessities that have made this faith so necessary as a means to our own salvation. And shall we make it necessary for our selves, and then quarrel with him for making it necessary in his Covenant?

Object. XVI. If Christ were the Son of God, and his Apostles inspired by the holy Ghost, and the Scriptures were God’s Word, they would excel all other men and writings in all true rational worth and excellency: whereas Aristotle excelleth them in Logick and Philosophy, and Cicero and Demosthenes in Oratory, and Seneca in ingenious expressions of morality &c.

* Answ. You may as well argue, that Aristotle was no wiser than a Ministril, because he could not fiddle so well, nor than a Painter, because he could not limn so well; or than a harlot, because he could not drefs himself so neatly. Means are to be estimated according to their fitness for their ends. Christ himself excelled all mankind, in all true perfections; and yet it became him not to exercise all mens arts, to shew that he excelleth them. He came not into the world to teach men Architecture, Navigation, Medicine, Astronomy, Grammar, Mulick, Logick, Rhetorick, &c. and therefore shewed not his skill in these. The world had sufficient helps and means for these in Nature. It was to save men from...
The Intrinsical Difficulties in

sin and hell, and bring them to pardon, holiness and heaven, that Christ was incarnate, and that the Apostles were inspired, and the Scriptures written: and to be fitted to these ends, is the excellency to be expected in them: and in this they excell all persons and writings in the world. As God doth not syllogize or know by our imperfect way of ratiocination, but yet knoweth all things better than syllogizers do, so Christ hath a more high and excellent kind of Logick and Oratory, and a more apt and spiritual and powerful style, than Aristotele, Demosthenes, Cicero or Seneca. He shewed not that skill in methodical healing which Hippocrates and Galen shewed: But he shewed more and better skill, when he could heal with a word, and raise the dead, and had the power of life and death, so did he bring more convincing evidence than Aristotele, and persuaded more powerfully than Demosthenes or Cicero. And though this kind of formal learning was below him, and below the inspired messengers of his Gospel, yet his inferior servants (an Aquinas, a Scotus, an Ockham, a Scaliger, a Ramus, a Gaffendus) do match or excel the old Philosophers, and abundance of Christians equalize and excel a Demosthenes or Cicero, in the truest Oratory.

2. His mercy had a general design, for the salvation of all sorts and ranks of men, and therefore was not to confine it self to a few trifling pedantick Logicians and Orators, or those that had learned to speak in their new-made words and phras; but he must speak in the common Dialect of all those whom he would instruct and save. As the Statutes of the land, or the Books of Physick, which are most excellent,
the Christian Faith, resolved.

cellent, are written in a style which is fitted to the subject
matter, and to the Readers, and not in Syllogisms, or terms
of Logick; so was it more necessary that it should be with
the doctrine of salvation. The poor and unlearned were
the greatest number of those that were to be converted and saved by the Gospel, and still to use the holy
Scriptures.

3. There is greater exactness of true Logical method in
some parts of the Scripture, (as e.g. in the Covenant of
Faith, the Lord's Prayer, and the Decalogue) than any is to
be found in Aristotle or Cicero: though men that understand
them not do not observe it. The particular Books of Scrip-
ture were written at several times, and on several occasions,
and not as one methodical system, (though the Spirit that
indited it, hath made it indeed a methodical system, agree-
ably to its design:) but if you saw the doctrines of all this
Bible uno intuito, in a perfect scheme, as it is truly intended
by the Spirit of God; if you saw all begin the Divine Uni-
ty, and branch out itself into the Trinity, and thence into the
Trinity of Relations and Correlations, and thence into the
multiplied branches of Mercy and Precepts, and all these
accepted and improved in Duty and Gratitude by man, and
returned up in Love to the blessed Trinity and Unity again,
and all this in perfect order, proportion and harmony; you
would see the most admirable perfect method that ever was
set before you in the world: The resemblance of it is in
the circular motion of the humours and spirits in man's body,
which are delivered on from vessel to vessel, and perfected
in all their motions. I know there are many systems and
schemes attempted, which shew not this: but that is because
the wisdom of this method is so exceeding great, that it is
yet but imperfectly understood: for my own part, I may
say as those that have made some progress in Anatomy be-

doing their Ancestors, that they have no thought that they
have yet discovered all; but rejoice in what they have dis-
covered, which shewed them the hopes and possibility of
more. So I am far from a perfect comprehension of this
wonderful method of Divinity; but I have seen that which
truly assureth me, that it excelleth all the art of Philosophers
and Orators, and that it is really a most beautiful frame,
and harmonious comfort; and that more is within my prospect than I am yet come to.

4. Moreover it is Christ who gave all men all the gifts they have: to Logicians, Orators, Astronomers, Grammarians, Physicians, and Musicians, &c. whatever gifts are suited to men's just ends and callings, he bestoweth on them; and to his Apostles he gave those gifts which were most suitable to their work: I do not undervalue the gifts of Nature or Art in any; I make it not, with Aristotle, an argument for the contempt of Music, Jovem neque sanere, neque cymbalam pulsare; but I may say, that as God hath greater excellencies in himself, so hath he greater gifts to give; and such gifts as were fittest for the confirmation of the truth of the Gospel, and first planting of the Churches he gave to the Apostles: and such as were fit for the edifying of the Church he giveth to his Ministers ever since. And such as were fit for the improvement of Nature, in lower things, he gave the Philosophers and Artists of the world.

Obj. Cl. XVII. The Scripture hath many contradictions in it, in points of History, Chronology, and other things: Therefore it is not the word of God.

Answ. Nothing but ignorance maketh men think so: understand once the true meaning, and allow for the errors of Printers, Transcribers and Translators, and there will no such thing be found. Young Students, in all Sciences, think their books are full of contradictions; which they can eaily reconcile, when they come to understand them. Books that have been so oft translated into so many Languages, and the Originals and Translations so oft transcribed, may eaily fall into some disagreement between the Original and Translations; and the various Copies may have divers inconsiderable verbal differences. But all the world must needs confess, that in all these Books, there is no contradiction in any point of Doctrine, much less in such as our salvation refeth on.

There are two opinions among Christians about the Books of the holy Scripture: the one is, That the Scriptures are so entirely and perfectly the product of the Spirit's Inspiration; that there is no word in them which is not infallibly true. The other is, That the Spirit was promised and given to the Apostles, to enable them to preach to the world the
the true Doctrine of the Gospel, and to teach men to observe what ever Christ commanded; and truly to deliver the History of his Life and Sufferings, and Resurrection, (which they have done accordingly.) But not to make them perfect and indefectible in every word, which they should speak or write, no not about Sacred things; but only in that which they delivered to the Church, as necessary to salvation, and as the Rule of Faith and Life: but every Chronological and Historical narrative, is not the Rule of Faith or Life. I think that the first opinion is right, and that no one error or contradiction in any matter, can be proved in the Scriptures: yet all are agreed in this, that it is so of Divine Inspiration, as yet in the manner, and method, and style, to partake of the various abilities of the Writers, and consequently of their humane imperfections. And that it is a mere mistake, which Infidels deceive themselves by, to think that the Writings cannot be of Divine Inspiration, unless the Book, in order, and style, and all other excellencies, be as perfect as God himself could make it: Though we should grant that it is less Logical than Aristotle, and less Oratorical and Grammatical and exact in words, than Demosthenes or Cicero, it would be no disparagement to the certain truth of all that is in it. It doth not follow that David must be the ablest man for strength, nor that he must use the weapons which in themselves are most excellent, if he be called of God to overcome Goliab, but rather that it may be known that he is called of God, he shall do it with his excellence of strength and weapons, than other men: and so there may be some real weakness (not culpable) in the Writings of the several Prophets and Apostles in point of style and method, which shall shew the more that they are fear of God to do great things by little humane excellency of speech, (and yet that humane excellency be never the more to be disliked, no more than a sword, because David used but a stone.) If Amos have one degree of parts, and Jeremiah another, and Isaiah another, &c. God doth not equal them all by Inspiration, but only cause every man to speak his saving truth in their own language, and dialect, and style. As the body of Adam was made of the common earth, though God breathed into him a rational soul, (and so is the body of
every Saint, even such as may partake of the infirmities of parents) so Scripture hath its style, and language, and methods so from God, as we have our bodies; even so that there may be in them the effects of humane imperfection; and it is not so extraordinarily of God as the truth of the Doctrine is: All is so from God, as to be suitable to its proper ends: but the body of Scripture is not so extraordinarily from him, as the soul of it is; as if it were the most excellent and exact in every kind of ornament and perfection. The Truth and Goodness is the soul of the Scripture, together with the power manifested in it: and in these it doth indeed excel. So that variety of gifts in the Prophets and Apostles, may cause variety of style and other accidental excellencies in the parts of the holy Scriptures, and yet all these parts be animated with one soul of Power, Truth and Goodness.

But those men who think that these humane imperfections of the Writers do extend further, and may appear in some by-passages of Chronologies or History, which are no proper part of the Rule of Faith and Life, do not hereby destroy the Christian cause. For God might enable his Apostles to an infallible recording and preaching of the Gospel, even all things necessary to salvation, though he had not made them infallible in every by-passage and circumstance, no more than they were indefectible in life.

As for them that say, I can believe no man in any thing, who is mistaken in one thing, (at least as infallible) they speak against common sense and reason: for a man may be infallibly acquainted with some things, who is not so in all: An Historian may infallibly acquaint me, that there was a Fight at Lepanto, at Edge-hill, at York, at Naseby; or an Insurrection and Massacre in Ireland and Paris, &c. who cannot tell me all the circumstances of it: or he may infallibly tell men of the late Fire which consumed London, though he cannot tell just whole houses were burnt, and may mistake about the Causers of it, and the circumstances. A Lawyer may infallibly tell you whether your cause be good or bad, in the main, who yet may misreport some circumstances in the opening of it. A Physician, in his Historical observations, may partly err as an Historian in some circumstances, & yet be infallible as a Physician in some plain cases which belong directly to his

Art.
Art. I do not believe that any man can prove the least error in the holy Scripture in any point, according to its true intent and meaning: but if he could, the Gospel, as a Rule of Faith and Life, in things necessary to salvation, might be nevertheless proved infallible by all the evidence before given.

Object. XVIII. The Physicks in Gen. i. are contrary to all true Philosophy, and suited to the vulgar's erroneous conceits.

Answ. No such matter: there is no such doctrine of Physicks in Gen. i. than any Philosopher hath who contradiceth it. And as long as they are altogether by the ears among themselves, and so little agreed in most of their Philosophy, but leave it to this day, either to the Scepticks to deride as utterly uncertain, or to any Novelist to form anew, into what principles and hypothesis he please; the judgment of Philosophers is of no great value, to prejudice any against the Scriptures. The sum of Gen. i. is but this, [ That God having first made the * Intellectual Superiour part of the world, and the matter of the Elementary world in an unformed Mass or Chaos, did the first day distinguish or form the active Element of Fire, and caused it to give Light: The second day he separated the attenuated or rarified part of the passive Element, which we call the Air; expanding it from the earth upwards, to separate the clouds from the lower waters, and to be the medium of Light. ( And whether in different degrees of purity, it fill not all the space between all the Globes both fixed and planetary, is a question which we may more probably affirm than deny; unless there be any waters also upwards by condensation, which we cannot disprove:) The third day he separated the rest of the passive Element, Earth and Sea, into their proper place and bounds: and also made individual Plants, in their specific forms and virtue of generation, or multiplication of individuals: The fourth day he made the Sun, Moon and Stars, ( either then

Lege Basilii Hexam., & Greg. Nysæni addit.

* Basil faith, that In principio in the beginning of time; but that the intellectual world is here presupposed: Erat antiquissima creaturaræ ordinatio, illi quæ extra mundum sunt, aperta virtutibus, orta fine tempore, singula fibrique propria: in qua conditor omnium Deus opera certa constituuit, id est, lumen intellectibile, convenient eam beatitudinis amantium Dominiæ: Rationabile, invisibilemque dico naturas, & omnium intellectibilium descentationem, quæ capacitate montis excudent, quorum nec vocabula reperire possibile est. Hæc substantiam invisibilis mundi repelevisse sciemus eī, &c. Basil. Hex. interp. Eus. l. 1.

Cæsarius Dial. i. Qu. 50 & Qu. 51. Faith That Moses pass by the Nations of Angel's, and began with the creation of the visible world; and that the first day he created Matter, and afterward other things of that, &c. And that of the Light first made, God made the Sun. But he ignorantly denied its circular motion.

forming
The Intrinsical Difficulties in forming them, or then making them Luminaries to the earth, and appointing them their relative office; but hath not told us of their other uses, which are nothing to us.) The fifth day he made inferior Sensitives, Fishes and Birds, the inhabitants of Water and Air, with the power of generation or multiplication of individuals. The sixth day he made first the terrestrial Animals, and then Man, with the power also of generation or multiplication. And the seventh day, having taken complacency in all the works of this glorious perfected frame of Nature, he appointed to be observ'd by mankind as a day of rest from worldly labours, for the worshipping of Him their Omnipotent Creator, in commemoration of this work.

This is the sum and sense of the Physicks of Gen. 1. And here is no error in all this, what ever prejudice Philosophers may imagine.

Object. XIX. It is a suspicious sign, that Believing is commanded us instead of knowing, and that we must take all upon trust without any proof.

Answ. This is a mere flander. Know as much as you are able to know: Christ came not to hinder, but to help your knowledge: Faith is but a mode, or act of knowing: How will you know matters of History which are past, and matters of the unseen world, but by believing? If you could have an Angel come from heaven to tell you what is there, would you quarrel because you are put upon believing him? If you can know it without believing and testimony, do: God biddest you believe nothing but what he giveth you sufficient reason to believe: Evidence of credibility in Divine faith, is evidence of certainty: Believers in Scripture usually say, [We know that thou art the Christ, &c.] You are not forbidden, but encouraged to try the spirits, and not to believe every spirit nor pretended prophet: Let this Treatise testify, whether you have not Reason and evidence for Belief: it is Mahomet's doctrine and not Christ's, which forbiddeth examination.

Object. XX. Itimposeth upon us an incredible thing, when it persuadeth us, that our undoing, and calamity, and death, are the way to our felicity and our gain; and that sufferings work together for our good: At least these are hard terms, which we cannot
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cannot undergo, nor think it wisdom to lose a certainty for uncertain hopes.

Answ. Suppose but the truth of the Gospel proved, yea or but the Immortality and Retribution for Souls hereafter, (which the light of Nature proveth) and then we may well say, that this Objection favoureth more of the Beast than of the Man: A Heathen can answer it though not so well as a Christian: Seneca and Plutarch, Antonine, and Epictetus have done it in part. And what a dotage is it to call things present, Certainties, when they are certainly ready to pass away, and you are uncertain to possess them another hour? who can be ignorant what haste Time maketh, and how like the Life of man is to a dream? What sweetness is now left of all the pleasant cups and morsels, and all the merry hours you have had, and all the proud or lustful fancies, which have tickled your deluded fleshly minds? Are they not more terrible than comfortable to your most retired sober thoughts? and what an inconsiderable moment is it, till it will be so with all the rest? All that the World can possibly afford you, will not make Death the more welcome, nor less terrible to you; nor abate a jot of the pains of H. H. It is as comfortable to die poor as rich, and a life of pain and weakness and perdition, will end as pleasantly as a life of Pomp and wealth, and pleasures. If it be no unreasonable motion of a Physician to tell you of blood-letting, vomiting, purging and strict dyet, to save your lives, nor any hard dealing in your Parents, to set you many years to School, to endure both the labour of learning and the Rod; and after that to set you to a seven years Apprentice-ship, and all this for things of a transitory nature; since God deserveth not to be accused as too severe, if he train you up for Heaven, more strictly and in a more suffering way, than the flesh deserveth. Either you believe that there is a future Life of Retribution, or you do not: If not, the foregoing Evidences must first convince you, before you will be fit to debate the case, whether sufferings are for your hurt or benefit: But if you do believe a life to come, you must needs believe that its concerns weigh down all the matters of fleshly interest in this World, as much as a mountain would weigh down a feather: And then do but further bethink your selves impartially, whether a life...
of Prosperity or of Adversity be the liker to tempt you into the Love of this World, and to wean away your thoughts and desires from the heavenly felicity? Judge but rightly first of your own interest, and you will be fitter to judge of the Doctrine of Christ.

Obj. XXI. Christ seemeth to calculate all his Precepts to the poorer sort of people's State, as if he had never hoped that Kings and Nobles would be Christians: If men think as hardly of the Rich as he doth, and take them to be so bad, and their salvation so difficult, how will they ever honour their Kings and Governors? And if all men must suffer such as abuse and injure them, and must turn the other cheek to him that striketh them, and give him their Coat who taketh away their Cloak, what use will there be for Magistrates and Judicatures?

Ans. 1. Christ fitteh his Precepts to the benefit of all men: But in so doing he must needs tell them of the danger of over-loving this World, as being the most mortal sin which he came to cure: And he must needs tell them what a dangerous temptation a flesh-pleasing prosperous State is to the most, to entice them to this pernicious sin. Had he silenced such necessary truths as these, he could not have been their Saviour: For how should he save them from sin, if he conceal the evil and the danger of it? If the corruption of mans Nature be so great, that Riches and Honours, and Pleasures are ordinarily made the occasions of mens perdition, must Christ be Christ and never tell them of it? And is he to be blamed for telling them the truth? or they rather who create these difficulties and dangers to themselves? Christ teacheth men to honour a Sacred Office, such as Magistracy is, without honouring Vice, or betraying sinners by concealing their temptations. And to holy faithfull Rulers he teacheth us, to give a double honour. They that will prove, that most of the great and wealthy shall be saved, must prove first that most of them are godly, and mortified, heavenly persons: And the fit proof of that must be by shewing us the men that are so.

2. The Laws of Christ require every Soul to be subject to the higher Powers, and not resist; and this not only for fear of their wrath, but for Conscience sake; and to pay ho-
the Christian Faith, resolved.

nour and custom to all whom it is due to. And what more

3. Yea, nothing more tendeth to the comfort and quiet-
ness of Governours, than the obedience of those Preccept:s of
patience and peace, which the Objection quarrelleth with.

If Subjects would love each other as themselves, and forgive
injuries, and love their enemies, what could be more joyful

to a faithfull Governour? And to the Question, What use

would there be then of Judicatures? I anfwer, They would

be ufefull to good men for their protection againft the in-

juries of the bad; where we are but Defendants: And also

in Cases where it is not want of Love, but of Knowledge,

which causeth the Controversie, and when no fit arbitration
can decide it: And they will be ufefull among contentious
persons: For all men are not true Believers: The moft will be

(ordinarily) the worft: As we will not be Fornicators,

Thieves, Perjured, &c. left you should say, To what pur-
pole is the Law againft fuch offenders? So we will not be

revengefull and contentious, left you should say, To what

end are Judicatures? The Law is to prevent offences by

threatened penalties: And that is the happyefl Common-

wealth, where the Law doth moft without the Judge, and

where Judicatures have left employment: For there is none
to be expected on Earth fo happy, where meer LOVE (of

Virtue and of one another) will prevent the ufe both of Pe-
nal Laws and Judicatures.

4. And it is, but felfifhness, and contentiousnes,s, and pri-

vate revenge which Chrift forbiddeth, and not the necessary
defence or vindication of any Talent which God hath com-

mitted to our truft, fo it be with the preservation of brother-

ly Love and Peace.

5. And that Chrift foreknew what Princes and States

would be converted to the Faith, is manifeft, 1. In all his

Prophets, who have foretold it (that Kings fhall be our

Nurling Fathers, &c.) 2. In that Chrift prophesied him-

self, that when he was lifted up, he would draw all men to

him. 3. By the Prophecies of John, who faith, that the

Kingdoms of the World should become the Kingdoms of the

Lord, and of his Chrift.

H h h 2  Obj.
Obj. XXII. But it is the obscurity of all those Prophecies which is one of the difficulties of our Faith, and that they are never like to be fulfilled: Almost all your Expositors differ about the sense of John's Revelations: And the Calling of the Jews, and bringing in all the Gentiles to their subjection, seem to be plainly prophesied of, which are never like to come to passe.

Answ. 1. Prophecies are seldom a Rule of Life, but an Encouragement to hope, and a Confirmation to Faith when they are fulfilled: And therefore if the particularities be dark, and understood by few, so the general scope be understood, it should be no matter of offence or wonder. 1. is doctrine and precept, and promises of salvation, which are the daily food of Faith.

2. If no man can hitherto truly say, that any one Promise or Prophecy hath failed, why should we think that hereafter they will fail? what though the things seem improbable to us? They are never the unliker to be accomplished by God: The Conversion of the Gentiles, of the Roman Empire, and so many other Nations of the World, was once as improbable as the Calling of the Jews is: and yet it was done.

3. And many of those Prophecies are hereby fulfilled, it being not a worldly Kingdom, as the carnal Jews imagined, which the Prophets foretold of the Messiah, but the spiritual Kingdom of a Saviour: When the power and glory of the Roman Empire in its greatest height, did submit and resign itself to Christ, with many other Kingdoms of the world, there was more of those Prophecies then fulfilled, than selfishness will suffer the Jews to understand. And the rest shall all be fulfilled in their season. But as in all Sciences, it is but a few of the extraordinarily wise, who reach the most subtle and difficult points, so it will be but a very few Christians who will understand the most difficult prophecies, till the accomplishment interpret them.

Obj. XXIII. But the difficulties are as great in the Doctrines as in the Prophecies: Who is able to reconcile God's Decrees, foreknowledge and efficacious special Grace, with man's Free-will, and the righteousness of God's Judgement, and the reasonableness of his Precepts, Promises and Threats? How Gods Decrees
crees are all fulfilled, and in him we live, and move, and be, and are not sufficient for a good thought of ourselves, but to believe, to will, and to do, is given us, and he will have mercy on whom he will have mercy, and whom he will be hardeneth, and it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy: And yet that he would not the death of a sinner, but rather that he repent and live, and that he would have all men saved, and come to the knowledge of the truth, and layeth all the blame of their misery on themselves.

Anf. First, consider these things apart and in themselves, and then comparatively as they respect each other. 1. Is it an incredible thing, that all Being should be from the First Being? and all Goodness from the Infinite, Eternal Good? and that nothing should be unknown to the infinite omniscient Wisdom? and that nothing can overcome the Power of the Omnipotent? or that he is certainly able to procure the accomplishment of all his own Will? and that none shall disappoint his Purposes, nor make him fall short of any of his Councils or Decrees? Go no farther now, and do not by false or uncertain Doctrine make difficulties to your selves, which God never made, and then tell me whether any of this be doubtfull?

2. On the other side, is it incredible, that Man is a rational free Agent, and that he is a Creature governable by Laws, and that God is his Ruler, Law-giver, and Judge? and that his Laws must command and prohibit, and the function contain rewards and punishments? and that men should be judged righteously according to their works? or that the Medencers of Christ should intreat and perswade men to obey? and that they should be moved as men by motives of good or evil to themselves? Is there any thing in this that is incredible or uncertain? I think there is not.

And these difficulties will concern you nevertheless, whether you are Christians or not? They are harder points to Philosophers than to us: and they have been their controversies before Christ came into the World: They are points that belong to the natural part of Theology, and not that which refeth only on supernatural Revelation; and therefore this is nothing against Christ.

H h h 3  2. But.
2. But yet I will answer your question, _Whose can reconcile these things?_ 1. They can do much to the reconciling of them, who can distinguish a _meas Volition_ or _Purpose_ or _Decree_, from an _efficacious pre-determining influence_. 2. And can distinguish between those effects which need a _positive cause and purpose or decree_, and those nullities which having no cause but _defensive_, do need _no positive purpose or decree_. 3. And can distinguish between the need we have of _Meditinal Grace_ for holy actions, and the need we have of _common help_ for every action natural and free. 4. And can distinguish between an _absolute Volition_, and a _limited Volition in tandem._ 5. They that can distinguish between _man's Natural liberty of self-determination_, and his _Civil liberty_ from restraint of _Law_, and his _moral liberty_ from vicious habits: 6. They that can well distinguish man's _Natural power or faculties_, from his _moral power of good and holy disposition_; 7. They that know what a _free Power is_, and how far the causer of that Power is or is not the cause of the act or its omission. 8. They that can distinguish between those acts which God doth as our _Owner_ or as our _free Benefactor_, and those which he doth as _Rector_; 9. And between those which he doth as _Rector_ by his _Legislative will_, antecedent to men keeping or breaking of his _Laws_, and by his _Judicial_ and _executive will_, as consequent to those acts of man. 10. He that can distinguish between God's method in giving both the _first Call of the Gospel_, and the _first internal Grace_ to receive it, and of his giving the _Grace of further sanctification_, _justification_, and _glory_: 11. And between the manner of his procuring our _first faith_, and the procuring our _following sanctification_. 12. And he that knoweth how ealie it is with God to attain what he willeth, without destroying the _Liberty_ of our wills: (As a Miller can make the stream of water turn his Mill and grind his Corn, without altering any thing in the inclination of the water.) 13. And withall how incomprehensible the nature and manner of God's operation is to Man; and how transcendently it is above all Physical agency by corporeal contact or motion: I say, he that understandeth and can apply these distinctions, can reconcile the Decrees and concourse of God, with his Government and man's free will,
the Christian Faith, resolved.

as farre as is necessary to the quieting of our understandings.

Obj. XXIV. But the Christian Faith doth seem to be but
Humane and not Divine, in that it is to be resolved into the
Credit of Men: Even of those men who tell us, that they saw
Christ's miracles, and saw him risen and ascend; and of those
who saw the miracles of the Apostles; and of those who tell us,
that the first Churches witness that they saw such things. The
certainty cannot exceed the weakest of the Premisses: And this
is the argument: [The Doctrine which was attested by Miracles
is of God: But the Christian Doctrine was attested by Mi-
racles: Proved: The Scepticators averred it to others, who have
transmitted the Testimony down to us.] So that you are no
surer of the Doctrine than of the Miracles, and no surer of the
Miracles than of the Humane Testimony which hath delivered
it to you.

Anf. If you will be at the labour to read over what I
have written before, you shall finde a threefold testimony to
Christ, besides this of Miracles: And you shall finde the
Apostles testimony of Christ's Miracles, and Resurrection at-
tested by more than a humane testimony: And you shall
finde the Miracles of the Apostles also to have a fuller attec-
tion: Even 1. besides the most credible humane testimony,
2. a natural impossibility of deceit and falsehood, 3. and a fur-
ther attestation of God supernaturally: And you shall finde
that the Gospel hath its certain evidence, in the sanctifying
effect by the co-operation of the holy Spirit of Christ unto
this day. Peruse it impartially, and you will finde all this
in what is said.

What would men rather desire to attest the veracity of a
Messenger from Heaven, than Miracles: Evident, uncontrol-
ted, multiplied miracles? And must this messenger live
in every age, and go into every Land, to do these Miracles
in the presence of every living Soul? If not, how would
those that live in another Land or Age, be brought to
the knowledge of them, but by the testimony of those
that saw them? And how would you have such testimo-
nies better confirmed, than by multiplied miracles, de-
livered in a way which cannot possibly deceive? and fully
and perpetually attested by the Spirit of effectual sanctifica-
tion.
The Objections from things Extrinsical resolved.

Obj. I. *All men are Liars: and History may convey down abundance of Untruths: Who liveth with his eyes open among men, that may not perceive, how partially men write? and how falsely through partiality? and with what brazen-faced impudence the most palpable falsehoods in publick matters of fact, are most confidently averred? and that in the Land, the City, the Age, the Year, of the transaction? who then can lay his salvation upon the truth of the history of acts and miracles done, one thousand six hundred years ago.*

*Answ. The Father of Lies no doubt can divulge them, as well by Pen or Press as by the Tongue: And it is not an unnecessary Caution to Readers and Hearers too, to take heed what they believe; especially, 1. when one Sect or party speaks against another; 2. or when carnal Interest requireth men to say what they do; 3. or when falling out provoketh them to asperse any others; 4. or when the stream of the popular vogue, or countenance of men in power hath a finger in it; 5. or when it is as probably contradicted by as credible men; 6. or when the higher Powers deterre all from contradicting it, and dissenters have not liberty of speech.*

But none of these, nor any such, are in our present case: *There are Liars in the world; but shall none therefore be believed?*
The Objections from extrinsical, resolved.

believed? There is history which is false; but is none therefore true? Is there not a certainty in that history which tells us of the Norman Conquest of this Land? and of the series of Kings which have been since then; and of the Statutes which they and their Parliaments have made? yea, of a battle and other transaction, before the Incarnation of Jesus Christ? Dost the fallhood of Historians make it uncertain whether ever there was a Pope at Rome, or a King in France, or an Inquisition in Spain, &c?

But I have proved, that it is more than the bare credit of any Tradition or Historians in the world, which assure us of the truth both of fact and doctrine, in the Christian Faith.

Obj. II. Are not the Legends written with as great confidence as the Scriptures? and greater multitudes of Miracles there mentioned, and believed by the Subjects of the Pope? And yet they are denied and derided by the Protestants?

Answ. Credible History reporteth many miracles done in the first ages of the Christian Church, and some since in several ages and places: And the truth of these was the Cloak for the Legends multiplied falsities: which were not written by men that wrought Miracles themselves to attest them; nor that proved the verity of their writings as the Apostles did: Nor were they ever generally received by the Christian Churches, but were written awhile ago, by a few ignorant superstitious Friars, in an age of darkness, and in the manner, exposing the stories to laughter and contempt, and are lamented by many of the most learned Papists themselves, and not believed by the multitude of the people. And shall no Chronicles, no Records, no certain History be believed, as long as there are any foolish superstitious Lyars left upon the Earth? Then Lyars will effectually serve the Devil indeed, if they can procure men to believe neither humane testimony, nor Divine.

Obj. III. Many Friars and Fanaticks, Quakers and other Enthusiasts have by the power of Conceit, been transported into such strains of speech, as in the Apostles were accounted fruits of the Spirit: Te, to a pretense of Prophecies and Miracles: And bow know we that it was not so with the Apostles?

Answ.
There are no words which seem to signify a rapture (which are not miraculous) but they may be counterfeited: But yet as a Statuary or Painter may be known from a Creator, and a Statue from a Man, so may the Devils imitations and fictions from the evidences of Christianity which he would imitate. Look through the four parts of the testimony of the Spirit, and you may see this to be so.

1. What antecedent Prophecies have foretold us of these mens actions? 2. What frame of Holy doctrine do they deliver bearing the Image of God, besides so much of Christ's own doctrine as they acknowledge? 3. And what Miracles are with any probability pretended to be done by any of them (unless you mean any Preacher of Christianity in confirmation of that common Christian Faith.) There are no Quakers or other Fanatics among us, that I can hear of, who pretend to miracles: In their first arising, two or three of them were raised to a confidence that they had the Apostolical gift of the Spirit, and should speak with unlearned Languages, and heal the sick, and raise the dead; but they failed in the performance, and made themselves the common scorn, by the vanity of their attempts: Not one of them that ever spake a word of any Language but what he had learnt; nor one that cured any disease by Miracle: One of them at Worcester half famished, and then (as is most probable) drown'd himself; and a woman that was their Leader undertook to raise him from the dead; But she spake to him as the Priests of Baal to their God, that could not hear; and made but matter of laughter and pity to those that heard of it. There hath not been in England in our days, that ever I could hear of, either by Jesuit, Fryer, Quaker, or other Fanatick, so much as a handsome Cheat, resembling a Miracle, which the People might not easily see, to be a transparent foolery. But many wonders I have known done at the earnest Prayers of humble Christians. So that he who shall compare the Fryers and Fanatics with the Apostles and
and other Disciples of Christ, (whose Miracles were such as afore-described) will see that the Devils apish design, though it may cheat forsworn Souls into infidelity, is such as may confirm the faith of sober men. 4. And what Spirit of fanati
ification doth accompany any of their peculiar doctrines? If any of them do any good in the World, it is only by the doctrine of Christ: But for their own doctrine, what do they but cheat men and draw them the simple into sin? A Friar by his own doctrine may draw men to some popery or ridicul
culous ceremony, or subjection to that Clergy, whose holy diligence confllicts in striving who shall be greatest, and Lord it over the inheritance of Christ, and rule them by con
straint, and not willingly. A Quaker by his own doctrine may teach men to cast away their bands, and cuffs, and points, and hat-bands, and to say [Thou] instead of [You] and to put off their hats to no men, and to be the publick and pri
cate revilers of the holiest and ablest Preachers of the Gos
pel, and the bell of the people, and with truculent coun
tenances to rail at God's servants in a horrid abuse of Scrip
ture-terms. If this image and work of the Devil were indeed the image and work of God, it were some testimony of the verity of their doctrine. And yet even these Sects do but like a flash of lightning, appear for a moment, and are suddenly extinct, and some other sect or fraternity succeedeth them. The Quakers already recant most of those rigidities, on which at first they laid out their chiefest zeal. If a flash of such lightning, or a squib, or glow-worm, be argument sufficient to prove that there is no other Sun, then Friers and Fanaticks, as oft as they are mad, may warrant you to believe that all men are so too, even Christ and his Apostles.

Object. IV. But the power of cheaters, and credulity of the vulgar is almost incredible. The great number of Papists who believe their holy cheats, and the greater number of Mahome
tans, who believe in a most foolish ignorant deceiver, do tell us what a folly it is to believe for company.

Answ. This is sufficiently answered already: no doubt but cheaters may do much with the ignorant and credulous mul
titude: but doth it follow thence, that there is nothing certain in the world? None of these were ever so successful
in deceiving, as to make men of sound understanding and senses believe, that they saw the lame, and blind, and deaf, and sick, and lunatick, healed, and the dead raised, and that they themselves performed the like, and that they saw and were instructed by one risen from the dead, when there was no such thing; or that abundance of men did speak in many unlearn'd tongues, and heal the lame, and blind, and sick, and raise the dead; and this for many years together, in many Countries, before many Congregations; and that they procured the same spirit to those that believed them, to do the like; and that by this means they planted Churches of such believers through the world: Who is it that hath been such a successful deceiver?

As for the Mahometans, they do but believe by education and humane authority, that Mahomet was a great Prophet, whose sword, and not his miracles, hath made his seat so strong, that they dare not speak against it. Those few miracles which he pretended to, are ridiculous unproved dreams. And if there be found a people in the world, that by a Tyrants power may be so barbarously educated as to believe any foppery, how foolish and vain forever be the report, it doth not follow, that full and unquestionable evidence is not to be believed.

Object. But what can be imagined by the wit of man more certain than sense? when it is sound senses, and all the senses, and all mens senses, upon an object suitable and near, with convenient media, &c. And yet in the point of Transubstantiation, it is not a few fools, but Princes, Popes, Prelates, Patres, Doctors, and the most profound and subtil School-men, with whole Kingdoms of People of all sorts, who believe but all these senses are deceived, both other mens and their own. What therefore may not be believed in the world?

Answ. And yet a nihil scitur vel certum est, is an inhumane foolish consequence of all this; nor hath it any force against the certainty of the Scripture Miracles. For, 1. All this is not a believing that positively they see, and feel, and taste, and hear, that which indeed they do not: but it is a believing that they do not see, and hear, and feel, and taste, that which indeed they do: they are made believe that there is no Bread and Wine, when indeed there is. But this is no delusion

Senus nostros, non parentis, non nutrit, non magister, non poeta, non seca depravat; non multiplicatur sensus ab indutia vero: Animis omnibus tenduntur indiscret, vel ab ipsis quos modo enumeravi vel ab ea quae penitus in omnibus sensibus implicata infidel imitari; benivoluptas, male rum autem mater omnium. Cíc. de leg. 1. p. 226.
The Objections from things Extrinsical, resolved.

delusion of the senses, but of the understanding, denying credit to the sense: If you had proved that all these Princes, Lords, Prelates and People, had venly thought that they had seen, and tasted, and felt Bread and Wine, when it was not so, then you might have carried the cause of unbelief: but upon no other terms (which is to be remarked) than by proving that nothing in all the world is certain or credible. For all the certainty of the Intellect is so far founded in the certainty of sense, and resolved into it, in this life, that it cannot possibly go beyond it. If you suppose not all mens found consenting senses to have as much infallibility, as man is capable of in this life, for the ordinary conduct of his judgment, you must grant that there’s no further infallibility to be had by any natural way. For he that is not certain of the infallibility of such consenting senses, is not certain that ever there was a Bible, a Pope, a Priest, a Man, a Council, a Church, a World, or any thing.

2. And for my part I do not believe, that all these that you mention do really believe, that their senses are deceived: (though if they did, its nothing to our case.) Most of them are frightened for carnal preservation into a silencing of their belief: others know not what Transubstantiation meaneth. Many are cheated by the Priests changing the question, and when they are about to consider, Whether all our senses be certain that this is Bread and Wine? they are made believe that the question is, Whether our senses are certain of the Negative, that here is not the real Body and Blood of Christ. And they are taught to believe, that sense is not deceived about the Accidents, which they call the Species, but about the Substance only; when most of the simple people by the species do understand the Bread and Wine itself, which they think is to the invisible body of Christ, like as our bodies, or the body of a Plant, is to the soul. So that although this instance be one of the greatest in the world, of infatuation by humane authority and words, it is nothing against the Christian verity.

Object. V. You are not yet agreed among yourselves what Christianity is, as to the matter of Rule: the Papists say, it is all the Decrees decide (at least) in all General Councils, together with the Scriptures Canonical and Apocryphal: The salvation of all.

Of the Canon of the Scriptures, read Dr. Reynolds, de lb. Apocr. and Bishop Coijn, his full Collections on that subject. Vide etiam Carn. Jambic, Amphilochoii in Aust. Bibl. Par. To. 1. pag. 624. Many Papists confess, that the 11. Scriptures contain all things necessary to the

Protestants,
The Objections from things Extrinsical, resolved.

Protestants take up with the Canonical Scriptures alone, and have not near so much in their Faith or Religion, as the Papists have.

Ans. What it is to be a Christian, all the world may easily perceive, in that COLUMN SACRAMENT, Covenant or Vow, in which they are solemnly entered into the Church and profession of Christianity, and made Christians. And the ancient Creed doth tell the world, what hath always been the faith which was protested. And those sacred Scriptures which the Churches did receive, doth tell the world what they took for the entire comprehension of their Religion. But if any Sects have been since tempted to any additions, enlargements, or corruptions, its nothing to the disputation of Christ, who never promised, that no man should ever abuse his Word, and that he would keep all the world from adding or corrupting it. Receive but so much as the doctrine of Christ, which hath certain proof that it was indeed his, delivered by himself, or his inspired Apostles, and we desire no more.

Obj. VI. But you are not agreed of the reasons and resolution of your faith: one resolveth it into the authority of the Church, and others into a private spirit, and each one seemeth sufficiently to prove the groundfulness of the others faith.

Ans. Dark minded men do suffer themselves to be fooled with a noise of words not understood. Do you know what is meant by the resolution and grounds of faith? Faith is the believing of a conclusion, which hath two premises to infer and prove it: and there must be more argumentation for the proof of such premises, and faith in its several respects and dependances, may be said to be resolved into more things than one, even into every one of these. This general and ambiguous word [Resolution] is used oftener to puzzle than resolve. And the grounds and reasons of faith are more than one, and what they are I have fully opened to you in this Treatise. A great many of dreaming wranglers contend about the Logical names of the Objection quod, & quod, & ad quod; the objection formale, & materiale, per se, & per accidens, prirarinum & secundarium; ratio formalis, quae, quae & sub quae; objection univocationis, communitarianis, perfectionis, orqinis, virtutis, adequationis, &c. the motive fidei, resolutio, and many
The Objections from things Extrinsic, resolved.

many such words; which are not wholly useless, but are commonally used but to make a noise to carry men from the sense, and to make men believe that the controversy is de re, which is merely de nomine. Every true Christian hath some solid reason for his faith, but every one is not learned and accurate enough to see the true order of its causes and evidences, and to analyze it thoroughly as he ought. And you will take it for no disproof of Euclid or Aristotle, that all that read them, do not sufficiently understand all their Demonstrations, but disagree in many things among themselves.

Object. VII. You make it a ridiculous Idolatry to worship the Sun, and Jupiter, and Venus, and other Planets and Stars, which in all probability are animate, and have souls as much nobler than ours as their bodies are, (for it's like God's works are done in proportion and harmony:) and so they seem to be to us as subordinate Deities: And yet at the same time you will worship your Virgin Mary, and the very image of Christ, yea, the Image of the Cross which he was hanged on; and the fulgur captia, and rotten bones of your Martyrs, to the dishonour of Princes, who put them to death as malefactors: Is not the Sun more worthy of honour than these?

Answ. 1. We were granted to an Eunapius, Julian, Porphyr or Celsus, that the Sun, and all the Stars and Planets, are to be honoured according to their proper excellency and use: that is, to be esteemed as the most glorious of all the visible works of God; which shewed to us his Omnipotency, Wisdom and Goodness, and are used as his instruments to convey to us his chief corporal mercies, and on whom, under God, our bodies are dependant, being incomparably less excellent than theirs. But whether they are animated or no, is to us utterly uncertain: and if we were sure they were, yet we are sure that they are the products of the Will of the Eternal Being: And he that made both them and us, is the Governor of them and us: and therefore as long as he hath no way taught us to call them Gods, nor to pray to them, nor offer them any sacrifice, as being uncertain whether they understand what we do or say; nor hath any way revealed that this is his will, nay, and hath expressly forbidden us to do so: Reason forbiddeth us to do any more, than
The Objections from things Extrinsic, resolved.

than honourably to esteem and praise them as they are, and use them to the ends which our Creator hath appointed.

2. And for the Martyrs, and the Virgin Mary, we do no otherwise by them: we honour them by estimation, love and praise, agreeable to all the worth which God hath bestowed on them: (and the holiness of humane souls, which is his image, is more intelligible to us, and so more distinctly amiable, than the form of the Sun and Planets is.) But we pray not to them, because we know not whether they hear us, or know when we are sincere or hypocritical; nor have we any such precepts from our common Lord. It is but some ignorant mistaken Christians who pray to the dead, or give more than due veneration to their memories. And it is Christ, and not every ignorant Christian, or mistaken Scept, that I am justifying against the cavils of unbeliev.

Object. VIII. You make the holiness of Christian doctrine a great part of the evidence of your faith; * and yet Papists and Protestants maintain each others doctrine to be wicked: and such, especially against Kings and Government, as Seneca, or Cicero, or Plutarch would have abhorred. The Protestants tell the Papists of the General Council at the Lateran, sub Innoc. 3, where, Can. 3. it is made a very part of their Religion, That temporal Lords who exterminate not Heretics, may be admonished and excommunicated, and their Dominions given by the Pope to others, and subject disoblige from their allegiance: they tell them of the doctrine of their leading Doctors, that Kings excommunicate are no Kings, but may be killed: And of the many rebellions which the Pope hath raised against Kings and Emperours. And the Papists say, that the Protestants are worse than they, and that their Religion hath every where been introduced by rebellion, or established by it: and that the Bible (which is your Religion) hath caused most rebellions, and therefore they dare not let the people read it: And is this your holy doctrine?

*As you cannot judge of the holiness of man by an infant, so neither of the nature of Christianity by infant Christians. A primo mirabiliter occulta est natura, nec perspicue nec cognoscitur postea; progressientibus autem atributis sensibus, tardè censuravit potius nonmetaphysicos cognoscimus: Iraque illa prima commen- denta, quae a natura nofit facit est, nobis obscura & incerta est: primusque appetitus ille animi, tantum agit ut salvi arque integri esse potitus est: cum autem despicere experimus & sentire quid sinat, & quid ab animante bus coeptis differamus, cum eas sequi incipiimus ad quae nascimus. C. de fide, l. 5. p. 191. So is it b. n. r.

Answ. 1. That Christianity is incomparably more for Government and due subjection, than Heathensm, is past all
The Objections from things Extrinsical, resolved.

all doubt to those that are impartial Judges. How few of all the Roman Heathen Emperours was there, that died not by subjects hands? Among the Athenians, a King and a Tyrant were words too often of the same significat. How hateful the name of a King was among the Romans, is well known. How few even of their most renowned Orators and Philosophers were not put to death, upon accusation of resistance of some Prince: (Brutus, Cicero, Cato, Seneca, &c.) Cicero, præ Milone, can say, [ Non se offirinxit sceler, siquis Tyrannum occidat; quamvis familiarem (which Brutus practisèd on Caesar) ] Et Tuscul. 5. Nulla nobis cum Tyrannis societas est, neque eis contra naturam spoliare eum quem bonecum est necare. Much more such dangerous doctrine hath Cicero. Seneca Traged. Hercul. fur. faith, [Victima haud ulla amplior potest, magisque opima maëstri Jov. Quam Rex iniquus — But Christianity teacheth us subjection to bad Rulers, and not only to the good. The ordinary Writings of the Athenian and Roman learned men are so bitter against Kings, and so much for the peoples power, that it is meer impudence for men of their Religion to asperfe Christianity as injurious to Kings. How things were used to be carried at Rome, you may perceive by these words of Lampridius, who wondering that Heliogabalus was killed no sooner, but permitted three years, faith, [Mirum flectit cuipiam videatur, Constantine venerabilis, quod hae clades quam retuli loco Principium fuerit; & quidem propé triennio, ita ut nemo inventus fuerit quis fuisse à gubernaculis Romane Majestatis abduciceret; cum Neroni, Vitellio, Caligule, cætisque bujusmodi nunquam tyrannicida defuerit. Hesichius in Arcefol. faith, Arcefolaus Regum neminem magnopere coluit: Quamobrem legatione ad Antigum Jungens pro patria, nihil obtinuit. And Laert. maketh Solon resolvèd not to live in his own Country, meerly because there was a Tyrant, that is, a King, that had by a faction set up himself, and yet ruled, as he professed, as rightously as a Senate. And he faith of Thales, that it was one of the rarities which he spake of, Republ. vidisse Tyrannum seneim. And of Chrysippus, Quod vid:itur aternator Regum, immodice suisse, &c.

We do not deny but there are three sorts of Christians that are too much for the refisting and destroying of bad Go- vernours,
The Objections from things Extrinsic, resolved.

The one fort are some over-philosophical learned men, who have more conversed with the ancient Greeks and Romans than with Christian Writers. Such was honest Petrarch, who per

rilously faith, Et sanesi vel unum Patriacivm bonum habeat, mahum Dominum distins non habeat. The second fort are the faction of the Pope, who are led to it by meer interest, their Religion and Clergy-interest both consist in an universal Kingdom or Government over Kings and all the Christian world: it is no wonder therefore to find them indoctrious to subject all powers to themselves. The third fort are here and there a few Enthusiastics, or fanatical deluded persons, who are like the turbulent Zealots among the Jews, who occasioned the combustions and blood-thed at Jerusalem, about the time of its destruction: who are but the ignora
	
ter fort of Christians, misled by pretences of zeal or inspiration, for want of judgment, stayedness and experience. And this is vitium personae, and is no disparagement to Christ. As for any doctrines of rebellion or sedition, or depoling and killing excommunicate Kings, there is none more condemmc
	
thm than Christ. It is not every proud or covetous person that maketh the name of Christianity or Church-government a cloak for his usurpation, ambition or worldliness, that we are pleading for: A Roman Præfect was wont to say, Make me the Bishop of Rome, and I will be a Christian: What if the match had been made, and the Pagan had turned Christian in profession for that Bishoprick? and had lived like a Pagan still, and domincered according to his ambition? would Christianity have been ever the worse for that? Judge of Christ by his own Book and doctrine, and not by the Council of Laterane, nor by the books, or doctrine, or pra
tice of any proud and worldly hypocrite, who abuseth his Name to sin against him. Christ never promised to make

Beda in Apocal. 13. fol. 211. p. 2. exponsuit the number of Antichrist 666 by re

ference to 1 King 10. 14. 1 Chron. 9. 13. where Solomon's yearly revenue of Gold was 666 talents: and so saith, Antichrist shall exact that tribute of money to himself, which is due to a true King. As if covetousness and great revenues were the number of the Beast.


Vobis humana aezinatio innocentiam tradidit: humana item dominatio imperavit: Inde nec plenæ nec adeo timenda estis disciplinae: Tanta est prudentia hominis ad demonstrandum bonum, quantum authoritas ad exigendum: tam illa fallacis quam ista converti. Tertul. Apol. c. 45.
The Objections from things External, resolved.

such Laws, as no man could abuse or break. Yet with all
tell me tell you, that the spleene and envy of factious persons,
dothe usually cause them to belie each other, and make each
others doctrine as odious as they can: and if wrangling boys
fall out and call one another bastards, it is no good proof that
they are so indeed.

Object. But those of you that do escape the doctrines of
disloyalty, are traitors against your Countries liberties, and
base-spirited men, and flatterers of Princes, and defenders of
tyranny and oppression, and all to beg their countenance for your
Religion. The Christian spirit is poor and private in comparison
of the old Greek and Roman genius, which would stand up
against the proudest Tyrant.

Answ. It seems Christianity is hot and cold, as malice fancieth it. Indeed the doctrine of it is so much for submission,
patience and peace, as giveth more countenance to this ac-
cusation than the former, but is guilty of neither of the
crimes. It is not flattering hypocrites that I am to defend, let
them bear their blame; but it is the doctrine of Christ which
is the thing in question. Did Christ flatter Herod, when he
said, Go tell that Fox, Behold, I cast out devils. &c? Luk. 13.
32. Did John Baptist flatter him, when he lost his liberty and
life for reprehending his filthy lust? Did Christ flatter the
Pharisees? Matth. 23. Doth James flatter the rich and
great, Jam. 5. 1. &c. Go to now, ye rich men, weep and howl,
for the miseries that shall come upon you: your richnes are cor-
rupted, and your garments moth-eaten; your gold and silver is
canker'd, and the rust of them shall be a witness against you,
and shall eat your flesh as it were fire: ye have heaped treasure
together for the last days— Ye have lived in pleasure on the
earth, and been wanton, ye have nourished your hearts as in a
day of slaughter: ye have condemned and killed the just, and he
doth not resist you. And, Jam. 2. 6. Do not rich men oppress
you, and draw you before the judgment-seats? Christianity
teacheth us to lament the sin of Tyranny, the grand crime
which keepeth out the Gospel from the Nations of Infidels
and Pagans through the earth, and eclipseth its glory in
the Popish Principalities: It teacheth us to resist tyrannical
Usurers in the defence of our true and lawful Kings. But if
it teach men patiently to suffer, rather than rebelliously

K k k 2

refit,
The Objections from things Extrinsical, resolved.

...that is not from baseness but true nobleness of spirit, exceeding both the Greek and Roman genius: in that it proceeded from a contempt of those inferior trifles, which they rebell for, and from that satisfaction in the hopes of endless glory, which maketh it easie to them to bear the loss of liberty, life, or any thing on earth; and from obedience to their highest Lord. But in a lawful way they can defend their Countries and liberties as gallantly, as ever Heathens did.

Obj. IX. If your Religion had reason for it, what need it be kept up by cruelty and blood? how many thousands and hundred thousands hath sword, and fire, and inquisition devoured, as for the supporting of Religion? and when they are thus compelled, how know you who believeth Christianity indeed?

Ans. This is none of the way or work of Christianity; but of that sect which is raised by worldly interest and design, and must accordingly be kept up. In Christ's own family, two of his Disciples would have called for fire from heaven to consume those that rejected him; but he rebuked them, and told them that they knew not what manner of spirit they were of, and that he came not to destroy mens lives, but to save them: Will you now lay the blame of that consuming zeal on Christ, which he forsooth? The same two men would have been preferred before the rest, to sit at his right hand and his left hand in his Kingdom; and his Disciples stowe who should be the greatest: Did Christ countenance this? or did he not sharply reprehend them, and tell them that they must not have titles and domination as secular Princes have, but be as little children in humility, and their greatness must consist in being greatest serviceable, even in being servants to all. If men after this will take no warning, but fight, and kill, and burn, and torment men, in carnal zeal, and pride, and tyranny; shall this be imputed to Christ, who in his doctrine and life hath form'd such a testimony against this crime, as never was done by any else in the world, and as is become an offence to unbelievers?

Obj. X. We see not that the Leaders in the Christian Religion do really themselves believe it: Pope Leo the tenth called it, Fabula de Christo: What do men make of it but a Trade to live by? a means to get Abbies, and Bishopricks, and Benefices, and

The Objections from things Extrinsical, resolved.

and to live at ease and fleshly pleasure: and what do Secular Rulers make of it, but a means to keep their subjects in awe?

Answ. He that knoweth no other Christians in the world but such as these, knoweth none at all, and is unfit to judge of those whom he knoweth not. True Christians are men, that place all their happiness and hopes in the life to come, and use this life in order to the next, and contend all the wealth and glory of the world, in comparison of the love of God and their salvation. True Bishops and Bishops of the Church do think after the conversion and happiness of sinners, and spend their lives in diligent labours to these ends; not thinking it too much to stoop to the poorest for their good, nor regarding worldly wealth and glory in comparison of the winning of one soul, nor counting their lives dear, if they may but finish their course and ministry with joy.

Luke 15. A.C. 20. Heb. 13. 7. 17. &c. They are hypocrites, and not true Christians, whom the objection doth describe, by what names or titles soever they be dignified, and are more disowned by Christ than by any other in the world.

Objec. XI. Christians are divided into so many sects among themselves, and every one condemning others, that we have reason to suspect them all: for how know we which of them to believe or follow?

Answ. 1. Christianity is but One, and easily known; and all Christians do indeed hold this as certain, by common agreement and consent, they differ not at all about that which I am pleading for: there may be a difference, whether the Pope of Rome or the Patriarch of Constantinople be the greater, or whether one Bishop must rule over all, and such like matters of carnal quarrel; but there is no difference whether Christ be the Saviour of the world, or whether all his doctrine be infallibly true: and the more they quarrel about their personal interests and by-opinions, the most valid is their testimony in the things wherein they all agree: it is not those things which they differ about, that I am now pleading for, or persuading any to embrace; but those wherein they all consent.

2. But if they agree not in all the Integrals of their Religion, it is no wonder, nor interfeth any more than that they are not all perfect in the knowledge of such high and mystic

*Sic* noxium est si

unitas delib honis, *ita

permicioium est si *sic

in malis. Pervertos

quippe Unitas coro- 

bolata, dum *concor-

dance; *et tanto magis 

inconvertile, quanto

unanimis fecit. Greg.


Sed perturbation nos

opinionem variatas

hominumque difficu-

ligio: *et quia non idem

contingit in sensibus,

hos naturae cereos pu-

ramus: tilla *qua* aliiis

sic, aliiis *secus, nec

iliadem semper uno

modo videntur, *ficta

desse dicitur. Quod

est longe alter. Cia.

del leg. 1. p. 226.
rious things: and when no man understandeth all that is in
Aristotle, nor no two interpreters of him agree in every
exposition, no, nor any two men in all the world agree in
every opinion, who hold any thing of their own, what
wonder if Christians differ in many points of difficulty.

3. But their differences are nothing in comparison of the
Heathen Philosophers, who were of so many minds and
ways, that there was scarce any coherence among them, nor
many things which they could ever agree in.

4. The very differences of abundance of honest Christians,
is occasioned by their earnest desire to please God, and do
nothing but what is just and right, and their high esteem of
piety and honesty, while the imperfection of their judg-
ments keepeth them from knowing in all things, what
it is which indeed is that good and righteous way which
they should take. If children do differ and fall out, if
it be but in striving who shall do best, and please th. ir father,
it is the more excusable: enemies do not so: ideots fall not
out in School-disputes or Philosophical controversies: swine
will not fall out for gold or jewels, if they be cast before
them in the streets: but it’s like that men may.

5. But the greatfidings and factions kept up in the world,
and the cruelties exercised thereupon, are from worldly hy-
pocrates, who under the mask of Christianity, are playing
their own game: And why must Christ be answerable for
those whom he most abhorreth, and will most terribly con-
demn?

Spiritus sanctus est
Patris & Filii Amor
& connexio: ad ipsum pertinent societas,
qua efficiunt unum
Corpus unici Filii
Dei. Sicut enim
unum corpus hominis,
multis conficit membris, & vegetat omnia membra una animi, faciens in oculo ut videart, in
aurice ut audiat, &c. Ita Spiritus sanctus membra corporis Christi quod est ecclesia, continent &
vegetat: Est itaque humani corporis membrum praecimum, formam quidem qua membrum cog-
noscitur retinet, &c. Sic quinqueque a praedicta pacis unitate divisus est, sacramentum quidem
rancam formam retinet, sed Spiritum præter unitatem non vivit. Frustra ergo foris de forma
glorianter, nisi intus Spiritu vegetentur. Aug. de Grat.

Nullus Christianus malus est nisi hanc professionem simulaverit. Athenag. Leg. Pro Christ. p. 3.
Nemo (in carcerebus vestris) Christianus nisi plane cantum Christianus: aut si aliud, jam
non Christianus. Tert. Apol. c. 43.

insomuch
The Objections from things Extrinsical, resolved.

insomuch as among the Turkish Mahometans, and the Indian Baniats, the wickedness of Christians is the grand cause that they abhor Christianity, and it keepeth out your Religion from most Nations of the earth: so that it is a proverb among them, when any is suspected of treachery, What, do you think, I am a Christian? And Acollia witnesseth the like of the West-Indies.

Answ. 1. Every man knoweth, that the vulgar rabble, who indeed are of no Religion, will seem to be of the Religion which is most for their worldly advantage, or else which their Ancestors and Custom have delivered to them: And who can expect that such should live as Christians, who are no Christians? You may as well blame men, because Images do not labour, and are not learned, wise and virtuous. We never took all for Christians indeed, who for carnal interest, or custom, or tradition, take up the bare name, and desire to be called Christians: rebels may affect the name of loyal subjects: and thieves and robbers, the name of true and honest men: Shall loyalty, truth and honesty therefore be judged of by such as them? Nothing can be more unrighteous, than to judge of Christianity by those hypocrites, whom Christ hath told us shall be condemned to the forest punishment, and whom he hateth above all sorts of sinners.

What if Julian, Celsus, Porphyry, or any of these objectors, should call themselves Christians, and live in drunkenness, cruelty, perjury or deceit, is it any reason that Christ should be reproached for their crimes? Christianity is not a dead opinion or name, but an active heavenly principle, renewing and governing heart and life. I have before shewed what Christianity is.

2. In the Dominions of the Turks and other Infidel Princes, the Christians by oppression are kept without the means of knowledge; and so their ignorance hath caused them to degenerate, for the greater part, into a sensual sottish sort of people, unlike to Christians. And in the Dominions of the Moscovite, tyranny hath set up a jealou sie of the Gospel, and suppressed Preaching, for fear lest Preachers should injure the Emperor. And in the West, the usurpation and tyranny of the Papacy hath lock'd up the Scriptures from that people in an unknown tongue, that they know no more what.
The Objections from things. Extrinsic, resolved.

what Christ faith, than the Priest thinks meet to tell them, left they should be loosened from their dependance on the Roman Oracle. And thus Ignorance with the most destroy-


teth Christianity, and leaveth men but the shadow, image and name: For belief is an intellectual act, and a sort of knowing, and no man can believe really he knoweth not what. If any Disciples in the School of Christ have met with such Teachers, as think it their virtue and proficiency to be ignorant, call not such Christians as know not what Christianity is, and judge not of Christ's doctrine by them that never read or heard it, or are not able to give you any good account of it. But blessed be the Lord, there are many thousand better Christians.

Object. XIII. But it is not the ignorant rabble only, but many of your most zealous Professors of Christianity, who have been as false, as proud, and turbulent and seditious, as any others.

Answ. 1. That the true genuine Christian is not so, you may see past doubt by the doctrine and life of Christ and his Apostles. And that there are thousands and millions of humble, holy, faithful Christians in the world, is a truth which nothing but ignorance or malice can deny. 2. Hypocrites are no true Christians, what zeal soever they pretend: There is a zeal for self and interest, which is oft masked with the name of zeal for Christ. It is not the seeming, but the real Christian, which we have to justify. 3. It is commonly a few young unexperienced novices, which are tempted into disorders. But Christ will bring them to repentance for all, before he will forgive and save them. Look into the Scripture, and see whether it do not disown and contradict every fault, both great and small, which ever you knew any Christian commit? If it do, (as visibly it doth) why shall Christ be blamed for our faults, when he is condemning them, and reproving us, and curing us of them?

Object. XIV. The greater part of the world is against Chris-


tianity : Heathens and Infidels are the far greater part of the earth: and the greatest Princes and learnedst Philosophers have been and are on the other side.

Answ. 1.
The Objections from things Extrinsical, resolved.

Answ. 1. The greater number of the world are not Kings nor Philosophers, nor wise nor good men; and yet that is no disparagement to Kings, or learned, or good men. 2. The most of the world do not know what Christianity is, nor ever heard the reasons of it; and therefore no wonder if they are not Christians. And if the most of the world be ignorant and carnal, and such as have subjected their reason to their lufts, no wonder if they are not wise. 3. There is no where in the world so much learning as among the Christians, experience puts that past dispute with those, that have any true knowledge of the world. Mahomitanism cannot endure the light of learning, and therefore doth suppress or slight it. The old Greeks and Romans had much learning, which did but prepare for the reception of Christianity, at whose service it hath continued ever since. But barbarous ignorance hath over spread almost all the rest of the world: even the learning of the Chinenses and the Pythagoreans of the East, is but childishness and dotage, in comparison of the learning of the present Christians.

Objec. XV. For all that you say, when we hear subtil argumings against Christianity, it staggereth us, and we are not able to confute them.

Answ. That is indeed the common case of tempted men: their own weakness and ignorance is their enemies strength: But your ignorance should be lamented, and not the Christian cause accused: it is a dishonour to your selves, but it is none to Christ: Do your duty, and you may be more capable of discerning the evidence of truth.

Objec. XVI. But the sufferings which attend Christianity are so great, that we cannot bear them: in most places it is persecuted by Princes and Magistrates: and it restraineth us from our pleasures, and pargeth us upon an ungrateful troublesome


Ifi ipsi qui voluptate & dolore omnia mediantur, nonne clamant, simplici plus semper adeesse quod velit, quam quod nilit. Id, ibid.

L II

life:
The objections from things Extrinsical, resolved.

Those that revolt from life: and we are not souls that have no bodies, and therefore cannot slight these things.

Ans. But you have souls that were made to rule your bodies, and are more worthy and durable than they; and were your souls such as reason telleth you they should be, no life on earth would be so delectable to you, as that which you account so troublesome. And if you will chuse things parishing for your portion, & be content with the momentary pleasures of a dream, you must patiently undergo the fruits of such a foolish choice. And if eternal glory will not compensate what ever you can lose by the wrath of man, or by the crossing of your fleshly minds, you may let it go, and boast of your better choice as you find cause.

How much did the light of nature teach the Stoicks, the Cynicks, and many other Sects, which difficeth not much in authority from Christ's precepts of mortification and self-denial? Socrates could say, [Opes ac nobilitates, non solum nihil in se habere honestatis, verum omne malum ex eis abominatur.] Laert. l. 2. in Socr. p. 99. Dicebat & unicum esse bosnum scientiam, malumque unicum, infestam. Id. ib. Et referenti quod ilium Athenienses mori decrevissent, & natura ille, inquit. Ib. Et multa prius de immortalitate animorum ac praecipuo differentia, cicer omitit. p. 105. Magna animis sublimitate carpentae se & obscurantes contemnebat. p. 96. When he was publickly derided, Omnia serebat & quo animo. And when one kickt him, and the people marvelled at his patience, he said, What if an Afs had kickt me, should I have sued him at Law? p. 93. When he law in Fairs and Shops what abundance of things are set to sale, he rejoicingly said, Quam multis ipsa non ego? & cum libere quo vellet abire carcere liceret, noluit, & plorantes severae increpavit, pulcherrimosque sermones illos vindicta proscecutus est. If so many Philosophers thought it a shameful note of cowardice, for a man to live and not to kill himself, when he was falling into shame or misery, much greater reason hath a true believer, to be willing to die in a lawful way, for the sake of Christ, and the hope of glory, and to be less fearful of death than a Brutus, a Cato, a Seneca, or a Socrates, though not to inflict it on themselves. Soundly believe the promises of Christ, and then you will never much kick at suffering. To lose a feather, and win a Crown, is a bargain.
bargain that very few would grudge at. And profanely with
Esau to sell the birth-right for a mote, to part with heaven
for the paltry pleasures of flesh and fancy, were below the
reason of a man, if in had not unmann'd him. Matth. 16.
25, 26. Whoever will save his life, shall lose it; and whoever
will lose his life for my sake shall find it. For what is a man pro-
sited if he shall gain the whole world, and lose his own soul?

Virulent Eunapius giveth us the witness of natural reason,
for a holy mortified life, whilst he maketh it the glory of the
Philosophers, whom he celebrateth. Of Antoninus the son of
Ædesius, he faith, Totum se dedidit aique applicuit Diis loci
gentilibus, & sacris mysticis & arcanis, citoque in Deorum im-
mortalium contubernium receptus est; neglecat prorsus corporis
curâ, ejusque voluptatibus remisso nuntio, & sapientiae studio
profano vulgo incoignitum amplexus. — Cundii mortales bi-
justae viri temperantiam, constantiam & infledi nesciam mentem
demrati suere. Eunap. in Ædes. What a Saint doth he make
Jamblicus to be? of whom it was feigned, that in his
Prayers he would be lifted up above ten cubits from the
earth, and his garments changed into a golden colour, till he
had done? Eun. in Jamb. p. 572. Even while he raileth at
the Alexandrian Monks, at homines quidem species, sed vitam
turpem porcorum more exigentes, &c. p. 598. (contrary
to the evidence of abundant History) he beareth witness against
a vitious life. And if holiness, and mortification or tempe-
rance be laudable, even in the judgment of the bitterest
Heathens, why should it be thought intollerable strictness,
as it is more clearly and sweetly proposed in the Christian
verity. And if the sav of Jamblicus, Objustitiae cultum, faci-
lemn ad deorum aures accessebant habit; we may boldly say
that the righteous God loveth righteousness; and that the prayers
of the upright are his delight; and that their suffrings shall
not always be forgotten; nor their faithful labours prove in
vain.
CHAP. XII.

The reasonable Conditions required of them, who will overcome the difficulties of Believing, and will not undo themselves by wilful Infidelity.

I Have answered the objections against Christianity, but have not removed the chiefest impediments: for recepiitur ad modum recipientis, the grand impediments are within, even the incapacity, or indisposition, or frowardness of the persons that should believe. It is not every head and heart that is fit for heavenly truth and work. I will next therefore tell you what conditions Reason itself will require of them that would not be deceived: that so you may not lay that blame on Christ, if you be insidels, which belongeth only to your selves.

Cond. 1. Come not, in your studies of these sacred Mysteries, with an enmity against the doctrine which you must study, or at least suspend your enmity, so far as is necessary, to an impartial search and examination.

For ill will cannot easily believe well. Malice and partiality will blind the strongest wits, and hide the force of the plainest evidence.

Con. 2. Draw not the love of truth in a vicious fleshly heart and life; and forfeit not the light of supernatural revelation, by wilful sinning against natural light, and debauching your consciences, by abasing the knowledge which already you have.

Sensuality and wilful debauchery is the common temptation to Infidelity: when men have once so heinously abused God, as that they must needs believe, that if there be a God, he must be a terror to them; and if there be a judgment and a life of retribution, it is like to go ill with them, a little thing will persuade such men, that there is no God, nor life to come indeed. When they once hope it is so, and take it for their interest, and a desirable thing, they will easily believe that it is so indeed. And God is just, and beginneth the executions of his justice in this world: and the forsaking of
who will overcome the difficulties of Believing, &c.

a soul that hateth the light, and wilfully resieth and abuseth knowledge, is one of his most dreadful judgments. That man who will be a drunkard, a glutton, a whore-monger, a proud ambitious worldling, in despight of the common light of nature, can hardly expect that God should give him the light of grace. Despighting truth, and enslaving reason, and turning a man into a beast, is not the way to heavenly illumination.

Cond. 3. Be not ignorant of the common natural Truths, (which are recited in the first part of this book,) for supernatural revelation presupposeth natural; and grace, which maketh us Saints, presupposeth that reason hath constituted us men: and all true Knowledge is methodically attained.

It is a great wrong to the Christian cause, that too many preachers of it have miffed the true method, and still begun at supernatural revelations, and built even natural certainties thereupon; and have either not known, or concealed much of the fore-written natural verities. And it is an exceeding great cause of the multiplying of Infidels, that most men are dull or idle drones, and unacquainted with the common natural truths, which must give light to Christianity, and prepare men to receive it. And they think to know what is in Heaven before they will learn what they are themselves, and what it is to be a man.

Cond. 4. Get a true Anatomy, Analysis, or Description of Christianity in your minds: for if you know not the true nature of it first, you will be lamentably disadvantaged in enquiring into the truth of it.

For Christianity well understood in the quiddity, will illustrate the mind with such a winning beauty, as will make us meet its evidence half-way, and will do much to convince us by its proper light.

Cond. 5. When you have got the true method of the Christian doctrine, or Analysis of faith, begin at the Essentials or primitive truths; and proceed in order, according to the dependencies of truths; and do not begin at the latter end, nor study the conclusion before the premises.

Cond. 6. Yet look on the whole scheme or frame of causes and evidences, and take them entirely and conjunct, and not as peevish factious men, who in foolish zeal against another set, reject...
The reasonable Conditions required of them.

This is the Devil's gain, by the railing of sects and contentions in the Church: he will engage a Papist for the mere interest of his sect, to speak lightly of the Scripture and the Spirit; and many Protestants in mere opposition to the Papists, to slight Tradition, and the testimony of the Church, denying it its proper authority and use. As if in the setting of a Watch or Clock, one would be for one wheel, and another for another, and each in peevishness cast away that which another would make use of, when it will never go true without them all. Faction and contentions are deadly enemies to truth.

Cond. 7. Mark well the suitableness of the remedy to the disease; that is, of Christianity to the depraved state of man: and mark well the lamentable effects of that universal depravation, that your experience may tell you how unquestionable it is.

Cond. 8. Mark well how concomitantly Christianity doth rely on holy souls; and how well it suiteth with honest principles and hearts; so that the better any man is, the better it pleaseth him. And how potent all debauchery, villany and vice befriended the cause of Atheists and unbelievers.

Cond. 9. Take a considerate just survey of the common enmity of infid Christianities and Holiness, in all the wicked of the world, and the notorious war which is every where managed between Christ and the Devil, and their several followers, that you may know Christ partly by his enemies.

Cond. 10. Impartially mark the effects of Christian doctrine, where ever it is sincerely entertain'd, and see what Religion maketh the best men: and judge not of serious Christians at a distance, by false reports of ignorant or malicious adversaries: And then you will see that Christ is actually the Saviour of souls.

Cond. 11. Be not liars your selves, lest it dispose you to think all others to be liars, and to judge of the words of others by your own.

Cond. 12. * Be-think you truly what persons you should be in
who will overcome the difficulties of Believing, &c.
your selves, and what lives you should live, if you did not believe the Christian doctrine: or if you do not believe it, mark what effect your unbelief hath on your lives.

For my own part, I am assured, if it were not for the Christian doctrine, my heart and life would be much worse than it is; though I had read Epictetus, Arrian, Plato, Plutinus, Jamblichus, Proclus, Seneca, Cicero, Plutarch, every word: and those few of my neighbourhood, who have fallen off to infidelity, have at once fallen to debauchery, and abuse of their nearest relations, and differed as much in their lives from what they were before in their profession of Christianity, (though unfound) as a leprous body differeth from one in comeliness and health.

Cond. 13. Be well acquainted (if possible) with Church-History, that you may understand by what Tradition Christianity hath descended to us.

For he that knoweth nothing but what he hath seen, or receiveth a Bible, or the Creed, without knowing any further whence and which way it cometh to us, is greatly disadvantaged as to the reception of the faith.

Cond. 14. In all your reading of the holy Scriptures, allow still for your ignorance in the languages, proverbs, customs, and circumstances, which are needful to the understanding of particular texts: and when difficulties stop you, be sure that no such ignorance remain the cause.

He that will but read Brugensis, Grotius, Hammond, and many other that open such phrascs and circumstances, with Topographers, and Bochartus, and such others as write of the Animals, Utensils, and other circumstances of those times, will see what gross errors the opening of some one word or phrase may deliver the Reader from.

Cond. 15. Understand what excellencies and perfections they be which the Spirit of God intended to adorn the holy Scriptures with, and also what sort of humane imperfections are consistent with these its proper perfections: that so false expectations may not tempt you into unbelief.

It seduceth many to infidelity to imagine, that if Scripture be the word of God, it must needs be most perfect in every accident and mode; which were never intended to be part of its perfection. Whereas God did purposely make use of these
those men, and of that style and manner of expression, which was defective in some points of natural excellency, that to the supernatural excellency might be the more apparent. As Christ cured the blind with clay and spittle, and David slew Goliath with a sling. The excellency of the means must be estimated by its aptitude to its end.

Cond. 16. If you see the evidences of the truth of Christianity in the whole, let that suffice you for the belief of the several parts, when you see not the true answer to particular exceptions.

If you see it soundly proved, that Christ is the Messenger of the Father, and that his word is true, and that the holy Scripture is his word; this is enough to quiet any sober mind, when it cannot confute every particular objection: or else no man should ever hold fast any thing in the world; if he must let all go after the fullest proof, upon every exception which he cannot answer. The inference is sure. If the whole be true, the parts are true.

Cond. 17. Observe well the many effects of Angels ministration, and the evidences of a communion between us and the spirits of the unseen world: for this will much facilitate your belief.

Cond. 18. Observe well the plain evidences of the Apparitions, Witches, and wonderful events which fall out in the times and places where you live: and what reflections they have upon the Christian cause.

Cond. 19. Observe well the notable answers of Prayers, in matters internal and external, in others and in yourselves.

Cond. 20. Be well studied at home, about the capacity, use and tendency of all your faculties; and you will find that your very nature points to another life, and is made only to be happy in that knowledge, love and fruition of God, which the Gospel most effectually leads you to.

Cond. 21. Mark well the prophecies of Christ himself, both of the destruction of Jerusalem, and the successes of his Apostles in the world, &c. and mark how exactly they are all fulfilled.

Cond. 22. Let no pretence of humility tempt you to degrade humane nature below its proper excellency; lest hence you be tempted to think it incapable of the everlasting sight and fruition of God.
The devil's way of destroying is oftentimes by over-doing. The proud devil will help you to be very humble, and help you to deny the excellency of reason and natural free-will, and all supernatural inclinations, when he can make use of it to persuade you, that man is but a subtlety of brute, and hath a soul but gradually different from sensitives, and so is not made for another life.

Cond. 23. Yet come to Christ as humble learners, and not as arrogant self-conceited consumers: and think not that you are capable of understanding everything as soon as you hear it.

Cond. 24. Judge not of the main cause of Christianity, or of particular texts or points, by sudden hasty thoughts and glances; as if it were a business to be cursorily done: but allow it your most deliberate sober studies, your most diligent labour, and such time and patience, as reason may tell you are necessary to a learner in so great a cause.

Cond. 25. Call not so great a matter to the trial in a case of melancholy and natural incapacity; but stay till you are fitter to perform the search.

It is one of the common cheats of Satan, to persuade poor weak, and melancholy persons, that have but half the use of their understandings, to go then to try the Christian Religion, when they can scarce cast up an intricate account, nor are fit to judge of any great and difficult thing. And then he hath an advantage to confound them, and fill them with blasphemous and unbelieving thoughts; and if not to shake their habitual faith, yet greatly to perplex them, and disturb their peace. The soundest wit and most composed, is fittest for so great a task.

Cond. 26. When upon sober trial you have discerned the evidences of the Christian verity, record what you have found true: and judge not the next time against those evidences, till you have equal opportunity for a full consideration of them.

In this case the Tempter much abuses many injudicious souls: when by good advice and soberest meditation, they have seen the evidence of truth in satisfying clearness, he will after surprise them, when their minds are darker, or their thoughts more scattered, or the former evidence is out of mind, and push them on suddenly then to judge of the matters of immortality, and of the Christian cause, that what he cannot
You which As this but Or 50 cannot get by truth of argument, he may get by the incapacity of the disputant: As if a man that once saw a mountain some miles distant from him, in a clear day, should be tempted to believe that he was deceived, because he feeth it not in a misty day, or when he is in a valley, or within the house: Or as if a man that in many days hard study, hath cast up an intricate large account, and set it right under his hand, should be called suddenly to give up the same account anew, without looking on that which he before cast up; when as if his first account be lost, he must have equal time, and helps, and fitness, before he can set it as right again. Take it not therefore as any disparagement to the Christian truth, if you cannot on a sudden give your selves so satisfactory an account of it, as formerly in more clearness, and by greater studies you have done.

Cond. 27. Gratifie not Satan so much, as to question well resolved points, as oft as he will move you to it.

Though you must prove all things, till, as learning, you come to understand them in their proper evidence, time and order; yet you must record and hold fast that which you have proved, and not suffer the devil to put you to the answer of one and the same question over and over, as often as he please: this is to give him our time, and to admit him to debate his cause with us by temptation, as frequently as he will: which you would not allow to a ruffian to the debauching of your wife or servants: and you provoke God to give you up to errour, when no resolution will serve your turn. After just resolution, the tempter is to be rejected and not disputed with; as a troublesome fellow that would interrupt us in our work.

Cond. 28. Where you find your own understandings insufficient, have recourse for help to some truly wise judicious Divine.

Not to every weak Christian, nor unskilful Minister, who is not well grounded in his own Religion: but to those that have thoroughly studied it themselves: you may meet with many difficulties in Theology, and in the Text, which you think can never be well solved, which are nothing to them that understand the thing. No Novice in the study of Logick, Astronomy, Geometry, or any Art or Science, will think
think that every difficulty that he meeteth with, doth prove that his Author was deceived, unless he be able to resolve it of himself: but he will ask his Tutor, or some one versed in those matters to resolve it: and then he will see that his ignorance was the cause of all his doubts.

Cond. 29. Labour faithfully to receive all holy truths with a practical intent, and to work them on your hearts according to their nature, weight and use. For the doctrine of Christianity is scientia affectiva practica; a doctrine for Head, Heart and Life. And if that which is made for the Heart, be not admitted to the Heart, and rooted there, it is half rejected while it seems to be received, and is not in its proper place and soil.

If you are yet in doubt of any of the supernatural Verities, admit those truths to your hearts which you are convinced of: else you are false to them and to your selves, and forfeit all further helps of grace.

Object. This is but a trick of deceit to engage the affections, when you want arguments to convince the judgment: Perit omne judicium cum res transit in affectum.

Answ. When the affection is inordinate, and over-runs the judgment, this laying hath some truth; but it is most false as of ordinate affections which follow sound judgment. For by speculation of the faculties, such affections greatly help the judgment: and judgment is but the eye of the soul to guide the man, and it is but the passage to the will, where humane acts are more compleat. If your wife be taught that conjugal love is due to her husband; and your child, that filial love and reverence is due to his father; such affections will not blind their judgments; but contrarily they do not sincerely receive these precepts, if they let them not into the heart, and answer them not with these affections.

And here is the great difference between the faith of an honest sanctified Plowman, and of a carnal unsanctified Lord or Doctor: the one openeth his heart to the doctrine which he receiveth, and faithfully admitteth it to its proper work, and so embraceth it practically, and in love; and therefore holdeth it fast as a radicated experienced truth, when he cannot answer all cavils that are brought against it. The other superficially receiveth it into the brain, by meer speculation; and treacherously shuts up his heart against it, and never gave
gave it real rooting; and therefore in the time of trial loseth that unbound superficial belief which he hath. God blesteth his word to the heart that honestly and practically receiveth it, rather than to him that imprisoneth it in unrighteousness:

Cond. 30. Lastly, if yet any doubts remain, bethink you which is the safest side, which you may follow with least danger, and where you are certain to undergo the smallest loss.

It is pity that any should hesitate in a matter of such evidence and weight, and should think with any doubtfulness, of Christianim as an uncertain thing: But yet true Believers may have cause to say, Lord, help our unbelief, and encrease our faith. And all doubting will not prove the unfoundness of belief. The true mark to know when Faith is true and saving, notwithstanding all such doubtings, is the measure of its prevalency with our hearts and lives: That belief in "Christ and the life to come is true and saving, notwithstanding all doubtings, which habituallypossesseth us with the love of God above all, and resolveth the will to prefer the pleasing of him, and the hopes of heaven, before all the treasures and pleasures of this world, and causeth us in our endeavours to live accordingly. And that faith is unsound which will not do this, how well soever it may be defended by dispute. Therefore at least, for the resolving of your wills for choice and practice, if you must doubt, yet consider which is the safest side. If Christ be the Saviour of the world, he will bring Believers to Grace and Glory: and you are sure there is nothing but transitory trifles which you can possibly lose by such a choice. For certainly his precepts are holy and safe, and no man can imagine ra-

* Qua mala Stoici non audient appellatae; aspera autem, & incommoda & rejicienda, & aliena natura esse concedunt; ca nas mala dicitur, sed exigus, & porro minima. Piso de Peripat. & Academ. in Cicer. de fin. I. 5. p. 204.

Cum ergo hae sit condicio futurorum ut tenere & comprehendi nullius possim anticipations attaétu, nonne purior ratio est, ex duobus incertis & in ambigua expectatione pendentibus, id potius credere, quod aliquae fere fere, quam omnino quodnullas? in illo enim periculi nihil est, si quod diciur imminere, caelum fiar & vacuum; in hoc damnum est maximum, (id est salutis amissio) si cum tempus advancement, apertur hoc usu mendacium. Quid dicitis O nesciis etiam exitu & miseratione dignissimi? Ira non tam eximius, ne forte hae vera sint, quae sunt despectae vobis, & praeuent materiam rifi? Nec dilecto vobis cum sub ob realised cogitationibus volvitis, ne quod hodie credere ofienata reminiscunt perseveraret rem tempus & irre- vocabilitis penitentia castiget? Nonne vel hae saltem vobis sidem faciunt argumenta credendi, quod jam per omnes terras in tam brevi tempore immenshi hujus sacramenta diffusa sunt? &c. Arnob. l. 2. p. 12.
who will overcome the difficulties of Believing, &c.

tionally that they can endanger the soul. But if you reject him by infidelity, you are lost for ever: for there remaineth no more sacrifice for sin, but a fearful looking for of judgment, and fire, which shall devour his adversaries for ever. There is no other Saviour for him, who finally refuseth the only Saviour. And if you doubted whether faith might not prove an error, you could never see any cause to fear, that it should prove a hinderance to your salvation: for salvation it self is an unknown thing to most that do not believe in Christ: and no man can well think, that a man who is led by an age of such miracles, so credibly reported to us, to believe in one that leadeth up souls to the love of God, and a holy and heavenly mind and life, can ever perish for being so led to such a guide, and then led by him in so good a way, and to so good an end.

A ND thus, Reader, I have faithfully told thee, what reasonings my own soul hath had about its way to everlasting life, and what enquiries it hath made into the truth of the Christian faith: I have gone to my own Heart for those reasonings, which have satisfied my self, and not to my Books, (from which I have been many years separated) for such as satisfy other men, and not my self: I have told thee what I believe, and why. Yet other mens reasonings perhaps may give more light to others, though these are they that have prevailed most with me. Therefore I desire the Reader, that would have more said, to peruse especially these excellent Books: Camero's Prelectiones de Verbo Dei, with the Theses Salamurientes and Sedanenses on that subject: Grotius de Veritate Religionis Christiana: Marsilius Ficinus de Religione Christi, cum notis Lud. Crocii: Lodovicus Vives de Verit. Fid. Chrift. Phil. Morney du Plessis de Verit. Fid. Chrift. John Goodwin of the Authority of the Scriptures: Campanella's Athismus Triumphatus: Hieronymus Savonarola's Triumphus Crucis, (both excellent Books, excepting the errors of their times) Raymundus de Sabundis his Theologia Naturalis: Micelii Ethnophrontius (an excellent Book) Raymundus Lullius Articul. Fid. Alexander Gill (out of him) on the Creed: Mr. Stillingfleet's Origines Sacrae (a late and very worthy

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labour) Dr. Jackson on the Creed: Mr. Vincent Hatecliff's New Deix aut Nulli (for the first part of Religion:) pulling by Levits, Parsons, and abundance more; and Common Place-books, which many of them treat very well on this Subject. And of the Ancients, Augu(ine de Citurate Dei, & Eusebii Preparatio & Demonstration Evangelica, are the fullest, and almost all of them have somewhat to this use, as Justin, M. Athenagoras, Tatianus, Tertullian, Clemens Alexander, Origen against Celsus, &c. Cyprian, Lactantius, Athanasius, Basil Gr. Nazianzene, Nyffen, &c.

For my own part, I humbly thank the Heavenly Majesty, for the advantages which my education gave me, for the timely reception of the Christian faith: But temptations and difficulties have so often called me to clear my grounds, and try the evidences of that Religion, which I had first received upon the commendation of my Parents, that I have long thought no Subject more worthy of my most serious faithful search; and have wondered at the great number of Christians, who could spend their lives in studying the superstructures, and wrangling about many small uncertainties, to the great disturbance of the Church's peace, and found no more need to be confirmed in the faith. In this enquiry, I have most clearly to my full satisfaction discerned, all those natural evidences for GODLINESS or HOLINESS which I have laid down in the first part of this Book. And I have discerned the congruous superstructure and connection of the CHRISTIAN Religion thereunto: I have found by unquestionable experience the sinful and depraved state of man: and I have discerned the admirable suitableness of the remedy to the malady: I have also discerned the attestation of God, in the grand evidence, the HOLY SPIRIT, the ADVOCATE or Agent of Jesus Christ: viz. 1. The antecedent evidence in the Spirit of Prophecies, leading unto Christ. 2. The inherent constituent evidence of the Gospel, and of Christ, the Image of God, in the Power, Wisdom and Goodness, both of Christ and of his doctrine. 3. The concomitant evidence of Miracles, in the Life, Resurrection, and Prophecies of Christ, and in the abundant Miracles of the Apostles and other his Disciples through the world. 4. The subsequent evidence, in the successes of the Gospel, to the true sanctification.
sanctification of millions of souls, by the powerful efficacy of Divine co-operation. I have spent most of my life in converse with such truly sanctified persons, and in preaching this Gospel (through the great mercy of God) with such success upon no small numbers: so that I am certain by full experience of the reality of that holy change, which cannot be done but with the co-operation of God. I have seen that this change is another matter than fancy, opinion, or factious conjunction with a Sect; "[Even the setting up God in the soul as God, as our Owner, Ruler, and Chief Good, and the devoting of the soul to him in Resignation, Obedience and thankful Love; the seeking of an everlasting felicity in his glorious light and love in heaven; the contempt of this world, as it pleaseth the flesh, and the holy use of it, as the way to our felicity and pleasing God; the subduing and denying all carnal desires, which would rebel against God and reason, and restoring Reason to the government of the lower faculties: the denying of that inordinate selfishness, which setteth up our interest against our neighbours; and the respecting and loving our neighbours as ourselves; and doing to others as we would be done by; and doing good to all men as far as we have power: the holy governing of our inferiors, and obeying our superiors in order to those ends: living soberly, righteously and godly in this world; and in the patient bearing of all afflictions, and diligent serving God in our several places, to redeem our time, and prepare for death, and wait with longing for the everlasting glory, the hope of which is caused in us by faith in Christ, our Ransom, Reconciler, Example, Teacher, Governor and Judge.] This is the true nature of the Religion expressed in the Gospel, and impressed on the souls of sanctified men. By this effect, I know that Christ is the Saviour of the world, and no deceiver, as I know a man to be a true Physician and no deceiver, when I see him ordinarily and thoroughly perform the cures which he undertaketh. He saveth us actually from the power of our sins, and bringeth up our hearts to God, and therefore we may boldly say, He is our Saviour: This witness through his mercy I have in myself, and is alway with me, and in those whom I converse with round about
The reasonable Conditions required of them, about me. I have also upon just enquiry found, that the witnesses of Christ's Resurrection and Miracles have delivered us their testimony with a three-fold evidence: 1. The evidence of just credibility to a humane belief. 2. The evidence of natural certainty in the natural impossibilities of deceit. 3. The evidence of supernatural divine attestation, in, 1. The Image of God on their hearts and doctrine: 2. Their miracles: and, 3. Their sanctifying success. And I have found that the witnesses of the Miracles of the Apostles themselves, have also given us the same three degrees of proof of the Verity of their testimony; though Miracles continue not now as then. And I have look'd round about me in the world, as diligently and impartially as I could, to see whether Christ, and the way which he hath prescribed us, have any competitor which may make it difficult, to resolve which to prefer and follow. And as I have found that none but GOD alone hath absolute Dominion and Sovereignty over us, and is our chief Benefactor, nor fit to be our felicity and ultimate end; so I have found, that there is no one so fit to be taken for our Mediator and the Way to God, as Jesus Christ: none else that hath a natural aptitude, none else among men that is perfect without sin; that hath conquered Satan, the world and death; that is a Messenger from Heaven so infallible and sure; whose Doctrine and Life is suited to our case: none else that is become a Sacrifice for our sins, and hath risen from the dead, and ascended into Glory, and doth govern and preserve us, and will judge the world, and hath power to give the holy Ghost, both for Gifts and Graces, nor that actually giveth it to the sanctifying of all his sincere followers; none else that hath such a Church and Kingdom, concerning the world, and concerned by the world, and so truly fitted to the pleasing of God, and the future fruition of him in Glory. I see that Judaism is but the porch of Christianity; and if Christ had not confirmed the verity of the Old Testament to me, I should have found the difficulty of believing it much greater. And as for Mahometanism, besides the common truths which it retaineth, (of the Unity of the Godhead, the Verity of Christ, and the Life to come, &c.) there is nothing else which at all inviteth my understanding. And as for Heathenism,
who will overcome the difficulties of Believing, &c.

then is sin, the case that it hath brought the miserable world into, is much to be pitied and deplored: Much precious truth is revealed to us by Nature; but experience teUeth us of the need of more: and Christianity hath all which Nature teacheth, with a great deal more. So that Christianity hath no considerable competitor.

And as for worldly wealth and honour, superiority and command of others, the favour, applause and praise of great ones, or of the multitude, voluptuousness, and fleshly delights, &c. ease, long life, or any accommodations of the flesh, yea, learning itself, as it is but the pleasing of the fancy in the knowledge of unnecessary things; all these I have perused, and found them to be deceit and trouble: a glimpse of heaven, a taste of the love of God in Christ, yea, a fervent desire after God, yea, a penitent tear, is better than them all, and yieldeth a delight which leaveth a better taste behind it, and which my Reason more approveth in the review: and the vanity of all inferior pleasures appeareth to me in the common effects: they distract and corrupt the minds of those that have the greatest measure of them, and make them the calamity of their times, the furious afflictors of the upright, and the pity of all sober standers-by, who see them turn the world into a Bedlam: and how all their honour, wealth and sport will leave them at a dying hour, and with what dejected minds unwelcome death will be entertain'd by them, and with what sad reviews they will look back upon all their lives, and in what fordid dust and darkness they must leave the rotting flesh, when their souls are gone to receive their doom, before the Judge of all the world. All these are things which were past all doubt with me, since I had any solid use of reason, and things which are still before my eyes.

"Wherefore, my God, I look to Thee, I come to Thee, to Thee alone! No man, no worldly creature Made me; none of them did Redeem me; none of them did Renew my soul, none of them will justify me at thy Bar, nor forgive my sin, nor save me from thy penal Justice: none of them will be a full or a perpetual felicity or portion for my soul. I am not a stranger to their promises and per-
formances: I have trusted them too far, and followed them
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The reasonable Conditions required of them,

"too long! O that it had been less, (though I must thankfully acknowledge, that Mercy did early shew me their deceit, and turn my inquiring thoughts to thee:) to thee I resign my self, for I am thine own! to thee I subject all the powers of my soul and body, for thou art my Rightful Sovereign Governor: from thee I thankfully accept of all the benefits and comforts of my life: in thee I expect my true felicity and content: to know thee, and love thee, and delight in thee, must be my blessedness, or I must have none. The little tastes of this sweetness which my thirsty soul hath had, do tell me that there is no other real joy. I feel that thou hast made my mind to know thee, and I feel thou hast made my heart to love thee, my tongue to praise thee, and all that I am and have to serve thee! And even in the panting languishing desires and motions of my soul, I find that thou, and only thou, art its resting place: and though Love do now but search, and pray, and cry, and weep, and is reaching upward, but cannot reach, the glorious light, the blessed knowledge, the perfect love, for which it longs; yet by its eye, its aim, its motions, its moans, its groans, I know its meaning, where it would be, and I know its end. My displaced soul will never be well, till it come near to thee, till it know thee better, till it love thee more. It loves it self, and justifieth that self love, when it can love thee: it loathes it self, and is weary of it self as a lifeless burden, when it feels no pantings after thee. Wert thou to be found in the most solitary desert, it would seek thee; or in the uttermost parts of the earth, it would make after thee: thy presence makes a crowd, a Church: thy converse maketh a closet, or solitary wood or field, to be kin to the Angelical Chore. The creature were dead, if thou wert not its life; and ugly, if thou wert not its beauty; and insignificant, if thou wert not its sense. The soul is deformed, which is without thine Image; and lifeless, which liveth not in love to thee, if love be not its pulse, and prayer, and praise, its constant breath: the Mind is unlearned which readeth not thy Name on all the world, and feeth not HOLINESS TO THE LORD engraven upon the face of every creature. He doteth that doubteth of thy Being or Perfections, and he dreameth who doth not
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"not live to thee. O let me have no other portion! no reason, no love, no life, but what is devoted to thee, employed on thee, and for thee here, and shall be perfected in thee, the only perfect final object, for evermore. Upon the holy Altar erected by thy Son, and by his hands, and his Mediation, I humbly devote and offer thee THIS HEART:

"O that I could say with greater feeling, This flaming, longing Heart! But the sacred fire which must kindle on my sacrifice, must come from thee; it will not else ascend unto thee: let it consume this dross, so the nobler part may know its home. All that I can say to commend it to thine acceptance, is, that I hope it's washed in precious blood, and that there is something in it that is thine own; it still looketh towards thee, and groaneth to thee, and followeth after thee, and will be content with gold, and mirth, and honour, and such inferior fooleries no more: it lieth at thy doors, and will be entertain'd or perish. Though alas, it loves thee not as it would, I boldly say, it longs to love thee, it loves to love thee; it seeks, it craves no greater blessedness than perfect endless mutual love: it is vowed to thee, even to thee alone; and will never take up with shadows more; but is resolved to lie down in sorrow and despair, if thou wilt not be its REST and JOY. It hateth itself for loving thee no more; accounting no want, deformity, shame or pain so great and grievous a calamity.

"For thee the Glorious Blessed GOD, it is that I come to Jesus Christ. If he did not reconcile my guilty soul to thee; and did not teach it the heavenly art and work of Love, by the sweet communications of thy love, he could be no Saviour for me. Thou art my only ultimate end; it is only a guide and way to thee that my anxious soul hath so much studied: and none can teach me rightly to know thee, and to love thee, and to live to thee, but thy self: it must be a Teacher sent from thee, that must conduct me to thee. I have long looked round about me in the world, to see if there were a more lucid Region, from whence thy will and glory might be better seen, than that in which my lot is fallen: But no Traveller that I can speak with, no Book which I have turn'd over, no Creature which I can
The reasonable Conditions required of them,

"I can see, doth tell me more than Jesus Christ. I can find no way so suitable to my soul, no medicine so fitted to my misery, no bellows so fit to kindle love, as faith in Christ, the Glass and Messenger of thy love. I see no doctrine so divine and heavenly, as bearing the image and Scripture of God; nor any so fully confirmed and delivered by the attestation of thy own Omnipotency; nor any which so purely pleads thy cause, and calls the soul from Self and vanity, and condemns its sin and purifieth it, and leadeth it directly unto thee; and though my former ignorance disabled me to look back to the Ages past, and to see the methods of thy providence, and when I look into thy Word, disabled me from seeing the beauteous methods of thy Truth; thou hast given me a glimpse of clearer light, which hath discovered the reasons and methods of grace, which I then discerned not: and in the midst of my most hideous temptations and perplexed thoughts, thou keft alive the root of faith, and keft alive the love to thee and unto Holiness which it had kindled. Thou hast mercifully given me the witness in my self; not an unreasonable persuasion in my mind, but that renewed nature, those holy and heavenly desires and delights, which sure can come from none but thee. And O how much more have I perceived in many of thy servants, than in my self! thou hast call my lot among the souls whom Christ hath healed, I have daily conversed with those whom he hath raised from the dead. I have seen the power of thy Gospel upon sinners: All the love that ever I perceived kindled towards thee, and all the true obedience that ever I saw performed to thee, hath been effected by the word of Jesus Christ: how oft hath his Spirit helped me to pray! and how often hast thou heard those prayers! what pledges hast thou given to my staggering faith, in the words which prayer hath procured, both for my self and many others? And if Confidence in Christ be yet deceit, must I not say that thou hast deceived me? who I know canst neither be deceived, or by any falsehood or seduction deceive.

"On thee therefore, O my dear Redeemer, do I cast and trust this sinful soul! with Thee and with thy holy Spirit I renew
"I renew my Covenant; I know no other; I have no other; I can have no other Saviour but thy self: To thee I deliver up this soul which thou hast redeemed, not to be advanced to the wealth, and honours, and pleasures of this world; but to be delivered from them, and to be healed of sin, and brought to God; and to be saved from this present evil world, which is the portion of the ungodly and unbelievers: to be washed in thy Blood, and illuminated, quickned and confirmed by thy SPIRIT; and conducted in the ways of holiness and love: and at last to be presented justified and spotless to the Father of spirits, and possessed of the glory which thou hast promised. O thou that hast prepared so dear a medicine for the cleansing of polluted guilty souls, leave not this unworthy soul in its guilt, or in its pollution! O thou that knowest the Father, and his Will, and art nearest to him, and most beloved of him, cause me in my degree to know the Father; acquaint me with so much of his will, as concerneth my duty, or my just encouragement: leave not my soul to groan in darkness, seeing thou art the Sun and Lord of Light. O heal my estranged thoughts of God! is he my light, and life, and all my hope? and must I dwell with him for ever? and yet shall I know him no better than thus? shall I learn no more that have such a Teacher? and shall I get no nearer him, while I have a Saviour and a Head so near? O give my faith a clearer prospect into that better world! and let me not be so much unacquainted with the place in which I must abide for ever! And as thou hast prepared a Heaven for holy souls, prepare this too-unprepared soul for Heaven, which hath not long to stay on earth. And when at death I resign it into thy hands, receive it as thine own, and finish the work which thou hast begun, in placing it among the blessed Spirits, who are filled with the light and love of God. I trust thee living; let me trust thee dying, and never be ashamed of my trust.

"And unto Thee, the Eternal Holy Spirit, proceeding from the Father and the Son, the Communicative LOVE, who condescendest to make Perfect the Elect of God, do I deliver up this dark imperfect soul, to be further
The reasonable Conditions required of them.

further renewed, confirmed and perfected, according to
the holy Covenant. Refuse not to bless it with thine
indwelling and operations; quicken it with thy life; ir-
radiate it by thy light; sanctifie it by thy love; actuate
it purely, powerfully and constantly by thy holy motions.
And though the way of this thy sacred influx be beyond
the reach of humane apprehension; yet let me know the
reality and saving power of it, by the happy effects.
Thou art more to souls, than souls to bodies, than light
to eyes. O leave not my soul as a carrion destitute of thy
life; nor its eyes as useless, destitute of thy light; nor
leave it as a senseless block without thy motion. The
remembrance of what I was without thee, doth make
me fear lest thou shouldst with-hold thy grace. Alas,
I feel, I daily feel that I am dead to all good, and all
that's good is dead to me, if thou be not the life of all.
Teachings and reproofs, mercies and corrections, yea, the
Gospel it self, and all the liveliest Books and Sermons, are
dead to me, because I am dead to them: yea, God is as
no God to me, and Heaven as no Heaven, and Christ as
no Christ, and the clearest evidences of Scripture verity
are as no proofs at all, if thou represent them not with
light and power to my soul: Even as all the glory of
the world is as nothing to me, without the light by
which it's seen. O thou that hast begun, and given me
those heavenly intimations and desires, which flesh and
blood could never give me, suffer not my folly to
quench these sparks, nor this brutish flesh to prevail
against thee, nor the powers of hell to stifle and kill
such a heavenly feed. O pardon that folly and wilful-
ness, which hath too often, too obdurately and too
unthankfully striven against thy grace; and depart not
from an unkind and sinful soul! I remember with grief
and shame, how I wilfully bore down thy motions; pu-
nish it not with desertion, and give me not over to my
self. Art thou not in Covenant with me, as my Sanctifi-
er, and Confirmor, and Comforter? I never undertook
to do these things for my self; but I consent that thou
shouldest work them on me. As thou art the Agent
and Advocate of Jesus my Lord, O plead his cause
effectually.
who will overcome the difficulties of Believing, &c.

effectually in my soul, against the suggestions of Satan
and my unbelief; and finish his healing saving work;
and let not the flesh or world prevail. Be in me the
resident witnesses of my Lord, the Author of my Prayers,
the Spirit of Adoption, the Seal of God, and the earnest
neast of mine inheritance. Let not my nights be so long,
and my days so short, nor sin eclipse those beams,
which have often illuminated my soul. Without thee,
Books are senseless scrawls, studies are dreams, learning
is a glow-worm, and wit is but wantonness, impertinency
and folly. Transcribe those sacred precepts
on my heart, which by thy dictates and inspirations are
recorded in thy holy word. I refuse not thy help for
tears and groans: but O shed abroad that love upon
my heart, which may keep it in a continual life of
love. And teach me the work which I must do in Heaven:
refresh my soul with the delights of holiness,
and the joys which arise from the believing hopes of the
everlasting Joys: Exercise my heart and tongue in
the holy praises of my Lord. Strengthen me in sufferings;
and conquer the terrors of death and hell. Make
me the more heavenly, by how much the faster I am
hastening to heaven: and let my last thoughts, words
and works on earth, be likest to those which shall be
my first in the state of glorious immortality; where
the Kingdom is delivered up to the Father, and GOD
will for ever be All, and In all: of whom, and through
whom, and to whom are all things, To whom be glory
for ever. Amen.

CHAP.
Conjectures: I. **What Party of Christians should we join with, or be of, seeing they are divided into so many Sects?**

I shall briefly dispatch the Answer of this Question in these following Propositions.

1. **Godliness and Christianity is our only Religion; and if any party have any other, we must renounce it.**

2. The Church of Christ being his Body is but One, and hath many Parts, but should have no Parties; but Unity and Concord without Division.

3. Therefore no Christian must be of a Party or Sect as such, that is, dividing it self from the rest, causing schisme, or contention in the Body; or making a rent unnecessarily in any particular Church, which is a part.

4. But when Parties and Sects do trouble the Church, we must still hold to our own Christianity, and desire to be called by no other name, than Christians (with the Epithets of sincerity): And if men will put the name of a Party or Sect upon us, for holding to Christianity only, against all corrupting Sects, we must hold on our way, and bear their obloquy.

5. What Christianity is may be known, 1. Most summarily in the Baptismal Covenant, in which we are by solemnization made Christians, in which renouncing the Flesh, the World and the Devil, we give up our selves devotedly to God the Father, Son, and Holy Ghost, as our Creator, Redeemer and Sanctifier. 2. By the ancient summary Rules of Faith, Hope and Charity, the Creed, the Lords Prayer and the Decalogue. 3. Integrally in the sacred Scriptures, which are the Records of the Doctrine of Christ and the Holy Spirit.

6. But there are many circumstances of Religious Worship, which Scripture doth not particularly determine of, but only give general Rules for the determination of them, (as what Chapter
seeing they are divided into so many sects?

ter shall be read, what Text preached on, what Translation used, what Measure or Tune of Psalms, what time, what place, what Seat or Pulpit, or Cup or other Utensils, what Gesture, gesture, &c. whether we shall use Notes for memory in preaching? what method we shall preach in? whether we shall pray in the same words often, or in various; with a book, or without; with many other. In all which the People must have an obediential respect to the conduct of the lawfull Pastors of the Church.

§ 7. Differing opinions or practices about things indifferent, no nor about the meer integrals of Religion, which are not Essentials, do not make men of different Religions or Churches (universally considered.)

§ 8. Nothing will warrant us to separate from a Church as no Church, but the want of something Essential to a Church.

§ 9. The Essential or Constitutive parts of the Church Catholick (or Universal) are Christ the Head, and all Christians as the Members.

§ 10. All sincere and sanctified Christians are the members of the Church mystical, invisible, or regenerate: And all Professors of sincere Christianity, that is, all Baptized persons, not apostatised nor excommunicate, are the members of the Church visible; which is integrated of the particular Churches.

§ 11. It is essential to particular political Churches, that they be constituted of true Bishops or Pastors, and of flocks of baptised or professed Christians: United in these Relations, for holy communion in the worshipping of God, and the promoting of the salvation of the several members.

§ 12. It is essential to a true Bishop or Pastor of the Church, to be in Office, (that is, in Authority and Obligation) appointed by Christ in subordination to him in the three parts of his Offices, Prophetical, Priestly and Kingly: That is, to teach the people; to stand between them and God in Worship; and to guide or or govern them by the Paternal exercise of the Keys of his Church.

§ 13. He that doth not nullifie or unchurch a Church, may lawfully remove from one Church to another, and make choice of the best and purest, or that which is most suited to his own Edification, if he be a Free-man.

O o o

§ 14. But
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5. 14. But in case of such choice or personal removal, the Interest of the whole Church, or of Religion in common, must be first taken into consideration, by him that would rightly judge of the lawfulness of the fact.

5. 15. If a Church which in all other respects is purest and best, will impose any sin upon all that will have local communion with it, though we must not separate from that Church as no Church, yet must we not commit that sin, but patiently suffer them to exclude us from their communion.

5. 16. True Heresies, (that is, an Error contradictory to an essential Article of the Christian Faith) if it be seriously and really held, so that the contrary truth is not held seriously and really, doth nullifie the Christianity of him that holdeth it; and the Church-state of that Congregation which doth professeth it. But so doth not that fundamental Error which is held but in words through ignorance, thinking it may consist with the contrary truth, while that truth is not denied, but held major-side; so that we have reason to believe that if they did discern the contradiction, they would rather forsake the error than the truth.

But of this more elsewhere.

CHAP. XIV.

Consecutary II. Of the true Interest of Christ, and his Church, and the Souls of Men: Of the means to promote it; and its Enemies and Impediments in the World.

So great and common is the Enmity against Christianity in the World, yea, against the life and reality of it in all the Hypocrites of the Visible Church, that the guilty will not bear the detection of their guilt; And therefore the Reader must excuse me for pulling over the one half of that which
which should be said upon this subject, because they that need it cannot suffer it.

§ 1. Every true Christian preferreth the Interest of Christ and of Religion, before all worldly Interest of his own, or any others.

For he that setteth himself or any thing above his God, hath indeed no God: For if he be not Maximus, Sapientissimus, Optimus, Greatest, Wildest and Best, he is not God: And if he be not really taken as such, he is not taken for their God. And he that hath no God, hath no Religion. And he that hath no Religion is no Christian: And if he call himself a Christian, he is an Hypocrite.

§ 2. Though we must preferre the Interest of Christ and the Church above the Interest of our Souls: yet must we never set them in competition or opposition, but in a due conjunction, though not in an equality.

I add this to warn men of some common dangerous errors in this point: Some think that if they do but feel themselves more moved with another Ministers preaching, or more edified with another way of Discipline, they may presently withdraw themselves to that Minister or Discipline, without regard to the Unity and good of the Church where they are, or whatever publick evil follow it. Whereas he that seemeth to deny even to his Soul some present edification for the publick good, shall finde that even this will turn to his greater edification.

And some, on the contrary extrem, have got a conceit that till they can finde that they can be content to be damned for Christ, if God would so have it, they are not sincere. Which is a case that no Christian should put to his own heart, being such as God never put to any man: All the tryall that God putteth us to, is but whether we can deny this transitory life, and the vanities of the World, and the pleasures of the flesh, for the Love of God, and the Hopes of Glory: And he that doth thus much shall undoubtedly be saved. But to think that you must ask your hearts such a question, as whether you can be content to be damned for Christ, is but to abuse God and your selves. Indeed both Reason and Religion command us, to esteem God infinitely above our selves, and the Churches welfare above our own;
Churches of Souls, the Blestness of Unity, and the Works of many, doth thereby most effectually promote his own cultivation and salvation. Therefore to promote Gods Interest, is by promoting the Churches Interest.

Sec. 8. The Interest of the Church confedered, Intercized in its Unity Concord and Order. III. Exten
crate and the multiplication of Believers, in its Fibulation and obedience to Gods Bench and Ultimate End. 1. Holy Doctrine: 3. In the right ordering of the Life. 2. The Holy, and Love to God its Benchmark and Ultimate End. 3. In the right ordering of the Life.

Sec. 7. Therefore to promote Gods Interest, is by promoting the Churches Interest.

Sec. 6. Gods Interest is not only addition to his Perfection or its Fulfillment and obedience to God its Orderer. 2. In its Grace and the multiplication of Believers, in its Fibulation and obedience to Gods Bench and Ultimate End. 3. In the right ordering of the Life.

Sec. 5. The Interest of God, in the Ultimate End of Religion, Church and particular Souls.

Sec. 4. He that doth not for the publick Good, and the Souls of many, doth thereby most effectually promote his own cultivation and salvation. Therefore to promote Gods Interest, is by promoting the Churches Interest.

Sec. 3. The Interest of the Church, is but the Interest of the God, which tendeth to our salvation, upon any pretense of the Churchs good, is part all question. He that hath made us no duty, inconsistent with this inclination, and with our humanity, it fell: For God hath enjoined the felt.

Sec. 2. The Interest of the Church, is but the Interest of the God, which tendeth to our salvation, upon any pretense of the Churchs good, is part all question. He that hath made us no duty, inconsistent with this inclination, and with our humanity, it fell.
application, suitably to the various auditors.

§. 13. 3. The holy lives and private converse of the Pastors of the Church.

§. 14. 4. Holy Discipline faithfully administered; encouraging all that are godly, and comforting the penitent, and humbling the proud, and disgracing open sin, and casting out the proved impenitent gross sinners, that they infect not the rest, embolden not the wicked, and dishonour not the Church in the eyes of the unbelievers.

§. 15. 5. The election and ordination of able and holy Pastors, fit for this work.

§. 16. 6. The conjunct endeavours of the wisest and most experienced members of the flock, not usurping any Ecclesiastical office, but by their wisdom, and authority, and example in their private capacities, seconding the labours of the Pastors, and not leaving all to be done by them alone.

§. 17. 7. Especially the holy instructing and governing of families, by catechizing inferiors, and exhorting them to the due care of their souls, and helping them to understand and remember the publick teaching of the Pastors, and praying and praising God with them, and reading the Scripture and holy books, especially on the Lord's day; and labouring to reform their lives.

§. 18. 8. The blameless lives, and holy conference, converse and example of the members of the Church among themselves: Holiness begoteth holiness, and increaseth it, as fire kindleth fire.

§. 19. 9. The unity, concord, and love of Christians to one another.

§. 20. 10. And lastly, holy Princes and Magistrates, to encourage pietty, and to protect the Church, and to be a terror to evil doers. These are the means of holiness.

§. 21. The contraries of all these may easily be discerned to be the destroyers of holiness, and pernicious to the Church. 1. Unholy doctrine. 2. Ignorant, unskilful, negligent, cold or envious preaching. 3. The unholy lives of them that preach it. 4. Discipline neglected, or perverted, to the encouraging of the ungodly, and afflicting of the most holy and upright of the flock. 5. The election or ordination of insufficient, negligent, or ungodly Pastors. 6. The negligence of the wisdom of the flock,
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or the refraining of them by the spirit of jealousy and envy, from
doing their private parts in assistance of the Pastors. 7. The
neglect of holy instructing, and governing of families, and
the lewd example of the governors of them. 8 The scandalous
or barren lives of Christians. 9. The divisions and discord of
Christians among themselves. 10. And bad Magistrates, who
give an ill example, or affliet the godly, or encourage vice, or at
least suppress it not.

§. 22. To these may be added, 1. The degenerating of Re-
ligious structures, from what God requireth, into another thing,
by humane corruptions gradually introduced; as is seen among
too many Friars, as well as in the Pharisees of old. 2. A de-
generating of holy Institutions of Christ, into another thing, by
the like gradual corruptions, as is seen in the Roman Sacrifice
of the Mass. 3. The degenerating of Church-Offices by the
like corruptions, as is seen in the Papacy, and its manifoldsup-
porters. 4. The diversion of the Pastors of the Church to secular
employments. 5. The diminishing the number of the Pastors of
the Church, as proportioned to the number of souls: as if one
school-maister alone should have ten thousand scholars; or ten
thousand soldiers but one or two officers. 6. The pretending of
the soul and power of Religion, to destroy the body or external
part: or making use of the body or external part, to destroy
the soul and power; and setting things in opposition which are
conjunct. 7. The preferring either the imposition or opposition of
things indifferent before things necessary. 8. An apish imitation
of Christ by Satan and his instruments, by counterfeit inspira-
tions, revelations, visions, prophecies, miracles, apparitions,
sanctity, zeal, and new institutions in the Church. 9. An over-
doing, or being righteous over much, by doing more than God
would have us, (over-doing being one of the devils ways of
undoing.) When Satan pretendeth to be a Saint, he will be
stricter than Christ, as the Pharisees were in their company,
Sabbath-rest and ceremonies: and he will be zealous with a
fiery consuming zeal. 10. Accidentally, prosperity it self con-
sumeth piety in the Church: if it occasion the perdition of the
world, the Church is not out of danger of it.

§. 23. II. The unity and concord, and harmony of the
Church consisteth, 1. In their Universal Adoption, or One
Relation to God, as their reconciled Father in Christ. 2. In
the
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the one Relation they have all to Christ their Head. 3. In the unity of the Spirit, which dwelleth and worketh in them all. 4. In their One Relation to the Body or Church of Christ, as its members. 5. In the unity of that Faith which stateth them in these relations. 6. In the unity of the Baptismal Covenant, which initiateth them. 7. In the unity of the Gospel, (in the Essentials) which is the common rule of their faith and life, and the ground of their hope and comfort. 8. In the bond of mutual brotherly love. 9. In the concord of a holy life. 10. In the unity of the End which they all intend, and shall at last attain, (the pleasing of God, and the heavenly glory.)

8. 24. The Means of this Unity and Concord are, 1. All, as aforesaid, which promote their holiness. From holiness is the centring of all hearts in God: and it destroyeth that dividing Selfishness, which maketh men have as many ends as they are persons. 2. The learning and ability of the Pastors, to hold the flocks together by the force of truth, and to stop the mouths of cavilling dividers and seducers: When no gain-sayers are able to stand before the evidence of that truth which they demonstvce. 3. The holy lives of Pastors, which keep up the love of truth and them in the peoples hearts. 4. By the paternal government of the Pastors, ruling them, not by force, but willingly, and in fatherly love, and a loving familiar converse with them. 5. By the just execution of Discipline on the impenitent, that the godly may see that wickedness is disowned. 6. By the concord of the Pastors among themselves, and the prudent use of Synods or Councils to that end. 7. By the humble and submissive respect of the people to their Pastors. 8. By keeping up the interest and authority of the most ancient and experienced of the flock, over the young and unexperienced, who are the common causes of division. 9. By the Pastors avoiding all temptations to worldliness and pride, that they may not the Church, by striving who shall be the greatest, or have the preeminence. 10. By godly Magistrates keeping their power in their own hand, and using it to rebuke intolerable false Teachers, and to encourage the peaceable, and restrain the railing and violence of Pastors and parties against each other; and by impartial keeping the Church's peace.

6. 25. Hence the causes of Church-divisions are discernable. 1. The increase of ungodliness and sin, which is as fire in the thatch. 2 Chron. 28. 23. Ezek. 18. 30. Num. 32. 23. 1 Tim. 3. 5.
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Eph. 4. 14. 3 Joh. 9, 10. 1 King. 27. 24, 25. 1 Cor. 1. 11. & 5. 3, 4. 1 Cor. 5. 5, 12. &c. Tit. 1. 10. 1 Iren. 5. 11, 14. 3 Joh. 9. Nullum violentum est perpetuum.

Non qui justiss ali- quid faiit, miser eft; fed qui invitus. Sene. ep. 62.

Jam. 4. 1, 2 Phil. 2. 4. 21. 1 King. 12. 31, 32. & 22. 27. Rev. 13. 16, 17. 1 Cor. 12. 12, 28. Eph. 4. 7, 8. 13, 16. 3 Joh. 9. Mat. 15. 2, 3. 1 Tim. 3. 3.

thatch, and possesseth all men with dividing principles, practices and ends. 2. The disability of Pastors, over-topt in parts by every Sectary. 3. The ungodness of the Pastors, which looseneth the hearts of the people from them. 4. The strangeness, violence, or hurtfulness of the Pastors. 5. The encouragement and toleration of all the most flagitious and incontinent in undisciplin'd Churches, which frighteneth men out of the Church as from a ruinous house, and tempteth them to an unwarrantable separation, because the Pastors will not make a necessary and regular separation. 6. The discord of the Bishops among themselves. 7. The peoples ignorance of the Pastoral power, and their own duty. 8. An unruly, fierce, censorious spirit in many of the young and unexperienced of the flock. 9. The Pastors striving who shall be the greatest, and seeking great things in the world, or popular applause and admiration. 10. The Magistrates either permitting the endeavours of dividing Teachers in palpable cases; or suffering self-seeking Pastors or people to disturb the Church.

6. 26. But next to common ungodliness, the great causes of the most ruinating Church-divisions, are, 1. Wars and divisions among Princes and States, and civil factions in Kingdoms; whereby the Clergy are drawn or forced to engage themselves on one side or other: and then the prevailing side stmatarizeth those as scandalous who were not for them, and think themselves engaged by their interest to extirpate them. 2. Mistaking the just terms of union and communion, and setting up a false centre, as that which all men must unite in. Thus have the Roman party divided themselves from the Greeks and Protestants, and made the greatest schism in the Church that ever was made in it. 1. By setting up a false usurping constitutive Head, the Roman Bishop, and pretending that none are members of the Church who are not his subjects, and so condemning the true greatest part of the Catholick Church. 2. By imposing an Oath and divers gross corruptions in Doctrine, Discipline and Worship, upon all that will be in their communion, and condemning those that receive them not, and so departing from the Scripture-sufficiency. These two usurpations are the grand dividers.

6. 27. All Hicreticks also, (who speak perverse things against Christianity, to draw away Disciples after them) or Schismatics, (who unwarrantably separate from those Churches in which they ought to abide, that they may gather new congregations
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S. 28. So are the importune and virulent Disputations of contentious Wits, about unnecessary things, or matters of faction and self-interest.

S. 29. Especially when the Magistrate lendeth his sword to one party of the contending, to suppress or be revenged on the rest, and to dispute with arguments of steel.

S. 30. The well-ordered Councils of Bishops or Pastors of several Churches, assembled together, have been justly esteemed a convenient means of maintaining the concord and peace of Christians, and a fit remedy for the cure of heresies, corruptions and divisions. And when the cause requireth it, these councils should consist of as many as can conveniently meet, even from the most distant Churches, which can send their Bishops without incurring greater hurt or discommodity, than their presence will counterbalance in doing good. And therefore the councils called General in the Dominions of the Christian Roman Emperors, were commendable, and very profitable to the Church, when rightly used. But whereas the Pope doth argue, that he is the constitutive Head of the whole catholick Church throughout the world, because his Predecessors did not preside in those councils, it is most evident to anyone, who will make a faithful search into the History of them, that those councils were so far from representing all the Churches in the world, that they were constituted only of the Churches or Subjects of the Roman Empire, and those that having formerly been parts of the Empire, continued that way of communion when they fell into the hands of conquerors, their conquerors being commonly Pagans, Infidels or Arrian Heretics. I except only now and then two or three, or an inconsiderable number of neighbour Bishops. There were none of the Representatives of the Churches in all the other parts of the world: as I have proved in my Disputation with Mr. Johnson, and desire the Reader, who thinketh that his Reply doth need any confusion, but to peruse Ortelius, or any true Map of the Roman Empire; and Myras, or any Notitia Episcopatum, and withal the names of the Bishops in each Council; and then let him ask his conscience whether those Councils were true or equal Representatives of all the Christian world, or only of the Subjects or Churches of one

P p p Empire.

Rom. 14. 1 Tim. 6. 3, 4, 5. & 1. 3, 4, 5, 6, 7. Luk. 22. 24. 1 King. 22. 27. Gal. 5. 15.

As. 15. Surely there is no better way to stop the rising of new sects and schisms, than to reform abuses, to compound the smaller differences, to proceed mildly, and not with saucy and vexatious perjuries, and rather to take off the principal Authors by winning and advancing them, than to enrage them by violence and bitterness. Lord Verulam Essay, 58.
Of the true Interest of Christ and his Church, 

Empire, with a few inconsiderable accidental auxiliaries: and if he smile not at Mr. Johnson's instances of the Bishops of Thrace, (and other such Countries) as if they had been out of the verge of the Roman Empire, at least he shall excuse me from confuting such Replies.

And since then Christ hath enlarged his Church to many more Nations and remote parts of the world, and we are not hopeless that the Gospel may yet be preached to the remotest parts of the earth; and an equal just Representative may become more impossible than it now is; Yet now such proper universal Councils are so far from being the constitutive visible Head of the Church, (or the Pope as there presiding,) or any necessary means of its Unity and Peace, that rebus licantibus, they are morally impossible. For, 1. Their distance is so great, from Abaffia, Egypt, Armenia, Syria, Mexico, New-England, and other parts, to those of Mulcovy, Sweden, Norway, &c. that it will be unlawful and impossible to undertake such journeys, and deprive the Church of the labours of the Pastors so long on this account. 2. It cannot be expected, that many live to perform the journey, and return. 3. The Princes in whose countrys they live, or through whose dominions they must pass, are many of them Infidels, and will not suffer it, and many shall in wars, and most of them full of State-jealousies. 4. When they come together, the number (of just Representatives, which may be proportioned to the several parts of the Church, and may be more than a mockery or faction) will be so great, that they will not be capable of just debates, such as the great matters of Religion do require: or if they be, it will be so long as will frustrate the work, and waste their age before they can return: when usually the cause which required their congregating will bear no such delays. 5. They cannot all speak the understanding of the Council in one and the same language, (for all the commones of Graek and Latin) God hath neither promised, that all Bishops shall be able to converse in one tongue, nor actually performed it. 6. Such a Council never was in any Christian Emperors time; for they neither could nor did summon all the just Representatives of the Churches in other

Princes dominions, but only those in their own.

Isa 9. 17. Phil. 2. 21. 
Acts 8. 18 20. 1 Tim. 
6. 10. 1 Th. 2. 15. 5. 31. The predominancy of Selfishness and Self-interest in 
Gal. 5. 11. & 6. all hypocrites, (that are but Christians in name, and not by true
true Regeneration) and the great numbers of such Hypocrites in the visible Church, are the summary of all the great causes of Divisions, and the Prognosticks of their continuance.

§. 32. Unity and harmony will be imperfect, while true Holiness is so rare and imperfect: And to expect the contrary, and so to drive on an ill-grounded unholy unity, is a great cause of the Division and distraction of the Churches.

§. 33. When differing opinions cause discord betwixt several Churches, the means of Christian concord is; (not an agreement in every opinion, but) to send to each other a Profession of the true Christian Faith, subscribed, with a Renunciation of all that is contrary thereto; and to require Christian Love and Communion on those terms, with a mutual patience and pardon of each others infirmities.

§. 34. No Christian must pretend Holiness, against Unity and Peace; nor Unity and Peace against Holiness; but take them as inseparable in point of Duty: And every tender Conscience should be as tender of Church-division and real Schisme, as of drunkenness, whoredom, or such other enormities. Jam. 3. 14, 15, 16, 17.

§. 35. III. The extensive interest of the Church, consisting in the multiplication of Christians, is 1. Principally in the multiplication of the Regenerate-members of the Church-mystical: 2. And subordinately in the multiplication of Professed Christians in the Church Visible.

§. 36. It is not another, but the very same Christianity, which in sincerity constituteth a mystical member, and in Profession a Visible member of the Church (which is not two Churches, but one): so that all are Hypocrites who are not sincere.

§. 37. The instituted door or entrance into the Church visible is by Baptism.

§. 38. The Pastors of the Church by the power of the Keys are Judges who are to be admitted by Baptism, and to Baptize them: And the people are to take the baptized for Church-members, and in point of publick communion, to see as with their Pastors eyes (ordinarily): though as to Private converse they are Judges themselves.
Of the true Interest of Christ, and his Church, &c.

§ 39. Those that are baptized in Infancy, should at age have a solemn transition into the rank of adult members, upon a solemn serious owning and renewing of their Baptismal Covenant.

§ 40. God doth not require a false profession of Christianity but a true; But yet he appointeth his Ministers to take a Profession not proved false, as credibly true: Because we are no heart-searchers, and everyone should be best acquainted with himself; and God will have every man the chooser or refuser of his own felicity, that the comfort or sorrow may be most his own: And a humane belief of them that have not forfeited their credit, especially about their own hearts, is necessary to humane converse.

§ 41. And God taketh occasion of Hypocrites intrusion, 1. To do good to the Church by the excellent gifts of many Hypocrites: 2. To do good to themselves, by the means or helps of Grace which they meet with in the Church.

§ 42. But the proper appointed place, which all that are not (at age) persuaded to the profession of true Christianity, should continue in, is the state of Catechumens, orAudience; meer Learners in order to be made Christians.

§ 43. The Visible Church is much larger than the Mystical (though but one Church) that is, the Church hath more Professors than Regenerate Members, and will have to the end of the World; and none must expect that they be commensurate.

§ 44. As a Corn Field, hath 1. Corn; 2. Straw and Chaff, and 3. Weeds and striken ears; and is denominated from the Corn, which is the chief (preserved) part; but the straw must not be cast out because it is necessary for the Corn; but the weeds must be pulled up, except when doing it may hurt the Wheat; Even so the Church hath 1. Sincere Christians, from whom it is denominated; 2. Close Hypocrites, whose gifts are for the good of the sincere, and must not be cast out by the Pastors; 3. Hereticks and notorious wicked men, who are impenitent after due admonition: and these must be cast out, except when it may hazard the Church.

§ 45. The means of increasing the Church, must ultimately be intended always to the increase of the Church mystical, for Holiness and Salvation.

§ 46. These
6. 46. These means are, 1. All the fore-mentioned means of holiness: for holiness is the Church's glory; the Image of God, which will make it illustrious and beautiful in the eyes of men, when they are sober and impartial; and will do most to min them home to Christ. 2. Especially the great abilities, holiness, patience and unwearied diligence of the Ministers of Christ, is a needful means. 3. The advancements of Arts and Sciences, doth much to prepare the way. 4. The agreement and love of Christians among themselves. 5. Love to the infidels and ungodly, and doing all the good we can even to their bodies. 6. A spiritual, pure, rational and decent worshipping of God. 7. And the concord of Christian Princes among themselves, for the countenancing and promoting the labours of such Preachers, as are fitted for this work.

6. 47 The hinderances then of the Church's increase, and of the conversion of the heathen and infidel world are, 1. Above all, the wickedness of profess'd Christians, whose falsity, and debauchery, and unholiness, persuadeth the poor Infidels, that Christianity is worse than their own Religion, because they see that the men are worse that live among them. And, 2. the badness of the Pastors, (especially in the Greek and Latine Churches) and the destruction of Church-discipline, and impurity of the Churches hereupon, together with the ignorance and inskilfulness of most for so great a work, is a great impediment. 3. The defecctiveness in Arts and Sciences. 4. The many divisions and unbrotherly contentions of Christians among themselves, either for Religion or for worldly things. 5. Not devoting our selves and all that we have to the winning of Infidels, by love, and doing them good. 6. A carnal, irra-

Deo, delectari & affici, istaque aliquando conceptas eorum satisfactio\[], conveniens ducimus, quimino incredibile judicamus, eos qui gradibus miliegenes omne virtutum perfectionis transierint summum, in voluptatibus habere atque in deliciis esse res eas, quas homines sapiens ridet, & quae non aliis videantur continere aliquid gratius, quam infantibus parvis & trivialiter & populariter instituit. Hae cum ita se habent, conquirent opiniones, tanta nostrorum vestiturumque diversitas, ubi aut nos impii, aut nos piis, cum ex partium sensibus pictatis et debeat atque impictatis ratio ponderari? Non enim qui simulacrum ipsi aliquod confici, quod pro Deo veneretur, habendus est rebus esse deductus divinis. Opinio religionem facit, & recta de Dilis mens; ut nihil eos existimates contra Deos praeemptae sublimitatis appetere. Arnob. adv. Genes. l. 7. in Bib. Pat. Ant. Ty. 1. p. 69. Suppose these words spoken by us to the Papists.
Of the true Interest of Christ, and his Church, \\n
... tional or unedect manner of worshipping God: for they will condemn that God, whose worship seemeth to them ridiculous and contemptible. 7. The discords, wars or selfishness of Christian Princes, who unite not their strength to encourage and promote this noble work; but rather hinder it, by weakening the bands of the labourers at home. 8. Especially when the very Preachers themselves are guilty of covetous or ambitious designs, and under pretense of preaching Christ, are seeking riches, or setting up themselves, or those that they depend on. These have kept under the Church of Christ, and hindered the conversion of the world till now.

§ 48. The attempts of the Jesuits in Congo, Japon and China were a very noble work, and so was the Portugal Kings encouragements; but two things spoiled their success, (which Protestants are not liable to: ). 1. That when they took down the Heathens Images, they set them up others in the stead; and made them think that the main difference was, but whose Image they should worship: And withall by their Agnus Dei's, and such like trinkets, made Religion seem childish and contemptible. 2. But especially, that they made them see, that while they seemed to promote Religion, and to save their souls, they came to promote their own wealth, or the Popes dominion, and to bring their Kings under a foreign power.

§ 49. The honest attempts of Mr. Elliiots in New-England is much more agreeable to the Apostles way, and maketh more serious spiritual Christians. But the quality of place and people, and the greatness of wants, doth hinder the multiplication of Converts. And higher attempts were very defensible.

§ 50. The translating of fit Books into the language of the Infidels, and dispersing them, may in time prove the sowing of a holy fruitful seed.

§ 51. Prosperity eth greatly to increase the Church extensively, in the number of visible members; and adversity and persecution to increase it intensively, by increasing holiness in the tried and refined: Therefore God eth to send vicissitudes of prosperity and adversity, like Summer and Winter, to the Churches, that each may do its proper work.

§ 52. Every true Christian should daily lament the common infidelity and impiety of the world, that the interest of true Christianity is confined into so narrow a room on earth: and to pray
pray with his first and earnest desires, that more labourers may be sent forth, and that God's Name may be hallowed, his Kingdom come, and his will be done on earth, that it may be like Heaven, which now is grown so like to Hell. But yet to comfort himself in considering (as is before said) that as this earth is to all the nobler world, but as one mole-hill to all England; so if God had forsaken all, it had been but as the cutting of a cancer from a man, or as the casting away of the paring of his nails, in comparison of all the rest.

Therefore should we long for the coming of our Lord, and the better world, which we have in hope. HOW long, Lord, holy and true, how long? Come, Lord Jesus, come quickly, Amen. For we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 2 Pet. 3. 11, 12, 14.

Exod. 6. 12. Behold the children of Israel have not hearkned to me; how then shall Pharaoh hear me?

Ezek. 3. Not to many people of a strange speech, and of a hard language, whose words thou can'st not understand: surely had I sent thee to them, they would have hearkned unto thee. But the house of Israel will not hearken unto thee, for they will not hearken unto me: for all the house of Israel are impudent and hard-hearted.

Olive. 16. 1666.
THE

CONCLUSION,

Defending the Soul's Immortality against the Somatists or Epicureans, and other Pseudophiilosophers.

Though in this Treatise I have not wilfully balked any regardable objections, which I thought might click with an intelligent Reader, about the truth of the things here delivered, yet those which are proper to the Somatical irreligious sect of Philosophers, I thought fitter to put here as an Appendix by themselves, that they might not stop the more sober in their way.

As to the Subject and Method of this Discourse, it consisteth of these four parts: 1. The proof of the Deity, and what God is. 2. Of the certain obligations which lie upon man to be holy and obedient to this God. 3. The proofs of a life of Retribution hereafter, where the holy and obedient shall be blessed, and the unholy
In defence of the Soul's Immortality, &c.

Si vis Deorum specimen apprehendere, proprietates Animae rationalis ultime cogita, & oppositas in perfectione Diis attribue. Tantum, de Myst. per Piscin.

unholy and disobedient punished. 4. The proofs of the verity of the Christian faith.

For the first of these, (that there is a God) though I have proved it beyond all rational contradiction, yet I have dispatched it with haste and brevity: because it is to the mind as the Sun is to the eye, and so evident in all that is evident in the world, that there needeth nothing to the proving of it, but to help the Reader to a rational capacity and aptitude, to see that which all the world declareth. The common argument, from the effects to the cause; in all the entities and motions in the world, is undeniable. Whatever any Being hath, and hath not originally from itself, or independently in itself, it must needs have from another: and that other cannot act beyond its power, nor give that which it hath not either formally or eminently: Therefore he that findeth in the world about him, so much entity and motion, so much Intelligences, Volition and Operation, and so much Wisdom, Goodness and Power, must needs know that all these have some cause, which formally or eminently, or in a way of transcendency, hath more it felt than it giveth to others. I measured my endeavours about this subject, according as the occasions of my own soul had led me: among all the temptations which have at any time assaulted me, I have found those so contemptible and inconsiderable as to their strength, which would have made me doubt of the being of a God, that I am apt to think that it is so with others. And therefore in the review of this discourse, I find no reason to stand to answer any man's objections, against the Being, or essential Attributes or Properties of God.

And for the second point, (that we all owe to this God our absolute Resignation, Obedience and Love, and so that Holiness is naturally our duty) it doth so naturally result from the Nature of God and Man compared, that I cannot scarce think of any thing worthy of a confutation which can be laid against it, but that which denieth the Nature of God or Man; and therefore is either confuted under the first head, or is to be confuted under the third.

* As for the fourth particular, contained in the second Tome, (the truth of the Gospel) I find not any reason to defend it more particularly, nor to answer any more ob-
In defence of the Soul's Immortality, &c.

I have defended the Soul's Immortality, &c., from all the contradictory assertions to be false; and I have answered already the greatest objections: and after this, to answer every ignorant exception of unsatisfied persons, against the several passages of the Scripture, would be tedious, and not necessary to the end of my design. And indeed I perceive not that any considerable number are troubled with doubtings of the truth of the Christian faith, in a prevalent degree, who are well convinced of those antecedent verities of the Deity, and of the natural obligation and necessity of Holiness, and of the Immortality of the soul, or of a future life of reward and punishment; and that live in any reasonable conformity to these natural principles which they profess. For when natural evidence hath sufficiently convinced a man, that he is obliged to be holy, in absolute obedience and love to his Creator, through the hopes and fears of another life; he is very much prepared to close with the design and doctrine of the Gospel, which is so far from contradicting this, that it doth but confirm it, and shew us the way by which it may most certainly be brought to pass.

And therefore my observation and experiences constrain me to think, that there is no point which I have insisted on, which so much calleth for my vindication, as the third, about the Life to come.

I know there is a sort of over-wise and over-doing Divines, who will tell their followers in private, where there is none to contradict them, that the method of this Treatise is perverse, as appealing too much to natural light, and overvaluing humane reason; and that I should have done no more but shortly tell men, that All that which God speaketh in his word is true; and that prorsa luce, it is evident that the Scripture is the Word of God; and that to all God's Elect he will give his Spirit to cause them to discern it: and that this much alone had been better than all these disputes and reasons: but these over-wise men, who need themselves no reason for their Religion, and judge accordingly of others, and think that those men who rest not in the authority of Jesus Christ, should rest in theirs, are many of them so well acquainted with me, as not to expect that I should trouble them.
In defence of the Soul's Immortality, &c.

That Plato and Aristotle were of one opinion about the Soul, Mirandula and Mars. Dicinns upon Priscians, Itheo, hras, de Anima, have largely laboured to evince.

Galen is known to speak many objections against Plato, and the Soul's immortality: but in other places he speaketh doubtfully. And if really Irenaeus had thee words out of such a book of Galen, as he citeth, de Ani. c. 2. p. 481, he would then seem to have thought better of the Rational Soul.

Plotinus his last words were (as Porphyry saith in his life) [I am now returning that which is Divine in us, to that which is Divine in the Universe.] them in their way, or reason against them, who speak against reason; even in the greatest matters which our reason is given us for. As much as I am addicted to scribbling, I can quietly dismiss this sort of men, and love their zeal, without the labour of opening their ignorance.

My task therefore in this conclusion, shall be only to defend the doctrine delivered in this foregoing Treatise, of the Life to come, or the Soul's Immortality, against some who call themselves Philosophers. For of men so called, it is but a small part who at all gain say this weighty truth. The followers of Plato the Divine Philosopher, with the Pythagoreans, the Stoicks, the Cynicks, and divers other Sects, are so much for it, that indeed the most of them go too far, and make the soul to be eternal both à parte ante, and à parte post: and Cicero doth conclude from its self-moving power, that it is certainly eternal and divine: Insomuch that not only Arnobius, but many other ancient Christians, write so much against Plato for holding the soul to be naturally immortal, and assert themselves, that it is of a middle nature, between that which is naturally immortal, and that which is meerly mortal, that he that doth not well understand them, may be scandalized at their expressions, and think that he readeth the Philosopher defending the soul's immortality, and the Christian opposing it. And though Aristotle's opinion be questioned by many, yet Cicero, who lived in time and places wherein he had better advantage than we to know his meaning, doth frequently affirm, that he was in the main of Plato's mind; and that the Academicks, Peripate ticks and Stoicks differed more in words than sense, chiding the Stoicks for their schism or separation, in setting up a School or Sect as new, which had almost nothing new but words. Not only Fernelius (de abditis rerum causis) but many others have vindicated Aristotle, however his obscurity hath given men occasion to keep up that controversy. And if the book de Mundo be undoubtedly his, I see no reason to make any more question of his meaning; much less if that book be his which is entitled, Mystica Àegypt. & Chald. Philos. which Aben Ama Arabs translated out of Greek into Arabick, which Franc. Rosius brought from Damascus, and Moses Rosas Medicus Hebr. translated into Italian, and Pet. Nicol.
In defence of the Soul's Immortality, &c.

Nicol. Castelius into Latine, and Patricius thinketh Aristotle took from Plato's mouth.

It is only then the Epicureans, and some noble Somatists that I have now to answer, who think they have much to lay against the separated subsistence and immortality of mans soul, which I may reduce to these objections following.

1. **Matter** and **Motion**, without any more, may do all that which you ascribe to incorporeal substances or souls: therefore you asser them without ground. II. To confirm this, the bruits have sense, imagination, thought and reason, by matter and motion only, without immortal or incorporeal substances: therefore by sense, imagination, thoughts or reason, you cannot prove that man hath more. III. Forms are but Accidents, that is, Qualities, or the mode of matter, and not Substances different from matter: therefore it is so with humane souls. IV. The soul dependeth upon matter in its operations, and acteth according to it, and not without it: therefore it is material, and consequently mortal. V. No immaterial substance moveth that which is material, or is the principle of its operations: but the soul moveth the body as the principle of its operations: ergo. VI. If in our dreams the thoughts do operate only according to the accidental irregular motion of the spirits, and sometime be so unactive, that we do not so much as dream, then the soul is nothing but the said active spirits, or some material corruptible thing: but, &c. ergo. VII. Sense is a more perfect apprehension than Reason: therefore Bruits, which have sense, have as noble and perfect a kind of soul as man; or at least reason is no proof of the immateriality of souls. VIII. Sensation and Intelegion are both but Reception, and the soul is but a patient in them: Ergo, it is not a self-moving, and so not an incorporeal substance. IX. Nothing is in the understanding but what is first in the sense: Ergo, the understanding can reach no further than to sensible things: Ergo, it is of no higher a kind. X. Corporeal objects move the soul: Ergo, it is corporeal. For things material cannot work upon that which is immaterial. XI. If the soul were incorporeal, it would know itself to be so: but it is not only ignorant of that, but hath no true notion, but meerly negative, of immaterial beings. XII. That

Q q 9 3 which
which is generated is corruptible: but the soul is generated, as is proved by Senecius, and many others. XIII. Quicquid
oritur interit; that which is not eternal as to the past dura-
tion, is not eternal as to the future duration: but all Chri-
tians maintain, that the soul is either created or generated,
and not of eternal duration, as to what is past: and all the
Philosophers, or most who took it to be eternal as to future
duration, went on that ground, that it was so antecedently.
XIV. You give us none but moral arguments for the soul's
immortality. XV. Nay, you confess, that the soul's eternal
duration cannot by you be proved by any natural evidence;
though you think you so prove a life of Retribution.
XVI. The soul and body are like a candle, where oyl, and
week, and fire, (which are all) are in situ continuo, and as
there is not the same individual flame this hour as was the
last, so neither have we the same individual souls: Ergo,
they are uncapable of a life of Retribution hereafter.
XVII. If the soul be a durable substance, (as we must confess
no substance is annihilated) it is most likely to come from
the anima mundi, or some universal soul of that orb or sys-
tem of which it is a part, and so to return to it again, as
the beams to the Sun; and so to cease its individuation, and
consequently to be uncapable of a life of Retribution.
XVIII. The Platonists who hold the souls immortality, (and
some Platonick Divines too) have so many fopperies about
its vehicles, regions and transmutations, as maketh their
principal doctrine the less credible. XIX. If the soul should
continue its individuation, yet its actions will be nothing
like what they are in the body; nor can they exercise a me-
memy of what they did in the body, as having not the mate-
rial spirits and nerves, by which memory is exercised: and
therefore they can have no proper retribution, especially pun-
nishment, for any thing here done. XX. The belief of the
immortality of the soul doth fill men with fears, and take
up their lives in superstitious cares for a life to come, which
might be spent in quietness, and in publick works: and it
fills the world with all those religious fears and controversies,
which have so long destroyed Charity and Peace.

These are the Objections which I have here to answer.
Atter and Motion, without any more, may do all that which you ascribe to souls.

*Answer.* When nothing seemeth to us more false and absurd, than the matter of your objection; you cannot expect that your naked assertion should satisfy us without proof: and a satisfactory proof must reach to all the noblest instances, and must have better evidence than the bold and confident affirmations of men, who expect that their conceptions should be taken for the flower of reason, whilst they are pleading against the reasoning nature it self. And to what Authors will they send us for the proof of this assertion? Is it to Mr. Hobbs? We have perused him, and weighed his reasons, and find them such as reflect no dishonour on the understandings of those, who judge them to be void of probability as well as cogent evidence. But after so smart a callification as he hath received from the learned Dr. Ward, (now Bishop of Exeter) and from that clear-headed Primate of Ireland, Dr. Bramhall, I hope it will not be expected, that I trouble my self or my Reader with him here. Is it to Gassendi? He writeth for the immaterial created humane soul himself. And Charity obligeth me not to charge him with prevarication, whatsoever to Cartesius or any where else he writeth, which seemeth injurious to this Doctrine. And if Sorberius number it with his honours, (in vita Gassendi) that Mr. Hobbs could not sufficiently admire his works, Qui Heroem nostrum nunquam majorem apparere pronunciabat, quam in retungendis larvis, tenues in auris tam facile diffusgentibus, gladio impervius, nec iicum clavia excipienatibus: va enim sentiebat vir emuncta naris de Meditationibus Cartesii & de illa Gassendi disquisitione, &c. It was because he weighed not honour in an English ballance, nor judged not of an English-man by an English judgment, nor himself well perceived what was indeed honourable or dishonurable in his friend. If you send us to Epicurus and Lucretius, they are so overwhelmed with the number of adversaries that have fallen upon them, that it is a dishonour to give them another

The Platonists opinion that the Soul is all the Man, and that Animus cujusque est quisque, is incomparably more probable, and of honeft tendency, than theirs that think the Body is all the Man. Qui putant hominem esse ex Anima corporeque composed, consequenter utile a justo sejungunt; Qui vero hominem esse animam coniungunt. Proclus de Anim. & dam, per Ficin what then will they hold and do, that think man is tamen corpus. For as Proclus teneat, and Cicero of, most Philosophers agree that vere secondum fuum naturam, is man's great duty and felicity: Therefore as men differ about man's Nature, they will differ about his Duty and felicity: They that think he is all Body, will describe his work and his happiness according's: a truth of sad and desperate consequences.
another blow. Besides all the crowd of Peripateticians, Platonists and Stoicks, even the moderate latitudinarian Cicero hath spit so oft in the face of Epicurus, that when Gassendus hath laboured hard in wiping it, he thought meet to let this spot alone. But because it is only this sort of men, that are the adversaries with whom we do contend, I will this once be troublesome to the Reader, as to give him first some general countercharges and reasons, against the authority of these men; and next some particular reasons against the objected sufficiency of Matter and Motion, to do the offices which we ascribe to souls.

And, 1. When I find men dispute against Man, and reason against the power of Reason, I think humane interest alloweth me to be distrustful of their sophist, and to yield no further than I have cogent evidence. If man's soul be his form, he deneth man to be man, who denieth him that soul.

2. I find Philosophers so little agreed among themselves, that it greatly diminisheth their authority, and requireth a man who is just to his reason, to make a very accurate trial before he fall in with any of their opinions. Their divisions are sufficiently opened and aggravated by Laertius, Cicero, and many more of themselves; and contemptuously displayed by Hermas, Arnobius, Athenagoras, Lactantius, Eusebius, and many other Christians. There are few things that one assereth, but there are many to rise up against him and contradict it. They must better defend themselves against one another, before their authority be much reverenced by others.

3. I find the wisest of them so conscious of their ignorance, that they take most for uncertain which they say themselves; and confess they talk but in the dark: which made the Pyrrhonians and Arctesilas have so many followers; and Cicero with the Academicks so over-modest in disclaiming certainty and confidence, and writing by Dialogues with so much indifference and wavering as they did. I need not send you to Zanchez his Nihil situr, nor to our Mr. Glanvil's Vanity of Dogmatizing, for satisfaction. The learned Gassendus his modesty is sufficient, who if he speak of Occult Qualities, will ask you, What Qualities are not occult? And if he speak of the magnitude and distances of the Stars, will
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will tell you how little possibility of assurance is left to mortals, about those things which others with over much confidence have asserted. And about the cafe in hand, he could no better defend Epicurus against Cicero's [Hoc est optare, & provincias dare atomis, non suscipere] than by confessing [Vere quidem id object, sed eam tamen esse ingenii humani imbecilitatem, ut object idem nemini non posita— De ipsis principiis dicere nihil aliud lucet, nisi quod haberes, illa illo modo se habeant, ex sua nature necessitate; cum ignoeramus germanam causam ob quam ita se habeant; immo cum ea frustra quæramur, nisi sit eundum in infinitum. 5. 1. 3. c. 7. pag. 275. And ingenuously he confesseth, 5. 2. 1. c. 3. p. 560. Verum quicquid dicatur (sic. per Cartesium & Epicurum) hypothetis semper meretur, ac difficultes remanet, fieriique nihil tibius poteft, quam proficentes ignorantiam, tantum quem videmus verum ordinem in arbitrium, summum opificis conferre. Dicere certe quod aliqui, felem v. g. idcirco hic potius quam alibi esse, quia ejus natura ita exigit, id quidem vere dictitur; sed interim nihil aliud est, quam respondere ipsum quæsitum, & diffimulando ignorantiam, videri esse animi in causam optimam pars grati. Which is true and applicable to many other cases. And it is ingenuously confessed lately by the very ingenious Mr. Samuel Parker, [I am lately grown such a despairing Sceptick in all Physiological Theories, that I cannot concern myself in the truth or falsity of any hypotheses. For though I prefer the Mechanical hypotheses before any other, yet me-thinks their contexture is too slight and brittle to have any stress laid upon them: and I can resemble them to nothing better than your glass drops, from which if the least portion be broken, the whole company immediately dissolves and shatters into dust and atoms: for their parts which rather lie than hang together, being supported only by the thin film of a brittle conjecture, not annealed by experience and observation] &c. And upon the like reasons it is rejected by that eminently learned and industrious man, Dr. Willis, de ferment. p. 3. At quoniam principia sua support potius quam demonstrat, docetque qualis figura elementa ita corporum sint, non quas ipsa fuerint, atque etiam notiones inducit valde subtiles & a senju remotas, queque nature phænomena quando ad particularia descendit, non satis quadrant, hac insuper habita, &c.
4. And I find that the Philosophers that have rejected or vilified Epicurus and his way, have been very numerous; multitudes to a few, and of the most venerable names in the ages and places where they lived; and no one sect of them so vilified by the rest, as the Epicureans were by all.

5. I find also, that the most who in this age adhere to the Epicurean (or Cartesian) Hypothesis, are the younger sort of ingenious men, who have received prejudice against the Peripatetics, Platonists and Stoicks, before they did ever thoroughly study them; but reverencing more some person noted for much ingenuity, by his authority have been drawn to defend, what they scarce understand themselves. And that it is the more novelty of some of these new-fangled notions, which maketh them so much followed; as novelties in Religion are with some young and wanton wits: and accordingly I expect, that ere long they will grow out of fashion, and die again before ever they come to have such supporters as the other Philosophy hath had.

6. Respicere ad plurima, to take in all that must be taken in, is the character of true wisdom. But I find that the Epicureans do respicere ad paucia; they look so much at things corporeal, that they quite overlook the noblest natures; and they reduce all to Matter and Motion, because nothing but Matter and Motion is thoroughly studied by them. And like idle Boys, who tear out all the hard leaves of their books, and say they have learn'd all when they have learnt the rest; so do they cut off and deny the noblest parts of nature, and then sweep together the dust of agitated Atoms, and tell us that they have resolved all the Phenomena in Nature.

7. And I find that they are very kind natured to their own conceptions, and take those for demonstrations, which other men think are liker dreams.

8. I perceive that they are deluded by taking the vestigia and images of things, for the things themselves. The Intellectual nature is the image of the Divine, and the Sensitive of the Intellectual, and the Vegetative of the Sensitive, and the Fiery of the Incorporeal. And when they can prove no more in any of the lower, but such an image of the higher, they would on that advantage confound them all; and would
hence conclude that Bruits are intellectual, and deny the differencing forms of all things.

9. I find that as they look so much at the Organ, as to over-look the Agent; and look so much at the particles of matter, as to over-look the different natures of it: so do they observe the second cause with so narrow a mind, as much to over-look the first: or when they have acknowledged that there is a God, they think they have done fair, though afterwards they consider not that interest of his in all operations, which their own concessions necessarily infer.

10. Lastly, I perceive that they proceed not methodically in their collections, but confound all by mixing certainties with uncertainties. Whereas the first, the great, the most discernible truths, should be first confess'd as CERTAIN-TIES by themselves, and the uncertainties should not be pleaded against them, nor suffered to stand in contest with them.

-- Perceiving all these general Reasons to distrust this sort of Philosopher's above others, though I resolve to be impartial, I cannot willingly be so foolish, as to over-look their disadvantage in the present cause.

II. The particular reasons which dissuade me from believing the Epicurean sufficiency of Matter and Motion are these following.

1. They all (with whom I have now to do) are constrained to confess an incorporeal intellectual substance; even that there is a God, and that GOD is such. Epicurus himself doth not deny it, yea, seemeth to speak magnificently of God, and in honour to him would excuse his providence from the mindings of inferior things. For, 1. They know that matter did not make it self; and motion is but its mode: and therefore matter cannot be made by its own motion. Its being is in order of nature before its motion. And matter is in it self so dull a thing, (and by the adversaries stripped of all forms, which are not caused by motion) that if it were said to be from eternity in its duration, they will confess it could be but as an eternal effect of some nobler cause. So that at the first word they grant, that matter hath an incorporeal cause.

2. And motion, as it is found in matter, could not cause it self; though it be but of the mode of matter, it is such a
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Read the Mystic, mode as must have a cause. And the passive matter yet un-

moved, is suppressed by themselves to be void of all antecedent 

moving power. So that they are all fain to say, that God 

made the matter, and gave it the first puth. And so all matter 

and motion is reduced to a first efficient, who is incorporeal:

And therefore an incorporeal being is acknowledged.

If the soul be nothing 

but Matter and Motion, then no man is the 

same this year as he 

was the last. For 

Matter is in flux 

continuo, as they ob-

ject themselves anot: 

we have not the same 

selfs and blood to day 

which we lately had:

and the motion of this 

instant is not the same 

with the motion 

which succeedeth in 

the next: So that no 

man's soul, and con-

sequently no man, is long the same: and so (as I have said after) Kings will lose their titles to their 

Crowns, and all men to their lands, as being not the same who were born heirs to them. And there 
must be no rewards or punishments, unless you will reward and punish one for another's faults: And 

they need no more to fear the pain or death which will befall them, than that which befall their neigh-

bour, because it is not the man that now is who must undergo it. Nor should any man have a wife 
or child of his own one year together. If they like not these consequences, let them either prove that 

Identifying Matter and Motion are permanent, or grant that some other permanent thing doth identify 
the person.

See this as the argument of Amnonius and Numenias, prest by Nemecius de 

Anim. c. 2. p. 477.

Vid. & Cleanthis argumenta pro animae corporeitate à Nemecio 

prefigata ibid. p. 479 &c.

As they confess that this intellectual Agent is the first 

cause both of matter and motion, so they cannot deny that he 

still causeth both, by his continued influx or causing effi-
cacy. For there can be no effect without a cause; and there-
fore when the cause ceaseth, the effect must cease. The ma-
terial part of a moral cause may cease, and yet the effect con-
tinue. But that moral causation continueth which is pro-
portioned to the effect. The Parent may die while the child 
surviveth: but there is a continued cause of the life of the 
child, proportioned to the effect. Matter is not an inde-
pendent being. To say that God hath made it self-sufficient 

and independent, is to say that he hath made it a God.

Suppose
Suppose but a total cessation of the Divine emanation, influx and causation, and you must needs suppose also the cessation of all Beings. If you say that when God hath once given it a Being, it will continue of itself, till his power annihilate it: I answer, if it continue without a continuing causation, it must continue as an independent self-sufficient being. But this is a contradiction, because it is a creature; God is no effect, and therefore needeth no cause of sublilence: but the creature is an effect, and cannot subsist a moment without a continued cause. As the beams or communicated light cannot continue an instant, if there were a total cessation of the emanation of the luminary, because their being is meerly dependent: and they need no other positive annihilation, besides the cessation of the causation which did continue them. It was from one of your own Poets that Paul cited, [In him we live, and move, and have our being, for we are his offspring.] And nothing is more abhorrent to all common reason, than that this stone or dirt, which was nothing as yesterday, should be a God to itself, even one independent self-sufficient being, as soon as it is created; and so that God made as many demi-gods as atoms. We see past doubt, that one creature cannot subsist or move without another, on which it is dependent; how much less can any creature subsist or move without its continued reception of its Creator’s influx. If you could suppose that for one moment there were no God, you must suppose there would be nothing. If I thought any would deny this, besides those inflated vertiginous brains, that are not to be disputed with, I would say more for the illustration of it.

Object. But though matter subsist not without a continued divine causation, or emanation, or efficacious volition; yet motion may continue when all divine causation is ceased: because when God hath given it one push, that causeth a motion, which causeth another motion, and that another, and so in infinitum, if there were no stop.

Answ. 1. If this were so, it must be on supposition of a vis motiva communicata vel impressa: for if there had been no such, the first motion would have not been, or all have presently ceased for want of a continued cause. As there is no motion sine vi motiva, so none can be communicated, but
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If the doctrine of Matter and Motion only were true, there would never be any true miracles in the world, but all things go on from motion to motion, as the first touch did put the moon into a necessitate, whereby (however the world hath been deluded by many fictions, yet) many certain miracles have been. Whether the removing of the mountain by faith mentioned by M. Paulus Venetus, 1. 1. exp. 18. be true or not, and the non-dissolution of excommunicate bodies in Constantinople, mentioned in Mart. Crucius his Hist. Ecleif. Turk. 1. 2. with multitudes of the like, which most Historians have, &c. Yet certainly that there have been some such, hath been fully proved unto many.

by the communication of that force. Action is nothing: nor will be caused by nothing: As the delapsus gravitum would presently cease, if we could cause the pondus or gravity to cease; so is it in all other motions. If there be movis or strength communicated along with the motion, there would be nothing in that motion to cause another motion, nor in that to cause another. (And if it were by way of traction, if the cause cease which is the prima trahens, all the motion ceaseth: and so also if it be by way of pulson.) So that in every motion, there is something more than matter and motion.

2. All motion (of things below within our reach) hath many impediments: and therefore would cease, if the first cause continued not his powerful efficacy. It is tedious and needless to enumerate instances.

3. The moving power of the noblest creatures, is not purely active, but partly passive and partly active, and must receive the index of the highest cause, before it can act or communicate any thing. Therefore as soon as the first mover should cease, the rest would be soon stop’d: though some active power was communicated to them. As we see in a Clock when the pivot is down, and in a Watch when the spring is down: the motion ceaseth first where it first began.

4. Can you contrain your reason to imagine, that God is the sole principal active cause, for the first touch, and, as it were, for one minute, or instant, (while he causeth the first motion) and is an unactive being, or no cause ever after, (save only reputative, because he caused the first.) This is to say, that God was God till he made the world, and ever since he hath done nothing, but left every atom or creature to be God. Is God so mutable, to do all for one instant, and to do nothing ever after?

5. The infiniteness and perfection of God fully proveth, that all continued motion is by the continuance of his efficiency. For it is undeniable, that he who made all things is everywhere, or present to all his creatures, in the most intimate proximity. And it is certain, that he cannot but know them all: and also that his Benignity maintaineth all their beings and well-beings; and therefore that he is not an unactive being; but that his power as well as his wisdom and
and Goodness, is continually in act. How strangely do these Epicureans differ from Aristotle? who durst not deny the Eternity of the World, lest he should make God an unactive Being ad extra, from Eternity till the Creation? When as these men feign him to have given but one instantaneous pufh, and to have been cetera otiosus, or unactive from Eternity.

Seeing then it cannot by sober reason be denied, that God himself is by a continued Caufation, the Preserver and intimate firit mover of all things, it must needs thence follow, that matter and motion are still insufficient of themselves: and that this is to be none of the Controversie between us: but only whether it be any created Nature, Power, or other Cause, by which God caufeth motion in any thing, or all things? or whether he do it by his own immediate Caufation alone without the ufe of any second Caufe, have meer motion it self? fo that the insufficiency of Matter and Motion to continual alterations and productions, must be confessed by all that confess there is a God.

4. It is alfo manifest in the effect, that it is not a meer motion of the first Caufe, which appeareth in the being and motions of the Creature. There is apparently a tendency in the Creatures motion to a certain end, which is an attractive Good; and there is a certain Order in all motions to that end; and certain Laws, or Guidances and overrulings, to keep them in that Order: fo that Wisdom and Goodness do eminently appear in them all, in their beings, natures, differences, excellencies, order and ends, as well as Motion the effect of Power. 1. It is certain that God who is unmoved himself, is the first mover of all: 2. And if God were not unmoved, but by felf-motion caufed motion, yet he exerteth Wisdom and Goodness in his Creation and Providence, as well as Motion. 1. He that is Infinite, and therefore not properly in any place or space, or at least is limited in none, can himself by Locomotion move himself in none: which methinks none should question: And they that make the World infinite, or at least indefinite, as they call it, methinks should not deny the Infiniteneffe of God: And they acknowledge no motion themselves but Locomotion, or migratio a loco in locum. But faith Gaffendus.
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Vol. i. pag. 337. Et certè captum omnem fugit, ut quippe quantumvis sit alteri praèsent coniunctūm, ipsum moveat, si in seipso immotum maneat, &c. — Ipse necesse omnino videtur, ut cum in serie movetūm quorum movetur alia ab aliis procedi in infinitum non possit, perseveriat ad unum primum; non quod immotum movet, sed quod ipsum per se movetur.

Ans. You gather from hence, that it is the contexture of the most subtle Atomes which is the form and first mover in physical beings. But you granted before, that God moved those Atomes, and also put a moving inclination into them. And atoms are far from being unum or primum. You said before [sufficit Deum quidem esse incorporeum, ac per vadere sovereg, universum mundi mackinam.] And if so, then movere etiam as well as sovere. Either you mean as you speak in confessing a God or not: If not, it is unworthy a Philosopher to dissemble for any worldly respects whatsoever. If you do, then, Is it beyond your capacity to conceive that God being unmoved moveth all things? or not? If not, why should it he beyond your capacity to conceive the fame in a second Order of a second spiritual being? The reason as to motion is of the same kind. If yea, then either you believe God is the first Mover or not: If not, withdraw your former Confection. If yea, what Locomotion (for you deny all other) can you ascribe to God, who is unbounded and infinite? what place is he moved from, and what place is he moved into? And is his motion rectus vel circulans? is it one or multifarious? or rather will you not renounce all these? 2. And as God moveth being unmoved, so he doth more than move: He moveth Orderly, and giveth Rules and Guidances to motion; and moveth graciously to the felicity of the Creature, and to a desireable end. A Horse can move more than a man; for he hath more strength or moving power: But he moveth not so regularly nor to such intended ends, because he hath not wisdom and benignity or goodness as Man hath. He that buildeth a House or Ship, or writeth such Volumes as Gassendus did, doth somewhat more than barely move, which a Swallow or a Hare could have done as swiftly: And he that looketh on the works of God, even to the Heavens and Earth as Gassendus hath himself describ'd them, and seeth not the effects of Wisdom and Goodness in
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in the Order, and tendency, and ends of motion, as well as Power in motion it self, did take his survey but in his dream: faith Balbus in Cicero de Nat. Deor. l.2. p. 62. Hoc qui existimat fieri potissime (that is, for the World to be made by mere fortuitous motion of atomes, &c.) non inteligo cur non idem puter, si innumerablest minus & viginti forma literarum, aliquo coniciantiur, posse ex his in terram excusissis' Annales Enni, ut deinceps legi possint effici, quod nescio an in uno quidem versus possit tantum velare fortuna. Qvod si mundum officere poteft concursus atomorum, cur porticum, cur templum, cur domum, cur navem non poteft, que sunt minus operosa, & multo quidem faciliora? Certè ita temere de mundo effutinant, ut mibi quidem nunquam hunc admirabilem coeli ornamentum, qui locus est proximus, supplexisse videcantur. Where he brings in this passage as from Aristotle, that if we should imagine men to have lived in some Dungeon or Cavern in the Earth, and never to have seen the Sun or Light, or World, as we do, and if there should be a doubt or dispute among them, whether there be a God; and if you should presently bring up these men into our places, where they might look above them and about them, to the Sun and Stars, and Heaven and Earth; they would quickly by such a sight be convinced that there is a God. But as he truly addeth, Affiditatis quotidiana & confuetudine oculorum assuefitas animi, nec admirantur nec, requiritur rationes earum rerum quas semper visent: perinde quasi vocitas nos magis quam magnitudo rerum debet ad exquirendas causas excitare.

But I suppose it will be granted me, that the first mover doth more than merely move, the effects of Wisdom and Goodness being so legible on all the World; but you'lt say, that to do it wisely and to attain good ends by it, &c. is but the modus of action with the effect, and therefore matter and motion rightly ordered may be nevertheless sufficient to all effects. To which I answer, that the Creatures motion requireth not only that the Creator move them, but that he place and order them, and move them rightly, and that he remove and overcome impediments, &c. Therefore there is necessary in the first mover, both Wisdom and Love as well as Power: And neither his Power, Wisdom or Love are Locomotion in himself. And this much being proved, that in
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every motion, there is Divine Power, Wisdom and Love, which is more than matter and motion it self, I proceed next to enquire.

5. Do you think there is any thing existent in the World, besides matter and motion, or not? As to mere lite, and figure and other Such order or modes of matter, I know you will not deny them to have now a being as well as motion. But is there no different tendency to motion in the parts of matter? Is there not in many Creatures a Power, an Inclination, or aptitude to motion, besides motion it self? Is there not a reason à priore to be given, why one Creature is more agile and active than another? and why they act in their various ways? Why is fire more active than earth? and a Swallow than a Snail? If you say, that the different ratio motus is in some extrinsecal agent only which moveth them, you will hardly shew any possibility of that, when the same Sun, by the same virtue (or motion as you will say) is it that moveth all: And if it were so, you must go up to the first Cause, to ask for the different motions of those movers; when our enquiry now is de natura moventium & motorum Creatorum? If you say, that it is the Ratio recipendi in the different magnitudes or positions of the parts of matter, which is the cause of different motions; I would know, 1. Whether this difference of magnitude and figure and site, being now antecedently necessary to different motions, was not so heretofore as well as now? If you say, No, you feign without proof a state of things and order of Causes, contrary to that which all mens sense perceiveth to be now existent? And who is the wiser Philosopher? he that judgeth the course and nature of things to be, and have been what he now findeth it, till the contrary be proved? or he that findeth it one thing, and feigneth it sometime to have been another without any proof? That which is now antecedently necessary to diversity of motion, it's like was so heretofore. 2. And then how could one simple equal act of God, setting the first matter into motion, cause such an inequality in motions to this day, if it be true that you hold, that only that which is moved or in motion it self can move? and that motion is all that is necessary to the diversity? 3. Either the first matter was made solid in larger parcels,
or all conjunct, or in Atomes: If it was made first in Atomes, then motion caused not Division. If it was made conjunct and solid, then motion caused not conjunction and solidity. And if the first division, or conjunction, site and figure of matter was all antecedent to motion and without it, we have no reason to think that it is the sole Cause of all things now.

But surely quantity, figure and site, are not all that now is antecedent to motion. Doth not a man feel in himself a certain Power, to sudden and voluntary motion? He that fate still, can suddenly rise and go: And if you say, that he performeth that sudden motion by some antecedent motion, I answer, that I grant that; but the question is, whether by that alone? or whether a Power distinct from motion it self, be not as evidently the Cause? For otherwise the antecedent motion would proceed but according to its own proportion: It would not in a minute make so sudden and great an alteration. I can restrain also that motion which some antecedent motion (e.g. passion) urgeth me to? Surely this Power of doing or not doing, is somewhat different from doing it self. A power of not-moving is not motion.

And what is the Pondus which Gassendus doth add to magnitude and figure as a third pre-requisite in Atomes? I perceive he knoweth not what to make of it himself. But in conclusion it must be no natural Gravity by which the parts are inclined to the whole in themselves, but the mere effect of pulsion or traction, or both. At the first he was for both conjuncti, pulsion of the Air, and traction of the Atomes from the Earth: But of this he repented, as seeing impulsionem aeris nullam esse: and was for the traction of Atoms alone. (Than which, his Friends conceit of the pulsive motion of the Sun in its Diaistole or whatever other motion, is the cause, doth seem less absurd.) But that man that would have me believe that if a Rock were in the air, or if Pauls Steeple should fall, the descent would be only by the traction of the hamuli of invisible Atomes, (or by the pulsion of Air and Sun conjunct) must come nearer first, and tell me how the hamuli of atomes can fasten upon a marble rock? and how they come to have so much strength as to move
move that rock (which no man can move in its proper place) if there be no such thing as strength or power besides actual motion? and why it is that those drawing atoms do move so powerfully Earthwards, when at the same time it is supposed, that as many or more atoms are moving upwards by the Sun's attraction, and more are moved circularly with the Earth? why do not these stop or hinder one another? and why doth not the Rock as well go upward with the ascending atoms? And when the Rock descendeth, doth it carry down none of the ascendants with it? As likely as for the descendents to carry down it. Are those atoms that carry down the Rock, more powerfull than an hundred thousand men, who could not lift it up at all; much les so swiftly? And why do not the same (partial) atoms, bear down a Feather, or the Birds that fly quietly in the air? And why feel we not the power of their motion upon us? How easily can some men believe any thing, while they think that their increas of wisdom lyeth in believing no more than evidence constraineth them to? If Gassendus his instance of the Load-stone put under the ballance to increase the pendus of the Iron, prove any thing, it will prove something more than a traction of the hooked atoms, even the traction of Nature that needs no hooks.

And mark, I pray you, what Gassendus granteth, when he faith \[ \text{Uniun omnino supponere par est, viz. quantacumque \} \] atomus mobilitas ingenita tanta constanter perseverare, so that, faith he, they may be hindered from moving, but not from endeavouring to move and free themselves from their restraint. What need we more than this? or what more do we plead for? It is granted us then that when a moveable or active being is stoppt from motion, it doth not thereby lose its mobile or active nature or disposition: And so, that it is not only motion that causeth motion; But that there is in atome mobilitas ingenita, which continueth when the motion ceaseth.

Those that fly to this ingenita disposition vel pendus, will in other words grant that Nature, form or quality which they deny. And those that grant nothing to move but former motion, must needs make some degrees of motion daily to diminish in the world, one thing or other still mis mobilitas ingenita, which continueth when the motion ceaseth.
ceaseth. You'll say perhaps, that he meaneth only a passive receptivity by which one thing is easier moved by an exterior cause than another. But you mistake him: for he taketh not mobilitas ingenita only passively, but also actively, and therefore faith, that [it endeavoureth to move and free it self.] And lib. 5. c. 2. he faith, [Non motus sed impetus, ab initio perseverat; vel nisus perpetuus.] which is as much as I desire now. For then there is somewhat besides matter and motion; even as Impetus & Nisus, which must also come from a Power which per nisum & impetum doth show it self.

And indeed, it doth not only overpass our Reason, but contradict it, that mere subtilty of matter, or smallness of particles, should be all the cause of motion that is found in the matter itself. Must we believe that an Alcohol impalpable of Marble or Gold, 'if it could but be anatomized more, would be as moveable as fire; or would thereby turn to fire itself: or as active as the Vital and Intellectual Creatures; yea turned to such a thing itself: If all matter was Atomes at first, then all was fire, and all was of one kind, and equally moveable: And what hath made the difference since? And if you will feign that God made some parts Atomes, and some parts more gross; or that he distinguished matter ab initio into Cartesius his materia subtilis, globuli ætheræi, and grosser matter, why may not we better say, that the same Creator hath distinguished matter by different natures and powers, which we finde them possest of? And by what proof do you distinguish matter into those three degrees, or sorts, any more than into two, or four, or six, or ten, or ten hundred? who can choose but shake the head, to see wise Philosophers thus impose upon the world? and at the same time say, It is the first duty of a man that would be wise, to believe no more than by evidence he is forced to? Yea, and at the same time to say, These are but our Hypotheses, which faith one, I acknowledge to be false, and faith another, I cannot say is true: and yet they are our foundation; and from these our Philosophical Verities result; which must make you wise, who must believe nothing without proof. Alas, what is man!

And I would know whether they can prove against Gas...
In defence of the Soul's Immortality, &c.

Sendus, that Impetus & Nisus vel conatus is ipse motus? when the heaviest poise is at a Clock that standeth still, the poise doth not move; but it doth niti vel conare: Hold but a Weight of an hundred pounds of Lead in your hand, as immoveable as possible, I am of opinion you will feel that it doth incline to motion, though it move not. Is not this inclination then somewhat different from motion? If you tell me again of nothing but the invisible reactive hooked atomes, I advise you to involve a thousand pound of Lead in a sufficient Cage of Feathers, which it seems are charmed from the power or touch of atomes, and try then whether it be no heavier than the Feathers are? The same I may say of a Spring of Steel which is wound up in a standing Watch, or other Engine. There is no proof of any motion; and yet there is a Conatus different from motion. You'll say perhaps that the particles in the Steel are all in motion, among themselves: but when will you prove it? and prove also that they are so in the Lead or Rock that by Gravity inclineth to descent? and prove also that the particles are moved by an extrinseck mover only, and have no principle of motion in themselves?

Moreover, what think you is the nature of all our Habits? Is there nothing in a Habit but actual motion? Suppose that you sleep without a dream? or that a Lethargy intercept your intellectual motion? or that other business alienate your thoughts? Do you think that all your Learning is thereby obliterated? Or that you are after as unapt for your arts and trades as if you had never learnt them? Let a Mulician, an Astronomer, a Phisician, try! whether they will not return more expert than an Idiot? what then is this Habit? It is not actual motion it self? Else it would be totally extinct when the motion is but for an hour intercepted. If you say, that there is other motion in us still, to renew it: I answer, why should that other, (e.g. the motion of the Lungs or Heart, or the Circulation of the blood,) make you an Artist the next morning, any more than your Neighbour, if that were all? You'll grant, I suppose, that a Habit is somewhat distinct from Motion, but it is the Effect of it only, and one of the Phenomena which we say that matter and motion are sufficient for. To which
In defence of the Soul's Immortality, &c.

I answer, Do you deny that a Habit doth itself conduce to future motion, or not? If not, it is no Habit: If yea, then as to future actions there is more than matter and motion needful: and the Principles are more: And then what reason have you to contradict us, who finding some Principles in Nature which conduce to motion as much and more than Habits do, do assert such Principles? And how know you that former motion proceedeth not from such Natures, or Principles, when you confess that later motions do so? If you say that Habits are nothing but a cursus motuum, as of water that by running in a certain Channel is inclined to run that way again: I answer, They are certainly something that remain when the action ceaseth; and therefore are an Inclination ad agendum, as well as a cursus actionum: And they are something that are active Principles, and not only so many Channels which the Spirits have made themselves in the brains and nerves: Otherwise the numberless variety of objects would so furrow and channel the brain that they would consume it, (as gutta cavat lapidem, &c.)

6. And do you know what you oblige your selves to, when you undertake to solve all phenomena by matter and motion only? and how have you satisfied the studious and impartial World herein? I hope you will not put off all questions that are put to you, with these same two general words only? when we ask you, what causeth the descensus gravium, do not tell us, It is matter and motion: but tell us the differences in the motion or matter which cause this effect as different from others: What is the reason in motion that Fire ascendeth? what is the reason that the motus projiciorum doth continue? why doth the Ant take one course, and the Bee another, and the Fly another, &c. what different motions are they that are the cause? what motion is it that causeth the Hen to sit on her Eggs in fasting and patience, and to know her Chickens, and to cherish them till they are mature, and then beat them away? And so almost of all other Birds and Beasts? What is the difference in motion that causeth one Creature to love this food, and another that; that one eateth Grass, and another Flesh? that every seed doth bring forth only its proper species? what are the differences in motion, which causeth the difference
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ence in odour, and taste and virtue, and shape of leaves, and flowers, and fruits, &c. between all the Plants that cover the Earth? that all that come of one seed have an agreement in leaf, and flower, and fruit, and odour, and taste, and virtue, e.g. Germander, Betony, Peony, &c. what are the different motions that cause all these differences? even in the very seeds themselves? To tell us only in general that the difference is all made by motion, is to put an end to learning, and studies, and to give one answer to all the questions in the world, and one description of all beings in the world: You may as well tell us, that you salute all the Phenomena, to tell us, that all things are Entities, and made and moved by God. It is a fair advancement of Knowledge indeed, to cast away and deny all the noblest parts of the world, and to tell us, that all the rest is matter of various magnitude and figure, variously moved and placed. This is short Philosophy. And the particular specifying differences, you do not, you cannot tell us, according to your Principles.

Gassendus, § 1. l. 3. c. 2. denyeth the transmutation of Elements. Others of the Atomists tell us, that every Hour changeth the Elements, and that continual motion is continually turning one into another: And that Fire e.g. is but that part of matter which falleth under such or such a motion: And that the same matter which is Fire this moment while it moveth, is something else the next when that motion ceaseth: And that whatever matter falleth under the same motion, be it Stone or Earth, or any thing, it is presently by that motion turn'd to Fire, as Fire may be in a Stone or Earth. But that which we expect from them is, to tell us, what motion it is that maketh the different Elements? and what doth constitute them? and what transmuteth them, and not to put us off with two general words, when they boast of solving all the Phenomena.

We expect also to hear from them, how D.finity and Solidity come to be the effects of motion? And how the Cohesion of the particles of Gold or Marble, or Glew, is caused by the mere magnitude and figure of Matter, or by the motion of it, without any other material properties.

And they must give us a better account than they have yet done,
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done, of the true cause of sense in matter and motion. They know our argument, but I could never yet understand how they answer it. We say that Nihil dat quod non habet, vel formaliter vel eminenter. (All the objections against this Maxim they may find answered (besides others) in Campanella, de sensu rerum.) Atoms, as matter, have no sense: they smart not, they see not, they feel no delight, &c. Formaliter you will not imagine that they have sense: and they cannot have it eminenter, being not above it, but below it; and shewing us nothing that doth transcend it, or is like it. And motion is no substance, but a mode of matter, and therefore hath it self no sense.

Object Doth not Campanella, Teleius, &c. argue, that all things have sense?

Answ. 1. Their fanaticisms are no part of our Physical Creed. 2. They mean, when all is done, but this much, that there is some Image or Participation of Life in Inanimates, of Sense in Vegetatives, of Reason in Sensitives, and of Angelical Intelligence in Rationals. 3. As it is said in the Mystic Egypt. & Chalde. Philos. ascribed to Aristotle, [Et si quibusdam videtur quod elementa habent Animam, illa est aliena adventitia eis. Cumque sint vivae, vita illa est accidentaria, non naturalis: alioquin forent inalterabilia.] l. 12. c. 11. So the Stoics did the fire, and made it Intellectual; but it was not as it is matter, but as they supposed it animated with an intellectual form. So many of the ancients thought, that the Angels were compounded of an intellectual form or soul, and of a fiery or ethereal body. But it is only the body that we are now enquiring of. Have atoms sense? doth matter feel or see as such?

Object. We say not that all matter or atoms have sense, but only some part of it, which by motion is subtilized.

Answ. Still nihil dat quod non habet; you grant then that matter as such hath no sense at all. Else the argument would hold ad omnem. And if it have none as matter, motion can give it none as mere motion; for motion hath not sense to give. Let motion attenuate the matter, and subtilize it, it is but matter still; and it can be no less than atoms. Therefore shew us how materia subtilis, or atoms, should feel or see, because of the subtility or parvity, and by its magnitude or grossness
ness lose that sense. Tell us how and why the change of
mear magnitude and figure should make a thing feel that
felt not before. If you difference not matter by some natural
difference of forms, or properties and virtues, you will never
speak sense in proving sense to be in matter, by mere ato-
mizing it, or moving it. The alkohol of Marble seeleth no
more than the solid stone; nor the air than the earth, for
any proof that we have of it. The boys that whip their tops,
and the women that turn their wheels so swiftly, that the
motion shall not bediscerned, yet put no feeling into either,
though the motion be swifter than that of the heart, or
lungs, or blood. What the learned Dr. Ward hath paid of
this against Mr. Hobes, I refer you to peruse, and excuse me
for transcribing it. Scaliger, Sententias, and many others,
have heretofore challenged these Philosophers, to shew the
world how atoms by motion, or elements by mixture, can
get that sense which neither matter, motion nor mixture have;
but we can meet with no account of it yet worth the read-
ing: not by Cartesius, not by Regius or Berigarbus, not by
Gassendus, nor any other that we can get and read. How un-
satisfactory is it to tell us that facultas sentiendi & movendi,
qua anima sensitiva vulgo dicitur, est partium animalis in
spiritus, nervos & alia sensoria, &c. talis attemperatio & con-
formatio, qua animal ab objectis variis motibus affici potest; as
Regius, l. 4. c. 3. p. 267. This is an easie solving of the Phe-
nomena indeed. But quals est illa attemperatio? & quomodo
potential attemperantia insensibilium, sensibile constituere? Nonne
dat ifta attemperatio quod non habet?

Perhaps you will say with him in Cicer. de Nat. Deor.
that by this argument God must be a Fidler, because he maketh
men that are such. Answ. By this argument no fidler, nor
any other man, hath more wisdom than God, or can do
that which God cannot do: but because God is above him in
his skill, doth it follow that the names which signifie hu-
mane imperfection must be put on God? Can God enable a
man to that which he is not able to do himself, and can he
give that which he hath not to give?

Objec. None of the parts of a clock can tell the hour of the
day, and yet all set together can: and none of the letters of a
book are Philosophy, and yet the whole may be a learned system:
and no atoms in a Lute can make melody, as the whole can do.

Answ. This is but to play with words. In all these instances the whole hath nothing of a higher kind in nature than the several parts, but only a composition by the contribution of each part. The clock telleth you nothing but per modum signi; and that signum is only in the sound, or order of motion. And sound and motion belongeth to the whole, by virtue or contribution of the parts, and is not another thing above them. And that the motion is so ordered, and that man can by it collect the time of the day, is from the power of our understandings, and not from the matter of the engine at all. So the book is no otherwise Philosophy at all, but per modum signi: which signum is related to man's understanding both as the cause and orderer, and as the receiver and apprehender. So that the letters do nothing at all, but passively serve the mind of man. And so it is in the other instance: the things do but move the air, and cause the sound which is in the ear: that this is melody, is caused only by the mind of man, who first frameth, and then orderly moveth them, and then suum modo receiveth the sound, and maketh melody by the aptitude of his apprehension. If you had proved that Clock, or Book, or Lute do make themselves, and order and use themselves, and know the time, or understand or delight in themselves, you had done something. But by the deceitful names of Philosophy and Melody, to confound the bare natural sound and sign, with that ordering and that reception, which is the priviledge of a mind, is unfit for a Philosopher.

Moreover I expect from Matter and Motion, an account of motions great concomitants, that is, of Light and Heat. Mistake me not, I am not undervaluing the effects of motion; I take it for a most noble and observable cause of most that is done or existent in the corporeal world: but must it therefore be the solitary cause? I have long observed amongst wranglers, and erroneous zealots in Divinity, that

Vid. Priscian. in Theophrast. Proving that light is neither a Body nor a Quality, c. 19. But I find no satisfaction when he cometh to tell us what is it: Nor will I subscribe to Pecius, who (with other Platonists) faith, [Cœlestis corpus prium luminis sustentaculum incorporeae vitæ & intelligendæ regiæ quo & Lumen habebatur; ceterisque tradat— Si Lumen esse dicamus, Radios visuales cœlestium oculorum in se viventium, perque ejusmodi radios cuncta videntium agentiumque videndo— non errabimus.]
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most of their error, and misdoing lieth in setting the necessary co-ordinate causes or parts of things as inconsistent in opposition to one another. It would make one ashamed to hear one plead, that Scripture must be proved by itself; and another, that it must be proved by reason; and another, that it must be by miracles; and another, by the Church; and another, by general History and Tradition, &c. As if every one of these were not necessary concurrent parts in the proof. Such work have we among poor deluded women and ignorant men, while the Romanists say, that they are the true Church; and the Greeks say, it is they; and the Lutherans say, it is they; and the Anabaptists say, it is they: as if my neighbours and I should contend, which of our houses it is that is the Town. And so do these Philosophers about the Principles and Elements. The Intellectual nature, which is the Image of God, hath notoriously three faculties, Understanding, Will and Executive Power; and men think that they cannot understand the one, without denying the other two: and the fiery nature which constitutes the Sun and other Luminaries, (and is the image of the vital nature) hath three notorious powers or properties, Light, Heat and Motion; and they cannot understand Motion, without making nothing of Light and Heat, or greatly obscuring and abasing them. Cull out into one, and let together, but what Patricius hath said of Light, and what Telefsius hath said of Heat, (and Campanella after him) and what Gassendus and Cartesius have said of Motion, and cut off all their superfluities, and you will have a better entrance into sound Philosophy, than any one book that I know doth afford you. I confess, that as wisdom must lead the will, and determine

*Leg. Le Grand. Differt. in Epicur. Philofof. ad Gallend. & de communi rerum vivendi ratione ad Campanel. & de nominibus Dei falsi attributis; In which he took in atoms or indivisible particles for the first real passive matter, antecedent to the distinction of Elements: but Fire (called also Spiritus Æthericus & Nature) to be of a higher elevation, the Active informer, disperser and moderator of all matter: and animated Fire (that is, the Sun and its emanations) to be the life and Ruler of the material world: And that this was the sense of almost all the old Philosophers: And that by their numerous names of God, they meant the same thing, as diversly operating, that is, the Sun, Fire or Æther, (which they took to be animated intellectuals) as considered in its various respects to mortals.

Ut docet Hermes, Mens generalis habet pro corpore Ignem, & quam Ægnum stipatur & circum vestitur vous ex Ægno Ætherum lucidum, coelestem, & divinum, tenebrofam hanc & informem immannis materiei abyssum compleitens, illustrantem & animantem. Iadem ad Campanel. pag. 80.

Vide quod ex Mercur. Pismand. citat. pag. 79.
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its acts quad specificationem, and the will must set a work
the same intellect, and determine its acts quad exercitium; and
the active power doth partly work ad intra in the operations
of both these, and ad extra is excited by the imperium of the
will; so that these three faculties (as Schbler, Alsted, and
many others truly number them) are marvellously conjunct
and co-operative: Even so it is in the Motion, Light and
Heat of the active element, or fiery or æthereal nature. I
know motion contributeth to light and heat; but it's as
true that light and heat have their proper, coequal and co-
ordinate properties and eff.æts, and that heat contributeth
as much to motion at least, as motion doth to heat: indeed
in one offence they are three coequal virtues or faculties, the
Vis Motiva, Luminativa & Calorifica. And so vain is their
labour, who only from matter and motion give us an account
of light and heat, that I find no need nor willingness to be at
the labour of confuting them. Call but for their proofs, and
you have confuted them all at once.

And if no better a solution be given us of the nature of
Light and Heat, what shall we expect from them about In-
tellection and Volition? do atoms understand or will? or doth
motion understand or will? If not, (as sure they do not as
such) then tell us how that which hath no participation of
understanding or will should constitute an agent that doth
understand and will? Set to this work as Philosophers, and
make it intelligible to us if you are in good earnest.

7. But to proceed a little further with you, I take it for
granted, that you confess that an intellectual incorporeal
being there is, while you confess a God: and that this sort of
being is more excellent than that which is corporeal, sen-
sible and gross. I would next ask you, Do you take it for
possible or impossible that God should make any secondary
Beings, which are incorporeal and intellectual also? If you
say, It is impossible, give us your proof. If possible, I next ask
you whether it be not most probable also? You acknowledge
what a spot or punctum in the world this earthly Globe
is: you see here that man, whose flesh must rot and turn to
dust, hath the power of Intellection and Volition: you look
up to the more vast and glorious Regions and Globes, and
I am confident you think not that only this spot of earth is
inhabited.
In defence of the Soul's Immortality, 

Non ergo levitas & gravitas causae primi
momenti sunt, sed quali-
tates sunt elemento-
rum; sed tamen ut
ctiam hoc deuctur, quo-
modo ratiocinatis, opin-
aris, judicare, gra-
vitatis & levitatis op-
era esse pollunt; si
non sunt gravitatis &
levitatis opera, neque
elementorum sunt:
fi non elementorum,
neque corpus 
Reneus de
An. c. 2. p. 484.
inhabited. And surely you think that the glory of the inhab-
abitants, is like to be answerable to the glory of their habi-
tations. You make your Atoms to be invisible, and so you
do the Air and Winds; when yet our earth and dirt is vi-
sible. Therefore you take not causality, nor visibility or
sensibility, to have the preeminence in excellency. Judge
then your selves whether it be not likely that God hath
innumerable more noble and excellent creatures, than we
fily men are? And will you reduce all their unknown per-
fecions, or their known intelligence to matter and motion
only?

Moreover, when you observe the wonderful variety of
things, in which God is pleased to take his delight, what
ground have we to imagine that he hath no greater variety
of substances, but corporeal only? nor no other way of
causation but by motion? when no man can deny, but he
could otherwise cause the variety which we see, and fix
in the creatures ab origine their differing natures, properties
and vertues; what reason then have you to say that he did
not do so?

And can you believe that the goodness of that God, who
hath made this wonderful frame which we see, would not
appear in making some creatures liker and nearer to him-
felf, than matter and motion is?

But to talk no more of probabilities to you, we have cer-
tain proof that man is an intellectual free agent, whose soul
you can never prove to be corporeal, and whose power of
intelligence and volition is distinct from corporal motion.
And we have proof that there are superior Intelligences
more noble than we, by the operations which they have ex-
cercised upon things below.

And what should move you (who seem not to be over-
much Divine, and who seem to observe the order and
harmony of the creatures) to imagine, that God doth him-
self alone, without any instrument or second cause, move all the
corporeal matter of the world? If you are serious in be-
leving that God himself doth move and govern all, why do
you question, whether he make use of any nobler natures
next him, to move things corporeal. And why do you
against your own inclinations, make every action to be done
by
by God alone? I doubt not but he doth all: but you see that he chooseth to communicate honour and agency to his creatures. He useth the Sun to move things on earth. Therefore if you believe that corporeal beings stand at so infinite a distance from his perfections, you may easily judge that he hath some more noble; and that the noblest are the most potent and active, and rule the more ignoble: as you see the nobler bodies (as the Sun) to have power upon the more ignoble. Therefore to violate the harmony of God's works, and to deny all the steps of the ladder save the lowest, is but an unhappy solvings of Phenomena.

Nay, mark what you grant us: you confess God to have Power, Wisdom and Will, and that he is incorporeal, and moveth all: and you confess that man hath in his kind Power, Understanding and Will; and is there any thing below that's liker God? If not, do you not allow us to take these faculties for incorporeal? and that those are so that are higher than we?

8. And you seem to us by your Philosophy to write of Nature, as the Atheist writeth of God; instead of explaining it, you deny it. What is Nature but the principium motus & quietus? &c. * And you deny all such principia, and substitute only former motion: so that you leave no other nature but what a stone receiveth from the hand that calleth it, or the childrens tops from the scourge which driveth them: or rather every turn is a nature to the next turn; and so the nature of things is mostly out of themselves in the extrinsic mover.

Nature with the Cartesians is nothing at all, but God's first moving act at the creation: as if he caused motion, without any moving created principle: and as if spirits and fire had no more moving a nature or principle than clay; but only that their matter was either in the creation more moved by God, or since by a knock from some other mover, put into motion, by which accidental motion clay or water may be made fire.

Leg. Petr. Monfnerii, lib. de Imperu, & lib. 2. de motu naturali: *where the nature of Motion is more exactly handled than by the Epicureans or Cartesians; though too little is said de motu moventia, in comparison of what is said de impetu mobilis. Leg. 1. 2, pag. 76, 77, &c. de causa invenire motus localis naturalis. Et pag. 78, his seven Reasons against Galileus his doctrine of Gravitation by the traction of Atoms; and his confusion of all the extrinsicca causes, viz. Causa prima sola, aër, terra, vis magnetica (vel per qualitatem diffusam, vel per vim sympathicam, vel tractionem filamentorum) virtus cæli pellens, detructio per lucem, & generans (And as easily may the Cartesian reason be confuted, which Lipstorpius so magnifieth: ) and the Impetus innatus is the reason which he assigneth, pag. 80, 81, &c.


And
And so you level all things in the world: you deny all specific forms, or natural faculties and virtues. The Sun and a clod have no natural difference, but only magnitude, and figure, and motion: as if so noble a creature had no differing peculiar nature of its own, nor any natural power or principle of its own motion, and so it moved but as a stone is moved.

Yea, you make all motion to be violent, and deny all proper natural motion at all: for that which hath no active principle of motion in its nature, hath no proper natural motion as distinct from violent.

Hereby also you deny all vital powers: you make a living creature and a dead to differ but in the manner of motion; (which whether you can at all explain, we know not) why may not the arrow which I shoot, or the watch which I wind up, be said to live as well as you? It hath matter and motion; and some inanimates (the Air and Fire) perhaps have as subtil matter and as speedy motion, as is in you. Why doth not the wind make the air alive, and the bellows the fire? In a word, you deny all Intelligences, all Souls, all Lives, all Natures, all active Qualities and Forms; all Powers, Faculties, Inclinations, Habits and Dispositions, that are any principles of motion: and so all the natural excellency and difference of any creature above the rest. A short way of solving the Phenomena.

Lastly, with Nature you deny the being of Morality. For if there be no difference of Beings, but in quantity, figure, motion and site; and all motion is Locomotion, which moveth by natural necessitating force, than a man moveth as a stone, because it is irresistibly moved, and hath no power to forbear any act which it performeth, or to do it otherwise than it doth. For if there be no power, habits or dispositions, antecedent to motion, but motion itself is all, then there is one and the same account to be given of all actions, good and bad, I did it because I was irresistibly moved to it, and could no more do otherwise than my pen can choose to write. There is then no virtue or vice, no place for Laws and moral Government, further than they may be tacklings in the engine which necessitateth: whatsoever is done amiss, is as much imputable to God the first mover, as that which is
is done well. If you shoot an arrow which killeth your friend, the arrow could not hinder it: if you make or let your watch arris, though one motion causeth another, yet the errour of all is resolved into the defect of the first cause. They that killed Henry the 3, and Henry the 4. Kings of France, may say, that as the knife could not resist the motion of their hand, so neither could they the motion of the superior cause that moved them, and so on to the first. No Traitors or Rebels can resist the power which acteth them therein, any more than the dust can resist the wind which stirreth it up. And so you see what cometh of all the Government of God and Man, and of all Laws and Judgments, Justice and Injustice, Right and Wrong. And how little cause you have to be angry with the Thief that robbeth you, or the man that cudgelleth you, any more than with the staff. But of this I refer you to the forefaid writing of Bishop Bromhal against Mr. Hobs, allowing you to make the most you can of his Reply.

We are certain by the operations of things, that there is a difference in their natural powers and virtues, and not only in their quantity, figure and motion. God hath not made only homogeneal undifferenced matter; there are plainly now exceeding diversities of natural excellencies, virtues and qualities in the things we see. And he that will say that by motion only God made this difference at first, doth but presumptuously speak without book, without all proof to make it credible, and taketh on him to know that which he knoweth that he knoweth not. Is not the virtue and goodness of things as laudable, as their quantity and motion? Why then should we imagine so vast a disproportion in the image of God upon his works, as to acknowledge the magnitude and motion incomprehensible, and to think that in virtue and goodness of nature they are all alike, and none is more noble or more like himself than a clod of earth? We see that the natures of all things are suited to their several uses. Opus vari sequiturs esset, Things act as they are. There is somewhat in the nature of a bird, or beast, or plant, which is their fitness to their various motions. If only motion made that fire to day, which yesterday was but a stone, why doth not the strongest wind so much as warm us? or why doth
it so much cool us? Why doth not the snow make us as warm as a fleece of wool? the wool doth move no more than the snow, and the matter of it appeareth to be no more subtil. Indeed man can give to none of his works a nature, a life or virtue, for the operation which he desireth. He can but alter the magnitude, and figure, and motion of things, and compound and mix them, and conjoin them: and these Epicureans seem to judge of the works of God by mans. But he who is Being, Life and Intelligence, doth accordingly animate his noble Engines, and give them natures and virtues for their operations; and not only make use of matter and weight where he findeth it, as our Mechanicks themselves can do. Debaing all the nobleft of Gods works, is unbefeming a true Philosopher, who should search out the virtues and goodness, as well as the greatness of them.

But I have been longer in answering this first Objection, than I can afford to be about the rest, unless I would make a Book of this, which I call but the Conclusion. I will add but this one thing more; That in case it were granted the Epicureans, that the soul is material, it will be no disproving of its immortality, nor invalidate any of my former arguments for a life of retribution after this. To which purpose consider these things.

1. That where matter is simple and not compounded, it hath no tendency to corruption. Object. Matter is divisible, and therefore corruptible, how simple soever. Answer. It is such as may be divided, if God please, and so the soul is such as God can destroy. But we see that all parts of matter have a wonderful tendency to unity, and have a tendency to a motus aggregativus if you separate them. Earth inclineth to earth, and water to water, and air to air, and fire to fire.

2. All Philosophers agree to what I say, who hold, that matter is eternal, either à parte ante, or à parte post. For if matter be eternal, the soul's materiality may conflict with its eternity.

3. Yea all without exception do agree, that there is no annihilation of matter when there is a dissolution. Therefore if the soul be a simple uncompounded being, though material, it will remain the same. This therefore is to be set down as granted us, by all the Infidels and Atheists in the world, that man's soul, what ever it is, is not annihilated when
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when he dieth, if it be any kind of substance material or immaterial. And they that call his temperament his soul, do all acknowledge, that there is in the composition some one predominant principle, more active or noble than the rest; and of the duration of this it is that we enquire, which no man doth deny, though some deny it to be immaterial. But this will be further opened under the rest of the Objections. The reasons of my many words in answering this Objection, I give you in the words of a late learned Conciliator, Philo-

sophia. Platonica explicationi dinitus immoratissimus, quod res

maximas & cognitione dignissimas complectitur. Habet id

quoque prae ceteris, quod ad aeternas & primitivas rationes men-

temeritigat, camque in fluxis & perituis rebus advocatam, ad

eas que sola intelligentia percipientur convertat. Qua quidem

in re infinitum prope momentum est: Nam obruimur turbâ Phi-

losophorum, qui nimirum indicibus, & nihil præter corpora

intellegi posse contendunt. Atque ut mibi videntur, nulla pernicio-

sior pelis in vitam humanae possid invadere, nihil quod magis

religionis adversetur. Joh. Bapt. du Hamel. in Confecin. vet-

eris & novæ Philos. Præfat.

OBJECTION II.

BY Sense, Imagination, Cogitation, Reason, you cannot prove

the Soul to be incorporeal, because the Bruits partake of

these; whose Souls are material and mortal.

Ans. I. It is easy for men, that let themselves to say all
they can, either with Mr. Chambre to extol the bruits as

rational, or with Gassendus to talk of the whispers and con-

sultations of the Ants, or with Telephus and Campanella to

say that every thing hath sense; or on the other hand with

Cartesius, to deny all to a bruit which belongeth not to an

engine. But our converse with them doth teach all men to

judge of their natures, as between both these extremes, un-

less by study and learning they learn to know less than they

did before, and do but study to corrupt their understand-
ings, and obliterate things that are commonly known. I
doubt not but the Minerals have something like life, and
the Vegetatives have something like to sense, and the Sensitives have something like to reason: but it doth not follow that therefore it is the same. But this is so copiously written of by very many, that I superflude my further labour about it.

2. If it were so, that the apprehensions of a bruit might be called Reason or Intelligence, yet the difference betwixt it and humane Intelligence is so great, as may easily prove to those that have their reasons in free use, that they are several species of creatures, made for several uses and ends. And none of the twenty Arguments which I used, are at all debilitated by this. If a bird have reason to build her nest, and to feed her young, yet the hath none to build Cities and Castles, nor to use Navigation, nor any of the Arts much less to set up Government by Laws, and to write Systems of Philosophy and other Sciences; and least of all to enquire after God, the cause of all things, or to hope for blessedness in another life, or to escape a future misery, or to be ruled in this life by the interest of another. Beasts think not of God, nor of loving him, seeking him, pleasing him or enjoying him, or of being judged by him. I know the perverse wrangler will ask me, How I know this? And I can answer him no better than thus: As I know that a Stone doth not see or feel, or that my Paper doth not talk; because they manifest no such thing: And these are all operations which they that exercise, are apt to manifest; and things that in their nature are unapt to be long hid. Campanella, who hath written de sensu rerum, to prove Bruits Rational, and Plants sensible, hath yet in his Atheismus Triumphatus written more for the excellency of humane nature and the Souls immortality; than any Infidel can soundly answer.

3. And how prove you, that the Souls of Bruits exist not, after death? Of their Individuation we shall say more anon. But there is no part of their substance annihilated as you will confes: Nor any part of it abased below the same nature which it had in the composition: Only the constituting parts are separated, retaining their several natures still. All men that confess that Bruits are sensible, do confess that there is some one predominant part in their composition which is the principal cause of sense: whether it be the finet

See Sir W. Rawlegh Hil. l. i. of Fire; making it certainly a thing unknown, and probably quiddam medium between things corporeal and incorporeal.

Atomes,
Atoms, or the materia subtilis or globuli celestes, or Elementary Fire, or Aristotelian quintessence analogous to the celestial Starry substance, or yet an incorporeal soul: whatever it is, it is not annihilated, nor the nature of the simple essence destroyed.

4. And here let me venture to tell you once for all, that I never found cause to believe that any mortal man, † is so well acquainted with the true difference between a Corporeal and an Incorporeal substance, as to tell us certainly wherein it doth consist; and to lay the stress of this Controversie upon that difference. I know what is said of Moles & extensio, & partes extra partes; of divisibility and impenetrability; and so on the contrary side. But how much of this is spoken in the dark? Are you certain that no true matter is penetrable? (If you say, that which is so, we call not Matter, and so make the Controversie de nomine only intelligible, I must pass it by.) And are you sure that no matter is indivisible? And that no spiritual incorporeal substance is quantitative, extended, or divisible? It now goeth for current that Light is a Body: And Patricius that so judgeth, doth take it to be indivisible in longitudine radiorum, and to be penetrable, and that it can penetrate other bodies. And it’s hard to be sure that Diaphanous bodies are not penetrated by Light. I know Gassendius and others think that it passeth but through the pores of the Glass or Chrysal: But I have heard of no Engryoscope that hath perceived pores in Glass. In Cloth they are certainly discernible, and large, and numerous, when yet the Light doth not penetrate it as it doth the Glass: Gassendius faith, the reason is, because the pores of the Glass and other diaphanous bodies, are all one way, so that the Light is not intercepted by their irregularity: And he giveth us a proof of his opinion, because that if you set white Papers on each side the Glass, there will be umbels on one side, and light reflected on the other. I

† Hence it is that the wise & Philosophers differ in this point, whether any proper matter be found in the Soul of man. Microscopius Ethnoph. l. c. 13. p. 23, 24. hath insisted in many that are for some materiality. Eam fenticiam inter veteres probavit apud Macrobiurn, Heraclius Physicus, qui anima est effentia Stellaris scintilla: & Hipparchus apud Plinium qui est celci pars: & Africanus apud Cicero, qui detrhebit animum ex illis corporum ignibus, quae fydere vocamus; quaex globulæ & roundæ divinis animatis mentibus circultos suos obtenebunt; conscientiam cerebrum mirabilia: & Scalae, qui descendunt ex illa celi fpiritus altis, & Plato ipse, qui alicubi animam vocat ingenio, radiis & splendidum vehiculum: Ex Epithalamium qui altra vocat nobis sine & suppeti spiritus, animica & cognata Elementa: ipseq; cum Peripateticis Aristotelis, qui cum quinta essentia conflatur & dimostran tam consilium soave, in animabus inesse dicit. Inter nostras & caliger quoq; vocat animam naturam celestem, & quinam essentiam alia quidem a quatuor Elementis naturæ præditum, sed non sine omni materia. Eadem opinio arriider Roberto de Fluetibus, &c.

UUU 3
Lege rationes Carpentarii in Dec. 1. Exerc. 7. contra pochoiratam diaphanorum.

Dicit Plato universae naturae animam possetam esse a centro orbis terrae utcju ad extremas oras ceelii: Non ut locum istam posseto, sed amnions quendam modum, quem Mens & Ratio alequatur. Nomen de Anim. 0.2. pag. 487.

have oft tried, and see indeed abundance of such umbels: But I as plainly see that they all answer the Squilts or fancied faults that are in the Glass (the bigger fort of which are all as visible as the shades). And surely all the rest of the Glass is not pores, or nothing! And if the pores lie all one way, how cometh it to pass, that a Glass of water, or a Ball of Chrysatl is equally perspicuous every way. Look which way you will it is all alike: Therefore it must be every way equally porous. But I would know whether we have any atoms smaller than the body of Light, which thus penetrates the Glass and Chrystal? I think they all make it the most subtile matter: And yet Gassendus thinketh that they are Bodies (and such as have their hamuli too) which flow from the Load-stone to the Iron: And if so, then those Bodies must be more penetrating than Light: For they will pass through a brick wall, and operate by their attraction on the other side, where no light can pass. And whether the Air be penetrable by Light, is scarce well cleared or understood. They that think there is no Vacuum I think (with Gassendus) can never prove that there can be any motion, unless the Air or some bodies are penetrable. Let them talk of a Circulation with Cartesius as long as they will, some body must cedere before the next can move: And no one can give way till the motion or cession begin at the utmost part of the corporeal world. My understanding is past doubt that there must be an inane or a penetration. And yet on the other side, I am satisfied that Entity is the first excellency, and that something is better than nothing. And therefore if Rarity be only by the multitude and greatness of interspersed Vacuitates, and the rarity and subtilty of matter be but the scantness or smallness of its quantity in that space, then it would be but next kin to annihilation, and the rarest and most subtile matter would be ceteris paribus the basest, as being next to nothing. For instance, Sir Kenelm Digby telleth Gassendus from two accurate Computers, that Gold in the same space is seven thousand six hundred times heavier than Air: so that Air is in the same space seven thousand six hundred times neerer to nothing than Gold is; and the whole Air betwixt us and the Heavens hath interpaces that are vacuous, to the same proportion of 7600 to one: And
And then we may well say that *datur insane*! Nay quære, whether it be more proper to say, that all between us and Heaven is a *Vacuum* or not? when it is to be denominated from the space which so far exceedeth all the rest as 7600 to one? And then if the *ether* be something more subtle, it must be still more near to nothing, and consequently be most vile: But I am satisfied that *dung* is not so much more excellent than *Light* as it is more gross. And that these terrestrial bodies are not the most noble, nor have most of Entity or Substance, because they are more gross: *†* Therefore though Gassendus put off Sir K. Digby by saying only that the said disproportion is no inconvenience, I see not how these inconveniences will be answered. I am satisfied, that nothing, is not so good as *Entity*, and yet that the most subtle and invisible substances are the life of the World, and of greatest excellency and force. But what will hence follow about penetrability I know not; But I know that it's little about these things which men understand of what they say. The *fiery nature* seemeth as *Patricius* faith to be some middle thing between corporeal and incorporeal. And I much doubt whether *Materia* be a *summum genus*; and whether the lowest degree of things incorporeal, and the highest degree of things corporeal, (suppose fire, or that which is the matter of the Sun) do differ so much more than Graduals, as that mortals can say, that one of them is penetrable and invisible, and the other not. There have been some Philosophers that have thought that sensibility was as fit an attribute to characterize *Matter* or *Bodies* by, as any other; But then they meant not by [*sensible*] that which Man can perceive by sense: But that which is a fit object for senses of the same kinde as mans, supposing them elevated to the greatest perfection that they are capable of in their kinde. And so aire and *atomes* being of the same kinde as other matter, may be visible to a sight of the same kinde as ours, if it received but the addition of some degrees. And for ought I know, this is as wise Philosophy as that which is more common. I am sure it is more intelligible.

And for *Divisibility* they have Demonstrations on both sides that a *Punctum* is divisible, and that it is not. One thinketh, that if three be set together, it's possible at least for God

† I hope we shall not have Philosophiam

Flaticam, and judge of Essences and Excellenties by the balance.
to divide just in the midst: Another with Gassendus thinketh, that it's unlike to be true, that every part should be as much or more than the whole, and a point as much as all the Universe: And that if a point may be divided into infinite parts it is infinite in magnitude, and therefore bigger than the World: And is it any marvel, if Indivisibility then be an unfit property to know a Spirit by, when they are not agreed about it as to Bodies? Certain it is, that there is a true Individuation of Souls, and so a numeral division of them. That which is your Soul, is not your Neighbours. And it is certain, that created Spirits are not infinite as to extent. And what Division God can make upon them, is more than I can tell.

Scotus thinketh, that the subject of Physicks is not Corpus naturale but substantia naturalis; and so that Angels are moved motu physoic. Scaliger, Schibler, &c. say, that Angels have extension and figure, that is, extension estrictive distinct from extension quantitative. vid. Scalig. Exercit. 359. s. 4. The termini essendi, faith Schibler, being no other than are signified per inceptionem, seu dependentiam ab alio & definitionem: and that no Creature is immense, but hath finitas adessendi according to which it is determinate to a certain space. He faith, that Angels are finite, 1. Essentia, 2. Numero, 3 Potesate, 4. Quantitate, h. e. non esse immensos. And that they are in fratio intelligibili. He faith also Exerc. 307. Umm primum est: alia dependent igitur. Ergo sua natura omnia prater unum sunt corruptibilia. Tametsi sunt Entia absoluta a subiecto & termino, non sunt absoluta a Causa.

Damascene faith, de Orthod. fid. I. 2. That God only is a Spirit by nature, but other things may be Spirits by indulgence and grace.

The doctrine of Pstitius is too gross, and largely delivered by himself.

Engelhiius, Niphus, and Vorstius, were of the same minde, that Angels were Corporeal.

Augustine himself faith, that Anima respetit incorporei Dei corpora est: de Spir. & anim. c. 8.

It and their words, There are Bodies celestial, and bodies terrestrial.

Arnobius is a little too gross herein, and almost all the Ancients, especially the Greeks, that speak of that subject, take Angels for more subtle purer Bodies.

I know not what Athenagoras meaneth to call the Devil, ο ους άλης τον εν αυτη εις ην αιξον — Materie ejus, for
marum Princeps, & alii ex ilis qui circa primum mundifun-
damentum erant peccarunt, &c. pag. 71. And hence he and others talk of their falling in love with Virgins, &c.

And when Faustus Rhegiensis wrote a Book to prove that Angels and Souls were but a purer subtle sort of bodies or matter, Claudianus Mammertus largely and learnedly con
futeth him (who pretended that all the Ancients were on his side): Yet doth the same Mammertus think, that though Angels quoad formam be incorporeal, they had Bodies also which were Fire, or of the nature of the Stars. Which Ca-
sarius also seemeth to mean, when he faith that [Not only that which is here with us below is Fire; but also those higher Powers seem to be Fire, and kin to that which is with us, as our Souls are kin to Angels.] Dialog. 1. Q. 58, 59. pag. 584. And Qu. 60. he faith [That the Shepherds when they will boil flesh (in the Fields where they have no Fire) do use to fill a glass Vessel with water, and hold it directly opposite to the Sun, and then touch dried dung with it, and it will kindle Fire.] And having thus proved the Sun to be Fire, he faith, Dial. 2. Qu. 195. that Omnibus creatis levior est ignis natura : ideoq, Angeli etiam hanc fortitii sunt : Qui facit Angelos suas spiritus, & Miniftrum suis ignisflammam. And Qu. 107. he faith, that the Starre which led the Magi to Christ, was an Angel.] It would be tedious to cite all out of Tertullian, Latianus, and all the Ancients that was written to assert that Angels quoad formam were corpora tenuiora; and out of those that came after them, and confutted them, who yet wrote that they were the Souls of fiery bodies.

And abundance of our writers of Phyficks, Metaphyficks and Logick, do tell us, that Angels have Materiam metaphoriam, and in a certain sense may be called corporeal. And the summ of all is, when they determine the questions about their locality, extension, or quantity, that they have their ubi;
their quantity and extension (which are the properties of bodies) suo modo, vel modo metaphysico, as bodies have them modo suo physico; being not immense or infinite no more than bodies. (How far the name of Nature belongeth to them, see Furtunius Licetus de natura primo-movente.) And Schibler with others, maketh the difference of extension to be this, that Angels can contract their whole substance into one part of space, and therefore have not partes extra partes. Whereupon it is that the Schoolmen have questioned how many Angels may fit upon the point of a Needle?

For my part I profess, that as my understanding is fully satisfied by the operations and effects, that there are such invisible potent substances, which we call Angels and Spirits, so it is utterly unsatisfied in the common properties of Penetrability and Impenetrability, Extension, or discreptibility, and indiscerptibility or indivisibility, as the Characters to know them by. And as I think that Materia had been as fit a name as another, for that part or notion of spiritual substances which is distinguished from their form, if Custom had so pleased to use it; so I think that such substances as we call Spirits or immaterial, may be well said to be compounded of Metaphysical or spiritual matter and form, and this in consistency with such simplicity as belongeth to a Creature. And I remember not what apt word we have instead of matter to supply its place in Latine, which taketh not in the notion of the Form: For the word Matter signifieth no real Being, but only a partial inadequate Conception of Real Beings quoad boc, which have all something more which is essential to them. There is no such thing existent as matter without form or peculiar nature. And the matter and form are such partes intelligibiles as can neither of them exist alone. Therefore as it is not fit to make too eager a Controversie de nomine materia, vel materialis; so I think that it is little that we know of any substances at all, but what their accidents and effects reveal. Matter we know by the quantity, figure, colour, heat or cold, density or rarity, hardnefs or softnefs, levity or weight, &c. And forms, or differencing natures we know by their operations: But that either matter or form is known to us immediately by it self, and is the ob-
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[Transcription of text follows, with British spelling and syntax adjusted for modern English reading.]

...I cannot say by any observed experience of mine own.

Would you have me to go further yet? I shall then adventure to say, That as I feel no satisfying notion to difference the highest simple Being called Material, from the lowest next it called Immaterial, but what is in and from the forms; so I think that it is too slippery a ground for any man to satisfy himself or others by, to say only that one is material and the other immaterial. Matter as I said being but a pars intelligibilis or inadequate conception of a thing, is not to be a Genus in any predicament. And if substance express the adequate conception, it must comprehend something answerable to Matter, with that differing nature called the form. And what name besides matter to give to that part of the conception of a substance, which is contradistinct from the form, Philosophers are yet but little agreed in: some name there must be when we speak of any created substances: For the name of substance must not confound these distinct Conceptions: Therefore materia metaphysica vel spiritualis is the term, that hitherto men are fain to use.

Moreover, it is the form that doth difference and denominate. How then can you sufficiently difference corporeal and incorporeal from the material Cause, by calling one Physical and the other Hyperphysical, or Metaphysical? Doth any mans understanding perceive the true positive difference by these words? Is Matter as opposed to Nihil reale, and is Ens creatum, (or as it expresseth our half-conception both of corporeal and incorporeal substances) differenced so discernably or toto genere, vel tota specie, without a form to make the difference: Doth mole immunitis & mole pradita speak a formal difference or not? If not, what place hath it in arbores Porphyrii vel Gassenii? And if it do not, you make the matter of substances ab origine differenced in se without any forms to difference them; that is the Physical and the Metaphysical matter. But if those words do express a formal difference, you should finde some other to expound them by: For sure mole pradita, expresseth no form intelligibly: And mole immunitis is but a meer negation of quantity.

Differences therefore that are fetched from matter here (or...
the material part of substance) are hardly made intelligible: And we have so little acquaintance with spiritual substances in their naked matter (for unless you will take θεία, which is better than substance) I know not how else to call it) that we speak but by rote when we talk of indivisibility, and impenetrableness, and impenetrability as the notifying differences, because they are things beyond our understandings.

Is there a difference between intellectual and spiritual beings among themselves or not? Doubtless there is, as the case of angels, Devils, and the souls of men declare: Is this difference among any of them specific and formal? It is commonly so concluded, as between angels and men. Is there then any agreement in substance, or in another essential part, where there is a formal difference? I know none that notice the other essential difference of the substance of men souls and angels; but they commonly confess that both are spirits, not differed materially otherwise than in degrees of purity and dignity (which bow far it belongeth to the form I pretermit). But there can be no specific difference in the matter considered without that form which specificeth. At least some agreement there is; and of spirits which are of different forms or species, there must be someone name for that in which they still agree. If you say that it is in substance, you must then take substance as we do matter for an inadequate conception, or only the pars intelligibilis of a being as without the form; But that is not the common acceptance of it; nor is it then fit for the place assigned it in ordine predicamenti.

From all this I am not about to injure any mans understanding, by building my Conclusions upon any questionable grounds: I do but right your understandings so far, as to remove all uncertain foundations, though they be such as seem to be most for the advantage of my Cause, and are by most made the great reasons of the souls immortality. And it is not my purpose to deny, that as angels are compounded ex genere & differentiâ, so the generical nature of angels greatly differeth from the nature of corporeal things: As God can make multitudes of corporeal Creatures, formally or specifically different, of the matter of one simple Element only
only (as Air, or Fire) without material mixture; so he can either make an Element of Souls, either existent of it self, of which he will make Individuals, yeas species formally divers, or else existent only in the species and individuals, as he pleases. But then we must say, that as fire, and air, and water, do differ formally, as several Elements, so the spiritual Element or general Nature hath a formal difference from the Corporal (called the Material). But hence it will follow,

1. That Angels and humane Souls have a double form (as some use to call it) that is, Generical as Spirits, which is presupposed as the aptitude of their Metaphysical matter, by which they differ from bodies; and specifical by which they are constituted what they are, and differ among themselves: (unless you deny all such formal difference among them, and difference them only by individuation and accidents; as several drops or bottles of water taken out of the same Sea.)

2. And it will seem plain, that our differing characters or properties between Spirits and Bodies, must be fought for in their different forms, which must be found in the noble operations which flow from the forms, and not from uncertain Accidents. Therefore my design in all this is but to intimate to you, how lubricious and uncertain, and beyond the reach of mans understanding, the ordinary characters from such Accidents are, and that its better fetch the difference from the Operations.


43. Difficile est rebus materialibus immersis substantiam immaterialiæ conceperer. — Et licet pro certo non confitet an Mentis Angelicae omnis simpliciter Materialitas repugnet; certum tamen est elementarem nostram ab illis abesse; atq; Divinam Essentiam ab omni esse materia secretam eterna ejus & immutabilis habitudo convincit, nisi per materialitatem forte substantiam intelligas. — § 15. Dubium quidem nullum est immaterialiæ Mundum essentiarum varietate Intelligibilium æquum admirabilem & augustum esse, atq; Mundum corporum videmus: sed in quo illa consitit diversitas, bonis indiciio certo non percipitur. Nimimum igitur ac præter te & lubricum atq; scarabæum animal alium nullum vidisses, audires autem esse alia innumera genera, diversitate nature & forma penitus discrepantia, tum vagas quidem confusæs de diversitate vol-

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tere cogitationes posses; non posses autem illas tot bestiarum, piscium, reptilium, avium, species suo vulnus & coloribus signaer: Ira quid spiritus sit immaterialis ex te capere, qui Mentem immateriali habes, qualemque notitiam potes, non potes autem in te perspicere in quo precise illa varietas con-
sistat.

To come neerer to the application of what is said to the present Objection. 1. The Souls of Men and Bruits, we fee do not differ in genere entis, nor in genere substantiae, nor in genere principii vitalis, nor in genere sentientis; 2. The matter of both, whether it differ as Metaphysical and Physical, or how, is much beyond our knowledge. 3. The great divery of Operations, doth shew the great divery of their Powers and forms, and inclinations. 4. This sheweth the divery of their uses and ends for which they were created. 5. It is certain, that no substantial Principle in either of them is annihilated at death. The Souls of Bruits have the same nature after death as they had before, and the Souls of men have the same nature as before. They are not transformed into other things. 6. Therefore about both of them, there is nothing left of doubt or controversy, but only 1. About the perpetuated Individuation. 2. The future Operations (and so the habits); viz. 1. Whether the Souls of men or bruits, or both, do lose their individuation, and fall into some Universal Element of their kinde? 2. Whether they operate after death as now? There is nothing else about their Immortality that common Reason can make a question of. And for the Souls of Bruits, whether they remain Individuate, or return to a common Element of their kinde, is a thing unknown to us, because unrevealed; and unrevealed, because it is of no use and concernment to us. Our own case concerneth us more, and therefore is more made known to us by God. As will further appear in that which followeth.
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**Objection III.**

Umane souls are but forms: and forms are but the qualities or modes of substances, and therefore accidents: and therefore perish when separated from the bodies.

**Ans.** The world of learned men do find themselves too much work, and trouble others with controversies about names and words, and especially by confounding words and things, and not discerning when a controversy is only de nomine, and when it is de re. And they have done so about forms as much as any thing. The word form is usually liable to this ambiguity: In compounded beings, it is sometime taken for the active predominant part or principle; and sometimes for the state which resulteth from the contemplation of all the parts. Which is the fittest to be called the form, is but a question de nomine. Gassendi himself confesseth this ambiguity of the word, and having pleaded that all forms, except man's intellectual soul, are but modes or qualities of bodies, and accidents. He addeth, § 1. 1. 6. c. 1. Si formae nomine spiritum quendam & quasi florem materie intellectu, cu-jusmodi fere concipimus animam in equo, tum forma dici potest substantia, immo & corpus tenuissimum, quod crassius pervadat, persiciat & regat — At si formae nomine intelligatur dispositio ac modus quo tam substantia illa spiritusior quam crassior reliqua se habet, & ad quam facultates actionesque naturales consequuntur, tum possit Qualitatem conferi ac dici. Whether the souls of bruits be only the spirits, or the flos materie, or not, it is granted by him, and by almost all men, that in mixed bodies there is one part more subtle than the rest, which is the most active, powerful, predominant part, and which doth corpus pervadere, persiciere, regere. He thinketh that this is but that subtle matter which others call fire; but others think upon the reasons before given, that it is a superior nature, and that the spirits, or fiery nature, is but its nearest instrument: Because no subtility will make atoms sensible or appetitive, which in their proper nature have no such thing. But what ever becomes of the controversy, whether the animal principle in bruits be material or immaterial,
it is granted us, and is certain, that in all mixed beings, there is a difference of the constitutive parts: as the fiery nature (such as the Sun is of) is active in comparison of the other three Elements, which to it are passive; so the vital principle in bruits is active, powerful and regent, as to the rest of the compounding parts. And it's certain, that the name of a [form] is by contenders taken, sometime for that regent active principle or substance, (be it what it will) and sometime for the temperament resulting from all the parts. In Engines where there is no principle or part which is notably predominant, the name of the [form] is given to the ordered conjunction of all the parts. So in a Watch, the spring, though the beginning of motion, is not so fitly called the form of the watch, as the order of the whole frame. But in living things, there is more room for a competition between the regent part and the temperament, which of them should be called the form. Now it is undeniable with all men, that both in men and bruits, that regent principle is a substance, and that the contemperation or order of the parts is but their mode, and maketh no other kind of being than Ordo Civitatis vel Reipublicae is, which ceaseth upon the dissolution. And the form of simple beings, corporeal or incorporeal, elements or spirits, is neither another substance, distinct from the Physical and Metaphysical matter, nor yet an accident or mode: but that peculiar nature, consisting in certain powers or virtues, by which, as essential to it, that being is specifically differentiated from others: which some call an essential quality, and some a substantial quality, and some a substantial form, because it is the perfection and essential nature of the substance in specie, and not another substance besides it.

Thus Buergerdicas (however in his Physicks he saith as others) in his Metaphysicks, l. 1. c. 25. §. 6, 7, 9. saith, that [Forma substantialis est quae materiam complet comam informat, atque ita constituit substantiam corpoream: Forma accidentalis est additamentum completum substantiae inherens, &c.] And he addeth that [Forma substantialis non ipsa est substantia substantiae enim per se est substantia: substantiae enim per se substantia, &c.] Quid ergo est substantialis forma? Nihil aliud quam substantialis modus. — Quia formis debetur, quod res corporales tales res sint, etsi etiam ex parte debetur
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...: Q in effe non potest concipi absque tali aut tali esse, & tale esse est ipsius esse complementum.] And yet the same man faith, i. id. l. 2. c. 17. § 13. p. 304. Resp. Animas vegetativas & sensitivas unitas quidem esse corporis ex elementis confeit, sed mediante spirituali & animali: Ideoque facultates earum animarum non esse temperations primarum qualitatum sed ipsam substantiam animarum, quatenus spiritualis opus elementar. 

If then you take the word [form] for the order of the parts, I say that man’s soul is not his form in that sense, nor is his form a substance: but if the regent, pr. dominant, active, vital, intelligent principle be call d the [form] so the form is a substance, and the soul is that form.

Here we must not confound formam corporis, formam animae, & formam hominis. 1. The form of Adam’s body, before it had received a soul, was the contemplation or order of all the parts by which it was apt to receive a soul, and to be acted by us as corpus physicum organisum. 2. The form of the soul itself, (e.g. in its natural state) is his vis naturalis, intellectual, vol. act. & existens, by which it is essentially different from all other kinds of being, (commonly comprehended under the name of reason alone.) 3. The form hominis, taken for the state of the parts, contemplation and order, is that said state or order, and not the soul. But taken for the vital, intelligent, regent part or principle, it is the soul itself. So that the soul is not the forma corporis, nor the forma hominis in the one sense; but it is the forma hominis in the other: and its own differing nature is its own form.

The like ambiguity there is in the word Quality, used in the objection. As I was never satisfied with the order or number of Aristotle’s ten predicaments, so especially I never understood him in the predicament of Quality it stood. As it is a very hard thing to know what there are that are by him, and commonly, called Qualities; so I think that name too general and defective to signify the nature of them all. And I supposed ever that his forma & figura differ much more from the other species of Quality, than most of the predicaments do from one another, (of which see Burger’s Debus Metaph. i. 2. cap. 11. & Gassendus in Logic.) Judicious Mr. Paleke, de origine formarum, p. 94 it is certain that principal...
constitutiva sunt materia (vel subjectum) & accidentia, & principium transmutationis is contrarium qualitatum trium: that forma, excepta humana, non est substantia, nec materialis, nec immaterialis, sed accidens vel accidentium mixtura deorum temperamentum, & quod accidentia per se & immediate agunt, & non in urinunc forma substantialis. That is, quod qualitates immediate hanc in materia, & à qualitatibus immediate praebent operationes & operandivitis. Quod qualitates omnes prime, (which he maketh five, lux, calor, frigus, humiditas, siccitas,) & aliquae secundae, tenuitas, crassitas, gravitas, levitas, siccitas, consistenia, creaciones die primo existent: Quod qualitates omnes actae & generant similis simile, & uta sui diffusive & similium generativa sunt, it necessario materiam simi proportionatum efficient. Quod animae vegetativa in plantis & sensitiva in bruis sunt tanti motum temperamenta nobiliora qualitatum actus forum in materia subtili, pura, spiritusfore.

Telesius maketh the same principles (materia, calor & frigus) as to the chief; but he maketh calor & frigus to be substances, vel formae substantiales, & non tantum accidentia. So that they that agree that it is qualities that are the active forms, are never the more agreed what they are, nor what the word qualities doth signify. And what if by the word quality, Pembble do mean the very same thing as many others do that call them forms, (when they speak of vegetatives,?) And what if by substances, Telesius mean the same that Pembble doth by accidents. Is not the world then troubled with ambiguity of words? Hethat will consider them well may suspect, that they mean as I conjecture. An active power or principle being the chief cause of operations, alterations and discrimination, is the thing that they all mean by all these names. And the followers of Democritus, especially Gaffendus and Cartesius, do not improbably argue that it is some substantial being which maketh that change or effect upon our senses, which as there received is a quality. So that unless Mr. Pembble can better tell us what lux, & calor, are, than by calling them qualities, he hath given the understanding no satisfaction at all. Much less when he nakedly afferteth, without any proof, that sensation doth not superare naturam primarum qualitatum, that are none of them sensible themselves. And when he hath no other answer to this argument,
ment, but that non minus miranda sunt in anaimatis, which he giveth not one instance or word to prove. When Ari-istotle, &c. Scaliger, Sennertus, and abundant more, have said much to the contrary.

I conclude, that for all that is here said, and whether you call them our forms or not, (as you may or may not, in several senses) humane souls are those parts of man which are simple, pure, invisible, active, powerful substances; and therefore being not annihilated, must needs subsist in their separated state.

O B J E C T I O N IV.

The Soul is material, and consequently mortal, because it depended upon matter in its operations, and consequently in its essence.

Answ. 1. I have proved already, that if you did prove the soul material, you had not thereby at all proved it mortal: (unless you mean only, that it hath a passive motion al immaterial, which may be laid of every creature) for simple matter, which hath no repugnant parts or principles, hath not only a passive motion, but an aptitude in its nature, ad non mortem. Remember your friends that make the world, or matter, at least, to be eternal. They thought not that mortality was a proof of either annihilation or corruption.

Objec. It be material, it must be compounded of matter and form, and therefore is corruptible.

Answ. True, if that matter and form were two several substances, and were one repugnant to the other. The soul and body are different substances; but the material physical matter and form of the soul, being but the genus & differentia, are not two substances, much less repugnant; and therefore have never the more a tendency to corruption.

2. The soul useth matter, and dependeth no otherwise on it than its instrument. It doth not follow that a man is a horse because he dependeth on his horse in the manner of his riding, and his pace: nor that I am inanimate, because in writing I depend on my pen, which is animate. If you put
put spirits of wine into water or whey, as its vehicle to temper it, for a medicine, it doth not follow that the spirits are meer water, because they operate not without the water, but conjunct, and as tempered by it. If the fire in your Lamp do not shine or turn without the oil, but in manner and duration dependeth on it, it doth not follow that fire is annihilated when the candle is out, or that it was but oil before: no nor that it ceased to be fire afterwards, as Gassendus must needs confess, who holdeth that the Elements are not turned into one another, s. i. l. 3 c. 2. Fire ceased not to be fire, when it goeth out of our observation.

The noblest natures use and rule the inferior. God himself moveth and useth things material, and yet is not therefore material himself. Yea, in motus est in patiente & receptu ad modum recipientis, you may conjecture how far God's own operations upon the creatures may be called dependent, as to the effici, as being ad captum & modum creature. And the Sun doth move and quicken all passive matter here below ad modum recipientis, with great variety through the variety of the matter; and yet it followeth not that the Sun is it self such passive matter.

3. The soul hath operations, which are not upon matter at all, though matter may possibly be an antecedent occasion or prerequisite. Such is the apprehension of its own intellect and volitions, and all that it thence gathereth of God, and other intellectual natures and operations, of which I must say more anon.

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**Objection V.**

No immaterial substance moveth that which is material, as a principle of its operations: but the soul moveth the body as the principle of its operations: Ergo.

*Answer. 1.* I have already said, that if you proved the soul material, it would not prove it mortal.

2. As the body hath various operations, so it is moved by various principles or powers. As to locomotion, and perhaps vegetation, the materia subtilis, or finest atoms, as you will call
call it, or the fiery matter in the spirits, as I would call it, is an active being, which hath a natural power to move itself and the rest. But whether that motion do suffice to sensation, is undecided. But certainly there is another inward principle of motion, which guideth much of the locomotive, and over-ruleth some of the natural motion, by a peculiar action of its own, which is called Intellection and Volition, as I have proved before. When I go to the Church, when I write, or talk, the spirits are the nearest sufficient principle of the motion as motion: but as it is done in this manner, to this end, at this time, with these reasons, it is from the intellectual principle.

3 And thus I deny the major Proposition. And I prove the contrary. 1. God is the first principle of all motion in the world, and the first cause of material motion, and yet is not material. 2. What the lower and baser nature can do, that the higher and nobler hath power to do, (suppositis supponendis) therefore if a body can move a body, a soul can do it much more.

But, with Gassendus, Causis secundis primum agendi princi- pium est Atmosiorum varia mobilitas ingenitae, non incorporea aliqua substantia. Ans. Angels are cause secunda, souls are cause secunda, animated bodies of men are cause secunda: prove it now of any of these (in your exclusion) if you can. But he saith, Capito non licet quomodo si incorporeum sit, ita applicari corpori valere, ut illi impulsum imprimatur, quando non quid ipsum contingere, carens ipsa tachiu seu mole qua tangat, non potest — Physica actiones corporeae cum sint, nisi a princi- pio physico corporeoque elici non possit — Quod anima autem humana incorporeaque cum sit, & in ipsum tamen corpus suum agat, motumque ipsi imprimat, dicimus animam humanam qua est intellectualis seu mens, atque adeo incorporea, non elicere actiones nisi intellectuales, seu mentales & incorporeas. Et quam est sentiens, vegetans, prudensque vis corporum motrice atque adeo corporea est, elicere actiones corporeas, &c. And of Angels and Devils he saith. That it is known by faith only that they are incorporeal, and perhaps God gave them extraordinary bodies, when he would have them move or act on bodies.
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quippiam aliud moveat, si in seipso immutum maneat. If so, then it seemeth, that either God was moved when he moved atoms, or that he never moved them. How then came they to be moved first? But you confess that God put into them their immobility. You say, De Deo alia ratio est: quantum infinita virtutis sum sit, & ubique praesens, non ullo sit motu, sed mutuo solo agere & in morte quidlibet potest. If you think not as you speak, it is unworthy of a Philosopher; if you do, then it is strange that you should overthrow your own reasoning, and exclude it no better than thus: If the reason why incorporeal spirits cannot move bodies be that which you alledge, (because only a body can be applied to a body to make impression on it,) then God can less move a body than man's soul can; because his purest essence is more distant from corporeal grossness than our souls are. At least, the reason would be the same. And to say that God is every where, and of infinite virtues, maketh him nevertheless a Spirit: and created spirits (if that be enough,) may have power or vertue enough for such an effect. Doubtless if God move bodies, the spirituality of an agent-hindereth not the motion.

2. But why should it captum omnem superare, that a nobler and more potent nature can do that, which a more ignoble can do? Because I cannot know how a spirit by contact can apply it felt to matter, shall I dream that therefore it is incapable of moving bodies? Clean contrary, I see that matter of it self is an unactive thing: and were it not that the noble active element of fire, (which as a lower soul to the passive matter, and a thing almost middle between a spirit and a body,) did move things here below, I could discern no motion in the world, but that which spirits cause, except only that of the parts to the whole, the aggregative motion which tendeth to rest. The difference of understandings is very strange: it is much easier to me to apprehend, that almost all motion should come from the passive, powerful, active, vital natures, than that they should be all unable to stir a straw, or move the air, or any body.

OBJECT.
OBJECTION VI.

The soul is in our sleep either inactive, (as when we do not so much as dream) or acteth irregularly and irrationally, according to the fortuitous motion of the spirits: Ergo, it is no incorporeal immortal substance.

Answ. I. I suppose the soul is never totally inactive. I never awaked since I had the use of memory, but I found my self coming out of a dream. And I suppose they that think they dream not, think so because they forget their dreams.

2. Many a time my reason hath acted for a time as regularly, and much more forcibly, than it doth when I am awake: which sheweth what it can do, though it be not ordinary.

3. This reason is no better than that before answered; where I told you, that it argueth not that I am a horse, or no wiser than my horse, because I ride but according to his pace, when he halteth, or is tired. Nor doth it prove that when I alight, I cannot go on foot. He is hard of understanding that believeth, that all the glorious parts of the world above us, have no nobler intellectual natures than man. Suppose there be Angels, and suppose one of them should be united to a body, as our souls are: we cannot imagine but that he would actuate it, and operate in it according to its nature; as I write among when my pen is bad. The same I say of persons Lethargick, Apoplexick, Delirant, &c.

See in Aristarchus Histor. de 70. p. 879. the Kings Quest. 19. about Demis, with the Answer, how far Dreams are in our power.

OBJECTION VII.

Reason is no proof of the soul's immateriality, because sense is a clearer and more excellent way of apprehension than Reason is; and the bruits have sense.

Answ. 1. I have said enough to the case of Bruits before.

2. The soul understandeth bodily things, by the inlet of the
the bodily senses: That is, incorporeal (as I shall shew more anon) it otherwise understandeth. When it understandeth by the help of sense, it is not the sense that understandeth any thing. It Brains themselves had not an imagination which is an Image of Reason, their sense would be of little use to them. We see when by business or other thoughts the minde is diverted and alienated, how little sense it self doth for us: when we can hear as if we never heard, and see, and not observe what we see, yet it's true, that the more sense he peth us in the apprehending of things sensible, which are then objects, the better and surely we perceive them by the understanding. As the second and third Co\nception will not be well made, if there be a falling in the first; so the second and third perception, (in the Phantastie and Intelle\&) will be ill made, if the first dece\ve or fail them. But this proveth not either that the first Conception or Perception is more noble than the third; or that Sensitives without Reason have any true understanding at all; or that Sense, Phantastie and Reason, are not better than Sense alone. But these things need not much disputing. If Sense be nobler than Reason, let the Horse ride the man, and let the Woman give her milk to her Cow, and let Brains labour\men, and feed upon them, and let Beasts be your Tu\tors, and Kings and Judges, commit to them the nob\lef works, and give them the pre\ominence, if you think they have the nob\lef faculties.

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**OB\JEC\TION VIII.**

Sensation and Intelligence are both but Reception: The passive\ness there\of of the Soul doth shew its materiality.

**Answ.** A short answer may satsifie to this Objectio\n.

1. All created Powers are partly passive, how active soever they be. For being in effe \& operari dependant on and sub\ordinate to the first Cause, they must needs receive his influence, as well as exercise their own powers. As the se\cond wheel in the Clock, must receive the moving force of the first, before it can move the third.

2. It
2. It is an enormous error about the operations of the Soul, to think that Intellec:tion yea or Sensation either, is meer Reception, and that the sensitive and intellec:live power are but Passive. The active Soul of Man ( yea of Bruits ) receiveth not its object, as the mark or butt receiveth the arrow that is shot at it. It receiveth it by a similitude of nature, and by an active attendance, and embracement, yea by an active appetite such famina marem, vel potius sucr su- riens cibum: Yea, it moveth towards its object, and meet-eth it: I; actively welcometh and improveth it: As I said even now, a Scholar that in his studies so far diverteth his thoughts, that he knoweth not that the Clock hath stricken at his ears, and knoweth not what those say that talk by him, doth show that some active attendance is necessary to almost all perception. He that feeleth not that his under-standing doth agere as well as pati ( when he is studying, reading or writing) is a stranger to himself. How oft have I read over many lines when I have thought of something else, and not known one word that I have read? Is inventing, compounding, dividing, defining, &c. no action?. I never felt cause from any experience of my own, to believe that I was a meer patient in any thought that was ever in my minde. Nay the Epicurean that supposeth thoughts to be but a dance of Atomes, called Spirits, doth think that those atomes or spirits are notably active. Cartesius his ma- teria subtillis is eminent in activity. Do you think that eve- ry dead Object which I think on with my eyes shut in the night, and so much more alive than I, and so much more active than my minde, that it must be accounted the sole agent, and my minde the patient. They know little of a minde that talk in this strain.

I know Cartesius telletteth us, that the eye hath no fire or light in it, except perhaps the eye of a Cat or Owl. But if the study of matter and motion had left him any room for the consideration of other things which he past over, he would by a little search have found that the eye doth close with its primary object, Light, by meer connaturality, be- cause it participateth of Light it self, in its own constitution. It is fire in the eye, even in the visive Spirits, which meeteth the fire or light without, and by union causeth

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Sensus Principium mediatis, & finem sen- tiendœ rei individœ comprehensœ, & Actio est, judgmentque perfectœm, & in præienti momento simul totus existit, eti non absq; passione aliqua instrumenti sensus efficitur non tamen est hanc passio sensus; Quo fit ut pariamur & vigilantes & dormientes nec tamen perficientiam, Theophrast. de Anim. ut supr.


Prisciæ in Theophrast. de Anim. c. 3. saith, [Animæ quidem cum sit forma vivens & sensualis, agit circa illa quæ sub efficeran- tur, Vitaliter atque sensualiter: & quia est in corpore, utq; ad certum spatium operatur.
that which we call light. And seeing that experience forced
him to confess it of Cats and Owls, how could he think
that all other eyes or light were quite of another kind? 
Some men have been able to see in the dark, and had spark-
ing eyes almost like Cats. The degree here differed not
the species. If this materia subtiles or globuli ætherei be fire,
he might have allowed some of that to the visive spirits in
Man as well as in Owls. Saith Ficinus in Theophrast. de
Anim. c. 14. Primum luminosum est Celeste: Secundum est
Ignem: Tertium inter composita quod quasi fulget ut Ignis.
Primum luminale est Oculus, præcipue radiosus, in animali-
bus, quæ necie vident; sed ali quos oculi quamvis minus, sunt
tamen luminis.

Nemesius † l. pro Immort. Anim. in Bibl. Pat. p. 505,
approveth Plato’s Judgement, (Plato inquit, per conversionem
splendorum res aspici exstitat, ut id lumen quod est oculis pro-
ficiscitur aliquo usque in aerem, qui ejusdem est SECUM GENUS ES-
fluat. Quod vero à corporibus manat contraferatur, & quod
in aere est, qui interponitur, factileg. diffunditur & vertitur,
simul cum oculorum igne extendatur.] Et Galenus (inquit)
de visione cum Platonem consentit in 70 de consens. And he
faith himself, that the Sun sendeth its light by the Air, and
the light in the eye streameth also into it; which is to seeing
as the Nerves are to the Brain for feeling. Porphyry faith, that
light is the Soul itself discerning itself in all things. But if
there were any doubt in the point of light (which is per-
formed both by active spirits, and an active object, Light)
yet methinks that when I feel a stone, much more when I
meditate on a Mountain, all should confess that my sense
and intellect is like to have more action than that Stone
and Mountain. And if you say only that Spirits first moved
move others, and so touch the Intellectual Organs, or Spi-
rits, I have partly answered that before, and shall answer it
more anon. We have great reason to ascribe the most of
action to that part which is most subtle, vigorous and
active.

OBJECT.
Objection IX.

There is nothing in the Intellect which was not first in the Sense, from which it receiveth all its knowledge by the Idea's of the Phantasie; Therefore the Soul can reach no higher than to corporeal sensible things: Therefore it is but such it self.

Answ. The Antecedent is false, and both the Consequent. Had he limited his assertions to corporeal objects, I should easily acknowledge to Cassiodorus, that Omnis qua in mente haecetur Idea ortum dicit à sensibus, Et Omnis Idea aut per sensum transit, aut ex ista transite per sensum formatur. Et que Idea propriis acquiritur sensibus perfectior est eaque ex object ab alio descriptione formatur. Qualis Idea rei, talis definitio. But that these things will not hold true as he delivereth them universally, I think I shall make plain, and confute this Objection to the satisfaction of any one that knoweth himself.

Oraur ducere à sensu is an ambiguous phrase: The sense may be the Occasion sine qua non, of that whereof it never had the least participation in itself. I desire you but to distinguish between the Intellect's Object and its Act, and those Objects which it knoweth by the mediation of other extrinsic objects, and those which it knoweth by the mediation of its own Act. These differences are put all doubt. When the eye seeth these Lines and this Paper, the Light and Lines and Paper are each one thing, and the sight of them is another. I see the Light, and thereby the Paper, but I see not my sight: My sight is not the object of my sight: It may be said, that the Object is in my sight, but not that my sight is in my sight: Yet by seeing I perceive not only what I see, but that I see; and I perceive much more plainly that I see, than what I see. I may doubt of a thousand objects which I see, what matter, shape, or colour they are of; but I doubt not at all of the act of seeing; that right or wrong some sight I have, or that I see the Light: so is it with the Intellect. This book is one thing, and the understanding it is another thing. The book is the object of my understanding; but (at least in...
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primo instanti) my understanding is not the object of my understanding; but by understanding I have an immediate perception that I understand. And (as Cartesius truly faith) the act of Intellecction is more perceived than the object: I am more certain that I think and understand, than I am of the nature of that which I think of and understand. If any say, that the act of Intellecction is the object of another Intellecction, because intelligo me intelligere, and so that intellecction non est tantum aëris intellecclus, sed etiam est in intellecclus, and that the Intellecct doth understand its own act intuitivè as some speak, or by reflexion as others (though doubtless the first perception that I understand, is not by reflexion, but by that same act of understanding something else) (as light doth not reflect upon itself to get a perception that I see,) I will enter no controversy about any of these notions of the manner of our understanding our own act of Intellecction, which doth not concern the present business. But it is most certain that Aëris intelligendi munquam sit in sensu: when the object of Intellecction did pass through the sense, the Act of Intellecction did not: nor the intellecction or perception of that Act of Intellecction, did not: Nor the Intellecction of the common nature of an Intelligence, which from hence I gather; nor the Intellecction of particular Intelligences as Angels; nor my Intellecction of any mans Intellecct or intellectual act, whole nature I gather from mine own: Nor the conception I have of a Deity as the most perfect intellect; nor the perception which I have of my own Volition of my own felicity, or of the means thereto as such, nor of the pleasing of God, nor of another mans good: Nor my perception of the nature of the will hence gathered; nor my conception of the Volitive power in other persons; nor my conceptions of the Volitions of God, of Angels, &c. nor my conception of Intellectual or moral habits, nor of the Wills natural inclinations! None of all these were ever in the Sense; nor passed through the Sense: Some of them (which Gassendus de Ideis overlooketh) are without any Idea at all properly so called (as the first perception of the act of my own understanding and will, by understanding and willing other things; as we perceive that we see non videndo. Ipsum visum, sed alia videndo): And that Idea which we have
have of all the rest, is fetched from this perception of our own acts, and not from any thing which ever was in the sense: The Soul by knowing it self, doth gather the knowledge of all higher intellectual beings, which is most considerable worthy knowledge. I hope I have given you instances now; and plain enough, and you see now what truth there is of nihil est in intellectu quod non sit prisc in sensu.

Dr' Orbellius distinguishes Knowledge (largely taken) into sensitive & intellectual: and both of them into Abstractive & Intuitive. Knowledge Intuitive is of an Object as it self present, when a thing in its present existence, is the moving object of knowledge. Knowledge Abstractive is when the species of the thing doth move us to know the thing it self: and that whether the thing it self be present or absent, and have existence or not. The example of Intuitive sensitive knowledge or perception which he giveth, is the Eye seeing Colours. The instance of Abstractive sensitive knowledge is as the Phantast imagineth colours: The instance of Intuitive Intellectual Knowledge is, the Saints seeing the glory of God in Heaven, and he might have instanced in many other things: The instance of Abstractive Intellectual Knowledge, is the understandings Knowledge of the quiddity of Colours by means of the species. To which may be added, that Abstractive Knowledge is either per speciem propriam, or per speciem alienam: In this life the Soul knoweth its own acts either Intuitively or by an act, if possible, yet nearer to its essential power, that hath no usual distinguishing name. It knoweth its own powers, inclinations, and habits, neither by a knowledge, in proper and strict sense, intuitive or abstractive: For it is not by a proper species, but it is its natural innate power of discerning this Principle, that quicquid agit potest agere quod agit; by arguing ab actu ad potentiam & naturam. But in the large sense as Cartesius useth the word, this may be called, an Idea. The mind knoweth God and Angels, and other mens Souls, in this large sense also by an Idea, but not per speciem propriam, sed alienam, that is, not by a species of God and Angels, but by an Idea borrowed from our own Intellections and Volitions. But this is not an Idea that ever passed through the senses: and

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Gassendus might have thought on it, whether it be not an Idea in the Intellect, if not without the phantastie, at least over and above the Idea in the Imagination, when he denieth that there is any such Intellectual Idea's.

2. But what if there had been nothing in the intellect, but what passed through the senses? it would no more thence follow that the intellect is no more noble, spiritual or immortal than the senses, than it will follow that the King is no better than his Porter, because none cometh to him till he let them in; or that the animal spirits are no more noble than the teeth, or than the natural heat; or the third concoction is no more excellent than the first, because nothing cometh to the third concoction, but what was masticated, swallowed, and passed the first and second concoction. Of which, before.

3. And even by the help of things sensible, Epicurus can reach the knowledge of intangible atoms, and Cartesius of his subtil matter, and globuli aëreæ: why then by things sensible may we not reach the knowledge of spiritual substances and powers?

Yet after all this, I am much of their mind, who think that it is not actual knowledge that is born with us; nor is there any true Idea or picture of any thing innate in our understandings; and I think that if possibile vel impossibile, you suppose a man born without any one sense, that he would have had no actual knowledge at all, (though that is uncertain.) Because as if I had not seen anything objective, I should not have perceived that I could see; so if I had never known any other object, I could not have known what it is to know: and other objects have no way, that I know of, to the intellect, but through the senses: (Though what the active spirits would have done upon the phantastie, I cannot possibly understand.) But all this only concludes, that the senses reception is the way to the intellection of things sensible; and that it was a necessary occasion, sine quâ non, to the perception of our own intellectual act, because thus necessary to the act itself: But not that any Idea of our own Intellection, or any of all the things fore-instanted, was received through the senses.

OBJECT.
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O B J E C T I O N X.

That which things corporeal work upon, is corporeal: for it cannot be conceived how bodies can work upon that which hath no body: But things corporeal work upon the soul: Ergo, it is it self corporeal.

Answ. 1. I largely before shewed, that our uncertainty of the just consonance of Metaphysical matter, or incorporeal substance, doth make all such arguings to sound like dreams.

2. I have shewed, that spiritual powers receive not impressions as dull matter doth, by a mere passive power: but by an activity and outgoing, it worketh indeed upon that which it receiveth, much more than any such matter can be said to work on it: nay, matter doth not properly work upon it at all, but only afford it matter to work upon, and occasion to exercise its active power. As the stone or tree doth not work upon the light, but the light by the help of light doth work upon it. As the eye can see a dung-hill, and yet be of a nobler kind, and God and Angels can know beasts and worms, and yet be incorporeal. So man can know things inanimate, and yet be animate; and things insensible, and yet be sensible; and things irrational, and yet be rational; and things corporeal, and yet be incorporeal. And this by the activity and extent of its power, and not by any passive debasing defectiveness at all.

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O B J E C T I O N X'.

That is not incorporeal, which neither knoweth itself to be incorporeal, nor hath any notion but negative of an incorporeal being: But such is man's soul.

Answ. I. If the soul know not it self to be an immortal spirit, what maketh almost all the world to judge so of themselves? insomuch that those men that under pretence of Philosophy deny it, are fain to study very hard, and take many years pains to blot out this light of nature from their minds;


That spiritual things are better known than corporeal, and of the knowledge of God.
minds; because they cannot be ignorant of it at callie rates: The understanding will not lose its natural light, nor suffer such verities to be obliterated, but by a great deal of indu-
trity, and by the engines of abundance of false notions, which
are sought after to that use. As Cicero faith of the Epicu-
reans. They learn those things, quae cum praetare didicere
nibil sciant. (Piso de fin. 5. p. 204.) They learn diligently
to unlearn the truth, that when they have learned much,
they may know little.

2. Hath man no notion but Negative, of an incorporeal
being. I shewed you before why the notion of materiality
should not be here used for a cheat or blind. But look back
on what I said even now, and you will see that as Cartes
truly faith, we have not only positive conceptions of a mind,
but the first, the clearest, and the surest conceptions of it, in
the measure that is fit for our present state.

Quæst. 1. Have you not a positive conception of Intellec-
tion and Volition? If not, you are unfit for any controversies
about them, and cannot own your own humanity.

Quæst. 2. Have you not a clearer perception, that you think,
and know or reason (either right or wrong) than you have
what that thing is that you think or reason about?

Quæst. 3. Have you not a sure and positive conception, that
omnis actus est aliquip actus, & quod nihil, nihil agit? and
therefore that you are an intelligent volitive being.

Quæst. 4. Have you not a positive sure conception, that
quicquid agit agere potest, and that nothing doth that which
it cannot do; and therefore that your souls are beings po ten-
ti ted for Intelllection, Volition and Execution?

Quæst. 5. Have you not a positive sure conception, that you
have a natural inclination to these acts, and a pleasure in
them, and that they are natural and perfective to you? and
consequently that your souls are beings, that have not only a
power, but a vis & inclinatio naturalis, or a power that is
natural, and active, and inclined to these particular actings.

Quæst. 6. Have you not a positive sure conception, that the
end and highest objects of these acts and inclinations, are
things above sense, viz. your selves or minds in the first place,
and then the things above you, the first Being, Cause, and
Mover of all; the infinite Power, Wisdom and Goodness, who

Porphy. de occaf,
ing. Animæ est Effen-
tia inextensâ, immas-
terioris, immortalis,
in vita habente â se-
ipsa vivere arque eile
simpliciter posuisse.
is your Maker and your End? If you find no such thing, The Lord have mercy on you, for every honest man may find it.

Q. 7. Have you not a positive true conception, that such as the Operations are which flow from the essential powers or faculties, such in nobility, and excellency, and nature is the substance thus potentiated and acting.

All these are clear, undeniable, positive conceptions of the soul; which set together are thus much, that [The Mind or Soul of man is a noble Essence, above the reach and nature of sense, naturally potentiated and inclined, as an active being, to intellection, volition, and seeking after things celestial and everlasting, especially God himself, his ultimate end.] All this is positive, clear and sure. And you would think this enough.

1. If you did consider what Lud. Vives faith, that God hath given man a soul to use, rather than accurately to know; or to know so far as is necessary to use. As your child may have the use of his knife, or clock, or watch, or cloaths, without knowing what metall they are made of, or how to compose and make the like, as long as he can but do that with them which is necessary to their use. Often faith Seneca, Necesariarum ignorant amus, quia superflua didicimus. 2. If your minds were not by sense deluded and captivated to such fixed idea's of things corporeal and gross, as to over-look all other beings, and measure all substance by such gross idea's.

3. If you well considered, that you know in any respect little more of things corporeal, and in some respects much less. Let us see wherein it is that you know more: either as to the sensible or insensible parts of such beings. As for the substances as such, you confess they are but per accidentes, the objects of sense, and that as stripped of their accidents you have no positive true conception of them. And as for the accidents, you are no whit agreed either what they are, or how many. Of all things you are most unanimous in that of Quantity, moles, or extensions; but what a poor kind of knowledge is it, to know that this or that is quantum, and not to know what it is that is quantum. What light, colour, savor, odor are, and what all the senses that perceive them, you are as much disagreed as if this age had been the first that had debated it. The same I may say both of Qualities in general, and of all other in particular, except figure, which properly
properly belongeth not to the predicament. Of all the rest there is the like disagreement; even time and place, which truly are nothing but entiationis, are debased by you in the first place, and are two of Gassendus his four predicaments. About the number either of principles or elements, there is no agreement; no nor what any one of the elements, are: Who hath told us what is the form of earth, or water, or air, or described them otherwise than by their qualities? And then differ you as much about those qualities. Who hath told us any thing of the naked matter or form of fire (such as the Sun and Luminaries are) any otherwise than by its acts, and powers or virtues of Motion, Light and Heat, as we describe to you the soul of man. And if you go to the invisible part of matter, it would make a man rather sick than wise, to read men provincias dare atomis, as Cicero speaketh; and to think with what bold unreasonable fiction they number them, as shaped and figured; and figure and shape them to the ues which they have feigned for them, and then use them and conduct them, and vary their motions, as confidently and seriously, as if they had given us any proof of any of this, and indeed expected to be believed. Nay, we must know how the corners of atoms (pardon the contradiction) came to be filed or worn off by motion, and so reduced to greater subtilty. And Gassendus, after all the fabrick which he buildeth upon atoms, faith, [That atoms have not of themselves a moving force, but from God's first motion. 5. i. c. 8. p. 280. Non quod Deo necesse fuerit creare seris atomas, quas deinceps in partes grandiores, grandioresque ex his, mundus constaret, compingeterit; sed quod creavit materie massam, in corpuscula exolubilem, atque adeo ex corpusculis tantum minimis extremisque particulis compostam, concræse illi ipsa corpuscula consentur. ib. So that they know not indeed whether God created matter first in atoms disjunct, or in more large and bulky parts; and so whether motion did divide greater and greater parts into atoms, or whether it coagulated atoms into greater bodies. But the sum is, that they only affirm, that whatever bodies God made, they are divisible into atoms, that is, into parts by man indivisible. A great mystery sure, that the whole is divisible into smaller parts! And what the nearer is any man by this, for the discerning
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discerning of any of their wild hypotheses? In a word, God hath given man knowledge for his benefit and use, to the ends of his being and life: and so far as we have use for it we may know all things about us; but to humour our wanton fancies he is not obliged. And because we have more use for the faculties of our souls, than for fire and water, or any outward thing, he hath given us the first and surest knowledge of them; whatsoever self-contradicting Somatists say, to depress this knowledge, and advance that knowledge of Bodies, which their own disagreements do confute. Sure I am, if that be a probable opinion which hath divers learned men for it, almost all things are probable in Philosophy: and if that be improbable which hath multitudes of learned men against it, almost all things are improbable.

 OBJECTION XII.

That which is generated is corruptible: but the soul is generated: Ergo, &c.—

Answ. 1. If by [corruptible] you mean that which hath [à pæsse perire] or a certainty of perishing, if God uphold it not, I grant it of the whole Creation. But if you mean that which in its nature is so fitted to dissolution, perishing or decay, as that God seemeth to intend it to such an end; or must miraculously preserve it, or else it will perish; or that which eventually will perish, then we must not so easily dismiss you.

2. The word [generated] is of so great ambiguity, and generation it self a thing so little understood by mortals, that this reason doth but carry the controversy into the dark, and argue ab obscuroire & minus noto; which is the way of a wrangler, and not of one that would reveal the truth. Either generation is the production of some new substance, not existent before so much as in its matter; or it is only the composition of pre-existent substances. If it be the later, then you may prove the possibility and probability of the dissolution of the frame, and separation of those several substances. But you will confess your selves, that each part re-
taineth its proper nature still; and that if one were a more noble and active element than the rest, it is not annihilated, but remaineth so still without debasement. Therefore if their opinion were true, who hold the pre-existence of that purest part of man which we call his soul, (either in a common element, or individuate,) no reason can think that the dissolution both any more than separate the parts of man, and return that soul to its pre-existent state; where still it will be as noble a creature as it was here.

But if Generation do produce a substance de novo, which did no way pre-exist, then it is either a corporeal substance, or a spiritual or incorporeal: which sooner it be, can you give any reason why this should perish at the dissolution, any more than it had pre-existed? If the nature of it be the same, why should not the duration be the same? one of the two you will confess it, either a corporeal substance or an incorporeal, if it be at all a substance: and you confess that no substance is annihilated, or perisheth, otherwise than by dissolution of parts. If the reason of your major be, because the thing generated hath a beginning, and did oriri de novo, so did all matter and substances that be created. Or if you suppose them all from eternity, yet do but suppose them to be created and have had a beginning, and yet to be the same as if they had been eternal, and you will see that there will be the same reason to prove their continuance, as long as their nature and their dependance on God are both the same.

But it may be you will form your objection better, and say, that Generation produceth no new substance, but only a composition, order and temperament of pre-existent substances: But souls are generated: Ergo, They are no substances, but the order or temperament of pre-existent substances.

Answ. I never saw any thing like a cogent proof of the major: and most Christians think you can never prove the minor.

A substance may be called new, either because it is made of nothing, as in creation, or because it ariseth to its natural state of perfection ex semine vel natura secunda, where it was only virtually and seminally before.

Before you can prove your major even in the first sense, you must be better acquainted with the nature of God, and of
of Spirits, and of Generation, than you are: I cannot imagine what shew of proof you can bring to prove, that universally no generation causeth a substance totally new, unless you will go to Scripture, (which you believe not) and plead from Genes. 1. that God then ended all his works, and therefore doth create no more. But, 1. He may cause them totally de novo, without such a creation as is there spoken of: for he may by a established Law of Nature adjourn his producing influx to the act of a creature, (ordinarily) and so difference it from that proper creation. 2. No man can prove that God hath there said one word to assure us, that he will never create any thing hereafter. Cannot a workman look on his house, and see that it is well done, and say, I have finished it, without obliging him never to build another, nor to make any reparations of that as there is cause? May not God create a new Heaven and Earth? may he not create a new Star, or a new Plant or Animal, if he please, without the breaking of any word that he hath spoken? For my part, I never saw a word which I could discern to have any such signification or importance. The argument from Genes. 1. is no better than theirs, who from Christ's consummation eff do gather, that his death and burial which followed that word, were no part of his satisfactory meritorious humiliation.

On the contrary, there have been both Philosophers and Divines, who have thought, that God doth in omni instanti, properly create all things which he is said to conserve: of whom the one part do mean only, that the being of the creatures is as dependant on his continual caulation, as the life of the branches is on the tree: but that the same substance is continued, and not another daily made. But there are others who think, that all creatures who are in fluxu continuo, not per locomotum, but ab entitate ad nihilum, and that they are all but a continual emanation from God, which as it paffeth from him tendeth to nothing, and new emanations do still make such a supply, as that the things may be called the same; as a River, whose waters pass in the same Channel. As they think the beams or light of the Sun doth in omni instanti orir. & festinare ad nihilum, the stream being still supplied with new emanations. Were it not for the over-
throw of individuation, personality, rewards and punishments that hence seemeth to follow, this opinion would seem more plausible than theirs, who groundlessly prohibit God from causing any more new beings.

But though, no doubt, there is into all beings, a continual emanation or influx from God, which is a continued causation, it may be either conservative of the being first caused, or else restorative of a being continually in decay, as he please: for both ways are possible to him, as implying no contradiction; though both cannot be about one and the same being, in the same respect, and at the same time. And our sense and reason tell us, that the conservative influx is his usual way.

2. But it is commonly, and not without reason, supposed, that generation produceth things de novo in another sense: not absolutely, as creation doth; but secundum quid, by exalting the seminal virtue into ad, and into perfection. New individuals are not made of new matter now created; but the corporeal part is only pre-existent matter, ordered, compounded and tempered: and the incorporeal part is, both quod materiam suam metaphysicam, & formam vel naturam specificam, the exaltation and expurgency of that into full and perfect existence, which did before exist in seminal virtue.

When God had newly created the first man and woman, he created in them a propagating virtue and fecundity: this was, as it were, semen feminis: by this they do first generare semen separabile: which suppositis supponendis, hath a fecundity fit to produce a new suppositum vel personam; and may be called a person seminale or virtually, but not actually, formally and properly: and so this person hath power to produce another, and that another in the same way. And note, that the same creating word, which said, Let there be light; and, Let us make man; did say also to man, as well as to other creatures, Increase and multiply: not, [create new souls or bodies] but by generation, [Increase and multiply] which is the bringing of many persons out of two, and so on, as out of a seminal pre-existence or virtual, into actual formal existence.

He knoweth not the mysteriousness of this wonderful work of God, nor the ignorance of mankind, who knoweth not that all generation of man, bruits or plants, hath much
that is to us unsearchable. And they that think it a dishonour to a Philosopher, not to undertake or pretend to render the just causes of this and all other the Phænomena in nature, do but say, *I will hide the dishonour of my ignorance by denying it*; that is, by telling men that I am ignorant of my ignorance, and by aggravating it by this increase, and the addition of pride, presumption and falsity.

This much is certain, 1. That whatsoever distinct parts do constitute individuals, which are themselves of several natures, so many several natures in the world we may confidently assert, though we understand not whether they all exist separatedly, or are found only in conjunction with others.

2. We certainly find in the world, *The Platonists method of progression is thus summed up in Plotinus Ennead. 4. 1. 3. p. 384. and out of him by Ficinus,*

*Summum primum omnium ignitum, ab infimo ignis, sic coelum summum corpus primo animatur ab anima quæ est ultimum Divinorum: Iphum Bonum est quasi centreum: Mens, lumen inde emicans; & permanens: Animâ, Lumen de Lumine se moven: Corpus, per se operum illuminatur ab anima; sed Animæ in eo, securo illuminant; sub coelo non fine curâ.


3. The most active nature is most communicative of it self, in the way of its proper operations.

4. We certainly perceive that the Sun and fiery nature are active upon the air, water and earth, which are the passive Elements. And by this activity in a threefold influx, Motion, Light and Heat, do cause the sensible alterations which are made below; and so that it is as a kind of life, or general form, or soul to the passive matter.

5. We also find that Motion, Light and Heat, as such, are all different tota specie from sensation; and therefore as such are not the adequate causes of it. And also that there is a sensitive nature in every animal, besides the vegetative.

6. Whether the vegetative nature be any other than the fiery or solar, is to man uncertain. But it is most probable that...
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that it is the same nature, though it always work not to actual vegetation, for want of prepared matter. But that the Sun and fiery nature is ominenter vegetative, and therefore that vegetation is not above the nature of fire, (or the Sun) and so may be an effect of it.

7. In the production of vegetatives by generation it is evident, that as the fiery active nature is the nearest cause efficient, and the passive is the matter and recipient. So that this igneous nature generateth as in three distinguished subjects, three several ways. 1. As in Parentibus & semine, into which God ab origine in the creation, hath put not only a spark of the active virtues fiery nature in general, but also a certain special nature, differing one creature from another. 2. The Sun and superiour globes of the fiery nature, which cast a paternal, though but universal influx, upon the foresaid semen. 3. The color naturalis telluris, which may be called, as Dr. Gilbert and others do, its soul or form; which is to the feed as the anima materis is to the infant. And all these three, the fiery nature of the semen, of the Sun, and of the color naturalis telluris, are generally the same: and by their agreeableness do meet in co-operation for generation.

8. Herein all three as conjunct are the cause of Life, as Life, the Sun, the seed, and the color telluris, communicating conjunctly what in their natures they all contain: that is, an active nature, having a power by motion, light and heat, to cause vegetation and its conjunct effects. But the color & motus solis, and the color telluris, are but universal causes of life as life: but the virtus seminalis is both a cause of life in genre, and a specifying cause of this or that sort of Plants in specie: the reason why e.g. an Oak, an Elm, a Rose-tree, and every plant is what it is in specie, being to be fetched from the seed alone, and the Creator's will.

9. Though the seed be the chief or only specifying cause, (why this is Adenium, and that Betonica, and that Calendula, &c.) yet the Sun and Earth, the universal causes, do contribute much more to the life as life, than the seed it self.

10. This fiery, or solar active nature, is so pure, and above the full knowledge of mortals, that we have no certainty at all, whether in all this generative influx, it communicate to vegetatives from it self a pre-existent matter, and so draw it
it back to itself again by circulation) or whether it do only by the substantial contact of its active streams, cherish, and actuate, and perfect the substance which it findeth in semine et materia passiva; or whether per influxum virtutis, it operate only by that which is commonly called quality, without any communication or contact of substance.

11. In all this operation of the Solar or fiery nature in generation, it is quid medium, between the passive matter and the animal nature, and is plainly an image of the animal nature and its operations: so like it, that it hath tempted many to ascribe all animal operations only to the Solar or fiery nature, and hath caused wise men to doubt whether this nature be to be numbered with things corporeal or incorporeal; and to place it between both, as participating in several respects of both.

12. If the sensitive nature be really above, or specifically different from the fiery, we may, in what is said, conjecture much at the order of the generation of things sensitive, viz. by a three-fold cause co-operating, one specifying, and two universal and cherishing. The specifying is the virtus seminalis maris & seminae conjunct, and of neither alone, (the same God which blest the single seed of a plant with the gift of multiplication, blest only the conjunct seeds of male and female animals with that gift:) The superior universal cause is either some anima universalis ejusdem nature, or God immediately. By an Animæ universalis I mean not an anima totius mundi, but of that superior vortex or part which this earth belongs to. Either this is the Sun, or some invisible soul. If it be the Sun, it is not by its simple fiery nature before mentioned, because sensation seemeth to be somewhat solid, different from motion, light, and heat: and then it must prove that the Sun is compound, and hath a superior form and nature, which either formaliter or eminenter is sensitive; and that by this it is that it animateth inferior sensitive. But of this we mortals have no certainty: It seemeth very improbable, that a worm or fly should have a nature superior to any that the Sun hath; but probabilities are not certainties: there are things highest and things lowest in their several kinds. But remember, that if it should be the Sun, it is by that nature superior to fire,
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by which it doth it: The maternal universal Cause of the sensitive life is the Mother. Whether the spirits of the sensitive creature have more in them than the spirits of a Plant; and do more by nutrition, than cause Vegetation; whether they nourish sensitive life as such, is doubtful: But if they do so, they be but an universal and not a specifying Cause; that is, the Cause of Life as Life, but not of the vita bovis, equi, canis, felis, aquile, quatuor. And therefore if the late-discovered trick of passing all the blood of one animal into another, be prosecuted to the utmost trial, possibly it may do much to the advantage of life and Sense as such; but never to the alteration of the species, to turn a Dog into a Swine, or any other sort of Animal.

13. Whether the sensitive nature be most refined-corporeal, or totally incorporeal, is past the reach of man to be assured of.

14. The foresaid difficulty is greater here than in the Vegetative Generation, viz. Whether in the multiplication of sensitive souls, there be an addition of substance communicated from the Universal Causes? or a greater quantity or degree of matter (physical or metaphysical) propagated and produced into existence by generation, than there was before? It seemeth hard to say, that a pair of Animals in Noah's Ark, had as much matter or substance in their souls as the millions since proceeding from them: But whether such souls have quantitative degrees? or by what terms of gradation the souls of millions are distinct from one? besides the number? or whether God in the blessing of multiplication, hath enabled them to increase the quantity of matter which shall serve for so many more forms? are things which we cannot fully understand.

15. In the like manner we may rise up, and conceive of the Generation of Mankind. We are sure that he hath an intelligent nature, much nobler than the sensitive. And we know that Homo generis hominem: And we know that in his Generation there is an Universal Cause, and a specifying Cause: (for though there be but one species of men, yet there are more of Intelligences; and that one may have an Universal Cause, producing that and other effects, and an Univocal special Cause.) We know that because he is Generated, the specifying
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Specifying Cause, is the fecundity or propagating power of the Parent, generating a separable seed, which seed (in conjunction as aforesaid, & suppositis supponendis) is semen bo-
minis, and is man seminally and virtually, but not actually; that is, Hath both Passive and Active Power, and virtue, by reception of the influx of the universal Cause, to become a man. The universal inferior or feminine Cause, is the Mo-
ters Body, and Soul, or the whole Mother, in whom the Infant is generated and cherished. I call it Universal: For it is only the semen that specifies: And therefore by a false or brutish semen a woman may produce a Moniter.
The Universal Paternal Cause is certainly GOD ut prima, and it is probable also ut sola: For he made Mans Soul at first by that immediate communication, which is called Breaking it into him: And the Intellectual nature (though specified into Angels and Men) is the nearest to GOD that we have any knowledge of: And therefore Reason will not teach us to look to any intermediate universal or superior Cause; because there is no created superior Nature to the Intellectual: And it's absurd to goe to the Inferior to be the Cause of the superior. If any will needs think, that under God, there is some Universal Intellect (not of the whole Universe, for that's plainly improbable, but of our Systeme or Vortex,) they must take it to be some Angelical Intel-
gence, as Aristotle, or the Sun, No man can prove either of these to have any such office. And for the Sun, it is certain that it is not possile, unless it self be an Intelligence: And though to humane Reason it seem very likely, that so glorious a corporeal Nature as the Sun, should not be delitute of as noble a form, as a lump of Clay, a humane body doth possess, that so there may be a proportion in Gods works between the nobility of matter and form; yet all this to man is utterly uncertain; nor doth any man know whether the Luminaries are animated with either sentient or intelligent Souls, or not. He that most confidently asserteth either, and scorneth the Contradicter, doth but tell you, that he is ign-
lorant of his ignorance. But if it should prove true, as ma-
y of the Fathers thought, and Mammertus ubi supra affir-
eth, that Angels have fiery Bodies which they animate, and so that the Sun is animated with an Intelligence, it would

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not follow that as fiery or as sensitive, but only as intellectual, it were a subordinate universal Cause of complete humane Generations, and that Sol & Homo generant hominem; (save only quod Corpus, which is but secundum quid.) But that God is the Universal Cause is unquestionable, whether there be any subordinate or not.

16. And here it is no wonder if the doubts arise which were in the cases of the forementioned Generations. Whether God as the universal cause produce new-metaphysical matter for new forms? Whether millions of Souls since generated, have not more such metaphysical matter, than the soul of Adam and Eve alone? How Souls may be said to have more or less such matter or substance? Whether he educe all Souls e virtute & fecunditate primarum, by giving them a power without any division or diminution of themselves, to bring forth others by multiplication? and so cause his Creature to participate of his own fecundity, or power of causing Entities, &c. But such difficulties as these, which arise not from uncertainties in Theology, but are the meer consequents of the imperfection of humane Intellects, and the remoteness, depth, and unrevealedness of these mysterious works of God, should turn no man from the holding of other plain revealed truths. As that man generateth man; that God is the chief specifying Cause by his first making of man, and giving him the power and blessing of propagation, which he still maintaineth, and with which he doth concurre: That Man is the second specifying Cause in the exercise of that power of Generation which God gave him. That God is the chief universal Cause; and to the production of an Intellectual nature as such, doth unspeakably more than man. That the mother as cherishing the semen utrinque Parentis, is the maternal universal Cause, &c. We know not fully how it is that one Light causeth a thousand, without division or diminution of it self: and what it is that is caused de novo. It is easie to say, that it is but the motion of one part of the atomes or materia subtilis moving another, which was all pre-existent: But few men that can see through a smoke or dust of atomes, will believe, that the Sun and other fiery bodies, which shew themselves so wonderfully to us by Motion, Light and Heat, have no peculiar Nature, Power or Virtues
Virtues to cause all this, but meer magnitude, and figure: And that those Corpuscles which have so many hundred degrees of magnitude, and figures, should not fall into as many hundred such Bodies as we call Elements, rather than into two or four.

Suppose (which we may ad verum exquirendum) that there were no more Fire in the Universe than one Candle: It having the same nature as now it hath, that Candle would turn Cities and all combustible matter into Fire. But of the Generation of man quoad animam, I referre the Reader to Sennertus his Hypomnemata (to omit all others.)

And now I would know what there is in Generation that should be against the Immortality of the Soul? will you say, it is because the Soul hath a Beginning? I have answered before, that so have all Creatures: Is it because it proves the Soul material? 1. If it did, I have shewed that you your selves hold a perpetuity of matter: 2. But it doth not so. If you say, that Incorporeal Spirits generate not: I answer, That is but a naked, unproved assertion. If you say, that Angels do not: I answer, that 1. that is not because they are unable or unapt if God thought it fittest for them: nor 2. can any man prove de facto whether they do or not. Christ's faith, They marry not: but he faith not, whether they at all propagate their species or not: I know the negative is taken for certain; and I say not that it is not true, but that it is not certain nor at all known, and therefore an unfit supposition to argue from, against the Immortality of the Soul. And I must confess, that for my part, as I have oft read, Forme se multiplicant, and that the Fire can more multiply or encrease it self than Earth, and as I know that the more noble any Nature is, the more like it is to God, and therefore, more potent, more active, more fecund and productive; so I should rather think that the Angelical Nature can propagate it self than the Humane, if God had not told me the later, and said nothing pro or contra of the former. And therefore make no doubt, but if it do not, (which no man knoweth) it is not because things material are more able, but for other reasons unknown to us. Whether because

Nemesis de Anima (which goeth under the name of Greg. Nyffen.) while he endeavoreth to prove the pre-existence of Souls, doth ibus peremptorily conclude [Si animæ ex orutum funda mutuo, ratione providentiæ funda, & ex propagatione generis oriuntur: si funda ex nilo, Createo hoc est, nesciunt verum est, cellavit Deus ab omnibus operibus suis: Non ergo nunc animæ funda: But there is no appearance of a just proof in any thing that he saith, against either of the Opinions which he opposeth.

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God will have this lower World, to be the Nidus vel Matrix Calorum, and the Seminary of Heaven, and all multiplication to be here, or what it is, we know not.

But if it be on the other side concluded, that the whole substance of a Soul doth proceed directly and immediately from God, it doth make no great alteration in this case, or any of the coincident cases about humane propagation: if you consider, 1. That it is impossible that there should be any substance which is not totally from God, either immediately, or medially: And that what is said to be mediately from Him, hath in it as much of his Causation as if there were no medium. For God is not a partial Cause, but a total in suo genere; and he is as near to the effect as if there were no second Cause. 2. That the Somatists themselves say, that in the Generation of Plants and Animals (which they suppose to be totally Corporeal) there is not the least degree of substance produced de novo, and therefore there is none, but what was totally of God, and the Parents do but cause instrumentally the uniting of matter pra-æxistent. Therefore if in the Generating of Man, the Parents do but instrumentally cause the uniting of substance which is totally from God, though not pra-æxistent, it little differenceth the Case as to the consequents. 3. Especially considering that what God doth, he doth by an established Law of Nature: As in his making of the World he made the Sun a Causa Universalis constantly to send forth the emanation of Light, Heat, and moving force upon passive matter, and thereby to produce effects diversifyed by the preparations and reception of that matter; as to soften Wax, to harden Clay, to make a Dunghill stink, and a Rose smell sweet, to produce a poisonous and a wholesome Plant, a Nightingale and a Toad, &c. and this without any dishonour to the Sun: So if God the Father of Spirits, the Central efficient of Souls, have made it the original Law of Nature, that he will accordingly afford his communicative Influx, and that in Humane Generations, such and such Preparations of matter, shall be as Receptive of his emanations for such and such Forms, or spiritual substances, and that he will be herein but an Universal Cause of Souls as Souls, and not of Souls as clean or unclean; and
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and that this shall depend upon the preparation of the Recipient (whether it be the Body, or a Sensitive foregoing Principle) (still keeping at his pleasure, as a Voluntary Agent, the suspension or dilposi of the effect), this would make no great alteration, neither as to the point of original sin, nor any other weighty consequent.

OBJECTION XIII.

Omne quod oritur interit: That which is not eternal as to past duration, is not eternal as to future duration: But the Soul is not eternal as to past duration: Ergo.

Answ. I confess this argument will prove that the Soul is not mortal ex necessitate sua nature, without dependance on a Voluntary preserver. And therefore Cicero after most other Philosophers, who useth the Major for a contrary Conclusion, mistook in this, that he thought the Soul was as natural an Emanation from God as the beams or light is from the Sun: and therefore that it was naturally eternall both a parte ante & a parte post: which made Arnobius and other Ancients argue as much against the Platonists Immortality of the Soul, as against the Epicureans Mortality, so that (as I said before) one would think that they were heretical in this point that doth not mark them well. But it is only this natural Eternity which they confute: And when the Philosophers say, that Omne quod oritur interit, they can mean, or at least prove no more but this, that it is not Everlaishing ex necessitate nature. But yet 1. It may be in its nature fitted to be perpetual. 2. And by the will of the Creator made perpetual. Every Creature did oriri de novo: and yet every one doth not interire.

OBJECTION.
Among all your Arguments for the Souls Immortality, there are none but Moral ones.

A Morality is grown so contemptible a thing, with some debauched persons, that a very argument is invalidated by them or contemned, if they can but call it Moral. But what is Morality but the modality of Naturals? And the same argument may be Natural and Moral. Indeed we call that a Causa Moralis oft-times which doth not necessitate the effect: And yet sometimes even moral Causes do infallibly and certainly produce the effect. But causation and argumentation are different things, and so is an effect and a Logical consequence. Will you call the consequents of Gods own Wisdom, Justice, Veracity, Goodness, &c. uncertain as coming from a Morall Cause? The Soul is an Intellectual free agent, and adapted to Moral operations; And this is its excellency and perfection, and no disparagement to it at all. And if you will better read them over, you will finde that my Arguments are both Physical and Moral: For I argue from the Acts or operations of the Soul to its Powers and Nature; And from its Acts and Nature to its ends, with many such like, which are as truly Physical media, as if I argued from the nature of Fire and Earth, that one if not hindered will ascend, and the other descend. And other men have given you other Arguments in their Physicks and Metaphysicks.

OBJECTION XV.

You seem to confess that you cannot prove the endless duration of the Soul by any Argument from Nature alone; But only that it shall live another Life which you call a Life of Retribution.

Answ. I told you, that a great probability of it, I thus prove: God hath made the Soul of a Nature, not corruptible, but
but apt to perpetual duration: Ergo, he thereby declareth his will, that he intendeth it for perpetual duration: because he maketh nothing in vain, either for substance or quality. It may be some other will think that this argument will inferre not only a probability but a certainty.

And if you go back to your objection of Materiality, I now only adde, that Aristotle and his followers, who think that the Heavens are corporeal, yet think that they are a quinta essentia and simple, and incorruptible, and therefore that they shall certainly be everlasting: And he taketh the the souls of Bruits to be analogous to the matter of the Stars; and so to be of that everlasting quintessence: And can you in reason say lest of Rational Souls?

2. It is sufficient, that I prove by natural evidence a Life of Retribution after this, which shall fully make the miserable ungodly ones repent tormentingly of their sin, and fill the righteous with such Joyes as shall fully recompense all their labour and sufferings in a holy life: And that I moreover prove that duration of this life, and all the rest, by supernatural evidence.

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**OBJECTION XVI.**

Both Soul and Body are like a Candle in fluxu continuo, and we have not the same substance this Week or Year as we had the last, there being a continual consumption or transition and accretion: Ergo, being not the same, we are incapable of a Life of future Retribution. Will you reward and punish the man that is, or the man that was?

**Ans.** It is a foolish thing to carry great and certain Truths into the dark, and to argue against them a minus notia, from meer uncertainties. As to your simile, I confess that the Oyl of your Candle is still waiting, so is the wick; but not that new is added to make it another thing, unless it be a Lamp. I confess, that the lucid fume which we call the flame is still passing away. But whether the fiery Principle (in its essence not visible, but only in its Light) be not still the same till all the passive matter be consumed, is more
than you know. So also if you argue from the Vegetative
dlure of a Tree: Whether the same Principle of Vegetation
( enlarging it self ) continue not to the end to individuate
the Tree, though all the passive Elements ( Earth, Water,
and Air ) may be in fluxu and a transient state ? It is certain,
that some fixed Principle of Individuation there is, from
whence it must be denominated the same. The water of the
hafty River would not be called the same River, if the Chan-
nel which it runs in were not the same: Nor your Candle
be called the same Candle, if some of the first Wick or Oyl
at least did not remain, or the same fire continue it, or the
same Candlestick hold it. And what is it in the Tree which
is still the same? or what in the Bird that flyeth about,
which is still the same? when you have searched all, you
will finde nothing so likely as the vital Principle, and yet
that something there must be.

2. But doth not the light of Nature, and the concurrent
sense and practive of all the World confute you? and tell you
that if you cannot understand what the Individuating Prin-
ciple is, yet that certainly some such there is, and doth con-
tinue. Why else will you love and provide for your own
Children, if they be not at all the same that you begat, nor
the same this year as you had the last? Why will you be re-
venged on the Man that did beat you, or hang the Thief
that robbed you, or do Justice on any Murderer or Male-
factor, seeing that it is not the same man that did the deed?
If he transpire as much as Sanctorius faith, and his substance
diminish as much in a day as Opicus faith, certainly a few
dayes leave him not the same as to those transitory parts.
Surely therefore there is something which is still the same.
Else you would deny the King his title, and disoblige your
selves from your subjection, by saying that he is not at all
the same man that you swore Allegiance to, or that was
born Heir of the Crown. And you would by the same reason
forfeit your own Inheritance. Why should uncertain Philo-
sophical whimsies befool men into those speculations, which
the light and practice of all the world doth condemn as mad-
ness. But arguing ab ignotis will have no better success. Of
the individuation of Bodies in the Resurrection I speake be-
fore.†

† The summ of their Reasons, who thinke
that Bodies at the Re-
surrection are Identi-
fied only by the Souls
identity, you may see
in Thom. Whites
Theolog.Institut.To.
2. li. 3. Lett. 4. p.
239. 340.
OBJECTION XVII.

If the Soul be a substance, we must confess it not annihilated:
But it is most like to proceed from some Element of Souls, or Universal Soul, either the Anima Mundi, or rather the Anima Solis, vel hujus systematis: And so to be reduced to it again, and lose its individuation, and consequently to be incapable of Retribution.

Answ. 1. That the Soul which we speak of is a substance, is past all controversy: For though, as I have shewed, there is truly an order or temperament of the parts, which he that lieth may call the form, the life, the soul, or what he pleases; yet no man denyeth but that there is also some one part which is more subtle, pure, active, potent, and reignant than the rest; and this is it (whatever it is) which I call the Soul. We are agreed of the Thing; let them wrangle de nomine who have nothing else to doe.

2. That this substance (no substance else) is not annihilated, as I have said, is past dispute.

3. Therefore there is nothing indeed in all this business which is liable to Controversy, but this point of Individuation, which this Objection mentioneth; (and that of action and operation following.) And I must confess that this is the only particular, in which hereabouts I have found the temptation to error to be much considerable. They that say, how all waters come from the Sea, and how Earth, Water, Air, and Fire, have a potent inclination of union, and when the parts are separated, have a motus aggregations, may be tempted to think it a probable thing, that all Souls come from, and return unto a Universal Soul or Element of which they are but particles. But concerning this, I recommend to the sober Reader these following Considerations.

1. There is in Nature more than a probability that the Universe hath no Universal Soul (whatever particular Systems or Globes may have). For we finde that Perfection lyeth so much in Unity, and as all things are from One, so as they go out from One, they go into Multiplicity, that we have great cause to think, that it is the Divine Prerogative
to be Universum Universalis. He is the Universum Universalis in Entity, Life, Intelligence, &c. As he hath made no one Monarch of all the Universe (no nor of all the Earth) nor no one Head of all the Church, that is not God (whatever the Roman Vice-god say) nor hath given any one a sufficiency hereto; (whatever a Self-Idolizer may imagine of himself;) so he hath not given away or communicated that Prerogative, which seemeth proper to the Deity, to be an Universal Mind, and consequently an Universal Parent, and King, yea more, to be Omnium in Uno. Having no sort of proof that there is any such thing, finding it to high and Divine a Prerogative, we have little reason to believe that there is any such thing at all in being.

2. If you mean therefore no more than an Universal Soul to a particular Systeme, or Vortex in the World, that Universal will be it felt a particular Soul, Individualized, and distinct from other Individuals. And indeed those very Elements that tempt you, might do much to undeceive you. There is of Fire a specifical Unity, by which it differeth from other Elements; but there is no universal aggregation of all the parts of Fire. The Sun which seemeth most likely to contend for it, will yet acknowledge, individual Starrs and other parts of Fire, which shew that it is not the whole. The Water is not all in the Sea: we know that there is much in the Clouds, whatever there is elsewhere (above the Clouds). We have no great cause to think, that this Earth is Terra Universalis: I confess, since I have looked upon the Moon through a Tube, and since I have read what Galileus faith of it, and of Venus, and other Planets, I finde little reason to think that other Globes are not some of them like our Earth. And if you can believe an Individuation of Greater Souls, why not of Lesser? The same reasons that tempt you to think that the Individuation of our Souls will cease, by returning into the Animas Systematicae vel Solis, may tempt you to think that the animae Systematum may all cease their Individuation by returning into God (and their existence too.)

3. If this were left as an unrevealed thing, you might take some liberty for your Conjectures. But when all the Twenty Arguments which I have given, do prove a continued
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continued Individuation and Retribution, it is deceitful and absurd to come in with an unproved dream against it, and to argue, ab ignoto, against so many cogent arguments.

4. And we have proved supernatural revelation to second this, which is evidence more than sufficient to bear down your unproved conjectures.

5. If it had been doubtful whether the souls individuation cease, (and nothing of all the rest is doubtful) yet this would not make so great a difference in the case as some imagine; for it would confess the perpetuity of souls, and it would not overthrow the proof of a Retribution, if you consider these four things.

1. That the parts are the same in union with the whole, as when they are all separated. Their nature is the same, and as Epicurus and Democritus say of their atoms, they are still distinguishable, and are truly parts, and may be intellectually separated: the same individual water which you cast out of your bottle into the sea, is somewhere in the sea still; and though contiguous to other parts, is discernible from them all by God. The Hæccity, as they say, remaineth.

2. That the love of individuation, and the fear of the ceasing of our individuation, is partly but put into the creature from God pro temporal, for the preservation of individuals in this present life. And partly it is inordinate, and is in man the fruit of his fall, which consisteth in turning to selfishness from God. And we know not how much of our recovery consisteth in the cure of this selfishness; and how much of our perfection in the cessation of our individuate affections, cares and labours. Nature teacheth many men by Societies, to unite as much as possible, as the means of their common safety, benefit, and comfort: and earth, water, air, and all things, would be aggregate. Birds of a feather will flock together. And love, which is the uniting affection, especially to a friend, who is fit for union with us in other respects, is the delight of life. And if our souls were swallowed up of one common soul, (as water cast into the sea is still moist and cold, and hath all its former properties, so) we should be still the same; and no man can give a just reason why our sorrows or joys should be altered ever the more by this.
3. And God can either keep the ungodly from this union for a punishment, or let them unite with the infernal spirits, which they have contracted a connaturality with; or let them, where ever they are, retain the venom of their sin and misery.

4. And he can make the Resurrection to be a return of all these souls, from the Ocean of the universal nature, into a more separated individuation again. I only say, that if it had been true, that departing souls had fallen into a common element, yet on all these reasons, it would not have overthrown our arguments for a life of full retribution. God, that can say at any time, [This drop of water in the Ocean is the same, that was once in such a bottle] can say, This particle of the universal soul, was once in such a body, and thither can again return it. But the truth is, no man can shew any proof of such a future aggregation.

And to conclude, the Scripture here cleareth up all the matter to us, and assureth us of a continued Individuation yet more than Nature doth, though the natural evidences before produced are unanswerable.

And as for the similitude of Light returning to the Sun, it is still an arguing à minus noto: we know not well what it is: we know not how it returneth: and we know not how the particles are distinguishable there. They that confess souls to be indivisible (though the individuals are all numerically distinct) must on the same ground think that two or many cannot by union be turned into one, as they hold that one cannot be turned into two, or into several parts of that one divided.

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**Objection XVIII.**

The Platonists, and some Platonick Divines, have so many dreams and fopperies about the soul’s future state, in aerial and ethereal vehicles, and their durations, as maketh that doctrine the more to be suspected.

**Answ. i.** Whether all souls hereafter be incorporate in some kind of bodies, which they call vehicles, is a point which
which is not without difficulty. A sober Christian may possibly doubt, whether there be any incorporeal simple essence in a separated existence besides God alone. Those that doubt of it, do it on these grounds. 1. They think, that absolute simplicity is a divine incommunicable perfection. 2. They think that Christ is the noblest of all creatures; and that seeing he shall be compound of a humane Soul and Body, (though glorified and spiritual) to eternity, therefore no Angel shall excelle him in natural simplicity and perfection. 3. Because it is said that we shall be equal with the Angels: and yet we shall, (at the Resurrection) be compounded of a soul and body. 4. Because it is said, that He made his Angels spirits, and his ministers a flame of fire. 5. Because the ancient Fathers, who first thought Angels to be subtil bodies, were confuted by those (as Mammertus forementioned) who asseerted them to be fiery bodies, animated with incorporeal souls. 6. Because they read of the Devils dwelling in the air, as one cast down: therefore they think that he hath an airy body, instead of an ethereal or fiery. 7. Because they see the Sun so glorious a creature, in comparison of a body of flesh: therefore they think that the symmetry and proportion among God's works requireth, that bodies and forms, or souls, be suitable. 8. Because they know not what else becometh of the sensitive soul of man, when he dieth; which they take to be but a subtil body: and therefore think it goeth as a body or vehicle with the rational soul. 9. Because they mistake that difficult Text, 2 Cor. 5. 1, 2, 8. think by the 7 and 8 verses, that it speaketh of the instant after death; and thinking by the first and second verses, that (as Beza and most think) it speaketh of a celestial body as our cloathing, and not of a meer state of glory to the soul.

I name their reasons, that you may be charitable in your censures; but the truth is, they talk of unrevealed or uncertain things, which do but trouble the heads of Christians to no purpose, who may live better, and speed better, by following the naked precepts of Christianitie, and hoping for such a glory as Christ hath plainly described, without prying into that which doth least concern them to be acquainted with.

2. And Plotinus his Ennead. 4. de Anima, hath a great deal of doctrine in it, much wiser and wholesome than that of Epicurus and the Atomists.
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2. And Satan knoweth that over-doing is one way of undoing. Thus men on all extremes do harden one another. As in these times among us it is notorious, that the men of one extreme in Church affairs do harden the other, and the other harden them. And as Fanaticism diggeth from the dullyke of sensuality and prophaneness; incautelous, and sensual and proflane men run into hell to avoid fanaticism; even so the brutish grossness of the Somatiasts driveth some Philosophers into Platonick dreams, and the Platonick fictions harden the Epicureans in a far woffier way. Lucianus, de ira Dei, cap. 13. thinks, that Epicurus was moved to his opinion against Providence, by seeing the hurt that good men and Religious endure from the wofier sort here in this world. But why should you run out on one side the way, because other men run out on the other? why do you not rather argue from the doctrine in the sober mean, that it is true; than from the extremes that the truth is falsehood? When reason will allow you to conclude no more than that those extremes are falsehood. But surely I had rather hold Plato's Anima mundi, or Aristotle's Intelligens agens, and his moving Intelligences, than Epicurus his Atoms and motion only. And I had rather think with Alexander Arpab, that omnis adio corporis est ab incorporeo principio; yea, or the Stoicks doctrine of Intelleciual Fire doing all; than Gassendus his doctrine, that no incorporeal thing can move a corporeal, or that Atoms and their motion only do all that we find done in nature.

When I look over and about me, I find it a thing quite past my power to think, that the glorious parts above us are not replenished with much nobler creatures than we. And therefore if the Platonists, and the ancient Platonick fathers of the Church, did all think that they lived in communion with Angels, and had much to do with them, and that the superior intelligences were a nobler part of their studies than mere bodies, they shall have the full approbation of my reason in this, though I would not run with them into any of their presumptions, and uncertain or unfound conceits.

Saith Aeneas Gazeus, pag. 778. when he had told us that Plato, Pythagoras, Plotinus and Numenius were for the passing of
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of men's souls into bruits, but Porphyry and Jamblicbus were against it, and thought that they passed only into men, Ego quidem hac ipsa de causa filium aut famulum ob id quod committerint peccatum puniens, antequam de ipsis supplicium sumam, praeomne, ut memorinerint ne poshac unquam in eadem mala recurrant. Deus autem quando ultima supplicia decernit, non edocet eos qui peccaverunt causas, sed scelerum memoriam omnem tollet? vide p. 382. For this reason and many others, we assume not their conceit of the soul's pre-existence, and think all such unproved fancies to be but snares to trouble the world with. We think not that God punisheth men for sin in another world, while he totally obliterateth the memory of the other world and of their sin: When he hath told us that In Adam al die, and By one mans disobedience many are made sinners, and so condemnation passed upon all, Rom. 5. Nor will we with Origen thus tempt men to look for more such changes hereafter, which we can give them no proof of. Nor will we distribute the Angelical Hierarchy into all the degrees, which the pseudo-Dionysius doth; nor with the Gnosticks, Baslidiants, Saturnianiants, Valentinians, and abundance of those antient Hereticks, corrupt Christiannity with the mixture of fanatick dreams, about the unrevealed Powers and worlds above us, either worshipping Angels, or prying into those things which he hath not seen, (and are not revealed) vainly put up by his flabby mind, (or without cause puffed up by the imagination of his own flesh, as Dr. Hammond translates it) Col. 2. 18. Nor will we make a Religion with Paracelsus, Bohmen, the Rosricruckians, or the rest, described by Christ. Beckman, Exercit. of the Philosophical whimseys of an over-stretch'd imagination. And yet we will not reject the sayings of Athenagers, Apol. pag. 57. Magnum numerum Angelorum & Ministrorum Dei esse factum, quo opifex & architectus mundi Deus Verbo suo tanquam in classibus ordinavit centuriavitque, ut elementa, coelos, mundum, & que in mundo sint, vicissiue & ordinem omnium moderarent. Though we may adde with Junillus Africanus, that [Whether the Angels meddle with the government of the world of stablished creatures, is a difficult question.]
OBJECTION XIX.

If the soul do continue individuate, yet its actings will not be such as they are now in the body, because they have not spirits to act by. And as Gaffendus thinketh, that the reason of oblivion in old men, is the wearing out of the vestiges of the former spirits, by the continual flux or transition of matter; so we may conceive that all memory will cease to separated souls, on the same account: and therefore they will be unfit for Rewards or Punishments, as not remembering the cause.

Answ. 1. If Gaffendus his opinion were true, men should forget all things once a year, if not once a month, considering how many pounds of matter are spent every 24 hours. And why then do we better, when we are old, remember the things which we did between nine or ten years old, and twenty, than most of the later passages of our lives, (as I do for my part very sensibly.)

2. What is man's memory (for with bruits we meddle not) but scientia præteritorum? Is not remembering a knowing of things past? Surely we may perceive that it is; and that it is of the same kind of action with the knowing of things present. And therefore we may make not memory a third faculty, because it is the same with the understanding.

3. We have little reason to think, that the surviving soul will lose any of its essential powers, and grow by its change, not only impotent, but another thing. Therefore it will be still an intelligent power. And though remote actions and effects (such as writing, fighting, &c.) are done by instruments, which being removed we cannot do them without; yet essential acts are nothing so, (which flow immediately from the essence of the agent, as light, heat and motion of the fire:) If there be but due objects, there will be performed without such instruments: Nor will the Creator, who continueth it an active intelligent power, continue it so in vain, by denying it necessaries for its operations. There is like to be much difference in many respects, between the soul's actings here and hereafter: but the acts flowing from its essence immediately, as knowledge, volition, complacency, (called
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(called Love) and Displacencie, &c. will be the same. How far the soul here doth act, without any idea or instrument, I have spoken before. And the manner of our acting hereafter, no man doth now fully understand: But that which is essentially an intellectual relative power, will not be idle in its active essence, for want of a body to be its instrument.

If we may so far ascribe to God himself such Affections or Passions, as the ingenious Mr. Samuel Parker, in his Tentamen. Phil. l. 2. c. S. p. 333, &c. hath notably opened, we have no reason to think that scientia præteritorum is not to be ascribed to a soul, when it is separated from the corporeal spirits.

Or if the soul cut of the body were as liable, as it is by diseases of the body while it is in it, to the loss of memory, yet all those arguments which prove the Life of Retribution hereafter, do fully prove that God will provide it a way of exercise, and prevent all those hindrances of memory, which may make his Judgment and Retribution void. Again, therefore I say, To argue ab ignotis against clear evidence, in matters that our own everlasting joy or sorrow is concerned in so deeply, is a folly, that no tongue can express with its due aggravations.

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**Objection XX.**

The belief of the immortality of souls doth fill men with fears, and draw them to superstition, and trouble the peace of Kingdoms by unavoidable sects, in the prosecution of those things which are of such transcendent weight, when otherwise men might live in quietness to themselves and others, and in promoting of the publick good.

**Answer.** This is the maddest objection of all the rest; but in our days there are men found that are no wiser than to make it. I have answered it fully in divers popular Treatises, as that called, A Saint, or a Bruit, &c.

1. The greatest and best things are liable to the worst abuses. Thus you may argue against Reason, that it doth but fill mens brains with knavish craft, and enable them to do mischief, and to trouble the world, and to live themselves in

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Plotin. ubi supr. p. 391 sect. 26. sheweth, that Memory is more pertinent to the soul than the body, and of without the body. Et sect. 29, &c. sect. 31, 32. the difference between the sensitive and rational minds. Et l. 2. he sheweth, that the soul in heaven forgetteth these trifles, not through ignorance, but contempt.
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in cares and fears, &c. Upon many such reasons, Cotta, in Cic. de Nat. Deor. doth chide God for making man a rational creature, and faith, he had been happier without it. And were it not for this wit and reason, we should have none of these evils which you have here now mentioned. Why then is not reason as well as Religion on that account to be rejected?

On the same reason, Philosophy and Learning may be accused, (as it is with the Turks and Moscovites.) What abundance of sects, and voluminous contentions, and tired consuming studies have they caused? witness all the volumes of Philosophers and School-men.

On the same account you may cry down Kings, and Civil Government, and Riches, and all that is valued in the world: for what wars and bloodshed hath there been in the world for Crowns and Kingdoms? what hatred and contention for honour and wealth? If you could make all men swine, they would not labour for gold or pearls; or if they were dogs, they would not fight for Kingdoms: and if they be blind and impious worldlings, they will not be zealous about Religion, unless to dispirit it, and to reduce it to the service of their fleshly interest, (which is the hypocrites zeal.) No man will contend for that which he valueth not.

But, 2. Consider, that though dogs will not fight for Crowns, they will fight for bones, and some times need men of reason to have them off. And though swine fight not for gold, they will fight for drachm, and burst their bellies if they be not governed. And though unbelievers and Atheists trouble not the world to promote Religion, they set Families, Towns, and Countries, and Kingdoms together by the ears for their worldly pelf, and fleshly interest. Enquire whether the wars of the world be not most for carnal interest, (even where Religion hath been pretended;) and hearken in Westminster-bill, and at the Assizes, whether most of the contendings there are such as are caused by Religion, or by the love of the world and of the flesh. And where Religion seemeth to be a part of the cause, it is the Atheists and ungodly that are commonly the chief contenders: who think it not enough to hope for no life to come themselves, but
but they cannot endure other men that do it, because they seem wiser, and better, and happier than they, and by their holiness gall their consciences and condemn them.

3. The extremity of this objections impudence appeareth in this above all; that it is most notorious, that there is no effectual cure for all the villanie of the world but true Religion; and shall the cure be made the cause of that disease?

1. Read and judge in Nature and Scripture, whether the whole matter of Religion be not perfectly contrary to the vices of the world. Will it trouble Kingdoms, or disquiet souls, to love God above all, and to honour and obey him, and be thankful for his mercies, and to trust his promises, and to rejoice in hope of endless glory; and to love our neighbours as ourselves, and to do no injustice or wrong to any: to forbear wrath and malice, lust, adultery, theft and lying, and all the rest expressed in this treatise. 2. Is it not for want of Religion that all the vices and contentions of the world are? Would not men be better subjects, and better servants, and better neighbours, if they had more Religion? Would not they lie, and deceive, and steal, and wrong others less? Do you think he that believeth a life to come, or he that believeth it not, is liker to cut your purse, or rob you by the high way, or bear false witness against you, or be perjured, or take that which is not his own, or any such unrighteous thing? Is he liker to live as a good subject or servant, who looketh for a reward in heaven for it, or he that looketh to die as a beast doth? Is he liker to do well and avoid evil, who is moved by the effectual hopes and fears of another life, or he that hath no such hopes and fears, but thinketh that if he can escape the Gallows there is no further danger? Had you rather your servant, that is truelfed with your estate, did believe that there is a life to come, or that there is none? Nay, why doth not your objection militate as strongly against the thief's believing, that there will be an Allize? For if the belief of an Allize did not trouble him, he might quietly take that which he hath a mind to, and do what he list: but this fills his heart with fears and troubles. 3. Compare those parts of the world (Brazil and Soldania, &c.) which believe not a life to come, (if any such there be) with those that do, and see which
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belief hath the better effects. 4. What is there of any effectual power, to restrain that man from any villany which he hath power to carry out, or policy to cover, who doth not believe a life to come. 5. And if you believe it not, what will you do with Reason, or any of your faculties, or your time? How will you live in the world, to any better purpose, than if you had slept out all your life? What talk you of the publick good, when the denying of our final true felicity, denyeth all that is truly Good, both publick and private.

But so sottish and malignant an objection deserveth pity more than confutation. Whatever Religious persons did ever offend these men with any real Crimes, I can assure them, that the Cure had been to have made them more Religious and not less; And that the true Belief of a Life to come, is the end, the motive, the poise of all wise and regular actions, and of Love and Peace, of right Government and obedience, and of justice, mercy, and all that is lovely in the world.

An OBJECTION about the Worlds Eternity.

Having said thus much about the point which I thought most considerable, I shall answer an Objection about the Worlds Eternity, because I perceive that it sticks with some.

Obj. We finde it the harder to believe the Scripture, and the Christian Deity, because it asserteth a thing which Aristotle hath evinced to be so improbable, as is the Creation of the World within less than 6000 years. When no natural reason can be brought to prove that the World is not eternal.

Answ. 1. It is you that are the affirmers, and therefore on whom the natural proof is incumbent. Prove if you can that the World is eternal. Were it not tedious, I should by examining your reasons shew that they have no convincing force at all.

2. There is so much written of it, that I am loth to trouble the Reader with more. I now only again referre the

Vid. Paul Caris; in a Serm. i. p. 30, 31.
the Reader to Raymundus Lullius, desiring him not to reject his arguments if some of them seem not cogent, seeing if any one of all his multitude prove such, it is enough.

3. I now only desire that the Controversie between the Christian and the Infidel may be but rightly stated. And to that end do not charge Christianity with any School-mans or other confident persons private opinions, nor suppose Christ or Scripture to determine any thing, which they do not determine. 1. Christianity and Scripture do not at all determine, whether the whole Universe was created at the same time when this our Heaven and Earth was: But only that the Systeme or World, which we belong to, the Sun, and Moon, and Stars, and Earth were then created. Nay, a great part of the ancient Doctors, and of the most learned late Expositors on Gen. i. do expound the Heavens which God is said to create as being only the visible Heavens, and not including the Angels at all. And others say, that by [In the beginning] is meant ab initio rerum, and that the Heavens there meant being the Angelical Habitations, and the Earth as without form, were both ab initio rerum before the six days Creation, which began with the making of Light out of the pre-existent Heavens or Chaos. I think not this opinion true; but this liberty Christian Doctors have taken of differing from one another in this difficult point. But they utterly differ about the time of the creation of Angels (on Gen. 1. and on Job 1.) and consequentially whether there were not a World existent, when this World was created.

2. Or if any that feeth more than I, can prove the contrary, yet it is certainly a thing undetermined by Scripture and in the Christian Faith, whether there were any Worlds that had begun and ended before this was made: That God is the maker of Heaven and Earth, and of all things visible and invisible, is most certain: But whether this Heaven and Earth, which now is, was the first which he hath made, is a thing that our Religion doth not at all meddle with. They that with Origen affirm, that there were antecedent worlds, are justly blamed on one side, not for speaking things false, but things uncertain and unrevealed, and for corrupting Christianity by a mixture of things alien and doubfull. And those

Some think, because they read much in Plato of the making of the world, that his opinion was not for its eternity; but I doubt they are quite mistaken. Alcinous in like doct. Plat. faith too truly,

[Cum vero mundum Plauto genitum inquit, haud quaquam sic cum sensisse cre- dendum est, ut aliquem tempus ante mundum praecederit; Verum qui- a semper in generatione perduravit, indicavit: substantiae fide caufam praestantior- rem. Animam praetera mundi, quae semper existit, haud efficit Deus; sed or- nat: etiam ratione cam faciere nemun- quam aliteretur, quod excitat cam, & ad seipsum ejus mentem velut ex profundo quodam somno con- vertit, &c.]
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those who affirm that there were no antecedent worlds, are as much culpable on the other side, if not more, on the same account and upon further reasons. On the one side, we know that God needeth nothing to his own felicity, but is perfectly sufficient for himself; and that he createth not the World ex necessitate naturae as an agent which acteth ad ultimum posse. And on the other side we know, that though he hath a Goodness of self-perfection, unspeakably more excellent than his Benignity as Related to man (not that one Property in God is to be said more excellent than another in it self, but that quoad Relationem there is an infinite difference between his Goodness in Himself, and his Goodness only as Related to his Creatures, and measured by their interest), yet we confess that his Fecundity, and Benignity is included in his own Goodness; and that he delighteth to do Good, and is communicative; and that he doth Good ex necessitate voluntaria, ex naturae perfectione, without coercion; it being most necessary that he do that which his Infinite wisdom faith is best: (which made Th. White de Mundo tay, that God did necessarily make the World, and necessarily make it in time, and not ab æterno, and yet all this most voluntarily, because he doth necessarily do that which is best in the judgement of bis Wisdom.) And we deny not that if a man will presume to give liberty to his Reason to search into unrevealed things; that it will seem to him very improbable, that he who is Actus purus, of Infinite Power, Wisdom and Goodness, and who now taketh pleasure in all his works, and his delights are with the Sons of men, should from all Eternity produce no Creature till less than 6000 years ago; when a thousand years with him are but as a day; and that he should resolve to have Creatures to all Eternity, who as to future duration shall be so like to Himself, when from all Eternity he had no Creature, till, as it were, five or six dayes agoe! Christians are apt to have such thoughts as these as well as you, when they look but to rational probabilities. But they hold that all these matters, whether there were antecedent worlds, and how many, and of what sort, and of what duration, whether this was the first, are matters unrevealed, which they ought not to trouble the world or themselves with prying into, or contending about: And they finde
findeth that they are unfruitful speculations, which do but overwhelm the minde of him that searcheth after them; when God hath provided for us in the Christian Faith, more plain, and sure, and solid, and wholesome food to live upon.

3. And if it be unrevealed in Scripture, whether before this there was any other World, we must confess it unrevealed whether there were any emanant or created Entity, which God did produce from all Eternity considered quoad durationem only. For the Scripture faith no more of one than of the other. And if there were one moment (dividing Eternity only imaginarily) in which there had been nothing but God, we must equally confess an Eternity in which there was nothing but God: because Eternity hath no beginning.

4. But Christianity assureth us of these two things. 1. That certainly there is no Being besides God but what was created, produced or totally caused by Him: And that if any Creature were eternal as to duration, yet it is after God in order of being as caused by Him, as the shadow is after the substance, and as the beams and light are after the Sun; or rather as the leaves would be after the life of the Tree, if they were conceived to be both eternal: One would be an eternal Cause, and the other but an eternal Effect. 2. It is certain, that this present World containing the Sun, and Moon, and Heavens, and Earth, which are mentioned Genes. 1. is not from Eternity. And indeed Reason it self doth make that at least very probable, as Revelation makes it certain. Which will appear when I have opened the Philosophers opinions on the other side.

2. Among your selves there are all these differences, (and so we have several Cases to state with you). 1. Some think that this present Systeme of compounded beings is from Eternity. 2. Others think, that only the Elements and Heavens, and all simple Beings are from Eternity. 3. Others think that Fire, or Aéther only as the Active Element is from Eternity, or the incorruptible matter of the Heavens. 4. Others think that matter and motion only were from Eternity. 5. Others think, that only spiritual purer beings, Intelligences or Mindes were from Eternity, and other things pro-
produced immediately by them. 6. And there have been those Heathen Philosophers, who held that only God was from Eternity.

Among all this variety of opinions, why should any one think the more doubtfully of Christianity, for denying some of them, which all the other deny themselves? Is it a likely thing that any individual mixt body should be eternall, when we know that mixt bodies incline to dissolution? and when we see many of them oriri & interire daily before our eyes? And if Man and Beast as to each individual have a beginning and end, it must be so as to the beginning of the species; for the species exifteth not out of the Individuals, and some individual must be first; (And as Ep. Ward argueth against Mr. Hobs, If the World be eternal, there have infinite dayes gone before, e.g. the birth of Christ: and then the whole is no greater than the parts, or infinity must consist of finite parts.) The Heavens and the Earth therefore which are compounded beings, by the same reason are lyable to dissolution, as man is; and therefore had a beginning. So that the truth is, there is no rational probability in any of your own opinions, but those which aserit the Eternity of some Simple Beings, as Matter or Intelligences, or an Anima Universalis. Now consider further, that if ever there was a moment when there were no Individuals, or mixt Beings, (but only some universal Soul or Matter:) then there was an Eternity when there was nothing else: (For Eternity hath no beginning). And then will it not be as strange to your selves, to think that God should from all Eternity delight himself in Matter unformed (if that be not a contradiction) or in an Anima simplex & unica, without any of all the variegated matter, and beings which we now finde besides in Nature, as that he should eternally content himself with Himself alone? If all individuals of compound beings were not from Eternity, what was? Either the Egg or the Hen must be first: (as the old instance is.) If you will come to it, that either Anima unica, or Atoms unformed were eternal, why should not God as well be without thefe, as be without the formed Worlds?

What shall a presumptuous minde now fay to all these difficulties? why return to modesty: Remember that as the Bird
Bird hath wit given her to build herself, and breed her young as well as man could do it; and better, but hath no wit for things which do not concern her; so man hath reason for the ends and uses of reason, and not for things that are not profitable to him; and that such looks into Eternity about things unrevealed, do but over-whelm us, and tell us that they are unrevealed, and that we have not one reason for such employments.

And what is the end of all that I have said? Why to tell you that our Religion doth not only say nothing of former worlds, but, 2. that it also forbiddeth us to say, Yea or Nay, to such questions, and to corrupt our minds with such presumptuous searches of unrevealed things. And therefore that you have no reason to be against the Scripture on this account; for it doth not determine any thing against your own opinion, if you assent not the eternity of this present world or system; but it determineth against your presumption, in medling with things which are beyond your reach.

And withall it giveth us a certainty, that as in one Sun there is the Lux, Radii, Lumen; so in one God there is Father, Son, and Holy Spirit; eternally existent and self-sufficient; which quieteth the mind more than to think of an eternity of an Anima or Materia, which is not God.

And all this I have here annexed, because these Philosophical self-deceivers are to be pitied, and to have their proper help: And I thought it unmeet to interrupt the discourse with such debates, which are not necessary to more sober Readers, but only for them who labour of this disease: and I know that when they read the first leaf of the book, which proveth that man hath a Soul or Mind, they will rise up against it with all the objections which Gaffendus, Mr. Hobes, &c. assaule the like in Gartesius with, and say, You prove not this Mind is any thing but the subtiler part of Matter, and the temperament of the whole: To whom I now answer, 1. That it is not in that place incumbent on me, nor reasonable to prove any more than I there asseert. 2. But I have here done it for their sakes, more reasonably, though my discourse is entire and firm without it.

And I desire the unbelieving Reader to observe, that I
am so far from an unnecessary incroaching upon his liberty, and making him believe that Christianity condemns all those conjectures of Philosophers which it asserteth not it self, that I have taken the liberty of free conjecturing in such cases myself, not going beyond the evidence of probability, or the bounds of modesty: and that I think them betrayers of the Christian cause, or very injurious to it, who would interest it in matters with what it medleth not; and corrupt it, by pretending that it condemneth all the opinions in Philosophy which themselves are against. Nor am I one that believe that Christianity will allow me that zeal, which too hasty and peremptorily condemneth all, that in such points do hold what I dislike. I do not anathematize as Hereticks all those, who hold those opinions which either Stephanus, or Guilhelm. Episc. Parisienses condemned in their Articul. Contra varios in side errores: though I think many of them dangerous, and most very audacious. e.g. Quod intelligentia motrix cali fluitt in animas rationales, sicur corpus cali influit corpus humanum: Quod scientia intelligentia non differt a substantia ejus. Quod intelligentia sola voluntate movere Calvin: Quod omne quod non benet materiam est aeternum. Quod intellectus non est forma corporis nisi affixens: Quod anima separata non patitur ab igne; Quod anima separata manet animal vivum, &c. I can more charitably bear such opinions than those that so severely then condemned them. Though yet I think that in this age, it is one of the devils chief deligns, to assault Christianity by false Philosophy.

Pretend not then your by-opinions to prejudice you against Christianity in the main: much less against those natural verities, which all wise, and sober, and honest Philosophers are agreed in. When Xenocrates, de morte, (translated by Ficinus) had in the name of Socrates, told Axiochus what Hobrias told, of an inferior place whither fouls went at death, and of their judgment, and of the torment, Ubi homines impii omniformibus suppliciis cruciati perpetua punitione vexantur,
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If you are not wise enough to be Christians, why will you not be as wise and honest as the better sort of Heathens? Must we have so much ado to reason debauched hypocrites and apostates, to that which nature taught so many, who yet did but in part improve it? Believe this much which a Xenocrates or Socrates could teach you, and live accordingly, and you will not be blinded and deceived with so many beastly lulls, which hinder your belief, and will drown you in perdition. Or rather come to Christ, who will better cure those lulls than Socrates or Plato, or any Philosopher could do. But alas, Epicurus had more Court and Country disciples than the manly sort of Philosophers, however the wise men vilified him in the Schools: And his Apostles, while they contemn the doctrine of incorporeal spirits, do so often animate themselves with those corporeal spirits, which the hearers of Christ's disciples thought they had drunk in, Act. 2. That they are more fool-hardy and pot-confident than their wiser adversaries; and get that with audacity, that I say not impudence, which others lose by humble modesty: for (saith Cicero, de fin. l. 2. p. 100.) Est tanti philosophi tamque nobilis, audacter sua decræta defendere.] And his doctrine befriendedst fin, that fin will befriend it; and then it is not like to want entertainment. For as Cicero, ibid. Qualis est ista philosophia, quæ non interitum offerat prætiosum, sed sit contenta mediocritate vitiorum? — In magnis inter-

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sum
I have cited more out of Cicero than any other in this Treatise, and yet when I think how fair our Apologists are below him, seeing they despise the words of Christ, I will once more use the words of Cicero, to convince them, shame them or condemn them. Tusc. Q. 1. 1. pag. 239. [Qor-]

[Qor-

sum igitur hac speciat oratio? Que sit illa vis & unde sit intelligendum puto. Non est certe nec cordis, nec sanguinis, nec cere-]

bri, nec atomorum: Animus sit animus, ignifve nescio: (He doubted whether the Platonists or Stoicks were in the right) nec me pudet ut hinc lateri me nescire quod nesciam: Und, si ulla alia de re obscura, affirmare possem, fve animus, fve ignis, sit animus, eum jurarem esse divinum. N. B. (Cicero dare fwear that the soul is divine, though he doubt of the immateriality: and our Apologists deny both.) And reciting its operations, he saith, p. 239. Prorsus hac divinam. bi-

videtur vis, que tot res efficiat ac tantas. —Vigere, sapere, in-

venire, numerinissi; ergo animus, qui, ut ego dico, divimus, ut

Euripides audet dicere, Deus est: & quidem si Deus aut anima

aut ignis est, idem est animus hominis. —Sic autem est quinta

quaedam natura ab Aristotele inducita primum, hac & Deorum

est & animorum. —Animorum nulla in his terris origo inven-

niri potest: nihil enim est in animis mistum, atque concretum, aut quod extera natura atque sicum esse videatur: nihil aut

humidum quidem, aut stabile, aut ignem: his enim in naturis

nibilinest quod vini memoria, mensis, cogitationis habeat; quod

& praterita teneat, & futura providet, & completi posset

presentia; que sola divina sunt: nec inveniur unquam unde

ad homines venire potest, nisi a Deo. Singularis est igitur natura

quaedam, atque vis animi sequens ab his usitat notisse naturis:

itaque quicquid est ilia quod sentit, quod sapit, quod vult, quod

viger, causate & divinum est, ob eamque rerum externum sit necess

esse est: nec vero Deus ipse qui intelligitur a nobis, ali modo inteligi

potest, nisi Mens soluta quaedam, & libera, segregata ab omni
Concretion mortali, omnia sentiens, & movens, ipsaque praeedita
munit simpiterno; hoc e genere atque eadem e natura est humana
mens. (So that though he suspected it to have some pure
materiality, it was but such as he thought God had, and
confitted with its eternity.) Ubi igitur aut quals is ita mens?
(fcìl. Deus) ubi una, aut quals is ? potesne dicere? An si omnia ad
intelligendum non habeo, qua habere vellem, ne iis quidem que ha-
beo, mibi per te uti hcebit? Non valet tantum animus, ut sce ipse
videat: At ut oculus, sic animus sce non videns alia cernit.--

Page 226. he saith of them that plead for the souls morta-
Mality, [ Prcclaram nescio quid adepti sunt, qui didicerunt se, cum
tempus mortis venisset, toto esse perituros. - Quid bibeit ists
res aut letabile aut gloriosum? sed plurimi contra nituntur,
animosque quasii capite damnatos morte multiam: neque aliud
est quidquam cur incredibilis bis animorum videatur externitas,
nisi quod nequeunt quals animus sit vacans corpore intelligere,
& cogitatione comprehendere: Quasi vero intelligent quals sit
in ipso corpore! qua conformatio ! quae magnitudo! qui locus.--
Hec repectunt ists qui negebant animum sine corpore se intelligere
possit: videbunt, quem in ipso corpore intelligent! Mibi quidem
naturam animi intuenti, multo difficilior occurrit cogitatio,
multoque obscurior, quals animus in corpore sit, tanquam aliena
dom, quam quals cum exierit, & in liberum cælum, quasi in
domum sanctam venit. Si enim quod unquam vidimus, id quale
sit intelligere non possimus. Certe & Deum ipsum, & divinum
animum corpore liberatum, cogitatione completei non possimus.--

Page 225. Atque tæprofeclio tum multo puriora, & dilucidiora
cernoentur, cum, quonaturae fort, liber animus pervenerit—Cum
nihil erit praeter animum, nulli res objeta, impedit, quo minus
perciplt, quals quidque sit; Quamvis copiose hæc diceremus, si res
postulare, quam multa, quam varia spectacula, animus in locis
cælestibus esse habiturus.---

Page 210, 211. Ipsa majorum gentium dii qui habentur, binc
à nobis profeci in cælum reperierunt: —multi de diis prava sen-
tiunt: id enim vitios more offici fàkt: omnes tamen esse vim &
naturam divinam arbitrantium: nec vero id collocatio hominum, aut
consensus efficit: non institutis opinio est confirmata; non le-
gibus; omni antem in re consensio omnium gentium lex naturæ
putanda est.— Hæc ita sentimus natura duc, nulla ratione, mul-
laque doctrina: Maximum vero argumentum est naturam ipsam
de
de Immortalitate animorum tacitam judicare, quod omnibus curae sunt, & maxime quidem, quae post mortem futura sint.

N.B. — Abiit ad deos Hercules: Nunquam abisset nisi cum inter homines esset, eam si sitiam munivisset. Quid in hac Republica tot tantos viros ad Rempublicam interfectos cogitasse arbitramur? Iisdemne ut finibus nomen suum quibus vita terminaret? Nemo unquam sine magna se immortalitatis se propatria offerret ad mortem.— Nescio quomodo inkeret in mentibus quasi auctorum quoddam augurium futurorum; idq. maximis ingeniori, altissimisq. animis & exspectit maxime & appareat facillimè: Quo quidem dempto quis tam esset amens, qui semper in laboribus & periculis vivaret?

This maketh me think of Auguftines saying, Si animam mortalitatis est, Epicurus in animo neque palmam habet. Confess. l. 6.
c. ult.

Quod si omni: m Consensus (inquit Cic. ib.) naturae vox est, Omnesq. qui ubiq. sunt consentiunt esse aliquid quod ad eos pertineat qui e vita ceuerunt, nobis quoq. idem existimandum: Est si, quorum aut ingenio aut virtute animus excellit, eos arbitramur quia natura optima sint, cernere naturae vim maxime; verisimile est cum optimus quisq. maxime posteritati serviat, esse aliquid cujus est post mortem sensum sit habiturus. Sed, ut deos esse natura opinamur, qualesq. sint ratione cognoecimus: sic permanere animos arbitramur consensu omnium nationum.

N. B. Qua in sedis, qualesq. sint, ratione discendenust.

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nihil copulatum, nihil coagamentatum, nihil duplex. Quod cum ita sit, certè nec secerni, nec dividī, nec descerpi, nec disfrahi potest; nec interire igitur. Est enim interitus quasi discessus & secretio, ac directus earum partium, quæ ante interitus junctione aliqua tenebantur. His & talibus adducit Socrates, nec patronum quæsiuor ad judicium capitis, nec judicibus supplex suffit, adhibuitq; liber in contemplatione, ad magnitudine animi duæam, non à superbia: & supremo vite die de hoc ipso multa disserruit, & paucis ante diebus, cum facile posset educi e custodia; noluit: Et cum penè in manu jam mortiferum illud teneret posculum, locutus ita est, ut non ad mortem trudis, verum in Caenum videre tur ascendere. Ita enim censebat, ita quàm disserruit; Duas esse vias, duplicesq; cursus animorum & corpore excessentium: Nam qui se humanum vitiiś contaminassent, & se toto libidoibus dedissent—ii devium quoadam iter esse, seclusionem in Concilio deorum. Quæ autem se integros cañoq; servauissent, quibusq; suffert minima cum corporis contagio, seseq; ab his semper se vocarent, essentq; in corporebus humanis, vitam imitati deorum, his ad illos a quibus essefent profecii reeditum facilem patere. —Cato autem sic abiit et vita, ut causam moriendi naérum se esse gauderet. Vetat enim Dominus illse in nobis Deus missi binc nos suo demigrare. Cum vero causam justam Deus ipse dederit, ut tunc Socrati, nunc Catoni, sepe multi; ne ille medius fidius vir sapiens latus ex his tenebris in lucem illam excesserit: nec tamen illa vincula carceris ruperit; leges enim vetant.

Pag. 227. Licet concurrant Plebeii omnes philosophi (sic enim ii qui à Platone & Socrate, & ab illa familia diffident, appellandi videntur) non modo nihil unquam tam elegantem explicabunt, sed ne hoc quodem ipsum quàm subtiliter conclusum sit, intelligent. Sentit animus se moveri: quod cum sentit, illud una sentit, si e vi sua, non aliena moveri: nec accedere posse, ut ipse unquam à se deseratur: ex quo efficitur aternitas.

I have been tedious, and will therefore only add his application, Pag. 233, 234. Tota philosophorum vita, communi mortis. Nam quid aliud agimus cum à voluptate, id est à corpore, cum à re familiaris, que est ministra & famula corporis, cum à Repub. Cum à negotio omni sevocamus animam? Fff Quid
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Quid inquam tum agimus, nisi animum ad seipsum, advocamus? secum esse cogimus? maximeq; à corpore abducimus: secernere autem à corpore animum, nec quidquam alius est quæm emori discernere. Quare hoc commentemur, nimi crede; disjunghamus, nos à corporibus, id est, confuefcanus mori. Hoc & dum erimus in terris erit illi cæstii vita simile. Et cum ille ex his vinculis emiffi feremur, minus tardalitur cursus animorum: Quæcum venerimus, tum denie; vivamus: Nam hæc quidem vita, mors est, quæm lamentari possim, salvabur.

And how the Somatists were then esteemed, he addeth, \[\text{Cateræ veniunt contradicentium, non solum Epicureorum, quos equidem non despiacio; sed nescio quomodo, doctissimus quisquis contemnit. And among Christians they will never recover their reputation.}\]

I know that some doubting Christians are ready to say as Cicero's Auditor, who saith, that he had often read Plato; sed nescio quomodo dum lego assentior; cum posui librum, & mecum ipse de Immortalitate Animorum capi cogitare, assentio omnis illa clalitur. But this is because the truth is not sufficiently conceived, nor the conjoined Frame of Evidences entirely and deeply printed on the mind; and so diversions alienate the mind from the just apprehension of some of those Evidences which it had formerly had a glimpse of, and leave it open to the contrary suggestions. He that is surprised when his Prospective Glass or Telescope is not with him, will not see those things which by their help he saw before. And the remembrance of former convictions in the general, will hardly satisfie a man against his present different apprehension, though he be conscious that he had then more help than now. I have found myself a far clearer apprehension of the certainty of the Life to come, and of the truth of the Gospel, when I have come newly from the serious view of the entire frame of convincing Evidences, than I can have at other times, when many particulars are out of the way, or much worn off my apprehensions.

These passages I have cited out of Heathens, to convince or confound those that under the Gospel, with their hearts, tongues or lives, deny those truths which the light of Nature hath so far made clear. Rememering both those Symbols
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Alcinous reciting Plato's reasons for the Immortality of the Soul, cap. 25. mentioneth seven reasons, 1. Anima cui- cunque adegit, Vitam affert, utpote illi naturaliter insitam: Quod vero vitam præfæt, mortem minime sibiæcit: Ergo immortale existit. 2. Anima cum per corporis sensus ad illa quae sensibilia sunt descendit, angitur & turbatur; nec similis esse potest illius causæ præsentia turbae. 3. Anima ipsa natura corporis dominatur. Quod autem natura sua regit, & imperat, divinitati cognatum: Ergo anima Deo proxima immortalis est, &c.

And because it may be objected, that by the first reason, the Souls of Bruiits would be immortal, he answereth that, but so doubtfully and darkly as is not worth the reciting. But though Alcinous incline to the negative (of the Immortality of the Anima brutorum) Porphyrius is peremptory for the affirmative, upon the supposition of their rationality.

The Stoick Philosophers bear also as full a testimony against the Atheist and the deniers of humanity, as the rest: For though Cicero thank them for nothing, and rebuke them for denying the Souls eternity, and giving us but Ussaram, ut cornicibus, a longer and not an everlasting life, yet some of them seem to be of another minde, and the rest rather think that the Souls of men will participate in the Worlds periodical revolutions, than be at all annihilated or deprived of felicity. The paucity of their writings which have come down to us, and the malice of the Epicureans with whom they were at the greatest odds, did make them represented as if they had held more unreasonable opinions, and been more sowre and inhumane than indeed they were. And some who of late times condemn them for that in which they agree with the doctrine of Christ, do seem to mean Christianness, while they exclaim against the severities of Stoicism, and mean the

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Church while they name but the Porch. Certainly, if Cicero himself, who is offended with their schisme, do represent their opinions aright, and if we may judge of the rest by his speeches of Cato, and by the writings of Seneca, Epictetus and Antonine, and if Barlaam hath truly collected their Ethicks, there were no men that spake and lived so like Christians, who were strangers to Christ. He that would see the difference between them and the Epicureans, let him but read the Praeogium before his Antoninus of Mr. Gaetauer (that man of admirable Learning, Humility, and Piety, not to be named without love and honour, nor in this Age without tears): Of Antoninus himself he saith, [Certe quaeque Dominus ipse Christus in concionibus collectionibus, suis Historiæ Evangelicae insertis; de mali cogitatione etiam abstinenda, de effectibus vitiosis supprimendis, de sermone otioso non insuper habendo, de animo cum primis excoloendo, & ad imaginem divinam effingendo, de beneficentia simplicissime exibenda, de injuriis aequanimitatem ferendâ, de admonitione & increpatione cum moderatione cautione; accurata exercendis, de rebus quibuslibet, adeoq; vita ipsa, uli res rating, possit nihil habendi, de aliis deniq; plebiq; pietatis, charitatis, equitatis, humanitatis, officiis quam exquitissime obvindis exeundisque praecipea dedit; opus nostrum hunc eadem, perinde acsi ilia lectiones ipse, in dissertationum commentationum, barum congrue inspexit possum, nec sine vestimenta et vivacitate insigni que in praecordia ipsa penitus penetret. — Lector quivis sedulus adierter, ingeniosus agnoscer.

The sum of their doctrine, different from the Epicureans, be thus reciteth, (and by citations copiously proveth) [Nomen caeleste rerum humanarum curam gerere; nec universi tantummodo, sed hominum etiam singularum, & rerum quaque singularum; rebus humanis praesto esse, generique humano, non ad bona vere sit dicta duntaxat, sed & ad vitæ bukus commodas, & adminicula suppettias ferre. Deum itaque ante omnia colendum; ad omnia invocandum, per omnia cogitandum, in omnibus agnoscendum & comprobandum, de omnibus laudandum & celebrandum; buic uni in omni negotio simpliciter obsequium; ab ipso quicquid obvenerit animo prompto ac lubenti excipiendum atque amplissandum, nihil melius, nihil conveniens-...
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tius, nihil conducibilibus, nihil opportunitius, aut tempestitibus, quan
id, quicquid existat, quodips voluerit, existimandum: secundis
ducere visum fuerit, citra tergiversationem aut murmurationem,
sine sequendum; locutionemque quemque is assignavit
rit, strenue tuendum, enim tenendum, etiam mortem millies
oppetere oporteret. ] Hac de Numine Stoici & erga numen
affecit.

De bonine & officiis — [Hunc & corditum diligere & curare
& sustinere, injuriaque omni (ut que impietatis etiam notam
inurat) abstinere; & beneficiantia prosequi, nec sibi soli
finitum censire, sed aut vivere, sed in commune bonum ac beneficium, cun-
cius pro facultate viribusque semet exhibere, re ipsa, reque bene
gefta conscientia, (nec hac etiam ipsa quadrantes reputata)
citra vestem, aut mercedis sem commodie proprii intuitum,
contentum agere; & beneficio uno praefito ad alium transire, nec
unquam benefaciendo desatisci; sed vita telam, tantum vivendi
fructus hic sit; benefacio si. i invicem continenter annexis, ita to-
tum pertexere, ut usquam interveniat hitus ulius vel minimus;
beneficii loco, quod benefecerit habentem; sibique profuisse existi-
mantem, si ali cuiquam usui esse poterit; nec extra se proinde
unquam vel laudis humanae, vel lucellae, aut auctupantem aut
expetentem: Ad hoc nihil mentis cultu antiquius, nihil honesti
studiis postus aut pretiosius habere: ab eo denique quod offici sui
esse norit, nulla vel vitae, nedum alius rei cujusvis, cupidine ab-
ducendum, nulla mortis cruciumque illius, ne dum damni aut
detrimenti formidine abigendum se permittere. ] Hec Stoico-
rum prœcepta sunt.

When will the whole tribe of the Epicureans ever give
the world such a Prince as Antonine? who taught the
world, that a Prince should be a Philosopher, and that
self-government, and a well-ordered mind and life, is the
first point in the government and well-ordering of the
Common-wealth; and that Monarchy may be so used, as
to confult as well with the people's interest and liberty, as
the most accurate Venetian Democracy: The only
hurt that ever he was charged to do being this, that he lived
so well, that he seemed somewhat to hinder the succeeding
lustre of Christianity, even in Constantine and Theodosius
themselves.

And as for the Stoicks great doctrine of Virtues self-sufficiency

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whether God or our selves, Virtue or Pleasure be chiefly to be loved?

Even in Friendship with Men, it is commonly said, that we must have more respect to our friend than to our selves. And therefore Cicero pleads it, that Epicureus's opinion is inconsistent with true Friendship. However that stand, I am sure is our love to God, we must love him more for himself than for our own ends and benefit. Therefore it is, that I distinguished Love before from Obedience as such, as being somewhat more excellent, and the final grace. And Proclus (De Anim. & Deorum) disapproved this distinction, when he said, [Vellis, Tullia: pacis autem alia est excellens boreum cum vitam, &c. et unione Finitis omnibus, &c. Jesu Christo mortuus es, &c. quando, vis, sublata num. &c. M. & N. &c. &c.]

And if this be true of the Love of man, Much more of the Love of God, which they also might do well to consider of, who most fear the effusion of that Indivisuation of souls, which consists in the distance that now we are at: For though doubles there will continue an Indivisuation, yet Union is so much of the felicity, perfection and delight of souls, unions. I say, with God, as we are capable, and with one another, that we should rather be afraid lest we shall not be near enough, than left too much nearness should confound us.
or of Kingdoms, or of thousands, is better than the pleasure of one individual person, so should it be better loved, and more delighted in. For if Good as Good be appetible and delictable, then the greatest Good must have the greatest love and pleasure. And nature it self telleth us, that he that would not rather be annihilated than the world should be annihilated, or would not lose his life and honour, to save the life, and honour, and felicity of King and Kingdom, is no good member of Civil Society, but a person blinded by selfishness and sensuality. Therefore man hath something above himself, and his own pleasure, to seek and to take pleasure in. How far you can congruously say, that you take pleasure in your pleasure, and so make your own pleasure the object, yea, the only ultimate object of it self, I shall not now stay to enquire. But certain I am, that though our love, which is our complacency in the beloved object, is our actus finalis, yet is it not the objectum finale to it self; but God himself, the infinite Good, is that final Object; and the Publick Good is a more noble and excellent object than our own. And though it be truly our felicity to love God, yet we love him not chiefly because it is our felicity to love him, but because he is chiefly Good and Lovely; and then in the second instant, we love our own love, and delight even in our own delights. Indeed the sensitive life, as such, can seek nothing higher than its own delight: but the rational life is made to intend and prosecute that end, which reason telleth us is best, and to prefer that before our selves, which is better than our selves. And therefore the Epicurean opinion, which maketh Pleasure our highest end, doth shew that the Sect is sensual and brutish, and have brought their reason into servitude to their appetites and lusts. And nature it self doth abhor the notion, when it is brought into the light; and will hear him with some horror who shall speak out and say, [God is not to be chiefly loved for himself, nor as he is best in himself, nor as my ultimate objective end, but only to be loved next myself, as a means to my felicity or pleasure, as meat, drink, ease, and short, and lust are. And virtue or holiness is not to be loved chiefly for it self, that is, as it is the Image of God, and pleasing to him, but as it conduceth to my pleasure.] As Cicero excellently noteth, there is a great deal of
of difference between these two; [To love virtue as virtue, and so to take pleasure in it because it is virtue:] and [To love virtue for pleasures sake, more than for its own:] For he that doth so, must say as Cicero chargeth Epicurus plainly to say, that Luxury is not to be discommended if it be not unpleasant: for the end is the measure and rule to judge of all the means. If pleasure as pleasure be best, then to him that so continues it, to live more pleasedly in whoredom, and drunkenness, and theft, and murder, than in godliness and honesty, it will be better so to do: and virtue, and lust or wickedness, will stand in competition only in the point of pleasure. And then, which think you will have the greater party, and what a case would mankind be in? I am persuaded, that the well studying the excellent discourse of Cicero on this point, and the reasons which the Stoicks and the rest of the Philosophers give against the Plebeian Philosophers, (as Cicero calleth them:) may much conduce to help many Divines themselves to a righter understanding of the same controversy, as in Theology they have otherwise worded it, Whether God or our own felicity be most to be loved? (And yet without running into the fanatick extreme, of separating the love of God and our selves, and calling men to try whether for his glory they can be willing to be damned.) Only when you read the Philosopher saying, that virtue in and for itself is to be loved as our felicity; elucidate it by remembering, that this is, because that virtue in itself is the Image of God; and by our felicity they mean the perfection of our natures, in respect of the end for which we were made. And that as the excellency of my knife or pen (yea, or my horse:) is not to be measured by their own pleasure but their usefulness to me, because I am their end; so is it, as to man's perfection, as he is made for God, and related to him, (for all that he hath no need of us, seeing he can be pleased in us.) Thus this Philosophical controversy is coincident with one of the greatest in Theologie.

Though I have displeased many Readers, by making this Treatise swell so big, by answering so many objections as I have done, yet I know that many will expect that I should have made it much greater, by answering, 1. Abundance of particular objections from Scripture-difficulties: 2. And many
many discourses of several sorts of persons, who contradict some things which I have said. But I supercede any further labour of that kind, for these following reasons.

1. It would fill many volumes to do it, as the number and quality of the Objections do require. 2. Those that require it are yet so lazie, that they will not read this much which I have already written, as esteeming it too long. 3. They may find it done already by Commentators, if they will have but the patience to peruse them. 4. I have laid down that evidence for the main cause of GODLINESS and CHRISTIANITY, by which he that well digesteth it, will be enabled himself to defend it against abundance of cavils, which I cannot have time to enumerate and answer. 5. The scribes of self-conceited men are so tedious, and every one so confident that his reasons are considerable, and yet every one so impatient to be contradicted and confuted, that it is endless to write against them, and it is unprofitable to sober Readers, as well as tedious to me, and ungrateful to themselves. To instance but in the last that came to my hands, an Inquisition fidem Christianorum huius seculi, (the name prefixed I so much honour, that I will not mention it.) Page 3. he calleth confidence in error by the name of certainty, as if every man were certain that hath but ignorance enough to over-look all cause of doubting. Page 13. He will not contend if you say, that it is by divine faith, that we believe the words to be true which are Gods; and by humane faith by which we believe them to be the words of God. He faith, that Faith hath no degrees: but is alway equal to itself: to believe is to assent, and to doubt is to suspend assent: Ergo, there where is the least doubt, there is no faith; and where there is no doubt, there is the highest faith; Ergo, Faith is always in the highest, and is never more or less: And yet it may be called small when it is quasi nulla, (that quasi is to make up a gap) in respect of the subject, or at least hardly yielded; and in regard of the object, when few things are believed. Page 26. He maketh the Calvinists to be Enthusiasts, (that is, Fanaticks) because they say, that they know the Scripture by the Spirit: (as if subjectively we had no need of the Spirit, to teach us the things of God;) and objectively the spirit of miracles and sanctification were not the notifying evidence or testimony of...
the truth of Christ.) The same name he vouchsafeth them that hold, That the Scripture is known by universal tradition to be God's word, and every man's own reason must tell him (or discern) the meaning of it. And he concludes, that if every one may expound the Scripture, even in fundamentals, then every man may plead against all Magistrates, in defence of murder or any other crime, as a rational plea; and say, Why should you punish me for that which God hath bid me do. As if God would have no reasonable creature, but bruits only to be his subjects. As if a man could knowingly obey a Law, which he neither knoweth, nor must know the meaning of; and is bound to do he knoweth not what. And as if the Kings subjects must not understand the meaning of the fifth Commandment, nor of Rom. 13. Honour thy father and mother; and, Let every soul be subject to the higher powers, and not resist. Or as if Kings must govern only dogs and swine, or might make murder, adultery, idolatry and perjury, the duty of all their subjects when they pleased, because none must judge of the meaning of God's Law by which they are forbidden: or as if it were the only way to make men obedient to Kings and Parents, to have no understanding that God commandeth any man to obey them, nor to know any Law of God that doth require it: or as if all our Pastors and Teachers were not to be so useful to us as a sign-post; nor we were not to learn of them or of our Parents any thing, that God either by nature or Scripture ever taught us: or as if a child or subject, who is required to learn the meaning of his Ruler's Laws, to judge of them judicio privato discretionis, were thereby allowed to mis-understand them, and to say that they command us that which they forbid us; and because the King bid us not to murder, he alloweth us to say, You propofed it to my understanding, and I understand it that you bid me murder, and therefore you may not punish me. As if he that is bound to judge by a bare discerning what is commanded him, and what forbidden, were allowed to judge, in partem utramlibet, that it is or it is not, as please himself. As if when the King hath printed his Statutes, he had forfeited all his authority by so doing, and his subjects might say, Why do you punish us for disobeying your Laws, when you promulged them to us as ra-
tional creatures to discern their sense? Will it profit the world to write confutations of such stuff as this? or must a man that is not condemned to Stage-playing or Ballad-making, thus waste his time? Do the people need to be fared from such stuff as this? If so, what remedy, but to pity them, and say, Quos perdere vult Jupiter hos dementat, & si populus vult decipi, decipiatur.

And yet to do no more wrong to the Scriptures, than to Councils, and Bulls, and Statutes, and Tettaments, and Deeds, and Bonds, he concludes, Of all writings whatsoever, that by the meer words of the writer you cannot be certain of his sense; though they be common words, and you take them in the common sense. So that if any doubt arise about my words, if I resolve it by writing I cannot be understood; but if I spake the same syllables by word of mouth, it would serve the turn. As if no man could be sure of the sense of any Law, or Testament, or Bond, or Covenant, which is committed to writing, nor of any exposition of them, if once it fall under Pen or Pres. As if God’s writing the Ten Commandments had left them unintelligible, in comparison of his speaking them. Then farewell all Historical certainty. Hath every single Priest himself any assurance of the sense of the Council, the Canons, the Popes Decretals and Bulls, but by the way of writing? And so the poor people must, instead of the Church, believe only that Priest that orally speaketh to them, though he have no certainty of the matter himself. If this doctrine be made good once, it will spoil the Printers trade, and the Clarks, and Courts of Record, and the Post-Office too.

But, page 51, he maketh the consent of the universal Church to be the only sure communication of Christian Doctrine in the Articles of Faith; yea, the consent of the present age concerning the former: (But how the consent of the whole Church shall be certainly known to every man and woman, when no writing can certainly make known any man’s mind, is hard to tell a man that expecteth reason.) And that you may see how much the subject of this Treatise is concerned in such discourses, he addeth, that If the Church had at any time been small, its testimony had been doubtful; but (faith he) it testifieth of itself that Christians were never few, and therefore it is to

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be believed. But we will have no such prevaricating defences of Christianity. The major is the Infidels erroneous cavil; the minor is a false defence of the faith. The Church never said that Christians were never few: it hath ever confessed the contrary, that once they were few; and yet it hath proved against the Infidel, that its testimony was not doubtful, having better evidence of their veracity than numbers.

You may perceive by these strictures upon this one discourse, what an endless task it would be to write confutations, of every man that hath leisure to publish to the world his opinions, which are injurious to the Christian verity. And therefore no sober Reader will expect, that I or he must be so tired, before he can be satisfied and settled in the Truth.