COLLECTION OF PURITAN AND
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PRINCETON, NEW JERSEY
DIVINE DIALOGUES,

Containing sundry Disquisitions & Instructions Concerning the Attributes of God And his PROVIDENCE IN THE WORLD.

Collected and compiled by the Care and Industry of Franciscus Palæopolitanus.

Whereunto is annexed A brief Discourse of the true Grounds of the Certainty of Faith in Points of Religion, together with some few plain Songs or Divine Hymns on the chief Holy-Days in the Year.


WISEDOM VIII. 1.
Thy Wisdom, O Lord, reacheth from one end to another mightily; and sweetly doth she order all things.

LONDON,
Printed and Sold by Joseph Downing in Bartholomew-Close near West-Smithfield, MDCCXIII.
Imprimatur.

Sam. Parker, R. Rmo. in Christo Patri ac Domino, Domino Gil-
berto Divina Providentia Archie-
piscopo Cantuariensi, a Sacris Do-
mefticis.

Ex Ædibus Lambeth.
Decemb. 20. 1667.
THOUGH it may well seem needless to preface anything in particular touching these Three First Dialogues, we being in so great a measure prevented by what is already noted in general in the Paleopolite's Epistle to his Friend; yet because the other two went not out of my hands without something a larger Preamble, I have thought it not amiss to preface a little in way of commendation of these. Briefly then, the Subject of the First of these Three Dialogues is the Attributes of God; of the Two latter, the Adjusting of the Phenomena of the World to the Goodness of his Providence. Arguments that will easily allure the Attention of the Curious, and I think handled with that plainness, that full comprehension and careful circumspection, that they will also satisfie the Ingenuous. But they that have a mind to find flaws will easily phantasie they see them even there where they are not. The main Scope of the Author in the handling of the Attributes of God seems to be, to cut his way with that Caution and Judgment, as neither to lessen the Majesty of the Godhead by a pretence of making his Nature so universally in-

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The Publisher to the Reader.

telligible to all Capacities whatsoever, (for it is well known how dull and short-sighted some are) nor yet on the other side to make his Existence incredible, by puzzling and confounding even the best Understandings with high-flown Notions and hard Repugnancies, yea perfect Contradictions, upon pretence of magnifying the Nature of God the more thereby. As if the more perplexed and self-inconsistent the Nature of God were, it were the more glorious and adorable; and that were not a Reprehension of our Saviour to the Samaritans, but an Encomium, where he says, Ye Worship ye know not what. Which yet is the condition of all those that dress up the Deity with repugnant Attributes, and an Invitation to the Atheistically given to quit both the Deity and his Worship at once.

Which consideration, I conceive, made the Author of these Dialogues not only with sound Reason to beat down, but also with a due and becoming Contemptuousness to explode that new fond Opinion of the Nulubists, who, forsooth, imagine themselves so superlatively intellectual above other Men, in declaring that God is nowhere, though they cannot deny but that he is. In which lofty adventure though they boast themselves as so safely elevated above the Region of Imagination, yet I do not doubt but this high Lift of their thoughts will be found at last to be but as a tumid Bubble on troubled Waters, and that the Levity and Puffiness of their Spirits has carried their conceptions (if they have any of the thing they pronounce of) above the level of common Sense and Reason.

In his adjusting of the Phænomena of the Universe to the Divine Goodness, it is considerable that he has declined no difficulties the wit of Man can imagine or invent, but brought them all into view, or at least the hardest of all, and such Specimens of all kinds, that in all likelihood, what-
whatever new Instances may occur to Men, or they may on set purpose excogitate, will be easily satisfied by the Solution of these foregoing Examples.

That also is not to be pretermitted, how he has fitted Solutions and Hypotheses to the several degrees and capacities of the Minds of Men, that the Argument may not be too big for some, and too little for others. To say nothing how in the representing of the gross Barbarities of the Manners and Religions in the Uncivilized parts of the World, he does by not an unpleasant Satyricalness dexterously endeavour the quickening of the Civilized parts into a sense and abhorrence of the least shadow or resemblance of those execrable Barbarities.

And that again, methinks, is very sober and humane, in that in the setting out these Genius's of several sorts and sizes, as I even now intimated, there is nothing of reproach cast upon any, but he that has not the Fate to be a Philotheus or a Bathynous, is notwithstanding allowed to be a Sophron. All which Dispensations in their kind are laudable and honourable; and it is certainly want of Judgment or good Nature that makes them contemn one another. For those that are arrived to any due measure of real Piety and Vertue find so great a Perfection in that, that those whom they see arrived to the like degree there with themselves, let their other Capacities be what they will, they will easily give them the right hand of Fellowship, and acknowledge them their equals. But for those whose either Knowledge or Ignorance is accompanied with so high a pitch of Rudeness and Immorality, as that they contemn and reproach all that are not of their own size in either, it is but just if they find themselves lightly perstringed in the Parable of those two loud-singing Nightingals of Arcadia that so rudely awakened Bathynous out of his Divine Dream.

Lastly,
Lastly, For the observation of Decorum of Persons, though it be not neglected or transgressed in any part of all the Five Dialogues, yet it is more full and articulate in these Three; when as the peculiar Character of Hylóbáres had no occasion distinctly to shew itself in the Two last. But the Characters of all the others are more or less discernible in all Five, but most of all that of Cuphophron. In the Character of which Person the Dramatist seems to have been judicious even to Physiognomical Curiosity, he intimating him to be one of so little a Stature. Which comports excellently well with that gaiety of Manners, that versatility of Wit, and lightsomeness of Humour, that discovers it self all along from the beginning to the end in the Person of Cuphophron. For this qualification of Manners is most incident, according to the Rules of Physiognomie, to Men of little stature, their Heat and Spirits being something over-proportioned to the bigness of their Body; which makes them quick and cheerful, and of a sudden apprehension, obnoxious to Raptures and exalted Reveries, though reaching short, or else shooting over, and not easily hitting the Truth. Which therefore agrees well with the Platonicalness of Cuphophron's Genius. Besides that it may be the Author may have some regard to the littleness of Des-Cartes his Stature, of whose Wisdom Cuphophron is introduced such an excessive admirer. As if the lesser-sized Bodies were the fittest Sheath or Case for a Cartesian Wit. Not to Note farther, that Plato also was of no procere Stature.

Several such like Prettinesses accompany the nervose prosecution of the main Subject of these Dialogues: wherein to the free and ingenious I think the Author will not easily seem to have over-shot himself in any thing, unless in his overplain and open opposing that so much-admired Philosopher Renatus Des-Cartes, on whom Per-
fons well versed in Philosophical Speculations have bestowed so high Encomiums, especially a Writer of our own, who, besides the many Congratulations he up and down in his Writings adorns him with, compares him (in his Appendix to the Defence of his Philosophical Cabbala) to Bezalel and Aholiah, as if he were inspired from above with a Wit so curiously Mechanical, as to frame so consistent a Contexture of Mechanical Philosophy as he did. And the late Learned Author of Philosophia Scriptura Interprete, after an oporose, subtle and copious endeavour of evincing that Philosophy is the best Interpreter of Scripture, as if all that pains had been intended in the behalf of Des-Cartes, to set him in the infallible Chair, he concludes all at last with a very high and unparallel'd Elogie of the Cartesian Philosophy. Wherefore it may very well be questioned whether it was so advisedly done of the Writer of these Dialogues, to adventure the exposing of his own Credit, by so openly opposing and oppugning the great Name and Authority of so very famous and eminent a Philosopher as Cartesius.

But for my part, I must confess, the more he may have exposed himself by this freedom, (provided that he be in the right, which the impartial Reader must judge of) the Points that are controverted are of such great consequence, that I think it is in him the more conspicuous Act of Vertue, and that that very ground upon which this Imputation of over-shooting himself is raised, is a Principle to be abhorred by all good and generous Spirits; namely, As if it were a point of Imprudence to be less tender of a Man's own private Credit than of the Glory of God, and the publick Good; or, As if any one ought to lose any esteem by doing what is really worthy and laudable.

A 4 Be-
Besides, he does but follow the Pattern of that very Author that is observed so highly to have commended *Des-Cartes*, most of the Allegations against his Philosophy being more fully pursued in that *Encomiast's* Writings. And in that very Epistle to V. C. where he makes it his business to apologize for him, and to extol him and magnifie him to the Skies, yet he does plainly and aptly declare, *That it is a kind of vile and abject *vulgaritatis*, or superflitious idolizing of Matter, to pretend that all the Phænomena of the Universe will arise out of it by mere Mechanical Motion*. And yet in the same Epistle he seems to acknowledge that there may be some few effects purely Mechanical. Which I believe was from his overgreat desire to make *Des-Cartes* seem as considerable as he could with any judgment and conscience. But for my part, upon my more seriously considering what occurs in these Dialogues, I am abundantly assured that there is no purely-Mechanical *Phænomena* in the whole Universe.

Nor ought that Author so to be understood in the comparing *Cartesius* with *Bezaliel* and *Aboliab*, as if he did really believe he was supernaturally inspired. For with what face can any one put that sense upon such an high-flown Complement, whenas he does as well up and down in his Works plainly and zealously confute *Des-Cartes*, where he finds him faulty in things of any concern, as praise him and commend him where he deserves it? Which is a plain indication he did not take him to be infallibly inspired. And it may be the right *Exegesis* of *Bezaliel* and *Aboliab's* being filled with the Spirit of God is but their being filled with wisdom of Heart for those Mechanical Curiosities of Work; as it is signified toward the end of that Chapter, That they had a special and extraordinary *Genius* that way, which was the gift...
The Publisher to the Reader.

The gift of God in Nature. Besides that every great thing in Nature according to the Hebrew Idiom has its denomination from God. And therefore to be filled with the Spirit of God in wisdom and understanding, &c. is to have a great measure of Wisdom and Understanding in such and such things. As without question Des-Cartes had a great deal of Wit and Sagacity to find out the most credible Material Causes of the Phenomena of the World, and to order them into the most specious Contexture that the thing is capable of, to make up a Mechanical Philosophy. But that these things can neither arise nor hold together without an higher Principle that must superintend and guide them, this great Encomiast of his does as plainly declare in several Places, as the Contriver at these present Dialogues does.

But as for the Author of Philosophia Scriptura Interpres, I must confess I do much admire that after he has laboured so much to make good his Argument, he should pitch upon Des-Cartes of the Soul, his Philosophy as such a safe Oracle to consult about the meaning of Scripture. It is true, that several strokes of it are very fitly applicable to a Philosophical sense of the Six days Creation: but those are such as are comprehended in the Pythagoric frame of the Universe, and correspond with the ancient Cabbala; are no new Inventions of the Cartesian Wit. And the truth is, that which makes Des Cartes his Philosophy look so augustly on't is, in that he has interwoven into it that noble System of the World according to the Tradition of Pythagoras and his Followers, or, if you will, of the most ancient Cabbala of Moses. But the rest of his Philosophy is rather pretty than great, and in that Sense that he drives at, of pure Mechanism, enormously and ridiculously false.
The Publisher to the Reader.

But now for those Principles or Passages in his Philosophy that are more peculiarly his own, there is nothing more estranged from the Geni
us of the Scripture and the Service of Theologie than they. For fuller satisfaction, and for the suavity of the conceits fake, let us make trial in some few. It is a grand Principle with him, that where-ever we cannot but conceive an Extensi
on or Expansion, we must likewise necessarily conceive there is Matter. And therefore because we cannot but conceive an indefinite Space round about us extended, we cannot but conceive Mat
ter all along extended. Which plainly implies, we cannot but conceive there is Matter, what
ever else there is. Whence it follows, that its existence is necessary of its self and independent of God, because in its very Notion or Idea it cannot but be conceived to be; we being note
ble otherwise to conceive but that there is an indefinite Extension round about us. How this will comport with the absolute Perfection of God, or how found a sense it will render of the first Verse in Genesis, I leave to any one to con
jecture.

Again, It is as confessed a Principle with him, that Matter alone with such a degree of Motion as is supposed now in the Universe will produce all the Pha
nomena of the World, Sun, Moon, and Stars, Air, Water, Earth, Plants, Animals, and the Bodies of Men, in such order and organiza
tion as they are found. Which Principle in his Philosophy certainly must prove a very inept Interpreter of Rom. 1. 19, 26. where the eternal Power and Godhead is said clearly to be seen by the things that are made; insomuch that the Gen
tiles became thereby unexcusable. But if the Cartesian Philosophy be true, it was their igno
rance they could not excuse themselves. For they might have said, That all these things might come to pass by Matter and mere Mecha

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A third peculiar property of his Philosophy is, Princip.

A seeming Modesty in declining all search into the final Causes of the Phenomena of the World; as if, forsooth, that were too great a presumption of humane Wit, to pry into the Ends of God’s Creation; whenas indeed his Philosophy is of that nature, that it prevents all such Researches; things coming to pass, according to it, as if God were not at all the Creator and Contriver of the World, but that mere Matter Mechanically swung about by such a measure of Motion fell necessarily, without any more to do, into this Frame of things we see, and could have been no otherwise than they are; and that therefore all the particular Usefulnesses of the Creation are not the Results of Wisdom or Counsel, but the blind issues of mere Material and Mechanical Necessity. And things being so, it is indeed very consistent to cast the consideration of the Final Cause out of the Mechanical Philosophy. But in the mean time how fit an Interpreter of Scripture this Philosophy will be in such places as that of the Psalmist, O Lord how manifold are thy works! in wisdom hast thou made them all, I understand not. For, according to this Philosophy, he has made none of them so. Let the zealous Cartesian read the whole 144 Psalm, and tune it in this point, if he can, to his Master’s Philosophy. Let him see also what sense he can make of the first to the Corinthians, Ch. 1. v. 21.

Fourthly, The Apparitions of Horsemens and Armies encountring one another in the Air, 2 Mach.
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Macch. 5. let him consider how illustrable that passage is from the last Section of the 7. Chapter of Des-Cartes his Meteors, and from the conclusion of that whole Treatise.

Fifthly, That of the Prophet, The Ox knows his Owner, and the Ass his Master’s Crib; as also that of Solomon, The righteous Man regardeth the life of his Beast, but the tender Mercies of the Wicked are cruel: what an excellent Gloss that Conceit of Des-Cartes his, of Brutes being senseless Machinery, will produce upon these Texts, any one may easily foresee.

And, lastly, Gal. 5. 17. where that Enmity and conflict betwixt the Flesh and the Spirit is mentioned, (and is indeed as serious and solemn an Argument as any occurs in all Theologie) what light the Cartesian Philosophy will contribute for the more plainly understanding this so important Mystery, may easily be conjectured from the 47th. Article of his Treatise of the Passions, where the combat betwixt the superiour and inferior part of the Soul, the Flesh and the Spirit, as they are termed in Scripture and Divinity, is at last resolved into the ridiculous Noddings and Joggings of a small glandulous Button in the midst of the Brain encountered by the animal Spirits rudely flurting against it. This little sprunt Champion, called the Conarion, (or Nux pinea) within which the Soul is entirely cooped up, acts the part of the Spirit, as the animal Spirits of the Flesh. And thus by the Soul thus ingarrison’d in this Pine-kernel, and bearing herself against the Arietations or Jurrings of the Spirits in the Ventricles of the Brain, must that solemn Combat be performed, which the holy Apostle calls the War betwixt the Law of our Members and the Law of our Mind.

Spettatum admissi risum teneatis, amici? Would not so trivial and ludicrous an account of Temptation and Sin occasion Bodinus his Black-
Blacksmith to raise as derisorous a Proverb touching *actual Sin*, as he did touching *original*, and make them say, What ado is there about the *wagging of a Nut*, as well as he did about the *eating of the Apple?* Besides, if this Conflict be not a Combat betwixt two contrary Lives seated in the Soul herself, but this that opposes the Soul be merely the Spirits in such an Organized Body; (as *Cartesius* expressly affirms;) the Souls of the Wicked and of the Godly, in the other state are equally freed from the importunities of Sin.

These few Tasts may suffice to satisfie us how favoury an Interpreter the *Cartesian Philosophy* would prove of Holy Scripture and Theological Mysteries. So that Religion can suffer nothing by the lessening of the Repute of *Cartesism*, the Notions that are peculiar thereto having so little tendency to that service. Indeed if *Cartesius* had as well demonstrated as affirmed that Matter cannot think, he had directly deserved well of Religion itself. But however Providence has so ordered things, that in an oblique way his Philosophy becomes serviceable to Religion, whether he intended it or no, or rather, that of it that was most against his intention, namely the Flaws and Defects so plainly discoverable in it. For the unsuccesfulness of his Wit and Industry in the Mechanical Philosophy has abundantly assured the sagacious, that the *Phenomena* of the Universe must be entituled to an higher and more Divine Principle than mere Matter and Mechanical Motion. Which is the main Reason that his greatest *Encomia* does so affectionately recommend the reading of the *Cartesian Philosophy*: as you may see in the Preface to his Treatise of the *Immortality of the Soul.*

These things, I think, duly considered will easily clear the Author of these Dialogues from all imputation of Imprudence, in opposing the renowned
nowned Philosopher in such things as it is of so great concern thus freely to oppose him, especially he going very little farther than his highest Encomiasts have led the way before him.

Nor can I bethink me of any else that may have any colourable Pretence of a just complaint against him, unless the Platonists, who haply may judge it an unfit thing that so Divine a Philosophy should be so much flurred by introducing Cuphophron, a Platonist, uttering such tipse and teneulent Raptures and Rhetorical Apologies, as he does in the Second and Third Dialogues, for the extenuating the hideousness of Sin; besides the ill tendency of such loose and lusurious Oratory. And yet the judicious, I believe, will find those passages as pertinent and useful as those that bear the face of more Severity and Reservedness; and will easily remember that the Character of Cuphophron is not simply a Platonist, but an airy-minded one, (as indeed both the danger and indecorum of Light mindedness or over-much Levity of Spirit is both represented and perstringed all along in his Person;) which therefore does not redound to the discredit of Platonism as such, but to the discovery of the hazard of that Philosophy, if it meet not with a Mind that is sober and well ballasted. And for the ill-Tendency of his rapturous Eloquence, that fear is altogether groundless; since of all the force of Reason and Rhetorick he produces, there is so perfect and convictive a Confutation, that there is not the least colour left to palliate Immorality; forasmuch as it is so clearly evidenced that Sin and Vice are not, as Cuphophron’s Sophistry would suggest, only pursuances of a lesser Good, but things in themselves absolutely evil, and perfectly contrary to the will and nature of God.

But it was a matter of no small moment to bring into view all that could plausibly be said in
in the behalf of so pleasing a Monster, that it being all enervated and demonstrated to be weak and frivolous, the Mind of Man might be the more firmly radicated and established in what is good: and that evil-Men also might take notice, that the more-severely vertuous are not ignorant of the Wittiest Pleas and Excuses they can frame for their adherence to Sin, nor at all at a loss how utterly to defeat them. And that therefore those that are cordially good, are not so out of simplicity and ignorance, (as the falsely-deemed Wits foolishly conceive them) but out of a clear and rational discernment what is best, and out of an holy sense and relish of the Divinest things. To the latter whereof as those conceited Wits lay no claim; so is it as manifest that they have as little right or title to the former, no Man willingly continuing in Wickedness but of a base Stupidity of Mind and Imbecility of Reason.

But these things, Reader, thou wilt best understand by perusing the Dialogues themselves, from which I have too long detained thee by an over-tedious Preface; which I must entreat thee to impute rather to my desire that thou mightest reap a clear satisfaction without the least Scruple or Disgust, than that I have any suspicion of either thy Candour or Judgment.

Farewel.

G.C.
THE

EPISTLE

Of Fr. Euistor, the Palæopolite, to a Noble Friend of his touching the ensuing Dialogues.

Honoured Sir,

It is now well-nigh two years ago since I gave you Intelligence touching that notable Meeting I had the good hap to be at in Cuphophron's renowned Arbour: Wherein I signify'd to you the great satisfaction Philopolis received in those Conferences, and how excessively H. lobaeres was transported with Philotheus his Converse, being made thereby so firm a Convert to the belief of Spiritual Beings, and of the Accuracy of that Divine Providence that has the Government of the World. But though the Hints I gave then of the several Days Discourses made you so passionately desirous of having the whole matter of those Dissertation more fully communicated to you, and all the Five Days Conferences recovered, if it were possible, into so many Dialogues: yet, for all the care and industry I could use, I could not till now bring about what you so earnestly requested.

But now, partly out of my own Records I made to my self there a-nights after every Day's Discourse, and partly by communicating since that time either by Letters or word of Mouth with those that were there present, (especially Sophron, a Man of a very firm Memory as well as of an able judgment,) I think I have
The Epistle of Fr. Eufior.

I have at length recovered all that passed in every Day's Conference, even to the minutest Humours and Circumstances of our Converse: Which I have done with that faithfulness, that I have not omitted such passages as may seem to redound to my own discredit; as being more than once not over-handsonely abused by our young Friend Hyloba-res, who, you know, is free enough in that kind with his familiar Acquaintances. Which made him fly upon Cuphophron so frequently as he did, even to the admiration, and offence sometimes, of my worthy Patron Philopolis.

These two, I mean Hyloba-res and Cuphophron, are, as it were, the small Mean and Treble in this Heptachordon or Instrument of seven Strings. And indeed they are all along (especially in the Three first Dialogues) as acute and canorous as two stridulous Swallows on the top of a Chimney. The rest you will find grave enough, and myself some degrees below Gravity, that is to say, pretty solemnly and authentickly dull. However, I served to supply the place of an Historian to them; as I do to you in the rehearsal of the whole matter. Wherein I recording the Humours and Passions of Men as well as their Reasonings, if any thing be faulty in any Phrase of Speech or Comportment of the Young Men, yet you are to consider, that it had been a Fault in me to have omitted it; especially the Blemishes of the less perfect being so discernible in the company of those more-accomplished Persons, and therefore the more likely to beget a disrelish and aversion in the Reader to such Miscarriages. Which is the main Scope of all Moral Writings, whether Poetry or History.

But what may seem more harsh in those youthful Persons, compared with the discreet and unexceptionable demeanour of those of more mature Age, will yet be found very suitable and harmo-
The Epistle of Fr. Eusiptor.

nious to the Persons themselves, if you have but recourse to the particular Characters in the Page before the Book; which briefly represents the Genius of every Actor. Which if you firmly fix in your Mind, and carry with you all along as you read, you will at least be assured, that I am not altogether an unskilful Dramatist, however you may doubt whether I be so exact an Historian.

Farewell.

From Palaopolis,
Novemb. 29.
1666.

Yours to command,

Fr. Eusiptor.
Reader,

I believe thou wilt wonder at the preposterous Order of my publishing these Two Dialogues before the Three first have seen the Light; and indeed, it may be, most of all, why I publish them at all. If it were a matter of ordinary intelligible Political Interest, or the Solution of some Algebraical Problem, or the Discovery of some quaint Experiment towards the perfecting of Natural Philosophy, or the Decision of some notable Point in Polemical Divinity, Reason would that we should accept of your Performance, and have the patience to peruse it. But to draw out a long tiresome Story of the Kingdom of God and Fate of the Church, through I know not how many dark Types and obscure Änigmatical Prophecies, where we can fix no sure footing in any thing, Qvis leget hæc? —— The Gallio's of this Age care for no such things.

Well, admit the case to stand so, Reader, as thou suggestest; yet this could be no impediment to either the Writing or Publishing these Dialogues.
The Publisher to the Reader.

Dialogues. For every genuine Minister of the Kingdom of God has a commission to Preach in Season and out of Season. He that observes the Wind shall not sow, and he that regardeth the Clouds shall not reap. If St. John's Apocalypse had not been writ nor published before it would have been readily read and understood, the date of those Visions had been at least fifteen hundred years later than it was, and the Event of things had anticipated their Prediction. And for the pretended Enigmatical Obscurity of the Types and Prophecies, the endeavour of this Author has been that they should cease to be so any longer; which I believe they do to them that look upon them with an impartial Eye, and are duly prepared to receive the Sense of them. For some Pollutions may hinder them from seeing any thing; as they say it is in the looking into the Magick Crystal or Shew-stone; Two looking into the same Crystal, but differently prepared or predisposed, the one sees clearly a Scene of things to come, the other nothing. Which though it be strange in that case, yet it seems far stranger in this of the Prophecies, the main things aimed at being of so clear Solution, the Populata admitted, (that is to say, the truth of History and the Sense of the Prophetick Style, tho' no farther than the Scripture itself interprets it) as any Problem in Algebra. As will certainly appear to the intelligent from Mr. Mede's Synchronisms, and the eight last Chapters of Synopsis Prophetica. And admit but that Joint-Exposition of these two Chapters of the Apocalypse, the thirteenth and seventeenth, there will be little Controversie of the Solution of the rest: And still the less upon the Perusal of these Dialogues, which give light into the whole Apocalypse, and so take away that Excuse from some that pretend they cannot safely promise
promise themselves they understand any part, unless they understand all.

This, Reader, is in return to thy false Surmise, as if the whole Dialogues were stuffed with nothing but the recital of dark Prophecies: Whenas, besides plain History, there are many useful moral Passages. As that Method of regaining a due Divine temper of Body, which consists in a more æthereal Purity of the Spirits, that we may possess our Vessel in a right measure of Sanctity and Holiness, that it may be more meet to receive and retain Divine Truths. As also the means of arriving to that state which is the Kingdom of God within us. Which though it be not a matter of Political or Secular Interest, yet it is so palpable an Interest of every Man, as, methinks, there should no Man be such a Gallio as to slight it, unless he think it an indifferent thing whether he be damned or saved. But believe it, if any one have really attained to the Kingdom of God within him, it is impossible that he should be unconcerned for the Kingdom of God without him, he being so certainly united with that Spirit, the Eternal Mind that superintends the Affairs of the Universe, and of his own peculiar Kingdom and People in a more special manner. He that has lost the Sense of his own carnal and personal Concerns is naturally, as I may so speak, seized upon and actuated by the Spirit of God, and all his Affections of Love and Care and solicitous Foresight are taken up with the Interest of that Community of which he is a living Member under one Head Christ Jesus.

And therefore as it is supposed by the Poet that it was a great satisfaction to Æneas to be instructed by Anchises concerning the Fate and Success of his Family and Posterity,
The Publisher to the Reader.

their glorious Achievements and the Large-
ness of their Empire, that they should

Virgil. Aeneid, lib. 6.

--- Super Garamantas & Indos
Proferre Imperium: ---

so likewise they that once have got into a
real Cognition and Spiritual Confanguinity
with the true Apostolick Church, as having
derived upon them or transfused into them
from their Head that Divine Spirit that actu-
ates the whole Body of Christ, it cannot but
be a transcendent Pleasure to them to under-
stand the overspreading Glory and Success
which the Family of God, of which they are
part, I mean the true Apostolick Church,
will have in the World before the Consum-
mation of all things. Which illuftrious Scene
of Futurities, though they neither descend
with Aeneas to get a view of them amongst
the Shades below, nor with St. John have
the Heavens open upon them from above to
exhibit those Cælestial Visions, yet they, cast-
ing the pure Eyes of their Mind upon the
Scripture, see all those glorious Futurities,
wrst in Heaven, plainly reflected to them from
the Books of the Prophets, (as we see the Sky
and Clouds, the Moon and Stars, by looking
on some River or Pool) to their ineffable
pleasure and satisfaction. Which may excuse
this Author's so laborious Ramble (as it may
seem to some) through so many dark Types
and Prophecies, to find out this future Glory
of the Church of Christ upon Earth. For these
are the proper Joys and Entertainments of
those Souls, who, being dead to all Self-inte-
rests, find it the solace of their Heart to be-
hold the flourishing Interest and growing Pro-
sperity of the People of God.

I must
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I must confess that the Author of these Dialogues interprets Prophecies at an high rate of Confidence in the behalf of Reformed Christendom against their professed Adversaries: Which may seem to some the more wild and Ecstatical, the Discourse having been drawn up in such Circumstance of Affairs as every one conceived to bode ill to the Reformed Party. And how busy and successful the Romanists have been this present Age in proselyting People to their Church, there is none but must take notice of from either Experience or common Fame. But this could not discourage the Author from receiving those important Truths which were so clearly reflected to him from the pure and infallible Word of Prophecy. Which he stedily fixing his Eyes on, did not at all regard the ill-boding aspect of the Affairs of the World. For he that has not a due measure of Faith in God and Fortitude of Spirit can neither be Prophet, as Maimonides well observes, nor any good Interpreter of the Prophets.

I know the good News will not be alike acceptable to all nor alike credible, but that very wellmeaning People may be prone to imitate that of Abraham, [O that Ithmael may live before thee!] desponding in a manner of all such attainments as they find not a palpable Pledge of in the present Causality of things. If Abraham be an hundred years old and Sarah ninety, he that Prophecies of an Isaac to be born will hardly escape being laugh'd at for his news by an over-aged Sarah. But most of all, if he predict so sprightly and so illustrious an Issue to spring out from a Stock so dead and withered. But they that receive the Message cannot forbear to
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Ezek. 43. 10.

to do the Errand they are sent upon, whatever may be their Reception. 'Thou Son of Man, show the House to the House of Israel, that they may be ashamed of their Iniquities, and let them measure the Pattern. To this end is the Glory and Perfection of the future state of the Church set out unto us, that we may know what to be at, and make as near and quick approaches thereto as we can. It is not therefore to reproach the present condition of Reformed Christendom, but to animate them and encourage them by these good Tidings to use such means and to countenance such ways as lead the most directly to that glorious state of the Church, which both the Holy Oracles of God do so plainly set before our Eyes, and our selves so expressly pray for in our publick Devotions. It is no more a Reproach, than to tell a young Child that he is yet but a Child, but that he will live to come to the stature of a lusty proper Man, only let him use a regular Diet and due Exercises of his growing strength, which will conduce thereto. So harmless in the general and so useful is the Design of these present Dialogues.

Nor can I divine what Particulars may any ways distress any one that is Christianly affected, unless the Behmenists, Cartesians, and Platonists may fancy themselves not so civilly dealt withal. The first, because their great Author, Jacob Behmen, though acknowledged a pious and well-meaning Writer, and not unuseful for the exciting of the Sentiments of sincere Piety in others, is not allowed to be such an inspired Man, as that all that he dictates should go for infallible Oracles. But it being so discernible to the Intelligent that he is an Enthusiast, there is no faithful Mi-
nister of the Kingdom of God will ever stick to declare it, for fear of that great Dis-interest that would be done to Religion, if those that are the most zealous Well-wishers there-to should not discover themselves to be of so found a Mind, as not to be imposed upon by the highest Heats and strongest Surmises, or Confidences of any Man's Melancholy, whereas the Prophaner Wits are so prone to suspect that there is no Religion but is such.

The other two may haply be offended at the Writer of these Dialogues for introducing Cephophron, who sustains the Person of both a Cartesian and Platonist at once, so unsettled and fickle and unconcerned in the great Points of Christian Religion, as if Cartesianism and Platonism did necessarily incline Men to that unfound temper of Mind. Which I am confident is not the opinion of the Author of the Dialogues: But being aware how some Theorems in those Philosophies may easily fill up and swell those Souls that are more airy-minded, and how this Anticipatory Selffulness, join'd, forsooth, with the affectation of a strict Mathematical Evidence for every thing, (such as Cartesius pretends to, but falls infinitely short of almost everywhere in his Philosophy) he being aware, I say, that this may raise a Genius (in this Philosophical Age) over-wanton and coy, and such as will keep aloof off from being so heartily concerned in the Apostolick Truths of Christianity as they ought, his foresightful Solicitude in the behalf of the Kingdom of God, and for the preventing the growth or appearance of any such mischievous Monster, stirred him up timely to set out the Contemptibleness and Ridiculousness of that Dispensation, that it may
may never have the Confidence to appear upon the Stage to the destruction of Souls and detriment of the Church of Christ. So that however harsh this may seem to some, yet it is excellent preventive Physick, and the sound and judicious must acknowledge the purpose of him that administers it to be sober and laudable. Thus well fitted every way are these Dialogues to serve the Spiritual Interest of the Church of God.

And lastly, for that Interest, Reader, which thou callest Political, they have their Serviceableness in that regard also. As to instance in some few Passages for many. One of the Principles whereby Reformed Christendom is represented as reducible to this excellent State we speak of is a sincere and unsotted Loyalty in the Protestants to their Lawful Sovereigns. Another, the Countenancing or Allowing of that cheerful and effectual Doctrine for promoting a good Life, I mean that of A Faith in the Power and Spirit of Christ for a signal vanquishing and subduing all manner of Sin in us, such as Pride, Covetousness, Revengefulness and the like. For there is nothing that can tend more to the publick Peace than this. The conscience of Religion in its crude and raw estate is a thing very harsh and bitter (especially in an hot Complexion) both to its self and others, like the state of Dentition in Children, which makes them wrangling and sroward and vexatious both to themselves and the whole House. And for want of this Doctrine I speak of, few or none of the seriously-Religious can well emerge out of this childish condition. Whence the World is full of wrangling and vexation even about the pettieft Points of Religion that are. Whereby Mens Minds must needs be
be exulcerated, and the Government disturbed, and the Safety of the Church hazarded. Which would not at all be if this wholesome searching Doctrine had but Place in the Hearts of Men. For it would so ripen their growth in Christianity, that all their Harshness and Sourness would soon mellow into Christian Love and Sweetness. For believe it, there is nothing more civil, nothing more humane, nothing more gentle and governable, than a mature and well-grown Christian. Again, in the Description of the Character of the Elias to come, a main Note of him is, that he is a Reconciler of the Magistrate to the People, and of the People to the Magistrate; that he is for Peace and Union in the Church of God, and a declarer against Rents and Schisms. And lastly, that great Point of all, That the Pope with his Clergy is that Antichrift, and the Roman Church that City out of which God’s People are bid to depart, as it is most certainly true in its self, and of huge Consequence to be known upon the account of a Spiritual Interest, so does it most manifestly also consolidate the Secular Interest of all Protestant Princes and People against the Pretensions of the Pope, and is a safe Cynosura to steer their Counsels by. For I dare appeal even to the Pontificians themselves, upon suspicion that the Pope and his Clergy be Antichrist, and the Church of Rome that Babylon out of which God’s People are bid to depart, whether any thing in counsel that makes towards the reduction of God’s People nearer to that City, and the ensnaring them again in their former Captivity, can be adviseable for any Protestant Magistrate either upon point of Piety or Policy, or (supposing a God in Heaven) can pro-
promise any prosperous Success. Wherefore for any Protestant Subject so persuaded to conceal so important a Truth, would be the greatest Perfidiousness, even to his Terrestrial Sovereign, as any Man can stand guilty of.

These, I think, were sufficient Motives for the publishing these Dialogues. But for the postposterous Order in Publishing them, the plainest account is the Will of the Author: Of which, no worse Construction ought to be made, than that, as it seems, he has a greater Concern for the Curiosities of Philosophy. For such is the Subject of the three first Dialogues: Which, had he had as great a propensity to gratifie the Curious as to edifie the Church of Christ, he would not have failed to have published at least as soon as these; the matter of them being both Philosophical, as I said, and that concerning the most interesting Points in Philosophy, and also intermixed with much Pleasantery and Humour; which, by reason of the extraordinary Gravity of this present Subject, it was thought fit, I suppose, the more strictly to abstain from.

But though I have no commission to publish the three first Dialogues themselves, yet I thought fit, for the more punctually understanding these two last, to publish the Arguments of those, they being sufficient for the Understanding any References or Reflections on them occurring in these.

And lastly, Reader, I have added, for thy farther Entertainment, by way of Appendage, (though not altogether so necessary, I confess, yet suitable enough to some Points in these Dialogues, if not to the whole Design) A brief Discourse of the true Grounds of the Certainty of Faith in Points of Religion; as also some few plain Songs or Divine Hymns on the chiefest Holy-
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Holy-Days in the Christian Kalendar, agreeable enough with these Divine Dialogues both in Purpose and Title. Wherein the Writer of them has observed always this Method, to add to the Historical Narration an Application to the Improvement of Life. Which, whether in Verse or Prose, if it were diligently observed in the handling of the Historical Articles of our Christian Faith, would be of so great force for the making Men good, that I doubt not but Philotheus, had he thought of it, would have added this as a ninth Instruction tending to the Acceleration of those happy Times of the Church which he presages.

These, Reader, if thou pleasest candidly to accept for the present, it will be the greater Obligation to the Author to let what still remains in his hands in due time to see the Light, and be as willing to condescend to gratify the Philosophical Genius in those three first Dialogues, as he has been in these ambitious to edifie the Religious.

G. C.
The proper Characters of the Persons in the ensuing Dialogues, with some Allusion to their Names.

Philotheus, A zealous and sincere Lover of God and Christ, and of the whole Creation.

Bathynous, The Deeply-thoughtful or profoundly-thinking Man.

Sophron, The Sober and wary Man.

Philopolis, The Pious and Loyal Politician.

Euihor, A Man of Criticism, Philologie and History.

Hylobares, A young, witty, and well-moralized Materialist.

Cuphophron, A zealous, but airy-minded, Platonist and Cartesian, or Mechanist.

Ocymo, Cuphophron’s Boy, so called from his Nimbleness.

The general Character.

All free Spirits, mutually permitting one another the liberty of Philosophizing without any breach of Friendship.
DIVINE DIALOGUES,
Containing several Disquisitions and Instructions touching the
ATTRIBUTES of GOD
AND HIS Providence in the WORLD.

THE FIRST DIALOGUE:
Philothenus, Bathynous, Sophron, Philopolis,
Eaiftor, Hylobares, Cuprophron.

THrice welcome, O Philothenus, who have brought along with you two such desirable Associates as Bathynous and Sophron. Will you please to make a step up into the Garden?

Philoth. With all our hearts. There is nothing more pleasant these Summer-Evenings than the cool open Air: And I'll assure you it is very fresh here, and the Prospect very delightful.

Cuph. Methinks I envy Greatness for nothing so much as their magnificent Houses, and their large Gardens and Walks, their Quarters contrived into elegant Knots adorned with the most beautiful Flowers, their Fountains, Cascades and Statues; that I might be in a more splendid capacity of entertaining my Friends. This would be to me no small qualification of the Joys of Paradise here upon Earth.

B Philo-
DIVINE DIALOGUES.

Philoth. For my part, Cuphophron, I think he need envy no body who has his Heart full fraught with the Love of God, and his Mind established in a firm belief of that unspeakable Happiness that the virtuous and pious Soul enjoys in the other State amongst the Spirits of just Men made perfect. The firm belief of this in an innocent Soul is so high a prelibation of those eternal Joys, that it equalizes such an one's Happiness, if he have but the ordinary Conveniences of life, to that of the greatest Potentates. Their difference in external Fortune is as little considerable as a Semidiameter of the Earth in two measures of the highest Heaven, the one taken from the Surface of the Earth, the other from its Centre: The disproportion you know is just nothing.

Cupb. It is so.

Philoth. And for gratifying your Friends; They that are in a capacity of being truly such, are as fully well satisfy'd with your ordinary Entertainment, as if you were Master of the Fortunes of Princes. Besides that it would be hazardous to your self to live in that affected Splendour you speak of, as it is not altogether safe to affect it. For both the desire and enjoyment of external Pomp does naturally blind the eyes of the Mind, and attempts the stifling of her higher and more heavenly Operations, engages the Thoughts here below, and hinders those Meditations that carry the Soul to an anticipatory view of those eternal Glories above.

Cuph. What you say Philotheus, may be, and may not be: These things are as they are used. But I must confess I think worldly Fortunes are most frequently abused, and that there is a danger in them: which makes me the more contented with the State I am in.

Philoth. And so you well may be, Cuphophron: for tho' you will not admit you live splendidly, yet
yet it cannot be deny'd but that you live neatly and elegantly. For such are the Beds and Alleys of this little spot of Ground: And such also that Arbour, if the Inside be as neat as the Outside.

**Cuph.** That you may quickly see, Philotheus.

**Philoth.** All very handsome, Table, Cushions, Seats and all.

*Cuph. Here I love to entertain my Friends with a frugal Collation, a Cup of Wine, a Dish of Fruit and a Manchet: The rest they make up with free Discourses in Philosophy. And this will prove your greatest Entertainment now, if Philopoli, Eufitor and Hylobares were come.*

**Sophr.** No Entertainment better any-where than a frugal Table, and free and ingenious Discourse. But I pray you Cuphophon, who is that Hylobares? Is it he who is so much famed for holding That there is nothing but Body or Matter in the World; That there is nothing Just or Unjust in its own nature; That all Pleasures are alike honest, though it be never so unaccountable a satisfaction of either a Man's Cruelty or his Lust?

*Cuph. O no, it is not he. For I verily believe I know who you mean, though it never was yet my fortune to be in his Company, and I least of all desire it now. For he is a Person very inconvertible, and, as they say, an imperious Dictator of the Principles of Vice, and impatient of all dispute and contradiction. But this Hylobares is quite of another Genius and extraction; one that is as great a Moralit on this side rigour and severity of Life, as he is a Materialist, and of a kind and friendly Nature.*

**Bath.** That is not incredible: For I see no reason why a Soul that is unfortunately immersed into this material or corporeal Dispensation may not in the main be as solid a Moralit as a Mathematician. For the chief Points of Morality are no less demonstrable than Mathematicks; nor is

II. The Description of Hylobares his Genius and of Cupphon's Entertainments in his Philosophical Bowre.
the Subtilty greater in Moral Theorems than in Mathematical.

Sophr. In my Mind it is a sign of a great deal of natural Integrity and inbred nobleness of Spirit, that maugre the heaviness of his Complexion that thus strongly bears him down from apprehending so concerning Metaphysical Truths, yet he retains so vivid resentments of the more solid Morality.

Philoth. That will redound to his greater Joy and Happiness, whenever it shall please God to recover his Soul into a clearer knowledge of himself. For even Moral Honesty it self is part of the Law of God, and an adumbration of the Divine Life. So that when Regeneration has more thoroughly illuminated his Understanding, I doubt not but that he will fall into that pious admiration and speech of the ancient Patriarch, Verily God was in this place, and I knew not of it. Wherefore those that are the true lovers of God must be friendly and lovingly disposed towards all his Appearances, and bid a kind welcome to the first Dawnings of that Diviner Light.

Cuph. But besides the goodness of his Disposition, he has a very smart Wit, and is a very shrewd disputant in those Points himself seems most puzzled in, and is therein very dexterous in puzzling others, if they be not thorough-paced Speculators in those great Theories.

Sophr. If he have so much Wit added to his Sincerity, his case is the more hopeful.

Cuph. What he has of either you will now suddenly have the opportunity to experience yourself: for I see Philopolis and the rest coming up into the Garden. I will meet them and bring them to you. Gentlemen, you are all three welcome at once, but most of all Philopolis, as being the greatest Stranger.

Philop. I pray you, Cuphophron, is Philothenus and the rest of his Company come?

Cuph. That you shall straightways see, when you come to the Arbour.
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Philop. Gentlemen, we are very well met. I am afraid we have made you stay for us.

Philoth. It was more fitting that we should stay for Philopolis, than he for us. But we have been here but a little while.

Cuph. A very little while indeed; but now our Company is doubled, so little will be twice as little again. I am very much transported to see my little Arbour stored with such choice Guests. But that mine own Worthlesness spoils the conceit, I could think our Company parallel to the Seven wise Men of Greece.

Hyl. I warrant the Septenary will be henceforth much more sacred to Cuphophron for this day's Meeting.

Cuph. The Senary at least.

Hyl. You are so transported with the pleasure of the presence of your Friends, O Cuphophron, that you forget to tell them how welcome they are.

Cuph. That is soon recounted. I sent into my Arbour just before Philothenus came this dish of Fruit, and this Wine, the best, I hope, in all Athens; and I begin to Philopolis, and bid you now all welcome at once.

Hyl. You was very early in your provision, Cuphophron.

Cuph. I did early provide for our privacy, that there might be no need of any body's coming here but our selves.

Hyl. A large Entertainment.

Cuph. I keep touch both with my Promise to Philopolis and with my own usual Frugality in these kinds of Collations: And yet, Hylobares, you have no cause to complain; you have to gratifie all your five Senses. Here is another Glass, taft this Wine.

Hyl. It is very good, Cuphophron, and has an excellent flavour.

Cuph. There's to gratifie your Taft then, Hylobares, besides the delicacy of these ripe Fruits which
which recreate also the Nostrils with their Aromatick scent; as also does the sweet smell of the Eglantines and Honey-suckles that cover my Arbour.

_Hyl._ But what is there to gratifie the Touch, _Cuphophron_?

_Cuph._ Is there any thing more delicious to the Touch than the soft cool Evening-Air, that fans it self through the leaves of the Arbour, and cools our blood, which youth and the season of the year have overmuch heated?

_Hyl._ Nothing that I know of: nor any thing more pleasant to the Sight than the Faces of so many ingenuous Friends met together, whose Candour and Faithfulness is conspicuous in their very Eyes and Countenances.

_Cuph._ Shame take you, _Hylobares_, you have prevented me: It is the very Conceit and due Complement I was ready to utter and bestow upon this excellent Company.

_Hyl._ It seems, good wits jump, and mine the nimbler of the two. But what have you to gratifie the Ear, _Cuphophron_?

_Cuph._ Do you not hear the pleasant Notes of the Birds both in the Garden and on the Bowre? And if you think mealy of this Musick, I pray you give us a cast of your skill, and play us a _Lesson_ on your _Flagellet_.

_Hyl._ Upon condition you will dance to it.

_Sophr._ I dare say _Philopolis_ thinks us _Athenians_ very merry Souls.

_Philop._ Mirth and Cheerfulness, _O Sophrn_, are but the due reward of Innocency of life; which, if anywhere, I believe is to be found in your manner of living, who do not quit the World out of any Hypocrisie, Sullenness, or Superstition, but out of a sincere love of true Knowledge and Vertue. But as for the pretty warbling of the Birds, or that greater skill of _Hylobares_ on the _Flagellet_, I must take the liberty to profess, that
it is not that kind of Musicke that will gain my Attention at this time, when I see so many able and knowing Persons met together; but the pursuance of some instructive Argument freely and indifferently managed for the finding out of the Truth. Nothing so musical to my Ears as this.

Cuph. Nor, I dare say, to any of this Company, Philopolis.

Philop. But I am the more eager, because I would not lose so excellent an opportunity of improving my Knowledge. For I never met with the like advantage before, nor am likely again to meet with it unless I meet with the same Company.

Cuph. We are much obliged to you for your good Opinion of us, Philopolis. But you full little think that you must be the Beginner of the Discourse your self.

Philop. Why so, Cuphophron?

Cuph. For it is an ancient and unalterable Custom of this Place, that in our Philosophical Meetings he that is the greatest Stranger must propound the Argument. Whether this Custom was begun by our Ancestors out of an Ambition of shewing their extemporary ability of speaking upon any Subject, or whether out of mere Civility to the Stranger, I know not.

Philop. I believe it was the latter, I am so sensible of the advantage thereof, and do not only embrace, but if need were, should claim the privilege, now I know it; but shall use it with that modesty, as to excuse the choice of my Argument, if it shall appear rather a Point of Religion than Philosophy. For Religion is the Interest of all, but Philosophy of those only that are at leisure, and vacant from the Affairs of the World.

Philoth. Let not that trouble you, Philopolis: For, for my part, I look upon the Christian Religion rightly understood to be the deepest and the choicest Piece of Philosophy that is.

Philop. I am glad to hear you say so, Philoth;
I hope the Argument I shall pitch upon will not appear over-unsuitable. It is touching the Kingdom of God.

Cuph. Philopolis hath both gratify'd Pylotheus, and most exquisitely fitted himself in the choice of his Argument, his Genius and Affairs being so notably Political. It must be a very comprehensive Argument, in which Religion, Philosophy and Policy do so plainly conspire.

Philoth. It must indeed. But what are the Query's you would propose touching the Kingdom of God, O Philopolis?

Philop. They are chiefly these. First, What the Kingdom of God is. Secondly, When it began, and where it has been or is now to be found. Thirdly, What Progress it hath made hitherto in the World. Lastly, What Success it is likely to have to the End of all things

Philoth. These are grand Questions indeed, Philopolis, insomuch that I am mightily surprized that so weighty and profound Query's should come from a Person that is so continually taken up with Affairs of the World.

Cuph. I dare pawn my life that the noise of the fifth Monarchy, or the late plausible sound of setting Jesus Christ in his Throne, did first excite Philopolis to search after these Mysteries.

Philoth. I am not so curious to enquire into the first occasions of Philopolis his search after these things, as solicitous for what end he now so eagerly enquires after them. For it is a great and general error in Mankind, that they think all their Acquisitions are of right for themselves, whether it be Power, or Riches, or Wisdom, and conceit they are no farther obliged than to fortifie or adorn themselves with them, when as they are in truth mere Depositum's, put into their hands by Providence for the common good; so that it were better they had them not, then not to use them faithfully and conscientiously to that end: for
for they bring the greater Snare upon their own Heads by such acquired Abilities, and make themselves obnoxious to the greater Condemnation, unless they use them, as I said, as the Depositum's of God, not to their own Pride or Luft, but to the common good of the Church, of their Prince, and of their Country.

Philop. I acknowledge that to be exceeding true, Philotheus. And next to those that are obnoxious they craftily decline the acquisition of any Power or Knowledge, that they may not run the risques of Fortune in witnessing to the Truth, or assisting the publick Concern: which Hypocrifie I being aware of, am so far from being discouraged, that my Zeal is the more enkindled after important Truths, that I may the more faithfully and effectually serve God and my Prince in my Generation, though with the hazard of all that I have.

Enius. Which he has once already more then hazarded in the Cause of his Sovereign, besides the hazard of his life in five or fix bloody Battles. But I hope he will never have the occasion of running that hazard again.

Philoth. O admired Philopolis, you are of a right faithful and upright Spirit; verily I have not discovered more true Vertue and Nobleness, no not in the most famous Philosophical Societies.

Philop. I love to feel my self of an expres and settled Judgment and Affection in things of the greatest Moment; and nothing, I think, can be of greater, than the Affairs of the Kingdom of God, to know who are more properly and peculiarly his People, that my heart may be joined with them, wherever they are discoverable in the World, and my Hand may relieve them to the utmost extent of the activity of my narrow sphere. For it seems to me both a very ignoble and tedious condition, to be blown about with every wind of Doctrine or transitory Interest,
Interest, and not to stick to that wherein a man's loss proveth his greatest gain, and Death itself a translation into eternal Life and Glory.

_Hyl._ This were an excellent Temper in _Philopolis_ indeed, to be thus resolved, if he were sure not to fall short in his Account.

_Sophr._ But suppose he was not sure, seeing he ventures so little for so great a stake, I think his Temper is still very singularly excellent and commendable.

_Philoth._ But what needs any such supposition, O _Sophr_? for as sure as there is a God and a Providence, such a single-minded Soul as _Philopolis_ will after this life prove a glorious Citizen of Heaven.

_Hyl._ I am fully of your Opinion, O _Philothens_, that _Philopolis_ his future Happiness is as sure as the Existence of God and Divine Providence. But the assurance of these has hitherto seemed to me very uncertain and obscure: whence, according to right Method, we should clear that Point first. For there can be no Kingdom of God, if God himself be not, or if his Providence reach not to the Government of the Universe, but things be left to blind Chance or Fate.

_Philop._ For my part, Gentlemen, I could never yet call such Truths into doubt, though _Hylobares_ has divers times attempted to dissettle me at my House near the other _Athens_, where sometimes he gives me the honour of a Visit. But all his Reasonings have seemed to me sophistical Knots or Tricks of Legerdemain, which though they might a little amuse me, yet they could not move me at all from my settled Faith in God and his Providence.

_Philoth._ So great a firmitude is there in Life against all the subtle attaques of shifting Reason. This farther confirms me in an Observation I have made a long time ago, That there is a kind of Sanitity of Soul and Body that is of more efficacy for
Divine Dialogues.

for the receiving or retaining of Divine Truths, than the greatest pretences to Discursivc Demonstration,

Philop. But though I want nothing to confirm me in these Points, yet if Philothens could convince Hylobares of the Truth of them, and beat him at his own Weapon, it would be to me a pleasant Spectacle; provided he come to my proposed Theme at the last.

Philoth. It is a great wonder to me that a Person so ingenious as Hylobares, and so much conversant in Philosophy, should at all doubt of the Existence of the Deity, any more than he does of Philopolis his Existence or my own; for we cannot so audibly or intelligibly converse with him as God doth with a Philosopher in the ordinary Phenomena of Nature. For tell me, O Hylobares, whether if so brief a Treatise as that of Archimedes de Sphaera & Cylindro had been found by chance, with the Delineations of all the Figures suitable for the Design, and short Characters (such as they now use in specious Arithmetick and Algebra) for the setting down of the Demonstrations of the orderly-disposed Propositions, could you or any else imagine that the delineating and fitting these things together was by Chance, and not from a knowing and designing Principle, I mean from a Power Intellectual?

Hyl. I must confess, I think it in a manner impossible that any one that understood the purpose of those Figures and the annexed Demonstrations should doubt, but that the Description of them was by some intelligent Being.

Philoth. But why do you think so Hylobares?

Hyl. Because it is the Property of that which is Intelligent to lay several things together orderly and advantageously for a proposed Design. Which is done so constantly and repeatedly in that Treatise, and so methodically, that it is impossible to doubt but that it is the effect of some Intellectual Agent.

Philoth.
Divine Dialogues.

Philotheus. Wherefore wherever we find frequent and repeated Indications of pursuing skilfully a Design, we must acknowledge some Intelligent Being the Cause thereof.

Hyl. We must so.

Philotheus. But what a small Scroll and how few Instances of pursuing a Design is there in that Treatise of Archimedes, in comparison of the whole Volume of Nature, wherein, as in Archimedes, every leading Demonstration to the main upshot of all (which is the Proportion betwixt the Sphere and Cylinder) is a Pledge of the Wit and Reason of that Mathematician, so the several subordinate Natures in the World (which are in a manner infinite) bear conspicuously in them a Design for the best, and therefore are a Cloud of Witnesses that there is a Divine and Intellectual Principle under all?

Hyl. This is better understood by Instances,

Philotheus.

Philotheus. It is. And I will instance in the meanest first, I mean in the most loose and general strokes of the Skill of that great Geometrician, as Plutarch somewhere calls the Deity. As in the nature of Gravity, which precipitates thick terrestrial parts downward through both Air and Water, without which Power no Beasts nor Fowls could live upon the Earth or in the Air, dirt and filth would so flow into their Mouths and stop their breath; nor could Fishes subsist in the Water. 2. In that strong tug against overmuch bearing the subtilest Matter in these lower Regions, that thinner Element being dispropor tionated to the Lungs of either Birds or Beasts; as is to be more fully understood in those excellent Experiments of the Air-Pump. 3. In the Parallelism and the due-proportionated Inclination of the Axis of the Earth, and the Latitude of the Moon from the Equator.

Hyl. I cannot deny but that these Laws are better than if things had been otherwise.

Phi-
The Contrivance of the Earth into Hills and Springs and Rivers, into Quarries of Stone and Metal: is not all this for the good?

I conceive it is.

And what think you of Land and Sea, when as all might have been a Quagmire?

That also is for the good. For on it depend the pleasure and profit of Navigation. Besides that the Sea is the fountain of Moisture that administers to the Springs underneath, as the Springs supply the Rivers above-ground, and so imitate the Circulation of the Blood in Man's Body.

Cast your Eye also upon the variety of Herbs and Trees, their Beauty, their Virtue and manifold Usefulness, the Contrivance of their Seed for Propagation; and consider if all be not for the good.

It would require an Age to pursue these things.

Well then, let us for brevity take consider only the several kinds of Animals: which, beside the Usefulness of some of them especially and more appropriately to Mankind, as (the Dog and the Horse for Services, and Oxen and Sheep for his Food) their external Shapes are notoriously accommodated to that law or guise of Life that Nature has designed them; as in general the Birds for flying, the Fish for swimming, and the Beasts for running on the ground; the external frame and covering of their Bodies are exquisitely fitted for these purposes. Besides what also is very general, that contrivance of Male and Female for Propagation, and that notable difference of Fishes and Birds being oviparous, that there might be the more full supply for that great Havock that would be necessarily made upon those kind of Creatures by their devouring Enemies. To these you may add the instinct of Birds in building their Nests and sitting on their Eggs; the due number and position of the Organs of Sense
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Sense and peculiar Armatures of Creatures, with the instinct of using them: That those Fowls that frequent the Waters, and only wade, have as well long Legs as long Necks; and those that are made for swimming have Feet like Oars: and that no Birds have Paps, as Beasts have. All which things, and infinite more, do plainly argue the accuracy of Design in their framing.

Hyl. Things are, I must confess, as if they were plainly designed to be so.

Philoeb. But to put an end to these Instances, which, as you said, a whole Age would not suffice to enumerate; the inward Anatomy and use of Parts in many thousand Kinds of Animals are as sure a Demonstration of a very-curiously-contrived Design in each of these Animals Bodies, as the several Figures and Demonstrations in the above-named Book of Archimedes are of the Writer's purpose of concluding the Truth of each Proposition to which they appertain. That in Man's Body is notorious. The fabric of the Eye, its safe and useful situation, the superaddition of Muscles, and the admirable contrivance of the Flesh of the whole Body in a manner into that useful Organization; those of the Larynx for Speech and Singing; the industrious perforation of the Tendons of the second Joints both of Fingers and Toes, and the drawing of the Tendons of the third Joints through them; the Ventricles of the Heart and their Valvule, as also the Valvule of the Veins; the fabric of these, and the apparently-designed Use of them, and of a Thousand more, not only in Man, but analogically in the rest of Animals, are as certain a Pledge of the Existence of a God, as any Voice or Writing that contains such Specimens of Reason as are in Archimedes his Treatise are an Argument of the Existence of some Man or Angel that must be the Author of them.

Hyl. The weight of Reason and the vehemence of
of Philotheus his Zeal does for the present bear me down into this belief whether I will or no. For I easily feel the force of his arguing from these few Hints, having perused the late Treatises of this Subject, and being sufficiently versed in Anatomical History; which, I must confess, urges upon me, more effectually than any thing, the Existence of God.

Philot. Which belief, methinks, you should never be able to stagger in, if you consider that in these infinite kinds of living Creatures, none of them are made foolishly or ineptly, no not so much as those that are gendered of Putrefaction. So that you have infinite Examples of a steddy and peremptory acting according to Skill and Design, and abundant assurance that these things cannot come to pass by the fortuitous Jumbling of the Parts of the Matter.

Hyl. No, Philotheus, they cannot. But though they be not the results of such fortuitous Causes, why may they not be the effects of necessary ones, I mean, of the necessary Mechanical Law of the Motion of Matter? As a Line proportionally cut, if the greater Segment subtends an Isosceles whose Crura each of them are equal to the whole Line, each Angle at the Basis will necessarily be double to that of the Vertex. And this will be the necessary Property of this Triangle.

Philotb. But what does this prove, when as there is no necessity in the Matter that any Line should be so cut, or, if it were, that any two Lines of equal length with the whole should clap in with the greater Segment to make such a Triangle, much less to inscribe a Quinquangle into a Circle, or that the Motion of the Matter should frame an exact Icosaedrum or Dodecaedrum, whose fabrick much depends on this proportional section of a Line, as you may see in Euclide? And yet there is a more multifarious Artifice in the structure of the meanest Animal. I tell thee, Hy-lobares
lobares, there is nothing necessarily in Matter that
looks like an Intellectual Contrivance. For why
should blind Necessity do more in this kind than
fluctuating Chance? or what can be the motion
of blind Necessity but peremptory and perpetu-
al Fluctuation? No, the necessary and immuta-le property of such a Triangle as thou hast de-
scribed, with such a Basis and such Crura, is in thy
own Mind or Intellect, which cannot but con-
ceive every Triangle so made to have such a pro-
priety of Angles, because thy Mind is the Image
of the eternal and immutable Intellect of God.
But the Matter is lubricous and fluid, and has no
such intellectual and immutable Laws in it at all,
but is to be guided and governed by that which
is Intellectual.

Hyl. I mean as Cartesius means and professes,
that the Mechanical Deduction of Causes in the
explication of the Phenomena of the World is as
close and necessary as Mathematical Sequels.

Philoth. Nay, I add farther, that he conceives
his own Mechanical Deductions to be such. And
I must confess I think they are as much such as a-
y will be; and so excellently a Wit failing so pal-
plably, makes me abundantly certain that the
pretence of falsing the Phenomena by mere Me-
chanical Principles is a Design that will never
prove successful.

Hyl. Why? where does Cartesius fail, O Phi-

VIII.

That there is no lothens?
Phænomenon in Nature purely mecha-
nical.

Philoth. Nay rather tell me, O Hylobares,
where he does not; or rather instance in any
one Phenomenon that is purely Mechanical.

Hyl. The Earth's being carried about in this
our Vortex round the Sun.

Philoth. That is very judiciously pitched upon,
if the Deferent of the Earth, I mean the Vortex;
were the result of mere Mechanical Principles.

Hyl. Why? Is it not? What can Mechanical
motion do, if not produce that simple Phænome-
on of Liquidity?
Philoth. The Matter of the Vortex is not simple enough, not to need the assistance of an higher Principle to keep it in that confidence it is.

Hyl. Why so, Philotheus?

Philoth. Because Disunity is the natural Property of Matter, which of its self is nothing else but an infinite Congeries of Physical Monads.

Hyl. I understand you Philotheus. And indeed there is nothing so unconceivable to me as the holding together of the Parts of Matter; which has so confounded me when I have more seriously thought upon it, that I have been prone to conclude with my self, that the Gimmers of the World hold together not so much by Geometry as some natural Magick, if I knew what it was.

Philoth. You may do in due time. But in the mean while it is worth our noting, that there is another great flaw in this most hopeful Instance you produce of pure Mechanism. For the Earth never got into this Orbit it is now moved in, by virtue of those Mechanical Laws Cartesius describes, nor is still detained here by them.

Hyl. Why not?

Philoth. For if the Earth had been bandied out of one Vortex into another, as is supposed, all that looser and lighter matter that hung about it had been stript from it long before it came hither: (as if a Man should fling out of his Hand Feathers, Chaffe, and a Bullet together, the solidity of the Bullet will carry it from the Chaffe and Feathers, and leave them behind) and so the Matter of the third Region of the Earth had been lost, whereby it had become utterly uninhabitable.

Hyl. I never thought of this before.

Philoth. And then the descending of the Earth to this Orbit is not upon that Mechanical account Cartesius pretends, namely the strong swing of the more solid Globuli that overflow it. For if there were such an actual tug of the Globuli of the Vortex from the the Centre toward the Circumference, it
currence, the Pressure would be intolerable, and they would even mash themselves and all things else a-pieces.

Hyl. I am again surprized, Philotheus, but I must ingenuously confess, I think so.

Philoth. But there being no such hard Pressure, no Levitation or Gravitation (as is also manifest in the Elements vulgarly so called) in locis propriis, is it not a manifest Argument that all is not carried according to Mechanical Necessity, but that there is a Principle that has a Prospection for the best, that rules all?

Hyl. It is very manifest, in that neither the Celestial matter of the Vortices nor the Air nor Water are pressitant in their proper places, that it is for the best. Else how could any Creatures live in the Air or Water? the weight of these Elements would press them to death.

Philoth. Must not then some diviner Principle be at the bottom, that thus cancels the Mechanical Laws for the common good?

Hyl. It should seem so; and that the motion of Matter is not guided by Matter, but by something else.

Philoth. That seems very evident from light things that rise up in Water. As for example in a deep Bucket of Water, where we will suppose a thin round Board forced to the bottom, of almost the same wideness that the Bucket is: the Water of the Bucket we will suppose so heavy, scarce two Men shall be able to bear it. Now tell me Hylobares, how this thin Board does get to the top, so maflily a Weight lying on it. The whole Water that lies upon it does actually press downward, and therefore rather presses it down, then helps it up.

Hyl. It may be the Weight of the Water gets by the sides under it, and so bears it up by its own sinking.

Philoth. That is ingeniously attempted, Hylobares.
haves. But you must consider that the Water that
lies upon the Board to press it down is, it may
be, forty times more than that which you con-
ceive to press betwixt the rim of the round
Board and the Vessel.

Hyl. I am convinced that the rising of the
round Board is not Mechanical. But I pray you
deal freely with me, Philotheus, for I perceive
you are cunninger than I in that Philosophy;
has Des-Cartes truly solved no Phænomenon in
Nature mechanically?

Philothe. He thinks he has solved all mechni-
cally he treats of. But, to deal freely, I find none
of his Solutions hold by mere Mechanicks: not
his formation of Suns, Stars nor Planets; not
the Generation nor Motion of the Magnetick par-
ticles; not his Hypothesis of the Flux and Re-
flux of the Sea; not the figure and colours of the
Rainbow; not the Winds, nor Clouds, nor Rain,
nor Thunder: neither of these, nor of any other
Phænomena, has he given sufficient mechanical
Causes. Nay, I will add at once, That that sim-
plest and first Hypothesis of his, That all the Mat-
ter of the Universe was first cast into small parts
of equal in Motion and Magnitude, and that hence
the Suns or Stars and Vortices arose in the distin-
cution of the Matter (by the mutual fridging of
those Particles one against another) into the first
and second Element, I will add, I say That this
first Original of Things is most grossly repug-
nant to the actual proportion of these Elements
one to another. For from this Mechanical way,
so stated as he has declared, it will follow that the
Sun overflows the Orbit of Saturn no less than
Ten Millions four hundred eighty four thousand
Semidiameters of the Earth: which one would
think were intimation sufficient to give us to un-
derstand, that the Primordials of the World are
not Mechanical, but Spermatical or Vital; not
made by rubbing and filing and turning and sha-
ving,
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There is a Turner's and Blacksmith's Shop, but from some universal Principle of inward Life and Motion containing in it the seminal Forms of all Things, which therefore the Platonists and Pythagoreans call the great ἀρχαὶ στήματα of the World.

Hyl. This is admirable: and it would be a great pleasure to me to see these things made out by Reason, that I might the more clearly understand how much that great Wit has fallen short in his account.

Philop. I prithee, dear Hylobares, deny thy self that pleasure at this time: for I fear all the time of my abode here in the Town will not suffice for such a Task.

Philoth. It would, I must confess, be something too copious a Digression.

Cuph. And the more needless, forasmuch as it cannot be deny'd but that Des-Cartes's Deductions are not always mathematically or mechanically certain as he took them to be. But however, though he fails in his attempt, yet the Mechanical Philosophy may stand firm still. It is not the Error of the Art, but of the Artist.

Philoth. But it is a shrewd Presumption, O Cuphophron, that when so transcendent a Wit as Des-Cartes, and so peculiarly Mechanical, fails so palpably even in the general strokes of Nature, of giving any such necessary mechanical Reasons of her Phenomena, it is too palpable a Presumption, I say, that the Pretence itself is rash and frivolous, and that it is not the true genuine mode of Philosophizing.

Philop. What Philotheus says seems to me infinitely credible, though I be no pretender to Philosophy.

Philoth. But if we produce even among the more general Phenomena of Nature such instances as plainly thwart the acknowledged Laws of Mechanics, let Cuphophron tell me then what will become of
of his pure and universal Mechanism he pretends to run through the whole frame of the World.

Cuph. I will tell you, when you have produced them.

Philoth. But tell me first whether you do not firmly believe the motion of the Earth Annual and Diurnal.

Cuph. I do, and everyone else I think that has any skill in Philosophy.

Philoth. Why then you must necessarily hold a Vortex of Aethereal matter running round the Sun, which carries the Earth about with it.

Cuph. I must.

Philoth. And being so great a Mechanist as you are, That the Particles that have swallowed down the Earth thus far into our Vortex, that even those that are near the Earth, so many of them as answer to the magnitude of the Earth, are at least as solid as it.

Cuph. They are so.

Philoth. And that therefore they move from the Centre with a very strong effort.

Cuph. They do so.

Philoth. And so do the Vortices that bear against our Vortex.

Cuph. No question, or else our Vortex would over-run them, and carry them away with it self.

Philoth. Do you or any else either here or under the Line at mid-day or mid-night feel any such mighty Pressure as this Hypothesis infers?

Cuph. I believe, not.

Philoth. There is one thrust at your pure pretended Mechanism.

Cuph. Well, at it again; I will see if I can lie at a closer Ward.

Philoth. The Phenomenon of Gravity, is not perfectly repugnant to that known mechanical Principle, That what is moved will continue its motion in a right Line, if nothing hinder? whence it will follow that a Bullet hung up into the Air
must ever return back to the Earth, it being in so rapid a motion with that of the Earth's.

Cuph. I understand what you mean; you thrust at the Mechanical Philosophy before, you have now shot at it.

Philoth. I, and hit the Mark too, I trow: so that it is needless to add that of the great Weight hanging at the Sucker of the Air-Pump, and drawn up thereby beyond all the accounts of Mechanick Philosophy, with other things of the like nature.

Hyl. I expected these Instances of Philotheus, and understand the force of them thoroughly out of a late * Author, and must ingenuously confess that they seem to me such as contain little less than a Demonstration, that all things in Nature are not carried on by Principles merely Mechanical.

Cuph. If they be so good, I pray you let us hear some more of them, Philotheus.

Philoth. When I have heard your answer to these.

Cuph. My answer is, O Philotheus, that these Instances seem for the present demonstrative and unanswerable; so far Hylcbares and I concur. But I hope I may without offence profess that I think the cause of the Mechanick Philosophy is not therefore quite desperate, but that when our active and searching Wits have made farther Enquiry into things, they may find out the pure Mechanical causes of that puzzling Phenomenon of Gravity.

Philoth. I but Hylcbares may take notice, that the Author he mentions does not only confute the false Solutions of that Phenomenon, but demonstrates all Mechanical Solutions of it impossible, it being so manifestly repugnant to the confessed Laws of Mechanicks.

Hyl. It is very true.

Cuph. That may seem a Demonstration for the present, which to Posterity will appear a mere

* Dr. More's Antidote, lib. 2. ch. 2. Immort. lib. 3.
ch. 12, 13.
Spophistical Knot, and they will easily see to loose it.

Bath. I believe by the help of some new-improved Microscopes.

Philop. Nay but in good earnest, O Cuphophron, (if you will excuse my freedom of speech) though I have not that competency of judgment in Philosophical matters, yet I cannot but deem you an over-partial Mechanist, that are so devoted to the Cause, as not to believe Demonstration against it, till Mechanicks be farther improved by Poste-terity. It is as if one would not believe the first Book of Euclide till he had read him all over, and all other Mathematical Writers besides. For this Phenomenon of Gravity is one of the simplest that is, as the first Book of Euclide one of the easiest. Not to add what a blemish it is to a person otherwise so moral and virtuous, to seem to have a greater zeal for the Ostentation of the Mechanical wit of Men, than for the manifestation of the Wisdom of God in Nature.

Soph. Excellently well spoken, O Philopolis. As in water face answers to face, so the heart of man to man. You have spoken according to the most inward sense and touch of my very Soul concerning this matter. For I have very much wondered at the devotedness of some Mens Spirits to the pretence of pure Mechanism in the solving of the Phenomena of the Universe, who yet otherwise have not been of less Pretensions to Piety and Vertue. Of which Mechanick pronyity I do not see any good tendency at all. For it looks more like an itch of magnifying their own or other Mens wit, than any desire of glorifying God in his wise and benign Contrivances in the Works of Nature, and cuts off the most powerful and most popular Arguments for the Existence of a Deity, if the rude career of agitated Matter would at last necessarily fall into such a Structure of things. Indeed if such a Mechanical Necessity in

The fond and indiscreet 
bankering after the impossible pretensions of solving all Phenomena Mechanically, freely and justly pressringed.
the nature of Matter were really discoverable, there were no help for it: And the Almighty seeks no honour from any Man's Lie. But their attempts being so frustraneous, and the Demonstrations to the contrary so perspicuous, it is a marvel to me, that any Men, that are virtuously and piously disposed, should be so partially and zealously affected in a Cause that has neither Truth nor any honest Usefulness in it.

Cuph. O Sophron, Sophron, full little do you consider what a wonderful Pleasure it is to see the plain Mechanical Sequels of Causes in the explanation of the Phenomena of the World as necessarily and closely coherent as Mathematical Demonstration it itself.

Sophr. Certainly, O Cuphophron, you are much transported with the imagination of such fine Spectacles, that your mere desire should thus confidently present them to you before they are. But for my part, I conceive there is far more pleasure in clearly and demonstratively discovering that they are not, than there would be if it were discoverable that they are. And that way of Philosophizing that presses the final Cause, the πρώτη αρχή, as Aristotle calls it, seems to me far more pleasing and delicious than this haughty pretence of discovering, that the Frame of the World owes nothing to the Wisdom of God.

Sophr. All things must out, O Sophron, in the promiscuous ferment and ebulliencies of the spirits of Men in this Age, that that Wisdom which is the genuine fruit or flower of the Divine Life may in succession of time triumph over the most strutting attempts or performances of the highest natural Wits.

Cuph. What Wisdom is that which flows out of the Divine Life, O Bathynous?

Bath. That which leads to it; which the Mechanical Philosophy does not, but rather leads from God, or obstructs the way to him, by preceding...
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Finding all pretence of finding his Footsteps in the works of the Creation, excluding the final Cause of things, and making us believe that all comes to pass by a blind, but necessary, Jumble of the Matter.

Cuph. Well, be the future Fate of things what it will, I doubt not but Cartesian will be admired to all Posterity.

Bath. Undoubtedly, O Cuphophron, for he will appear to Men a Person of the most eminent Wit and Folly that ever yet trode the Stage of this Earth.

Cuph. Why of Wit and Folly, Bathynous?

Bath. Of Wit, for the extraordinary handsome semblance he makes of deducing all the Phenomena he has handled, necessarily and Mechanically, and for hitting on the more immediate material Causes of things to a very high probability.

Cuph. This at least is true, Bathynous. But why of Folly?

Bath. Because he is so credulous, as not only to believe that he has necessarily and purely Mechanically solved all the Phenomena he has treated of in his Philosophy and Meteors, but also that all things else may be so solved, the Bodies of Plants and Animals not excepted.

Cuph. Posterity will be best able to judge of that.

Philop. Cuphophron is very constantly zealous in the behalf of the Mechanick Philosophy, though with the hazard of losing those more notable Arguments deducible from the Phenomena of Nature for the proving the Existence of a God: And yet I dare say, he is far from being in the least measure smutted with the soil of Atheism.

Cuph. I hope so.

Philop. Wherefore, O Cuphophron, let me beg the liberty of asking you what other inducements you have to believe there is a God. Is it the Authority of the Catholick Church? or what is it?

Cuph. I have a very venerable respect for the Church, O Philopolis, which makes me the more sorry

XIII. The Existence of God argued from the Consent of Nations, from Miracles and
Prophecies, from his Works in Nature, and from his Idea.

Sympathy, when I consider how much they have wronged or defaced their Authority in obtruding things palpably impossible, and most wretchedly blasphemous, with equal assurance and severity as they do the belief of a God.

Euißt. I conceive Cuphophron reflects upon their barbarous butchering of Men for their denying the Article of Transubstantiation.

Cuph. It may be so. Who can believe Men upon their own Authority that are once deprehended in so gross and impious an Imposture?

Euißt. But these are not the Church Catholick, but only a something more numerous Faction of Men. But not only these, but the whole Church, and indeed all Nations, believe that there is a God.

Cuph. Indeed Tully says, Nullagenstambara, &c.

Euißt. It is consent of Nations therefore, O Cuphophron, that you chiefly establish your belief of a Deity upon.

Cuph. That is a plausible Argument, Euißtor.

Euißt. But the History of Miracles and Prophecies, with their Completion, a far greater.

Cuph. They are very strong Arguments that there are invisible Powers that superintend the affairs of Mankind, that have a greater Virtue and comprehension of Knowledge than our selves.

Bath. And so may be able to bring to pass what themselves predict in long succession of Ages. As if the Government of the World and the Affairs of Mankind were intrusted into the hands of Angels.

Sophr. But some Miracles are so great, and Predictions of so vast a compass of time, that none but God can rationally be thought to be the Author of them.

Bath. Most assuredly God himself superintends and acts through all.

Philop. Is this then the Basis of Cuphophron's Belief.

Cuph. I will tell you, O Philopolis, because I see you so hugely desirous, what is the main Philosophical Basis of my belief of a God.
Divine Dialogues.

Philop. What is it?

Cuph. The innate Idea of God in my Mind: the arguings from thence seem to me undeniable Demontrations.

Philop. I believe they are the more prevalent with you because they are Des-Cartes his.

Cuph. It may be so. And they are so convincive, that I do very securely disregard all that other way of arguing from the Phanomena of Nature.

Philop. I have read those Reasonings of Des-Cartes, but they seem to me hugely high and Metaphysical, and I meet with many Men that look upon them as Sophistical; most Men some of them, others all. But it is the privilege of you high and exalted Wits to understand the force of one another's Notions the best.

Cuph. I must confess, O Philopolis, there is an extraordinary and peculiar congruity of Spirit betwixt me and Des-Cartes.

Philop. I, but we ought to consult the common good, O Cuphophron, and not decry the more vulgar intelligible Arguments, or affect such a Philosophy as will exclude all from laying hold of God but such as can soar so high as you raised Wits can. Arguments from the Phanomena of the World are far more accommodate to a popular understanding.

Cuph. Wherefore I talk at this rate only in our free Philosophical Meetings.

Philop. It is discreetly done of you.

Hyl. Well, Cuphophron, you may hug your self in your high Metaphysical Acropolis as much as you will, and deem those Arguments fetched from the frame of Nature mean and popular: but for my part, I look upon them as the most found and solid Philosophical Arguments that are, for the proving the Existence of a God. And I wonder you do not observe that mighty force that Philotheus his comparing of the Volume of Nature and Archimedes his Book of the Sphere and Cylinder
linder together has for the evincing some Intellectual Principle to be the Framor of the World. For those Figures and Characters annexed to each Proposition with an effectual subserviency to the Demonstration of them is not a more manifest indication of an Intellectual Agent, than an hundred thousand single fabrics of Matter here in the World are of the like Agency; the parts being so disposed to one End, as the manager of the Demonstration to one Conclusion, and the subordination of several Conclusions to one final and ultimate one: Which Subordinations of things are also most evidently and repeatedly conspicuous in Nature.

Philop. On my word, Philotheus, you have not spent your labour in vain on Hylobares, that does thus judiciously and resentingly recapitulate your main Reasons from Nature for the Existence of a God. I hope now, Hylobares, Philotheus may proceed to treat of God's Kingdom, we being all so well assured of his Existence.

XIV.
The obscurity of the Nature of God, and the Intricacy of Providence, with preparatory Cautions for the better satisfaction in these Points.

Hyl. I must confess, while I am in this Company, I am like Saul amongst the Prophets. Philotheus his Zeal and smartness of arguing carries me away captive, whether I will or no, into an assent to the Conclusion. And indeed, when at first I set my Eyes on this side of things, there shines from them such an intellectual fulgor, that methinks the very Glory of the Deity becomes visible through them. But when I would more fully comprehend his Nature, and approach more nigh him, the same Glory, that recreated mine Eyes before, strikes me blind, and I lose the sight of him by adventuring to look too near him. This is one entanglement and confusion of mind, that I understand not the Nature of God. And the second thing is this, The Obscurity and Intricacy of the ways of Providence.

Soph. Is it not consonant to the transcendency of so high a Nature as that of God, Hylobares, that
that it be acknowledged Incomprehensible, as also to his infinite Wisdom, that his ways be past finding out?

Bath. This is excellently well spoken, O Sophron, if it be rightly understood: Otherwise, to give no other account of the Nature of God and his ways than that they are unintelligible, is to encourage the Atheist, and yield him the day; for that is the thing he does chiefly applaud himself in, that he is secure there is neither head nor foot in the Mysteries of Religion, and that the very Notion of a God implies a contradiction to our Faculties.

Hyl. I desire only so to understand God, that nothing be attributed to him repugnant to my Understanding, nor any thing found in the World repugnant to his Attributes.

Bath. I believe Philotheus will make this good, that nothing is truly attributed to God but what is most certainly existent in the World, whether we understand it or not; and that there is nothing in the World truly in such circumstances as are repugnant to the Attributes of God.

Philoth. I conceive Bathynous means this, that unless we will entangle our selves with making good some fictitious Attributes of God, or defend his Providence upon false suppositions and circumstances, there will be no greater entanglements touching the Notion of God and his Providence, than there would be in the nature of those things we are sure do exist, though there were no God in the World. Wherefore, Hylobarus, let me advise you to this, since you have such fast and certain hold of the Existence of the Deity by the repeated effects thereof in Nature, not to let that hold go upon any grounds that are uncertain or false. For the Scripture declares nothing contradictory touching the Nature of God: nor is there any humane Authority that has any right to be believed when it propounds Con-
Contradictions: nor are we bound to burthen the Notion of a Deity with any thing we are not assured implies Perfection. These Cautions if we use, no Man, I think, need be much entangled in his thoughts touching the Nature of the Deity.

Hyl. This is a hopeful Preamble, Philothens, and therefore I will the more cheerfully propound my Difficulties, which are drawn from these five Heads; from the Eternity of God, from his Immutability, from his Omniscience, his Spirituality, and his Omnipresence. For, to my understanding, the very Notion of Eternity implies a Contradiction, as some describe it, namely, That it is an essential Presence of all Things with God, as well of things past, present, as to come; and that the Duration of God is all of it, as it were, in one steady and permanent to νῦν or Instant at once. If there cannot be a God, but he must be in such a sense as this eternal, the Contemplation of his Idea will more forcibly pull a Man back from the belief of his Existence, than his effects in Nature draw a Man to it. For what can be more contradictory, than that all things should have been really and essentially with God from all Eternity at once, and yet be born in time and succession? For the reality and essence of corporeal things is corporeal; and those very individual Trees and Animals that are said to be generated, and are seen to grow from very little Principles, were always, it seems, in their full form and growth: which is a perfect repugnancy to my Understanding. For it implies that the same thing that is already in being, may, notwithstanding, while it is, be produced of a-fresh. That eternal duration should be at once, is also to me utterly unconceivable, and that one permanent Instant should be commensurate, or rather equal, to all successions of Ages. Besides, if the Duration of God be all at once, sith no Agent acts but within the compass of its own Duration, God must both create and
and destroy the World at once. Whence it seems impossible that eternal Duration should be indiffident to itself, or without continuation of Intervals.

Philoth. You argue shrewdly, Hylobares, against that Notion of Eternity that some have rashly pitched upon, but without the least prejudice to the belief of God's Existence, if you have but recourse to those Caution, I intimated at first, That we are not bound to believe Contradictions upon any Man's account. These are over-sublime reaches of some high-soaring Wits, that think they never fly high enough till they fly out of the sight of common Sense and Reason. If we may charitably guess at what they would be at in this so lofty a Notion, it may be it is only this, That the whole Evolution of Times and Ages from everlasting to everlasting is so collectedly and presentifickly represented to God at once, as if all Things and Actions which ever were, are, or shall be, were at this very Instant, and so always, really present and existent before him: Which is no wonder, the Animadversion and intellectual Comprehension of God being absolutely infinite according to the truth of his Idea.

Hyl. This, I must confess, is a far more easie and passable Notion than the other.

Philoth. Yes surely; and not harder to conceive how Continuity of Duration is also compropetible to the Divine Existence, as well as Eternity or Life eternal, which comprehends the Idea's of all Things and Ages at once in the Intellect of God. For it is a vast Globe wholly moved on a Plain, and carried on in one exile Line at once: or like the Permanency of a steady Rock by which a River slides; the standing of the Rock, as well as the sliding of the River, has a Continuity of Duration. And no other way can Eternity be commensurate to Time than so; that is to say, the Comprehension of the Evolution of all Times,
Things and Transactions is permanently exhibited to God in every moment of the succession of Ages.

_Hyl._ What makes the Schools then so earnest in obtruding upon us the belief, that nothing but _nunc permanens_ is compatible to the Divine Existence?

_Philoth._ It may be out of this conceit, as if that, whose Existence was successive, would necessarily break off, or at least may hazard to fail, one part of successive Duration having no dependence on another. But it is a mere Panick fear: For the continuation of Duration is necessary where the Existence of the thing is so. And such is manifestly the Existence of God from his own _Idea._

_Bath._ And this necessary Existence of God I conceive to be the most substantial Notion of his eternal Duration: which cannot well be said to be _successive_ properly and formally, but only virtually and applicatively; that is to say, it contains in it _virtually_ all the successive Duration imaginable, and is perpetually _applicable_ to the succeeding parts thereof, as being always present thereto, as the Chanel of a River to all the Water that passes through it; but the Chanel is in no such successive defluxion, though the Water be. Such is the steady and permanent Duration of the necessary Existence of God in respect of all successive Durations whatsoever.

_Philoth._ I do not yet so thoroughly understand you, Bathynous.

_Bath._ I say that _successive_ Duration properly so called is incompatible to God, as being an Essence necessarily existent, and therefore _without beginning_: but the most infinite _successive_ Duration that you can imagine will be found to have a beginning. For whatever is past was sometime present: And therefore there being nothing of all this infinite Succession but was sometime present, the most infinitely remote Moment thereof was _some time present_: Which most infinitely re-
mote Moment was the *Terminus terminans* thereof, which plainly shews it had a beginning.

Philoth. You say true, Bathyrous. There must be a most-remote Moment in Succession, and a most-infinitely-remote one in infinite Succession. But being the most-infinitely-remote Moment cannot be *Terminus copulans*, there being nothing for it to couple with future Succession, and therefore it being *Terminus terminans*, and of necessity having been once present, it is plain that at that present was the term or beginning of this infinite supposed Succession.

Or briefly thus, to prevent all possible Exceptions against the most-infinitely remote Moment in an *infinite* Succession, as if they were αδιάσφατα, I would rather argue on this manner; *viz.* That forasmuch as all the Moments past in infinite Succession were sometime present, it thence plainly follows that all the Moments in this infinite Succession, or at least all but one, were sometime to come. And if either all these Moments, or all but one, were sometime to come, it is manifest that the whole Succession, (or at least the whole, bating but one Moment) was some time to come, and therefore had a beginning. I understand the strength of your reasoning very well. And therefore when I spake of the successive Duration of God, I did not mean Succession in that proper and formal sense, but only a virtual, applicative or relative Succession; as you might gather from some passages or expressions in my speaking thereof. The Duration of God is like that of a Rock, but the Duration of natural things like that of a River; their Succession passes πᾶλαι πάνω, as Heraclitus speaks. And therefore they that give successive Duration properly so called to the steady Permanency of a necessary Self-existence, seem like those that phantasie the Shore to move by reason of the motion of the Ship.

*Provehimur portu, terraque urbisque recedunt.*
We apply our own fluid successive Duration to the steady Permanency of the eternal Duration of God: whose Duration, though steady and permanent, and without all defluxion and succession, (as being indeed nothing else but his necessary Self-existence) is notwithstanding such as the most infinite successive Duration past can never reach beyond, nor future ever exhaust. Whence it is plain, that though the eternal Duration of God be really permanent, yet it is impossible to be an invisible Instant, and to be perfectly and in all regards indistant to it self, and not to comprehend all possible successive Evolutions that are.

Hyl. This is very well, Philotheus: but yet there are some Scruples still behind. I must acknowledge that Eternity in your sense bears along with it no palpable Contradiction; but me-thinks it is not altogether free from a marvelous strange Incredibility.

Philo. What's that?

Hyl. That all the Noises and Cryings, and Howlings and Shreekings, and Knockings and Hammings, and Currings and Swearings and Prayings and Praisings, that all the Voices of Men, the Squawlings of Children, the Notes of Birds, and Roarings and Squeakings of Beasts, that ever were or shall be, have ever been in the Ears of God at once: And so all the Turnings and Toyings of every visible Object, all the Dispersions, Motions and Postures of Hairs, and Leaves, and Straws, and Feathers, and Dust; in fine, all the little and inconsiderable Changes of the ever-agitated Matter which have been, are, or ever shall be, are, and ever were, and ever shall be in the sight of God at once. This seems to me (though not an impossible, yet) a very incredible Privilege of all-comprehending Eternity.

Philo. This is a wild, unexpected fetch of yours, Hylobares, and as madly expressed. But if you will answer me soberly to a question or two, you
you shall see the difficulty will vanish of itself.

Hyl. I will.

Philoib. Whether do you think, O Hylonares, that this Privilege, as you call it, is really a Privilege, that is, a Perfection of the Divine Nature, or no?

Hyl. I cannot tell.

Euif. Those Philosophers in Maimonides, which I do not well remember whether he calls the Sect of the Loquentes, would tell us roundly that it is not; they presuming God's Providence reaches no farther than the Species of things, but that he little concerns himself in Individuals.

Bath. I suppose then that they hold that he has concredited the Administration of his more particular Providence to several Orders of Angels, and in some sort to Men and all intelligent Creatures, in whom he has implanted a Law for the rightly ordering Individuals.

Euif. It may be so.

Bath. Which if they could order as well as if God himself look'd on, as it is no addition to God's Happiness to have made the World, or to meddle with it; so it would be no detriment to the World if he were conceived to be wholly rapt into the Contemplation of his own Divine Excellencies.

Euif. This, I must confess, is not much abhorrent from the Aristoteleian Theologie.

Bath. But it is intolerably false, if the frame of the Creation be not such as that the standing Spirits hugely exceed the number of theapsed.

Euif. They need do so. Besides, what a ridiculous thing were it to offer sacrifice or pray to God, if he were always so rapt into himself that he never were at leisure to hear us?

Bath. That is most pertinently observed, Euifor: And all pious Men must acknowledge that they draw power and influence by their earnest Devotions to the Deity.

Hyl. And therefore I easily acknowledge that
all things in present Succession lie open to the Eyes of God. But whether all Voices and Sights whatsoever from everlasting to everlasting be represented continually to him at once, for all that this short Sally of Bathynous and Eustor has given me some time to think of it, yet I must still profess I cannot tell.

Philoth. Well then, Hylobares, in such a case as this you know the abovementioned Rule, That you are not to let go your hold of those solid and certain Grounds of the Existence of a God, for what is either false or uncertain.

Hyl. You say very true. Nor does this at all shake my belief.

Philoth. But farther to corroborate it, answer me but this one question, Hylobares. Is it not necessary that that part of the Representation you made of Eternity be either a Perfection, or an Imperfection, or a thing of Indifference?

Hyl. That cannot be deny'd.

Philoth. If it be an Imperfection, it is to be removed, and so the Difficulty is removed there-with: If an Indifference, it is indifferent whether you remove it or not: If a Perfection, being that it is not impossible, as you cannot but acknowledge, no Man need hesitate, nay he ought not, but to attribute it to God. So that be your fate what it will in the determination of your assent to any of these three Parts, it can be no impediment to the belief of God's Existence. This is the thing that made your Objection so considerable to you, that you did not consider, that tho' all those Voices and Sights are perceived in the Divine Being at once, yet they are perceived in the same distinctions and distinctnesses that they are found in in the very succession of Ages. For infinite Comprehension admits, or rather implies, this.

Hyl. You are a Man, O Philothenus, of the most dexterous art in facilitating our adherence to the belief of a Deity that ever I met with in my life.
life, I have but one Scruple more touching God's Eternity, and I will pass to the next Attribute. The eternal Succession of God's Existence seems to imply a Contradiction. For unless every denominated part be infinite, the whole cannot be infinite. And if every denominated part, suppose the tenth, the hundredth, the thousandth, be infinite, there are so many Infinites.

Philoth. I understand you very well. But you must consider that either God has been ab aeterno, or the World has been so. Wherefore something being so certainly eternal, it is no repugnancy that God be so. So that you see there is no more perplexity or difficulty on the account of God's being, than if he were not in the World according to the last of my preliminary Advertisements. Nay, indeed, the most inextricable Perplexity of all would be to admit a World ab aeterno without God. For an eternal Flux of Motion of the Matter would be eternal Succession properly so called; which Bathynous shrewdly suggested to be impossible. And if it ever rested, and afterwards was moved, there must be a first Mover distinct from the Matter. Which seems necessarily to infer there is a God; and the rather, because if Matter was of it self, it must eternally have rested before it moved.

Hyl. This Difficulty has vanished so of a sudden, that I am half ashamed I ever propounded it.

Philoth. I have met with not a few that this would have seemed no small Difficulty to; so that it was not unworthy the propounding.

Philop. But I pray you proceed to the next Attribute, Hylobares: for I am hugely pleased to see the successfulness of Philotheus.

Hyl. The next is Immutability, which seems to me a necessary Attribute of God, forasmuch as The Attribute Mutability implies Imperfection. But here human understanding does seem to be caught in this Dilemma; That either we must acknowledg
ledge a mutable God, or an immutable one: If
the former, he is not properly God; because
God excludes all Imperfection in his nature: If
the latter, he is not to be worshipped; for all
the good that was to come will come without
our worshipping him; and none of the evil can
be kept off by all our Services, because he is Im-
mutable: Wherefore we must either grant an im-
perfect God, or a God not to be worshipped:
either of which is so absurd, that it seems forcibly
to suggest that there is no God at all.

Philoth. This seems a smart Dilemma at first,
Hylobares; yet I think neither Horn is strong
even to push us off from our belief of the Ex-
istence of a God. But for my part, I will bear
the push of the former of them, and grant that
God is mutable; but deny that all Mutability im-
plies Imperfection, though some does, as that
Vacillancy in humane Souls, and such Mutations
as are found in corporeal matter. But such a Mu-
tability, as whose absence implies an impotency
to or incapacity of the most noble acts imagina-
ble, such as the Creation of the World, and the
administration of Justice to Men and Angels, is
so far from being any Defect, that it is a very
high Perfection. For this Power in God to act
upon the Creature in time, to succour or chastise
it, does not at all discompose or distract him
from what he is in himself in the blessed calmness
and stillness of his all-comprehensive Eternity, his
Animadversion being absolutely free and infinite.
So that they that would account this Power of
acting in time an imminution to the Perfection
of God are, I think, as much out in their ac-
count as if one should contend that A C. A q. is
less than A c. alone.

Hyl. This is convincing.

Bath. And that you may be more thoroughly
convinced of the weakness of your Biasion, I will
bear the push of the latter Horn, and deny that
the
the *Immutability* of God would imply that he is not to be worshipped. For what is the Worshipping of God but the acknowledging those super-eminent and Divine Excellencies in him to which the World owes its Conservation and Subsistence, and from which is that beautiful Order and wise Contrivance of things in the Universe? It is therefore a piece of indispensable Justice to acknowledge this rich Fountain and Original of all Good, and not the less, because he is so perfectly good, that he cannot be nor act otherwise, but is immutably such. Besides that this Praise and Adoration done to him are actions perfective of our own Souls, and in our approaches to him he is made nearer to us; as the opening of our Eyes is the letting in of the light of the Sun.

**Hyl.** What you say, *Bathynous*, I must confess will hold good in that part of Worship which consists in Praising of God: but I do not see how his *Immutability* will well consist with our Praying to him. For things will be, or will not be, whether we pray unto him or no.

**Bath.** But you do not consider, that though this were, yet our Praying to him is an acknowledgment of his being the great Benefactor of Mankind; and it is like Childrens asking their Fathers Blessing, who yet would pray to God to bless them whether they ask it or no. Besides that while we pray to God for internal good things, for Grace, Wisdom, and Virtue, we do *ipso facto* open our Souls to receive the Divine Influence, which flows into our Hearts according to the Measure of the depth and earnestness of our Devotion. Which is, as I said, like the opening of our Eyes to receive the Light of the Sun. Nor do we alter or change the Will of God in this, because it is the permanent and immutable will of God, that as many as make their due Addresses to him shall receive proportionable Comfort and Influence from him. And, lastly, for external
nal good things, though we should imagine God still resting in the immutable Sabbathism of his own ever-blessed Eternity, and that nothing is done in this World ad extra, but by either natural or free-created Agents, either good Men or those more high and holy Orders of Angels, that are as the Ears and Eyes and Arms of God, as Philo somewhere insinuates, and who are so steadily and fully actuated by the Spirit of God, that they will do the very same things that God himself would do if he were to act ad extra in the Affairs of the World: upon this Hypothesis of things, notwithstanding the Immutability of God, it implies no incongruity to pray unto him. For he does not only hear and behold all things at once, but has eternally and immutably laid such trains of Causes in the World, and so rules the good Powers and over-rules the bad, that no Man that prays unto him as he ought, shall fail of obtaining what is best for him, even in external matters.

Hyl. This is a consideration I never thought of before. But it seems to me not altogether irrational.

Evift. But, methinks, something needless, because the Divine Records do testify, that the very Deity sometimes steps out into external Action; as in our Saviour Christ's feeding the Multitude with five Loaves and two Fishes, in his raising the Dead, and in that great execution he is to do on the Globe of the Earth at the last Day.

Bath. The Deity indeed does act here ad extra, but not the bare Deity, as I may so speak, but the Divine Magick of the exalted Soul of the Messiah.

Evift. But what will you say to those Passages in the Old Testament, Bathynous, such as the dividing of the Red Sea, the making of the Sun and Moon stand still, the keeping of Shadrach Meshack and Abednego harmless in the fiery Furnace, and the like? did not the bare Deity, as you called it, step out then into external Action. Bath.
Divine Dialogues.

Bath. You know, Euisfor, there was a mighty East-wind that blew all night, and divided the sea; and that there appeared a fourth man in the fiery furnace like unto the Son of God. And, in brief, all the miracles that were done by Moses or any way else among or upon the people of the Jews were done by virtue of the presence of the same Christ, who was the Conductor of the Israelites into the land of Canaan, and the Residentiary Guardian of that people.

Euisf. Indeed I remember some such opinion of some of the ancient fathers, but I look'd upon it as one of their extravagancies.

Sophr. And I upon the hypothesis of Bathynous as a very high reach of wit; but methought Philotheus had fully satisfied Hylobares his dilemma before.

Hyl. I must ingenuously confess, that I think neither of the solutions so weak but that they sufficiently enervate my argument touching the immutability of God: and therefore I will pass on to his omniscience.

Philoth. What is it that pinches you there, Hylobares?

Hyl. A certain and determinate prescience of things contingent, free and uncertain. For it seems otherwise to take away the liberty of will and the nature of sin: for sin seems not to be sin, unless it be voluntary.

Philoth. It may be not, Hylobares. But why do you then attribute such a prescience to God as is involved in such dangerous inconveniences?

Hyl. Because it is a greater perfection in God to foresee all things that are to come to pass certainly and determinately, than the contrary.

Philoth. And would it not be a greater perfection in the omnipotency of God to be able to do all things, even those that imply a contradiction, than not to be able to do them?

Hyl. It would. But because they imply a contradiction
tradition to be done, no body thinks the Omnipotency of God maimed or blemished in that it reaches not to such things.

Philoth. Why then, Hylobares, if certain Pre-science of uncertain things or events imply a Contradiction, it seems it may be struck out of the Omniscience of God, and leave no scar nor blemish behind; for God will nevertheless be as omniscient as he is omnipotent. But if it imply no Contradiction, what hinders but we may attribute it to him?

Hyl. But it seems necessary to attribute it to him: else how can he manage the Affairs of the World?

Philoth. O Hylobares, take you no care for that. For that eternal Mind that knows all things possible to be known, comprehends all things that are possible to be done, and so has laid such trains of Causes as shall most certainly meet every one in due time in judgment and righteousness, let him take what way he will.

Hyl. I understand you, Philotheus.

Philoth. And you may understand that, according to some, what you would attribute to God as a perfection sounds more like an Imperfection, if well considered.

Hyl. Why so, Philotheus?

Philoth. Is it not the perfection of Knowledge to know things as they are in their own nature?

Hyl. It is so.

Philoth. Wherefore to know a free Agent, which is undeterminate to either part, to be so undeterminate, and that he may choose which part he will, is the most perfect knowledge of such an Agent and of his Action, till he be perfectly determinate and has made his choice.

Hyl. It seems so.

Philop. Therefore to know him determined before he be determined, or while he is free, is an Imperfection of Knowledge, or rather no Know-
Knowledge at all, but a Mistake and Error: and indeed is a contradiction to the Nature of God, who can understand nothing but according to the distinct Idea's of things in his own Mind. And the Idea of a free Agent is Undeterminateness to one part before he has made choice. Whence to foresee that a free Agent will pitch upon such a part in his choice, with knowledge certain and infallible, is to foresee a thing as certain even then when it is uncertain; which is a plain Contradiction or gross Mistake.

Hyl. You do more than satisfy me in this, Philothæus. That to conceive things undeterminate determinately, or that they will be certainly this way while they may be this way or that way, is an imperfection or contradiction to the Truth. But there is yet this piece of perplexity behind, that this pretence of Perfection of Knowledge will necessarily infer an imperfection or inability of Predicting future Actions of free Agents and take away Divine Inspiration and Prophecy.

Philoth. That is shrewdly urged and seasonably. But you are to understand, that so much Liberty as is in Man will leave room enough for Millions of certain Predictions, if God thought fit to communicate them so throughly to the World. For though I question not but that the Souls of Men are in some sense free; yet I do as little doubt but there are or may be infinite numbers of Actions wherein they are as certainly determined as the brute Beasts. And such are the Actions of all those that are deeply lapsed into Corruption, and of those few that are grown to a more Heroical state of Goodness: It is certainly foreknowable what they will do in such and such circumstances. Not to add, that the Divine Decrees, when they find not Men fitting Tools, make them so, where Prophecies are peremptory or unconditionate.

Bath. What Philothæus has hitherto argued for
the reconciling of the Divine Omniscience with the Notion of Man's Free Will and the nature of Sin, bears along with it a commendable plainness and plausibleness for its easiness to the Understanding. But in my apprehension, for all it looks so repugnantly that there should be a certain foreknowledge of what is free and uncertain, yet it seems more safe to allow that Privilege to the infinite Understanding of God, than to venture at all to circumscribe his Omniscience. For though it may safely be said, that he does not know any thing that really implies a Contradiction to be known; yet we are not assured but that may seem a Contradiction to us that is not really so in itself. As for example, To our finite Understanding a Quadrat whose Diagonal is commensurate to one of the Sides is a plain Contradiction, and we conceit we can demonstrate it to be so, that is to say, that the Ratio of the one to the other is unconceivable and indefinable. But dare any one be so bold as to affirm that the Divine Intellect it self, whose Comprehension is infinite, cannot define to it self the Ratio of a Diagonal Line in a Quadrat to the Side thereof? The Application is very obvious.

**Philoth.** It is so, Bathynous. For I suppose in brief you mean this; That as the Diagonal Line and Side of a Quadrat, which to our apprehension are incommensurate, are yet commensurable to the infinite Comprehension of the Divine Intellect; so a certain and infallible Prescience of uncertain Futurities, that seems inconsistent to us, may notwithstanding be apprehended abundantly consistent by the all-comprehensive Understanding of God. A very safe and sober Solution of the present Difficulty. I am very well contented it should be so, Bathynous, and that what I have offered at therein should pass as spoken by way of Essay rather than of Dogmatizing, and according to the sense of others rather than mine own. **Philop.**
Divine Dialogues.

Philop. I never saw that saying so much verified any-where, that *Wisdom is easy to him that understands*, as in Bathynous and Philotheus's Discourses. Are you not throughly satisfied hitherto, Hylobares?

Hyl. I must confess I am. But now I come to the most confounding Point, and which is such as that I fear it is fatal to me never to be satisfied in.

Philoth. What is that, Hylobares?

Hyl. The Spirituality of God. It is the proper Disease of my Mind, not to be able to conceive any thing that is not material or corporeal. But I hope it is not a Disease unto Death.

Philoth. God forbid it should be, Hylobares, so long as it is no impediment to the belief of the Existence of God, and of all those Attributes that are requisite for the engaging a Man's Soul in the pursuit of true Piety and Virtue, God will at last bring such an one to the true knowledge of himself, whatever his Ignorance may be for the present. And for my part, I am not fond of the Notion of Spirituality nor any Notion else, but so far forth as they are subservient to Life and Godliness, that there may be as much Happiness in this life as humane affairs are capable of, and that we may be eternally happy in the life to come. Otherwise I have no such great solicitude, that any should be such trim and precise Speculators of things, as not to err an hair's breadth in matters of great perplexity and obscurity.

Eunst. I read that some of the Fathers have been of opinion that God is a kind of *pure subtile Body*.

Bath. That may very well be. But then they had not that true and precise Notion of a subtile Body that most Philosophers have in this Age: But it is likely they understood no more thereby, than that it was a *subtile extended Substance*; which, for my part, I conceive in the general may
may be true. But to say it is properly a subtile Body, is to acknowledge it a Congeries of very little Atomes toying and playing one by another, which is too mean a conception of the Majesty of God. Besides that it is unconceivable how these loose Atomes, which are so independent of one another, should join together to make up the Godhead; or how they do conspire to keep together, that there is not a dissolution of the Divinity. Or thus: If this multitude of Divine Atoms be God, be they interspersed amongst all the matter of the World? or do they keep together? If they be interspersed, God is less one than any thing else in the World, and is rather an infinite number of Deities than one God or any God; and this infinite number is an incapacity of conferring notes to contrive so wise a frame of the Universe as we see. But if there be one Congeries of Divine Atoms that keep together, in which of those infinite number of Vortices is it seated, or amongst which; or how can it order the matter of those Vortices from which it is so far distant? or how again do these Atoms, tho’ not interspersed, communicate Notions one with another for one Design? Do they talk or discourse with one another? or what do they do? And then again—

Hyl. Nay forbear, Bathynous, to go any farther, for you have put me quite out of conceit with a Material Deity already, the more my grief and pain. For to make a Material Deity, I must confess, seems extremely ridiculous; and to make a Spiritual one impossible: So that I am in greater straights than ever I was.

Philob. Why, Hylobares, what conceit have you of a Spirit, that you should think it a thing impossible?

Hyl. Is it not infinitely incredible, Philothenus, if not impossible, that some thousands of Spirits may dance or march on a Needle’s point at once?
Divine Dialogues.

Cuph. 1, and that booted and spurred too.

Hyl. And that in one instant of time they can fly from one Pole of the World to the other?

Philoth. These things I must confess, seem very incredible.

Hyl. And that the Spirit of Man, which we usually call his Soul, is wholly, without flitting, in his Toe, and wholly in his Head, at once? If the whole Soul be in the Toe, there is nothing left to be in the Head. Therefore the Notion of a Spirit is perfectly impossible: or else all things are alike true: for nothing seems more impossible than this.

Philoth. But whose Description of a Spirit is this, HylOBares?

Hyl. It is, Philotheus, the description of the venerable Schools.

Philoth. But did not I preadvertise you, that no humane Authority has any right of being believed when they propound Contradiction? Wherefore their rash description of a Spirit ought to be no prejudice to the truth of its Existence. And though the true Notion of a Spirit were incomprehensible, yet that would be no solid Argument against the Reality of it; as you may observe in the nature of eternal Succession, which we cannot deny to be, though we be not able to comprehend it.

Hyl. That is very true indeed, and very well worth the noting. But how shall we be so well assured of the Existence of a Spirit, while the comprehension of its Nature is taken for desperate?

Philoth. That there is some Intellectual Principle in the World, you were abundantly convinced from the Works of Nature, as much as that Archimedes his Treatise De Sphara & Cylindro was from a Rational Agent: and even now it seemed ridiculous to you beyond all measure, that a Congeries of Atoms should be Divine and Intellectual: Wherefore there is something that is not Mat...
Matter that is Intellectual, which must be a substance Immaterial or Incorporeal, that is in a word, a Spirit.

Hyl. I am, I must confess, very strongly urged to believe there is a Spirit as well as an eternal Duration, though I can comprehend neither.

Philoth. And that you may be farther corroborated in your belief, consider the manifold Stories of Apparitions, and how many Spectres have been seen or felt to wrestle, pull or tug with a Man: which, if they were a mere Congeries of Atoms, were impossible. How could an Arm of mere Air or æther pull at another Man's hand or arm, but it would easily part in the pulling? Admit it might use the motion of Pulsion, yet it could never that of Attraction.

Hyl. This indeed were a palpable demonstration that there must be some other substance in these Spectres of Air or æther, if the Histories were true.

Enist. We read such things happening even in all Ages and Places of the World; and there are modern and fresh examples every day: so that no Man need doubt of the Truth.

Hyl. These Experiments indeed strike very strongly on the Imagination and Senses, but there is a subtile Reason that presently unlooseth all again. And now methinks I could wish the nature of a Spirit were more unknown to me than it is, that I might believe its Existence without meddling at all with its Essence. But I cannot but know thus much of it, whether I will or no, that it is either extended, or not extended; I mean, it has either some Amplitude of Essence, or else none at all. If it has no Amplitude or Extension, the ridiculous Hypothesis of the Schools will get up again, and millions of Spirits, for ought I know, may dance on a Needle's point, or rather, they having no Amplitude, would be nothing. If they have any Amplitude or Extension, they will
will not be Spirits, but mere Body or Matter. For, as that admired Wit Des-Cartes solidly concludes, Extension is the very Essence of Matter. This is one of the greatest Arguments that fatally bear me off from a cheerful closing with the belief of Spirits properly so called

Philoth. It is much, Hylobares, that you should give such an adamantine Affent to so weak and precarious an Assertion as this of Des-Cartes. For though it be wittily supposed by him, for a ground of more certain and Mathematical after-Deductions in his Philosophy; yet it is not at all proved, that Matter and Extension are reciprocally the same, as well every extended thing Matter, as all Matter extended. This is but an upstart conceit of this present Age. The ancient Atomical Philosophers were as much for a Vacuum as for Atomes. And certainly the World has hitherto been very idle, that have made so many and try'd so many Experiments whether there be any Vacuum or no, if it be so demonstratively concludible, as Des-Cartes would bear us in hand, that it implies a Contradiction there should be any. The ground of the Demonstration lies so shallow and is so obvious, that none could have thought there had been any force in it.

Hyl. It is true, this might in reason abate a Man's confidence a little, Philotheus; but the apprehension is so deeply rivetted into my Mind, that such Rhetorical Flourishes cannot at all loosen or bruise it out.

Philoth. Well then, give me leave, Hylobares, to attaque you some other way. Did you not say even now, that whatever has no Extension or Amplitude is nothing?

Hyl. I did, and do not repent me of so saying, For I doubt not but that it is true.

Philoth. Wherefore Extension or Amplitude is an intrinsical or essentiel Property Ens quatenus Ens, as the Metaphysicians phrase it.
Hyl. It is so.
Philo. And what is an intrinseical or essentia1
Attribute of a thing, is in the thing itself.
Hyl. Where should it be else?
Philo. Therefore there is Extension in every thing or Entity.
Hyl. It cannot be deny'd.
Philo. And it can as little be deny'd, but that Motion is an Entity, I mean a Physical Entity.
Hyl. It cannot.
Philo. Therefore Extension is an intrinseical property of Motion.
Hyl. It must be acknowledged; what then?
Philo. What then? Do you not yet see, Hylobares, how weak an Assertion that of Des-Cartes is, That Extension and Matter are reciprocal? for you plainly see that Extension is intrinseical to Motion, and yet Motion is not Matter.
Hyl. Motion is not Ens, but Modus Entis.
Philo. Nay, by your favour, Hylobares, Motion is Ens, though in some sense it may be said to be Modus corporis.
Hyl. Methinks I am, I know not how, Philotheus, illaqueated, but not truly captivated into an intent to your Conclusion.
Philo. That is because you are already held captive in that inured Conceit of Des-Cartes, that makes you suspect solid Reason for a Sophism.
Hyl. If Motion were a thing that was loose or exemptitious from Matter, then I could not but be convinced that it had Extension of its own; but being it is a mere Mode of Matter, that cannot pass from it into another Subject, it has no other Extension than that of the Matter itself it is in.
Philo. But if it have another Essence from the Matter itself, by your own concession it must however have another Extension. Besides, you seem mistaken in what I mean by Motion. For I mean not simply the Translation, but the vis agitans that pervades the whole Body that is moved.
Which
Divine Dialogues.

Which both Regius and Des-Cartes acknowledge exemptitious and loose, so that it may pass from one part of Matter to another.

Hyl. But what is that to me, if I do not?

Philoth. It is at least thus much to you, that you may take notice how rashly and groundlessly both Des.Cartes and Regius assert Extension and Matter to be reciprocal, while in the mean time they affirm that which according to your own judgment does plainly and convincingly infer that Extension is more general than Matter.

Hyl. It is, I must confess, a sign that the apprehensions of Men are very humorous and lubricous.

Philoth. And therefore we must take heed, Hylobares, how we let our Minds cleave to the Opinion of any Man out of admiration of his Person.

Hyl. That is good advice, and of great consequence (if it be given betimes) for the keeping out of Error and Falshood. But when a Phancy is once engrafted in the Mind, how shall one get it out?

Philoth. I must confess I marvel much, Hylobares, that you being so fully convinced that every real and Physical Entity has an intrinsic Extension of its own, and that Motion is a Physical Entity different from Matter, you should not be presently convinced that Motion has also an intrinsic Extension of its own. To which you might add, that the manner of the Extension of Matter is different from the nature of the Extension in Motion: the former being one single Extension, not to be lessened nor increased without the lessening and increase of the Matter itself; but the other a gradual Extension, to be lessened or augmented without any lessening or augmenting the Matter. Whence again it is a sign that it has an Extension of its own, reduplicative into itself, or reducible to thinner or weaker degrees; while the Extension of the Matter remains still single and the same.

Hyl.
Hyl. I must confess, Philotheus, that I am brought to these straights, that I must either renounce that Principle, That every Physical Entity has an intrinsic Extension of its own, as much as it has an intrinsic Essence of its own, which I know not how to do; or else I must acknowledge that something besides Matter is extended. But I must take time to consider of it. I am something staggered in my judgment.

Philoth. Give me leave then, Hylobares, to follow my blow with one stroke more, and see if I cannot strike your opinion to the ground.

Hyl. Do, Philotheus, I will stand the shock of it.

Philoth. Place your self then under the Equinoctial Line, Hylobares.

Hyl. Is it not better being in this cool Arbour? Philoth. I hope the mere Imagination of the Torrid Zone will not heat you. But you may place your self in a more Temperate Clime, if you please.

Hyl. What then, Philotheus?

Philoth. Shoot up an Arrow perpendicularly from the Earth; the Arrow you know, will return to your foot again.

Hyl. If the wind hinder not. But what does this Arrow aim at?

Philoth. This Arrow has described only right Lines with its point, upwards and downwards in the Air; but yet, holding the motion of the Earth, it must also have described in some sense a circular or curvilinear Line.

Hyl. It must be so.

Philoth. But if you be so impatient of the heat abroad, neither your body nor your phancy need step out of this cool Bowre. Consider the round Trencher that Glass stands upon; it is a kind of short Cylinder, which you may easily imagine a foot longer, if you will.

Hyl. Very easily, Philotheus.

Philoth. And as easily phansy a Line drawn from
from the top of the \textit{Axis} of that \textit{Cylinder} to the \textit{Peripherie} of the \textit{Basis}.

\textit{Hyl.} Every jot as easily.

\textit{Philoth.} Now imagine this \textit{Cylinder} turned round on its \textit{Axis}. Does not the Line from the top of the \textit{Axis} to the \textit{Peripherie} of the \textit{Basis} necessarily describe a \textit{Conicum} in one \textit{Circumvolution}?

\textit{Hyl.} It does so, \textit{Philothaeus}.

\textit{Philoth.} But it describes no such \textit{Figure} in the wooden \textit{Cylinder} itself: As the Arrow in the aerical or material \textit{Equinoctial Circle} describes not any Line but a right one. In what therefore does the one describe, suppose, a \textit{circular Line}, the other a \textit{Conicum}?

\textit{Hyl.} As I live, \textit{Philothaeus}, I am struck as it were with Lightning from this surprizing consideration.

\textit{Philoth.} I hope, \textit{Hylobares}, you are pierced with some measure of Illumination.

\textit{Hyl.} I am so.

\textit{Philoth.} And that you are convinced, that whether you live or no, that there ever was, is, and ever will be an \textit{immoveable Extension} distinct from that of \textit{movable Matter}.

\textit{Hyl.} This evidently demonstrates the Existence of the ancient \textit{Democritus; Vacuum}, and withal that Extension and Matter are not convertible terms; for which yet \textit{Cartesius} so much contends. This Conceit is struck quite dead with the point of the Arrow describing a curvilinear Line in the fixed \textit{Equinoctial Circle}. And if it should ever offer to flame out again into life in my thoughts, I would use the \textit{Conicum} as an Extinguisher to smother it.

\textit{Philop.} What a chearful thing the apprehension of Truth is, that it makes \textit{Hylobares} so pleasant and so witty?

\textit{Cuph.} But methinks he claps his wings before the Victory, or rather submits before he be overcome. For it may be seasonably suggested, that...
it is real Extension and Matter that are terms convertible; but that Extension wherein the Arrow-head describes a curvilinear Line is only imaginary.

Hyl. But it is so imaginary, that it cannot possibly be dis-imagined by humane understanding. Which methinks should be no small earnest that there is more than an imaginary Being there. And the ancient Atomists called this Vacuum ὁ ἀνατριχιατρικός, the intangible nature; which is a sign they thought it some real thing. Which appears farther from their declaring, that this and Atoms were the only true things, but that the rest were mere Appearances. And Aristotle somewhere in his Physicks expressly declares of the Pythagoreans, that they held there was a Vacuum, from an infinite Spirit that pervades Heaven or the Universe, as living and breathing in virtue thereof.

Euist. I remember the Passage very well: it is in the fourth Book and the sixth Chapter. Εἰνάξ οὖν οἴ Πυθαγόρειοι καηθὺ, ἢ ἐπεστρέψατο αὐτῷ τὸ κενὸν ἐκ τοῦ ἀέριον πνεύματος ἕως ἀναπνοῆ Βαθ. As if this Pythagorick Vacuum were that to the Universe which the Air is to particular Animals, that wherein and whereby they live and breath. Whence it is manifest the Pythagoreans held it no imaginary Being.

Hyl. And lastly, O Cuphophron, unless you will flinch from the Dictates of your so highly-admired Des-Cartes, forasmuch as this Vacuum is extended, and measurable, and the like, it must be a Reality; because Non entis nulla est Affessio, according to the Reasonings of your beloved Master. From whence it seems evident that there is an extended Substance far more subtile than Body, that pervades the whole Matter of the Universe.

Bath. Excellently well argued, O Hylobares! Thou art become not only a Disciple, but a very able
able Champion for the Truth of Immaterial Beings, and therefore are not far off from the right apprehension of the Nature of God. Of whose Essence I must confess I have always been prone to think this subtile Extension (which a Man cannot dis-imagine but must needs be) to be a more obscure shadow or adumbration, or to be a more general and confused apprehension of the Divine Amplitude. For this will necessarily, though all Matter were annihilated out of the World. Nay indeed this is antecedent to all Matter, forasmuch as no Matter nor any Being else can be conceived to be but in this. In this are all things necessarily apprehended to live and move and have their Being.

Sophr. Lord, thou hast been our dwelling-place in Ps. XC, 1, 2, all generations. Before the Mountains were brought forth, or ever thou hadst formed the Earth or the World: even from everlasting to everlasting thou art God.

Bath. Whence the Cabbalists have not vainly attributed those Titles of יד ונכ and מען unto God, who is the Immovable Mover, Receptacle and Sustainer of all things. Answerable to what Hylobores noted of the Opinion of the Pythagoreans, who have a great affinity with the ancient Cabbalists.

Cuph. What Mysterious conceits has Bathynous of what can be but a mere Vacuum at best.

Bath. It is an Extension plainly distinct from that of Matter, and more necessarily to be imagined in this distinctness than that Extension of Matter, and therefore a ground infinitely more certain of the Existence of an infinite Spirit than the other of indefinite Matter. For while that Extension which Cartesius would build his Matter on is conceived movable, this Spirit is necessarily supposed in which it moves, as appears from Philotheus his Instances. So that this is the Extension only which must imply the necessity of the
Existence of some real Being thereunto appertaining; which therefore must be coincident with the Essence of God, and cannot but be a Spirit, because it pervades the Matter of the Universe.

Cuph. It is only the Capacity of Matter, Bathynous.

Bath. What do you mean by Capacity, Cuphophon? Matter in potentia?

Cuph. Yes.

Bath. But we conceive this Extension loosely distinct from that of Matter: that of Matter being moveable, this immovable; that of Matter discernible, this indiscernible. For if it were discernible, it would be also moveable, and so ipso facto to distinguish itself from the indiscernible and immovable Extension. But when Ens potentia is once made Ens acta, they are one and the same undivided Essence actually existent, nor can possibly be loose from one another while they are: As your Metaphysical wit cannot but easily apprehend.

Cuph. I cannot so easily apprehend it in this case, Bathynous, who must, with Des-Cartes, make Extension and Matter reciprocal. For I am certain I am illaqueated with a mere Sophism, forasmuch as I easily conceive that, if God were exterminated as well as Matter out of the World, yet this Extension you talk so magnificently of would to my deluded phancy seem necessarily to remain. But if there were no God nor Matter, there would be nothing. Which is a plain sign that this remaining Extension is the Extension of nothing, and therefore that itself is nothing but our Imagination.

Bath. This is cunningly fetch'd about, O Cuphophon. But if you well consider things, this Fetch of yours, which seems to be against me, is really for me. For in that you acknowledge that while you conceive God exterminated out of the World, this Extension does notwithstanding remain,
main, it is but an Indication of what is true, that the conception of God's being exterminated out of the World implies a Contradiction, as most certainly it does. For no Essence that is exterminable can be the Essence of God, for as much as his Essence implies necessary Existence. Wherefore that God which you did exterminate, that is to say, conceived exterminable, was a figment of your own: but that Extension which remains to you whether you will or no, is really and identically coincident with the Amplitude of the Essence of God. Whence we may see not only the folly, but the impiety, of the other Position, which would transplant that main Prerogative of God, I mean his necessary Existence, upon Matter, upon pretence that whatever is extended must be such; and withal necessarily exterminate God out of the Universe with as many as cannot conceive any thing to be but what is extended, that is to say, has some kind of Amplitude or other.

Hyl. And therefore it had been my inevitable fate to have been an Atheist, had not Philotheus so fortunately freed me from so mischievous a conceit by those Instances of the Conicum and Arrow. For I do most immutably apprehend thereby, that there is an Extension distinct from that of Matter, which though we should admit to be imaginary, yet this at least will result therefrom, That Extension being thus necessarily applicable as well to imaginary things as to real, it is rather a Logical Notion than a Physical, and consequently is applicable to all Objects as well Metaphysical as Physical.

Cuph. As well Phantastical or Imaginary as Physical, you should say, Hylobares. For if any real thing be extended, it is ipso facto Matter, as that Oracle of Philosophy has concluded, I mean Renatus Des-Cartes.

Hyl. That is again spitefully interposed, Cuphophon,
phophron, (but not all proved) and yet repugnant-
ly to your own admired Oracle, who has decla-
red, as I told you before, that Nihil nulla est affe-
etio. Wherefore there being a measurable Ex-
tension distinct from that of Matter, there is al-
so a Substance distinct from Matter, which there-
fore must be immaterial, and consequently Meta-
physical. But that there is an Extension distinct
from Matter, is apparent in that Instance of the
Conicum.

Cuph. There is no real description of a Conicum
Hylobares, nor in any Extension but that of the
wooden Cylinder itself. These are whims and
turnings of our Phancy only: and then we
make grave Theological Inferences, and Uses of
Reproof, as if we carried all before us.

Hyl. Answer me but with patience, Cupophron,
and I doubt not but I shall quickly convince you,
that there is more than Phancy in those arguings.
I will appeal to your Reason, your Imagination,
and your Sense. What therefore is it, O Cupho-
phron, to describe a Figure, as the Mathematici-
ans speak, but to draw some Extensum or some point
of it through the parts of some other Extensum, so
that the parts are passed through of that Extensum
in which the Figure is said to be described?

Cuph. Right, Hylobares, that is plain at first sight.

Hyl. This to gratifie your Reason. But farther
too to careless your Sense and Phancy, let us ima-
gine for that wooden Cylinder a glass one, with a
red Line in it for its Axis, and from the top of
this Axis another red Line drawn down to the
Peripherie of the Basis; which Lines would be
visible to your very sight through the transparent
Glas.

Cuph. A fine thing to play with, Hylobares; what then?

Hyl. I would have you play with such a thing,
O Cupophron, but in such fort, as to make it turn
swiftly upon its Axis. And there will appear to
your very sight a red Conicum, like the usual shape
of
of an Extinguisher. If the Line were blue, it would be like it something in colour as well as figure. This I conceive (for I never try'd it, nor thought of it before now) you might distinctly see in the Glass.

*Cuph.* A goodly sight: but what of all this?

*Hyl.* I demand in what *Extensum* this *Conicum* is described.

*Cuph.* In the same it is seen, namely, in the Glasses, *Hylobares*.

*Hyl.* You answer what is impossible, *Cuphophron*, and against your first concession. For the red Line does not pass through the parts of the Glasses, but is carried along with them, and therefore cannot describe the *Conicum* in it. But there is a *Conicum* described even to your very *Sense*. In what *Extensum* therefore is it described?

*Cuph.* In an imaginary *Extensum*.

*Hyl.* But what is imaginary, *Cuphophron*, is a Figment made at pleasure by us: But this *Extensum* we cannot dis-imagine, as I told you before, but it is whether we will or no: For no Figure can be drawn but through the parts of some *Extensum*.

*Cuph.* I am cast upon the same Answers again that I was before: Then it is the *Idea* of a possible *Extensum*, which indeed the Glass-Cylinder actually is.

*Hyl.* That is to say, It is the particular or individual possible *Idea* of that *Extensum*, which the Glass-Cylinder is actually.

*Cuph.* It is that, or else I confess I know not what it is. It is a mockery of the Mind, it is a troublesome Fallacy.

*Hyl.* But you do not mean any *Idea* in our Brain by this possible *Idea*. For the red Line that describes the *Conicum* is in the Glass, not in our Brain.

*Cuph.* Therefore I must mean the Object of that *Idea*.

*Hyl.* But is not the actual describing of a Figure
gure in a mere possible *Extensum* like sense to the writing of an actual Epistle in a possible sheet of Paper? Besides, this particular or individual possible Idea of the *Extensum* which this particular Cylinder is actually is an immovable *Extensum*, but this Cylinder removeable from it even while it does exist. How can it then be that particular possible *Extensum* which the Cylinder is actually? But admit it could be, and let this Cylinder be removed from this possible immovable *Extensum*, and another Cylinder of the same bigness succeed into its place. Now this second Cylinder is actually that particular *Extensum* which still the same individual possible *Extensum* is or was potentially. And so both the first and second Cylinders are one and the same individual Cylinder: for one individual Possibility can afford no more than one individual Actuality in the World. And therefore one and the same Cylinder is in two distant places at once.

*Sophr.* This makes *Cuphophron* rub his Temples I believe he is confounded in the midst of this hot and hasty Career he has taken afresh in the behalf of *Des-Cartes*. Let me help him a little. It may be that immovable possible Cylindrical *Extensum* is the *Genus* of the two other Cylinders, and, as I remember, *Des-Cartes* intimates some such thing.

*Hyl.* But how can that which is immovable, O *Sophron*, be the *Genus* of those things that are moveable? And we will suppose both these Cylinders removed from this possible Cylindrical *Extensum*, and thus the *Genus* will be deferted of its Species, and the Species destitute of their *Genus*. Which can be good in no Logick but *Cuphophron*'s or *Des-Carte's*. But if by *Genus* you mean a mere Logical Notion, that is only in the Brain, which the red Line is not, but in the Glass.

*Sophr.* Nay, I perceive there is no dealing with *Hylæwes* when his wit is once awakened. I am presently
presently forced to found a retreat. And yet I
care not to call this one conceit more at him be-
fore I run away. What if I should say it is only
spatium imaginariunm, Hylobares?

Hyl. Then you would only say but what in ef-
fect Cuphophron has said twice already. But I tell
you, Sophron, that the Extension of this Space
which you call imaginary is real. For whatsoever
is a real Affection or Attribute any where, (and you
know Extension is so in Matter) is everywhere
real where it is deprehendeded to be independently
on our imagination. And that this Extension is
actual, necessary and independent on our imagi-
nation, is plainly discoverable in those Instances
of the Arrow and Conicun.

Philoth. You are an excellent Proficient, Hylo-
bares, that can thus vary, improve and maintain
things from so slender hints. I never spoke with
better success to any one in all my life touching
these Matters.

Hyl. I find my self hugely at ease since your
freeing me, O Philotheus, from that prejudice,
that whatsoever is extended must be Matter. Whence
I can now easily admit the Existence of Spirits;
but have therefore the greater Curiosity, and
find my self finely at leisure, to be more punctu-
ally instructed concerning the nature of them.

Philoth. I dare say, Hylobares, you will be able
abundantly to instruct your self touching that
Point, if we do but first carefully settle the No-
tion of Matter, whose essence I conceive consists
chiefly in these three Attributes, Self-disunity,
Self-impenetrability, and Self-inactivity.

Hyl. But I desire, O Philotheus, to know the di-
finit meaning of every one of these terms.

Philoth. By Self-disunity I understand nothing
else but that Matter has no Vinculum of its own to
hold it together, so that of it self it would be dis-
united into a Congeries of mere Physical Monads,
that is, into so little particles, that it implies a
Contradiction they should be less.
Hyl. I understand the Notion well enough.
But what makes you attribute Disunity to Matter rather than a firm Union of parts, especially you attributing Self-inactivity thereto?

Philoth. Because there is no Vinculum imaginalble in Matter to hold the parts together. For you know they are impenetrable, and therefore touch one another as it were in smooth Superficies. How therefore can they hold together? what is the Principle of their Union?

Cupb. O, that is very clear, Philotheus; that stupendious Wit Des-Cartes plainly tells us that it is Rest.

Philoth. But I pray you tell me, Cuphophron, what is Rest?

Cupb. That is easily understood from Motion, which Des-Cartes intimates to be the Separation or translation of one part of Matter from the other.

Philoth. And so Rest is the Union or Unseparateness of one part of Matter from the other.

Cupb. I can imagine nothing else by it. For if a whole mass of Matter move together in one hard piece, the whole is moved; but the parts in respect of one another, because they do not separate one from another, are said to rest. And on this account Motion is said to be reciprocal, because indeed Separation is so.

Philoth. Then Rest and Unseparateness of parts are all one.

Cupb. It seems so.

Philoth. And Unseparateness and Union all one.

Cupb. The very same, I think.

Philoth. Why then Rest and Union is all one, and so the Principle of the Union of the parts of Matter is the Union of their parts.

Hyl. That is, they have no Principle of Union at all, and therefore of themselves are disunited.

Philoth. And there is great reason they should have none, forasmuch as they are to be bound together
gether in such forms and measures as some more Divine cause shall order.

Cuph. I think in my heart Philotheus and Hylo-bares have both plotted a conspiracy together against that Prince of Philosophers, our admired Des-Cartes.

Hyl. Philotheus and I have conspired in nothing O Cuphophon, but what so noble a Philosopher would commend us for, that is, the free searching out of Truth: In which I conceive we are not unsuccessful. For I must confess I am convinced that this first Attribute of Matter, as Philotheus has explained it, is true. And for Self-impenetrability, it is acknowledged of all sides. But what do you mean, O Philotheus, by Self-inactivity?

Philoth. I mean that Matter does not move nor actuate itself, but is or has been always excited by some other, and cannot modify the motion it is excited into, but moves directly as it is first excited, unless some external cause hinder.

Hyl. This I understand, and doubt not of the truth thereof.

Cuph. This is no more than Des-Cartes himself allows of.

Bath. And good reason, O Cuphophon, he should do so. For there being no Medium betwixt Self-activity and Self-inactivity, nor betwixt Self-union and Self-dissimilarity, nor any immediate Genus to these distributions, as Cogitation and Figure are to the kinds or modes under them, it is necessary that one of the twain, and not an indifference to either, should be the innate Property of so simple an Essence as Matter: and that therefore Self-inactivity and Self-dissimilarity should be the Properties thereof, it being a passive Principle, and wholly to be guided by another.

Philoth. You say right, Bathynous; and the Consecutary from all this will be, That Sympathy cannot immediately belong to Matter.

Hyl. Very likely.
Philo. We are fully agreed then touching the right Notion or nature of Matter, Hyl. We are so, Philo. Hyl. Can you then miss of the true Notion of a Spirit? Philo. Methinks I find my self able to define it by the rule of Contraries. For if Self-divinity, Self-inactivity, Self-impenetrability, be the essential Attributes of Matter or Body; then the Attributes of the opposite species, viz. of Spirit, must be Self-unity, Self-activity, Self-penetrability. Hyl. Very right. And have you not as distinct a Notion of every one of these Attributes as of the other? Philo. I will try. By the Self-unity of a Spirit I understand a Spirit to be immediately and essentially one, and to want no other Vinculum to hold the parts together but its own essence and existence; whence it is of its own nature indiscrepible. Hyl. Exactly defined. Philo. This I am carried to by my Reason. But methinks my Imagination boggles and starts back and brings me into a suspicion that it is the Notion of a thing that cannot be. For how can an extended Substinance be indivisible or indiscrepible? For quatenus extended it must be divisible. Philo. It is true, it is intellectually divisible, but Physically indiscrepible. Therefore this is the fallacy your Phancy puts upon you, that you make Indivisibility and Indiscrepibility all one. What is intellectually divisible may be Physically indivisible or indiscrepible: as it is manifest in the nature of God, whose very Idea implies Indiscrepibility, the contrary being so plain an Imperfection. For whatsoever is disperpible is also moveable: But nothing is moveable but must be conceived to move in that which is a necessary and immovable Essence, and which will necessarily be, though there were nothing else in the World: which therefore must be the holy Essence.
fence of God, as *Batrynous* has very well noted already, and seems to have light upon the true τὸ πρῶτον κυρίῳ ἀξίων, which *Aristotle* sought for above the Heavens, but *Batrynous* has rightly found to be every where. Wherefore at length to make our Inference; If it imply a Contradiction, *Hylobares*, that the Divine Extension should be discernible, extended *Essence quatenus extended* cannot imply *Physical Divisibility*.

*Hyl.* It is very true, *Philothenus*.

*Philoth.* What hinders then but *Spirit quatenus* Spirit, according to the right *Idea* thereof, be immediately or essentially one, that is to say, *inde- discernible*? For what is immediately and essentially one, and not instrumentally, or one by virtue of some other, is necessarily and immutably one, and it implies a Contradiction to be otherwise, while it at all is, and therefore is *indiscernible*.

*Cuph.* Why, *Philothenus*? cannot the Omnipotence of God himself discern a Spirit, if he has a mind to it?

*Philoth.* He may annihilate a Spirit, if he will. But if a Spirit be immediately and essentially one, he can no more discern it, than he can separate that Property, of having the power of the *Hypotenusa* equal to the powers of both the *Basis* and *Cathetus*, from *rectangle-Triangle*.

*Cuph.* You know, *Philothenus*, *Des-Cartes* asserts that God might change this Property of a rectangle-Triangle, if he would.

*Philoth.* He does indeed say so, but by way of a sly jeer to their ignorance, as he deems it, that are not aware of his supposed mechanical necessity of the result of all the *Phenomena* of the World from the mere motion of the Matter. This piece of wit I suspect in this Paradox of that great Philosopher. However, I will not contend with you, *Cuphophron*: Let but a Spirit be no more discernible than that Property of a rectangle-Triangle is separable from it, and then we are agreed. 

*Cuph.*
Cuph. I am well pleased that we can agree in any thing that is compliable with the Dictates of the noble Des-Cartes.

Philoth. So I dare say should we all, O Cuphophon: But I must pursue my purpose with Hyloboares. What do you understand by Self-activity in a Spirit, Hyloboares?

Hyl. I understand an active power in a Spirit, whereby it either modifies itself according to its own nature, or moves the Matter regularly according to some certain Modifications it impresses upon it, uniting the Physical Monads into particles of such magnitude and figure, and guiding them in such Motions as answer the end of the Spiritual Agent, either conceived by it or incorporated into it. Whence there appears, as was said, the reason why both Disunity and Inactivity should belong to Matter.

Philoth. Very accurately and succintly answered, Hyloboares. You are so nimble at it, that certainly you have thought of these Notions before now.

Hyl. I have read something of them. But your dexterous defining the Attributes of Matter might of itself make me a little more cheerfully nimble at defining those of a Spirit, especially now I can close with the belief of its Existence, which I could never do heartily before. And for the last Attribute, which seemed to me most puzzling, I mean that of Self-penetrability, it is now to me as easy a Notion as any: and I understand nothing else by it, but that different Spirits may be in the same space, or that one and the same may draw its Extension into a lesser compass, and so have one part of its essence lie in the same space with some others: By which power it is able to dilate or contract it self. This I easily conceive may be a Property of any created and finite Spirit, because the Extension of no Spirit is corporeal.

Philoth.
Divine Dialogues.

Philoth. Very true. But did you not observe, Hylobares, how I removed Sympathy from the Capacity of Matter?

Hyl. I did, Philoctetes; and thereby I cannot but collect that it is feated in the Spiritual or Incorporeal Nature. And I understand by this Sympathy, not a mere Compassivity, but rather a Coaltivity of the Spirit in which it does reside: which I conceive to be of great Use in all perceptive Spirits. For in virtue of this Attribute, however or in whatever circumstances they are affected in one part, they are after the same manner affected in all. So that if there were a perceptive Spirit of an infinite Amplitude and of an infinite exaltedness of Sympathy, wherever any perceptive Energy emerges in this infinite Spirit, it is suddenly and necessarily in all of it at once. For I must confess, Philoctetes, I have often thought of these Notions heretofore, but could never attribute them to a Spirit, because I could not believe there was any such thing as a Spirit, forasmuch as all Extension seemed to me to be corporeal. But your æquinoctial Arrow has quite struck that Error out of my mind. For the more I think of it, the more unavoidable it seems to me, that that Extension in the æquinoctial Circle wherein the Arrow is carried in a curvilinear motion is not only an Extension distinct from that of the aereal Circle, but that it is an Extension of something real and independent of our Imagination. Because the Arrow is really carried in such a curvilinear line, and we not being able to disimagine it otherwise, we have as great a certainty for this as we have for anything. For it is as certainly true as our Faculties are true: And we have no greater certainty than that of our Faculties. And thus was the sole obstacle that kept me off from admitting the Existence of Spirits demolished at once by the skilful assaults of Philoctetes.
Philop. I am exceeding glad of it, Hylobares, and must owe Philotheus many thanks for his successful pains. The Spirituality of God then is not the least prejudice to your belief of his Existence.

Hyl. Not the least, Philopolis. The Notion of a Spirit is now to me as easy and comprehensible as that of Matter; and the Attributes of a Spirit infinitely more easy than the competibleness of such Properties as they must be forced to give to Matter who deny there is any such thing as a Spirit in the World.

Philop. Why then, you may without any more ado proceed to the last Attribute of God which you propounded.

Hyl. I will, Philopolis. It was Omnipresency, I mean the essential Omnipresency of God. For attending to the infinite Perfection of God according to his Idea, I cannot but acknowledge his Essence to be infinite, and therefore that he is essentially present every where. And for those that would circumscribe the Divine Essence, I would ask them, how they can make his Essence finite, or to what extent they conceive him circumscribed. To confine him to a Point were intolerably ridiculous. And to pretend that the amplifying of his Essence beyond this were any advantage or Perfection, were plainly to acknowledge that the taking away his essential Omnipresency is to attribute to him an infinite Imperfection. For any Circumscription implies an infinite Defect. These considerations, O Philopolis, force me to believe that God is essentially Omnipresent, and that he pervades all things, even to all infinite imaginable spaces. But when I have thus concluded with my self, I am cast off again with a very rude and importune check, as if this were to draw down the Divinity into miry Lakes and Ditches and worse-visited places, and to be as unmannerly in our thoughts to the true God as Orpheus in his expressions to the Pagan Jupiter,

XXXI.
The Attribute of Omnipresency.

Divine Dialogues.
Euift. It is the very Verse that Gregory Nazianzen quotes in his Invettives against Julian the Apostate, and does severely reproach the Poet for the Slovenliness and Unmannerliness of his Stile.

Cuph. And well he may, Euistor.

Euift. But how shall we redeem our Imagination from this Captivity into such fordid conceits?

Cuph. I can tell, Euistor, and I am very glad of the opportunity of the shewing the usefulness of a peculiar Notion I have of the Omnipresency of God, to solve such Difficulties as this of Hylobares.

Hyl. For the love of the truth, good Cuphophron, declare it.

Cuph. But it is so sublime, so subtle and so elevated, O Hylobares, (though not the less solid) that I question whether it will be discretion to commit it to unprepared Ears.

Hyl. Why? you see, Cuphophron, that I am not altogether an undocible Auditor of Metaphysics, by Philotheus his succes upon me. Besides, it is against the professed freedom of Philosophizing in these our Meetings to suppress any thing, and the more injurious, in that you have set our Mouth a watering by the mentioning of so excellent a Notion, and so serviceable for the solving this present Difficulty touching the Divine Omnipresence.

Cuph. Well, Hylobares, because you do thus forcibly extort it, I will not suppress my judgment concerning this matter.

Hyl. What is it then, dear Cuphophron?

Cuph. That God is no where: and therefore neither in miry Lakes nor dirty Ponds, nor any other fordid Places.

Hyl. Ha ha he. Cuphophron, this is a subtile Solution, indeed, to come from one that does, I think, as firmly adhere to the belief of a God's any one in the whole Company. If all the Atheists

XXXII.

Cuphophron's Parās dox of God's being no where.
in Italy, in England, in Europe, should hear this pious Solution of thine, they would assuredly with one voice cry out, Amen, venerable Cuphophron.

Cuph. Its much, Hylobares, the Atheists should be so universally devout.

Philop. This Solution seems to me point-blank against the very words of Scripture; If I climb up into Heaven, thou art there; if I descend to the bottom of the Sea, thou art there also; and the like. And again, In him we live and move and have our being. If we have all this in him, we have it nowhere, if he be no-where, nor are we any where our selves.

Philoth. I suppose that Cuphophron's meaning is, that God is no where circumscriptive.

Cuph. I mean he is no where essentially, Philothentus.

Philoth. Monster of Opinions!

Sophr. The Pythagoreans and Platonists, and all the established Religions of the Civilized parts of the World, are for the essential Omnipresence of God: only Aristotle places him on the Primium mobile; whom Pomponatius, Cardan and Vannius follow. Nor do I know any other Opinion, nor could I imagine any more Divisions touching God's Presence, but of those that would place him at least some-where, or else of those that would declare him every-where. But now we are come from every-where to some-where, and from some-where to no-where at all. This is a strain of wit, I suppose, peculiar to this present Age.

Cuph. It may be so, O Sophron. For I think no Age within the Records of History has produced more elevated Wits than this present Age has done.

Bath. I suspect this new Conceit, O Cuphophron, of God's being no-where, is the waggish Suggestion of some fly and sculking Atheists, (with which sort of People this present Age abounds) who, upon pretence of extolling the Nature of God above
above the capacity of being so much debased as to be present with any thing that is extended, have thus stretched their Wits to the utmost extent to lift the Deity quite out of the Universe, they insinuating that which cannot but imply as much in their own judgments. For it is evident that that which is no-where is not at all. Wherefore it must needs make fine fearing sport with these elevated Wits, while they see their ill-intend Railery so devoutly taken up for choicest and sublimest pieces of natural Theology by well-meaning, but less cautious, Contemplators of Philosophical Matters.

Evift. Is not this something inhospitable for us all to fall upon Cupophron thus in his own Arbour at once?

Cuph. No, Eviftor, there’s nothing committed against the Laws of Hospitality, but all transacted according to that Liberty that is given and often made use of in these Philosophical Meetings. They are not at all uncivil, though you be extremely much a Gentleman, Eviftor, and it may be a more favourable Estimator of my disquieted Opinion than the rest.

Evift. I must confess I think none can conceive better of your Person, Cupophron, than my self; but your Assertion of God’s being no-where is the most odd and unexpected Assertion that ever I heard in my life; and, but you are so very well known for your Piety otherwise, I should have thought to have been the Voice of a down-right Atheist. You will pardon this liberty.

Cuph. I told you at first, Eviftor, that the Notion was more than ordinary subtile and sublime: These things are not apprehended in an instant.

Hyl. I, but a Man may in almost less than an Instant discover the Assertion to be impossible, supposing God has any Essence at all, as Philotheus tion of that Paradox. Bathynous could quickly convince you.

Philoth. The Cause is in a very good Hand, I pray you proceed, Hylobares.  

Hyl.
DIVINE DIALOGUES,

Hyl. Tell me then first, O Cuphophron, whether God be not as essentially present everywhere as he is anywhere.

Cuph. That I must not deny, Hylobares: He is.

Hyl. And whether his essential Attributes be not in his Essence, not out of it.

Cuph. Who can imagine to the contrary?

Hyl. And whether Omnipotency, wherein is contained the power of moving the Matter, be not an essential Attribute of God.

Cuph. That is universally acknowledged.

Hyl. And that he does or did sometime move at least some part of the Matter.

Cuph. That Des Cartes himself asserts, with whom I am resolved to stand and fall.

Hyl. Now I demand, if it be possible for Matter to be moved by the Power of God, unless there be an Application of God’s Power to the Matter?

Cuph. It is not possible, Hylobares.

Hyl. Nor the Power, being only in the Essence, not out of it, to be apply’d without the Application or Presence of the Essence to that part of the Matter the Power acts upon.

Cuph. I am surprized.

Hyl. And therefore there being a necessity that the Essence of God should be present to some part of the Matter at least, according to your own concession, it is present to all.

Cuph. And so I believe you will infer, Hylobares, that the Divine Essence is in some sense extended.

Hyl. That indeed, Cuphophron, might be inferred, if need were, that there is an Amplitude of the Divine Essence.

Bath. It might; but this in the mean time most seasonably noted: How that that Atheistical Plot laid against the Existence of God in that bold Assertion, [That there can be no Extension or Amplitude, but it must necessarily be Matter] being defeated by the Notion of the essential Omnipo-
Omnipresence of God, to make sure work, and to baffle the Truth, they raised this sublime and elevated Fiction, that instead of God's being everywhere, according to the universal Opinion of all sober Men, that his Nature is such that he can be no-where: without which far-fetched Subterfuge they could never have born two Faces under one Hood, and play'd the Atheist and Deist at once, professing God was no-where, and yet that he was.

Cuph. Is this your Sagacity or deep Melancholy, Bathynous, that makes you surmise such Plots against the Deity? For I have no more Plot against God, than against my own Soul, which I hold to be a Spirit. And I hold God to be no-where, not as he is God, but as he is and Intellectual Spirit: for I hold of all Spirits, that they are no-where.

Hyl. It seems then, Cuphophon, that the Plot aims farther than we thought on, not only to exclude God, but all the Orders of Spirits that are, out of the World.

Cuph. I know not what you call excluding out of the World, Hylobares; I am sure I do mean any excluding out of Being.

Hyl. That is mercifully meant, O Cuphophon; but we cannot conceive they are, if they may not be upon any other terms than you conceive them. And it is a wonder to me, that you do not easily discern your own Soul to be some-where, if you can distinctly discern her to be at all.

Cuph. I do most intimately and distinctly perceive my Soul or Mind to be, and that I am it, and yet without being any-where at all.

Hyl. But cannot you also think of two things at once, O Cuphophon?

Cuph. Every Man can do that that can compare two things or two Idea's one with the other: For if he do not think of them at once, how can he compare them?

Hyl. Let not go therefore this perception you have
Divine Dialogues.

have of your self, but raise up also the Idea or Remembrance of the indefinitely-extended Matter of the Universe, which is discontinued nowhere, but reaches from your self to infinite Spaces round about you, or is continued from infinite spaces round about till it reach your thinking Selfship. Can you be surrounded with all this, and yet be no-where? Or can you compare your distinct Selfship with this immense compass, and yet not conceive your self surrounded?

Cuph. I compare what is no-where with that which is every-where, and find them to be $\alpha\sigma\mu\beta\nu\gamma\eta\lambda\alpha$.

Hyl. You suppose you Mind or Soul no-where first, or rather say so, though you cannot conceive it, and then you cry out that the Universe and she are $\alpha\sigma\mu\beta\nu\gamma\eta\lambda\alpha$. Which error, if you were un-prejudiced, this Consideration would convince you of, especially back'd with what palpably falls under sense.

Cuph. What's that, Hylobares?

Hyl. The Soul's being touch'd and transfix'd, as it were, from real Objects $ab$ extra round about, from above and beneath and from every side: Which would be notoriously perceptible to you, if you could search your self, as a Bird, on the top of some high Steeple.

Cuph. It is mare safe to suppose the Experiment, than to try it. But what then, Hylobares?

Hyl. There being from above and beneath and from every side round from those external Objects (suppose of Sight) Motion transmitted to the perceptive Soul her self through the Air and Organs of her Body, and she palpably perceiving her self thus affected from things round about her, it is manifest from thence that she is in the midst of them, according as she plainly feels her self to be, and that consequently she is some-where.

Cuph. That which is no-where cannot be in the midst of any things. It is only the Body that is in
in the midst of those Objects, which obtrudes this mistake upon the Soul, while she thinks her self to be in the midst of them, when as indeed she is not.

_Hyl._ But the Body with all its Organs, and those more external _Media_ betwixt the Body and the Objects, are but the Instruments whereby the Soul perceives those distant Objects, round about. Wherefore she her self must needs be where the lines of Motion through these continued Instruments of her Perception do concentre. Nay indeed the transmision of any single Motion through Matter that affects the Soul is a palpable argument that she is some-where, as Matter and Motion are, reach that which is nowhere? How can they come at it, or it at them? Not to add, that _Des-Cartes_ himself expressly admits that those Objects the Soul sees and flies from or pursues, are without her. Wherefore many of these in a compass must needs surround her, and therefore they being without her, she must be within them, and so of necessity be some-where.

_Cuph._ The Philosopher, it may be, there slips into the ordinary Conceit of the Vulgar.

_Hyl._ Again, _Cuphophron_, if the Souls of Men be no-where, they are as much in one Mans Body as another's, and one Man's Soul may move another Man's Body as well as his own, and at what-ever distance that Man is from them: which seems impossible for any finite Spirit to do, nor are there any examples of their doing so.

_Cuph._ You give the reason your self, _Hylobares_, why they cannot act at any distance; namely, because their Power is finite.

_Hyl._ And you, _Cuphophron_, acknowledge Souls to be nearer and farther off, in that you acknowledge they cannot act at any distance. But that which is nearer and farther of is some-where, at least _definitive_.

_Cuph._
Cuph. And that one Man's Soul does not move another Man's Body, is because it is vitally united only to one.

Hyl. Is it then united to the inside of the Body, Cuphophon, or to the outside?

Cuph. That is a captious question. For whether I say to the inside or to the outside, you will infer the Soul to be some-where. But that which is no-where cannot be united to either side.

Hyl. And therefore is not united at all.

Cuph. These things will not fall into every Man's capacity.

Hyl. Again, Cuphophon, is the Soul united to the Body by its Essence, or by some essential Attribute of the Soul?

Cuph. There is another Caption, Hylobares: For I foresee your Sophistry, that if I say the Essence of the Soul is united with the Body, then the Soul must be where the Body is. But if I say by an essential Attribute, the Soul must be where the Body is: so that it will come all to one.

Hyl. Or thus, Cuphophon, Does not the Soul move the Body?

Cuph. Else there were no exercise of Free-will in external Actions.

Hyl. Is then the power of moving the Body thus by her Will in the Soul, or out of the Soul?

Cuph. In the Soul, Hylobares.

Hyl. How then can this power be exerted on the Body to move it, unless the Soul be essential-ly present to the Body to exert it upon it?

Cuph. By a certain emanative Efficacy that comes from the Soul and the Body.

Hyl. And flows like a Streamer in the Air betwixt the Soul and the Body.
Cuph. You run always into these extensional Phantasmis, Hylobares, the busie importunities of which, when I am rapt up into my Metaphysical Sublimities, I look as contempuoufly down upon, as upon the quick wriggings up and down of Pismires and Earwigs upon the extended surface of the Earth.

Hyl. You have a very elevated Soul, I must confess, O Cuphophron. But I pray you look down a little lower and closer on this emanative Energy of the Soul upon the Body, and pursue it from the Body to the source of it, the Soul, where ends it, Cuphophron?

Cuph. In the Soul, Hylobares.

Hyl. But where is then the Soul?

Cuph. No-where.

Hyl. Why then it ends no-where, and began from no-where.

Cuph. That must needs be, because the Soul is no-where.

Hyl. But this is marvellously mysterious, O Cuphophron, that there should be a continued E-manation betwixt two things, whereof one is some-where, and yet the other no-where; the intermediate Emanation also proceeding but to a finite distance.

Cuph. Metaphysicks were not Metaphysicks, Hylobares, if they were not mysterious.

Hyl. Had you not better admit of an Immateral or Metaphysical Extension with Philotheus and my self, than to harbour such unconceivable Notions, that lie so unevenly in every Man's Mind but your own?

Cuph. I am not alone of this Mind, Hylobares. And as for Philotheus his opinion and yours (since you have adopted it) I have heard what has been said all this while, and have thought of these things over and over again, but your Reasons move me nothing at all.
Tell me then I pray you, Cuphophron, what is it chiefly that moved you to be of the Opinion that you are, That no Spirit can be any-where, or that the Soul of Man is no-where?

Cuph. O Hylobares, there be convincing Reasons of this seeming Paradox, if they meet with a Mind capable of them: but the chief are these two. First, In that the Mind of Man thinks of such things as are no-where, as of many Moral, Logical and Mathematical Truths, which being of the nature to be no-where, the Mind that conceives them must be necessarily no-where also. The second, In that Cogitation, as Cogitation, is ipso facto exempted or prescinded from all Extension. For though we doubt whether there be any Matter or any Extended thing in the World, yet we are even then assured that we are Recognitantes. Which shews that Cogitation has nothing at all to do with Extension, nor has any Applicability to it; forasmuch as we perceive our selves to think, when we have not the least thought of any thing extended. Wherefore our Thoughts having no Relation or Applicability to Extension, they have no Applicability to Place; and consequently neither they nor our Minds are any-where.

Hyl. I partly understand what you would be at, Cuphophron, but not so fully as to discover any strength at all in your Reasoning. The weakness of the first Ground you may understand from hence; That it will as well follow, that the Soul or Mind of Man is some-where, because it thinks of things that are some where, as that it is no-where, because it thinks of things that are no-where. Besides that those things, which you say are no-where, are some-where, I mean those Moral, Logical and Mathematical Truths. For they are in the Mind or Soul; and the Soul I before demonstrated, I think, to any unprejudiced Auditor, to be in the Body, and the Body you
cannot deny but to be some-where. It is true, some of those Truths, it may be, as they are Representations, respect neither Time nor Place; but as they are Operations or Modes of a Subject or Substance, they cannot but be conceived to be in that Substance. And forasmuch as there is no Substance but has at least an essential Amplitude, they are in a Substance that is in some sort extended, and so by virtue of their Subject must necessarily be conceived to be some-where. For the Mode of a thing is inseparable from the Thing it self.

Cuph. But here you run away with that, Hyl., which I will not allow you to assume, viz. That there is a Substance of the Mind or Soul distinct from Cogitation. I say that Cogitation itself is the very Substance of the Soul, and therefore the Soul is as much no-where as if it had no Substance at all.

Hyl. But observe, Cuph., that in your saying that Cogitation itself is the very Substance of the Soul, you affirm the Soul is a Substance. And so my Argument returns again upon you; though the saying the very Operation is the Substance is a manifest falsehood. For the Operations of the Soul are specifically distinct, and such specifically distinct Operations succeeding one another must be, according to your account, so many of specific Substances succeeding one another. So that your Soul would not be always the same specific Substance, much less the same individual; than which nothing can be more wild and extravagant. Again, the Soul is accounted a permanent thing by all Men, but her Operations are in flux and succession: How then can the Operations be the Soul her self? or what will become of Memory? There is therefore, O Cuph., a Substance of the Soul as distinct from its Operations or succeeding Cogitations, as the Matter is from the Figures and Motions that succeed in it.
Cuph. I am not yet convinced of that.

Hyl. And now for your second Ground, which would infer from our being assured we think, while we doubt whether there be any extended thing in the World, or, it may be, think of no Extension, that therefore our Minds have no relation or applicability to any Extension whatsoever: The weakness of this Reasoning you may easily discover, if you will but consider, That Intension of Heat or Motion is considered without any relation to Extension, and yet it is related to a Subject extended, suppose to a burning hot Iron. And we think without all thinking of Time or of the course of the Sun; and yet our Thought is applicable to Time, and by the Motion of the Sun may definitively be said not to have commenced till such a Minute of an Hour, and to have ceased by such a Minute. And there is the same reason of Place as of Time, that is to say, such a Man's Thoughts may be said definitively to have been conceived in such a Place, as well as within such a time. And, to conclude, it seems a mere Sophism, to argue from the precision of our Thoughts, that the Things themselves are really prescinded one from another; and it is yet far worse, to infer they have not any relation or applicability one to another. If they were so unrelated indeed in the full and adequate apprehension of them, as well circumstantial as essential, then I confess the Inference might be found: But when the Mind is so set on the Metaphysical rack as to pull those things asunder that are found together in nature, and then to say they have no relation to one another, or to leave out by inadvertency what cannot be excluded from the perfect Idea of such or such a Being; all Conclusions from such Principles must be like the Principles themselves, defective or distorted. And therefore being so little satisfied with Cuphyphon's Solution of the present Difficulty
culty touching the Divine Omnipresence, I foresee that Philotheus must have the sole honour of fully easing and settling my Mind in a right and rational apprehension of all the Attributes of God.

Philoth. The honour of that satisfaction is due to God alone, Hylobarés, who has given you so quick an apprehension, and so impartial a love of the Truth, wherever it is found.

Hyl. That honour I do unfeignedly render to God, that is his peculiar due; and yet I think there is a civil Gratitude due also to those that he vouchsafes to make Instruments of his Goodness and Bounty, as he has at this time made you, Philotheus. And therefore you having had so excellent success hitherto, I desire you would proceed to the Solution of this last Difficulty, touching the Divine Omnipresence.

Philoth. I will, Hylobarés, and I believe you will find it one of the easiest you have propound-ed, though I must confess it may seem odd at the first sight, as it has done to very famous Critics in Points of Theology, who mainly from this consideration, that the soul and ill-sent places of the Earth are an unfit Receptacle of the Divine Presence, have made bold to confine the Godhead to the Heavens. Which opinion of theirs is rather to be imputed to the nicety of their Sense, than to the sagacity of their Wit. For all those things that seem so foul and disagreeable in nature are not really so in themselves, but only relatively; and what is one Creature's poison is the delight and food of another, and what is the death of the one is the life of the other. So that we may easily conceive, though God has an apprehension of whatever is, that yet there is no necessity at all that he should be disaffected, disgusted, or any way annoy'd by being present with any thing: nay rather, that it is impossible he should, every thing that implies Imperfection being incompatible to the Divine

That God is essentially present every where.
Essence; so that he need not withdraw himself from it, he suffering nothing by immediately residing in it, no more than he can be wounded with a Sword, or prick'd with a Thorn; and there is the like reason for any other ingrateful Sense.

For all is to be resolved into the motion and figure of the particles of the Matter variously impressed upon the Organs of our Bodies: And what Unholines or absolute Defilement can there be in any either motion, figure, or exility of such particles? Wherefore the frame of all natural things whatsoever, nothing at all excepted, is no less inoffensive, no less holy, no less agreeable to the Eternal Mind, than the Lines of a Picture or Statue are to a Limner or Statuary, no part whereof gives him the least disgust or averfation from the Matter he has thus shaped or figured; for Art and Skill and Reason run through all. Whence it appears that this exception against the Omnipresence of God is nothing but a fallacy put upon our own inadvertent thoughts, while we phantasie God liable to the same inconveniencies that we our selves are by reason of our weak and passive Senses.

Philop. This seems to me, though less versed in Philosophy, a very plain, solid and intelligible Solution of the present difficulty. But Cuphophron's Hypothesis is, I must confess, to my slower apprehension infinitely Paradoxical, and my thought was very intelligibly confuted by Hylobares, though with some circumstances that to me seemed not so becoming toward so worthy and obliging a Person as Cuphophron.

Cuph. I thank you, Philopolis, for your sensible-ness on my behalf. But in contest he ordinarily looks as if he were abused who is thought to be overcome. Besides, it is an usual thing in our Meetings, and to which we are much inured who are so familiarly acquainted, to abuse one another into the Truth, by shewing the ridiculous-
nefs of the Error, and intimating from what disproportion of temper of Mind it may arise. For this subderiforious Mirth is so far from giving any offence to us who understand one another, that it is rather a pleasant Condiment of our Conversation, and makes our serious Discourses the less tedious to our selves; and, I think, sometimes not the more ungrateful to Strangers, when they understand that there is not the least enmity under it.

Philoth. That solicitude, Philopolis, which you seem to have for the excusing of Hylobares, we on the other side, I think, ought to have in the behalf of Cuphophron, who was not at all behind-hand with him in any jocant Wit or Humour.

Cuph. I confess it, in that sense I have already explained unto Philopolis.

Philop. You pass away your time in a marvellous way of pleasantery and innocency, O Cuphophron, while those things which may seem blemishes elsewhere are truly the badges of Virtue and good Nature amongst you. But it is much that, there being so great consent of Affection and Friendship amongst you, there is not likewise the same consent of Opinion.

Cuph. That is a thing we do not so much as affect, unless it be in those things that are necessary for proficiency in Piety and Vertue.

Philop. Are then the Opinions of God’s being no-where and of his being every-where alike conducive to Virtue and Piety?

Cuph. Yes, Philopolis, if they be rightly understood. For he that says that God is no-where, holds notwithstanding that his Providence and protective Presence is every-where. So that it is no discouragement to Virtue and true Piety. Wherefore the Case stands thus betwixt Hylobares and my self. He has a great zeal against my Opinion of God’s being no-where, for fear it should be thence inferred that there is no God
at all: And I have as great a zeal for my Opinion, because if I acknowledge God any-where, I must acknowledge him extended, and to me it is all one to acknowledge an extended God, and no God at all. For whatever is extended, is either Matter, or as uncapable of Cognition or Perception as Matter itself. For if any entire thing, any Form or Figure be perceived by what is extended, nothing in the extended Percipient perceives the whole, but only part. Which is a sign that our own Souls are not extended, much less the Essence of God. But I will not renew the Dispute.

Philop. I am surprized with an unexpected Subtilty of Cuphophron's: how will you rescue me, Hylobares?

Hyl. Very easily. Do you not remember the Notion of Sympathy, Philopolis, in virtue whereof whatever the least real point of the Essence of the Perceptive part of the Soul, suppose, does perceive, every real point of the Perceptive must perceive at once?

Philop. I partly understand you, Hylobares: but now I see you so good at these Notions, we will discourse sometime more fully of them at my House. In the mean time I think you cannot but be fully satisfy'd with Philotheus his Solution of this last Difficulty touching the Divine Omnipresence.

Hyl. Very fully.

Philop. And I am abundantly pleased with the consideration, that the widely-different Apprehensions betwixt you and Cuphophron touching God's Omnipresence, meet together and join so strongly in one common zealous design of turning off whatever may seem to supplant his Existence.

Hyl. I believe it is a great satisfaction to us both. Philop. But I triumph in nothing so much as that Philotheus has so thoroughly convinced you, that
that there is nothing in all the Divine Attributes so intricate as to hinder your closing heartily with the belief of a God.

Hyl. There is nothing, I thank God and Philothes, in all those Attributes we have hitherto considered that seems not extremely much more easy than any other Hypothesis that ever yet came into my Mind. But there is a main Attribute behind, which is the Goodness of God, the Notion whereof though it be not hard to conceive, yet to make the Phenomena of the World and the passages of Providence constantly to comport with it, I foresee may prove a very great Difficulty.

Philop. This therefore is the second Obstacle, Hylobares, you at * first mentioned.

Hyl. It is so.

Philoth. And I fear will be too copious a Subject to be entered upon at this time.

Philop. I conceive so too. And besides, I have some Letters to dispatch by the Post this Night, which I must not neglect. For we may rectify our inward thoughts so soon as we find our Error; but if any error or neglect be committed in outward affairs, though the error be discovered, the loss is many times irrecoverable, and the inconvenience incorrigible.

Cuph. That is very true. But, according to the ancient custom of Athens, you have a right, Philopolis, as well of putting an end to as beginning the Dispute.

Philop. This Law was undoubtedly an intended Civility by your Ancestors, O Cuphophron, but in this circumstance of things I look upon it as a piece of Cruelty; that I must do execution upon my self, and by mine own act deprive my self of that ingenuous Converse which I could enjoy with pleasure even to break of Day.

Cuph. It is the common loss of us all, especially mine, who enjoy my self so where so well as in so excellent Company. But it is in your hand, Philopolis, to remedy this: For you have the right of
of appointing the time of our meeting again, as well as of dissolving this present Meeting.

Philop. Have I so? This makes amends for the other misfortune, which I will repair by a more timely appointment. I adjourn therefore this Meeting till to morrow at five a Clock in the after-noon, if Philotheus and the rest be agreed.

Philoth. Agreed

The End of the First Dialogue.
THE SECOND DIALOGUE.

Philothecus, Bathynous, Sophron, Philopolis, Eusifor, Hylobares, Cuphophron.

Philop. Yesterdays performance, O Philoth- 

eus, has endeared to me the Memo-

ry of that Day, of this Place,(this sacred Arbour 

wherein we are again so happily met) and of 

your excellent self and the rest of this worthy 

Company for ever. I never reap'd so much plea-

sure in so few hours in all my Life. In which not-

withstanding the chiefest satisfaction was, that 

my dear Friend Hylobares was so fully satis-
touching those most intricate Theories concern-
ing the Nature of God and his Attributes. It re-

mains now, Philothecus, that with the like happy 
succes you clear his Mind of those manifold Scru-

pulosities and Difficulties it seems laden with 
touching the Providence of God.

Philoth. Your extraordinary kind resentment, 

O Philopolis, of my former endeavours is no small 
obligation upon me to do the best I can in this 

present Task. But I cannot omit to take notice, 

that your over-proportionate propensions to-

wards my self, makes you seem not so just to o-

thers, who bore their part in whatever contribu-
ed either to your own delight or Hylobares his 
satisfaction. Nor can I alone sustain this Day's 

Province, but must implore the help of others, 
especially in so copious and various a Subject.

Cuph. Yes, Philotheus, that is supposed. Eusifor, 

Bathynous and the rest will assist; nor shall I fail 
to put in for one, when occasion requires, and I 

find my Mind moved thereunto.

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Eusif.
Eui. Cuphophron expresses himself in such phrase, as if it were hopeful that he will speak by Inspiration.

Hyl. He seems to me, Euiifhor, so to do sometimes: Of which some passages of yesterdays Discourse are fresh Instances. For he was several times so highly rapt and divinely inspired, that I profess I think no humane understanding could reach his meaning.

Sophr. Nullum numen abeit, si sit prudentia. So I think close and cautious Reason in a calm and pure Spirit is the best Inspiration now-adays in matters of Contemplation, as well as Prudence in the common Practices of life.

Cuph. I am as much for illuminated Reason, O Sophron, as any Man living can be.

Hyl. So am I, Cuphophron; provided the Illumination be not so bright and fulgent as to obscure or extinguish all perceptibility of the Reason.

Sophr. I always thought right Reason it self to be the Illumination or Light of the Mind, and that all other Light is rather that of the Eye than of the Understanding.

Hyl. Let Cuphophron look to that, O Sophron, and defend his own magnificent style.

Philop. But be you pleased in the mean time, O Hylobarus, according to the purpose of our present meeting, to propound your Difficulties to Philotheus touching Divine Providence, and to the rest of this judicious Company.

Sophr. How becomingly does Philopolis exercise his Office, and seasonably commit the Opponent with the Respondent, like a long-practised Moderator? I wish Philotheus no worse success than he had yesterday. But I cannot ominate so well touching this Congress. I fear such a Storm will be raised as all the Wits in Europe will not be able to allay. So intricate, so unfracious, so unsearchable are the ways of Providence.

Cuph. I wonder whence Sophron took this ill Omen, Hylobarus?
Hyl. I suppose from our two sporting together, which he look'd upon as the playing of two Sea-Calfes before a Storm.

Sophr. I wish, Hylobarcs, you prove Calf enough to bring no Objections but what Philothous or some of us may sufficiently answer.

Philop. I earnestly wish Philothous assistance enough and ability from above, that he may with satisfaction answer the greatest Difficulties that either Hylobarcs or any one else can produce touching Divine Providence.

Sophr. That indeed is the more desirable of the two, and my heart and vote goe along with yours, O Philopolis.

Philop. Begin then, if you please, O Hylobarcs.

Hyl. I have in my Mind such a cloud and cloud of Difficulties, that I know not were to begin, or when I shall make an end.

Sophr. Did not I tell you so, Philopolis?

Hyl. But I believe they they are mainly reducible to these three Heads, or rather, if you will, to these two more general ones, The Evils that are in the World, and The defect of Good. For when you have fenced as well as you can, Philothous, and pretty well satisfied us that all things here upon Earth are at least well enough, and that there is no such Evil discoverable as implies the first Principle of all things not to be the Sovereign thereof.

Goodness; there is yet this Difficulty behind. How it can consist with the Goodness of God, that this good Scene of things should begin no sooner or spread no farther, that is to say, that there should be no more Earths than one, or that this one or all should have been but fix thousand years ago or thereabout.

Sophr. This very last Difficulty, Philopolis, is able to confound any mortal living.

Philoth. Dear Sophron, be not so dismay'd; I dare pass my word that nothing that is holy or sacred shall suffer any detriment by this conflict, when
when I have declared the Laws of the combat, and what Weapons we must be confined to, namely to mere Reason and Philosophy. In which Field I must notwithstanding confess that I suspect Hylohares will prove a stout Champion. But it's much if we be not able to deal with him. And forasmuch as it is so plainly evident from a world of Phenomena, that there is a Principle that acts out of Wisdom and Counsel, as was abundantly evidenced by yesterday's discourse and as roundly acknowledged; it shall be severely expected and exacted of Hylohares, That he do not oppose false or uncertain Hypotheses, or popular Mistakes and Surmises, or vagrant and fictitious Stories, against certain Truth, such as is discoverable every day before our Eyes.

Philop. That is very equitable and reasonable.

Philoth. And if he cannot keep his Philosophical fingers from medling with the Holy Writ, that he do not handle it so ineptly, as to draw expressions accommodated to the capacity of the Vulgar into a Philosophical Argument, or to infer a Negation from the preterition of such or such a Subject.

Euist. It is incredible that Hylohares, professing himself a Philosopher, should betake himself to such Nucacities as are exploded even by the Theologers themselves, who notwithstanding spend their main study on the Holy Scriptures.

Hyl. These Laws, O Philotheon, I accept as just and right.

Philoth. And if they be kept to, Hylohares, as stout a Retarius as you are, you shall never be able to catch me in your Net, or entangle me in any of your intricacies touching Divine Providence. For as for that which you have proposed in general touching the Evils in the World, whether they be those that seem more Tragical, or else lesser Miscarriages in the Manners of Men or the Accidents of Fortune, if such things were
not, where were the Objects of Sighs and Tears, of Smiles and Laughter? So that what you bring as an Argument against Providence, is in my apprehension a very palpable Argument for it. For it is plain that that Power that made the World foresaw the Evils in it, in that he has so exquisitely fitted us with Passions correspondent thereto.

_Hyl._ This is ingenuously inferr’d, _O Philotheus_, so far as it will reach, namely, to prove there is a Providence or Fore-sight of God: but you seem to forget the main Question in hand, which is, _Whether the measure of his Providence be his Good-ness_, and that nothing is transacted against that Attribute. But your concession seems to imply that he knowingly and wittingly brought Evil into the World; which seems therefore the more groffly repugnant to his Goodness.

_Sophr._ Methinks, Gentlemen, you are both already agreed in a Point of so great concernment, namely, That there is a Divine Providence, that if there were any modesty in mortal Men they might be content with that bare discovery, without so strictly examining or searching into the Laws or Measures thereof, but apply themselves to the Law of Life which God has written in their hearts, or expressed in the Holy Writ, that it may go well with them in the Conclusion.

_Philop._ That is very piously and judiciously noted, _O Sophron._

_Bath._ So it is indeed, _O Philopolis_: But yet I humbly conceive that it is not always an itch of searching into, but sometimes a necessity of more punctually knowing, the truth of the Mysteries of God, that drives some Mens Spirits into a more close and anxious Meditation of so profound Matters. As it may well do here in this present Point touching the _Measure of God’s Providence_, namely, _Whether the Rule thereof be his pure Goodness_, or his _mere Will and Sovereignty_. For it
it be his Goodness, all free Agents have all the reason in the World to apply themselves to that Law of Life which Sophron mentions, because their labour shall not be in vain in the Lord, as the Apostle speaks. But if the measure of his Providence be his mere Power, Will or Sovereignty, no Man living can tell what to expect in the conclusion. All true Believers may be turned into Hell, and the wicked only and the Blasphemer ascend into the Regions of Bliss. For what can give any stop to this but God's Justice, which is a branch or mode of his Goodness?

Philop. Methinks, Bathynous, that you both have reason, both Sophron and yourself; nor do I desire Philotheus to desist from the present Subject, though I much long, I confess, to hear him discourse of the Affairs of the Kingdom of God.

Philoth. That shall be done in due time, Philopolis. In the mean while I dare avow to Hylorces, that there are no Evils in the World that God foresaw (and he foresaw all that were to be) which will not consist with this Principle, That God's Goodness is the Measure of his Providence.

For the nature of things is such, that some Particulars or Individuals must of necessity suffer for the greater good of the Whole; besides the manifold Incompossibilities and Lubricities of Matter, that cannot have the same conveniences and fitnesses in any shape or modification, nor would be fit for any thing, if its shapes and modifications were not in a manner infinitely varied.

Hyl. I partly understand you, Philotheus; I pray you go on.

Philoth. Wherefore I inferr, That still the Measure of God's Providence is his Goodness: Forasmuch as those Incompossibilities in Matter are unavoidable; and whatever designed or permitted Evil there seems in Providence, it is for a far greater good, and therefore is not properly in the summary compute of the whole affairs of the Universe.
verse to be reputed evil, the loos in particulars 
being so vast a gain to the Whole. It is there-
fore our Ignorance, O Hylobares, of the true 
Law of Goodness (who are so much immersed in-
to the Life of Selfishness, which is that low Life 
of Plants and Animals) that makes us such in-
competent judges of what is or is not carried on 
according to the Law of that Love or Goodness 
which is truly Divine: whose Tenderness and 
Benignity was so great as to provide us of Sighs 
and Tears, to meet those particular Evils with 
which the foresaw would necessarily emerge in 
the World; and whose Gaiety and Festivity is 
also so conspicuous in endowing us with that 
pasion or property of Laughter, to entertain 
those lighter miscarriages with, whether in Man-
ners or Fortune: As if Providence look'd upon 
her bringing Man into the World as a Spectator 
of a Tragick-Comedy. And yet in this which 
seems so ludicrous, see, Hylobarés, what a serious 
design of good there is. For Compassion, the Mo-
ther of Tears, is not always an idle Spectator, 
but an Helper oftentimes of those particular E-
vils that happen in the World; and the Tears 
again of them that suffer, oftentimes the Mother 
of Compassion in the Spectators, and extort 
their help. And the news of but one ridiculous 
Miscarriage fills the Mouths of a thousand Men 
with Mirth and Laughter; and their being so 
liable universally to be laught at, makes every 
Man more careful in his Manners, and more cau-
tions in his Affairs, especially where his Path is 
more slippery.

Hyl. I perceive by these beginnings, that you 
are likely to prove a marvellous Mysta of Divine 
Providene, O Philotheus.

Sophr. I wish with all my Heart, Philopolis, that 
Philotheus may come off so cleverly in the parti-
cular Difficulties that will be proposed, as he has 
done in this general one. For there are infinite 
un-
unexpected Puzzles that it's likely a busie searching Wit, such as Hylobarcs, may unluckily hit upon.

Euifl. What, do you think any harder or greater, O Sophron, than are comprised in those elegant, though impious, Verses of Lucretius?

Sophr. What Verses do you mean, Euiflor?

Euifl. Those in his fifth Book De rerum Naturœ, where he proposes this Conclusion to himself to be proved, viz.

*Nec quaquam nobis divinitus esse paratam
Naturam rerum*

Sophr. And by what Arguments, I beseech you, does he pretend to infer so impious a Conclusion?

Euifl. The Argument in general is the Culpability of Nature,

*Tantâ stat predita culpâ;*

and that therefore it cannot be the work of God: and I think he brings in at least half a score Instances of this Faultiness, as he pharises it.

Sophr. Lucretius is esteemed so great a Wit, that it were worth the while, Euiflor, if you thought fitting, to give your self the trouble of recounting those Instances.

Philop. A very good motion, and such, O Sophron, as whereby you may easily guess whether Philotheus has undertaken so desperate a Province as you imagine. For it's likely that so great and elegant a Wit as Lucretius would, out of those many, pick the most choice and most confounding Puzzles (as you call them) that the Epicurean Cause could afford him. And therefore if these should not prove such invincible Arguments against the Goodness of Providence, it may be the better hoped that there are none absolutely such.

Sophr. You say well, Philopolis, and that makes me the more desirous to hear them.

Euifl. And that you shall, Sophron, upon the condition you will answer them.

Sophr. Either I or Philotheus or some of us will do our best.

Euifl.
Enist. I will not repeat the Verses themselves, for I should do that but brokenly; but I believe there are very few of the particular Instances in them but I remember firmly enough. As first, that so much of the Earth is taken away from us by the Barrenness of Mountains and Rocks, by the inaccessibleness of large Woods inhabited by wild Beasts, by the overspreading of the Seas, and by huge vast Marishes: Besides that the Torrid and Frigid Zones are unhable, the one by reason of the excess of Heat, the other by reason of the extremity of Cold: That that part of the Earth that is inhabited by Men is of so perverse a nature, that if it were not for Man's industry and hard labour, it would be all over-run with Thorns and Brambles: That when with much toil he has made the ground fruitful, and all things look green and flourishing, often all this hope is quaff'd by either excess of Heat and Drought, or violence of Rain and Storms, or keeness of Frosts. To which he adds the infestation of wild Beasts, that are so terrible and hurtful to Mankind both by Land and Sea; the Morbidness of the Seasons of the Year, and the frequentness of untimely Death; and, lastly, the deplorableness of our Infancy and first circumstances of entering into life; which he sets off so pathetically, that I cannot but remember those Verses whether I will or no.

Sophr. I dare say they are very good ones then, if you like them so, Enistor: I pray you let us hear them if it be no trouble to you to repeat them.

Enist. No it is not, Sophron. The Verses are these:

Tum porro puer, ut sevis projectus ab undis
Navita, nudus humi jacet, infans, indignus omni
Vitali auxilio, cum primum in luminis oras
Nixibus ex alvo matris Natura profudit,
Vagitique locum lugubri complect, ut aestum est,
Quod tantum in vita restat transire malorum.

Cuph.
Cuph. They are a very empassionating strain of Poetry, Hylobares; methinks I could have fallen a weeping while Enistor repeated them. I remember them very well. But is there not something in the following Verses about Childrens Rattles? For these are not all.

Hyl. Let me entreat you of all friendship, Enistor, to repeat to Cuphophron the Rattle-verses, to keep him from crying.

Enist. They are these that Cuphophron means, and immediately follow the former:

\[\text{At variae crescent pecudes, armenta feraque,}
\text{Nec crepitacula eis opus sunt, nec quicquam adhibenda est.}\]

\[\text{Alma nutricis blanda atque infracta loquela,}
\text{Nec varias quantus vetes pro tempore Cali.}\]

What think you of these Instances, O Sophron?

Sophr. I must ingenuously confess that if Lucretius have no better Arguments against Providence than these, nor Hylobares than Lucretius, their force will not seem so formidable to me as I suspected; but I must on the contrary suspect, that they are ordinarily very small motives that precipitate those into Atheism and Epicurism that have of themselves an inward propension thereunto.

Philoth. Are these the same Arguments, Hylobares, that you intended to invade me withal?

Hyl. These are only of one sort of them referrible to the Classis of Natural Evils, and but few of those neither. But to speak the truth, Philotheus, I had not innumerately and articulate ly mustered up or shaped out the particular Arguments I would urge you with, though I felt my Mind charged with multifarious thoughts; and that pressed the forwardest that had left the latest impression on my Mind on the Road as we rid hither to this City, upon our being overtaken with so great a Storm of Thunder, Hail and a mighty dash of Rain, that we were well-nigh wet.
wet to the skin. For I began to think with my self how consistent those kinds of Accidents could be with so good and exact a Providence as Men imagine. For the High-ways yield no Crop; nor do we our selves grow by being liquored without side, but within: besides the wetting of all our Cloaths, and the endangering the catching of an Ague or a Fever. Wherefore if Providence were so exact, the Rain would be always directed to such places as are benefitted thereby, not to such as it does no good to, but trouble and mischief to those that are found there.

*Philoth.* Your meaning is then, *Hylobares,* that it is a Flaw in Providence that the Rain is not restrained from falling on the High-ways. But in the mean time you do not consider how intolerably dusty they would be, especially in Summer, and how constant a mischief that would prove, and troublesome both to Horse and Man.

*Hyl.* I, but it Rains as much on the High-ways in Winter-time as Summer-time, be they never so deep in Wet and Mire already: which me-thinks is not consistent with so accurate a Providence as you contend for.

*Philoth.* And this, *Hylobares,* I warrant, you take to be an impregnable Argument, a stout Instance indeed, in that you place it thus in the front of the Battle. But if it be founded to the bottom, it will be found to stand upon a ground no less ridiculous than that Comical conceit in *Aristophanes,* of Jupiter's pissing through a Sieve as often as it Rains: or what is a more cleanly and unexceptionable expression, that the descending of Rain is like the watering of a Garden with a Watering-pot by some free Agents; where they do not water the Walks of the Garden, but only the Beds or Knots wherein the Flowers grow. Which is the most Idiotick and unphilosophical Conceit, *Hylobares* that could ever fall into the Mind of any Man of your Parts. For the
committing of all the Motions of the natural Phenomena, as they are called, to any free Agents, were the utter abolishing of all natural Philoso-

phy, and indeed of Nature itself; and there would be no Object left of Speculation in these things, but either Metaphysical or Moral. And by the same reason that you require that the Rain should only fall upon such plats of the Earth as are destined for Grass, for Corn, for Trees, and the like, you must require also that the Sun should not shine on the High-ways for fear of infecting us with dust; and that it should divert its Beams from the Faces of tender Beauties; that the Shadow of the Earth should withdraw to those that travel in the Night; that Fire should not burn an useful Building or an innocent Man; that the Air should not transmit the Voice of him that would tell a Lie, nor the Rope hang together that would strangle the guiltless, nor the Sword of the violent, be it never so sharp, be able to enter the Flesh of the just. These and many Millions more of such sequels would follow in Analogy to this rash demand.

Hyl. I must confess, Philotheus, that what you urge makes so great an impress upon me, that it has almost dash'd me out of conceit with this first Instance, which I thought not so contemptible. But though with but a broken confidence, yet I must persist, and demand, if Providence would not be more exact, if all things were carried thus as my Instance implies they should be, than it is now as they are.

Phileb. No, by no means, Hylobares. For the Scene of the World then would be such a languid flat thing, that it would disgrace the great Drama-

ritf that contrived it. For there would be no compass or circuit of any Plot or Intrigue, but every thing so shallow or sudden, so simple and obvious, that no Man's Wit or Virtue would find any Game to exercise themselves in. And assure
your self, it is one fundamental Point of the Divine Counsel, and that laid deep in his Wisdom and Goodness, that at least on this terrestrial Stage there should be sufficient difficulty and hardship for all sensible and Intellectual Creatures to grapple and contest with, that an ignoble and corruptive topour may not seize their Bodies and Spirits, and make their life languid and their Faculties useless, and find nothing to do in the World but to eat and drink and sleep. For there are very few Men given to Contemplation, and yet fewer successful in it. That therefore that I contend for is this, That in these general, but constant and peremptory strokes of Nature, there is an exact Providence of God; and that which you account a Defect is indeed a Perfection and a surer Pledge of a Divine Foresight, that does thus manifestly in the compute of things desalate either useless or hurtful Superfluities; as this guidance of the Rain from the High-ways in Winter. For has he not given Man Wit and Art to make a supply by good wax'd Boots, oil'd Coats and Hoods, and Eyes in his Head to choose his way, if one be better than another; or if all be intolerable, political Wit to make Laws and Orders for the mending of the High-ways? For thus are Men honestly employed for their own and the common good. And judge you what a ridiculous thing it were, that the Sun should so miraculously turn off his Beams from every fair Face, when as the same End is so easily served by the invention of Masks; or that the continued Shadow of the Earth should be broken by sudden miraculous eruptions or disclusions of light, to prevent the Art and officioseness of the Lantern-maker and the Link-boy; or lastly, that the Air should not resound a Lie, nor the point of a Sword pierce the skin of the innocent. For this were an exprobation to the Wisdom of God, as if he had mistook himself in creating of free Agents, and
by an After-device thus forcibly ever defeated their free Actings, by denying them the ordinary assistances of Nature. This would be such a force and stop upon the first Spring of Motion, that the greatest trials of Mens spirits and the most pompous external solemnities would be stifled thereby, or utterly prevented; and all Political Prudence, Sagacity, Justice and Courage would want their Objects. Wherefore this indifferent and indiscriminating constancy of Nature ought to be; it being reckoned upon in those Faculties God has endow'd both Men and other Animals with, whereby they are able to close with the more usual advantages of these standing Laws of Nature, and have sense and fore-sight to decline or provide against any dangerous circumstances of them; and that with at least as much certainty as is proportionable to the considerableness of the safety of such an individual Creature as cannot live always, nor was ever intended to live long upon Earth.

Hyl. I partly understand what you would be at, Philotheus, and indeed so far, that I am almost disheartned from propounding the remainder of the Meditations that met me on the Rode touching the Hail also and the Thunder. For me-thought Nature seem'd very unkind to pelt a young Foal so rudely with so big Hail-stones, and give him so harsh a welcome into the world.

Philothe. Tush, Hylobares, that was but a sportful passage of Nature, to try how tight and tinct the new workmanship was; which if it were not able to bear such small Fillips, it would be a sign that things hung very crazily and unsoundly together. Wherefore Nature does but justify the accuracy of her own Artifice, in exposing her Works to a number of such trials and hardships. This is but a slight Scruple, Hylobares; but surely some profound conceit surprized your Mind in your Meditations touching the Thunder.

Hyl.
Hyl. The main thing was this, That if Providence were so exact as some pretend, those Thunder-claps that do any execution should ever pick out some notoriously-wicked fellow to make him an example, and not strike an heedless Goat brouzing on the side of a Rock, or rend some old Oak in a Forest.

Philoth. This indeed is more shrewdly urged. But are you sure, Hylobares, that this were the most perfect way that Nature could pitch upon?

Hyl. So it seems to me.

Philoth. I suppose then it is because you take this to be the most effectual way to make Men good.

Hyl. Why not, Philotheus?

Philoth. But suppose a mighty, if not an almighty Arm out of the Clouds should pull Men by the Ears as often as they offered to offend, would not that be more effectual?

Hyl. One would think so.

Philoth. Wherefore upon this ground you should require that also, Hylobares.

Hyl. But that would be too great a force upon free Agents, O Philotheus.

Philoth. And how do you know, Hylobares, but that that other would be so likewise?

Hyl. I must confess, Philotheus, it is an hard matter to define what measure of force is to be used by Providence to keep Men from Sin.

Philoth. And therefore a rash thing to prescribe Laws or ways to Providence in so obscure a matter. Besides, there are so many notoriously wicked, that there would be such thundering and rattling, especially over great Cities, that we should be never quiet Night nor Day. And those that escaped would be forward to phantasm themselves Thunder-proof; and others, that there was no Judgment to come, because Vengeance was taken so exactly in this Life. Besides that you seem to forget that the strokes of Na-
ture level not at particulars. For she is an unperceptive Principle, and cannot act pro re nata, or suspend her self from acting; and that the end of Thunder is not to forestall the last Day of Judgment, but for clearing the Air, and sending more fattening showers into the bosome of the Earth.

_Hyl._ But do Thunderbolts conduce any thing to that, _Philotheus_ ?

_Philoth._ Tho' are very seldom, _Hylobares_; and I deny not but they may have their moral use: but best so moderated as they are, not so constantly vibrated as your Curiosity would have them. For if every perjured or notoriously wicked Person is to be pelted from Heaven with Thunderbolts, People will presume them innocent whenever they die without this solemn Vengeance done upon them.

_Hyl._ Well I perceive I must produce new Objections, and such as I have thought on more deliberately. For these _Philotheus_ easily blows away.

_Philop._ We will give you some little time of respite to consider, _Hylobares_. For I believe Euclid and his _Lucretius_ will think themselves slighted if no Man vouchsafes those _Lucretian Inflances_ any Answer.

_Euist._ If _Philotheus_ thinks his hands will be full enough otherways, I pray you, _Philopolis_, let _Sophron_ play the _Philotheus_ as well as I have play'd the _Hylobares_.

_Sophr._ Why truly _Philotheus_ his discourse is able to make us all _Philotheusifes_. And methinks, following his footsteps, it is no such difficult business to answer all those _Instances_ of _Lucretius_. I shall willingly attempt some of them my self. As that Complaint of the Earth's being run over with Thorns and Thistles, if Man by his hard Labour did not cultivate it. For besides that we know that Curfe that came upon the Fall, it is fit that we in this life should have something to grap-
grapple with, to keep us from Idlenes, the Mo-

ther of Mischief. And that the Husband-Man's 
pains are sometimes lost by ill-weather, over-
much Heat, or Wet, or the like; he is taught 
thereby not to sacrifice to his own Net, but to 
depend upon God, and to give him the praise 
when he is successful, as also to be frugal and 
provident, and to lay up for an hard Year. But 
for that imputation of so much of the Earth's be-
ing unhabitable by reason of extremity of Heat 
or Cold, we find by experience that it is mostly 
a mere calumny of Nature. For the Torrid Zone 
is habitable, and a considerable part of the Fri-
gid: and that which is not is so little, that it is 
inconsiderable. And to speak briefly and at once: 
The Inclination of the Axis of the Earth is so 
duly proportionated for the making it habitable 
as it can be, that the Wit of Man cannot imagine 
any posture better. Now for those Allegations, 
That Rocks and Mountains and Woods and the 
Sea take up so great a part; whatever elegance 
there may be in Lucretius his Poetry, the Philo-
sophy of such Objections, I am sure, lies very 
shallow. For it is as unskilfully alledged against 
Nature that all the Earth is not soft moulds, as it 
would be that any Animal is not all Flesh, but 
that there is Blood also and Bones. The Rocks 
therefore, beside other uses for conveying the 
subterraneous Water, may serve also for conso-
idating the Earth. And it is manifest that the 
Hills are usually the Promptuaries of Rivers and 
Springs, as Geographers make good by infinite 
Examples. Not to add what a Treasury they are 
of Minerals and Metals, and wholesome Pasturage 
for Sheep, as the Rocks delight the Goats and 
the Coneys. But the Poet seems to speak so un-
skilfully, as if he expected all the face of the 
Earth should be nothing else but rank green Mea-
dow; when as to exclude the Sea, would be like 
the draining of an Animal of its Heart blood.
Or if things could be so contrived as that all the Surface of the Earth should be rich Meadow, and the World thereby thick inhabited by Men, the Air in all likelihood would become so un-wholesome, that Plagues and Death would ever and anon sweep away all. Wherefore long Tracts of dry and barren places are the securi-
ty of so much Health as we enjoy: Which is of more consequence than to have the Earth pester'd so with Inhabitants, and ever and anon to have all to stink with Noisomness, Pestil-
ence and Death.

Bath. And it is questionable, Sophron, whether these places that seem mere forlorn Solitudes be not inhabited by at least as considerable Creatures as Men.

Cuph. I'll pawn my life, Bathynous means some Aereal Dæmons or Spirits.

Bath. And why not, Cuphophron?

Cuph. Nay, I know nothing to the contrary.

Hyl. But I do.

Cuph. What's that, Hylobares?

Hyl. Why, I pray you tell me, Cuphophron, how can a Spirit that is no-where, be in dry and barren places more than in Meadow-Pastures.

Cuph. Away, Hylobares, you are a very Wag. I perceive you will break your brown study at an-
y time to reach me a rap upon the thumbs.

Eust. Gentlemen, I know not whether you be in earnest or in jest touching these Aereal Genii in remote Solitudes. But this I can assure you, that besides the usual and frequent fame of the dancing of Fairies in Woods and desolate places, Olaus and other Historians make frequent men-
tion of these things; and that there are Dæmo-
nes Metallici, that haunt the very inside of the Mountains, and are seen to work there when Men dig in the Mines. What merriment they also make on the outside of vast and remote Hills, that one Story of Mount Athos may give us an In-
Inftance of. as the Matter is described in Solinus. Polyhiift.
The impression of the passage sticks still fresh in c. 37.

my memory even to the very Words. Silet per diem universus, nec sine horrore secretus est: lucet nocturnis ignibus, choriis Aegipanum undique persono- natur; audiumtur & cantus tibiarem & tinnitusymbalorum per oram maritimam. But of a more
dreadful hue is that Desart described by Paulus
Venetus, near the City Lop, as I take it, in the Lib. 1.c. 44.

Dominions of the great Cham. " This Wilder-
ness, faith he, is very mountainous and bar-
ren, and therefore not fit so much as to har-
bour a wild Beast, but both by Day and (es-
pecially) by Night there are heard and seen se-
veral Illusions and Impostures of wicked Spi-
rits. For which cause Travellers must have a
great care to keep together. For if by lagging
behind a Man chance to lose the sight of his
Company amongst the Rocks and Mountains,
he will be called out of his way by these busy
Deceivers, who saluting him by his own name,
and feigning the Voice of some of his Fellow-
Travellers that are gone before, will lead him
aside to his utter destruction. There is heard
also in this Solitude sometimes the sound of
Drums and Musical Instruments, which is like
to those noifes in the Night on Mount Athos
described by Solinus. Wherefore such things
as these so frequently occurring in History make
Bathynous his conceit to look not at all extrava-
gantly on it.

Sophr. Our Saviour's mentioning Spirits that
haunt dry places, gives some countenance also to
this conceit of Bathynous.

Euift. And so does the very Hebrew word
יִשְׁרִי, whose Notation is from the field. But
all these must be lapsed Spirits therefore.

Bath. I, as sure as Men themselves are lapsed,
than which nothing is more, Euiftor.

Euift. And so lapsed Spirits and lapsed Men
divide
Divine Dialogues,

divide the Earth amongst them. And why not the Sea too, Bathynous?

Bath. You mean the Air over the surface of the Sea: For the Sea is sufficiently well peopled with Fishes.

Euiśf. 'Tis true.

Sophr. If this were not as Poetical as Lucretius his Poetry it self, his Arguments against Providence were very weak indeed. But this is to bring in again the Nereïdes and Oreades of the Pagans.

Euiśf. And if so, why not also the Hamadryades and other Spirits of the Woods, that the vast Woods Lucretius complains of may not be left to wild Beasts only, no more than the Sea to the Fishes?

Sophr. In my apprehension Lucretius seems mightily at a loss for Arguments against Providence, while he is forced thus to fetch them from the Woods.

Cuph. Because you think, Sophron, that no Arguments can be brought from thence but wooden ones.

Sophr. Indeed, Cuprophron, I was not so witty: But because the plentiful provision of Wood and Timber is such a substantial pledge of Divine Providence, the greatest Conveniences of Life depending thereupon.

Euiśf. That is so plain a case, that it is not to be insifted upon. And yet it is not altogether so devoid of difficulty, in that the great Woods are such Coverts for wild Beasts to garrison in.

Bath. But you do not consider what a fine harbour they are also for the harmless Birds. But this is the Ignorance and rude Immorality of Lucretius, that out of a straight-lac’d Self-love he phantasies all the World so made for Man, that nothing else should have any share therein; whereas all Unregenerate Persons are as arrant brute Animals as these very Animals they thus vilifie and conteem.
Sophr. I thankfully for that, Bathynous: for from hence, methinks, an Answer is easily framed against his Objection from Man's being liable to be infected by horrible and hurtful Beasts. For considering the general Mass of Mankind was grown such an Herd of wicked Animals, that is, Beasts, what repugnancy to Providence is it that one Beast invades another for their private advantage? But yet Providence sent in such secret supplies to these Beasts in humane shape, that seemed otherwise worse appointed for fight than their savage Enemies armed with cruel Teeth, and Stings, and Horns, and Hoofs, and Claws, (which she did partly by endowing them with such Agility of Body and Nimbleness in swarming of Trees, as Apes and Monkeys have now, but chiefly by giving them so great a Share of Wit and Craft and combining Policy) that Lucretius has no reason to complain against Nature for producing these Objects that do, but exercise Mens Policy and Courage, and have given them an opportunity of so successful a Victory, as we see they have obtained in a manner throughout the whole World at this very day. And lastly, for that lamentable Story of the circumstances of the entrance of Infants into this Life, it is ἔκπνως πωνίκως, it is mere poetical Smoke or Fume, that vanishes in the very uttering of it, and is so far from being a just Subject of Lucretius his complaining Rhetorick against Providence, that it is a pregnant Instance of the exactness and goodness of Providence in Nature. For there being so much wit and care and contrivance in Mankind, both Male and Female, the weakness and destituteness of the Infant is a grateful Object to entertain both the skill and compassion of that tenderer Sex, both Mother, Midwife, Nurse, or what other Assistant: Though perhaps there has come a greater debility in Nature by our own defaults. But however, that Body that was
to be an Habitacle for so sensible a Spirit as the humane Soul, ought to be more tender and delicate than that of brute Beasts, according to that Physiognomonical Aphorism of Aristotle, οἱ μαλακοὶ σώματι εὐρέται. Nor is the crying of the Infant so much a presage of the future Evils of Life, as a begging of aid against the present from them about him, by this natural Rhetoric which Providence has so seasonably furnished him with. And for Lambs, and Calves, and Cubs of Foxes, they are not so properly said to need no Rattles, as not to be capable of them, they having not so excellent a Spirit in them as to be taken up with the admiration of any thing. For the Child's amusement at the Rattle is but the effect of that Passion which is the Mother of Reason and all Philosophy. And for that last of all, that Mankind cloath themselves according to the Seasons of the Year, it is their Privilege, not their Defect: For brute Beasts, when it is cold, willingly apply themselves to the Fire. But thus silly are ordinarily the Reasonings of those Men that have a mind there should be no God.

Euvst. I promise you, Sophron, you have laid about you very notably, I think; and though I am something taken with the Elegancy of the Poet, yet I must confess I cannot but be convinced that his Reasonings are very weak.

Sophr. I have answered as well as I could thus extemporarily; and if I have omitted any of the Objections, Hylóbares, if he see it worth the while, will resume them, and propose them to Philothesus, who is more exercised in these Speculations.

Philoth. None more able in this kind than your self, O Sophron: And I cannot but commend your caution and discretion, that you intimate, that the fulness and Solidness of the Cause we contend for is not to be measured from what we utter thus extemporarily in the defence thereof; as if we in a moment could find out all the richness
ness of that Divine Wisdom that is couched in the Contrivance of Nature and in the ordering of the World. It is sufficient that we shew, that even to our present thought such Reasons occur as are able to stop the Mouths of them that are not partially affected, and to give a taste how that, if they would search farther into the Reasons of things without prejudice, they will still find Nature less faulty, or rather more and more perfect at the bottom.

Philop. I think it is not without a special Providence, O Hylophares, that you are fallen into the Company of so many skilful and successful defenders of Providence; and therefore I desire you would produce the most considerable Scruples that ever diseased your Mind. For if anywhere, you will here find a Cure.

Hyl. I shall produce all, Philopolis, and consequently the more considerable, but in such order as they occur to my Memory. And for the present these are those that swim uppermost in my Thoughts; viz. Diseases, War, Famine, Pestilence, Earthquakes, and Death itself, the sad effect of so affrightful Causes. These, methinks, do not so well consist with that benignity of Providence that Philotheus contends for.

Philoth. These are indeed sad and terrible Names, Hylophares; but I hope to make it appear, that the World in general are more scar'd than hurt by these affrightful Bug-bears. I will begin with that which is accounted the most horrid, I mean Death itself. For why should Mankind complain of this Decree of God and Nature, which is so necessary and just? I mean not only in reference to our lapsed Condition, which incurre'd the penalty of Death; but that there is a becoming Sweetness in this Severity, in respect both of the Soul it self, as it is so timely released from this bondage of Vanity, and also in regard of our peccaminous terrestrial Personalities here.

For
For I hold it an Oeconomy more befitting the Goodness of God, to communicate life to a succeeding Series of terrestrial Persons, than that one constant number of them should monopolize all the good of the World, and so stifle and forestall all succeeding Generations.

_Hyl._ I do not understand that, _Philothetis._ Why may not a set sufficient number of Men, equal to the largest number of the Succession, be as meet an Object of the Divine Goodness, as a continual Succession of them? For there is an equal communication of Good in the one case and in the other.

_Philoth._ If there be this equality, it argues an indifferency whether way it be: and therefore it is no flaw in Providence whatever way it is. But yet I say that way that is taken is the best: because that in this terrestrial condition there would be a satiety of the enjoyments of this life; and therefore it is fit that, as well-saturated Guests, we should at length willingly recede from the Table.

_Eucl._ I believe _Philothetis_ alludes to that of _Lucretius_, where he brings in Nature arguing excellently well against the fond Complaints of Mankind:

*Quid tibi tantopere est, mortalis, quod nimis agris
Luctibus indules? quid mortem congregis ac fies?
Nam si grata fuit tibi vita anteacta priorque,
Er non omnia, pertusum congrega quasi in vas,
Commoda perfluxère atque ingrata interiër,
Cur non ut plenus vita convida recedis?*

_Philoth._ But my Eye was most upon the following Verses:

*Nam tibi preterea quod machiner inveniámque
Quod placeat nihil est, eadem sunt omnia semper.
Si tibi non amis corpus jam marcer, & artus
Conselli languent, eadem tamen omnia ræstant,
Omnia si pergas vivendo vincere sæclu.*

From whence I would infer, That there is more joy.
joy and pleasure arises to Men in this way of Succession of Mankind, than if there were the same Men always. And the Theatre of the World is better varied and made more delightful to the invisible Spectators of it, as also the Records of History to them that read them. For it were a dull thing to have always the same Actors upon the Stage. Besides that the varieties of Mens Ages would be lost, and the prettinesses of their Passions, and the difference of Sexes, which afford their peculiar pleasures and delights one to another. And there is the same reason for Brutes, who when they die, though they find not themselves in the other State as we do, yet they no more miss themselves after Death than they fought themselves before they were born.

Hyl. I must confess, Philothens, that the case is at least so disputable, that a Man cannot lay any just charge against Providence from this Topick.

Philoth. Besides, Hylobares, it seems to be of the very nature of terrestrial Animals to be mortal, and that without the force of a Miracle they cannot endure for ever. What therefore could Providence do better, than to make their Species immortal by a continued Propagation and Succession? For that is the infirmity of our particular nature to dote upon Individuals: But the Divine Goodness, which is Universal, is of a more releaved and large nature; and since Individuals will be thus fading and mortal, concerns herself only in the Conservation of the Species. To all which you may add, That unless you could secure this terrestrial World from Sin and sense of Grief and Pain, not to be able to die, to the generality of Men oppressed and tormented by the Tyranny and Wickedness of others, might prove the greatest Infelicity that could befall them. Immortality, Hylobares, join'd with Pride and Ambition, would easily bring the World to this pass: And Men now, though mortal, yet conceive
ceive immortal Enmities one against another.

Hyl. That's shrewdly suggested, Philothens.

But admit the necessity of dying, what necessity or conveniency of the frequentness of Diseases? Which is an Head in Lucretius which Sophron forgot to speak to.

Philoth. As for Diseases in general, Hylobares, they are as necessary Sequels of the terrestrial Nature as Death itself. But as Death would visit us more slowly, so would Diseases less fiercely and frequently, if it were not for our own Intemperance and irregular Passions; which we are to blame for what we find most intolerable, and not to tax Providence, which has contrived all for the best, and has let nothing pass without mature judgment and deliberation. For Diseases themselves, though the natural sequels of a mortal Constitution, may well be approved of by the Divine Wisdom for sundry Reasons. As first, While they are inflicted they better the Mind in those that are good, and are but a just Scourge to them that are Evil; and the pleasure of Recovery doth ordinarily more than compensate the over-past misery in both. So little cause have either to complain of the neglect of Providence in such visitations.

Bath. Nay, indeed, I think that Mankind have so little reason to complain, that they have rather a very high obligation to admire and extol that Providence that suffers so many outward Evils, as they are called, to rove in the World. For where they hit, they frequently put us into such capacities of seriously bethinking our selves of the Duties of Piety and Virtue as we should never meet with, for all the boasts of our Free-will, unless these heavy weights were cast into the balance to poize against our propensions to follow the Lusts and Pleasures of Life, and the ordinary Allurements of the World.

Philoth. That is excellently well observed indeed, Bathynous.
Hyl. But I pray you proceed, Philotheus.

Philoth. I was observing in the second place, that the sick being a spectacle to them that are well, make them more sensible of their own Health, and should stir up in them thankful Devotion towards God their Preserver, and engage them to employ their Health to the best purposes. And lastly, That Diseases are a notable Object of Man's art and industry and skill in Medicine: The exercise whereof does very highly gratifie them that are either lovers of Mankind or of Money. That therefore that does naturally accrue to the condition of a terrestrial Creature, why should God interpose his Omnipotency to disjoin it, especially it bringing along with it such considerable Conveniences? Nor must we think much that sometimes a Disease is invincible: For thereby Sickness becomes more formidable to the Patient, without which it would not prove so good Physick to the Soul; and general Success would lessen the estimate of the Cure, and the Pleasure of escaping the danger of the Disease; as likewise it would diminish the Joys and Congratulations of Friends and officious Visitors. For it is fit that things should be set home upon our Passions, that our Delights thereby may become more poinant and triumphant.

Hyl. You come off jollily, methinks, Philotheus, apologizing thus in the general. But if you will more closely view the particular grim countenances of those more horrid Disasters of Mankind, War, Famine, Pestilence and Earthquakes, which I intimated before, these one would think should abate your Courage.

Philoth. Concerning these, Hylubares, I answer, first in general, That it is worth our taking notice of, how Divine Providence has counted upon this extraordinary expense of Man's blood and life, the Generations of Men being not considerably scantied for all these four greedy devou-
ers of them. And therefore we ought to consider what a testimony of the Perfection of the Works of God in Nature the greatest Disasters of the World are. For if they did not appear, we should think it liable to none, but that it stood wholly on its own legs. But we now seeing it liable to so great ones, and yet such as are perpetually triumphed over by that Wisdom and Counsel of God that is so peremptorily carried on in the nature of things, we are thereby manifestly convinced of a Providence even from such things as at first sight seem most to contradict it. To which you may add that eminent use of the Calamitousness of this Scene of things, if we must needs think it so, namely the serious seeking after a Portion in those Regions that are not subject to such horrid Disasters, those Sedes quiete, as your Lucretius calls them, Hylobares, and in imitation of Homer, that more religious Poet, describes them very elegantly. I believe Euiisfor could recite the Verses.

Euiis. I remember them very well, Philotheus.

Apparet Divum numen, sedesque quiete,
Quas neque concutient venti, nec nubula nimbis
Aspergunt, neque nix acri concreta pruina
Cana cadens violat, semperque innubilis Aether
Integit, & largè diffuso lumine ridet.

Hyl. But I do not intend to be thus put off with an old Song, Philotheus: I desire to hear your account of those four more dismal Particulars I proposed.

Philoth. Why that is no such hard province, Hylobares. For as for War and its effects, it is not to be cast upon God, but on our selves, whose untamed Lufts, having shaken off the yoke of Reason, make us mad after Dominion and Rule over others, and our Pride and Haughtiness impatient of the least Affront or Injury. And for Famine, it is ordinarily rather the effect of War than the defect of the Soil or unkindliness of the Sea-
Seafon; which if it were, Mens Providence and Frugality might easily prevent any more direful ill consequences thereof; and present necessities set Mens wits on work. And there is also that Communication betwixt Nations and Countries, that Supplies are usually made in such like Exigencies. I confess Plagues and Pestilences would seem more justly chargeable upon God, did we not pull them down upon our selves as deserved Scurges for our Disobedience. And though whole Cities be sometimes swept away with them, as that of Athens and Constantinople, yet we are to consider that such acute Diseases make quick dispatch; which makes Earthquakes in like manner the more tolerable. For whether they be Islands or Cities that are thus swallowed into the ground, or sunk into the Sea, it is a present Death and more speedy Burial. Thus perished those two famous Cities of Achaia, Helice, and Buris; as also according to Plato and some others, an ancient Atlantick Island sunk into the Sea. But what more than ordinary mischief came to the Inhabitants? For the Souls of the good, having once left their Bodies, would easily find way through the Crannies of the Earth or depth of the Sea, and so pass to those Ethereal Seats and the Mansions of the Blessed. And for the Souls of the bad, what advantage the Atheist can make to himself by inquiring after them I know not. If a Man's phancy therefore be not suddenly snatch'd away, these things are nothing so terrible as they seem at first sight; nay, such as we of our own accord imitate in Sea-fights which have sunk, I know not how, many thousands of floating Islands thick inhabited, by the thunder and battery of murtherous Cannons. But it is the skill of the great Dramatist to enrich the History of the World with such Tragical transactions. For were it not for bloody fightings of Battles and dearly-bought Victories, the Strange Changes
Changes and Subversions of Kingdoms and Empires, the horrible Narrations of Countries depopulated by devouring Plague and Famine, of whole Cities swallowed down by unexpected Earthquakes, and entire Continents drown'd by sudden Inundations, the Spectators of this terrestrial Stage-play would even nod for want of something more than ordinarily notorious to engage and hold on their attention. Wherefore these things are not at all amis for the adorning of the History of Time, and recommending of this Theatre of the World to those that are contemplative of Nature and Providence. For the Records of these fore-past Miseries of other Ages and Places naturally engender a pious Fear in the well-disposed, and make all that hear thereof more sensibly relish their present tranquility and happiness. And which is ever to be considered, the unexhaustible stock of the Universe will very easily bear the expense of all these so amusing Poms and Solemnities: which therefore give the more ample witness to the Wisdom and Power of the Deity.

Hyl. But we seek more ample witnesses of his Goodness, O Philothecus.

Philoth. Why, it is one part of his Goodness thus to display before us his Wisdom and Power, to perfect our Natures, and to bring us into admiration and love of himself. For you see all these things have their Usefulness, that is, their advantageous regard to us. For God wants nothing.

Hyl. Nay, I see you will make every thing out, Philothecus. Nor dare I adventure to propose to you the Murrain of Cattle or Rots of Sheep, when as you have already suggested that touching the mortality of Men which you will expect should stop my Mouth. And I confess you may add, that they may be swept away sometimes for the Wickedness or Trial of their Owners. And therefore I will not so much insist upon the death of
of dumb Creatures, as upon such Accidents as may make their lives more lingeringly miserable; as the putting! some Limb out of joint, the breaking of a Bone, or the like. For why does not that invisible Power that invigilates over all things prevent such sad Accidents? It being as easy for him that made them to keep them from harm, as it was to make them; he being able to do all things without any trouble or disturbance to himself, and being so good and benign as to despise none of his innocent Creatures.

Philoth. This is pertinently urged, Hylobares. But I answer, That God has made the World as a complete Automaton, a Machina, that is to move upon its own Spring and Wheels, without the frequent recourse of the Artificer; for that were but a Bungle. Wherefore that the Divine Art or Skill incorporate into Matter might be manifest, absolute Power does not interpose, but the condition of every thing is according to the best Contrivance this terrene Matter is capable of. Wherefore these ill Accidents that happen to living Creatures testify that there is nothing but the ordinary Divine Artifice modifying the Matter that keeps up the Creature in its natural condition and happiness. Whereby the Wisdom of God is more clearly and wonderfully set out to us; that notwithstanding the frailty of the Matter, yet the careful Organization of the Parts of a Creature does so defend it from mischief, that it very seldom happens that it falls into such harms and casualties that you specify. But if an immediate extraordinary and absolute Power did always interpose for the safety of the Creature, the efficacy of that Intellectual Contrivance of the Matter into such Organs and Parts would be necessarily hid from our knowledge, and the greatest pleasure of natural Philosophy come to nothing. Which is of more concernment than the perpetual security of the
Limbs of every Beast; especially it happening so very seldom that any of them are either strain'd or broken, unless it be long of us, and then Providence is acquitted.

Hyl. How long of us, Philotheus? For these mischances are incident to more Creatures than we ride on, or make to draw at either Plough, Coach, or Cart.

Philoth. As for example, when one shoots at a flock of Pidgeons, or a flush of Ducks, do you expect that Divine Providence should so guide the shot that it should hit none but what it kill'd outright, and not send any away with a broken Leg? By the same reason neither should it be in our Power to to break the Leg of a Bird, if she were in our hands. And, which is of greater moment, the Judge should be struck dumb so soon as he began to give Sentence against the Innocent; the Sword should fall out of the hand of him that maintains an unjust Quarrel; the Lips of the Priest should be miraculously sealed up so soon as he began to vent false Doctrines, and delude the People with Lies; and the dangerous Physick of either an unskilful or villainous Physician should never be able to find the way to the mouth of the credulous Patient. The sense of which would be, That God should make Man a free Creature, and yet violently determine him to one part. Which would make useless the sundry Faculties of the Soul, prevent the variety of Orders of Men, silence these busie Actors on this Stage of the Earth, and by this palpable Interposal, as it were, bring Christ to judgment before the time. Thus would the Ignorance and Impatience of the unskilful raise the Theatre before the Play be half done, the intricacy of the Plot making the Spectacle tedious to them that understand it not. But let the Atheist know there will be a Θεὸς and Θυγατέρας, Christ coming in the Clouds, that shall save up all, whom he shall see at length to his own sorrow and confusion. Philop.
Philop. Excellently good indeed, Philotheus!

Hyl. And it is well it is so, Philopolis, for otherwise it were intolerable. For he repeats what he said before upon my first Objection. But διὸ ἡ τεις τὸ καλὸν.

Philop. I pray you, Philotheus, proceed.

Philoth. In the mean time God has not left us without excuse, having given us the admirable Works of Nature and the holy Oracles to exercise our Faith and Reason. But so frequent and palpable Interpellations in humane affairs would take away the Usefulness of both, and violently compel, not persuade, the free Creature. And thus would our Intellectuals lose their most proper and pleasant Game, the seeking out God by his footsteps in the Creation. For this were to thrust himself upon us whether we would or no, not to give us the pleasure and exercise of searching after him in the tracts of Nature; in which there is this surprizing Delight, that if we meet with any thing that seems less agreeable at first sight, let us use the greatest wit we can to alter it, upon farther trial we shall find that we have but made it worse by our tampering with it. So that we always find that whatever Evil there is in the World, it is to be charged upon the incapability of the Creature, not the envy or over-light of the Creator. For did things proceed from such a Principle as wanted either Skill or Goodness, that were not God.

Hyl. That is acknowledged on both sides. But this is the thing we sweat at, to make the Phanomena of the World correspond with so excellent a Principle. Which, methinks, nothing doth so harshly grate against as that Law of Cruelty and Rapine, which God himself seems to have implanted in Nature amongst ravenous Birds and Beasts. For things are there as he made them, and it is plain in the Talons, Beaks, Paws, and Teeth of these Creatures, that they are armed fittingly for
for that Tragical Design. Besides that Commission that Man hath over the lives of them all.

_Cuph._ I am heartily glad to see this puzzling Objection brought upon the Stage; not that I would have the cause of Providence any way entangled or prejudiced, but that there is so fit an opportunity of shewing the unparalleled usefulness (in the greatest exigencies) of the peculiar Notions of that stupendous Wit Des-Cartes: amongst which that touching Brutes being mere Machines is very notorious.

_Philop._ So it is indeed, _O Cuphophron._

_Cuph._ And the usefulness here as notorious. For it takes away all that conceived hardship and misery that brute Creatures undergo, either by our rigid Dominion over them, or by their fierce Cruelty one upon another. This new Hypothec's sweeps away all these Difficulties at one stroke.

_Hyl._ This is a subtle invention indeed, _Cuphophron_, to exclude brute Creatures always from Life, that they may never cease to live.

_Cuph._ You mistake me, _Hylobares_; I exclude them from life, that they may never die with Pain.

_Hyl._ Why, few Men but die so, _Cuphophron_, and yet scarce any Man but thinks it worth the while to have lived, though he must die at last in such circumstances. And there not being that Reflexiveness nor so comprehensive and presagient an Anxiety or present deep Resentment in Brutes in their suffering as in rational Creatures, that short Pain they undergo when they are devoured by one another cannot be considerable, nor bear the thousandth proportion to that Pleasure they have reaped in their life. So that it is above a thousand times better that they should be animated with sensitive life, than be but mere Machines.

_Philop._ Truly, methinks _Hylobares_ argues very demonstratively against you, _Cuphophron_; and that
that therefore the Cartesian Hypothesis in this case is so far from helping out any Difficulty in Divine Providence, that it were the greatest Demonstration in the World against the Goodness thereof, if it were true; namely, That such an infinite number of Animals, as we call them, capable of being so truly, and of enjoying a vital happiness, should be made but mere senseless Puppets, and devoid of all the joys and pleasures of Life.

_Hyl._ I expect a better Answer from Philotheus, or else I shall be very much left in the dark.

_Philoth._ My Answer in brief is this: That this is the Sport that the Divine Wisdom affords the Contemplative in the speculation of her works, in that she puzzles them at the first sight even to the making of her self suspected of some Overfight, and that she has committed some offence against the sacred nature of God, which is Goodness and Justice it self; which yet, they afterwards more accurately scanning, find most of all agreeable to that Rule. As certainly it is here. For what is so just as that Aphorism of Pythagoras his School, _Τὸ κατακόριν ἔτεκα τὰ βέλα, νος, that the worse is made for the better?_ And what so good wisdom, as to contrive things for the highest enjoyment of all? For I say, as I said before, That Divine Providence in the generations of Fishes, Birds, and Beasts, cast up in her account the Supernumeraries that were to be meat for the rest. And _Hylobares_ is to prove whether so many Individuals of them could come into the World and continue so in succession, if they were not to be lessened by this seeming cruel Law of feeding one upon another. And besides, we see sundry Species of living Creatures this way the most pleasantly and transportingly provided for. For how delightful a thing it is for them by their craft and agility of body to become Masters of their Prey, Men that make to themselves a fortune
tune by their own Wit, Policy and Valour, let them be Judges. Where something of consequence is in chase, it makes the pleasure of the Game more solid, fills the Faculties with more vigour and alacrity, and makes the Victory more favoury and valuable. As running for a Wager makes a Man feel his Limbs with more courage and speed, and find himself more pleased that he has overcome his Antagonist. Wherefore the Animal life in Beasts and Birds (and they were never intended for any thing higher) is highly gratify’d by this exercise of their strength and craft, and yet the Species of all things very copiously preserved. But to complain that some certain numbers are to be lopp’d off, which notwithstanding must at last die, and if they lived and propagated without any such curb, would be a burthen to the Earth and to themselves for want of food, it is but the Cavil of our own Softness and ignorant Effeminacy, no just charge against God or Nature. For the Divine Wisdom freely and generously having provided for the whole, does not, as Man, dote on this or that Particular, but willingly lets them go for a more solid and more universal Good. And as for Bees and Sheep, the more ordinary food of Man, how often is the Country-Man at a loss for Grass and Fodder for them? Judge then what this foolish pity of ever sparing them would bring upon them. They would multiply so fast, that they would die for famine and want of food.

Hyl. What you say, Philotheus, I must confess, is not immaterial. But yet, methinks, it looks very harshly and cruelly, that one living Creature should fall upon another and slay him, when he has done him no wrong.

Philoth. Why, Hyliares, though I highly commend this good nature in you, yet I must tell you it is the Idioticalness of your phancy that makes you thus puzzled in this case. For you phantasy
pheny Brutes as if they were Men: when as they have no other Law than the common Law of Nature, which is the Law of Self-love, the cravings of which they will satisfy, whatever is accommodated thereby. As the Fire will burn if it take hold, though to the consumption of a whole Forest, notwithstanding the Wood never did the Fire any hurt, that it should use it so: so every Animal would satisfy its own craving Appetite, though it were by the devouring of all the World beside. This every Sparrow, Titmouse or Swallow would do. So that if you will indulge that phancy, they are all wicked alike; and therefore it need not seem so harsh that the Devourers are also to be devoured. But it is the most true and Philosophical apprehension to impute no more wickedness to devouring Brutes than to swallowing Gulfs of the Sea or devouring Fire.

_Hyl._ Why, _Philotheus_, that is the thing I was going to object in the next place; I mean, as well the Rage of the Elements, as the Wrath of wild Beasts, and several Monstrosities of Creatures that occur, whether whole Species or single Individuals. For do not these discover some malignancy in the Principles of the World, inconsistent with so lovely and benign an Author as we seek after?

_Euist._ I can tell you an Hypothesis, _Hylobares_, that will sufficiently solve this Objection, if you and I could close with it.

_Hyl._ I warrant you mean the Behmenical the corruption of the _Divine Sal-nitre_ by the Rebellion of _Lucifer_ against his Maker. These things I admire at a distance, _Euistor_, but, as you say, I have not an heart to close with them. For I cannot believe that there is any might or counsel that can prevail against God; or that he can over shoot himself so far, as to give the staff out of his own hands in such a measure as is taught in

XII.

Of the Rage of the Elements, the Poison of Serpents, and Wrath of wild Beasts.
that Hypothesis. Wherefore, Philotheus, I desire a more credible account of these things from you.

Philo. I shall offer you, Hylobares, a very easy and intelligible Supposition.

Hyl. I pray you what is it, Philotheus? I long to hear it.

Philo. Only this; That this Stage of the Earth and the comprehension of its Atmosphere is one of the meanest, the least glorious and least happy Mansions in the Creation; and that God may make one part of the Creation less noble than another, nay, it may be his Wisdom requires it should be so at length in process of time; as the Art of Painting requires dark Colours, as well as those more bright and florid in well-drawn Pictures. Therefore I say the nature of things, even of all of them, Sin only excepted, is but less good here, not truly evil or malignant.

Hyl. How does that appear, Philotheus?

Philo. It is manifest, for example, that there is no such malignant heat as is supposed in Fire, but all is found and sacred, if it be in due measure and in right circumstances apply'd. For it is well known that the gentle and comfortable Rays of the Sun may be so crowded together in one point by the artifice of Glasses, that they will be so furiously hot as to melt hard metalline Bodies. And little question is to be made but that there are certain Particles, good store, in Nature, of a form long and flexible, that the ordinary heat of the Sun raising into a Vapour, and he or some higher Principle still more strongly agitating them, will cause mighty Winds and Tempests, and these Tempests vehemently tos the Sea, and make it rage and roar. But that Sea-voyages become dangerous by this means, is but the exercise of the Wit and Observation of Man, and has occasioned a more accurate Art of Navigation. And if some Ships notwithstanding be cast away, it ever makes the Passenger that has any Piety in him
him pay his Vows at Land with greater Religion and Devotion. And for the Wrath of Beasts nothing more diabolical in it than natural Choler and the flames of Fire, which do no more hurt, than the pure Beams of the Sun passing through a pure Glass, whose figure only makes them burn. But the power of God indeed seems more barely set out in these fierce Beasts of prey, such as the Lion, Bear, and Tyger, and is yet more terrible in huge scaled Dragons and Serpents. But if these kind of Creatures bear any mischief or poison in their teeth or tails or their whole Body, that poison is nothing but disproportionality of particles to the particles of our own or other Animal Bodies. And Nature has armed us with caution, flight and abhorrency from such dreadful Spectacles. But we must not make our abhorrency the measure and true estimate of others Natures. For those poisonous Creatures are not poisonous to their own kind, and are so far from mutual abhorrency, that they are joined in the nearest link of love that can be, whereby they propagate their Species. Wherefore these Objects of so terrible an aspect are not evil in themselves, but being capable of the delights of the Animal life as well as any other, and being so egregiously direful to behold, as living Symbols of that Attribute of Power unqualified with Goodness, they were rightly brought into Being in this Region of Sin, as ready Instruments of Divine Wrath, notorious Ornaments of the Theatre of the World, and a great enrichment of the History of Nature, which would be defective, did it not run from one extreme to another. For even variety of sweet things cloy, and there is no remedy so good as the mixture of sharp bitter and sour.

And therefore those more sacred and congruous Laws of Nature are sometimes violated by her own Prerogative, as is manifest in the birth of Monsters; which I look upon but as a piece of
of Sportfulness in the order of things, as when a well-favoured Boy makes a wry mouth out of wantonness, whereupon the sudden composure of his countenance into its natural frame seems the more lovely and amiable. But for these prodigious Deviations, they are not many. For it is the rarity of them that invites the People to look after them. And it is a plain argument they are well pleased with these novel Spectacles, they so willingly parting with their Moneys to have the sight of them. For these diversities of Objects in the World variously touch the Minds of Men, playing upon their several Affections and Faculties as a Musician on the sundry Keys of an Organ or Virginals. And that Stop which is a Discord of it felt, yet not being too long stood upon, makes the succeeding Harmony more sweet. And so it is in that which is uglily defective or mishapen, it quickens the sense of that due Shape and Elegancy we see ordinarily in other things. But that there are whole Nations absolutely monstrous or mishapen, such as the Cynocephali, Acephali, Monoculi, Monocoli, and the like, it will be then time enough to answer to that Difficulty, when the truth of the Story is cleared. The probability of which I think Eusiffor is as able to judge of as most Men, he taking so special a felicity in reading of Histories.

Eusiff That there are such monstrous Nations mentioned in History, O Philotheus, it cannot be dissembled. But for the credibility of the Story or pertinency to this Subject, that is not so clear. For in my apprehension Historians do very much betray their vanity in the very circumstances of what they relate. As in the Monocoli of Tartary, which, they say, have but one Arm as well as but one Leg: but they add, that they run so swift on that single Hand and Foot, that no Horse can keep pace with them. Which if it were true, what great charge could be laid a-
Nature for making so admirable and useful a Fabrick? There is also a People near California, called Enoticeti, which they say have long Ears that reach to the very ground, but withal so large and thin and limber, that they hang like a Skarf behind or before them; which they spread and lie in a Nights on the ground (if any be so foolish as to believe it;) from whence they are called Enoticeti, as having their Ears for Sheets to lie in. So that when they travel they may in utramque aurem dormire, and be afraid of no contagion but what they carry with them.

Cuph. This is a pretty privilege, Euiflor. But I would be very loth to be so liable to be lugg'd by the Ears up and down as they are for all their security of wholesome Sheets.

Euifl. For my part, I must confess, I look upon it as a very Fable; as I do also upon those several Stories of the Monoculi. And Sir John Mandevil, to outbid the mendacity of all his predecessors, thought it not enough to feign Nations with one Eye in their Heads only, but also such as had none at all; but only two Holes like empty Sockets where the lights should be placed. But to give you my conjecture, I think the first occasion of this fable of the Monoculi was raised from the Scythian Arimasp, which were famed to be such, and indeed have their name from thence, as Eustathius notes upon Dyonisius Aser, Ἄριμασπις ἑν τῷ Ἑλληνικῷ τῷ ἑν ένὶ ἀχνήμονα, μακροσδηλοῦσα.

Philop. What's that, Euiflor?

Euifl. 'Aei in the Scythian language is as much as one, and μακροσδηλοῦσα as much as to say an Eye. So that Arimaspis signifies as much as one-eyed. And Ἀέσκυλος in the same Author calls them μονόωπος σεξδικός, the one-eyed Army, as being excellently well-exercised Archers, and having by frequent winking on one Eye lessened it so much as in a manner to have lost the use of it. I believe there is
is no more in it than this; and can hardly conclude with Eustathius, that in process of time they begot Children quite deprived of one of their Eyes. But be that how it will, that was no fault of Nature, but a fault of their own. But surely from such slight hints as these might so many loud Lies be spread abroad in the World. And when they had once brought it to one Eye, they might then place it according to the easiness of their phancy, not on one side of the Nose, but, as Pliny does those of the Arimaspi, in the midst of their forehead.

And as for the Acephali, they might be nothing but some strong hutch back’d People, that having their Heads very low and their Shoulders high, Men in humour and derision might say that they had their Mouths in their Breasts, and their Eyes in their Shoulders. For Men love to express themselves so as to raise admiration.

And lastly, for the Cynocephali, it is a thing incredible, and betrays the falseness by the circumstances of the Report. As that they understand one another by Barking and Howling, and partly by Signs with their Hands and Fingers; that they have long Tails like Dogs, and that they engender as Dogs do, and that the humane way is by them, fortooth, accounted more shameful and dishonest. I believe the truth of the existence of those Apes that are called Cynocephali gave the first ground to this amplify’d Fable; which you may see more enlarged in Eusebius Neirimbergius, but rejected even by him as a vain Report.

And as the Cynocephali are but Brutes, so I conceive those terrible Men with Horns beyond Catsby, and those humane shapes with long Tails that straggle on the Mountainous parts of the Island Borneo, with other sportful Variations and Deviations from the usual Figure of Man, were but so many several kinds of Satyrs, Monkeys, and Baboons, that are of a middle nature be-
Divine Dialogues

betwixt Men and Beasts, as the sundry sorts of Plant-Animals are betwixt Beasts and Trees. And as the perfectest of Plant-Animals come very near an absolute Animal, as the Boranetz not far from the Caspian Sea amongst the Tartars; so the perfectest of Satyrs and Apes may very well come so near Mankind that they may be suspected to be of humane Race. But that they can ever be improved to the accomplishment of a Man, I think as little probable, as the turning of a Zoo-phyton into a perfect Animal.

Philop. On my word, Hylobares, Eufidor has laid about him more than ordinary in this point.

Hyl. I must confess, Philopolis, that Eufidor has spoke so probably touching these Stories of humane Monstrosities, that I cannot have the face upon so uncertain Reports to lay a charge against Providence, whose exactness is so conspicuous in things of assured and certain knowledge. And therefore I would now pass from this Classis of natural Evils, if that three more of this kind (if I may call them all natural) did not forcibly detain me. For indeed they are such as do more amuse me, and dissettle me than any I have yet proposed.

Philoth. I pray, what are those, Hylobares?

Hyl. That sad Spectacle of natural Fools, of Mad-men, and of Men from their very childhood irreclaimably Wicked. I cannot devise how such Phenomena as these can well comport with so benign a Providence as you seem to plead for. To me, Philotheus, they are the most dismal sights in the World.

Philoth. And to deal ingenuously with you, Hylobares, there's nothing does more contristate and melancholize my Spirit than any reflexions upon such Objects. But yet I cannot conclude but that God may be exactly Good and Just in his dealings with Men for all this. For we must consider that Mankind by their Fall are lapsed into a parallel...
ralliel condition with that of Beasts in a manner; and, by their being invested with these terrestrial Indumets, do put themselves into all those hazards that the Brutal life is obnoxious to, that is to say, not only the Diseases of the Body, but the Maladies also of those better Faculties of Perception and Imagination, of natural Wit and Sagacity, and of natural Humour and Disposition. The Distemper of any of these seizes the Soul, if it meet with so ill a fitted Body. For we see that some Beasts are egregiously more sottish and slow than others of their own kind, and more mischievous and unmanageable, as is observable in Dogs and Horses. And several Brutes are capable of becoming mad. These mischiefs follow this terrestrial Fate of things, which none can be secure from but those that inhabit not in these houfes of clay. And who knows but he that is born a natural Fool, if he had had natural Wit, would have become an arrant Knave? which is an hundred times worse. And to have been in a capacity of being good, and yet to range out into all manner of Wickedness, is more horrible than to have ever had a senselessness of what is pious and vertuous uninterruptedly from the very birth. And as for Mad-men, it is notoriously known that the greatest cause is ordinarily Immorality, Pride, the want of Faith in God, or inordinate love of some outward Object. But no Madness but that which is purely a Disease is to be charged upon Providence: for which there is the like Apology as for other Diseases; which if we should admit they did not always good to the afflicted, yet it cannot be denied but that they do very naturally tend to the bettering of the Spectators, as this sad Object of Madness ought to do; to make Men humble and modest, and Masters of their Passions, studious of purification of Soul and Body, and close adherers to the Deity, that so horrid a Distemper may
may never be able to seize them: to keep down the ferocity of Desire, and to be wholly resigned to the Will of God in all things, and not to seek a Man's self any more than if he were not at all; not to love the Praise of Men, nor the Pride of the World, nor the Pleasures of Life, but to make it his entire pleasure to be of one Will with his Maker, nor to covet any thing but the accomplishment of his Will in all things.

Hyl. This Divine Madness, you will say, Philotheus, will extinguish all natural Madness, as the pure light of the Sun does any course terrestrial Fire.

Philoth. This Divine Sobriety, Hylobares, will keep our Animal Spirits safe and sober.

Bath. I conceive, Philotheus, that Hylobares may not call that excellent state of the Soul a Divine Madness out of any reproach to it, but for the significance of the expression. For Madness is nothing else but an Ecstaticalness of the Soul, or an Emotion of the Mind, so that a Man is said not to be himself, or to be beside himself. The misery of which in natural Madness is, that he being thus unhinged, he roves and is flung off at random whither it happens, or lock'd into some extravagant phancy or humour that is to no purpose, or else to ill purpose. But Divine Madness is, when a Man by studiously and devotionally quitting himself and his own animal desire through an intire purification of his Spirit, being thus loosened from himself, is laid fast hold on by the Spirit of God, who guides this faithful and well-fitted Instrument, not according to the ignorant or vicious modes of the World, but his motions keep time to that Musick which is truly Holy, Seraphical and Divine, I mean, to the measures of sound Reason and pure Intellect.

Hyl. I meant no worse, Bathynous, than you intimate; but you have apologized more floridly and Rhetorically for me than I could have done
done for my self. And therefore this rub being removed, I beseech you, Philorthens, proceed in your well begun Apology touching those Difficulties in Providence which I last propounded.

*Philoth.* I will add therefore these two considerations. *First,* That this Life is short, and that no more is required of these ill-appointed Persons for Wisdom and Vertue than proportionally to the Talent committed to them. So that their danger is diminished according to the lessening of the measure of their Capacities. *Secondly,* That it is our phancy rather than our Reason that makes us imagine these Objects so much more sad and deplorable, than what we see in the ordinary sort of Men. For, as I was intimating before, which of these two is the more deplorable State, to be a Fool by Fate or upon choice? And are not all thing Toys and Fools Baubles and the pleasures of Children or Beasts, excepting what is truly *Moral* and *Intellectual*? And how few, I pray you, amongst many Thousands do seriously spend their Studies in any thing weightily *Moral* or *Intellectual*, but fiddle away their time as idly as those that pill Straws or tie knots on Rushes in a fit of Deliration or Lunacy? The Wits of this Age contend very much for this Paradox, That there is no other Happiness than Content; but it is the Happiness of natural Fools, to find their Content more easily and certainly than these very Wits. And there is in this case much the same reason of *Mad men* as of *Fools*. And what is the gaudiness of Fools Coats but the gallantry of these Wits, though not altogether so authentickly in fashion? Besides, this may excuse Providence something, that the generality of Mendo usually flock after Fools and Mad-men, and shew themselves delighted with the Object.

*Both.* They are pleased, it may be, to see some more mad and sottish than themselves, and so
congratulate to themselves the advantage and pre-eminency, as they phansee, of their own condition.

Hyl. It may be they approach to them as to alluring Looking-glassses, wherein they may so lively discern their own Visages.

Philoth. You may have spoken more truly in that, Hylobares, than you are aware of, saving that generally Men are more foolish and mad than these Looking-glassses can represent them. Nihil tam absurde dici potest quod non dicatur ab aliquo Philosophorum, is a saying of Cicero. And if the Philosophers themselves be such fools, what are the Plebeians? Could ever any thing more sottish or extravagant fall into the Mind of either natural Fool or Mad-man, than That the eternal God is of a corporeal nature and shape; That the World and all the parts of it, the organized Bodies of Men and Beasts not excepted, are the result of a blind Jumble of mere Matter and Motion without any other guide? What more phantastic than the figment of Transubstantiation, and of infallible Lust, Ambition, and Covetousness? Or what more outrageous specimen of Madness, than the killing and slaying for the Non-belief of such things? A Man is accounted a natural Fool for preferring his Bauble before a bag of Gold; but is not he a thousand times more foolish that prefers a bag of Gold, a puff of Honour, a fit of Pleasure, before the everlasting Riches, Glory and Joys of the Kingdom of Heaven? No Man wonders that a Mad-man unadvisedly kills another; and if he did it advisedly and of set purpose, yet it being caulessly and disadva-geously to himself, he is reputed no less mad. How notoriously mad then are those that, to their own eternal damnation, depopulate Countries, sack Cities, subvert Kingdoms, and not only Martyr the Bodies of the pious and righteous, but murther the Souls of others, whom by fraud
or violence they pollute with Idolatrous and impious practices; and all this for that gaudy Bauble of Ambition, and a high Conceit of one Universal Spiritual Monarch that ought to wallow in Wealth, and tumble in all the fleshly and sensual Delights of this present World? Wherefore, to speak my judgment freely, Hylolares, seeing that there would be such abundance of Men mad and foolish and wicked according to the ordinary guise of the World, it does not mis-be seem the Goodness of Providence to anticipate this growing degeneracy in some few, by making them Fools and Mad-men as it were by birth or fate: that Folly and Madness being represented to the Sons of Men in a more unusual disguise, by hooting at it, they may do that piece of justice as to reproach themselves thereby, who are upon their own cost and charges more reprehensibly wicked than they that never came within any capacity of being vertuous, (if there be any such) and more outrageously mad and abominably sottish in the Eyes of him that can judge rightly, than any natural Fool or Bedlam; or rather, that using that seasonable reflexion which Plato somewhere commends upon the consideration of the ill carriage of others, they may find by such analogies as I have hinted at, that they are far worse Fools and Mad-men than are hooted at in the Streets, and so for very shame amend their lives, and become truly wise and vertuous. For what can be more effectual for the raising an horror and detestation of what is ugly and dishonest in our selves, than the reflexion, that what we so abhor in others is more in ourselves both as to degrees and other circumstances; and that whereas others may seem an Object of pity, our selves deserve the highest reproach and scorn?

So that you see, Hylolares, that even in these pieces of Providence that seem most forlorn, most
most dark and desperate, a very comfortable ac-
count of the Divine Goodness does unexpectedly
emerge and shine forth. Which would still clear
up into a more full satisfaction, the more leisure
and ability, we had to search into things. But if
you cannot keep your Eye from being fixed on
the black side of Providence rather than on the
bright side thereof, and must ruminate on the
particular Evils of Plagues and Pestilences, of
War and Famine, of devouring Earthquakes of
that cruel and savage custom of both Birds, Beasts
and Fishes, in preying and feeding one upon an-
other, which is a shadow of the most outrage-
ous Violence and Iniquity imaginable; if you will
melancholize your Phantasy with the remembrance
of the groans of the maimed and sick, the dread
of ravenous Beasts and poisonous Serpents, the
destroying Rage of the Elements, the outrage-
ousness of the Distraeted, and the forlornness
and desolation of that forsaken Habitation, the
Body of a natural Fool, (whom therefore we
most usually call a mere Body; this consideration
also has its grand use, and it is fit that so sunk a
condition of Mankind as this terrestrial life is
should be charged with such a competency of
Tragical Fatalities as to make the considerate
seriously to bethink himself of a better state, and
recount with himself if he be not, as they say,
in a wrong box, if he be not stray'd from his na-
tive Countrey, and therefore, as the Platonists
exhort, εἰ καὶ ἔλθῃ ἡ ἐξομολογία, if he ought not seriously
to meditate a return, and to die betimes to this
World, that Death at last striking off the Fetters
of this mortal Body, the Soul may emerge far a-
bove the steam of this Region of Misery and Sin.
O præcèræm diem, cium ad divinum illud Animorum
concilium cætûmque profiscisce, ciumque ex hac tur-
ba ac collluvione discedam!

Eunif. It is part of that excellent Speech of Ca-
to to Scipio and Laelius. What say you now, Hylo-
hares,
Divine Dialogues.

XVI. How the entrance of Sin into the World can consist with the Goodness of Providence.

Hyl. I say Philotheus discourses excellently well, Eusitor, and beyond my expectation. And I cannot deny but that there being such a lapsed state of Mankind, that Providence upon this supposition does manage things to the best even in those Phenomena we call natural Evils; and that the frame of things, taking them in their full comprehension, could scarce be better, so far as my understanding reaches, than it is. But the greatest Difficulty of all remains touching this sinful Lapse, (which is the second Head of Evils I had in my thoughts to propose to Philothunus) That Providence should ever suffer so abominable, so diabolical and destructive a thing as Sin ever to appear on this Stage of the Universe: a thing that has brought in such a Tragical train of Miseries upon us, and is in it felt so detestable and hateful both to God and Man. I know not how to make sense of these things.

Cuph. I am even glad at heart to see Hylobares so much puzzled with this Difficulty, it giving me the opportunity, with Philotheus his leave, to raise him into as high a pleasure by the agreeableness and perspicuity of the Solution. And, methinks, I find upon me a very great impetus of Spirit to do him this friendly office.

Philoth. I pray you proceed then Cupophron; I hope your success will be the better.

Cuph. That I shall do right willingly: For I hold it a matter of great importance, that Mankind have a right understanding of one another's actions and manners, and that they be not over-harsly censorious, and think every thing Infernal, and Diabolical that is not in so high a degree Good as the rest. For my purpose is, O Philopois, to clear unto the World such Principles as may sweeten the Passions of Men, or excite in them
them only the sweet Passions, and take off all Anger, Hatred, and Indignation against their mutual carriages; that seeing so little hurt done or meant, they may live quietly and neighbourly one with another.

Philop. That is an excellent Plot, O Cuphophron, and very advantageous to as many of us Justices of Peace as desire to get as much time as we can to bestow upon the more profitable parts of Philosophy. But I would rightly understand this Plot of yours.

Cuph. I perceive Hylobares (which is a symptom of his great sense of Virtue) looks upon that which we ordinarily call Sin or Wickedness to have such an essential and infernal Poison and hellish Perverseness in it, so abominable and detestable, and so contrary and repugnant to the nature of God, that it seems a Contradiction that they should both coexist in the World together, but that the wrath of the Almighty ought to have thunder-struck or stifled so horrid a Monster in the very birth, not only by reason of those natural Evils it unavoidably brings upon Mankind, but even for its own diabolical Ugliness and Detestableness. But for my part, Gentlemen, I commend his zeal more than his judgment, in his adhering to so groundless an imagination.

Sophr. I wish, Cuphophron, you beginning so daringly, that your judgment do not prove as little as your zeal. You are such an extoller of the sweet Passions, and so professed an Enemy to those more grim and severe ones, that I fear, to bid adieu to them for the milder repose of our Minds, you would persuade us to shake hands and be friends with Sin itself.

Cuph. You know not what I would, Sophron, nor I scarce myself; but something I am very big of, and desire your Assistance or Patience in my delivering of my self of it.

Hyl. I pray you let it be neatly then, and a cleanly conveyance, O Cuphophron. Cuph.
Cuph. It shall be very dry and clean. For it shall be only a disquisition touching the mere nature of Sin and Wickedness, in what it consists: Whence we shall make the duest estimate of the Poison of its condition. And I wish my breath may be as grateful and agreeable to your Ears, as this fresh Evening-Air, wafted through the sides of my Arbour, and steeped in the cooling beams of the moist Moon, (whose strained light through the shadow of the Leaves begins to cast a tremulous Chequer-work on the Table, our Clothes and Faces) is delightful and comfortable to my heated Temples.

Philop. It begins indeed to be late of the Night, Cuphophron, but it is not the less pleasant to continue our discourse in this chequer'd Moonshine, especially you having thus raised our expectations. Wherefore I pray you proceed.

Cuph. In my judgment no Man has so luckily pointed at the true nature of Wickedness as Mercurius Trismegistus, in that short saying, Μερκορίους Τρισμηγείτος, That Wickedness is connate or natural to Beasts. Which yet I am so far from believing in that sense the Words found in, that I hold it incompatible to them. But rather, as that mirror of Wisdom, Moses, has defined in his Law, when the Leprosy is all over a Man, no part untainted, that he is to be reputed as clean; so Brutes, who are constituted only of Sense and the Animal Affections, without any participation of an higher Principle, they are uncapable of Sin. And if there were any rational Animals, be they in what shape they will, from the sight of whose Minds that higher Principle was ever excluded fatally and naturally, they would be as the Mo- saical Leper, or rather as an ordinary Brute, devoid both of Sin and Conscience, relishing only the Laws of the Animal Life: Wherein when we have considered how much there is of the Divine Wisdom and Goodness that contrived them, we
we shall not have so venemous a conceit concerning the Creation of God, or be cast upon Manichæism or Gnosticism, phantazying the sign of the Devil's paw, or scenting the Sulphur of Hell in every thing as strongly as the Bishop's foot in milk burnt to the Skillet bottom.

Nay, I may say that those mysterious depths of Satan which the Theosophers so diligently discover, such as are Ipseity, Egoity, or Selfishness, it is nothing else but that sovereign or radical Principle in the Animal life, which is Self-love. Of which if there be no necessity in Nature that it should be, (as indeed we see sometimes the Affections of Creatures to be carried out so to others that they forget themselves) yet it was fit for Divine Providence to settle this Principle in them all, That every thing should love itself very heartily and provide for it self; as the Roots of Trees without all scruple draw to themselves all the nourishment they are capable of, not regarding what Tree withers, so they flourish, in which notwithstanding there is nothing of either Devil or Sin.

But now that Providence did very well in implanting so smart a Self-love in every Animal, is manifest. For those more notable Functions of the Animal life, such as depend on Strength and Agility, Craft and Sagacity, could not be exercised to any considerable degree without this Principle. A Crow would not have the heart to pick at a Worm, nor a Swallow to snatch at a Fly. And there is the same reason for those more notable and industrious Injuidations of other stronger and more crafty Creatures that hunt after their Prey. Besides, every Animal in respect of itself has in some sense or measure a resemblance of that Divine Attribute of Omnipresence; for be it where it will, it cannot leave it self behind. Wherefore it is fit it should be endued with this great Love and care of it self, being
being in a more constant readiness to pleasure; help and provide for it self than for another. Lastly, it is a thing unimaginable, unless Brutes were indu'd with intellectual Faculties, (and then they would be no longer Brutes) that they should be able to have so free and reflexive Cogitation as to seek the improvement and live in the sense of the publick good. And if their thoughts and phantasies were always taken up or gadding after the welfare of others, the height of life and joy in every one would much be diminished and obscured. For Phancy is far weaker than the present sense of the Body: And if you would have it any thing strong, how calamitous must the lives of these Animals be, who must die, must be maimed and suffer mischief, as often as their Fellow-animals suffer any of these things? Wherefore it is better for the whole generations of brute Animals, that every one love and regard it self, than that they be all distracted and tortured with ineffectual thoughts concerning the welfare of others. We see therefore, O Philopolis, the Wisdom and Benignity of Providence, that has so firmly engraven this Principle of Self-love, the root of undisturbed Joy and of Self-preservation, in the Animal-life. From whence is also in Animals that eminent love of their young, and their kindness and tameness to them that feed them. And for those Passions in Animals that look more grimly and infernally on't, or at least seem to have a more nauseous and abominable aspect, as Wrath, Envy, Pride, Lust, and the like, they are but the branches or modifications of this one primitive and fundamental Passion, Self-love. For what is Wrath but Self-love edged and strengthened for the fending off the assaults of evil? What Envy, but Self-love grieved at the sense of its own Want, discovered and aggravated by the fulness of another's enjoyment? What Pride, but Self-love partly
partly desiring to be the best or to be approved for the best, and partly triumphing and and glo-
rying that it is now become none of the mean-
est? And, lastly, what is **Lust**, but Self-love seeking its own high delight and satisfaction in the use of Venery?

These are the main mishapen Spawn of that monstrous Fiend, that deeply-couched Dragon of Hell, **Self-love**; which if we eye more accu-
rately, we shall find as necessary and useful in the **Animal Life** as the Mother that bears them. For as for **Wrath** and also **Craft**, (which I forgot to mention before) it is plain they are as unblame-
able in Beasts, as Prudence and Valour in Men. And for **Pride** and **Gloriation**, it is but a natural Spur to quicken their Animal Powers, or but the overflowing of that tickling sense they have of those perfections Nature has bestowed upon them; and shews how mightily well-pleased they are with them, and what thankful witnesses they are of that Goodness and Wisdom that fra-
med them. And for **Lust**, who dare blame it in the brute Creature, there being distinction of Sexes, fitness of Organs, and sufficiency of Spi-
rits prepared by the Divine Wisdom in Nature for it? Besides that it is one of the most impor-
tant Acts, as well as accompanied with the great-
est and most enravishing Joy that the **Animal Life** will afford. A matter of that consequence, that the Generations of living Creatures would cease to be without it; and the Sun and Moon be constrained once again to shine on an empty Earth; and the shadows of the Trees to shelter nothing but either the Trees themselves, or the neighbouring Herbs and Flowers. That which looks most like a Fury of all this litter is **Envy**; which as bad as it is, yet methinks **Aristotle** flan-
ders it, whiles he would make it such a Passion as was not raised from the sense of our own Want, but merely out of the sense of another's good, without
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without reference to our selves; which for my part I look upon to be such a Monster as I suspect is scarce to be found in the Regions of Hell.

Philop. That's a marvellous charitable conceit of your's, Cuphophron.

Cuph. But that Envy that is, O Philopolis, is a genuine result of the Animal Life, and more usually in a passive melancholick Spirit, and is a Grief arising from the sense of our Want discovered, as I said, and set off more shingly to us by the more flush and full representations of another's Happiness. But that there should be any more wickedness in Grief than in Joy, or in Pain than in Pleasure, is a thing my understanding cannot reach to. For then Repentance it itself would be a Sin.

Sophr. It's well you pass so favourable a censure on those more sour Passions, O Cuphophron; I thought you had been only for the sweet Affections.

Cuph. It is in virtue of the sweet Affections, O Sophron, that I speak so favourably of the sour. But to tell you the truth, I had rather give them good words at a distance, than to receive them into my house, or entertain any more inward familiarity with them. To my peculiar temper they are but harsh Guests.

Sophr. I have but interrupted you, Cuphophron; I pray you go on.

Cuph. Wherefore we conclude that no branch of the Animal Life is simply sinful, poisonous or diabolical, they being really the Contrivances of the good and wise God in the frame of Nature, or else the necessary sequels of such Contrivances. And that therefore most Men that are so strongly enveaged in the Pleasures and allurements of this lower life are rather lapsed into that which is less good, than detained in that which is absolutely evil. And it is but a perpetual gully and mistake, while they are so hugely
ly taken with so small matters, they being in the condition, as I may so say, of Children and Fools, of whom it is observed, That a small thing will please them: though it be a doubt whether these things be so small and contemptible, if that be true that the Divinest of Philosophers have asserted, That the whole World and the parts thereof are but so many Symbols and Sacraments of the Deity; every thing being either ἐντelligent, ἐντπραγματικ or ἄγος, some more perfect image, or at least some picture, shadow, or footsteps of the Divinity. Upon which if our eyes be stayed and our Affections entangled, as it is a real testimony of our approbation of the excellency of the Archetype, so are we in some meaner sort religious, we adoring thus and doting upon these congruous Gratifications we receive from these particular Shadows of that perfect Good, until we are called up to an higher participation of him. But that even those that seem to fly from God seek after him in some sort, is apparently necessary, there being nothing but Himself, or what is from Him, in the World: otherwise he could not be that absolutely-perfect Good, whose Goodness, Wisdom and Power fills all things. And I think there is no perceptive Being in the whole Universe so estranged from its Original, but it is either courting or enjoying these or some of these Attributes in some rank and measure or other, they ever trying and proving what they can do in matters of either Pleasure, Wit, or Dominion. And the sincere and undistracted fruition of any one part of any of these has so mightily taken up the Minds of some Men in complexion fitly framed for such delights, that they have sacrificed even their Lives, Liberties and Fortunes, to these slighter glimpses of the great Godhead, whom they thus unwittingly and unskillfully seek to adore, and so become in a sort religious Martyrs for a part, which they that make profession of their
their love and honour of the entire Deity seldom are persuaded to undergo.

Now fifth it is something of God that the Minds of all Spirits (even of those that seem to be in actual Rebellion against him) are set after, it is a very hard thing to find out how he should look upon himself as disesteemed, when as all the Creatures are mad after something or other of His, most religiously prizing it even above their own Beings. For it is only their ridiculous mistake to cleave to that which is of less worth and moment, and therefore deserves laughter and pity more than fury and revenge. Not to add what a childish and idiotick conceit it is, to phantas

God in the similitude of some Aged tetrical Person, impatient of and obnoxious to Affronts and Injuries; when neither any can be really done him, nor any is intended against him; but Men out of a debasing Modesty or Laziness of Spirit take up with smaller good things, when they may be more welcome to greater. Which Solution as it may well satisfie Hylobares touching his Query, why God Almighty did not at the first appearance of Sin straightway with sulphureous Thunderbolts strike it dead upon the spot; so it may be also an excellent Antidote against the rage of the more grim and severe Passions, mitigate the harshnesses of several Disgusts in humane life, and generally sweeten the Conversation of Men one with another.

Hyl. Sweet Cuphophron and mellifluous, young Neflor in Eloquence, that haft conceived such raised Notions from the wafts of the Evening air and the chequerd Moon-shine, whose Tongue is thus bedew'd with bewitching Speech from the rosed Lips and nectarine Kisses of thy silver-faced Cynthia! But dost thou think thus to drown our sense of solid Reason by the rapid stream or torrent of thy turgid Eloquence? No, Cuphophron, no: one touch of right Reason will
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So prick the tumour of thy Brain thus blown up by the percribrated influence of thy moist Mistress, the Moon, that these Notions that look now so fair and plump, shall appear as lank and scannel as a Calf that sucks his Dam through an hurdle; and all thy pretences to right Ratiocination shall be discovered as vain and frivolous as the idlest Dream of Endymion.

Sophr. In the name of God, what do you mean, Hylobares, to answer so phantastically in so serious a Cause?

Hyl. Did not he begin thus, O Sophron? I only answer my phantastick Friend according to his own Phantastry. Which yet you may observe I have done very hobbingly, it being out of my rode. But yet the sense is very serious and in earnest, viæ. That it is a kind of Lunacy, not Reason, that reigns thus turgidly in Cypsborphon's copious Harangue; that is, in brief, He seems in this Rapture, be it from what influence it will, to be wittily and eloquently mad.

Sophr. Nay, if you mean no otherwise than so, it's well enough; but it beginning to be late, it had been better expressed in shorter terms. And I pray you, Hylobares, since you think Cypsborphon mad; make him sober by discovering to him his Deliriation.

Hyl. I hope I shall very briefly discover it to the rest, but I know not how far he may be in love with his own Lunacy. That there is no Poison or harm in any of the Animal Functions or Passions, I easily grant him, and it may be the least in the sweetest. For I was before convinced by Philothems that there is nothing substantially evil in the World. But it is immensely manifest, that those things that are good in themselves, yet by misapplication or disproportion may cause that which is unsufferably naught. As in a Musical Instrument, whose Strings are good, and the Stick good, yet if they be touch'd upon when...
they are out of tune, what more harsh and intolerable? And so may the exercise of the Animal Functions or Passions, though good in themselves, yet if they be either set too high, or exercised upon undue Objects or in unfitness circumstances, become very nauseously evil. To spit is one of the Animal Functions, good and useful in itself, and to spit in the Mouth of a Dog and clap him on the back for encouragement is not indecorous for the Man, and grateful also to the Dog: But if any one had gone about to spit into Cuphophron's Mouth, and clap him on the back to encourage him in that rapturous Oration he made, he would have thought it an intolerable absurd thing, and by no means to be suffered.

Cuph. Why, so far as I see, Hylobares, that was needless; you making as if Dame Cynthia, alias Diana, had spit into my Mouth already, and clapt me on the back, as one of her Hunting-dogs, and so put me into this loose Rhetorical career.

Hyl. Something like it, Cuphophron, it may be. But now you are out of this career, how do you like this Instance of the exercise of the Animal Functions, That Men and Women should stale and dung (like Mares and Horses in a Stable) in any Room or Company they came into? It is something a course Question, Cuphophron, but very substantially to our purpose.

Cuph. That's stinkingly naught, Hylobares.

Hyl. But they then but exercise their Animal Functions. And were that quicker sense revived in us whereby we discern Moral good and evil; Adultery, Drunkenness, Murther, Fraud, Extortion, Perfidiousness, and the like, all these would have infinitely a worse Scent to our Souls, than this which you say is so stinkingly evil can have to our Noses. And yet in all these things there is nothing but an undue Use of the Animal Faculties. And forsmuch as Order and Proportion, and the right Congruity of things are those things,
In the World which are the most Intellectual and Divine, the confounding and opposing of these must be the greatest Opposition and Contradiction that can be made or devised against the Divine Intellect or Eternal Godhead. For although the Faculties of the Soul of Man be but gradually differenced as to Goodness; that is to say, that some of them are better than other some, others only less good: yet the Incongruity and Disproportionateness of the Use of them are diametrically opposite to the Congruity and Proportionateness of their Use, and have the greatest Contrariety that can be betwixt Good and Evil; and are really such, the one good; the other evil, not a less good only.

_Sophr._ Excellently well argued, _Hylobarés!_ and it was as seasonably intimated at first, That there is a sense in a Man, if it were awakened, to which these moral incongruities are as harsh and displeasing as any incongruous Object, be it never so nauseous, is to the outward Senses. But a mere _Notional_ or _Imaginary_ Apprehension or Conception of these Moral Congruities and Incongruities does not reach that due Antipathy we ought to have against Sin and Wickedness; whereby also we do more lively understand how contrary and repugnant they are to the Will of God. But besides this fallacy in general, _Hylobarés_, there were several particular Passages, in my Mind, very rash and unfound; but especially that, which makes our inordinate Adhesion to some parts of the Creation a Religious Worship or Service of God.

_Bath._ There may be some shew of Wit in such like conceits and expressions; but undoubtedly, _O Sophrœvi_, such exorbitant Adhesions to the Creature are so far from being the due Worship of God, that they are down-right Idolatry. For neither the whole Creature nor part is God himself.
And therefore to love them more highly and affect them more devoutly than the pure Godhead, that is to say, to love them most of all, is to do that honour to them which is only due to God. Which is to play the Idolater.

Sophr. That is very true, Bathynous, and the same that the Apostle glances at, when he calls Covetousness Idolatry.

Bath. That also, O Sophron, is very perversely and unPlatonically done of Cuphophron, that whereas the Platonists from that Notion of things having-some Similitude, or at least some Shadow of the Divinity in them, would draw Men off from the doting on these meanker Objects, that they might approach nearer the pure and essential Fountain of these more minute Delights, and enjoy them there more fully and beatifically; he by a stranger rapturous Rhetoric and perverted Ratiocination would charm them in the present enjoyment of these smaller Perfections, and fix them down to that, which ought only to be a Footstool to stand upon to reach higher.

Philoc. Gentlemen, although the Wit and Eloquence of Cuphephron's Harangue is indeed notable, and your opposing so diligently the ill-consequences of his Enthusiastic Rhetorick very commendable: yet I must crave leave to profess, that I take his Sophistry to be so conspicuous, that I think it not needful for any body more operosely to confute it. I believe it was only a sudden Rapture, a blast that came with this Evening-Air, and will be blown over again with the Morning wind, and this influence of the Moon dried quite up by the greater heat and warmth of the next meridian Sun.

Cuph. Indeed, Philopolis, it was a very sweet waft, and finelyt wonderfully odoriferously of the Eglantines and Honey-fuckles. But if it be not so fatuiferous, I wholly submit it to your severer judgments.
In the mean time I am quite at a loss for satisfaction touching the weightiest Difficulty I have yet propounded, viz. How it can be consistent with the Nature of God, who is Goodness it self, to permit Sin in the World, if it be so real an Evil, and not only a less good, as Cuphophron's inspired Muse, like a Bird of Athens, has so loudly sung to us this Moon-shine Night.

Philop. I pray you, Hylobaris, make your address to Philotheus: you know how successful he has been hitherto.

Philoth. If that would quiet your Mind, Hylobaris, I could indulge to you so far as to give you leave to think that, although Sin be in it self absolutely evil, (as being an Incongruity or Disproportionality only betwixt Things, not the Things themselves, for all things are good in their degree) yet the Motions, Ends or Objects of sinful Actions are at least some lesser good: which I charitably conceive may be all that Cuphophron aimed at in that Enthusiastick Hurricane he was carried away with, and all that he will stand to upon more deliberate thoughts with himself.

Cuph. Yes, I believe it will be thereabout to Morrow Morning, after I have slept upon't. And I return you many thanks, Philotheus, for your candid Interpretation.

Philoth. But Methinks the Question is in a manner as nice, Why God should suffer any Creature to choose the less good for the greater, as permit him to Sin. For this seems not according to the exactness of a perfectly benign Providence.

Hyl. You say right, Philotheus; and therefore if you could but clear that Point, I believe it would go far for the clearing all.

Philoth. Why, this Scruple, Hylobaris, concerning the Souls of Men, is much what the same (if not something easier) with that concerning the Bodies of both Men and Beasts. For the Omnipotency of God could keep them from Diseases L 3 and
and Death itself, if need were. Why therefore are they subject to Diseases, but that the Wisdom of God in the contrivance of their Bodies will act only according to the capacity of corporeal Matter; and that he intends the World should be an Automaton, a self-moving Machina or Engine, that he will not perpetually tamper with by his absolute power, but leave things to run on according to that course which he has put in Nature? For it is also the perfection of his Work to be in some sort like its Artificer, independent; which is a greater Specimen of his Wisdom.

Hyl. But you should also shew that his Goodness was not excluded the Consultation, O Philotheus.

Philoth. No more is it, so far as there is a Capacity of its coming in, for anything that humane reason can assure it self to the contrary. For let me first puzzle you, Hylshares, with that Position of the Stoicks, That the Mind of Man is as free as Jupiter himself, as they rant it in their language, and that he cannot compel our Will to any thing, but what-eyer we take to must be from our own free Principle, nothing being able to deal with us without our selves: As a Man that is fallen into a deep Ditch, if he will not so much as give his fellow his hand, he cannot pull him out. Nor may this seem more incongruous or inconsistent with the Omnipotency of God, than that he cannot make a Square whose Diagonal is commensurate to the Side, or a finite Body that has no figure at all. For these are either the very Essence or the essential Consequences of the things spoken of, and it implies a contradiction they should exist without them. So we will for dispute-sake affirm, that Liberty of Will is an essential Property of the Soul of Man, and can no more be taken from her, than the proper Affections of a Geometrical Figure; unless the
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the once determine or intangle her self in Fate, which she cannot do but of her self, or else fix her self above Fate, and fully incorporate with the simple Good. For, to speak Pythagorically, the Spirits of Men and of all the fallen Angels are as Isosceles betwixt the Isopleuron and Scalenum, nor so ordinate a Figure as the one, nor so inordinate as the other; so these Spirits of Men and Angels are middle betwixt the more pure and Intellectual Spirits incapable of falling from, and the Souls of Beasts incapable of rising to the participation of Divine Happiness. Wherefore if you take away this vertible Principle in Man, you would make him therewithal of another Species, either a perfect Beast or a pure Intellect.

Hyl. This Opinion of the Stoicks is worth our farther considering of. But in the mean time why might not Man have been made a pure Intelligence at first?

Philo. Why should he so, Hylobares, sith the Creation of this middle Order makes the numbers of the pure Intellectual Orders never the fewer? Not to add, that your demand is as absurd as if you should ask why every Fly is not made a Swallow, every Swallow an Eagle, and every Eagle and Angel, because an Angel is better than any of the other Creatures named. There is a gradual descention of the Divine Fecundity in the Creation of the World.

Hyl. This is notable, Philotheus, and unexpected. But were it not better that God Almighty should annihilate the Individuals of this middle vertible Order, as you call it, so soon as they lapse into Sin, than let such an ugly Deformity emerge in the Creation?

Philo. This is a weighty Question, Hylobares; but yet such as, I hope, we both may save our selves of; if we consider, how unbecoming it would be to the Wisdom of God to be so over-shot in the Contrivance of the Creation, as that
he must be ever and anon enforced to annihilate some part of it, as being at a loss what else to do, and if they should all lapse, to annihilate them all.

_Hyl._ Why? he might create new in a moment, _Philoth._

_But however these would be very violent and harsh, though but short Chasmas in the standing Creation of God. I appeal to your own sense, Hylobares, would that look handsomely?_ Hyl. I know not what to think of it. Besides, if that were true that some Philosophers contend for, that all the whole Creation, as well particular Souls and Spirits, as the Matter and universal Spirit of the World, be from God by necessary Emanation, this _middle vertible Order_ can never be turned out of Being. But that the Stability of God's Nature and Actions should not be according to the most exquisite Wisdom and Goodness, would be to me the greatest Paradox of all.

_Philoth._ Why, who knows but that it is better for them to exist, though in this lapsed state, and better also for the Universe, that so they may be left to toy and revel in the slightest and obscurest shadows of the Divine fulness, than to be suddenly annihilated upon their first Lapse or Transgression? For to be taken up with a less good is better than to be exiled out of Being, and to enjoy no good at all.

_Hyl._ That it is better for them is plain, according to the opinion of all Metaphysicians: but how is it better for the Universe, _Philoth._

_Philoth._ How do you know but that it is as good for the Universe, computing all respects, if it be not better? And that is sufficient. For Man is betwixt the Intellectual Orders and the Beasts, as a _Zoophyta_ betwixt the Beasts and the Plants. I demand therefore, if the Zoophyta some of them should degenerate into mere Plants, while
while others emerge into the condition of Animals, and so they should ever and anon be ascending and descending, what great hurt were done: what contradiction to the Divine Goodness would there be in this?

_Hyl._ I confess, _Philotheus_, I see no great hurt in that,

_Philoj._ Man therefore being of such a mixed nature, and of so invincible a Freeness, that he may either associate himself with Angels, or fort himself with Apes and Baboons, or Satyrs of the Wood, what more hurt is there, he so doing, than that there are Apes and Baboons already? and who can tell just how many there ought to be of any of those Orders; or why there must be just so many Orders of Apes or Satyrs, and no more?

_Hyl._ I must confess it were a rash charge against Providence on this account, and hard to prove but that it is indifferent, as touching Individuals of this or that Order, to have some Thousands less, it may be Myriads, and yet the good of the Universe much what alike concerned in either Number. And there is the same reason proportionally touching the Number of the Orders themselves. Such variations as these, its likely, may not bear so great stress with them, as to force God to betake himself to that extremest of Remedies, Annihilation.

_Philoj._ But now in the second place, _Hyloteles_, supposing Mankind of a vincible Freeness or Liberty of Will; what, would you have God administer some such powerful Philtrum to all of them, that he might even force their Affections towards those more precious emanations of himself which are more properly called Divine?

_Hyl._ Yes, _Philotheus_, I would.

_Philoj._ But I much question how this will always consist with the Divine Justice. For I think it as incongruous that the Divine Goodness should always

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The second Attempt from the Consideration of Some high Abuses of a vincible Freedom, as also from the nature of this Freedom itself.
always act according to the\textit{ Simplicity} of its own nature; as it is unnatural for the Beams of the Sun to be reverberated to our eyes from several Bodies variously surfaced in the same form of Light, and not to put on the face of divers Colours, such as yellow, green, red, purple, and the like. For as the various Superficies of Bodies naturally causes such a diversification of pure Light, and changes it into the form of this or that Colour; so the variety of Objects the Divine Goodness looks upon does rightfully require a certain modification and figuration of her self into sundry forms and shapes, (as I may so call them) of Vengeance, of Severity, of Justice, of Mercy, and the like. This therefore is the thing I contend for, That free Agents, such as Men and Angels, may so behave themselves in the sight of God, that they will become such Objects of his Goodness, that it cannot be duly and rightfully expected that it should act according to its pure and proper benign form, dealing gently and kindly with all Tenderness that may be with the party it acts upon; but it must step forth in some of those more fierce and grim forms, (I speak after the manner of Men) such as Vengeance and Justice. And I will now put a Case very accommodately to our own Faculties. Suppose some Vertuous and Beautiful Virgin, Royally descended and Princely attired, who venturing too far into the solitary Fields or Woods, should be light upon by some rude Wretch, who, first having satisfied his Lustful Desires upon her by a beastly Rape, should afterwards most barbarously and despightfully use her, haling her up and down by the Hair of the head, soiling her sacred Body by dragging her through miry Ditches and dirty Patches of Water, and tearing her tender Skin upon Briars and Brambles, whiles in the mean time some Knight-Erant or Man of Honour and Ver-
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tue (but of as much Benignity of Spirit as God can communicate to humane nature without Hypostatical Union) is passing by that way, and discerneth with his astonished Eyes this abhorred Spectacle: I now appeal to your own sense and reason, Hylobares, whether it be enough for that Heros to rescue this distressed Virgin from the abominable injury of this Villain, and to secure her from any farther harm; or whether there ought not to be added also some exquisite Torture and shameful Punishment worthy so ha- nious a fact, and proportionable to the just indignation any noble spirit would conceive against so villainous a Crime, though neither the wronged Person nor punished Party were at all bettered by it.

Hyl. For my part Philothesus, I should be in so high a Rage against the Villain, if I were on the spot, that I should scarce have the discretion how to deliberate to punish him so exquisitely as he deserved; but in my present fury should Hew him a pieces as small as Herbs to the Pot. I should cut him all into mammocks, Philothesus,

Philoth. Wherefore, Hylobares, you cannot but confess that Goodness itself in some circumstances may very justly and becomingly be sharpened into Revenge: Which must be still the less incongruous, in that the Revenge is in the behalf of injured Goodness, though she get nothing there- by, but that she is revenged.

Eniif To this case that Notion of Punishment appertains which the Greeks call μυγελα, as Gel- lius observes; which nothing concerns the Re- formation or amendment of the punished, but only the Honour of the injured or offended.

Philoth. Right, Eniifor. But in the mean time it is manifest from hence, as I was making infe- rence to Hylobares, That the Divine Goodness may step forth into Anger and Revenge, and yet the Principle of such Actions may be the very Good.
Goodness it self. Which therefore we contend is still (notwithstanding that evil which may seem to be in the World) the measure of all God's works of Providence, even when Sin is punished with Sin, and Men are suffered to degenerate into Baboons and Beasts.

_Hyl._ I grant to you, _Philothæus_, that a Man may behave himself so, as that all that you affirm may be true, and that even the highest Severity may have no other Fountain than Goodness. But where Goodness is Omnipotent, as it is in God, how can it consist therewith not to prevent all occasions of Severity and Revenge, by keeping his Creature within the bounds of his own Laws, and by communicating to all Men and Angels such an irresistible measure of Grace, that they could never have possibly been disobedient to him?

_Philoth._ To this, _Hylogaræs_, I answer, That God having made a free Creature, (and it is impossible to prove that he did amiss in making it) Omnipotency it self (if I may speak it with reverence) is not able to keep off certain unavoidable respects or congruities it bears to the Divine Attributes: As it is a thing utterly unimaginable that even the eternal Intellect of God should be able to produce a finite Number that did not bear a certain proportion to some other finite Number first given. This free Creature therefore now made, necessarily faces the several Attributes of God with sundry respects. And this native Freedom in it challenges of his Wisdom, that she shew her best skill in dealing with a Creature that is free with as little violence done to its nature as may be. Which we see the Wisdom of God has practised upon Matter, as I noted a while ago. And yet the defacement of rightly-organized Matter is as real an entrenchment upon, or opposition of what is Intellectual or Divine, (I mean the Divine Idea's themselves) as
as Vice or Immorality. As the Divine Wisdom therefore forces not the terrestrial Matter beyond the bounds of its own natural capacity, to fend all Animals Bodies from Diseases and Death; no more should the Divine Goodness universally in all free Creatures irresistibly prevent the use of their own nature. And therefore being free, they ought, according to the congruity of their condition, be put to the trial what they will do. And if the miscarriage be upon very strong Temptations, that did even almost over-power the strength of the free Creature, this state of the case is a mere Object of the Mercy of God. But if it have strength enough, and has been often and earnestly invited to keep close to and to pursue after those things that are best, and yet perpetually slights them and shuffles them off, the Party thus offending is a congruous object of the Divine Slight and Scorn; and it is but just that such an one be left to follow his own swindle, and to find such a fate as attends such wild courses. For it seems a kind of disparagement, to pin Vertue and Divine Grace upon the sleeves of them that are unwilling to receive it: It would be as unseemingly as the forcing of a rich, beautiful and vertuous Bride upon some poor flouching Clown, whether he would or no.

Hyl. But God may make them willing.

Philoth. That is, Hylobares, you may give the Clown a Philtrum or Love-potion. But is not this still a great disparagement to the Bride? Wherefore for the general it is fit, that God should deal with free Creatures according to the freedom of their nature: But yet, rather than all should go to ruine, I do not see any incongruity but that God may as it were lay violent hands upon some, and pull them out of the Fire, and make them potent, though not irresistible Instruments of pulling others out also. This is that Election of God for whom it was impossible to fall, as it is also
also morally impossible for others that have arrived to a due pitch of the Divine Life. But for those that still voluntarily persist to run on in a rebellious way against God and the Light that is set before them, and at last grow so crusted in their Wickedness, that they turn professed enemies of God and Goodness, scoff at Divine Providence, riot and Lord it in the World, with the contempt of Religion and the abuse and Persecution of them that profess it; that out of the stubborn blindness of their own Hearts, being given up to Covetousness, Pride and Sensuality, vex and afflict the conscience with abominable Tyranny and Cruelty; I think it is plain that these are a very suitable Object for Divine Fury and Vengeance, that sharp and severe Modification of the Divine Goodness, to act upon.

Hyl. Truly this is very handsomely, Philotheus, and pertinent, if not cogent.

But lastly, Hylobares, though we should admit that the whole design of Divine Providence is nothing else but the mere disburthening of his overflowing Goodness upon the whole Creation, and that he does not stand upon the terms of Justice and Congruity, or any such punctilio's, (as some may be ready here to call them) but makes his pure Goodness the measure of his dealing with both Men and Angels; yet I say that it does not at all contradict, but that God may permit Sin in the World, he having the privilege of bringing Light out of Darkness, and the nature of things being such, that the lessening of Happiness in one is the advancement of it in another: As it is in the Motion of Bodies, what agitation one loses, is transferred upon another; or like the Beams of the Sun, that retarded from this Body are received by another, and nothing is lost. So that in gross the Goodness of God may be as fully derived upon the Creation, though not so equally distributed
to particular Creatures, upon his permitting Sin
in the World, as if he did forcibly, and against
the nature of free Creatures, perpetually keep it
out. This is that therefore that I would say, that
the Vices of the Wicked intend and exercise
the Virtues of the just.

What would become of that noble Indignation
of Mind that holy Men conceive against wicked
and blasphemous People, if there were neither Wickedness nor Blasphemy in the World? What would become of those enravishing Virtues of Humility, Meekness, Patience and Forbearance, if there were no Injuries amongst Men? What had the Godly whereupon to employ their Wit and Abilities, if they had no Enemies to grapple with? How would their Faith be tried, if all things here below had been carried on in Peace and Righteousness and in the Fear of God? How would their Charity and Sedulity be discovered in endeavouring to gain Men to the true Knowledge of God, if they were always found to their hands? Terrestrial Goodness would even grow sluggish and lethargical, if it were not sharpened and quickned by the Antiperistasis
of the general Malignity of the World.

There are no generous Spirits but would even desire to encounter with Dangers and Difficulties, to testify their love to the parties they are much endeared to; and it is an exceeding great accession to their enjoyments, that they have suffered so much for them. But if the World were not generally wicked for a time, no Soul of Man could meet with any such adventure, and the History of Ages would be but a flat Story. Day it self upon this Earth would be tiresome, if it were always Day, and we should lose those cheerful Salutes of the emerging Light, the cool breathings and the pleasing aspects of the Rosey Morning. The Joys and Solemnities of Victories and Triumphs could never be, if there were

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no Enemies to conflict with, to conquer and triumph over. And the stupendious undertakings of the Saviour of Mankind, and the admirable windings of Providence in her Dramatick Plot, which has been acting on this Stage of the Earth from the beginning of the World, had been all of them stopped and prevented, if the Souls of Men had not been lapsed into Sin. And the sweetest and most enravishing Musical touches upon the melancholized Passions (so far as I know) of both Men and Angels had never founded in the Consort of the Universe, if the Orders of free Agents had never played out of tune.

Nothing therefore of the Divine Goodness seems to be lost; when as the very Corruption of it, as in a grain of Corn cast into the ground, makes for its increase; and what of it is rejected by some, is by the Wisdom of God so unavoidably conveyed upon others. But that it is best that all should partake alike of the Overflowings of God, will, I think, be no less difficult to prove, than that all Subordination of estates and conditions in the World should be taken away, and that God should not have created any of the more vile and contemptible kind of Creatures, such as the Worm, the Fly, the Frog, and the Mouse. Wherefore it being so disputable a Point, whether it be not in it self as good that there should be those that are rightly called evil and wicked in the World, as that there should be such and such viler or more mischievous Creatures on the face of the Earth, it is an unexcusable piece of Rashness to conclude, that the Permission of Sin is any such Argument against the Goodness of that Providence that guideth all things. For why should the generally force or certainly determine the Faculties of Men that are naturally free, and so perpetually keep them off from acting of Sin, when as Sin it self is so pompously led captive by the power of Righteousness,
ness, and by the admirable Wisdom of God serves
for the equal advancement of his intended Good-
ness?

_Hyl._ Your Reason, or your zealous Eloquence,
or both of them jointly, strike so strongly upon
my Mind, O _Philothæns_, that I am, whether I will
or no, constrained to look upon it as a desperate
Doubt or Difficulty, and such as I never hope to
be resolved of, Whether, considering the com-
prehension of all, God's permission of Sin be more
becoming his Goodness, or his perpetual forcible
hindering thereof. And therefore the Goodness
of Divine Providence being so conspicuous in oth-
er things, I think I ought not to call it into ques-
tion from matters that be so obscure, but to
furmize the best:

_Sopdr._ Excellently well inferred, _Hylôbæres._

_Hyl._ But there are yet two Scruples behind
touching the Circumstances of this Permission
that something gaul my Mind, which if _Philothæ-
ns_ please to free me of, I shall sleep the quieter
this Night.

_Philoth._ What are those Scruples, _Hylôbæres_?

_Hyl._ The one is, Why, though it may not
prove worth the while for Divine Omnipotency
to prevent all Sin in the World by absolutely
determining the humane Faculties to the best
Objects, that yet, when these Faculties of Men are
determined to the best Objects, there should not ap-
pear a more palpable assistance of the Deity to make
the ways of Religion and Godliness more easie and
passable to poor toiling Mortals, who are so pitiful-
ly tired and wearied out in their pious Profecu-
tions, that they often forfeit not only the Health of
their Bodies, but even the soundness of their Minds,
and are given over either to miserable Moped-
ness or Distraction. The other in brief is, The
external Adversity of the Just, and Prosperity
of the Wicked. For in this God does not seem
to assist the converted Wills of Men so favoura-
ibly as he may.
Philath. That it is an hard thing for us Mortals, whose abode is in houses of Clay to arrive to any due pitch of Purity and Goodness, experience does so frequently witness, that it cannot be denied. But that this is no real blemish to the benignity of Providence, if a Man look more narrowly into the nature of the thing, he may easily satisfy himself from manifold reasons. For, first, If we had any Modesty in us, we may very well suspect that the Pain and torture we undergo in the process of our Regeneration is but a just punishment of our former Sins, in which they that stay the longest come out with the greatest Sorrow and difficulty. 2. Besides, In other things we hold it not indecorous, that matters of greatest price should be purchas'd with answerable pains. For what has God given us several Faculties for, but to the emprovement of our own good? 3. Again, by this means of God's acting according to our nature, not by his absolute power in some mighty and overbearing miraculous way, the Acquisition of the Holy Life becomes a Mystery, and Men to the great gratification of one another record the Method and, as I may so say, the artificial Process thereof. A thing of greater moment than the finding out the most sovereign Elixir or the Philosopher's Stone. 4. The tiresomeness of the Fight makes the Victory more pleasant and sensible, and the continuance of the Quarrel fixes more deeply upon our spirits an Antipathy against Sin; and the hardnes we find in winding our selves out of the bondage of Wickedness will more strongly establish us in the Kingdom of Vertue. 5. It is a meet trial of our Faith and Sincerity, and entire Affection to God. For when we perceive our selves hold on, notwithstanding all these Combats and Incumbrances, we are assured in our selves that we are in good earnest, and that we shall at laft obtain, if we faint not. 6. And that
that therefore we ought rather to examine our own sincerity, than accuse Providence. For if our love to Goodness be sincere, and not lazy and phantastical, it will hold out with patience; which Virtue is exercised and increased by these present Trials. 7. We are also to examine our Faith and Opinion concerning God’s Will and Power, whether we think him as well willing as able to help all those that sincerely seek after him; which is essentially congruous to the Divine Nature and Goodness; and whether we believe that through his power we may be enabled to get the conquest over all the Enormities of the Animal Life. And if we think God is not so good to his Creature, let us consider whether we could serve the Creature so, if we were in God’s stead. If we could it is the wickedness of our own Nature that has thus infected the Notion of God in us, and so our own evil Spirit is our Fury and Devil, that at last may chance to drive us into Madness. If we could not deal thus our selves, how foolish a thing is it not presently to collect, that we cannot be more benign than God, and that therefore the fault is in our selves that we are no better? Moreover we are to consider, that Clearness and Serenity of Mind is not to be had without the forsaking all manner of Sin; and that if we hope otherwise, it is an Indication of our own Hypocrisy, that we would hold a League with both Light and Darkness at once. And therefore we see as touching religious Distraction, that we our selves may be the Causes of it, and that it is but the just result of our own Insincerity. But for downright Madness proceeding from Melancholy, it is a natural Disease, and respects the Physician rather than either the Philosopher or Divine. 8. And lastly, The great Desertions, dark Privations, desperate Temptations, Enfeeblings of Mind and Body, or whatever other Inconveniences, as they seem
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164 to be, occurin this process towards the due pitch of Regeneration and Newness of Life, they very effectually and naturally make for that most precious and truest piece of Piety, I mean Humility; whereby the Soul is so affected, that she very feelingly and sensibly acknowledges that all the good she does or knows is wholly from God, her Maker, and that she is nothing of her self. Wherefore she is just to God in attributing all to him; and mild and meek-hearted towards Men, even to those that are yet out of the way, being conscious to her self, that the ordering of her ways is not from her self, but that God is her strength and the light of her paths. Wherefore there being such genuine advantages in this slow process of them that move towards what is truly good, and that congruity to our Faculties, and to the nature of the things we seek after, it seems to me as unreasonable that God should use his absolute Omnipotency in making Men good in a moment, so soon as they have a Mind to be so, as to expect he should make the Flowers suddenly start out of the Earth in Winter, or load the Trees with Autumnal fruit in Spring.

Euist. There's nothing can stand against the power of Philothenus his Reasonings. This first was by far the more difficult Problem of the two, and how easily has he solved it? The other which is the more ordinary, never seemed to me to have the least force in it, since I met with the Story of the Eremite and the Angel.

Philop. I pray you what Story is that, Eustor?

Euist. I hope, Philopolis, you would not have me to interrupt Philothenus, by reciting of it.

Philoth. By all means let's hear it, Eustor. I shall not proceed quietly till you have told it. It will at least give me some respite, who have spoken so much already, and it is likely may save me the labour of proceeding any farther on that Subject.

Euist.
Euiß. I will not tell it, O Philotheus, but upon condition that you will afterwards proceed as copiously as if I had said nothing.

Philop. I will undertake he shall, Euißor.

Euiß. The Story then in brief is this. That a certain Eremite having conceived great Jealou-
sies touching the due Administration of Divine Providence in external occurrences in the World, in this anxiety of Mind was resolved to leave his Cell, and travel abroad, to see with his own Eyes how things went abroad in the World. He had not gone half a day's journey, but a young Man overtook him and join'd Company with him, and insinuated himself so far into the Ere-
mite's affection, that he thought himself very hap-
py in that he had got so agreeable a Companion. Wherefore resolving to take their fortunes to-
gether, they always lodged in the same House. Some few days travels had over-past before the Eremite took notice of any thing remarkable. But at last he observed that his Fellow-travel-
ler, with whom he had contracted so intimate a Friendship, in an House where they were extra-
ordinary well treated stole away a guilt Cup from the Gentleman of the House, and carried it away with him. The Eremite was very much astonisht with what he saw done by so fair and agreeable a Person as he conceived him to be, but thought not yet fit to speak to him or seem to take notice of it. And therefore they travel fairly on together as aforesetimes, till Night for-
ced them to seek Lodging. But they light upon such an House as had a very unhospitable Owner, who shut them out into the outward Court, and exposed them all Night to the injury of the o-
pen weather, which chanced then to be very rainy. But the Eremite's Fellow-traveller unex-
pectedly compensated his Hosts ill entertainment with no meaner a reward than the guilt Cup he had carried away from the former place, thrif-

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ing it in at the Window when they departed. This the Eremite thought was very pretty, and that it was not Covetousness, but Humour, that made him take it away from its first Owner. The next Night, where they lodged, they were treated again with a great deal of Kindness and Civility: but the Eremite observed with horror that his Fellow-traveller for an ill requital strangled privately a young Child of their so courteous Host in the Cradle. This perplexed the mind of the poor Eremite very much; but in sadness and patience forbearing to speak, he travelled another day's journey with the young Man, and at Evening took up in a place where they were more made of than any where hitherto. And because the way they were to travel the next Morning was not so easy to find, the Master of the house commanded one of his Servants to go part of the way to direct them; whom, while they were passing over a Stone-bridge, the Eremite's Fellow-traveller caught suddenly betwixt the Legs and pitched him headlong from off the Bridge into the River, and drowned him. Here the Eremite could have no longer patience, but flew bitterly upon his Fellow-traveller for these barbarous Actions, and renounced all Friendship with him, and would travel with him no longer nor keep him company. Whereupon the young Man smiling at the honest zeal of the Eremite, and putting off his mortal disguise, appeared as he was, in the form and luster of an Angel of God, and told him that he was sent to ease his Mind of the great Anxiety it was incumbered with touching the Divine Providence. In which, said he, nothing can occur more perplexing and paradoxical than what you have been offended at, since we two travelled together. But yet I will demonstrate to you, said he, that all that I have done is very just and right. For as for that first Man from whom I took
took the guilded Cup, it was a real Compensation indeed of his Hospitality; that Cup being so forcible an occasion of the good Man's Diftempering himself, and of hazarding his Health and Life, which would be a great loss to his poor neighbours, he being of so good and charitable a nature. But I put it into the window of that harsh and unhospitable Man that used us so ill, not as a Booty to him, but as a Plague and Scourge to him, and for an easé to his oppressed Neighbours, that he may fall into Intemperance, Diseases, and Death itself. For I knew very well that there was that Inchantment in this Cup, that they that had it would be thus bewitched with it. And as for that civil Person whose Child I strangled in the Cradle, it was in great mercy to him, and no real hurt to the Child, who is now with God. But if that Child had lived, whereas this Gentleman hitherto had been piously, charitably and devoutly given, his Mind, I saw, would have have unavoidably sunk into the love of the World, out of love to his Child, he having had none before, and doting so hugely on it; and therefore I took away this momentary life from the Body of the Child, that the Soul of the Father might live for ever. And for this last fact, which you so much abhor, it was the most faithful piece of Gratitude I could do to one that had used us so humanly and kindly as that Gentleman did. For this Man, who by the appointment of his Master was so officious to us as to shew us the way, intended this very Night ensuing to let a company of Rogues into his Master's house, to rob him of all that he had, if not to murther him and his Family. And having said thus he vanished. But the poor Eremite, transported with Joy and Amazement, lift up his Hands and Eyes to Heaven, and gave glory to God, who had thus unexpectedly delivered him from any farther Anxiety touching the ways of
Divine Dialogues:

his Providence; and thus returned with cheerfulness to his forsaken Cell, and spent the residue of his days there in Piety and Peace.

Philoth. It is an excellent good Story indeed, Euistfor, and so much to the purpose, that it is plainly superfluous to add any more words touching this Theme.

Philep. But I believe, Philotheus, that neither Euistor nor Hylobares will be so satisfy'd.

Euist. For my part, I challenge the performance of your promise, O Philopolis, that the condition upon which I told the Story may be made good to me, namely, That Philotheus be never the briefer in his Satisfaction to Hylobares for my unseasonable Interpellation by this Parabolical Story.

Hyl. And I am of that childish humour, that I do not relish any drink so well as that out of mine own usual Sucking-bottle; wherefore I expect farther refreshment, Philotheus, from your more nervous Eloquence.

Philep. My credit also, Philotheus, is at the stake, if you do not utter your Sentiments upon this Subject.

Philoth. But in the mean while, Philopolis, it does me good to observe what fine sense Hylobares speaks in so unmeet a demand, as if strong meat were for babes.

Hyl. But strong drink may be for them; for some give such to Children so soon as they be born.

Philep. Nay he is even with you there, Philotheus; you had better have fallen directly upon the matter without these delays.

Philoth. Well then, Philopolis, I will do so, because you urge me so much unto it, though in my own judgment I think it needless. The Difficulty propounded always seemed to me one of the easiest to be solved, though the most ordinarily complain'd of, I mean, the Impunity and
Prosperity of the Wicked, and the Affliction and Adversity of the Good.

For first, What is alleged concerning the Impunity of the Wicked is not only false, but impossible. For how can the Wicked escape Punishment, when wickedness itself is one of the greatest Penalties? or how can they be said to be prosperous, who have nothing succeed according to their own scope and meaning? For every Man means well, as Socrates wisely determines; but it is the perpetual unhappiness of the Wicked that he does that which is ill. So great is his Ignorance and Impotency, that he cannot reach the mark he aims at; but wishing the best to himself, as all other Men do, yet notwithstanding he really prosecutes that which is worst. And therefore with the wise he can be no Object of Envy, but of Pity. And it is an unmeet thing that any sentence concerning Divine Providence should be carried by the Votes of Fools. When a Drunken Man breaks Glass-windows, ravishes Women, stabs Men in the Streets, and does many such Villanies as these, I appeal to you, Hylobares, what Privilege or Prosperity is there in this, (though he were not to be punished by the Magistrate) having done that which indeed he had no true Mind to do, but did heartily detest and abhor when he was sober? This is the true state of all Wicked Men whatsoever; let their power be never so high, yet they act like Drunkards or Men in a Dream, such things as they will be ashamed of so soon as they are sober or awakened.

Sophr. This is the very Philosophy of the Apostle, O Philotheus, What fruit have ye then of those things whereof ye are now ashamed?

Philoth. Now as it is evident, Hylobares, that they are punished in the forfeiture of that high Happiness, that consists in the peace and joy of a purify’d Mind, wherein resides the true Knowledge

XXV.

That the Adversity of the Good, and the Prosperity and Impunity of the Wicked in this Life, are no Arguments against the Accuracy of Providence.
ledge of God, and a living sense of the Comeliness and Pulchritude of Grace and Vertue; so likewise there is an Infliction of internal Pain to their very Senses. For what Torture can there be greater than that Rack of Pride, those Scorpion- stripes of Envy, those infaftiable scorching Flames and Torches of Furies, untamed Lust? what than strangling Care, than the severe Sentences of their own prejudging Fears? what Dungeon more noisome, horrid or dismal, than their suspicious Ignorance, and oppressing loads of surprizing Grief and Melancholy?

Again, it is farther manifest that the Wicked are plagued even in this life; for they are a mutual plague and scourge one to another, and take the Office of Executioners and Hangmen by turns. For all the noise of Injury and Injustice in the World is ordinarily nothing else but a complaint, that wicked Men abuse one another. Wherefore why should it be expected that Divine Providence should forthwith take vengeance of the Executioners of his own Justice?

But for those few Righteous that are in the World, they are bettered by those things that seem to the Idiot and unskilful the only Evils that Mortals can fall into. But the Infelicity of the Godly is commonly this, that they will scramble with the Men of this World for such things as are the most proper Happiness of those that are wicked. For they fighting with them thus as with Cocks on their own Dunghil, it is no marvel they come by the worst; for this is their hour and the power of Darkness.

Thirdly, It is manifest that the Peace and Impunity of the Wicked is very serviceable for the exercising of the Vertues of the Righteous, whereby they may discern their own Sincerity or Hypocrifie, and discover whether it be the pure Love of Piety that puts them in such a garb, or the desire of the Praise and Countenance of
of Men; whether the profession of their Faith in God, and of future Happiness be formal, or real. For if it be real, what will not they be able to undergo? and what an high Cordial must it be unto them, to have an unfeigned sense and belief of that great Compensation they are to receive in the World to come? Not to mention what a great satisfaction the consciousnes of constant Sincerity is to the Soul of a Man even in this life also. Wherefore the strokes of the Confusion and unrighteous Disorder in the World do in a manner miss the Righteous, and hit heavy only there where they should do, upon the Ungodly themselves. But what reaches those that are deemed more just, they are in all reason and modesty to look upon it as either a Punishment of some Reliques of Vices in them, or as an Exercise of their Vertues, that God may be glorify’d in them. Wherefore if any thing harsh happen to a good Man, he will forthwith examine himself if his heart be clean: which if it be not, he is to look upon it as a Chastisement; if it be, he will bear it and embrace it as a Trial from God, and as an occasion whereby he may glorifie the Power of God in him. But if he do not thus, it is a sign his heart is not clean, and therefore why should he grumble that he is punished?

Fourthly, That Tyranny, Murther, Perjury, Blasphemy and exorbitant Lust has been notori-ously and exemplarily punished by a kind of Divine Vengeance, and above all the expectation of Men, even in this Life, in several Persons, is so noted in History, that I need name no Instances. But to pursue every Monstrosity of Wickedness with present Punishment here in this World, were not to make Men good, but to hinder the wicked from mischieving and scourging one another, and from exercising the Vertues of the Righteous.

Fifthly, In that Wickedness is not so constant ly and adequately punished in this Life, there is also
also this Convenience in it, That it is a shrewd Argument to any indifferent Person that understands the Nature and Attributes of God, that there is a Reward to come hereafter in the other Life.

To all which I add in the last place, that the affairs of this World are like a curious, but intricately contrived, Comedy, and that we cannot judge of the tendency of what is past or acting at present before the entrance of the last Act, which shall bring in Righteousness in triumph: who though she has abided many a brunt, and has been very cruelly and despightfully used hitherto in the World, yet at last, according to our desires, we shall see the Knight overcome the Giant. And then I appeal to you, Hylobares, whether all things have not been carried on according to the natural Relish of your Faculties. For what is the reason we are so much pleased with the reading Romances and the Fictions of Poets, but that here, as Aristotle says, things are set down as they should be, but in the true History hitherto of the World things are recorded indeed as they are, but it is but a Testimony that they have not been as they should be? Wherefore in the upshot of all, if we shall see that come to pass that so mightily pleases us in the reading the most ingenious Plays and Heroick Poems, that long afflicted Vertue at last comes to the Crown, the Mouth of all Unbelievers must be for ever stopped. And for my own part, I doubt not but that it will so come to pass in the last Close of the World. But impatiently to call for Vengeance upon every Enormity before that time, is rudely to overturn the Stage before the entrance into the fifth Act, out of Ignorance of the Plot of the Comedy, and to prevent the solemnity of the general Judgment by more petty and particular Executions. These are briefly the six Heads, Hylobares, which I might have insinuated
ed upon to clear Providence from this last Allegation, had there been any great Difficulty in the matter.

Hyl. What you have already intimated, Philotheus, from these six Heads, and Enisfors suggested by that handsome Parable, has, I must confess, so fully satisfy’d me in this last Point, that it makes the Difficulty look as if it had been none at all.

Philop. In this last Point, Hylobares? that’s but one Point. But I pray you ingenuously declare how much at ease you find your self touching the other Difficulties you propounded.

Hyl. Very much, I’ll assure you, Philopolis, touching all of them for the present. But what dark clouds may again overcast my Mind by our next meeting, I cannot divine aforehand. But you shall be sure to hear of it, if any thing occurs that dissettles me. In the mean time I am sure I find my self in a very gay and cheerfull condition.

Philop. We may then very seafonably adjourn this Meeting, O Cuphophron, to fix a clock to morrow in the afternoon.

Cuph. I shall then be again very happy, O Philopolis, in my enjoyment of so excellent Company. In the mean time my Service to you in this Glass of Wine; for I think neither you nor any one else has drunk since they come hither, they have been so intent upon the Discourse.

Philop. It is utterly needless this Summer-time, O Cuphophron.

Cuph. It is very convenient to drink one Glass, to correct the Crudities of the nocturnal Air and Vapours. This therefore is truly to your good Health, O Philopolis.

Philop. Well, since it must be so, I thank you kindly, Cuphophron.

Hyl. Nay, Gentlemen, if you fall a-drinking, I may well fall a-whistling on my Flagellet.

Cuph. What, do you mean to make us all Horses, to whistle us while we are a-drinking. Hyl.
Divine Dialogues.

Hyl. Nay, Cuphophron, I whistle that you may drink, and all little enough to make Philotheus, Bathynous and Sophron to take off their Glasses.

Bath. I believe Hylobares his Whistling may have a more symbolical meaning in it than we are aware of, and intimate to us that Eating and Drinking are acts common to us with the Beasts.

Philop. Be it so, Bathynous, yet these acts are sometimes necessary for Men also. Nor is it inconvenient to drink to my next neighbour, Philotheus, not only to fortifie him against the nocturnal Vapours, but likewise to recruit his Spirits, which he may have overmuch expended in his long and learned Discourses.

Philoth. The fresh Air, Philopolis, moistened with the Moon-shine, as Cuphophron noted, is as effectual to that purpose, if I had been at any such expense.

Philop. But this Glass of Wine will help to correct the Crudity of that moisture: wherefore my Service to you, Philotheus.

Philoth. I thank you heartily, Philopolis, I will pledge you.

Philop. I shall commend it the more willingly to Bathynous, a little to warm and cheer his thoughtful Melancholy. Bathynous, my Service to you.

Bath. Your Servant thanks you, Philotheus.

Philoth. I perceive Philopolis has a very judicious Taste.

Bath. It is ordinarily the pure effect of Temperance to have so. But yet my palate is something more Furd and jacent. However I will try. I promise you it seems to me very good, Philotheus, and such as Cato himself would not refuse a Cup of: which makes me with the more assurance drink to my next neighbour, even to Sophron, to cheer him after his conceived Fears and Affrights touching the Success of this Dispute concerning Providence.

Sophr.
Sophr. The good Success, Bathynous, cheers me more than all the Wine in Athens can do. And therefore not so much to be cheered, as out of my present Cheerfulness, I will readily pledge one cup. For Sobriety is not in drinking no Wine at all, but in drinking it moderately.

Bath. Well, my Service to you then, Sophron.

Sophr. I thank you, Bathynous.

Euist. But certainly, if my memory fail me not, Cato, as grave as he was, would drink more Cups of Wine than one at a time.

Sophr. Nor do I think that moderate Drinking consists in one Cup, but in drinking no more than is for the Health of both Soul and Body. And one Glafs will serve me for that end at this time.

Euist. Your Definition is very safe and useful, I think, O Sophron.

Sophr. And therefore my singular respects to you, Euistor, in this single Glafs of Wine.

Cuph. See the virtue of good Canary, the mere Steam of whose volatile Atoms has so raised Sophron's phancy, that it has made him seem for to offer to quibble before the Glafs has touched his lips.

Sophr. It is marvellous good Wine indeed. I warrant you, Euistor, this will rub up your memory to the purpose, if the recalling how many Cups grave Cato would take off at a time, more than is needful or convenient. I pray you taste it.

Euist. I thank you, Sophron, I shou'd willingly pledge you, though it were in worse liquor. They have all of them had each Man his Glafs, but Hylobares, but have excogitated such pretty pretences to accost them they drank to, that I find I need to have my wit rubb'd up as well as my memory, to hold on this ingenious humour.

Cuph. Do not you observe, Euistor, how studiously Hylobares has play'd the Piper all this time? Take your Cue from thence.

Euist. Hylobares, not to interrupt you, my humble
humble Service to you in a Glass of Canary, to
wet your whistle.

_Hyl._ I thank you kindly, _Euifior_; but I profefs
I was scarce aware what I did, or whether I
whistled or no.

_Philop._ Methinks those Airs and that Instru-
ment, _Hylobares_, seem too light for the serious
Discourse we have had so many hours together.

_Hyl._ But I'll assure you, _Philopolis_, my thoughts
were never more serious than while I was pi-
ing these easy Airs on my Flagellet. For they
are so familiar to me, that I had no need to at-
tend them, and my Mind indeed was wholly ta-
ken up with Objects fitable to our late Theme.
And even then when I was playing these light
Tunes, was I recovering into my memory, as
well as I could, some part of a Philosophick
Song that once I had by rote, (both words and
tune and all) which has no small affinity with the
Matters of this day's Discourse.

_Philop._ It is much, _Hylobares_, you should be a-
able to attend to such contrary things, so light
and so serious, at one and the same time.

_Hyl._ That's no more, _Philopolis_, than _Euifior_
did in his Story of the Angel and the Eremite.
For I look upon the twisting of a Man's Mufta-
chio's to be as flight and trivial a thing as the
playing on the Flagellet. And yet I believe he
was at it at least twenty times with his fore-fin-
ger and his thumb in his rehearsing that excel-
lent Parable, though his Mind, I faw, was so ta-
ken up with the weightiness of the sense, that his
aspect seemed as devout as that of the Eremite,
who was the chief Subject of the Story.

_Euif._ I pray you, _Hylobares_, take this Glass of
Wine for a reward of your abusing your Friend
so handsomely to excuse your self, and see if it
be so good for the rubbing up the memory as So-
phon avouches it. For then I hope we shall hear
you sing as attentively as you have regardlesly
whistled all this time. _Hyl._
Hyl. The Wine is very good, Enistor, if it be as good for the Memory. But I believe I had already recalled more of those Verses to Mind than what is convenient to repeat at this time.

Philop. I prithee, Hylobares, repeat but them you have recalled to Memory; it will be both a farther ratification of this unthought-of Experiment, and a suitable Close of the whole day's Discourse.

Hyl. Your desire is to me a command, Philopolis; and therefore for your sake I will hazard the credit of my Voice and Memory at once.

Where's now the Objects of thy Fears,
Needless Sighs and fruitless Tears?
They be all gone like idle Dream
Suggested from the Body's steam.
O Cave of Horror black as pitch!
The weakened Phancy sore affright
With the grim shades of grisly Night!
What's Plague and Prison, loss of Friends,
War, Dearth, and Death that all things ends?
Mere Bugbears for the childish Mind,
Pure Panick Terrors of the blind.

Collect thy Soul into one Sphere
Of Light, and 'bove the Earth it bear.
Those wild scattered Thoughts, that erst
Lay loosely in the World disperst,
Call in; thy Spirit thus knit in one
Fair lucid Orb, those Fears be gone,
Like vain Impostures of the Night,
That fly before the Morning bright.
Then with pure eyes thou shalt behold
How the First Goodness doth infold
All things in loving tender Arms;
That deemed Mischiefs are no Harms,
But sovereign Slaves, and skilful Cures
Of greater Woes the World endures;
That Man's stout Soul may win a state
Far rais'd above the reach of Fate.

Power, Wisdom, Goodness sure did frame
This Universe, and still guide the same.
But thoughts from Passions sprung deceive
Vain mortals. No Man can contrive
A better course than what's been run
Since the first Circuit of the Sun.

He that beholds all from an high
Knows better what to do than I.
I'm not mine own: would I repine
If he dispose of what's not mine?
Purge but thy Soul of blind Self-will,
Thou straight shalt see God does no ill.
The World he fills with the bright Rays
Of his free Goodness. He displays
Himself throughout: Like common Air
That Spirit of Life through all doth fare,
Such'd in by them as vital breath
Who willingly embrace not Death.
But those that with that living Law
Be unacquainted, Cares do gnaw;
Mistrusts of Providence do vex
Their Souls and puzzled Minds perplex.

These Rhimes were in my Mind, Philopoliis, when
the Flagellet was at my Mouth.

Philop. They have an excellent sense in them,
and very pertinent to this Day's Disquisitions.
I pray you whose Lines are they, Hylobares?

Hyl. They are the Lines of a certain Philosophical Poet, who writes almost as hobblingly as
Lucretius himself; but I have met with Strains
here and there in him that have infinitely pleased me; and these, in some humours, amongst
the rest. But I was never so sensible of the weight-
tiness of their meaning as since this day's dis-
course with Philotheus.

Philop.
Philop. Well, Hylobares, if you ruminate on no worse things than these while you play on your Flagellet, it will be an unpardonable fault in me ever hereafter to disparage your Musick.

Euist. I think we must hire Hylobares to pipe us to our Lodgings, else we shall not find the way out of Cuphophron's Bower this Night, as bright as it is.

Hyl. That I could do willingly, Euifior, without hire, it is so so pleasing a divertisement to me to play on my Pipe in the silent Moon-light.

Philop. Well, we must abruptly take leave of you, Cuphophron, and bid you good Night: Hylobares is got out of the Arbour already, and we must all dance after his Pipe.

Cupb. That would be a juvenile act for your Age, Philopolis.

Philop. I mean, we must follow his example, and betake our selves homewards; for it is now very late. Was it a delusion of my sight? or did there a Star shoot obliquely as I put my head out of the Arbour?

Bath. If the Dog-star had been in view, one would have thought him in danger from Hylobares his charming Whistle.

Euist. No Hags of Thessaly could ever whistle the celestial Dog out of the Sky, Bathynous.

Cuph. How sublimely witty is Euifior with one single Glass?

Euist. Good night to you, dear Cuphophron.

Cupb. Nay, I will wait on you to your Lodgings.

Philop. By no means, Cuphophron; we will leave you here in your own House; unless you will give us the trouble of coming back again with you.

Cupb. Good night to you then, Gentlmen, all at once.

Philop. Good night to Cuphophron.

The End of the Second Dialogue.
I. Conjectures touching the Causes of that Mirth that the Meeting of some Persons naturally excite in one another.

THE THIRD DIALOGUE.

Philotheus, Bathynous, Sophron, Philopolis, Eusitor, Hylobares, Cuphophron.

Sophr. WHAT tall Instrument is this, O Cuphophron, that you have got thus unexpectedly into your Arbour?

Cuph. The tallness discovers what it is, a Theorboe. I observing yesternight how musically given the Company was, instead of Hylobares his Whistle, (which is more usually play'd upon before Bears or dancing Dogs than before Philosophers or Persons of any quality) have provided this more grave and gentile Instrument for them that have a mind to play and sing to it, that so they may, according to the manner of Pythagoras, after our Philosophical Dissertations, with a solemn Fit of Musick dismiss our composed Minds to rest.

Sophr. You abound in all manner of Civilities, Cuphophron: But do not you play on this Instrument your self?

Cuph. No, alas! it is too tall for me, my Fingers will not reach the Frets. But sometimes with a careless stroke I brush the Gittar, and please my self with that more easie Melody.

HyL. And it would please any one living to see Cuphophron at that graceful Exercise, so as I have sometimes taken him; He is so like the Sign at the other end of the Street.

Cuph. This Wag Hylobares, I dare say, means the Sign of the Ape and the Fiddle. This is in revenge for the disparagement I did his beloved Syrinx the Arcadian Nymph.

Philop.
Philop. I never heard that Hylobares had any Mistress before.

Hyl. This is nothing, Philopolis, but the exaltedness of Cuphophron's phancy and expression; a Poetical Periphrasis of my Flagellet, which in disparagement before he called a Whistle.

Philop. But your imagination has been more than even with him, if he interpret you aright. Let me intreat you of all love, Hylobares to suppress such light and ludicrous Phancies in so serious a Meeting.

Hyl. I shall endeavour to observe your commands for the future, O Philopolis, but I suspect there is some strange reek or efflux of Atoms or Particles.

(Cuph. Of Particles, by all means, Hylobares, for that term is more Cartesian.)

Hyl. Which fume out of Cuphophron's body, and infect the Air with Mirth, though all be not alike subject to the Contagion. But for my self, I must profess, that merely by being in Cuphophron's presence I find my self extremely prone to Mirth, even to Ridiculousness.

Philop. As young Men became disposed to Virtue and Wisdom merely by being in the company of Socrates, though he said nothing unto them.

Cuph. And I must also profess that Hylobares is not much behind-hand with me. For I can never meet him, but it makes me merry about the Mouth, and my Heart is inwardly tickled with a secret joy. Which for the credit of Des-Cartes's Philosophy, I easily acknowledge may be from the mutual recourse and mixture of our exhaled Atoms, or rather Particles, as Cartesius more judiciously calls them: for these Particles are not indivisible. Some also are ready to quarrel with one another at the first Meeting, as well as Hylobares and I to be merry: and you know some Chymical Liquors, though quiet and cool separate,
rate, yet mingled together will be in such a rageful Fermentation, that the Glass will grow hot to the very touch of our Fingers.

Euist. This is learnedly descanted on by Cuphophron: but, by the favour of so great a Philosopher, I should rather resolve the Probleme into some Reason analogous to that of those Seeds which Solinus says the Thracians at their Feasts cast into the fire, the fume whereof so exhilarated their spirits, that they were no less merry than if they had drank liberally of the strongest Wines.

De situ Orbis Hyl. Pomponius Mela also relates the same of them. But nothing, methinks, illustrates the nature of this Phenomenon better than that Experiment of a certain Ptarmicon, (Seed or Powder, I do not well remember) which cast secretly into the fire will unexpectedly set the company a sneezing. Such I conceive to be the hidden Effluvia of Cuphophron's Complexion, which thus suddenly excites these ridiculous Flashes of my ungovernable Phancy, to the just scandal of the more grave and sober: Which Extravagance I must confess is so much the more unpardonable to my self, by how much my own Mind has been since our last Meeting more heavy-laden with the most Tragical Scenes that are exhibited on this terrestrial Globe; which endeavour to bear against all those ponderous Reasons, those dexterous Solutions and solid Instructions which Philotheus yesterday so skilfully produced in the behalf of Providence.

Philop. Why, what remains of Difficulty, Hylobares, either touching the Natural or Moral Evils in the World?

Hyl. Touching the Natural Evils, Philopolis, I rest still pretty well satisfy'd; and in that general way that Philotheus answered touching Moral Evils, his Solutions seemed to my Reason firm enough: but when in Solitude I recounted with
with my self more particularly the enormous Deformities and Defects that every where are conspicuous in the Nations of the Earth, my Phancy was soon born down into a disaffidence and suspicion, that there is no such accurate Providence (as Philotheus contends for) which does superintend the Affairs of Mankind.

Bath. That is to say, Hylobares, After that more than ordinary Cheerfulness raised in your spirits by your re-acquaintance of those many and most noble Truths that Philotheus recovered into your Mind, (by his wise discourse) at which the Soul of Man, at her first meeting with them again, is as much transported, as when two ancient friends unexpectedly meet one another in a strange Country, as Iamblichus somewhere has noted, I say, after this more than usual transport of Joy, your spirits did afterward as much sink and flag, and so Melancholy imposed upon your Phancy. But there is no fear, things having succeeded so well hitherto, but Philotheus will revive you, and dissipate these Clouds that seem so dark and dismal to your Melancholized Imagination.

Hyl. I believe you will more confidently conclude it Melancholy, Bathynous, when you have heard what an affrightful puzzle one thing then seemed to me.

Bath. I pray you, Hylobares, propound it to Philotheus.

Hyl. Well, I shall, Bathynous, and it is briefly this; How squalid and forlorn the World seemed to me by reason there are so very few Philosophers in it. For the rest of Mankind seemed to me little to differ from Baboons or Beasts.

Cuph. O Hylobares, how dearly could I hug thee for this Meditation! This is a Consideration framed after the Sentiments of my own heart. It is a thing I have often in secret bewailed the World for even with tears, I mean for the paucity of Philosophers not corrupted Divine Providence.
city of Philosophers; and then most of all, that amongst these few there should be so very few pure and thorough-paced Cartesians. These serious thoughts in private have afflicted my heart very sore.

Philoth. I pray you, Cuphophron, be of good comfort, and you, Hylobares, let not this Scene seem so Tragical to you. For it is a great question whether the Philosophers be not more ridiculous, than they, that are accounted none, deplorable or contemptible. Besides why is this to be charged upon Providence, that there are so few? The Book of Nature lies open to all, and the generality of Men have wit for observation: But it is their own fault, that they had rather please their Senses than exercise and improve their Reason. But admit that few are born to Philosophy, yet all in a manner are born to far better matters: that is to say, It is in the power of every Man to be Religious, Just, and Vertuous, and to enjoy the wholesome Pleasures of the Animal life in a pious and rational way. Wherefore there being so short a cut every where to Prudence and Religion, (if a Man be sincere and faithful,) I see not how any one is excluded from the most substantial Happiness humane Nature is capable of. But for other Knowledge, if it were every Man's, it were scarce the enjoyment of any Man. But the confident Ignorance of the rude and the unexpected Paradoxicalness of the skilful do fitly furnish out the Stage of things, and make more for the sport and pleasure of life, and enhance the price and compensate the labour of finding out or apprehending the more abstruse Theories in Philosophy.

But this peculiar Philosophical Happiness is but a very small accession to that Moral Happiness which is common to all Men, if they be not wanting to themselves; as, To be loyal to a Man's Prince, To be true to his Religion so far as it is true,
To deal faithfully with all Men, To be kind to his Neighbours, To relieve the oppressed, To be an hearty lover of God and of the whole Creation. A Man thus affected, and armed with so much Prudence as not to deny or assert any thing beyond his clear comprehension and skill in speculative matters, but to admire and adore the ineffable Wisdom of his Creator, this Man, I say, is a more complete, perfect and unexceptionable Person, and more solidly happy, than any Philosophers I know that have left their Writings to the World as a lasting Testimony of their Wit, Descartes himself not excepted; whose gross Extravagancies (such as making Brutes mere Machine's, the making every Extension really the same with Matter, his averring all the Phänomena of the World to arise from mere Mechanical causes) will be more stared upon and hooted at by impartial Posterity, than any other pieces of wit he may have light on can be admired or applauded: Which hazard those that adhere only to Virtue and true Piety are always secure from.

**Hyl.** What think you of this, Cuphophrn?

**Cuph.** With Philotheus his leave, I think the Cartesian Philosophy a very fine thing for all this. What think you, Hylobares?

**Hyl.** I think Philotheus has spoken in the main very solidly and home to the purpose, and that the prudent virtuous Man is far a more noble and goodly spectacle than any Philosophical Knight-errant whatsoever. If he can blow away the rest of those Mists and Clouds that sit upon my Mind with like facility, I hope I shall be in an utter incapacity of raising the least doubt concerning Providence for the future.

**Philop.** Try what Philotheus can do, Hylobares. Propound to him the rest of your Difficulties.

**Hyl.** The rest of my Difficulties' O Philotheus, arise from the view of the Manners and Religions of the barbarous Nations, such as they are described in the...
Religions and Customs of the Savage Nations, as also of the variety of this Deformity in Manners and Customs.

Divine Dialogues.

Religions and which indeed are such, so sov'd and ridiculous, so horrid and enormous, that they would even force a Man's Phancy into a distrust that in those Nations Divine Providence has quite forsaken the Earth. For if she cast her eye upon them, why does she not either reform them, or confound them and destroy them?

Philoth. That the face of things, in some parts of the barbarous Nations especially, looks very durtily and dismally, I cannot but acknowledge: but the Causes being found out, Admiration ought to cease. For that Mankind is in a lapsed condition it cannot be denied, nor that a great part of the invisible Powers are sunk into the Animal life with them. Now that which is most high and powerful in the Animal life will not let its hold go so long as it can hang on. Whence the most active Spirits in this Region get the Dominion over the more Passive, and the Kingdom of the Prince of the Air has proved very large over the Nations of the Earth, they being so deeply lapsed and immersed into the Animal Nature. Wherefore we cannot expect, but that both the Rulers and the ruled having fallen from the holy Light and the Divine benignity of the Ethereal nature, that the effects of that Government and the garb of their Manners should be cruel, squalid, deformed and ridiculous; a judicious sense of true Pulchritude and Decency not being able to reside in so dark and and distempered Complexions, and their envious Guardians caring more to tyrannize over them and to make sport with them, than to spare them, or to be true Guides to them in any thing. All therefore that can be done is, to mitigate, as well as we can, the sad horror and mad aspect of this strange Theatre, which strikes the Phancy so strongly and so harshly. For the wound, by your own proposal of the Difficulty, Hylobares, I perceive reaches no farther than the Phancy; which
which is an intimation the better parts of your Mind stand found. And there is another passage I noted, which I shall make use of for the cure of your Phancy also, viz. That this squalid Face of things is only in those barbarous Nations: wherein there is imply'd a tacit concession that the civilized parts of the World are at least passable.

Hyl. I must confess it seems to import so much.

Philoth. And the Christian World most of all.

Hyl. One would think so, Philotheus.

Philoth. Wherefore to satisfy your Reason and quiet your Phancy, if any of us shall shew that either there is no great hurt in such Customs of the barbarous Nations that seem strange and uncouth to us, or that we our selves have something analogous to them, much of this surprizing horror and astonishment will be taken off.

Hyl. I hope so.

Philoth. In the mean time it is worthy the noting in general, That there being this Lapfe in Mankind, it is far better that their Obliquities and Deformities in Manners and Religion be very much varied, than that they should be every where one and the same. For that would make Transgression look more like a due and settled Law of Life and firm Reason: But now the freeness of the internal Spirit of Man, that is so active, and reflective, having broke the Animal Life into such varieties of Fooleries and Vanities, whether National, Provincial or Personal, we become a mutual Theatre one to another, and are in a better capacity of censoring what is evil in our selves by reflecting upon others; the Deformities we esp'y in others being nothing else but a reprehensive Parable touching our selves. For the whole Mafs of Mankind is like a Company fallen asleep by the Fire-side, whom some unlucky Wag has smutted with his footy and greasy fingers, and when they awake, every one laughs at the
the false Beards and antick strokes in other Mens Faces, not at all thinking of his own. But assuredly it is a very casse intimation to him to reflect upon himself, and to look into the Glass whether he be not smutted also. Wherefore seeing there must be Faults in the World, methinks it is more agreeable to Reason and Providence, that there be a Variation of them, though the strangeness thereof surprises us, than that the Jar should be always on the same String: that Folly and Wickedness may not seem familiar to us in every place we meet with it, but that we may be startled at the new and unexpected guises thereof in others, and thereby take occasion to examine if we have nothing akin to it in our selves. This may be said in general, Hyl:obares, but to particulars no answer can be returned, till you propound them.

Hyl. That I shall do as they occur to my mind; but I must implore the aid of Euifitor where I am at a los.

The first brutish and barbarous Custom that occurs is the going stark naked, as some Nations do, if my memory fail me not.

Euif. The Inhabitants of the West-Indies did so, as Americus Vespuitius reports. And Paulus Venetus relates the same of the Abrahamim in the Kingdom of Lae. Again, in the West-Indies particularly the Maids of Venefulula are said to go as naked as they were born.

Philoth. I do not deny but that some Nations may go stark naked, as questionless there may be many with little or no Covering on them, the parts of Modesty excepted: but as to these latter, that this is any such Flaw in Providence, I understand not. For the Clemency of the Clime under which these People live, the goodly Structure of their Bodies, the true Shape and Symmetry of Parts, their prodigious Agility, Strength, and nimbleness in Running, Swimming and
and Dancing, their freedom from care of providing, and the trouble of putting on and putting off their Garments, their long Lives, unwrinkled Skins, easy Child-birth, virgin-like Breasts, and unsophisticated Venery, the imposture and gullery of fine Cloths, (like pernicious Sauce) never begetting in them a false Appetite, nor administering occasion of Lascivious phancies; I say, these are so considerable Concomitants of the Nakedness of these People, (which Historians jointly take notice of) that it may not only apologize for this seeming Barbarity, but put us to a stand whether they be not either more rational or more fortunate in this Point than the Civilized Nations. I am sure, some Sects of the Civilized World look upon it as a piece of Perfection to imitate them, if not to out-do them, as the Adamites and such like. And those two severer Sects of Philosophers, the Stoicks and Cy-nicks, will abet them in it, who contend there is no Turpitude in any thing but Sin; from which they willingly acquit the works of God and Nature. That more general shame in Mankind, of having their more uncomely parts seen, is undoubtedly an indication by God and Nature, that we are born to higher and more excellent things than these corporeal pleasures. But to be ashamed to be naked, and yet not to forbear those Sins that this Shame was intended a Bar to, such as Whoredom, Adultery and Sodomy, is to turn their Clothing into Cloaks of Hypocrifie; and to be but Apes and Satyrs still in green Coats. This is a tatt of what may be said touching such uncouth Spectacles. But it would be too laborious a task for me, Hylobares, to answer every particular you may produce. I had rather employ my thoughts, while you are proposing them to others, in finding out some summary Answer to all, upon a fuller view of your Allegations, or Euifor's Relations.

Philop.
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Philop. Philotheus makes but a reasonable motion, Hylobares. Give him some respite, and propound your particulars in common to all, or any that are ready to answer.

Cuph. A very good motion, Philopolis.

Hyl. The next then, Cupophron, shall be touching the ridiculous Adorning or Decking of the Barbarians. The embroidering of their skins with Flowers, Stars, Birds, and such like pleasant Figures, this indeed has as little hurt in it as that kind of work in Women's Petticoats. But the painting of their skins with Serpents and ugly Beasts, as the Virginians are said to do, how vilely must that needs look?

Cuph. That's a slight business, Hylobares, if you consider the design, which I suppose is to make them look more terrible of aspect; a thing that seems to be affected in the civilized parts of the World, many families bearing coats of arms wherein are seen as venemous and poisonous Monsters. Not to add how general an humour it is amongst Men, to desire Power more than Goodness, and to be feared rather than to be loved.

Euisf. But what say you, Cupophron, to the Gentry of Calicut, who stretch their ears as low as their shoulders, that they may be large enough to be laden with variety of rich Jewels?

Cuph. I say it is not so un handsome, it may be, Euisf., as unsafe, unless they be well guarded. It is a fair invitation to have them effectually pulled by the ears and jewels at once.

Euisf. Indeed I think so too, Cupophoon. But what shall we think of the Tartars and Maldives cutting off all the hair of their upper lip?

Cuph. Why, Euisf., I think it an excellent way for the more cleanly drinking, and supping of their pottage.

Euisf. But is it not very ridiculous in the Virginians, to cut away half of their upper and lower beards, and leave the other half behind?

Cuph.
Cuph. It is not, I must confess, so lightly. But who knows but that there may be some usefulness of it, as in the Amazons cutting off their right Breasts, the better to draw their Bow and Arrow? It may be also, when they take Tobacco, they flaver on the horn side of their Chin.

Eulst. But O the beauty of black Teeth, the affected Ornament of the Inhabitants of Venezuela! Cuph. And so it may be, for ought we know, as lovely as black Hair and black Eyes and Eyebrows: a black Sett of Teeth would fit excellently well with these. For my part, I know not whether Jet or Ivory looks more pleasantly; either, methinks, looks more handsomely than a row of Teeth as yellow as Box, which is the more ordinary hue of our Europeans.

Eulst. But the Laws of Mition amongst those of the West-Indies is a pitch of Slovenliness beyond all Cynicism, the Men and Women not flicking to let fly their Urine even while they are conversing with you.

Cuph. That is very consequentially done, Eustor, to that simple shamelessness of being stark naked. For it is those Parts, rather than any Loathsome in the liquor that proceeds from them, (which is both wholesome to be drunk in sundry cases, and many times pleasant to the smell) that require secrecy in that Evacuation. Wherefore there seems more of Judgment than Sottishness in this Custom, unless in the other Exoneration they use the like carelessness.

Eulst. Cautious beyond all measure. No Mifer hides his Bags of muck with more care and secrecy than they endeavour to unload themselves of that Depositum of Nature. They are very Effenes in this point of Cleanliness, O Cuphophron.

Cuph. Why, this makes amends for the former: I thought they would easily smell out the difference.

Hyl. Methinks, Eustor, you ask a little out of order.
order. The present Theme is the Deckings of the barbarous Nations. But you see Cuphophron is excellently well appointed for all.

Cuph. An universalized spirit, a Soul throug-hly reconciled to the Oeconomy of the World, will not be at a loss for an Apology for any Phenomenon.

Enist. There are far harder than these to come, O Cuphophron. But I will only give one step back touching Ornaments. Is not that Bravery which Americus Vesputius records in his Voyage to the New-found-world very ghastly and tragical? For he says sundry of those Nations had quite spoiled their Visages, by boring of many great Holes in their Cheeks, in their Chaps, in their Noses, Lips, and Ears; and that he observed one Man that had no less than seven Holes in his Face, so big as would receive a Damask prune. In these they put blew Stone, Crystal, Ivory, or such like Ornaments. Which I the easelier believe to be true, having spoke with those my self that have seen Americans with pieces of carved Wood stuck in their Cheeks.

Sophr. Cuphophron scratches his Head as if he were something at a loss. In the mean time, Enistor, take this till Cuphophron has excogitated something better. That which is rare (we know) is with all Nations precious, and what is precious they love to appropriate and transfer upon themselves as near as they can: whence rich Men eat many times not what is wholesomest, but the hardest to be got. So if there be any thing more costly than another, they will hang it on their Bodies, though they cannot put it into their Bellies, such as their Ear-rings and Jewels. But these Barbarians seem to exceed them in the curiosity of their application of these Preciosities, they fully implanting them into their very Flesh, as if they were part of their natural Body.

Hyl. Well, Sophron; but how rude and sottish
are they in the mean time, that they thus cruelly wound their poor Carcasses to satisfy the folly of their Pride and Phancy?

Sophr. But the boring of the Face and the flashing of the Skin I believe will prove more tolerable, than the cutting and piercing of the Heart with Care and Anxiety, which the Pride of more civilized places causes in Men of high Spirits and low Fortunes. Besides, Hylobares, it may be our ignorance to think they undergo so much Pain in the prosecution of these phantastic humours. For these Holes and Slashes may be made in their Bodies when they are young, like Incisions on the Bark of a Tree or a young Pumion, that grow in bigness with the growth of these Plants. And how safely and inoffensively such things may be practised on young Children, the wringing off the Tails of Puppies, and Circumcision of Infants used by so many Nations, are sufficient examples.

Cuph. I thank you for this, Sophrone; some such thing I was offering at, but you have prevented me. Proceed, Euistor, or Hylobares, whether of you will.

Hyl. I prithee, Euistor, puzzle Cupophron, if you can, touching the Political Government of the Barbarians.

Euist. Does not that seem marvellous brutish, O Cupophron, that in some places they had no Government at all, as in Cuba and New Spain, whose Inhabitants went naked, acknowledged no Lord, but lived in common Liberty, as Cosmographers witness?

Cuph. Is that so unreasonable or brutish, O Euistor, that those that are not burthened with the incumbrance of Riches should neglect the use of Laws; the chiefest Controversies amongst Men arising concerning Honours and Wealth, those two great incitements to Injustice? Wherefore those Barbarians seem so far from any Degeneracy.
racy in this, that they rather resemble the Primeval Simplicity of the Golden Age, where there was neither Judge nor Gaoler, but common Liberty prevented all occasions of Injury. Here Adultery was found impossible, there being only difference of Sexes, no distinction of the married and unmarried state, or appropriation of any single Female to one solitary Man. Which some eminent Sages of Greece (to omit the suffrage of some of the more spiritually pretending Sectaries of this present Age) have look’d upon as a special part of the most perfect platform of a Commonwealth their Wisdom could excogitate. Assuredly the power of Nature is so wire-drawn through so many ceremonious Circumstances, of Parentage, of Portion, of Alliances, and then so fettered and confined by the religious tie of Marriage, whether the parties can well hit it or no, that her vigour is very much broken, the Generations of Men weakened, and their Days shortened, in most parts of the civilized World: when as those Tenants in common you speak of seldom are sick, and ordinarily live to an hundred and fifty years, as I have read in Historians. So that the confinements of the Law of Marriage seem instituted for the good of the Soul rather than the health and strength of the Body. But outward Laws not reaching adulterous Affections the Hypocrisy of the Civilized Nations has made them too often forfeit the sincere good of both Grace and Nature at once.

Sopbr. This is smartly, but madly and surprizingly, spoken, Cuphophron, and more like a Poet or Philosopher than like a Christian.

Cuph. This is nothing against the Sanctity of the Laws of Christianity, which undoubtedly are infinitely above not only the Lawlesness, but the best Laws of other Nations. But forasmuch as I find my self as it were Advocate general of the Paynims, I must plead their Cause, and make their Case look as tolerable as I can.
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Bath Which you do, Cuphophron, over-Lawyer-like, supporting your Clients without any regard to the Truth, while you impute the Health and Longevity of these Barbarians to their promiscuous Venery, rather than to their ranging abroad in the open Air, to their Fastings and Hunttings, and other Hardships of life. But I have interrupted Enistor.

Enist. I pray you then, Mr. Advocate, what say you to that Custom of the West-Indians, who offer their Wives or Daughters to a Stranger in token of Friendship and Hospitality? Of the Bridegroom his not lying with his own Bride the first night, but some other of the like quality? Of the King of Calicut, in the East-Indies, his not lying with the Queen the first night, but one of the Priests, who has five hundred Crowns for his pains, as you may read in the Voyage of Ludovicus Patritius? What to the Custom of the Province of Camul belonging to the Great Cham, where the Master of the House, in an high strain of Hospitality, commits his Wife and his whole Family to the Stranger, to use his Wife and all he has with the same liberty himself doth; and that his Enjoyment may be entire, quits his house for the time, that the Stranger may seem to have no Corrival? as Paulus Venetus relates.

Cuph. This is marvellous pretty, Enistor. But I conceive the Custom comes from hence, in that they take Marriage to be no part of Religion, but of Nature, and look upon their Wives merely as the best Chattel they have, and therefore in an high strain of Friendship offer them to be enjoyed by their Friends. In which kind Simplicity the Camulites seem to exceed all the rest.

Enist. But what think you of the Priest of Calicut, Cuphophron?

Cuph. I think that his lying with the Queen the first night pretends to an auspicious Consecration of her Womb to future Fertility; and
that his five hundred Crowns are a reward of this religious performance.

Euiſt. But it is a strange act of Religion, to lie with another Man's Wife.

Cuph. The direction of the Intention, Euiſtor, is all in all. The Priest does not intend to commit Adultery, but to consecrate the Womb. But what blemish is this in Providence, that Paynim-Priests are as crafty as some of the Christian, who upon Spiritual Pretences too often promote an Interest of the World and the Flesh, as these Calecut-Priests seem to do, they both reaping the pleasure of lying with the Queen, and strengthening the Interest of the Priesthood by mingling the Sacerdotal with the Royal Seed, the first born of the Queen being in all likelihood as much the Son of a Priest as Heir to the Crown?

Philop. I thought Cuphophron had not been so nimble a Politician.

Hyl. His zeal, Philopolis, for the Paynims makes him more than ordinarily quick-witted.

Euiſt. But what excuse will his wit find out for the other excess in Matrimony, that, I mean, of the Tartars, who think Marriage so holy, that they believe their God Natagai to have Wife and Children, and therefore if their Sons or Daughters die before age, yet they celebrate a Marriage betwixt parties thus deceased, that they be Man and Wife in the other World?

Cuph. That they make Marriage so Sacramental a thing, need not seem strange to us. But that they conceive God to have Wife and Children, is more extravagant, and yet not much more than that opinion of the Anthropomorphites, who fancy God in the form of a Man. Which conceive certain Monks of Egypt were so mad upon, that they forced the Bishop of Alexandria to subscribe it for fear of his life.

Euiſt. I perceive no small matters will puzzle Cuphophron's invention: and therefore though the
the γυνακοερέων, and the Men of Arcladam that lie forty days in Childbed for their Wives, Of the γυ- present themselves to my Memory, yet I will pass them over.

Cuph. That's a very odd thing of the Men of Arcladam, Euiftor: I pray what is it?

Euift. When the Woman is delivered, she gets out of the Bed as soon as she can, and follows the busineses of the House, but the Man lies in for so many days, and does all the offices of a Mother to the Infant, saving the giving it suck; and the Neighbours come a-goslimping to the Man thus lying in Bed, as in other Countries they do to the Woman. And they of Arcladam give this reason for this custom, because the Mother had a sufficient share of trouble in bearing the Child and bringing him forth, and that therefore 'tis fit that the Man should ease her now, and take off part of the care to himself, as Paulus De Region, Venetus reports.

Cuph. If the Men of the Country had had Milk in their Breasts, which several Men have had, according to the testimony of many credible Writers, Philosophers, Physicians, and Anatomists, the Custom had been more plausible. But such as it is, it has its reason, as you see, and it was not a pure piece of Sottishness that carried them unto it. And for the γυνακοερέων, in that the Women rule them, it is a sign that it is fit they should. For it is in virtue of their Strength, Wit, or Beauty; and you know the lambick,

Πρωτος ἡ θετικὴ ἡγομαι τετράδ. They chose their Kings of old from the Beauty of their form, as Lucretius notes. And why do Men rule the Women, but upon account of more Strength or more Wisdom? But where the Women rule the Men, it is a sign they have more Strength or Wit, and therefore have a right to rule them. And indeed where do they not rule them? inso much that the whole World in a manner are of
the Barbarians, such as Mela and Diodorus Siculus mention.

_Hyl._ The Women are much beholden to you, Cuphophron, for your so kind and careful Patronage of them.

_Cuph._ I am of a large spirit, Hylobares; I love to be civil to all Sects, Sexes, and Persons.

_Hyl._ Cuphophron swallows all down very glibly. But, as I remember, there are some direful Stories of the Pagans cruelty to their Enemies, and inhumane Humanity to their Friends, that, methinks, should a little turn his Stomach, Eufitor.

_Eufi._ There are very savage Customs recorded in Pomponius Mela touching the Essedones, Axiace and Geloni. The last cloath themselves and their Horses with the Skins of their slain Enemies; with that part of the Skin that covers the Head they make a Cap for themselves, with the rest they cloth their Horses. The Essedones celebrate the Funerals of their Parents with great Feasting and Joy, eating their Flesh minced and mingled with Mutton; (which is the manner of their Burial of them) but tipping their Sculls with Gold they make Drinking-cups of them: as the Axiace quaff in the Heads of their slain Enemies, as well as drink their Blood in the field. In Castella del Oro the Inhabitants also eat their own dead. But in the Island Java, as Ludovicus Patritius reports, the Children do not, like the Essedones, eat their Parents, but when they are old and useless, sell them to the Anthropophagi, as the Parents do the Children, if desperately and irrecoverably sick in the judgment of the Physician. For they hold it the noblest kind of Burial to be interred in the Belly of a Man, and not to be eaten by Worms: To which if any expose the Body of his dead Friend, they hold it a Crime not to be expiated by any Sacrifice. The Laws also of the Sardoans and Berbica,
bicce, which Aelian relates, are very savage; the Var. Hist. l. 4. one commanding the Sons to knock the Fathers on’th head when they are come to Dorage, the other prohibiting any to live above seventy years.

Hyl. Stop there, Eui$or: let’s hear what excuse the Advocate of the Panym can devise for these horrid Customs.

Cupb. Truly, Hylobares, these things must seem very harsh to any civil person, especially at the first sight. But yet there seems, if we make farther search, to be something commendable at the bottom of some of these. For the Parracide that is committed by the Sardoans and Berbicce seems to arise out of Compasion to their Parents, they not enduring to see so sad a spectacle as helpless and wearisome old Age, a heavy Disease, and yet uncurable by any thing else but Death. And those of Java, that fell, either the Parents their sick Children, or the Children their aged Parents, to the Canibals, it is both to ease them of their pain, and procure them, as they think, the most honourable Burial. And it is no small countenance to these barbarous Customs, that Sr. Tho. More’s Utopia allows painful and remediless Diseases to be shortened by some easie way of death. Which seems to me another kind of Midwifery, to facilitate the birth of the Soul into the other World, as Midwives do the entrance of the Body into this. Which may be the reason why the Efedones are so jocund at the Funerals of their Friends, they looking upon it as their Birth-day into the other State.

Eui$or. The Thracians do so indeed, if we will believe Pomponius Mela, who adds, that their Wives contend who should be buried with their Men at Funerals of dead Husbands. As also do the Indians. And A- rals to acco\n\nt costa reports that the Kings of Peru and the Nobles of Mexico had their Wives, nearest Friends and Servants, killed at their Funerals, to bear them company into the other World.
Cuph. This is harsh, I must confess, Euiſtor; but, it may be, not so silly and unpolitic. For this Custom might be begun for the safeguard of Husbands and Kings from being poisoned by their Wives, nearest Friends and Servants.

Euiſtor. But what a mad Solemnity was that of the Funeral of the Great Cham of the Tartars, which Paulus Venetus describes, when his Body was carried to the Mountain Alchais? For they flew every one they met in the way, Horse and Man, saying these words, Ite, & Domino nostro Regi servite in altera vita. It is thought no less than twenty thousand Men were slain thus on this occasion at the Funeral of the Great Cham Mongu. There seems not in this so much as any Plot or Policy, Cuphophron, but mere savage Barbarity.

Cuph. It is very wild indeed, Euiſtor: But the opinion of the Immortality of the Soul and personal distinctness of the deceased in the other life is both sober, religious, and Philosophical; and the Impression of the belief thereof on the Spirits of the People very useful and Political, for the making them warlike and just; and this Solemnity of more force to impress this belief, than all the subtile Ratiocinations of the Philosophers.

Euiſtor. But it is so barbarously cruel, O Cuphophron.

Cuph. Who knows, Euiſtor, but most of these Men were Voluntiers, and had a mind to serve the Great Cham in the other World? Otherwise they might have kept out of the way. And the Ambition of living Princes sends more to Orcus than this Superstition about the dead Cham of the Tartars, and, methinks, in more uncouth Circumstances. For he that dies in the service of his living Prince leaves him he serves, but he that dies in love to the deceased Cham goes to the Prince he loves.
Divine Dialogues.

Enist. Very elegantly answered, Cuphophron.

Hyl. Cuphophron is such an Oedipus, that he will stick at the Solution of no Riddle.

Enist. But I have one more to try his skill to the purpose, an accustomary Cruelty of the People of Caraim, such as it is hard to say whether it be more ridiculous, or barbarous.

Cuph. I prithee, Enistor, what is it? I love to hear such Stories.

Enist. The forenamed Author tells us that the People in this Country, when a Traveller from Foreign Nations lodges with them, the Man of the House, if he perceive the Stranger to be one of an excellent carriage and vertuous behaviour, prudent and sober in his Words and Actions, and very eminent for his Goodness and Honesty, he will be sure to get up at midnight and kill him, conceiting that thereby he shall for ever detain the Prudence, Vertue and Honesty, nay the very Soul, of this Traveller in his House, and that he will be a perpetual Lodger there.

Bath. Surely Enistor plays the Wag with Cuphophron, and contrives a Story to pose him.

Enist. In the word of a Gentleman, Bathynous, I relate no more than what I read, and what any one else may read in M. Paulus Venetus his History of the Oriental Countryys, in his second Book and the fortieh Chapter.

Cuph. I could easily suspect Hylobares of such a piece of Waggery, but I believe Enistor will deal bonâ fide with me, and play no tricks; and therefore I am glad Hylobares has committed this Province to him. But as for his Story of the Inhabitants of Caraim, I do not see that the Cause of the Paynims is much detrimented thereby. It should seem these Pagains were as greedy after Vertue as the civilized Nations after Money, who ordinarily murther the Owner to make themselves Masters of it. They therefore were more ignorant, but we more wicked. But what farther Mystery
Mystery there may be in the matter no Man knows. It may be they intended the deceased for some *Lar familiaris*, whose Soul they would propitiate by some religious Ceremonies after they had trespassed so far on his Body, which they had killed in honour and love to his Virtues, though with small kindness to his Person. But whether it be more tolerable to murder Men out of love to their Virtues, or out of hatred to them, I leave, as a new Disquisition, to more subtile Casuists. I am sure the Jews had no other cause than that to kill our Saviour, although they lived under the Institutes of no less noble Lawgiver than *Moses* himself, and were then the choicest part of the civilized World.


*Euif.* Had not you better resume your Province, *Hylobares*, and assault him your self?

*HYL.* It cannot be in a better hand than yours, *Euiftor*, who so particularly remember Stories. Besides that *Cuphophron* is out of all jealousie of being abused by you, which will make his Answers come off more glibly.

*Euif.* Well then, since it must be so, I will add to this single example of slaying Men to seize upon their Souls, that of murdering them to feed upon their Bodies, a Villany, *Cuphophron*, very frequently mentioned as well in ancient as modern Historians: As of the Anthropophagi about the Nyfsean Mountains in India, which *Enstatthius* notes; as also those of Scythia, noted by *Pomponius Mela*. And *Solinus* takes notice not only of these Anthropophagi of Scythia, but mentions also others in Ethiopia. The truth of which things later discoveries seem to ratifie. *Christophorus Columbus* tells us of Canibals not far from the Island Hispaniola, that eat Man's-flesh, and salt or
or souse it, as we do Beef, Pork, Bacon, and Brawn: That they geld those they take young, as we do Capons, to make them eat more tender; and keep Women alive, to breed on, as we do Hens to lay Eggs. This Island, of Canibals is called Insula Crucis, of which you may read more in the Voyage of Columbus. The Men of Zipangai, (that belongs to the Tartar) if they light on a Stranger, unless he can redeem himself, kill him and eat him, calling their Friends and Kinsfolks to the Feast. In Timaine, a Town of Castella del Oro, they fold Man’s flesh in the Shambles, as Cosmographers write. As also that the Brasilians celebrate their Festivals, making themselves merry over the body of a fat Man cut into Colllops; and that the Enemies they take in War they roast and eat, dancing round about them.

Cuph. Enough, Eunitor, my stomach is surcharged already; nothing is more nauseous than the Phancy of those things is to me. Nor can I devise what may be said in the behalf of so high Barbarities. Only it is to be noted, That these sad Objects are more a torment to the well-natur’d living than any farther mischief to the dead: and that slaying of Men of their Estates and Livelihood, or taking away their Lives, is an harder Cruelty to the sufferer: and that it is not so much the conscience of Decorum, as queaziness of Stomach, that makes our modern Europeans abstain from their Enemies Carcasses. Besides, whether is it more barbarous out of scorn and hatred to kill Men to feed their Dogs withal, as the Spaniards used the poor Indians, or for the Indians or other Barbarians, out of an appetitious liking of Man’s flesh, more honourable to bury it in their own bowels? a Funeral solemnity that some of them use, and think it the last good deed they can do for their deceased Friends. Wherefore we can only make this deplorable Conclusion, That the unmercifulness of the
the Europeans is not less, but their Hypocrisy more, than that of the uncivilized Indians. For that horror they profess and abhorrence from the Flesh of dead Men (which instinct questionless, God and Nature has implanted in us as a bar against all Cruelty to our kind) does not keep them off from doing all the real Cruelty that is committed by the savage Nations. Whence they seem to me to be self-condemned, while they boggle at the less kinds of Cruelty, and so frequently praise the greater; straining at the Gnat, (as it is said) but in the mean time swallowing down the Camel.

Sophr. I promise you, Cuphophron, I did not think you could have made so passable work out of so crooked and knotty a matter. At least thus much I think is true, That to them that make so light of War and Bloodshed and Murthering of Men to seize on what they have, to them, I say, to whom this substantial Cruelty seems tolerable, these Men should not think it intolerable in Providence, that she permits those lighter and more innocuous shadows thereof. For all those seeming Cruelties are but the flagellation of the absent, and they take up and use at their pleasure only what he has left: but the killing and murthering of a Man is a present tormenting of him, and forcibly driving of him out of all that he has. Which I speak to shame the civilized Nations, in shewing them that they frequently commit acts that are infinitely more cruel and barbarous than those which they themselves judge the most horrid and outrageous of all the acts of the Barbarians.

Cuph. I am glad, O Sophron, to see so grave a Judgment fall in with mine.

Sophr. I must confess, Cuphophron, that you have made a pretty shuffling show of mitigating the harshness of the secular Barbarity of the Paynims, as you call them: but I fear you will not have half
half the success in palliating the gross Enormities of their Religions.

Hyl. And that, Sophron, is the very next thing that I would have Enistot to exercise Mr. Advocate-general's Wit in.

Enistot. In what, Hylobares?

Hyl. In finding any tolerable excuse for their gross Opinions touching God, for their Polytheism and Idolatry, for their Men-Sacrifices, Devil-worship, Sacrificing Men to the Devil, and the like.

Enistot. I understand you, Hylobares, and shall accordingly propound Instances to Cupophron. In the first place, therefore, Cupophron, I pray you, what do you say to the Brasilians, that are reported to acknowledge no God at all, and yet to be so addicted to Divination, that they grow mad therewith?

Cuph. To this I answer, That in that they are so much addicted to Divination, it is a suspicion that they do believe there is a God; and may be slandered as Atheists, because they worship no Idols nor any visible Object.

Enistot. That is very charitably surmised of you, Cupophron.

Cuph. But suppose they be Atheists, how many thousands are there of such kind of Cattle in the most civilized parts of Europe?

Enistot. But others of the Indians, Cupophron, to make amends, hold more Gods than one. They of New-England worshipped Kesan their Good God, and the Devil beside, that he might not hurt them.

Cuph. And so by worshipping the Devil, acknowledged two sovereign Powers or Principles, a good one and a bad one: Which though it be a great Error, yet is such as very great Wits have fallen into. For St. Augustine himself before he became Christian, was a Manichee. And Plutarch, in his Isis and Osiris, entitles Plato to the like Error, γ μα γ ιωρα χρισκαι τεν καταγ. He tells...
Divine Dialogues.

tells us also that Zoroaster was of the same opinion; and that they named these two distinct principles Ormazd and Ahriman; and that the Egyptian Osiris and Typhon answer to them. So that it is not any sign of so great Sottishness, if the Barbarians of America were lapsed into this strange mistake.

Euif. But your Paynims, O Cuphephon, seem to have made not only two, but even two thousand Deities, while they worshipped Sun, Moon, Stars, Beasts and Plants, Sea, Land, Wind, Thunder, Caves, Hills, the tallest and most spreading Trees, nay whatever living Creature they met with first in a Morning, as some choose Valentines, or rather not choose them, but embrace the first they meet on Valentine's day.

Cuph. This cannot be deny'd, Euifior, but that the barbarous Nations did religious Worship to innumerable Objects of this kind, but not as to the supreme Power of all, (which was the primary or ultimate Object of all their Adoration) but rather as to Images and Symbols of that ultimate Object. And how great a part of the Civilized World, even of them that are called Christians, contend that the worshipping of Images in such a sense as this is laudable and right.

Euif. I think both much-what alike laudable.

Bath. I have thought often of this point, and that very impartially as well as anxiously, and I cannot for my life find any excuse for those of the Roman Church to clear them from Idolatry, but the same with better advantage may be alleged for the Pagans, they having no written Law against worshipping Images as the Romanist's have, who acknowledge the Bible to be the Word of God.

Euif. That is very material. But what mitigation can you find out, O Cuphephon, for that horrid and hideous way of worshipping these Objects, as that of the Scythians about Taurica Cher-
Cersonesus, who sacrificed Strangers to Diana, that is, to the Moon?

Cuph. This is very harsh: but I pray you let me ask you this one question, Eusifer. Did never any Man suffer in the civilized parts of Europe, for being estranged from certain Religious Lunacies which bloody and tyrannical Obtruder urged upon them under no less penalty than Death?

Eusif. I must confess that History furnishes us with Instances, of not only many Hecatombs, but several thousands of Holocausits of Man’s Flesh butchered by that bloody Church of Rome, and sacrificed to the honour and interest of their great Diana. You know what I mean, Cuphophron.

Cuph. I do. And I pray you how much better is this than the Pagans sacrificing of Men to Diana Taurica?

Eusif. Both exceeding bad: And yet I must propose to you other things as ill or worse. As that barbarous Custom of the Ammonites, who sacrificed their Children to Molech or Milchom in the Valley of Tophet, so called from the Drum that was their beat to drown the lamentable Cries of the murthered Infants.

Cuph. This I must confess is exceeding barbarous, Eusifor, to sacrifice though but a single Son to that cruel Idol. But, methinks, it seems more destructive to Mankind, that those that either are or ought to be Patres Patriae, (I mean great Princes and Emperors) unprovoked by any Injury, but merely out of a desire of Dominion and Rule, are so lavish of the blood of their Subjects, as to expose numerous Armies of them to the Slaughter; they smothering in the mean time the groans of the dying and maimed by the sound of Drums and Trumpets, and other clattering noises of War, while they thus sacrifice to the cruel Idol of Ambition, as the Ammonites to Milchom in the valley of Tophet. And will History acquit the civilized World of this part of Barbarity, Eusifor?
Enisf. The Grand Seignior is deeply guilty of this cruel kind of Idolatry: And I wish it were not to be found too much in Christendom it self.

Cuph. So do I.

Enisf. But, God be thanked, we are so clear from one horrid crime of the Pagans, that we have nothing like it in Christendom.

Cuph. What's that, Enisf for?

Enisf. Why, it is the worshipping the very Devil himself. Which that the Pagans did, is manifest from their Temples and Images, from the madness of their Priests, and from their Sacrifices. The Peruvians worshipped two carved Idols, a black Goat and a long Serpent, both of them perfect Symbols of Satan, and such as himself loves to appear in. In the City of Goa their Pagods or Idols are of so detestable a form, that no Man can imagine how ugly and deformed they are: yet these they consult as Oracles, and by the power of the Devil have Answers from them. The Chinois also worship a Devil Idol standing on an high, but something dusky, place of their Temples, having two huge Horns on his Head with a most terrible Countenance, with sharp Claws instead of Hands and Feet, and his Head uglily staring out from the midst of his Breast, as Gotardus describes him. But the most horrible description of a Temple is that of the King of Calcut's, where they worship his God Deumo: for the true God Tamerani he serves not, because, tho' he made the World, yet he has given up the Government of it, as they conceit, to Deumo. This Temple has its Entrance garnished with numbers of Devils made in Wood artificially turned and carved. In the midst of the Chappel there is a Seat like a Throne of Brass, with a brazen Devil sitting upon it, with a Crown on his Head, like that of the Roman Pontiff, (as Ludovicus Romanus describes it) out of which
which come three Horns. There are four others also that turn in after such a manner, as that they seem to support his Head. He has also four Teeth standing out of his foul wide gaping Mouth, and a threatening Look, with terrible staring Eyes, and Hands with crooked Nails like to Hooks; but his Feet not unlike to a Cock's. In every corner of the Chappel is likewise placed a Devil made of Brass, with such art, as that he seems to be in the midst of Flames wherein Souls are scorched in most direful manner, whom the Devil also is devouring up, putting one Soul into his Mouth with his right hand, and reaching underneath at another with the left.

Cuph. If there had been written upon the Walls of the Chappel, Primus in orbe Deos fecit timor, (as they say there is in Mahomet's Mosco's Non est nisi Deus unus) all had been complete. Enis. Can there be any thing possibly parallel to this, Cupphophron, amongst our civilized Europeans.

Cuph. I think nothing, unless it be the Religion of the Superlapserians, the Object whereof is Infinite Power unmodified by either Justice or Goodness: which is that very Idol of Typhon or Arimanius I spoke of. For this Imagination of Omnipotent Power and Will acting without any regard to Justice or Goodness, is but an Idol, no real thing. If it were, it were more horrible than the Indian Deuma, or any Devil that is. But it cannot be God: For God is Love, and every thing acts according to what it is.

Sophr. Very well argued, Cupphophron.

Philop. In many things Cupphophron seems to be on a more than ordinary good pin to day.

Enis. But I believe he must stretch his wit to an higher pin than he has done hitherto, to pretend to make any tolerable answer to what follows.
Cuph. Why, what strange thing is that which follows, Euifhor?

Euif. The Sacrificing of Men to the Devil. Thos of Peru frequently sacrifice their Children for the success of the affairs of their Ingua, for Health, Victory, or the like. The Son was also frequently sacrificed for the health of the Father. They of Mexico had a Custom of sacrificing their Captives. Whence their Kings were often stirred up by their Priests to make War upon their Neighbours, to get Captives to sacrifice to the Devil, they telling them their Gods died for hunger, and that they should remember them. The Devil also himself is said to appear in Florida, and to complain that he is thirsty, that humane blood may be presently shed to quench his thirst.

The solemnity of sacrificing Captives to Virziliputzly in Mexico within the Palisado of dead Men's Sculls is most horrid and direful: where the high Priest cut open their Breasts with a sharp Flint, and pulled out their reeking Hearts, which he first shew'd to the Sun, to whom he offered it, but then suddenly turning to the Idol, cast it at his face; and with a kick of his foot tumbled the Body from the Terras he stood upon down the Stairs of the Temple, which were all embrew'd and defiled with Blood. These Sacrifices also they ate, and clothed themselves with the Skins of the slain.

Cuph. Now certainly this Custom of the Americans is very horrible and abominable, thus bloodily to sacrifice Men to that Enemy of Mankind the Devil. And therefore it were very happy if we had nothing in these civilized parts of the World that bore the least shadow of similitude with it.

Euif. Why? have we any thing, Cuphophron?

Cuph. Why? what is the greatest horror that surprises you in this Custom, Euifhor?
Enist. To say the truth, Cuphophron, I do not find my self so subtile and distinct a Philosopher as explicitly to tell you what, but I think it is, first, That Mankind should worship so ugly and execrable an object as the Devil; and then in the second place, That they should sacrifice so worthy and noble a thing as an humane Body, which is in capacity of becoming the Temple of the Holy Ghost, to so detestable an Idol.

Cuph. You have, I think, answered very right and understandingly, Enistor, if you rightly conceive what makes the Devil so detestable.

Enist. Surely his Pride, Cruelty and malignity of Nature, and in that all Love and Goodness is extinct in him, which if he could recover, he would presently become an Angel of Light.

Bath. Enistor has answered excellently well, and like a Mystical Theologer.

Enist. To tell you the truth, I had it out of them.

Cuph. But if he has answered right, Bathynous, it is a sad consideration, that we have in the civilized parts of the World those that profess a more odious Religion than the Mexicans that sacrifice Men to the Devil, I mean, the Superlapsarians. For the Object of their Worship is a God-Idol of their own framing, that acts merely according to Will and Power sequestred from all respect to either Justice or Goodness, as I noted before, which is the genuine Idea of a Devil. To which Idol they do not, as the Mexicans, sacrifice the mere Bodies of Men, but their very Souls also; not kicking them down a Terraes, but arbitrarily tumbling them down into the pit of Hell, there to be eternally and unexpressibly tormented, for no other reason but because this their dreadful Idol will have it so. Can any Religion be more horrid or blasphemous than this?

Hyl. I perceive you begin to be drawn dry, O Cuphophron, you are fain so to harp on the same string.
string. This is but your Typhon and Areimanius you mentioned before. I expected some more proper and adequate Parallelisms to Enistor’s fresh Instances, especially to that of sacrificing to the Idol Vitziliputzly.

Cuph. Do you think then, Hylobares, that it is so hard a thing to find something in the civilized World more peculiarly parallel to that dreadful Ceremony? What think you of the Roman Pontiff?

Enist. How madly does Cupphophron’s phancy rove? and yet how luckily had he hit, if he had but made use of the usual name Papa? For that is also the Title of the high Priest of Mexico, who sacrifices Men to Vitziliputzly, as Josephus Acosta tells us.

Cuph. I thank you for that hint, Enistor: It seems then there will be a consonancy betwixt the verbal Titles as well as an Analogy betwixt the things themselves.

HyL. I would gladly hear that Analogy, Cuphophron. Not that I should take any such great pleasure in finding the Papacy so obnoxious, but that it pleases me to observe the versatile sleights and unexpected turnings of your movable Phancy.

Cuph. Nor care I to tell you for either the one or the other, Hylobares, but that I may adorn the Province I have undertaken in the behalf of the poor Paynims. The Analogy therefore briefly is this: That as the high Priest of Mexico with his Officers pulled out the Heart of the Captives, kicking down their Bodies for the Assistants to eat their Flesh, and cloath themselves with their Skins: so the Roman Pontiff, by his cruel Inquisitors discovering the true Religion of the faithful Servants of Christ, whom they hold in a forcible Captivity, murthered them, and gave their Estates for a spoil to his cruel Ministers and Assistants, to feed and cloath them. Does not this occur often enough in History, Enistor?
It cannot be deny'd, many thousands have been thus butchered.

But to whom were they sacrificed, Cuphophron? You have omitted a principal term that ought to have been in the Analogy.

I would I knew what Vitziliputzly signified.

If that will do you any service, I can tell you what it signifies expressly out of Josephus 5. cap. 9. Acozta, viz. The left hand of a shining Feather.

Very good, very good: have patience then a little. Why may not then the Sun easily signify the heavenly Glory, or the Glory of God; and this shining Feather the vain and foolish Pomp and Glory of the World, or the Pride of Life?

That is not much strained, Cuphophron; but what then?

Wherefore as the high Priest of Mexico pretends to sacrifice to the Sun, shewing him the smoking Heart of the Captive when he has pluck'd it out, but presently turns about, and does really and substantially cast the Heart of the sacrificed to the Idol Vitziliputzly: So the Roman high Priest, when he murthers holy and righteous Men (under pretence of Hereflie) for denying such Falshoods and Blasphemies as are only held up for the supporting the Interest of the Papal Sovereignty and Sublimity, pretends these Murthers Sacrifices to the Glory of God, and for the vindication of His Honour; when as they are really and truly bloody Oblations and cruel Holocaufts offered up to that Idol of Abominations, Pride of Spirit, and vain Mundane Glory and Pomp, and a remorseless Tyranny over the Souls and Bodies of Men: which is such a quintessential Lucifer, that it is that whereby Lucifer himself becomes a Devil.

All this from Vitziliputzly signifying the left hand of a shining Feather. Ha, ha, he. Wit and Phancy whether wilt thou go? How meri-
Divine Dialogues.

rily-conceited is Cuphophron, that can thus play with a Feather?

Sophr. I promise you, Hylobares, though the Phancy of Cuphophron may seem more than ordinary ludibund and lightsomely sportful, yet what he points at seems to be over lamentably true, viz. That many thousands of innocent Souls have been made Burnt-offerings to the Luciferian Pride of the Roman Hierarchy, and the Sons of God, (which is worse than the Mexicans case) thus cruelly and per fidiously sacrificed to the first born of the Devil.

Euiff. This is too true to contend against it.

Hyl. I wish it were not so. But in the mean time we can never take Cuphophron at a loss.

Euiff. So methinks, and I have but one kind more of Tragical Instances to pose him with.

Cupb. What's that, Euifor?

Euiff. In some parts of the World they are their own Executioners; as those of Narisinga and Bifnagar, who cut their Flesh in pieces, and cast it on the Idol's face, or putting a piece of their own Flesh on the pile of an Arrow, shoot it up into the Air in honour to their Pagods, as Gotardus writes. After which Ceremony they cut their own Throats, offering themselves a Sacrifice to their Idol. The King of Quilicare, upon a silk Scaffold, in view of his people, after some solemn Washings and Prayers, having first cut off his Nose, Ears, Lips, and other parts, cuts his own Throat, as a Sacrifice to his Idol. Gotardus, as I remember, adds, that there is loud Musick sounding all the time. This is done every Jubilee.

Cupb. Whether Satan put them upon this Slavery out of his scorn and hatred of Mankind, or that he pleases himself in feeling his own Power, or in seeing examples of the great affection and fidelity of his Vassals, (as imperious Whores pride themselves in commanding their Lovers some
some signal Hardship or Penance, as being a more
sure testimony (if they perform it) of a more
than ordinary worth in themselves, that has en-
gaged them in so perfect a Bondage) or whether
it be out of all these put together, is not so re-
quisite to dispute.

Hyl. No more is it, Cuphophron, it is so little to
the present purpose.

Cuph. But I was coming to something which
is more near to the purpose, namely, That the
nearest to these Self-Sacrificers to Satan are those
sad Disciples of a certain Mystæ of dark and
fowr Dispensations, who having no knowledge
of a Deity but such as is represented unto them
in the dreadful shape of the Indian Deumo above
described, that is, Will and Power disjoined from
all Justice and Goodness) having first almost freec-
ted a pieces their very Heart-strings with tor-
menting Thoughts and anxious Suspicions, do
at last either hang or drown themselves, or else
cut their own Throats, as a sad Sacrifice to that
ghastly Idol which their false Teachers had set up
in their melancholized Phancies. But no Amulet
against such diabolical Impostures comparable
to that divine saying of St. John, God is Love;
and he that abideth in Love, abideth in God, and
God in him.

Sophr. That is very profitably and seasonably
noted, O Cuphophron: and tho' my Judgment is
not so curious as to criticize on the perpetual ex-
actness of your applications of the sad Miscarri-
ages of the civilized Parts of the World to those
grofs Disorders of the Barbarians; yet your com-
parisons in the general have very much impref-
sed that note of Philotheus upon my Spirit, That
the more external and grofs Enormities committed
by the barbarous Nations are as it were a reprehen-
sive Satyr of the more fine and Hypocritical Wick.
ednesses of the civilized Countries; that these ci-
vilized Sinners, abominating those wilder Extra-

XVIII.
The meaning
of PROVIDENCE
in permitting
such outrages
in the World.
vagancies, may withal give sentence against their no less Wickedness, but only in a less-ugly dress. Whence it cannot be so great wonder that Providence lets such horrid Usages emerge in the World, that the more affrightful face of Sin in some places might quite drive out all similitude and appearance of it in others.

**Bath.** True, Sophron; but this also I conceive may be added, That Divine Providence having the full comprehension of all the Periods of Ages, and the Scenes of things succeeding in these Periods, in her mind, permitted at first and afterwards some parts of the lapsed Creation to plunge themselves into a more palpable Darkness, that a more glorious Light might succeed and emerge. The lovely splendour of which Divine Dispensation would not strike the beholder so vigorously, did he not cast his Eyes also upon that Region of Blackness and sad Tyranny of the Devil in preceding Ages over deluded Mankind, such as Eustor has so plentifully discovered. All these things therefore seem to have been permitted in design to advance the Glory and adorn the Triumph of the promised Messiah, the true Son of God and Saviour of the World.

**Sophr.** That may very well be, Bathyncus. Nor is it any Injustice or Severity in God to make use of the Impenitency of Sinners to better purposes than either themselves or wiser Persons are many times aware of. But we interrupt Eustor by this unseasonable descanting upon Cuphophron’s performances.

**Eust.** I was only a going to add something of the Madness of the Heathenish Priests, as the of the Priests last Note of the Satanicalness of their Religion of the Pagans. But it is scarce worth the while.

**Cuph.** Nay by all means let’s hear that also, Eustor.

**Eust.** That the Manades, the Priests of Bacchus, were mad, appears in their very Name, whole
Notation is from that Diætem. The Priest of the Samadees, a People subject to the Muscovite, begins his holy things with howling, which he continues till he grows mad with it, and then falling down dead, after orders his Sacrifice, and finishes the Solemnity he was about. The Hopioves also, or Priests of China, when they consult their Oracles, cast themselves on the ground, stretching out their hands and feet, another reading in a Book, to whom are Responses made by some Assistants that sing and make a noise with Bells or Cymbals. In the mean time the Spirit comes upon him that lies prostrate, who, rising with staring Eyes and distorted Countenance, falls a prophesying and answering such Questions as the By-standers demand.

Cuph. These are mad guizes of Religion indeed, and yet not an unfit resemblance of as Mischievous a Madness amongst too many of our more civilized Religionists.

Euiß. I believe you mean the howling Quakers, as uncivil as they are. For they began in that tone at first, and fell down dead in Trances, and afterwards getting up fell a prophesying, uttering out of their swollen Breasts very dark Oracles, declaring against all Order and Ordinances, decrying all Reason as a work of the Flesh, and pretending to an unaccountable Spirit, and to a Light within that is invisible to all without that have not lost their spiritual Eye-sight. None conceive they see it but such as are either blind or in the dark.

Cuph. There are great and good things the Quakers pretend to, Euißlor, but they foil them by so wild a way of profession of them, and indeed in particulars seem to contradict what with so loud a Voice they in the general extol. But that Madness I hinted at is more Epidemical than this Sect, there being more besides these that never think themselves Divinely-wise to grow so staringly
Staringly mad that the eye of Reason seems to have quite started out of their head, and Fumes and Phancies to be the sole guides of their Tongue.

Soph. I suppose, Cuphophron, you perstringe that general Disease of ungovernable Enthusiasm dispersed up and down in Christendom. And yet there is another kind of religious Madness more spreading and no less mischievous than this.

Cuph. I pray you what is that, Sophron?

Soph. So fix'd and fierce a belief in an infallible Priesthood, that what they dictate for an Oracle, be it never so repugnant to all our outward Senses, to all our internal Faculties of Imagination, Reason, and Understanding, never so contradictory to whatsoever is holy, virtuous, or humane, yet they embrace and stick to it with that zeal and heat, that they fly in the Faces and cut the Throat of not only them that gainsay, but even of those that will not profess the same abominable Errors with themselves. If so enraged an Heat, kindled upon so enormous a mistake as never any Lunatick could think or speak more contradictiously, join'd with as high Outrages as ever Mad-men commit, for all manner of Murther and Cruelty, if this temper or spirit be not the spirit of Madness, and that of the highest strain, I know not what belongs to the spirit of sobriety.

Cuph. Certainly it must be a great matter that thus transports Sophron, and makes him something unlike his usual self.

Soph. To tell you the truth, I had mine eye on the Artolatria of the Romanists and their Article of Transubstantiation, with all the wild Concomitants and Sequels thereof.

Cuph. You could not have pitched upon a greater reproach of the civilized World. I profess unto Sophron, tho' no Man can have a greater aversion than my self from flighting or reviling that which others embrace as the most sacred solemn
solemn Point of their Religion; yet amongst our selves I cannot but declare, that this Figment of Transubstantiation comprises in it such a Bundle of Barbarities, of unheard of Sotifhnesses, and savage Cruelties, that there is no one thing parallel to it in all Paganism. The manifold Impostures of the Priests of the Pagans, their ἀνθρωποφαγία, whether it be the feeding on the Flesh of Enemies, or entombing the Bodies of their dead Friends in their own Bellies, whether their gross Idolatries in the general, or their sacrificing Men to their Idols, all these Abominations are as it were tied together in this fictitious Fardel of Transubstantiation. For was there ever any Indian so imposed upon by their Priests, as to believe they had a power by a certain form of Words to turn a Cake of Maize into a living Man, and that the Miracle is done by them, tho' the Cake of Maize appear still to their Sight, to their Touch, and all their other Senses, as perfect a Cake of Maize as before? And how can these look upon the Indians as such a barbarous People, for either feeding on their Enemies, or burying their dead Friends in their own Bowels, when as they themselves profess that they eat and grind a pieces with their teeth, not dead, but living Man's flesh, and that not of an Enemy, but their dearest Friend and Saviour? Can any thing seem more barbarous than this? And then to uphold this Figment, (which seems invented only for the Pomp and Vain-glory of the Priest, that he may be accounted a stupendious Wonder-worker, a Creator of his Creator) to maintain this Fiction, I say, by the murthing many a thousand innocent Souls that could not comply with the Imposture, what is this inferior to Sacrificing Captives to the Idol Vitziliputzly, as I intimated before?

Sophr. I am glad to see you, Cophophron, so heartily resent the unsufferable Wickedness of that Point
Point of the Roman Religion. I thought you had been so high flown a Philosopher, that you had taken no notice, no not so much as of these greater Miscarriages in the Religions of the World: which had been an unpardonable neglect.

Cuph. If I flew higher than the strongest winged Fowls are said to do in the time of Pestilence, yet the scent and noisomeness of this craft and barbarous Miscarriage could not but strike my nostrils very hotly, and detain my sight.

Sophr. The truth is, Cuphophron, that no Phaenomenon in all Providence has more confoundingly astonished and amazed me than this of Transubstantiation in all its circumstances. If the Priests of Peru had thus imposed upon those Savages, how should we, either have bemoaned them or derided them! O poor Peruvians! O sottish and witless Paynims, devoid of all Sense and Reason, that are thus shamefully imposed upon by their deceitful Priests! Or else, O miserable people, that must either profess what it is impossible for any one entirely in his wits to believe, or else must be murthered by the grim Officers of the Inqua, incensed against them by the Complaints of an imposturous and bloody Priesthood! But this is to be done in the most civilized parts of the World!

Hyl. Nay, this consideration would make any one sigh deeply as well as your self, but me especially. Does not this, O Sophron, subvert utterly all the belief of Providence in the World?

Sophr. God forbid, Hylobares. No, it more strongly confirms it, there nothing happening to degenerated Christendom in all this but what is expressly predicted in the holy Oracles; That in the time of the Man of Sin, God would send upon them that loved not the truth strong Delusions, that they should believe a Lie; and particularly pointing at this reproachful Figment of Transubstantiation, it is said of the Beast, that he should blas...
pheme the Tabernacle of God, which undoubtedly is the Body of Christ; which, for the enhancing of the glory of the Priest, they thus foully debase and abuse.

_Hyl._ These things neither Cuphophron, as I think, nor my self are so well versed in as fully to judge of; but we presume much of your judgment and gravity, O Sophron: which is no small ease to us for the present.

_Cuph._ In the mean time, Hylobares, I hope you have spent all your force against me and my Pannims.

_Hyl._ Not all, but the chiefest, or rather in a manner all: for my other Remarks on the barbarous Nations touching their Religions are more slight, and such as bear too obvious a resemblance to the known Miscarriages of Christendom; such as the over-severe, or over-loose, methods of living in reference to future Happiness. An example of the latter whereof may be the Doctrine of the Bouzii of Japan, who teach the people, that if they pray but to Amida and Zaca, two holy Men that lived here, and satisfied for the Sins of the World, tho' they do it but carelessly and remissly, yet they shall not fail of everlasting Happiness.

_Eniis._ But Gotardus taxes these Bouzii for a Religious Order of Atheists.

_Cuph._ And yet several Sects in Christendom that would be thought no Atheists, as the Antinomians and Libertines, and others that would be loth to be noted by those Names, have too great an affinity with these Bouzii and their Followers in their Life and Doctrine. But I spare them. But what instance have you of the over-severe method, Enisior?

_Enis._ There is an odd example of the Indian Abdu, who for a time lived very rigiddly and severely, but that Dispensation once being passed over, they gave themselves up to all Dissoluteness,
and conceited they might do so with authority.

Cuph. That is very ease to parallel to the condition of some Spiritualists, who, under pretence of having subdued the Flesh by more than ordinary Austerities, and of having arrived to the Liberty of the Spirit, return again to the gross Liberties of the Flesh, to the great grief and scandal of the more sober Professors of Religion.

Enist. Some chaste Votaries of the Turks set a great iron ring on their yard, using themselves as we do our Mares that they may not take Horse. Those of Mexico slit that Member for the same devout purpose.

Cuph. This is a sign that these chaste Votaries are in good earnest. But to pretend to undertake a Vow of Chastity more strong than iron or adamant, and yet to lie with other Mens Wives rather than to break it, is such a mysterious Juggle or contradictory point of Hypocrifie, that the very Pagans would be ashamed of it.

Enist. They might be so indeed; Cupophron, nor does there any thing of importance occur to my Mind that looks like a fullen piece of Severity in Paganism, but the same may be produced in the very same terms in the present Romanism; as long and tiresome Pilgrimages, voluntary Whippings and Scourgings, immoderate Watchings and Fastings, and the like. These are the Exercises also even of them that serve Idols and worship the Devil, as well as of them that pretend to be the genuine Servants of the Lord Jesus.

Hyl. But is there nothing observable touching their Opinions of the other State, in order to which they may undergo these Hardships?

Enist. That is worth the noting, that most of the barbarous Nations have some glimpyse or surmise of the Soul's Immortality, and of a State after this Life. But it is often mixed with very feat Conceits. As they of Peru hold that after Death Men eat and drink and wantonize with Women.
Divine Dialogues.

Cuph. Who knows but that they may understand that mystically, as the Persians expound like passages in Mahomet's Alcoran?

Bath. Besides these Europeans seem to me in some sort to Peruvianize, that think they can by bargain and contract buy future Happiness with Money as we do Fields and Orchards in this Life; not considering that if Paradise be not opened within us by virtue of true Regeneration into the Divine Life, all the Wealth in the Indies will not purchase an entrance into the eternal Paradise in Heaven.

Euist. The Brammans also in the East-Indies have a most ridiculous conceit touching the Transmigration of Souls, namely, That the Reward of a vertuous Soul is, that she may pass out of a Man's body into the body of a Cow.

Cuph. That's ridiculous indeed, if the expression be not Symbolical, and hint not some more notable thing to us than we are aware of. For that the Transmigration of Mens Souls into the Bodies of Beasts has a Mystical or Moral meaning both Plato and some of his Followers have plainly enough intimated.

Euist. And Gotardus expressly writes, that these Brammans had the knowledge of Pythagoras and of his Philosophy, than which nothing was more Symbolical. I will produce but one observable more, and then give Cuphophron, or rather myself, no farther trouble. For Cuphophron turns all off with sport and pleasantrv.

Cuph. You have produced nothing yet, Euisthor, at all hard or troublesome.

Euist. Nor will I begin now: For it is only that they of S. Sebastian de la Plata have neither Image nor Idol.

Cuph. It is a sign they are the more pure Worshippers of the Deity.

Euist. If they be not Atheists. But that which I was going to add was that fond imagination of
of theirs, that after Death they should come into a pleasant Place which they dreamed to be situated beyond certain Hills, which they could point at with their fingers.

*Cupb.* It were a question worth the starting, whether this American Elysium or the Scholaftick Empyreum be the more likely Rendezvous of blefled Souls departed this life.

*Hyl.* I pray you, what think you of that, *Cu-phophron*?

*Cupb.* I think the Cælum Empyreum of the Schools is a childish Figment. For what ground is there that the first Heaven should be Cubical, unless it be for the young Angelick shapes to whip their Gigs on the flat and smooth floor thereof? Wherefore the rude Indians, so far as I know, may come nearer the mark than the subtile Schoolmen, tho' they both seem to me widely enough to miss it.

*Hyl.* But I am for the Empyreum of the Schools rather than for that Elysium of the Americans. For the American Elysium is somewhere, viz. beyond the Hills that those of S. Sebastian de la Plata use to point at. But if the Empyreum of the Schools be a mere childish Figment, it is nowhere.

*Cupb.* There's a reason indeed, *Hylobares*; how can it then be the real Rendezvous of separate Souls?

*Hyl.* Separate Souls are Spirits, *Cu-phophron*, but Spirits are no-where: where can they therefore more fitly have their Rendezvous than in the Scholaftick Empyreum, which is no-where also?

*Cupb.* Shame take you, *Hylobares*, have you hit on that piece of Waggery once again? Is this all the thanks I have for belting my self so stoutly to ease your aggrieved imagination, that was so oppressed and burthened with the consideration of the sad Scene of affairs in the Pagan World and Ages?

*Hyl.* For that friendly Office I return you many thanks, O *Cu-phophron*, and must confess you have in your attempts shewn a great deal of Ver-

*Futility*
fatuity of wit and nimbleness of phancy, and that not without the mixture of some Solidity sometimes. But the less there had been of that, it had been the better.

Cuph. That's a Paradox indeed: why so, I pray you, Hylobares?

Hyl. For your endeavour being perpetually to shew that things were as ill in a manner in the Civilized parts of the World as in the Barbarous, this was not to ease me of my fad perplexing thoughts, but to redouble the burthen, and make the ways of Providence appear to me twice as dismal as before.

Cuph. This Hylobares has a mind to baffle me, and make me ridiculously unsuccessful in every thing I attempt. Did I not persift in the way that Philothenes himfelf seemed to point at, viz. to undeceive your Phancy, that was fo horribly struck with the strange Enormities of the Pagan World, by intimating that for the Civilized Nations, that you had a better conceit of, that the Heathen were in a manner little worse in their Opinions and Practises than they?

Hyl. Nay, I confess, Cuphophron, that that was pretty well levelled at my Phancy. But in thus quieting my Phancy, you have roused up my Reafon, to give me a more lafting and invincible disquiet than I laboured with before. For my Reafon tells me, that if the World be all over fo bad in a manner as it is in the barbarous Countries, I ought to be less satisfied with Providence now than ever.

Cuph. Alas! Hylobares, I am sorry I have made your Sore worse, but you must make your address to him who prescribed the Plaifter. Philothenus was the Physician, I but his Surgeon or Apothecary that administered the Phyfick according to his preffcript. He ought to fet you right again by his greater skill.

Philo. I pray you deal freely and ingenuously,
Hylobares, are you really more pinched than before? or is it a counterfeit complaint and a piece of sportful Drollery with Cupbopbron?

Hyl. To deal plainly with you, Philotheus, it is mixt. But I am very much still dissettled, and therefore implore your farther help.

Philoth. Will not this consideration, Hylobares, both ease your Phancy and gratifie your Reason too, That upon the observation that there are some very fottish Conceits and Practices even in the Civilized World, where all things otherwise look so cheerfully and splendid, we may also conceive the like of the barbarous Nations, and not immerse or defix our thoughts on those things only which are so reprehensible and hideous amongst them, but think there may be much also of natural gaiety and jollity, and that that dark Scene does not becloud all times, places, and persons?

Hyl. That's well suggested, Philotheus, and is accommodate to the relieving one's Melancholy a little. Wherefore because you have begun so well, I pray you hold on, and communicate to us the thoughts which your own silence all this time and our discoursing may have occasioned you to pitch upon, in order to a fuller and more perfect cure of my present Malady. For it is no more than you promised, and I hope Philopolis will see that you keep your word.

Philop. There needs no other obligation, I dare say, for Philotheus to do that office of friendship, than his own goodness and sincere zeal for the Truth, and hearty desire of delivering Souls from the bondage of Ignorance and the rack of Doubt and Anxiety in so great matters.

Philoth. I wish I were as able as I am willing in that kind, Philopolis. But I will attempt it, and that two ways. First, by shewing that the World may not be so enormously ill as Hylobares his Melancholy furmizes it: Secondly, by hinting an Hypothesis.
potheris which, if embraced, will plainly make good, that be the World as bad as it will, yet it is not inconsistent with the Divine Goodness (which we contend is the measure of his Providence) to permit it.

Hyl. I, that Second, Philotheus, were a Remedy indeed, such as would quite eradicate all future possibility of such Discontents as I labour under. But I shall willingly have you treat of the First in the first place.

Philop. Cophophron with a great deal of dexterity of wit answered the particular Instances that Euiitor produced of the most ugly Usages amongst the barbarous Nations. I shall only rehearse certain brief Heads that will serve in general to break the force of such Arguments as either others offer, or offer themselves to our thoughts, to invalidate the belief of such an Exactness of Providence as we plead for, and boldly pretend to infer, that if there were a God, these things could not be permitted in the World; as you in the beginning complained, Hylobares.

Hyl. That horrid Squalidity in the Usages of the barbarous Nations preslieth hard toward that Conclusion, Philotheus; especially when a Man is immersed in Melancholly.

Philoth. But that you be not hereafter imposed upon, let me desire you to remember those Considerations that I was ever and anon thinking on all this time you were discoursing. As First, That Historians may write things that are false, whether they pretend to be Eye witnesses themselves, or take up upon the reports of others. Old Men and Travellers may lie by authority as it is said in the Proverb. Wherefore either negligent enquiry, or the vanity and affectation of telling strange things, may fill Histories with many false Narrations; and so though Euiitor did not intend to deceive Cophophron, yet he may haply have exercised his wit in several Objects that
never had any existence but in the pages of Historiographers. And therefore I could not but smile to see how nimbly Cuphophron analyz'd the Politicks of that Custom of the High-Priest's lying with the King of Calecut's Bride the first night, as if it were a design that the Son of a Priest and the Heir to the Crown should concur in one person; when as the Sons of the King do not succeed in the Kingdom, but his Nephews on the Sifter's side, as Aloysius Cadamustus tells us in his Navigation to those parts.

*Philop.* That's very strange, *Philothoës.* I pray you what may be the reason of it?

*Philoth.* He says it is this; Because the Queens of Calecut are perpetually attended by no less than ten Priests a piece, (for, according to him, the King has two Queens) and they are often compressed by them; which he is persuaded to be for his honour so to be dealt with; but this mixt Offspring not to be so fit to succeed as Heirs to the Crown.

*Philop.* This quite spoils all the witty declamation Cuphophron made on that supposed Custom, if Aloysius Cadamustus be a more credible Writer than Ludovicius Patritius.

*Erist.* Which is a very hard thing to prove, *Philopolis.*

*Philoth.* But in the mean time Historians contradicting one another, or differing so much in their Narrations, makes things so uncertain, that no wise Man will suffer himself to be born down by Stories into any Anxieties touching Providence, before he be well assured of the Truth of them. I am sure Epicureans and Atheists are very circumspect how they believe any Stories about Apparitions or Witches, though never so true, lest they should be disturbed in their minds with over urgent suspicions of the Existence of God. Why should they then that believe there is God from certain Indications of him, be cast into Anxieties
eties about Providence from Stories and Reports that are uncertain?

Hyl. That's but a reasonable Caution, Philothenus: I pray you go on.

Philoth. And a Second is this; That touching The Second Consideration Ceremonies as well civil as religious, and most of all Opinions, we are to consider, there may be lay'd down the narration of the Symbols without any Key of Mythologie added thereto. Of which fort, for ought I know, may be the Brammans transmitting the Souls of the best Men into the body of a Cow; as likely as Jupiter's carrying Europa on his back through the Sea in the form of a Bull. Which Palaphatus resolves only into an Homonymie in words, and tells us that it was a Man of Crete, (an Island peculiarly sacred to Jupiter) whose name was Taurus, that carried Europa into Crete out of Tyre, as he had carried many other Maids captive thence before.

Hyl. But what is this Story of a Bull to that of the Cow the Brammans speak of?

Philoth. Very much, Hylobaris. For I must confess I think it is such another Homonymie of Words, the same word signifying both a Cow or Ox, and a Cherub, that is, an Angel, in the Oriental Tongues. Is it not so, Enisfor?

Enisf. The Criticks do write of some such Etymologies.

Philoth. And therefore the wiser amongst the Brammans, unless they have lost their Pythagoric Tradition, surely understand by this Transmission of good Mens Souls into the Body, of a Cow, the affection of the Cherubrick or Angelick Body, which is the greatest reward of the virtuous Soul that can be, and the end of all the Pythagoric Purgations.

Hyl. This is an unexpected and surprizing account of that seeming gross Conceit of the Indian Brammans.

Cupb. I thought it was Symbolical.
Philoth. They of Narsinga are Worshippers of the Sun and Moon.

Hyl. It may be so: a gross and sottish Religion.

Philoth. And they have a Tradition, that when either of them are eclipsed, they are bit by the celestial Dragon.

Hyl. On my life their Priests are concealed Almanack-makers, and have turned into a superstitious Parable (which the People understand not) the Philosophy of Caput and Cauda-Draconis.

Philoth. Then you see another real Truth wrapt up in the Homonymie of words; and that this is no Sottishness in the Priests of Narsinga, but our Ignorance that understand not their Mythology. Who knows therefore but that they may be as subtile in their Worshipping the Sun and Moon, and pretend they worship not them, but the Deity that is in them and in all things? as the Europeans plead for their worshipping Images, that they worship God or Christ in them.

Hyl. In this they may be both alike subtile or sottish.

Euist. But was there ever any conceit so silly as that of some of the Americans, (though I have forgot the Country wherein they live,) who have this Tradition amongst them, That God shot a multitude of Arrows into the Ground, from whence sprung Men and Women, and that thus the World was peopled?

Cuph. It may be it is a Riddle concerning the

Hyl. What a youthful conceit has your Phantasy flipt into, O Cuphophron?

Cuph. It's good enough to allow amongst the Americans.

Hyl. What? then you have left off being Advocate-general for the Paynims.

Cuph. It were no wit to defend them in so flight a matter.

Bath.
It may be the first Author of that **Ænigma** needs no defence, the Parable bears so fair an Analogy to that passage somewhere in *Plotinus*, νὰς ὑδρας ἔτειν ἔτεν βοίδας Θεοῦ.

*Cuph.* Why, do you think, *Bathynous*, that *Pythagoras* or *Plato* ever travelled into *America*?

*Bath.* No, but there may have been wise Men in all parts of the Earth, for ought I know, who in Symbols and Parables have insculped the memorials of their Wisdom in the Minds and Memories of rude People; as some walking in solitary Woods or Groves carve their Names in the Barks of Trees, which grow with the growth of the Tree they are carved on. But it may be in a little time Men know as little of the meaning of these Parables, as the Stock or Bark of a Tree does of the Person whose name it bears. And to tell the rude people of the mystical meaning of their Traditional Allegories, as if the Story was but a Parable, but the Mystery the Truth, would be as harsh to their Minds, as it would be hard to a Tree, if it had Sense, to have the true Effigies of the Man whose name it bears carved on it, in lieu of the Name which it has already, and which has grown and spread in the Bark with the growth of the Tree. It would be as dolorous to them as the using the Incision Knife to carve their live Flesh. And therefore it would make them furiously oppose the manifestation of the Truth.

*Hyl.* What pretty unexpected fetches has the thoughtful mind of *Bathynous*! But I eagerly desire that *Philotheus* would hold on in his proposed Method.

*Philoth.* In the Third place therefore, *Hylobates*—The Third res, you are to consider, That the prejudice of Custom may so infect our Phancies, that for matter of Ornaments of the Body or other civil Ceremonies, we may unawares tax those that are really as good as our own. There is a great latitude.
tude in these things, and they vary even in the
most Civilized places from one extreme to anoth-
er, and that very often in one Age: and the
Habits of our Fathers or Grandfathers seem as
strange to us as those of strangers and foreigners.

_Hyl._ This is a point that least of all troubles
me, _Philotheus._

_The Fourth Consideration._

_Philo._ But Fourthly, As for Moral Deformi-
ties and Extravagancies, it has been hinted al-
ready, that there being Folly and Wickedness all
over the World, it is better there should be this
variegation of it, than that it should be every-
where in the same dress; that seeing it out of
the more familiar habit, we may the more easily
discern the ugliness of it, and the more courage-
ously hoot at it, and so at last heartily detest it,
be it in what mode or habit it will. Thus is Va-
nity and Vilenefs laughed and jeered at even up-
on its own Stage, while it is in acting, and in due
time will, it may be, quite be hisled off the Stage
by the Spectators; that is to say, they will be as
much ashamed to frame dark and dismal Idol-
imaginations of God, as to worship the Devil; and
to live, as if there were no God in the World, as to
profess openly they think there is none.

_Sophr._ I pray God hasten those times, _Philo-
theus._

_Philo._ Amen, I pray God.

_The Fifth Consideration._

_Philo._ Fifthly, you are to consider, _HylOBares,_
That this Terrestrial Globe is the very Dregs of
the World, and the most proper Region of Evil;
and that therefore to judge of the full benigni-
ty of Divine Providence by what we find here,
were to measure the Happiness of some famoufty
flourishing and excellently well-ordered City by
the condition of them that live in the Hospitals
or Goals. For, according to the opinion of the
ancient Philosophers, _Philo, Plato_ and others,
there may be many Aereal and Æthereal Conca-
merations above this Earth and lower Air well
replenish-
replenished with happy Souls or Spirits, such as are arrived to that condition, that Plutarch sets down in this Enigma, That they are the Citizens of that Region where the Inhabitants eat no Meat, nor do their Bodies cast any Shadow.

Hyl. That's a good and comfortable consideration to those that rejoice more in the good of the Universe than their own.

Philoth. And those that are such curious Enquirers into Providence ought to be so minded. But I proceed. Sixthly, therefore, consider, That whatsoever evil Mankind groans under, they have brought it on their own Heads by their Disobedience and Revolting from the first Good, and by preferring the full Swindle of the Animal life before the orderly Pleasures and warrantable Joys of the Divine.

Sophr. And therefore, Philotheus, I think we have greater reason to magnifie the Mercy of God, when we see any sad Object in the World, that every Man is not in so ill a condition, (when as we have all made our selves obnoxious thereto) than to repine against Providence, because we see some are.

Philoth. You say very well, Sophron; and we may also add, That there are very few in the World so miserable, but that they would take it very heinously of any one whom they understood to go about to take away their life.

Because (which is to be observed in the Seventh place) the Lapse of Man (as touching Hapiness) is but into lesser Enjoyments, out of God's blessing (as the Proverb is) into the warm Sun; he catching at Good even then, if we may believe Socrates, when he closes with that which we ought in such circumstances of Defect or Obliquity to call by the Name of Evil.

Sophr. And good reason too, Philotheus.

Philoth. Eighthly, we are to take notice, That in the most disadvantages parts of the World there
there is a possibility of emerging out of the Wickedness and Ignorance of the place, if a Man be sincere: If he be not, his Hypocrisy is ipso facto punished. For those that of late years have gone about to convert the Indians to the Faith, have found them very capable, and not only so, but exceeding witty and Subtile, nothing inferior to the civilized Nations, as I have heard from them that have made observation. And I doubt not but if Enistor would make it his business to seek out the commendable things amongst the barbarous Nations, as much as he has those things that look the most horridly and reproachfully, it would alleviate Hylobares his melancholick Conceits of things very much.

Eust. I must confess, Philotheus, that I meet with such Specimina of Peace and Righteousness amongst the barbarous Nations so called, that it were desirable we could find the like amongst us Christians. The barbarous Americans themselves seek future Happiness from these Principles; promising that Prize to the just and peaceful, and adjudging the injurious, cruel and covetous to a dark, slippery and disconsolate Pilgrimage after this life, where they shall cut their Feet with hard Flints and enjoy no comfort, rest nor quiet in any thing. Whence Hathney a Peruvian Noble-man, would not be baptized, because he would not go to the place where the cruel and covetous Spaniards went; though they called it by the specious name of Heaven. I should think as much from fear of being in like condition after this life with these bloody Manlayers, as out of detestation of their accursed Company: whose insatiable desire after Gold made them insufferably injurious, to the shame of all Christendom, as if they had no other God but this; as a Brazilian upbraided to them, who took up a Wedge of Gold, saying, Behold the God of the Christians.

Soph. So easy a thing is it for one Son of Wick- edness to reproach another.
But if you read but the description of the Country of Mangi in the East-Indies, and of their King Fakfur, as Paulus Venetus lets things down, with what Justice, Peacefulness and Kindness all affairs were administered, and with what Security they lived, and how safely Strangers might travel night and day through all parts of his large Kingdom, and that though Trades-men left open their Shops by night, no Man would enter to steal any thing; you would bestow a better title on these surely, O Sophron, than you did on the Spaniard or Brasilian.

Sophr. They seem to deserve a better, Enifor.

Enif. The like character particularly does Ludovicus Patrizius give of the City Cambaia, averring that they keep most professedly to that royal Law, Quod tibi fieri non vis, alteri nè feceris.

Hyl. But where find you any such examples in the West-Indies, Enifor? For that is the most notorious Region of Barbarity.

Enif. It cannot be denied. And yet you see they have a discrimination of Good and Evil, by that Story of Hathney and the Brasilian. And even that People which Americus Vesputius describes in his first Voyage, to be as remote from all that which we call Civility as can be, they being without Government, Laws, or Clothing, yet their Humanity and Kindness to Strangers is said to exceed all belief; they receiving them when they were landed with all expressions of Joy and Gladness, with Songs and Dances, with Mirth and Junkettings, offering them every thing they found pleasing to themselves, and doing all Honour and respect imaginable to them, inviting them by their Friendliness and Hospitality no less than eighteen Leagues into their Country, and entertaining them thus liberally nine days from place to place. And as they waited on them in such numerous companies, if they saw any of the Strangers wearied they would of them-
themseleves ease them by carrying them in their Hamocks, and were wonderfully officious in conveying them over Rivers, by sleights and artifices they had, for both their ease and safety. Happy he that had the opportunity of shewing his Kindness to any one of them, in getting him on his Back or Neck to swim over the River with him. With these high, but natural, strains of real Civility and Humanity did they conduct the Strangers also back again to their Ships. Where they having entertain'd them for a day, and after given them notice that they were to go away next Morning, the Natives having sufficiently pleased themselves in viewing and admiring the largeness and artificialness of their Vessels, they very friendly took leave, and left them.

Cuph. It had been a pretty experiment to have shot of some of the Canon while these poor ignorant Paynims were in the midst of their astonishment and admiration.

Euif. They did so, Cuphophron, having no design to experiment any thing, but only to discharge a Gun or two according as is usual on such occasions. But it had a ridiculous effect.

Cuph. I pray you tell what, Euiflor.

Euif. Those that were on the Shore leapt into the Sea, and dived; as Frogs affrighted at some sudden noise or disturbance leap fromamong the Grafs or Flags on the bank into the River.

Cuph. I understood before they were able Swimmers.

Euif. To admiration, Cuphophron.

Sophr. But that was not so well done of Americ.us and his Company, to terrifie them so with so sudden and dreadful a noise, after all their Civilities.

Euif. It scare'd them indeed, but they soon perceived the Strangers meant them no hurt; and
and they had no grounds of fearing any Injury from them, being conscious to themselves of meaning them none, and of having done all kindness to them they could.

*Philoth.* You see, *Hylobares,* how much of the Law of Reason and Goodness is implanted even in those Nations that are to the utmost barbarous, they are φιλάνθρωποι, Lovers of Mankind, or φιλομαντων.

*Euist.* Why may we not then add that which follows in *Homer,*

_— _καὶ σφίνυν χοι ἐστὶ ἔστιν;_

*Philoth.* That's a very high expression, *Euistor,* for them; but not unapplicable to the best sort of Christians. For our own Religion testifies that *God is Love,* and that *Love is the fulfilling of the Law.*

*Hyl.* It is a cheerfull consideration, that there is the emergency of so much Good in a People that seemed in so squalid and forlorn a condition, and so utterly hopeless.

*Philoth.* But imagine, *Hylobares,* a Nation or Country in as squalid and forlorn a condition as you will, this may also, in the Ninth place, ease your phancy, That though the Succession of such a Nation continue for many Ages, yet the particular Souls that make up this Succession in such a disadvantageous abode, their Stay is but short, but their subsistence everlasting after this life. So that their stay here is nothing in comparison of their duration hereafter.

*Hyl.* This indeed were something, *Philothenus,* if their quitting of this Life were a release from all that evil that hangs about them here.

*Philoth.* Who knows, *Hylobares,* but the present Disadvantages to them that are sincere may prove Advantages to them in the other state; and by how much more forcibly they seemed to be born down to Evil here, that by the special Providence of God, at the releasement of the Soul from...
from the Body, there is the more strong and peremptory Resilience from this fordid Region of Misery and Sin?

Hyl. If that be, your Argument is not devoid of force, nor do I know how to confute it. For I know you will say, that whatever Good does accrue to such sincere Souls, it is in virtue of the miraculous Revelation of Jesus Christ to them.

Philoth. You conjecture right.

Hyl. But what shall we think of those Barbarians in whom there never was any thing of the Divine Life, nor any moral possibility of acquiring it?

Philoth. If this were, which is hard to admit, I must confess I could not think so hardly of God, as to imagine that they must answer for that Depositorum that never was put into their hands. And therefore it were the safest to conceive, which you may note in the Tenth place, (nor can we define any thing more determinately therein) That they will be committed to such a state after this Life as is most suitable and proportionable to such a Creature. To which you may add in the last place, That on the Stage of this Earth, a thoroughly-castigated Body, though it be the fittest habitation for the Divine Light and Heavenly Life to abide in, yet it is more inept for the enjoyment of that more full and sensible Sweetness of the Animal or Bestial; and that so Reflexive and Animadversive a Spirit as the Soul of Man given up wholly to the pleasures of the Animal Life reaps an higher measure of delight therefrom, and that with more punctual and pompous Circumstances, than any Beast whatsoever. Son, remember that thou in thy life-time receivedst thy good things, &c.

Cuph. I partly understand you, Philotheus, and cannot but applaud the felicity of your Invention, that has hit upon so many and so pertinent Considerations to bear up the Mind of Hylobares from
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from linking into any Distrust of the Goodness of Providence. But, methinks, I could add one Consideration more, to make the number even, and such as will meet with the most passionate expression in Hylobares his Complaint; as if God should rather dissolve the World in an high indignation against the Miscarriages of it, than suffer it to go on in such a wild course as it seems to have done in the Manners and Religions of the most barbarous Pagans. My Meditation, I must confess, is something Metaphysical; but I hope it is not above the capacity of Hylobares to understand it.

Philath. That he will best know when you have delivered your self of it, Cuprophron.

Cuph. The summ of it is to this purpose, (and I wish my self better success than formerly, for I have been very unlucky in my delivering my self hitherto) That the universal Object of Man's Understanding, Religion and Veneration, is much-what according to that Inscription in the Temple of Isis or Minerva in Sais, an ancient City of Egypt 'Εγὼ είμι πάν τῶν γενών, κύριος, εσθήσας, καὶ τένειμον πίπτον ἡδίς πῶς ἡμῖν ἀπεκλείσαν, I am whatsoever was, is, or is to come, and no mortal hitherto has ever uncovered my Veil. This I conceive is the hidden Essence of the eternal God, who is all, and from whom all things are in such sort, as that they may in some sense be said still to be Him.

Hyl. This is Hypermetaphysical, O Cuprophron, very highly urgent and mysterious. What do you mean? That God is so the Essence and Substance of all things, that they are but as dependent Accidents of him? If there were nothing but Matter in the World, this Riddle would be easily intelligible in this sense, and all Phænomena whatever would be but the Modifications of this one Substance. But for my own part, I was abundantly convinced by the first day's discourse, That there
there is an Immovable Substance distinct from that of the Moveable Matter: which distinction is so palpable, that nothing can be said to be God in any good sense but God himself, at least no Material thing can.

Cuph. You have almost struck quite out of my thoughts what I was a going to say next, Hylo-bares.

Philop. Cuphophron seems to be full of something; I pray you give him leave to vent himself.

Cuph. I have recovered it. Now I say, whatsoever is represented to the Soul is not God himself, but some exterior manifestation: \( \text{Тнн \varepsilon μακρόν \ε\̱δειξε προ Θείος \διακρήσειν. And whatsoever is more eminent and extraordinary, Nature from religious Complexions has easily extorted veneration thereto, it being as it were a more sensible appearance or visible stirring of that great Godhead that inhabits this august Temple of the World. Wherefore God and his holy Temple filling all places, the passionate Motions of all Creatures are a kind of Divine Worship, they everywhere seeking and crouching to him to enjoy some Benediction of him, or else singing his Praises in triumphant Accents, and in transporting expressions of their present Enjoyments; some even wasting themselves in the complacency they take, though in but smaller matters which he bestows on them, or rather permits them to take them, though he could wish they would make choice of better. But these, though small in themselves, seem great to them that are pleased with them; these lesser communications of the embodied Excellencies of the Deity so filling their pious(an)ymous spirits with Joy and Rapture, that they even willingly forfeit all the rest, and turn as it were Martyrs and Self-sacrificers to but so faint a Shadow or scant Resemblance of the first uncreated Perfection: whose beautiful Nature is solidly born witness unto...
unto by so ready and constant a Profession, (tho' many times with sad After-inconveniences) and by so religious an adhesion to so slender and evan- nid Emanations thereof. Which Miftakes therefore should in all likelihood move Pity rather than Vengeance in the Deity, whose meaner gifts are so highly prized and received with such eager Devotion. Wherefore as uglily disordered as the affairs of Mankind seem, Hylobares has no reason to conceit that God's Vengeance must be presently poured down upon their Heads, they not so much reproaching him, as befooling them- selves by their ill choice.

_Hyl._ What think you, Gentlemen? has not Cuphophron made a very rapturous Harangue?

_Sophr._ If the full stream of his Phancy and Eloquence had not carried away his Judgment, and misled it into such scandalous expressions as well as real Miftakes, the Musick of his Words had been no offence to mine Ears. But to me it seems the remainder of yeasternight's Restervie which he fell into when he had so plentifully im- bib'd the Evening-Air impregnated with the moist Influence of the Moon, which it seems has given him this second Intoxication. For tho' his Words pass the Tongue very glibly, yet the sense of some passages seems very unfound to me, and to be rather the wild fetches of Wit and Phancy, than the suggestion of true Reason: As that they that make such an affectionate choice of meaner good things, Pleasure, suppose, in- stead of Virtue, seem notwithstanding religiously to give glory to God, in that they so highly esteem these lesser shadows of that Fulness and Perfection that is in Him; whereas really it is a reproach to God, to have those things that are least like him preferr'd by a rational Creature before those things that are most like him, as true Virtue and the Divine Life most certainly is. This therefore is extravagantly false and scanda-
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Hylobares as yet unsatisfied touching the Goodness of Providence, by reason of the same Scene of things in the World.

Jous. Besides that it is a gross affront to the Almighty, whereas he bids us make choice of one thing, that we will make choice of another.

Hyl. You have said enough, Sophrorn, to enervate all such flight pretensions. These Moonshine Conceptions of Cuphophron are very abortive, and suddenly vanish in so clear a Light. Besides, if there had been any force of Reason mingled with his high-flew Eloquence, what makes it to the main Design, That Providence has its Rule and Measure from the Divine Goodness?

Philop. You unmercifully fall upon the rear of those many Considerations which Philothenus and Cuphophron have jointly offered you. But what think you of the whole Body, Hylobares? Is your Scepticism in this point so powerful as still to be able to bear up against them?

Hyl. I must confess, O Philopolis, that many things have been suggested from Philothenus that are very considerable, and much to the purpose they aim at: but I am so in love with the Opinion, That the Goodness of God is the Measure of his Providence, that the desire I have it should be true, it may be, makes the Defence thereof seem weaker to me than it is. I must ingenuously confess, I do not find my self so perfectly yet at ease in my Mind touching this matter; and Cuphophron's shrewd Reflections on the Analogies of the Miscarriages of the Civilized Nations which they bear to those of the most barbarous in Manners and Religion, have rather rankled the Sore than healed it, and have made it the more incurable.

Cuph. Was ever Man so unfortunate as I in my efficuousness to serve my Friends with that small pittance of Wisdom that God and Nature have bestowed upon me? When I reason shrewdly, that is to say, solidly, then I fest their Sore; when my Arguments naturally tend to mollifie, soften and asswage the Anguish of the Sore, then they are weak, abortive, Moonshine Conceptions. Well,
Well, I see the Fates cast the whole Honour upon Philotheus, of curing Hylabares his Malady. And I wish him good success therein.

Philotheus. I thank you, Cuphophron. And I shall soon find out what my success is like to be, by asking Hylabares, but one Question.

Hyl. I pray do, Philotheus: I shall answer you with all freedom.

Philotheus. Tell me then, Hylabares, whether you do not think that some free Agents, whether the Spirits of Angels or of Men, may not so misbehave themselves, that if you saw them tumbling in stifling flames of Brimstone, and heard them howling in extremity of Torture, and hideously blaspheming God out of an impenitent vexation of Mind and diabolical fixedness in that which is evil, being committed to a State of Devils and of Hell; whether, notwithstanding the dismalness of this Tragical sight, you cannot easily conceive but that such a state of things, though it were all over the face of the Earth, might conflict with the Justice and Goodness of God?

Hyl. With that part of his Goodness which we call Justice, you mean, Philotheus.

Philotheus. Be it so, Hylabares.

Hyl. That I was convinced of yesterday, by your Parable of the defloured Virgin, and the condign Punishment of the Villain that defloured her and abused her so barbarously; that, even in such severity as tended not at all to the Emendation of the Punished, the infliction notwithstanding of the Punishment might have its rise, and take its reasons and measures from Goodness itself.

Philotheus. Can you stick to this without any diffidence, Hylabares?

Hyl. Yes surely, this seems to me a clear case.

Philotheus. Why then, Hylabares, I have one single Catholicon, which, if you can receive, will quite purge out of your Mind the lowest, the last.
and the last remaining, dregs of Diffidence that you can have touching the Goodness of Providence, though the Scene of things quite over the Earth were ten times worse than Enisfor has described them.

Hyl. I marry, Sir, this is something indeed, Philothoens. This is that which will clear up my thoughts to the purpose, and set me at perfect ease. I thought there was some great thing wanting still to the full satisfaction and quiet of my Mind: I beseech you let me know it therefore, Philothoens.

Philoth. It is one of the Two famous Keys of Providence, even the Golden one.

Hyl. Why, are there just Two?

Philoth. Two main ones.

Hyl. And if the one be Gold, I pray you what is the other? a Silver one.

Philoth. So they call it.

Hyl. O how I long to have these Keys delivered into my hand! I pray you, Philothen, produce them.

Philoth. Not while Bathynous is in the company.

Hyl. Why so, Philothoens? Bathynous seems one of the worthiest Persons in the whole Company to receive them.

Philoth. You would say so, if you knew all.

Hyl. I pray you conceal nothing from me.

Philoth. It was he that first received them, and that many Years ago, when he was scarce older than your self: And therefore none of us think it decorous to take upon us to deliver these Keys to any one while he is in presence, we ever reserving that honour to him that first received them.

Hyl. That's an handsome Ceremony. O thrice happy Youth, whom the bright face of Wisdom so early shined upon! But, I pray you, where did he receive these Keys, Philothoens?

Philoth. In a Dream.

Hyl.
Hyl. What, has all my expectation then vanished into a Dream?

Euif. You know, Hylobyres, what high strains of Philosophy are delivered in Somnium Scipionis.

Hyl. You say right, I was but in jest, and expect no less Truth now, nor of meaner importance, than before.

Euif. I pray you, Bathynous, what kind of Dream was it? For there are five several sorts, according to Macrobius, namely, "Omen", "Oracle", "I amplified", "Evans", "Falsasua.

Bath. Truly, Euifor, I have not yet considered that so critically, never since I had it.

Euif. But you could easily tell me, did I but describe the natures of these five several sorts of Dreams to you.

Hyl. O impertinent Euifor, that wouldst cause such needless delays by catching at this occasion of shewing thy Skill in Critical Trifles, whiles I in the mean time am almost quite consumed with excess of desire to have so important an Arcaenum communicated unto me, for the establishing my Mind in that great and fundamental Truth I so eagerly seek after!

Euif. Let me beg of you, Bathynous, to put Hylobyres out of pain, for I see he is highly impatient.

Bath. It is a Dream I had in my youth, of an Old Man of a grave countenance and comportment speaking unto me in a Wood.

Euif. That very intimation shews it to be that kind of Dream that the Greeks call χρησιμοσύνη, the Latines Oraculum.

Hyl. A good Omen, Euifor, I thank you for that. I'll forgive thee all thy Critical Impertinencies hereafter for this passage fake.

Euif. And I will jointly beg of Bathynous to tell us this Dream of his; for I am almost as eager of it as your self. I would fain see how exquisite an example it is of that kind of Dream which in English we should call an Oracle. Bath.
Bath. I profess, Gentlemen, I am much ashamed to seem so light minded as to tell my Dreams before Strangers, especially before so grave a person as Philopolis.

Hyl. The proper term, Bathynous is not a Dream, but an Oracle.

Bath. But I am more ashamed to pretend to speak Oracles than to tell my Dreams.

Cuph. You did not speak the Oracle, but the Oracle was spoke to you.

Philp. Call it a Dream, or an Oracle, or an Oracular Dream, it matters not, Bathynous, so we may enjoy the hearing of it. For I am neither so unskilful or morose, as to have the lighter conceit of any one for telling his Dream, especially in such circumstances: nay, I think it is his Duty rather so to do.

Bath. Well then, since it must be so, Gentlemen, upon the permission of Philopolis and the importunity of Hyloboares, I shall recite to you my Dream as exquisitely and briefly as I can. You must know then, first, Philopolis, of what an anxious and thoughtful Genius I was from my very Childhood, and what a deep and strong sense I had of the Existence of God, and what an early Conscientiousness of approving myself to him; and how, when I had arrived to riper years of Reason, and was imbued with some slender Rudiments of Philosophy, I was not then content to think of God in the gross only, but began to consider his Nature more distinctly and accurately, and to contemplate and compare his Attributes; and how, partly from the natural Sentiments of my own Mind, partly from the countenance and authority of holy Scripture, I did confidently conclude, that infinite Power, Wisdom and Goodness, that these Three were the chiefest and most comprehensive Attributes of the Divine Nature, and that the sovereign of these was his Goodness, the Summity and Flower, as I may so speak,
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...peak of the Divinity, and that particularly whereby the Souls of Men become Divine; where- as the largest communication of the other, without this, would not make them Divine, but Devils.

In the mean time, being versed in no other natural Philosophy nor Metaphysicks but the vulgar, and expecting the Laws of the external Creation, whether visible or invisible, should be suitable to that excellent and lovely Idea of the Godhead which with the most serious devotion and affection I entertained in my own breast, my Mind was for a long time charged with inextricable Puzzles and Difficulties, to make the Phenomena of the World and vulgar Opinions of Men in any tolerable way to comfort or sate with these two chiefest Attributes of God, his Wisdom and his Goodness. These Meditations closed mine Eyes at night; these saluted my Memory the first in the Morning: These accompanied my remote and solitary walks into Fields and Woods, sometimes so early, as when most of other mortals keep their Beds.

It came to pass therefore, O Philopolis, that one Summer-morning having rose much more early than ordinary, and having walk'd so long in a certain Wood (which I had a good while frequented) that I thought fit to rest my self on the ground, having spent my Spirits, partly by long motion of my Body, but mainly by want of Sleep, and over-anxious and solicitous thinking of such Difficulties as Hylobares either has already, or, as I descried at first, is likely to propose; I straightway reposed my weary Limbs amongst the Grass and Flowers at the Foot of a broad-spread flourishing Oak, where the gentle fresh Morning Air playing in the Shade on my heated Temples, and with unexpressible pleasure refrigerating my Blood and Spirits, and the industrious Bees busyly humming round about me upon the dewy Honey-fuckles; to which nearer noise...
was most meediously joined the distanced Singings of the cheerful Birds re-ecchoed from all parts of the Wood; these Delights of Nature thus conspiring together, you may easily phanfie, O Philopolis, would quickly charm my wearied body into a profound Sleep. But my Soul was then as much as ever awake, and, as it seems, did most vividly dream that I was still walking in these solitary Woods with my thoughts more eagerly intent upon those usual Difficulties of Providence than ever.

But while I was in this great Anxiety and earnestness of Spirit, accompanied (as frequently when I was awake) with vehement and devout Sufpirations and Ejaculations towards God, of a sudden there appeared at a distance a very grave and venerable Person walking slowly towards me. His Stature was greater than ordinary. He was clothed with a loose silk Garment of a purple colour, much like the Indian Gowns that are now in fahion, faying that the Sleeves were something longer and wider; and it was tied about him with a Levitical Girdle also of Purple; and he wore a pair of Velvet Slippers of the fame colour, but upon his Head a Montero of black Velvet, as if he were both a Traveller and an In"habitant of that place at once.

Cuph. I dare warrant you it was the Ghost of some of the worthy Anceflors of that noble Family to whom these Woods did belong.

Hyl. You forget, Cuphophron, that Bathynous is telling of a Dream, as also (this third time) that Ghosts, that is Spirits, are no-where, and therefore cannot be met with in a Wood.

Philop. Enough of that, Hylobarus. I pray you proceed, Bathynous, and describe to us his Age and his Looks, as well as his Clothing.

Cuph. I pray you do, Bathynous: I love dearly to hear such things as these punctually related.

Bath. Did not the ruddiness of his Complexi-
on and the vivacity of his Looks seem to gain'say it, the snowy whiteness of his Hair, and large Beard, and certain senile strokes in his Countenance, seem to intimate him to be about six-score years of Age.

Sophr. There is no such contradiction in that, Bathynous: For Moses is said to be an hundred and twenty when he died, and yet his eye was not dim, nor his natural force abated. But, I pray you, proceed.

Bath. While he was at any Distance from me, I stood fearless and unmoved, only, in reverence to so venerable a Personage, I put off my Hat, and held it in my Hand. But when he came up closer to me, the vivid fulgor of his Eyes that shone so piercingly bright from under the shadow of his black Montero, and the whole Air of his Face, though join'd with a wonderful deal of Mildness and Sweetness, did so of a sudden astonish me, that I fell into an excessive trembling, and had not been able to stand, if he had not laid his Hand upon my Head, and spoken comfortably to me. Which he did in a Paternal manner, saying, "Blessed be thou of God, my Son, be of good courage, and fear not; for I am a Messenger of God to thee for thy good, Thy serious Aspires and Breathings after the true Knowledge of thy Maker and the ways of his Providence (which is the most becoming employment of every Rational Being) have ascended into the sight of God; and I am appointed to give into thy Hands the Two Keys of Providence, that thou mayest thereby be able to open the Treasure of that Wisdom thou so anxiously, and yet so piously, seekest after. And therewithal he put his right Hand into his left Sleeve, and pulled out two bright shining Keys, the one Silver, the other of Gold, tied together with a Sky-coloured Ribbon of a pretty breadth, and delivered them into my Hands; which I received of him,
him, making low obeisance, and professing my thankfulness for so great a gift.

And now by this time I had recovered more than ordinary strength and courage, which I perceiv'd in a marvellous way communicated unto me by the laying of his Hand upon my Head, so that I had acquired a kind of easy confidence and familiarity to converse with him; and therefore, though with due Civility, yet without all Fear, methought I said farther to him, These are a goodly pair of Keys, O my Father, and very lovely to look upon: but where is the Treasure they are to open? To which, smiling upon me, he straightway replied, The Treasures, my Son, be in the Keys themselves. Then each Key, said I, O my Father, will need a farther Key to open it. Each Key, said he, my Son, is a Key to itself; and therewithal had me take notice of the Letters embossed on the Silver Key, and there was the like artifice in the Golden one. Which I closely viewing in both, observed that the Keys consisted of a company of Rings closely committed together, and that the whole Keys were all bespattered with Letters very confusedly and disorderly.

Set the Letters of the Keys in right order, then said he, and then pull at their Handles, and the Treasure will come out. And I took the Silver Key; but though I could move the Rings by thrusting my Nails against the Letters, yet I could not reduce the Letters into any order, so that they would all lie in straight Lines, nor was there any Sense in any Line. Which when that aged Personage saw, You must first know the Motto, said he, my Son: That is the Key of the Key. I beseech you then, said I, O my Father, tell me the Motto. The Motto, said he, my Son, is this, *Claude fenestras, ut luceat domus*. Having got the Motto, I set to work again, and having reduced those Letters that made up that Motto into
into a right Line, I, holding the lower part of the Key in my left hand, pull'd at the Handle with my right, and there came out a Silver Tube in which was a Scroll of thin Paper, as I thought, but as strong as any Vellum, and as white as driven Snow.

Having got this Scroll, I took the boldness to open it. The Figure thereof was perfectly square, with even Margins on all sides, drawn with Lines of a Sky-coloured blew, very perfect and lovely. In the midst was described the Figure of the Sun in blazing Gold: About the Sun were Six Circles drawn with Lines of the same coloured blue. Two of these Circles were very near the body of the Sun; the other four more remote both from him and from one another, though not in equal distances. In every one of these Circles was there the figure of a little Speck like a Globe but of two distinct colours; the one side toward the Sun shining like Silver, the other being of a dusky discoloured black. About those little Globes in the third and fifth Circle there were also drawn lesser Circles of blue, one about the third, and four about the fifth; and in each of these Circles was there also a small Globulous Speck, of a lesser size than those in the middle. Something there was also about the Globe of the sixth Circle, but I cannot remember so distinctly. Beyond these Circles there was an innumerable company of Star-like Figures of Gold, of the same hue with that of the Sun, but exceeding much less, which, carelessly scattered, some were found a pretty distance from the Margin, others towards the Margin; others some were cut in two by the blue Line of the Margin, as if it were intimated that we should understand, that there were still more of those golden Stars to an indefinite extent. This Scheme entertained my gazeing Eyes a good time; for I never had seen such before, and was resolved to impress the Lines.
Lines thereof perfectly in my Memory, that I might afterwards discourse more readily there-of with this venerable Personage. For I knew the purpose thereof by the Inscription on the upper Margin, which was, *The true Systeme of the World.* Having thus satisfy'd my self, I rolled up the Scroll again, and reposing it in the Silver Tube, easily thrust the Tube into the other part of the Key, and disordering the Line of Letters that contain'd the *Motto*, all was lock'd up again safe as before.

Having pleas'd my self so well with opening this first Treasure, I had the more eager desire to assay the other; and knowing all attempt to be vain without the knowledge of the *Motto* or *Key of the Key*, I besought that Divine Sage to impart it to me. That I shall do right willingly, said he, my Son: And I pray you take special notice of it. It is, *Amor Dei Lux Anima*. An excellent *Motto* indeed, said I; The Key is a Treasure of it self. However I set me to work as before, and reducing the Letters to such an order that a Line of them did plainly contain this *Motto*, I pulled at both ends of the Golden Key, as I did in the Silver one, and in a Golden Tube continued to the Handle of the Key there was a Scroll of such Paper, if I may so call it, as in the other, exceeding white and pure, and though very thin, yet not at all transparent. The Writing was also terminated with even Margins on all sides as before; only it was more glorious, being adorn'd richly with Flower-work of Gold, Vermillion, and blue. And I observed that twelve Sentences filled the whole *Area*, written with Letters of Gold. The first was, *The Measure of Providence is the Divine Goodness, which has no bounds but it self, which is infinite.* 2. *The Thread of Time and the Expansion of the Universe, the same Hand drew out the one and spread out the other.* 3. *Darkness and the Abyss were before the Light, and
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the Sun's or Stars before any Opakeness or Shadow.

4. All Intellectual Spirits that ever were, are or ever shall be, sprung up with the Light, and rejoiced together before God in the Morning of the Creation. 5. In infinite Myriads of free Agents which were the Framers of their own Fortunes, it had been a wonder if they had all of them taken the same Path; and therefore Sin at the long run shook hands with Opacity. 6. As much as the Light exceeds the Shadows, so much do the Regions of Happiness those of Sin and Misery.

These six, Philopolis, I distinctly remember, but had cursorily and glancingly cast mine Eye on all twelve. But afterwards fixing my Mind orderly upon them, to commit them all perfectly to my Memory, (for I did not expect that I might carry the Keys away with me home) by that time I had got through the sixth Aphorism, there had come up two Asses behind me out of the Wood, one on the one side of the Tree, and the other on the other, that set a braying so rudely and so loudly, that they did not only awake, but almost affright me into a discovery that I had all this while been but in a Dream. For that aged grave Personage, the Silver and Golden Keys, and glorious Parchment, were all suddenly vanished, and I found myself sitting alone at the bottom of the same Oak where I fell asleep, betwixt two rudely braying Asses.

Euif. These are the usual Exploits, Bathynous, of this kind of Animal. Just thus was the Nymph Lotis, lying fast asleep on the Grass in a Moonshine Night, awakened by the loud braying of Silenus his Ass. Asses are as it were the Trumpeters of the Forest, Bathynous, that awake careless Men out of deep Sleeps.

Hyl. If your Memory did not far surpass your Phancy, Euifor, you would not be so good an Historian as you are. Surely the Braying of an Ass is more like to the blowing of a Neatherd's or Swineherd's Horn than to the sound of a Trumpet.
pet. Besides, the Braying of *Silenus* his As was the slaving of the Nymph's Virginity: But this, O *Euistor!* O *Bathynous!* was there ever a more unfortunate mis-hap than this? This Story has quite undone me. It has wounded my belief of Providence more than any thing I have yet taken notice of. That *God should ever permit* two such dull *Animals* to disturb so *Divine a Vision* as it seems to me; and that so mysterious, so heavenly and intellectual a Pleasure, and so certain a Communication of such important Truths, should be thus blown aside by the rude *breath* of an As. To what a glorious comprehension of things would this Scene have proceeded! What accurate Information touching the Fabric of the World! what punctually satisfactory Solutions of every Puzzle touching Divine Providence might you after have received in your intended Conference with this venerable Perso-nage, if these impertinent *Animals* by their un-feasonable loud Braying had not called your *Eccle-statical* Mind into the Body again, which is as un-fit for Divine Communication as themselves!

*Bath.* Do not take on so heavily, O *Hylobares,* nor be so rash a Censor of Providence, no not so much as in this Paradoxical passage thereof. For how do you know but all that which you phancy behind, had been too much to receive at once? Old Vessels fill'd with new Wine will burst. And too large a *Dosis* of Knowledge may so elate the Spirits, that it may hazard the Brain, that it may destroy Life, and chase away Sobri-ety and Humility out of the Soul.

*Sophr.* This is very judiciously advertized of *Bathynous,* is it not, *Hylobares*?

*Hyl.* I cannot disown Truth whenever I meet with it.

*Bath.* But besides, though you should judge so extraordinary charitably of me at that age, *Hylobares,* as that I might have received all that be-


hind, (which you surmise was lost by that Accident) without any hazard to the Morality of my Mind: yet I can tell you of a truth, that I take that Accident, that seems so Paradoxical to you, to be a particular Favor and Kindness done to me by Providence, and that it fell out no otherwise than (could I have foreseen how things would be) I my self should even then have desired it; that is to say, I found my self more gratified afterwards, things happening as they did, than if that Divine Dream, if we may call it so, had gone on uninterruptedly to its full Period. For it would but have put me into the possession of all that Truth at once, which in virtue of this piece of the Dream I got afterwards, with an often repeated and prolonged Pleasure, and more agreeable to humane Nature.

Hyl. I profess, Bathynous, this is not nothing that you say. Nay indeed, so much, as I must acknowledge my exception against Providence in this Passage very much weakened. But what use could you make of the Silver Key, when that Divine Personage explained nothing of it to you?

Bath. It was as it were a pointing of one to those Authors that conform the Frame of the World to that Scheme; as Nicolaus Copernicus and those that follow that Systeme. But it is nowhere drawn nearer to the Elegancy of the Silver-Key Paper than in Des-Cartes his third part of his Principles.

Cuph. That's notable indeed, Bathynous. This is a kind of Divine Testimony to the truth of all Des Cartes's Principles.

Bath. No, by no means, Cuphophron: For in the Golden-Key-Paper, in that cursory Glance I gave upon all the Sentences or Aphorisms therein contained, amongst the rest I espied one, of which part was writ in greater Letters, which was to this sense, That the Primordials of the World are not Mechanical, but Spermatical or Vital; which is
is diametrically and fundamentally opposite to
Des-Carte's Philosophy.

Cuph. There is great Uncertainty in Dreams.

Bath. But I must confess I think the thing true of it self. And if I had had full Conference with that Divine Sage, I believe I should have found his Philosophy more Pythagorical or Platonical, (I mean his Natural Philosophy, Cuphophron) than Cartesian. For there was also mention of the Seminal Soul of the World, which some modern Writers call the Spirit of Nature.

Cuph. So many Men, so many Minds.

Bath. But I doubt not but that it is demonstrable by Reason that the Primordials of the Universe are not purely Mechanical.

Cuph. So many Men, so many Reasons, so many Demonstrations.

Hyl. I believe Cuphophron takes it very ill of you, Bathynous, that the old grave Person you met with in the Wood was not a thorough-paced Cartesian, or else he is in a very Sceptical mood: which I do not desire to be in, especially in so weighty Points as these concerning Providence. And therefore let me intreat you, Bathynous, to unlock that Difficulty I propounded last to Philothæus, by virtue of your Golden-Key.

Bath. You must excuse me there, Hylobarès; I would not be so injurious to Cuphophron as to make him a false Prophet, who so expressly foretold a while ago, that the Fates had designed that honour solely for Philothæus.

Philoth. And it seems, in the like Complement to Cuphophron, I must again resume my not unpleasant burthen of serving Hylobarès; which I shall do according to the best skill I have.

Philop. I pray you do, Philothæus; for I am very ambitious you should work upon Hylobarès a perfect Cure.

Hyl. I shall endeavour it, Philopolis. But I must first take the liberty to chase the benummed part
part, and soundly chide *Hylobares* that he is not cured already, nor has been sufficiently sensible of that Clearness and Evidence for the Unexceptionableness of Divine Providence which has hitherto been produced. Which I must profess I think to be such, that those that have not some peculiar humour or phancy, or labour not under the burthen of their own Idiosyncrasy, cannot but be fully satisfied with, without the flying to any such high-fwooln *Hypothesis* as that *Systeme of the World* represented in the *Silver-Key-Paper, or Pre-existence of Souls*, which is part of the *Golden one*. So that any farther Solution of the present Difficulty, were it not for *Hylobares* his own fault, and the peculiarity of his own Phancy, that still moleste him, were plainly unnecessary and superfluous. How many thousands of sober and intelligent Persons have been fully satisfied touching the Accuracy of Divine Providence without any such far-fetch’d Helps?

*Sophr.* Which is a shrewd Indication, that those Arguments, distinct from these more airy *Hypotheses* and finely contrived Phancies, are the more natural strength and arms, as it were, of humane Understanding, (by whose strokes it bears it self up in these profound Mysteries from sinking into Infidelity or Atheism;) but these more big and swelled *Hypotheses*, but as a bundle of Bull-rushes or a couple of Bladders tied under the Arms of some young and unskilful Swimmer.

*Hyl.* And I for my part, Gentlemen, do profess my self such a young and unskilful Swimmer in these Depths, and therefore would gladly be supported by the artificial use of these Bladders, that my Melancholy may never sink me to the bottom.

*Cuph.* And I commend your Wit, *Hylobares*, that you can so well provide for your own safety. For I dare undertake that these Bladders are so big, so tough, and so light, that if they be but well
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well tied on, a Cow or Oxe may securely swim on them through the Hellespont, or rather thro' the main Ocean, and never fear drowning.

Hyl. I thank you for that encouragement, Cuphophron, and shall therefore the more earnestly beg of Philotheus, that he would use all the Art and Skill he has to tie them on me as fast as possibly he can, (that of Pre-existence especially, the Reasons and Uses thereof) that the string may never slip nor break, to my hazard of ducking to the bottom.

Philo. That I will do, Hylobares, but on this condition, that you ever remember what I do thus firmly fasten on you is yet but by way of Hypothesis, and that you will no longer make use of these Bladders than till you can safely swim without them.

Hyl. That I do faithfully promise you, Philotheus, on the word of a Gentleman. Wherefore, without any farther Interruption, I pray you proceed.

Philo. To begin therefore where we left. Do you still, Hylobares, adhere to that Truth, that free Agents may so heinously misbehave themselves, that even according to the Laws of Divine Goodness they may be detrued into the state of Devils and of Hell, and therefore far more easily into a state less deplorable?

Hyl. That I said, and do still say, is to me a clear case, Philotheus.

Philo. Let us then but assume out of the Golden-Key-Paper that which is so clearly contained therein, the Pre-existence of humane Souls, and all these black and dark Difficulties that thus overcloud your Understanding will instantly vanish.

Hyl. Why so, Philotheus?

Philo. Because supposing Humane Souls were created in the Morning of the World, and in such infinite Myriads, there has been time enough since that
that for as many and more than hitherto have peopled the Earth, to have transgressed so heinously before their entrance on this Stage, that by a just Nemesis measured and modified by the Divine Goodness it self they may be contrived into the worst and most horrid Circumstances, into the most squalid and disadvantageous condition and state of living, that Eusclor has produced any example of amongst the most barbarous Nations.

Hyl. This reaches the Point home indeed, Philotheus, and does perfectly pull up by the roots all pretension to this last and greatest Scruple, if we were assured of the truth of the Hypothesis.

Philotheus. Why, did not your self call this Dream of Bathynous, a Divine Dream, before I came to make this important use of it? And every Divine Dream is a true Dream. But you serve me just so as Cupophron did Bathynous. While it seemed to serve his turn to credit Des-Cartes's Philosophy, so long it was a Divine Testimony; but when it proved contrary, there was little certainty in Dreams. This seems a piece of Levity in you both.

Hyl. But I hope in myself the more pardonable, O Philotheus, by how much more important a thing it is that the ground of a Man's belief of the Goodness of Divine Providence should be solid and unshaken, than that Des-Cartes's Principles should be deemed a piece of such infallible Wisdom. Cupophron's villification of the Dream proceeded out of a partial zeal in the behalf of the Cartesian Philosophy: my distrust of it out of an excess of desire it should be true. For I must confess, if this one Point in it of Pre-existence appear to me certainly true, all my Doubts and Difficulties touching the Moral Evils in the World will suddenly melt into nothing. Nay, if I could believe Bathynous his Dream to be a Divine Dream, the first Aphorism in the
Golden-Key-Paper puts all our Controversies to an End, it declaring *the Measure of Providence to be the Divine Goodness*, which has no bounds but itself, which is infinite. Wherefore it was the most calamitous Accident that could ever have befallen the Philosophical Republick, that those two unlucky Asles so rudely broke off Bathynous his Conference with that venerable Sage, who I surmise, in that intended Discourse would have communicated the Reasons and Grounds of these Conclusions to Bathynous. For true Reason is so palpable and connatural to a Man, that when he finds it, he feels himself fully satisfied and at ease.

*Philoth.* I commend your Caution, *Hylobares,* that you are so loth to build great Conclusions upon weak or uncertain Principles. Wherefore let me offer to your consideration a Point of which I presume you will acknowledge your self more certain, that is, *The Possibility of the Pre-existence of the Soul*; I demand of you, if you be not very certain of that.

*Hyl.* Yes surely I am; I see no repugnancy at all in it.

*Philoth.* Then you are not certain but that the Soul does pre-exist.

*Hyl.* I confess it.

*Philoth.* And uncertain that it does not.

*Hyl.* That cannot be denied; it is the same, I think, I granted before.

*Philoth.* Therefore, *Hylobares,* you make your self obnoxious both to Providence, and to my self. To Providence, in that you bring in uncertain Allegations and Accusations against her, and so foil the beauty and perfection of her ways, that are so justifiable where they are perfectly known, by opposing Phancies and Conceits, such as you your self acknowledge you are not certain of. To me, in that you covenanted with me at the first, never to allege uncertain Hypotheses against known Truth.

*Hyl.*
Hyl. This is true, Philotheus: you make me half ashamed of my Inconstancy. But in the mean
time I do not find my self in that full ease I de-
fire to be, while as well the Pre-existence is an
uncertain Hypothesis.

Philoth. If you cannot find Divine Providence
perfect without it, it is your own fault that, as to
your self, to save you from sinking, you do not
make use of it as a true Hypothesis. And forasmuch
as you find it so hard to discover Divine
Providence to be perfect without it, that is no
small Argument that the Hypothesis is true.

Hyl. I must confess I think it is a safer Argu-
ment than Bathynous his single Dream.

Philoth. Nay, it were in it self, Hylobares, a so-
lid Argument, supposing Providence cannot well
otherwise be salved: as it is for the Copernican
Hypothesis, that nothing else can give a tolerable
account of the Motion of the Planets. And I
must tell you farther, Hylobares, that this Hypo-
thesis of the Soul's Pre-existence is not the single
Dream of Bathynous sleeping in the Grasfs, but
was deemed a Vision of Truth to the most awak-
ened Souls in the World.

Hyl. That's very good news, Philotheus: for I
do not at all affect Singularity, nor love to find
my self alone.

Philoth. If the Dream of sleeping, Bathynous be
a mere Dream, the most famously-wise in all A-
ges have dream'd waking. For that the Souls of
Men do pre-exist before they come into the
Body, was the Dream of those three famous Phi-
losophers, Pythagoras, Plato, and Arifotle; the
Dream of the Egyptian Gymnosophists, of the In-
dian Brachmans, and Persian Magi; the Dream of
Zoroaster, Epicharnus, and Empedocles; the Dream
of Cebes, Euclide, and Euripides; the Dream of
Plotinus, Proclus, and Iamblichus; the Dream of
Marcus Cicero, of Virgil, Pheidus, and Boethius; the
Dream of Hypocrates, Galen, and Fernelius; and,
lastly,
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lastly, the constant and avowed Dream of Philo Judæus, and the rest of the most learned of the Jews.

Cuph. I pray you let me cast in one more example, Philotheus.

Philoth. I pray you do, Cuphophron.

Cuph. The Dream of the Patriarch Jacob when he slept in Bethel, and dream'd he saw Angels descending and ascending on a Ladder that reached from Earth to Heaven; whereby was figured out the Descent of Humane Souls &c yεναν and their Return from thence to the Ethereal Regions.

Hyl. O egregious Cuphophron, how do I admire the unexpectedness of thy Invention! This is your Dream of the mysterious Dream of the holy Patriarch.

Cuph. And who knows but a very lucky one?

Hyl. But I pray you tell me, Philotheus, did any of the old Fathers of the Church dream any such Dream as this?

Sophr. This is a very becoming and commendable temper in Hyloboares, that his younger years will enquire after the Judgment of the ancient Fathers in the Primitive Church touching so important a Matter.

Cuph. Those Primitive Ages were the youngest Ages of the Church, but the Ages of Persons much the same now that were then.

Hyl. Notwithstanding this flurt of Cuphophron's wit, I beseech you, Philotheus, satisfie me in the Question I propounded.

Philoth. This at least, Hyloboares, is true, That the Primitive Fathers in the most entire Ages of the Church dream'd not the least evil of this Dream of Pre-existence; the Wisdom of Solomon, which expressly asserts it, being appointed by them to be read in their publick Assemblies. Nay, our Saviour himself, when he had a most signal occasion to have undeceived the Jews in
that Point, if it had been false or dangerous, in the Question touching the Man that was born blind, took not the least offence at the supposition. Whence you will the less wonder that either St. Austin, Basil, or Gregory Nazianzen, were favourably affected touching the Opinion; or that Clemens Alexandrinus, Origen, Synesius, Arnobius, and Prudentius, were express Assertors thereof.

Hyl. This truly, Philotheus, casts me into so great a security from any harm in the Hypothesis, that if you hold on as you have begun, the power of your speech will unavoidably charm me into the same Dream.

Philotheus. You know the worst of it then, Hylobares, that your Mind will be at perfect rest touching the present Difficulty concerning Providence. And if Testimonies thus please you, be assured of this, That there was never any Philosopher that held the Soul spiritual and immortal, but he held also that it did pre-exist.

Hyl. That is very considerable.

Philotheus. And do not you, Hylobares, hold the Soul of Man to be an Incorporeal indiscernible Substance, a Spirit?

Hyl. I do, and I thank you that I do so, Philotheus.

Philotheus. How then comes it to pass that you, being of so Philosophical a Genius, should miss of the Pre-existence of the Soul? For there being no other considerable Opinion in view but Creation, Traduction, and Pre-existence; Creation of pure Souls, and the Infusion of them into impure Bodies, and in such horribly impure Circumstances as sometimes happens, is a repugnancy to the Purity of God, who is supposed then to create them: but Traduction a derogation and contradiction to the Spirituality and Indiscernibility of the Soul itself. Wherefore it necessarily remains, that these two being such absurd Opinions, the third must take place, and that the Souls of Men do pre-exist.
Hyl. O Philotheus, that venerable Sage in Euthymous his Sleep could not have argued better than thus, if they had come to conference. I do not dream, but I see with the Eyes of my Mind wide open in broad day, the Reasonableness of this Hypothesis, That the Souls of Men did exist before they came into these terrestrial Bodies.

Philoth. And in this Day-light, Hylobares, all your Difficulties do vanish touching that part of Providence that respects the Moral Evils, whose hue seemed so dismal to you out of History, and their permission so reproachful to the Goodness of God.

Hyl. They are all vanished quite, and those touching Natural Evils too, so far forth as they respect the Souls of Men.

Philop. This is a good hearing. We are infinitely obliged to Philotheus for his pains. Are there any more Scruples behind touching Divine Providence, Hylobares?

Hyl. Only those Objections fetch'd from Defects conceived to be in the Administration of Providence. For though we be convinced that all things that are, are rightly ordered; yet it may be demanded, why there are no more of them, why no sooner, and the like.

Sophr. Indeed, Hylobares, you seem to me hugely over-curious in such Inquisitions as these. Is not the whole World the Almighty, which he had a right to build when he would, and to place us his eleemosynary Creatures in it no sooner than he pleased? He does but uti suo jure in all this. And it is an outrageous Presumption, to expect that he should not act according to his own Mind and Will, but according to the groundless enlargements and expansions of our wanton and busie Phancies. So long as we see that the things that are well and rightly administr'd, and according to the Laws of Goodness and Justice, it is a marvellous piece of Capricious-
pricousness to complain, that such things with
the unexceptionable Oeconomie of them began
no sooner, nor reach no farther.

Bath. You speak very gravely and soberly, O
Sophron, and that which has very solid Sense at
the bottom, if rightly understood. For God
has no obligation from the Creatures to make
them sooner, or more, or larger, and the like.
So that if he had made the World no larger
than the vulgar phaney it, a thought suppose a-
bove the Clouds, or had stay’d the making of it
till a year ago, or had not made it yet, nor ever
intended ‘t to make it; he did in all this but uti
suo jure, as you speak. But in that he has made it
much larger and sooner, to what leading Attri-
bute in God is that to be imputed, O Sophron?

Sophr. Surely to his mere Goodness, Bathynous.

Bath. You acknowledge then his Goodness the
leading Attribute in the Creation of the World,
and his Wisdom and Power to contrive and exe-
cute what his Will, actuated by his Goodness, did
intend.

Sophr. Speaking more humano, so it seems to be.

Bath. But this is a marvel of marvells to me,
That the Goodness of God being Infinite, the ef-
efts thereof should be so narrow and finite as
commonly Men conceive, if there be no Incapaci-
ty in the things themselves that thus streightens
them. That one small share of the Divine Good-
ness should be active, but that infinite Remaind-
er thereof, as I may so speak, silent and inactive,
is a Riddle, a Miracle that does infinitely amaze
me.

Sophr. O Bathynous, my very Heart-strings
are fretted with fear and anxiety, when you
plunge us into such profound Disquisitions as
these, out of which there is never any hope to
emerge. I pray you, Hylobares, ask modestly
touching these things. I wonder you are not
throughly satisfied about Providence already: I
am sure I am.

Hyl.
And I desire but to be so too, Sophron. What will satisfy one Man will not satisfy another.

Philoth. That is very true, Hylobarés, which I perceiving, it forced me to mention the Golden Key of Providence to you. For we do not wantonly and ostentatively produce those Keys, but at a dead lift, when no other method will satisfy him whose Mind is anxious and solicitous touching the Ways of God, that by these Hypotheses he may keep his Heart from sinking.

Hyl. It is a very laudable Custom, Philothænus, and such as I find the benefit of already. For I find the very first Difficulties of this last and present Head I intended to propose, to melt away of themselves in virtue of that light from the Golden Key, I mean that of Pre-existence. For I intended to have propounded it as an Objection against the Goodness of Divine Providence, That, whereas the Soul can live and subsist out of this terrestrial Body, (for so it does after death) she should not be created before this terrestrial Mansion, and enjoy her self before she come into the Body, as well as afterwards. But this Doctrine of Pre-existence has plainly prevented the Objection. Another Objection also, touching the Messiah coming into the World so lately, is in my own judgment much enervated by this Hypothesis. For who knows but the Demerits of Humane Souls were such, that it was consonant enough to the Goodness of God, not to communicate the best Religion to the World till that time it was communicated?

Philoth. That is no inept consideration, Hylobarés. But besides, it is strange Presumption to determine when it is just fit time for Providence to use her strongest Effort for reclaiming of straying Souls: And to reclaim them as soon as they have strayed, is next to the keeping them forcibly from ever straying, which is to hinder a
free Agent from ever acting freely. Wherefore seeing the Souls of Men were to use their own liberty, there were certain pompous Scenes of affairs to proceed upon either supposition, and not all presently to be huddled up in an instant. And what Light, Providence brings out of the Darkness of Sin, I did more particularly intimate unto you in our yesterday’s discourse.

_Hyl._ I remember it, _Philothæus_, and rest very well satisfied.

_Philop._ To expect that the _Messias_ should have come into the World so soon as _Adam_ had fallen, is as incongruous as to expect the reaping of the Crop the very same day the Corn is sown, or that the Spring and Autumn should be crowded into the same Months of the year.

_Hyl._ This is abundantly plain. And another Difficulty also which I intended to propose, touching the Plurality of Earths or Worlds, quite vanishes: while I contemplate the Paradigm of the World’s System in the _Silver-Key-Paper_, that bears me up as stoutly on the left hand from sinking as the other _Hypotheticals_ on the right.

_Bath._ Do you not see, _Sophron_, that you are worse scared than hurt? Do you not observe how these great and formidable Difficulties crumble away of themselves, when a judicious eye has had once but a glance into the Truth?

_Sophr._ It’s well if all will come off clear.

_Hyl._ But there are some little Scruples remaining, _Philothæus_, partly about the _Extent_ of the _Universe_, partly about the _Habitableness_ of the _Planets_ and _Earths_.

_Sophr._ I thought so.

_Philoth._ Propound them if you please, _Hylóbarœs_.

_Hyl._ Whether the _Universe_ be Finite or Infinite. For if it be Finite, it is infinitely defectuous, if it may be Infinite.

_Philoth._ That’s well put in, if it may be; but try whether it may be or no, _Hylóbarœs_.

_Hyl._ XXXIII. Difficulties touching the Extent of the Universe.
Hyl. How, Philotheus.

Philoth. Phansee it as Infinite as possibly you can.

Hyl. I Phansee it absolutely infinite.

Philoth. Then every Part thereof is infinite.

Hyl. You mean every denominated Part, Philotheus; else the number of parts is only infinite, not the parts.

Philoth. I mean the denominated Parts, a third, a fourth, a fifth, &c. But a middle third part is bounded by the Extremes, and therefore the Extremes themselves are boundable. And consequently when you have phanseed the World as infinite as you can, you must be enforced still to conclude it finite.

Hyl. It seems so, if it be not a Fallacy.

Philoth. Wherefore if the possibility of an Infinite World be unconceivable to you, it can be no imputation to the Goodness of Providence if it be found Finite.

Hyl. But it is found Finite, Philotheus?

Philoth. No Art nor Oracle that I know has declared it so. That not only the Globe of the Earth but her very Orbit is but as a Point to the Circuit of the nearest fix'd Stars, offers rather toward a detection of the infinite Vastness of the World than of the Finiteness thereof. How vastly distant then are those little fix'd Stars that shew but as scattered Pin-dust in a frosty night? In what immense removes are they one beyond another? O Israel, how great is the House of God! how large is the place of his possession! Great, and hath no end; high an unmeasurable. They are the words of the Prophet Baruch.

Hyl. It seems then that the Infiniteness of the World is declared by that Oracle rather than the Finiteness thereof.

Philoth. It is so vastly big, Hylobares, that there is little doubt but that it is as immense as it can be, and that is enough to shew that the Dimensi-
ons thereof take their measures from the Divine Goodness. Whence it is clear that Providence is unexceptionable in this Point.

_Hyl._ It is so.

_Sophr._ I wish Philotheus come off so well in the other.

_Philoth._ Be courageous, O Sophron; we'll do our best, when Hylobarus has proposed it.

_Hyl._ That the Silver-Key-Systeme is the true Systeme of the World I am well enough persuaded of, and that consequently it were in vain to object the Solitude of this one Earth in this immense liquid space of the World, whereas this Systeme exhibits so many more to our view. For we can no sooner discern our own Earth to be a Planet, but we must therewithal detect also that the rest of the Planets are so many Earths, as indeed the Pythagoreans did expressly call the Moon our Ἀνιχθων or opposite Earth. But the Difficulty I come to propound is touching the Habitable-ness of the Planets, which I suppose will not be deny'd; but then there is this Snare we are caught in, That if we conceive them to be inhabited by mere Brutes only, there will be a defect of Men to keep good quarter amongst them; but if they be also inhabited with Men, these Men will want the means of Salvation; for that they are in a lapsed state is supposed in their becoming terrestrial Creatures: either of which is inconsistent with that exquisite Goodness of God that is pleased for.

_Philoth._ That's a knotty Problem indeed, Hylobarus.

_Sophr._ Why do you smile, Philotheus? methinks it is a very formidable Question.

_Philoth._ I smile at something that extraordinarily pleases me.

_Sophr._ I pray you what is it that pleases you so much, Philotheus? I would gladly know it, that I might smile also for company.
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Philoth. It is Sophron's honest and sober solicitude touching the Solution of the present Difficulty, which so becomingly betrays itself in the very air of his Countenance, and even then when there is least fear of miscarriage.

Sophr. That were good news, Philotheus, if it were true.

Philoth. It is a less Puzzle than that about the Salvation of them of the New-found World upon Earth, I mean those of America, who heard not the least whisper of either Moses or of Christ till within this Age or two. In what capacity of Salvation were they then, O Sophron, for some thousands of years together, who yet are certainly of a lapsed race? (whereas whether all Souls that enter into thicker Vehicles in any part of the Universe be lapsed, is uncertain.) And we cannot deny but that vast Continent has been inhabited, as also the adjacent Islands, all that time, though they heard as little of Christ as they that live in Saturn or the Moon.

Sophr. That cannot be deny'd, Philotheus. But you know either your self or some of us has answered this Point already, That those Americans that lived sincerely according to the Light they had, God might impart more to them, and finally in some extraordinary way or other communicate the knowledge of Christ to them to their eternal Salvation. For you know a just and honest Creditor, if the Debt be satisfy'd by a Friend, though unknown to the Debtor, yet he will free him from all Suits at Law and Arrears, and whatever other Troubles or Inconveniencies attend a Debtor whose Debts are unsatisfy'd. Whence the Passion and Atonement of Christ might take effect with the sincere Americans, though they knew nothing of the History thereof. And therefore being reconciled by the Death of Christ, they should be much more satisfy'd by his Life, as the Apostle speaks.

Rom. 5. 10.

Philoth.
Divine Dialogues.

Philoth. It is very well and piously argued, O Sophron.

Hyl. I think so too, Philotheus.

Philoth. Had I not therefore reason to smile at Sophron, being so well furnish'd to satisfy a greater Difficulty, to see him so hugely confounded at the less?

Hyl. But why take you this to be the lesser Difficulty, Philotheus?

Philoth. Because there is more Elbow-room for framing of Answers to it. For first, suppose we should affirm that all the Earths in the Universe, besides this of ours, were inhabited merely with Brutes; That is no Argument at all against the Divine Goodness, no more than it would be against the accuracy of Policy in a great City to see all the Goals therein devoid of Prisoners, and that they were left to the sole possession of Bats and Cats, of Rats and Mice, and such like Vermine. It were rather a sign of a more exquisite Government and good disposition of the People, that there were now found no such Criminals amongst them. And for the pretence of having some rational Creatures amongst them to keep good quarter; what rational Creatures are there that rule among the scaly Nations of the vast Ocean?

Hyl. None, unless Tritons and Sea-Nymphs.

Philoth. You may as well phantasie Fauns and Satyrs and other Sylvatick Genii to range these Earths suppos'd destitute of humane kind, and to superintend their brutish Inhabitants for their good, though at a more remote and careless distance.

Hyl. As probable as the black Hunter ranging the Forest with his vocal, but invisible, Hounds in Fountainbleau.

Euist. I remember the Story very well, it is recorded in the Life of Henry the fourth of France.

Hyl.
Hyl. But there being such an infinite number of Earths as there is of Stars or Suns, it is incredible, Philotheus, that it should be the only Fate of this Earth of ours to be inhabited with Men.

Philo. But how do you know, Hylobares, that there is such an infinite number of Earths? For you covenanted at first not to bring in mere Suspicions and Surmizes reproachfully to load Providence withal.

Hyl. But if that innumerable company of fixed Stars have no Planets dancing about them, that is to say, habitable Earths, that will be a real reproach to Providence indeed, as if Divine Goodness were infinitely defective in that Point.

Philo. Nay, that were rather an auspicious sign, Hylobares, that the Intellectual Orders of Creatures are not so much, or rather so universally, lapsed as they might be conceived to be, and that the Divine Goodness has a more successful and effectual Dominion over the Universe than you imagined. For as much as the Light exceeds the Shadows, so much do the Regions of Happiness exceed those of Sin and Misery. It is an Aphorism of the Golden-Key-Paper.

Hyl. I perceive you are prepared to meet one at every turn, Philotheus.

Philo. It is but common Civility to meet him that makes towards one. But now in the second place, Hylobares, let us suppose that all the Planets or Earths be inhabited with rational Creatures, yet these rational Creatures may be as specifically distinct as the Earths or Planets they inhabit, but agree all in Rationality; as the sundry species of Dogs here on Earth agree in Lactability. They having therefore no specific cognation with the Sons of Adam, what have they to do with that Religion that the Sons of Adam are saved by? Nay, I add farther, that these varieties of rational Creatures in the other Planets, as they all agree with one another and with us in mere na-
Divine Dialogues.

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natural Reafon, fo they may all difagree from us
in this eflential Property of being capable of true
Religion ; no Properties but thofe either of the

Animator middle life being

eflential to

them. In

may be good Naturalifts,
good Politicians, good G eometricians and Analyfls,
good Architects, build Cities and frame Commonwealths, and rule over their twW-3rutes
in thofe Planets, and make as good life of them
as we do ; but be as uncapable of the Divine Life,
virtue whereof they

'

or of being good Citizens of the Heavenly Kingdom, or genuine Sons of God, as the very Brutes
they rule over.
Cuph. O how do 1 flutter to be acquainted
with this kind of People, Hylobares! they are
pure Philofophers, I'll pawn mylifeon't. O that
the invention of the Ganfaws were once perfected, that I might make my firft Vifit to our
[Neighbours in the Moon
Hyl. But it would be pretty in the mean time
if the Art of Telefcopes were fo far perfected,
that we might difcern their fhapes and perfans
!

.

diftin&ly, Cuphophron, and fee whether

worth the while

it were
them, wheNation of mere Apes and Ba-

to

make

a Vifit to

ther they be not a
boons.
Cuph. I dare fay, Hylobares, if we could but
fee thefe Apes and Baboons through our Telefcopes,

we mould fometimes

find

them

as buiily

tooting thro' their Tubes at us, as we at themHyl. That were a rare hit indeed, Cuphophron,
that the Sons of the Mechanic)?. Philofophy fhould be ~
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Dej- Carres
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li
r
10 lucky at Bo-peep, and be able to take a mutual
his oioptr.
interview of one another at fuch a diftance. If I " x#
could once hear this news, I fliould prefently fufpecl that thofe pieces of Ice that J. Melius is
faid to have contrived firft into Telefcopes tumbled out of the Moon
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Well, well ? Hylobares you)e3r all things
not what Time may bring forth.
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Hyl. But in the mean time I am very serious in my conference with Philotheus, which your Raptures have thus interrupted. The scope of whose Discourse on this Point is, to shew that these other Earths may not be inhabited by any other Creatures than such as are essentially incapable of true Religion, though he may haply allow them to do such Venerations (those in the Moon particularly) to our Earth as the Cercopithecus and Elephant are said to do to the Moon, and so may exercise a natural Idolatry, and that, it may be, in magnificently-exstructed Temples, even in this utter incapacity of true Religion, and consequently of Salvation; their condition in that respect being much like that of Brutes. Which Hypothesis once admitted, (and it is such as it is hard to demonstrate to be false) the present Difficulty I must confess does quite vanish. But because from the prejudice of Custom, and habitual experience of our own Earth's being inhabited by Men properly so called, we have such an invincible propension to think the same thing comes to pass in all other Earths or Planets; I beseech you, Philotheus, ease my thoughts touching their means of Salvation in this state of the Question, if you can.

Philo. Those that are saved of them are saved by the same means that the Americans and the rest of the Pagan World, that never had the opportunity of hearing of the History of Christ, were or are saved. The Ransome is paid into a very righteous hand, that will not exact the Debt twice, as Sophron very soberly and judiciously suggested.

Cuph. Who knows but the Passion of Christ was intimated to the Inhabitants of those other Earths by the miraculous Eclipse that then happened, the Sun winking to the rest of the World, to give them notice far and wide what was transacting on the Stage of the Earth in the behalf of all?

Hyl.
Hyl. You are a Man of rare Devices, Cuphophron. How came then the Americans not to lay held on this opportunity? For they had no knowledge of the Suffering of the Messiah, till such time as the Christians brought it thither, and fetch'd away their Gold.

Cuph. You know it is Night with them, Hylobares, when it is day with us; and therefore they missed the information of that Miracle.

Hyl. But they might have taken hold then of the miraculous Eclipse of the Moon, which was every whit as prodigious and conspicuous, these two Luminaries being then in Opposition, and Christ was crucified about Noon.

Philoth. Cuphophron's conceit is witty, but over-slight and humourous for so solemn and serious a matter. The sum of my Solution of this Difficulty, Hylobares, is this: Lapsed Souls wherever they are, that recover into Sincerity, are saved as we are saved, did the Messiah, by the Divine Humanity, or Humane Divinity, of the Son of God: which is the inmost and deepest Arcanum of our Christian Religion. And it is the Privilege of the Christian World, that they have this Mystery so plainly and distinctly communicated to them by the preaching of the Gospel. But the efficacy of the said Mystery may be also derived to them that never hear it sound externally and historically to their outward Ears. For the Spirit of the Lord passes through the whole Universe, and communicates this Mystery to all Souls, wherever they are, that are fitted to receive it, in a more hidden and miraculous way, such as himself and at what time himself shall please to make use of. This I think the most sober Solution of the present Difficulty, upon supposition that there are any Men properly so called that inhabit those Planets or Earths you speak of. Which, whether there be or no, is uncertain to us; and therefore the Allegation of such
such Uncertainties against certain Testimonies for the exquisite Goodness of Divine Providence, (as I have often intimated) ought to be esteemed of no value.

_Hyl._ I must confess it, _Philothæus_, and crave your pardon. But I find my very Impertinences in my conference with you very successful and edifying. Let me propose to you but one Scruple more, _Philothæus_, and then I shall give you no farther trouble.

_Sophr._ I am glad we are at length so near getting out of the Briars.

_Philoth._ I pray you, what is that Scruple, _Hylobares_?

_Hyl._ It is again about the Pre-existence of the Soul.

_Sophr._ Nay, if he go back, _Philothæus_, look to your self; he will come on again with such a career, and give you such a push as you never felt yet.

_Philoth._ That cannot be help'd, _Sophrón_, I must bear the brunt of it as well as I can. Speak out therefore, _Hylobares_, and tell your Scruple.

_Hyl._ My Scruple is only this, How it can consist with the infinite Goodness of God, which you say is the Measure of his Providence, (since that Humane Souls can pre-exist and enjoy themselves before they come into these terrestrial Bodies) that they were created no sooner than _cum Mundo condito_, which is not Six thousand years ago; whereas they might have enjoy'd themselves infinite millions of thousands of years before.

_Philoth._ If we rightly understand the nature of the Soul, _Hylobares_, this is no such hard Problem. For you must understand it may be an essential Property of the Soul, either vitally to actuate some material Vehicle or other, or else not to act at all. Wherefore it had been a frustrating thing to create Souls so infinite a space of time before the corporeal World was created, that _Hypothesis_ supposed,

_Hyl._
Hyl. This may be true for ought I know, Philotheus: but admitting it so, it casts me still into an equal perplexity touching the Divine Goodness, in that she has not thought fit that the corporeal World should be created till within six thousand years ago, whereas it might have been created an infinite time before, and ought so to have been, that Humane Souls might so early come into play, and live and act in their respective Vehicles.

Philotheus. This is something indeed, Hylobaraes.

Sophr. Did not I tell you so, Philotheus? Our Ship is sunk in the very Haven, when we were ready to land.

Philop. Your Heart is sunk, O Sophron, pluck up your spirits, and be of good cheer. Is this the utmost of your Difficulty, Hylobaraes?

Hyl. It is; cure me of this Anxiety, Philotheus, and I shall declare my self as found as a fish, and perfectly freed from all Scruples touching Divine Providence.

Philotheus. But your self must assist me then in your own Cure. Tell me therefore, Hylobaraes, why do you think that the World was not created till about six thousand years ago?

Hyl. That's plain from the Chronology of Holy Scripture.

Philotheus. But have you no other Argument for it, Hylobaraes?

Hyl. None at all that I can tell of, Philotheus.

Philotheus. Why then, Hylobaraes, the case stands thus. If you heartily adhere to the truth of the Scripture, as you ought, I will declare you as found as a Fish; and this intricate discourse about Providence might have been the least needful. But if in a Philosophical Wantonness you will not concern your self in the Letter of the Scripture touching Theorems of Philosophy, you have already declared your self as found as a Fish.

Hyl. You have caught me like a Fish in a Net.
Divine Dialogues

Philothæus: but I must freely confess I do not perceive my own Soundness yet, unless I should be so unsound as to quit the Scriptures.

Philoth. That you will never do, if you rightly understand them. For they are most assuredly the Truth of God.

Hyl. But how does this Truth comfort with his Goodness, whenas it declares to us that the World has continued but about these six thousand years?

Philoth. This Earth and Heaven that the Conflagration is to pass upon assuredly commenced no longer ago, Hylobares. But I pray you how high would you have the Commencement of the World to begin, and in what order, that it may fill out the measure of that Idea of Goodness which you would have its Continuation stretch'd upon?

Hyl. I would have it begun no sooner than it was possible, which is infinite Myriads of years sooner than it began.

Philoth. Well then, Hylobares, begin it as soon as you will in your Philosophical way, and in what order you will, and see what will become of it. You young Men are, marvellously wise.

Cuph. O that I had Hylobares his Province now! what rare work could I make of it?

Hyl. I prithee, Cupholdhron, take it. I know thou wilt manage it nimbly and wittily.

Cuph. Cartesianly enough, I warrant you, Hylobares; you shall see else if I do not. And I will smartly say at first, That the World was to begin so soon as God was, his Omnipotency being coeternal to himself; and therefore whatever he could produce in any Moment, he could produce as soon as he was, which was from everlasting. Wherefore the Matter might have been created from everlasting, and, having a due measure of Motion imparted to it, might within a little after have fallen into the contrivance of Vortices and Suns, according to the description of the Car-
Divine Dialogues.

Eufir. These are, it may be, those extinct Suns Diog. Laert. or cold Suns that Parmenides the Pythagorean in vita Par- taught, adding also, that Men were generated men. out of the Sun ; meaning surely these extinct or cold ones, that were turned into Earth or Planets.

Cuph. That's a pretty Observation, Eustor.

Hyl. I, and an handsome confirmation also of Bathynous his Dream, that the Rife of the World was not merely Mechanical but Spermetrical or Vital; this Parmenides being a Pythagorean. But this is not the present business. I pray you return to your Province, Cuphophon, and bring things to a conclusion.

Cuph. The conclusion is manifest of it self: That if the World did not commence so early as I have described, sith it was possible it might do so, (but infinite Myriads of years later,) that the infinite Goodness of God is not the Measure of his Providence, but that he has been infinitely less good than he might have been to the World and to humane Souls, if they have continued but six thousand years.

Sophr. This is s mart indeed, Cuphophon.

Cuph. I love what I take upon me, Sophron, to do it thoroughly and smartly. What say you to this, Philotheus.

Philoth. I say you have charged stoutly and home, O Cuphophon; but I shall make the force recoil again upon your own Breast, if you will but freely and ingenuously answer to what I demand.
Cuph. I shall, Philotheus.

Philoth. Was there not a first six thousand years of Duration from the beginning of the World, supposing it began so timely as you have described?

Cuph. According to my Hypothesis it began from everlasting, and therefore the numbering of years from this time to that will have no exitus. We shall never come to the first six thousand years.

Philoth. That's true, O Cupophron; but you answer craftily, and yet you plainly imply that there was a first six thousand years, though we cannot come at them: but that is because we begin at the wrong end. By the same fallacy you may conclude that there is not a last six thousand years, beginning your account from everlasting, as you call it, because your numbering will find no Exitus to us. And yet we are, suppose at this Moment, in the last moment of the last six thousand years; and so we shall be always of some last six thousand, or at least have been so in such divisions.

Cuph. That cannot be denied.

Philoth. Wherefore, Cupophron; pitch your animadversion on the right end, that is to say, on the beginning of this infinite Duration, as you phantasia it, I mean, on that Interval of time wherein all the whole Universe was either lucid or transparent, there being nothing but Suns then according to your Cartesiana Hypothesis, no Earths or Planets; was that time infinite?

Cuph. I must confess it seems to me incredible that it was so. Methinks within less than an infinite Series of time some of the Suns should be developed with Spots, become Comets, and afterwards Earths or Planets.

Philoth. Well then, if that Interval of time was finite, it had a finite number of six thousand years.

Cuph. Of six thousand years repeated, you mean, Philotheus.
Divine Dialogues

Philoth. I mean so, and would from thence infer, that there is most evidently therefore in that finite Interval a first six thousand years as well as a last.

Cuph. It seems impossible to be otherwise. But well, what of all this, Philotheus?

Philoth. Let us phantasie now our selves, O Cuphophron, or any other rational Beings, Philosophizing at the end of those first six thousand years immediately succeeding the most early Commencement of the World that was possible, (for you pitched as high as possibly you could) and entertaining themselves with the very discourse we are now upon; would not they with your self notwithstanding conclude, that the World might have been made an infinite Series of time sooner?

Cuph. Not if they knew it (as we suppose it) made as soon as possibly it could be.

Hyl. Very well answered, Cuphophron.

Sophr. It is too well answered. This Cuphophron has a mischievous wit with him when he is set upon't.

Cuph. I told you, Sophron, I love to do all things smartly.

Philoth. I pray you do, Cuphophron, and tell me farther, whether the Ancient of days was then but of six thousand years continuance; and whether those Disputants we speak of, unless it had been told them by Divine Revelation that the World began as soon as it could, would not confidently have conceived it might have begun an infinite Series of time before; and, lastly, whether we knowing by Divine Revelation that the World began about six thousand years ago, it may not for all that have commenced as soon as possibly it could; and God, who is omnipotent, could as early create Planets as Suns or Stars, and order all things as he is said to do in six days Creation, or as we find them to be at this day.

Hyl.
Hyl. Answer, Cuphophron: why do you gape and stare, and scratch your Head where it itches not.

Cuph. I pray you, Hylobares, take your Province again, if you will, and manage it your self: I have enough of it.

Hyl. Why, what's the matter, Cuphophron?

Cuph. I am confounded.

Hyl. I am convinced.

Cuph. Convinced aforesaynd, I warrant you, at all adventures, before Philotheus has made any Conclusion. What would he infer from all this?

Philoth. That though with the Holy Scriptures we admit as all Orthodox People do, that the World was created but about six thousand years ago, yet, for ought we know, it was created as soon as it could; and therefore Hylobares his Allegation, of the Possibility of the World's being created an infinite Series of time sooner, is of no validity against our Assertion of the exquisite Goodness of Providence, which I have contended for all this time.

Hyl. I, and your's is the Victory, O admired Philotheus, but mine the Triumph. ὅς ἐδοκι, κὺ περισσαί, κ῞ ἔρωμα, κὗ καρόμα, κὗ βέαμα ἀρεστὰν!

Philop. What's the matter with Hylobares, that he raps out Greek in this unusual manner? What is it that he says, Euistor?

Euist. It is a broken Sentence of a transported Barbarian in Arisiothanes. O how am I pleased! how am I delighted! how am I rejoiced, and could even dance for joy!

Philop. I suppose Hylobares, speaks better Greek than you English, or else its as barbarous and rude as the Barbarian himself.

Euist. I know what you mean, Philopolis, I humoured it on purpose to the Barbarian's Greek. I am rejoiced is as good English as ἐρωμα is Greek, if we will believe the Criticks.

Hyl. Euistor is got to his sapless Criticks again; but
but I am brim-ful of the pleasure of important Things and Notions. O happy Philopolis, that brought us to this Conference! O thrice blessed Philotheus, that has so divine a Gift of easing the Minds of the serious in their anxious Perplexities about the most concerning matters!

Philop. I am glad Philotheus has wrought so great a Cure.

Hyl. A Cure, Philopolis? It is more than a Cure. I am not only at perfect ease touching all Doubts about Divine Providence, but in an ineffable Joy and Ecstasy, rapt into Paradise upon Earth, hear the Musick of Heaven, while I consider the Harmony of God, of Reason, and the Universe, so well accorded by the skilful voice of Philotheus. How lightsome is my Heart, since my Mind has been eased of these Perplexities! how transported are my Spirits, how triumphant and tripudiant, that I am ready even to skip out of my skin for Joy!

Cuph. If you be so dancingly merry, Hylobares, you would do well to call for a fit of Musick: I have provided an Instrument almost as high as your Raptures. Musick joyn'd to this Mood will put you upon a rare pin indeed.

Sophr. Hylobares wants no aid for the increase of his Joy, but rather for the regulating of it. For in my apprehension he is in a very great Emotion of Mind.

Philoth. Melancholick Persons are sometimes in such a condition upon such like occasions; Truth being to the Eye of the Soul what Beauty is to that of the Body, very transporting.

Sophr. I believe a solemn Lesson on the Theorbo would finely compose him, and Bathymous I know has skill on that Instrument, and can sing to it.

Philoth. You say right, he can. I pray you, Bathymous, give us a cast of your Skill.

Bath. I am a very sorry Musician, to venture to sing in such company. I sing sometimes and play to my self in the dark some easy Songs and Lessons,
Lessons, but have not the confidence to think others can be pleased with such mean Musick.

Cuph. You may play and sink in the dark here too, Bathynous, if you will. The Moon's light comes not so plentifully through the Leaves of the Arbour as to discover whether you blush or no, in case you should be out. Come, I pray you, be confident. I'll reach you the Theorbo.

Philop. I pray you Bathynous, let's hear what you can do. I know it will be grateful to Hylobares.

Hyl. I shall like a Song of Bathynous his choosing; I know it will not be impertinent to our present purpose.

Bath. It's an excellent Theorbo, Cuphophron: It deserves a more skilful Hand to touch it than mine. How sweet and mellow, and yet how Majestick, is the Sound of it!

Hyl. O how that Flourish charms my Spirits! You have a very good hand on the Lute, Bathynous.

Bath. I'll sing you a good Song, Hylobares, though I have but a bad Hand, and a worse Voice: and it shall be out of your own beloved hobling Poet, The Philosopher's Devotion.

Hyl. None better: I pray you let us hear it.

XXXVII.
The Philosopher's Devotion.

Bath. Sing aloud, His Praise rehearse
Who hath made the Universe.
He the boundless Heaven has spread,
All the vital Orbs has knèd;
He that on Olympus high
Tends his Flocks with watchful Eye,
And this Eye has multiply'd,
'Midst each Flock for to reside.
Thus as round about they stray,
Toucheth each with out-stretch'd Ray.
Nimbly they hold on their way,
Shaping out their Night and Day.
Summer, Winter, Autumn, Spring,
Their inclined Axes bring.
Never slack they, none respires,
Dancing round their Central Fires.

In due order as they move,
Eccho's sweet be gently drove
Thorough Heaven's vast hollowness
Which unto all Corners press;
Musick that the heart of Jove
Moves to Joy and sportful Love,
Fills the listening Sailors ears
Riding on the wandring Spheres.

Neither Speech nor Language is
Where there Voice is not transmit.
God is Good, is Wise, is Strong,
Witness all the Creature-throng;
Is confess'd by every Tongue.

All things back from whence they sprung,
As the thankful Rivers pay
What they borrowed of the Sea.

Now my self I do resign:
Take me whole, I all am thine.
Save me, God, from Self-desire,
Death's pit, dark Hell's raging Fire,
Envy, Hatred, Vengeance, Ire:
Let not Lust my Soul bemire.

Quit from these thy Praise I'll sing,
Loudly sweep the trembling String.
Bear a part, O Wisdom's Sons,
Freed from vain Religions.
Lo, from far I you salute,
Sweetly warbling on my Lute.
India, Ægypt, Arabie,
Asia, Greece, and Tartarie,
Carmel-Tracts and Lebanon,
With the Mountains of the Moon,
From whence muddy Nile doth run,
Or where-ever else you lone,
Breathing in one vital Air,
One we are though distant far.
Rise at once, let's sacrifice
Odours sweet, perfume the Skies.
See how Heav'ny Lightning fires
Hearts inflam'd with high Aspires!
All the Substance of our Souls
Up in Clouds of Incense rolls.
Leave we nothing to our selves;
Save a Voice; what need we else?
Or an Hand to wear and tire
On the thankful Lute or Lyre.
Sing aloud, His Praise rehearse
Who hath made the Universe.

Hyl. Your Judgment is very sound, O Sophron; this solemn Lesson on the Theorbo did not so much increase my Passion of Joy, as regulate, estab-

lish, and fix it. Methought I was placed in the third Heaven all the while I heard so sweet an Instrument, so lively a Voice, and so exalted Philosophy and Morality join'd together in one Harmony.

Cuph. You was a very great way off then, Hy-

lobares, if you mean the Cartesian third Hea-

ven.

Hyl. I mean an higher Mystery, Cuphophron. A Man may be in the Cartesian third Heaven, and yet be as silly a fellow as I was before I conferred with Philotheus.

Philop. You are the most rapturous and ecsta-
tical Company of People that ever I met with in all my life; a kind of Divine Madness, I think, rules amongst you, and the efficacy of your Con-

verse is able to make others mad for Company. I am sure when Philotheus comes to my beloved Theme, if he manage it with like success he has done this, it will hazard my being at least inwardly as much transported as Hylobares. Which I would willingly try to Morrow more timely in the Afternoon, betwixt three and four of the Clock, because my occasions will call me next day out of Town.

Philoth. I am sorry to hear of your so sudden departure,
departure, Philopolis; but we shall not fail at that time you appoint to give you the meeting here.

Sophr. And I hope Philotheus will manage your Theme, Philopolis, with a more steady and secure Success than that of Hylobares. For the truth is, I have had many an aking Heart for you all in this doubtful Dispute; your Hardi-ness seeming to me as reprovable as theirs who, when they may securely stand on the firm Land, or safely pass over a strong-built Bridge, will choose to commit themselves to some weather-beaten Cock-boat, when the Wind is very rough and the Waves high and tossing, only out of a careless Wantonness, or desire to conflict with Danger. Methought ever and anon I saw the Boat ready to topple over, and your selves put to swim for your lives, or drown.

Philop. But Providence did marvellously affist her so earnest and affectionate Advocate, O Sophron.

Sophr. She did, and I heartily congratulate your safe arrival to Land.

Cuph. But this is but a dry and ineffectual Congratulation, O Sophron. Come, begin to them in a Glass of good Canary, to comfort their chill Hearts after the Peril of this Ship-wreck and sad Sea-storm. Hold, I'll open the Bottle.

Hyl. Stay your Hand, O Cuphophron. There's none so chill or cold at Heart as you imagine. I am sure I am all Joy and Warmth without the help of any such Liquor.

Cuph. It may be you are over hot, Hylobares; Sack is good even in Fevers, and it is not unlikely but that a Glass of it may cool you.

Hyl. All the Heat that I have at this time, be it never so much, is so sacred and divine, that
that I will not diminish it in the least degree upon any pretence.

Philop. I pray you, Cuphophron, keep your Bottle entire till another time. I perceive it is now utterly needless, and your Liquor is too good to be cast away in vain.

Philoth. We all overflow with such Joy, O Cuphophron, as no terrestrial Wine can procure, nor increase, nor ought to diminish.

Enist. Indeed I think we do, Philotheus; I would not drink a Glass of Sack now, no not for forty pounds.

Cuph. I have not the luck of it at this time to contribute to the Pleasure of this excellent Company in any thing, my Wine it self being as rejectaneous as my Reasonings.

Hyl. O dear Cuphophron, be not you solicitous touching these things. I'll assure you, your performance was marvellous noble, and worthy the great Parts and Wit of Cuphophron.

Cuph. It's a comfortable circumstance, that the censure of Hylobares is so favourable, whose Humor is to abuse in me whatever is or is not abuseable. But I profess to thee, Hylobares, I was never so confounded in all my life as in that point of the World's possibility of being created from everlasting. I am perfectly puzzled in it to this very day.

Hyl. Why, I prithee, Cuphophron, how many hours, or rather minutes, is it since that confusion first surprized thee?

Cuph. My Mind has been so jumbled betwixt

That there is Time and Eternity, that I think I can speak sense in neither. What a marvellous thing is this, that God, who was Omnipotent as soon as he was, and who was from all Eternity, and could create Suns and Vortices within a Moment that he was Omnipotent, yet should not be able to create the World so soon, but
that there would be an Eternity of Duration necessarily conceivable before the World's Creation?

Bath. Yes, Cupophron, and this marvellously anticipating Eternity is the proper and necessary eternal Duration of God, which nothing can reach or exhaust; as that inmost Extension or Amplitude which will necessarily remain after we have imagined all Matter, or whatever else is removeable, removed or exterminated out of the World is to be look'd upon as the permanent Expansion or Amplitude of the radical Essentiality of God.

Cuph. This is obscurum per obscurius, Bathynous; but doubtless it is an highly Metaphysical Point, and a Man ought to muster up all his Metaphysical forces that would grapple with it. This is a noble game for me alone by my self to pursuc in my Arbour.

Philop. Or on your Pillow, Cupophron; for it is very late. And therefore, courteous Cupophron, we'll bid you good Night.

Cuph. You say well, Philopolis, it will not be amiss to consult with one's Pillow, as the Proverb is, and sleep upon't.

Philop. Gentlemen, you'll remember the appointed time to Morrow.

Philoth. We will not fail you, Philopolis.

The End of the Third Dialogue.
The Fourth Dialogue.

Philotheus, Bathyurus, Sophron, Philopolis, Eusthor, Hylobares, Cuphophron.

Philoth. Our Conference hitherto, O Philopolis, has been spent either in proving briefly the Existence of God, or in clearing of his Attributes, or in defending of his Providence: which was but a necessary preparation to them that doubt of these things, for the due understanding of the Mysteries of his Kingdom. For if there be no God nor any Divine Providence, there can be no Kingdom of God upon Earth, as Hylobares well noted at first. And indeed if the Providence of God be not everywhere, it is a very suspectable business that it is in truth no-where. Whence appears the necessity of admitting such Hypotheses as will make sense of all occurrences and appearances of things which we meet withal in whatever Nations of the Earth or parts of the Universe. And such I conceive were those that were suggested in our two last days Conferences: With which if Hylobares (who seemed to be the only Man dis lectures touching these Points) be fully satisfied, I am now ready to serve you, Philopolis, according to the best of my Skill, touching your demands concerning the Kingdom of God.

Philop. I humbly thank you, Philotheus, and my eager desire to hear you discourse of so important a Theme, and my jealoulsie that we shall be much stretched in time, makes me beg of you that, without any farther delay, you would be pleased to fall upon the matter.

Hyl.
Which Thilotheus will do the more, cou-

rigiously, Thilotheus, after I have briefly ack-

nowledged my thanks for, and also have declar-

e of a God the freedy efficacy of his thanks for, and also have declar-

e of a God the freedy efficacy of his thanks for, and also have declar-

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e of a God the freedy efficacy of his thanks for, and also have declar-

able to talk, than to find themselves of any determine judgment, though in things of the greatest Moment.

Cuph. The greatest Wits of the World have been such Persons as you seem so freely to prestringe, O Philotheus, that is to say, Sceptical or Aporetical. Witness not only the whole Sect of the Academicici, but that Miracle for Wit and Eloquence Plato himself, that sweetly-singing Swan, as Socrates had him represented to him in a Dream. Is there any thing more pleasant than his mellifluous Dialogues? and yet ordinarily nothing concluded but is a mere Sceptical or Aporetical chace of Wit, a game wherein nothing is taken or aimed at but mere ingenious pastime.

Philotb. Such wild-goose chases in matters of less Moment, O Cuphophron, may be more plausible or tolerable: but in Points of greater consequence to speak eloquently on both sides, and then to be able to conclude nothing, nor, it may be, so much as desirous thereof, is not so much like the famed melody of the Swan's Voice, as like the clapping of her Wings one against another, and so making a fluttering noise for a time, but after casting both behind her back, not at all regarding whether the right or left Wing were stronger.

Hyl. A flourish, O Cuphophron, that every Goose can make as well as a Swan. But for my part, Philotheus, I desire nothing more than a settledness of Mind in matters of the highest consequence, such as the Existence of God, the Immortality of the Soul, the Benignity of Providence, and the like: and therefore I think myself infinitely happy in that full satisfaction I have received from your excellent Reasonings, I find them so firmly permanent.

Philoth. And I wish they may long so abide, Hylouabares.

Hyl. Why, what can diss settle them, Philotheus?

Philotb.
Philoth. Nothing, unless dissettledness of Life. If you fix in the Divine Life, which is fixable nowhere but in the Divine Body, then the reasons of Divine Truth will take root in this ground, and so prove permanent indeed. But if they grow not up from this ground, they will be but as a Flower in your hand or a Feather in your Cap, and having no vital Cognition with the Subject they are in, they will easily be blown away or wither.

Hyl. I had thought the Soul had been so Divine a thing of it self, that the Cognition betwixt it and the reasons of Divine Truth had been sufficient, if once received, firmly to retain them.

Philoth. O no, Hylorares: The Soul by sympathizing too much with this earthly and brutish Body becomes brutish her self, and loses her Divinity; else all would be alike capable of Divine Truth. But the recuperation of the Divine Body by virtue of her true and real Regeneration is also the recovery of her Divinity.

Hyl. But what do you mean by this Divine Body, O Philotheus?

Philoth. The same which the Pythagoreans mean by their αὐρηγένεσε οὐμα, which is also called Ethereal or Heavenly.

Euifl. That is no wonder, that the Heavenly Body and the Divine should be all one, whenas Aristotle himself calls Heaven τὸ ἀἰών οὐμα, the Divine Body.

Hyl. But how shall we be able to attain to this Divine Body, O Philotheus, in which, so far as I see, is the Root and Substancie of Truth, forasmuch as the Life is in it?

Philoth. Reason without this is but a dead εὐαγγελία or umbratile Imagination, a faint and ineffectual thing, evanid, fugitive and slitting: but Reasons flourishing out of this Stock are the immarcescible Flowers of the Paradise of God.
Wherefore, Philotheus, I am the more desirous to know how we may come by this Divine or Paradisical Body.

By a firm and lively Faith in the Power and Spirit of the Lord Jesus, whereby he is able to mortifie and subdue all sin in us and extinguish all Selfishness, so that we become utterly dead to our selves, and as little concerned for our selves in any external gratification of worldly Honour, carnal Pleasure, mundane Power, or any thing that is grateful to the mere Animal Life, as if we were not at all in being. If we stand firm in this Faith, and second it with constant and sincere Devotion, and inward breathings toward the prize set before us, adding there-to a due and discreet Temperance and circumspection in all our external deportments, that we neither act nor speak any thing from the promptings of the Selfish Principle, or any way to gratifie our corrupt Animality; this method will in due time bring us to a perfect state of Self-deadness; which death being finished, there does most certainly succeed a spiritual Resurrection from the dead into the Life which is truly Divine, and which is not found but in the Divine Body. So that by our sincere Devotions and breathing toward God, we imbibe both the Divine Life and the Divine Body at once; which is the true spiritual Birth of Christ, whom as many as receive, they become the Sons of God; as being born, not of blood, nor of the will of the Flesh, but of God. And this also is that inward Mind of which Paul professes that, though the outward perish, is yet (in the true Saints of God) renewed day by day. Wherefore he that is arrived to this Substantiality of life will be fixt in all useful Divine Truths, and the Reasons that grow on such a Root will be found solid and permanent by him that has the Root: but where they are merely verbal and imaginary, and float only in the Brain, the Heart being.
animal and brutish, they may easily prove very weak, fugitive, and vanishing. Not that they are so in themselves, but may appear so to those who have only the Picture of the Flower in their Brain, not the Root in their Heart, in which is the Pavilion of Life, and inmost Tabernacle of God in the Soul. He that lives in this dispensation of life, O Hylobares, can never be dissettled in his thoughts touching the Existence of God, and his Providence, or the Immortality of the Soul. For he cannot be prone to suspect the Soul's capacity of living separate from the Body, whiles he perceives her to live at that distance and defiance with the Body already, while she is in it; nor at all doubt of the Existence of God, whose power, spirit, impulse and energy he so distinctly perceives in his own Soul. For such is the nature of the Divine Life, that none that feels it, but must confess it not to belong to any creature as such, but to be the very Power and Spirit of God actuating the Soul. How can he then doubt of Him, whose power and presence he so sensibly feels? Wherefore this Dispensation of Life, Hylobares, is all in all to him that desires to Philofophize with steadiness and solidity.

Hyl. These are great and magnificent things which you declare, O Philotheus, but yet such as seem to me neither incredible nor unimitable. And therefore, God willing, I shall endeavour, as well as I can, to steer my course according to the Rules you have intimated, and make it my main scope to attain to that state which you call the Dispensation of Life: For I see all is very vain and shadowy without it. But in the mean time I must crave pardon of Philopolis, that I have occasioned Philotheus to mispend so much of that time that he thought too little for his own design and for the present purpose in hand.

Philop. Philotheus speaks so favourly and edifyingly of every subject he is put upon, that it is ever
ever pitty to interrupt him. But, since he has now delisted of himself, if he please at length to enter upon the Subject I first of all propounded, it will very much gratifie my desires.

_Hyl._ It is therefore now, _Philopolis_, very reasonable to propound your _Queries_ to him.

_Philop._ My first Query, _O Philotheus_, was _What the Kingdom of God is_; the Second, _When it began_, and _where it has been or is now to be found_; the Third, _What progress it has hitherto made in the World_; the Fourth and last, _What success it is likely to have to the end of all things_. These Queries, _Philotheus_, which I at first propounded, concerning which if you please to instruct us plainly and intelligibly, though not so accurately and scholaftically, we shall think our selves eternal ly obliged to you for your pains.

_Philoth._ I shall do my best I can to serve you herein, _Philopolis_, and that as briefly and perspicuously as I can, with all plainness of speech, and without any affectionation of Shcolaftick Scrupulosities, being desirous only to be understood and to convince. And the God of Heaven assist us in this our Discourse of his Heavenly Kingdom, that we may understand the Mysteries of it, as that we may faithfully endeavour the promoting the Interest thereof both in our selves and in all Men, to the Glory of God and Salvation of the World. _Amen._

_Philop._ Amen, I pray God.

_Philoth._ Your first Query, _O Philopolis_, though it be very short, yet is exceeding comprehensive, _God is in the of the terms, involves much matter in it at once_; which yet I shall endeavour to comprise and take in as well as I can by this brief Definition of the Kingdom of God in general. _The Kingdom of God is the power of God enjoining, exciting, commissioning, or permitting his Creatures to act according to certain Laws_, which, considering all circumstances,
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fiances, or upon the compute of the whole, are for the best.

Philop. I partly understand you, Philotheus, and conceive you intend such a Definition of the Kingdom of God as takes in the Kingdom of Nature also, and respects those Laws whereby both the the brute Animals are guided and the senseless Plants and dead Meteors and Elements, according to the extent of your defence hitherto of Divine Providence running from the highest and most Intellectual Orders of things, even to those Material Beings which are framed and actuated by the Spirit of Nature, or Seminal Soul of the World.

Sophr. Why, that is no more than the Scripture it self will warrant him to do, Philopopolis. The Psalmist is very frequent in such expressions. The Lord has prepared his throne in Heaven, and his Kingdom ruleth over all. Bless ye the Lord, all His Hosts, ye Ministers of his that do his pleasure. Bless the Lord all his works in all places of his Dominion. Bless the Lord, O my Soul. This is in 103 Psalm. And in the 148 Psalm he makes all the several degrees of the Creation from Heaven to Earth, from Angels to Brutes, Plants and Meteors, the Hosts of God, and exhorts them all to praise the name of the Lord: For he spake the Word, and they were made; he commanded, and they were created: he hath made them fast for ever and ever; he hath given them a Law which shall not be broken. And again in the 119 Psalm, O Lord, thy word endureth for ever in Heaven, thy Truth also remaineth from one generation to another. Thou hast laid the foundation of the Earth and it abideth; they continue this day according to thy ordinance: for all things serve thee. Whence it is plain that the Dominion of God and his Kingdom reaches as far as the whole comprehension of the Creation.

Cuph. Why then, in some places, O Sophron, the Kingdom of God will be coincident with the Kingdom of the Devil.
Bath. Why, Cuphophron, what greater inconvenience is there in that, than that the Kingdom of Nature and the Kingdom of God should be coincident, which you seem not to gainsay?

Cuph. Methinks it sounds very odly: and besides, we may conceive a subordination betwixt the Kingdom of God and the Kingdom of Nature; but the Kingdom of God and the Kingdom of the Devil seem to be in utter opposition one to another, and therefore in no capacity of being parts of the same Kingdom.

Bath. That is wittily urged, O Cuphophron, as to the exterior found of the Words; but look into the intrinsical nature of things, and set the Beasts of the Field and the Devils of Hell one by another, and tell me the difference that incapacitates the one from being the Members of the Kingdom of God more than the other. Is it because the Devils have more subtilty than the Beasts of the field? This were reproachfully to intimate the Kingdom of God to be a City of Fools. Is it because the one is Spiritual, the other Corporeal? This reason would also exclude the good Angels, the choicest part of God's Kingdom. Is it because the Devils are lapsed? Yet their Lapse is but into the Animal life, whose deepest root and fountain is Self-love or Selfishness, which stands in opposition to that other fountain or root of the Divine life, which is the pure love of God, or of that which is simply and absolutely Good. But Self-love or Selfishness is equally the Root of Life in Brutes as in Devils. Whence it seems manifest, that in reality the Devils are as capable of being part of the Kingdom of God as the Brutes.

Cuph. The difference, O Bathynous, seems to be this, That the Brutes retain the integrity of their nature, but the Devils have degenerated from their first condition, and forsook their station God had placed them in.

Bath.
Bath. I confess, O Cuphophron, that the Lapse of the fallen Angels is great, but yet they never sunk beneath the utmost Circuit of the Dominion of Providence, or that Divine Nemesis that it is continually interwoven into all the degrees of the Creation. So that nothing that is not exterminated out of all Being, but necessarily is subject to the Laws of some order or other of the Creation it has cast it self into. As if some Noble Family should by taking ill courses lose all that Honour and Riches that were left them by their Ancestors, and in process of time become mere Gally-slaves, they do not cease to be still Subjects of the Prince of that Country in which they experience these varieties of Fortune: so the Angels degenerating into Devils do not cease to be under the Dominion of God, but find their Nemesis in his Dominion. For there is nei- ther strength nor counsel against the Almighty, nor can any one out-wit the reaches of his Providence. Gaoler and Prisoners and Hangmen, and all manner of Executioners, are as well Subjects of the Prince as those Men of noble rank and quality.

Sophr. All instruments of the Wrath of God are part of his Dominion as well as those of his Love: For as the Son of Sirach tells us, There be Spirits Ecclesiastic, that are created for Vengeance, which in their fury lay on sore strokes; in the time of Destruction they pour out their force, and appease the Wrath of him that made them. Fire and Hail, and Famine and Death, all these were created for vengeance: Teeth of wild Beasts and Scorpions, Serpents and the Sword punishing the Wicked to destruction: All these rejoice in his Commands, and are ready upon Earth to execute his will, when need requires. To this purpose he speaks, and methinks plainly innuicates that the Infernal Powers themselves (of which these are many times but the external Weapons) are part of the Army of the Lord of Hosts.

Bath.
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Bath. It is impossible to be otherwise, O Sophron; for it is repugnant to the Wisdom and Omnipotency of God, to suffer any thing to be, that is in no wise subject to his Power and Dominion.

Hyl. Gentlemen, methinks you are too too solicitous in searching and setting out the Extent or Boundaries of the Kingdom of God, whereas it were a more curious Point, and no lesss pertinent to the present Query, [What the Kingdom of God is,] to define what species of Dominion or Power it is that he thus universally exercises over the Creation.

Cuph. Is it not absolute and unlimited Sovereignty, Hylobares, which we from the Greeks call Tyranny?

Sophr. No, by no means, Cuphophron. If you understood what Tyranny is, you would find your Assertion as contradicitious as blasphemous.

Euist. Sophron says very true, Hylobares; for* Aristotle defines Tyranny μοναρχίαν πετός το συμφνεσαιν το νομαρχεῖν· and elsewhere in his Politics describing it more copiously, he says, it is such a Government in one Person, as, being accountable to any, rules over his equals, or those that are better than himself, doing all things for his own Interest, and not for the Interest of them that he rules. Which things are utterly incomprehensible to God, who is infinitely better than all the Creation, and is only capable of doing them good, but not of receiving any good from them.

Cuph. I minded not how Tyranny is defined in your learned Authors, Euistor, but look’d upon the Word as significative of such a Sovereignty as is absolute and unlimited, and that in one Person, who is tied to no Law, but acts merely according to the suggestions and sentiments of his own Heart.

Euist. And, to tell you the truth, the Critick, O Cup-
O Cuphophron, teach us that the word *Tj'efvv&* anciently signified no worse than so, that is to say, an absolute Monarch, a Person invested with absolute Sovereignty or Power.

Philoth. If Cuphophron meant no otherwise than so, Euifor, his meaning was found and good, though his expression not so warrantable. For it is very unsafe and scandalous to apply ill-founding words to the Divine Majesty, though lined underneath with a tacit well-meaning. But to say that that *species* of Dominion which God exercises over his Creatures is absolute Sovereignty, or a power of doing all things according to the Suggestions or sentiments of his own Mind, this is a sober and true declaration touching the Dominion of God.

Hyl. But I beseech you, Philotheams, wherein is this vast and unlimited Sovereignty of God founded? in his Omnipotency, or in what is it? For some say absolute and irresistible Power can do no wrong.

Philoth. That's a thing, Hylobares, I could yet never understand, that the most omnipotent Power that is imaginable can ever have a right to do what is wrong, that is to say, to create any evil that is truly so upon the full compute of all circumstances, or in the entire comprehension of the whole Economy of the Universe. No Power, though never so Omnipotent, can claim a a right to such an act, no more than any Intellect, never so Omniscient, can claim a right of authentickly thinking that true which is really false.

But in answer to your main question, wherein the Right of this absolute Sovereignty in God is founded, I must tell you both distinctly and compendiously at once, That to infinite, permanent and immutable Goodness of right belongs as well Omnisciency as Omnipotency, the one as her Secretary, the other as her Satellitium. But the infinitely-good God is not only of right, but by nature, both Omnisciency
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Scient and Omnificent. And from these three, his infinite Goodness, Wisdom and Power, issue out all the Orders of the Creation in the whole Universe. So that all the Creatures being his, and his Goodness being so perfect, immutable and permanent, as never out of any humour, (as I may so speak) vacillancy, or supine indifferency, to be carried otherwise than to what is the best, and his Wisdom never at a loss to discern, nor his Power to execute it; we see the clearest foundation imaginable of the Right of that absolute Sovereignty we acknowledge in God. For is there not all reason, that he that is so immutably Good, that it is repugnant that he should ever will any thing but what is absolutely for the best, should have a full right of acting merely according to the suggestions and sentiments of his own Mind, it being impossible but that they should be for the best, he having proportionable Wisdom also and Power adjoined to this infinite Goodness, to contrive and execute his holy, just and benign designs?

Philop. In my apprehension, Philotheus, this is marvellously plain, and such as I wanted no instruction in. And therefore let me intreat you to draw nearer to the main point in hand, which is the Kingdom of God properly so called. For, methinks, we have done hitherto, as if some having a design to observe more particularly some one Kingdom in the Map of the World, suppose England, France, or Spain, should forget their intended purpose, and lose time in taking a vagary through all Europe at least, if not all the four quarters of the World. I desire, Philotheus, to understand what that Kingdom of God is that is amongst Men, being less curious touching that part of his Dominion that he exercises over Angels, whether lapsed or unlapped, or that power he exerts upon the Kingdom of Nature, whether Animals or Plants or other inferior Creatures.
Divine Dialogues. Qua supranos nihil ad nos: and there is in some sense the like reason concerning those things below us. I desire my prospect may be enlarged only towards those things that are on the same level with my self: which I press the more earnestly, because of the strictness of the time I fear we shall be cast into.

Philoth. I commend your providence, Philopolis, and desire you to persist in this freedom of calling us back to those subjects you have the greatest Mind to be satisfied in, as often as we stray: For this last Evening is wholly dedicated to your service. But however, for all the haste I affect to enter upon that Point you chiefly aim at, namely, What the Kingdom of God is signally so called, I must first mention a Division, before I fall upon that Definition. For the Kingdom of God, as it respects Men also, is either Internal or External; according as our Saviour has declared, Neither shall they say, Lo here, or, Lo there; for behold, the Kingdom of God is within you. 

Cuph. I suppose this Kingdom is much-what the same with the Philosophical Kingdom of the Stoicks, who make their wife Man a King and Empour, and what not? and count it their chief happiness to have a full dominion over their Passions, especially the more grim and harsh ones, that they may enjoy themselves in quiet.

Philoth. O no, Cupophron, there is no sameness at all betwixt this Kingdom of the Stoicks and the Kingdom of God. For this Kingdom of the Stoicks is the Kingdom of Selfishness, and Self-love fways the Sceptre there and wears the Diadem: But in the Kingdom of God, God himself, who is that pure, free, and perfectly unselded Love, has the full dominion of the Soul, and the ordering and rule of all the Passions. It is a wonderful thing to consider how multifarious the Impostures and false pretensions to this inward Kingdom are discovered to be by those that are really pos-
possessed thereof; how one Passion (as suppose Pride or Covetousness) subdues all the rest unto it self, and rules instead of the Divine Love; how all the Passions are brought into a demure subjection to the sense of some external Interest, especially if it bear the Title of Sacred or Holy; and how Men may be disciplin'd or educated theeto, as Setting-dogs for the Game, whenas the Soul in such a case has subdued all her affections, only to surrender her self a more absolute slave to the Will of those Men whose business it is to bring the World into blind Obedience (by studied Impostures and Hypocrisies) to such Laws as are made for their carnal Interest, and instead of propagating the Kingdom of God, to plant the Kingdom of the Devil or Antichrist amongst Men. Let the Soul in such cases as these have never so great a command over her affections, this is no Kingdom of God, but a presumptuous and Tyrannical Ufurpation of some petty Masters against the Right of his Kingdom. Unless this internal Kingdom be established in the Love and Peace and Patience of the Lord Jesus, it is but the Reign of mere self-seeking Nature, or the Kingdom of the Devil. The Kingdom of God in the Soul is the Empire of the Divine Love, which equally affects the good of all Men, rejoices with them that rejoice, and weeps with them that weep: It is that state of the Soul whereby a Man loves God with all his Heart, and all his Soul, and his Neighbour as himself, and deals with others as himself would be dealt with; whereby a man earnestly desires the common good of all Men, and finds himself concern'd in repelling or preventing any publick Evil. To be brief, It is the Rule of the Spirit of God in the Soul, who takes the Reins of all our Powers, Faculties, and Affections into his own Hand, and curbs them and excites them according to his own most holy Will, that is carried to no particular Self-interest, but ever directs to that

Rom. 12. 15.
Matt. 22. 37.
Matt. 7. 12.
that which is simply and absolutely the best. This also is the Kingdom of Christ in the inward Man, the mystical Melchizedeck, who is first King of Righteousness, as the word signifies, that is of impartial Rectitude and Uprightness, without all Self-respects, and then King of Salem, that is, Prince of Peace. Finally, it is that Kingdom which consists not in external Superstitions, but, as the Apostle speaks, in righteousness, and peace, and joy in the Holy Ghost.

Philop. This Internal Kingdom of God, O Philothæus, is so lovely and desirable, that I cannot but request you to intimate the means of acquiring it, before you proceed to the External.

Philoth. O how I love you, Philopolis, for this motion, forasmuch as I perceive that it cannot proceed from any vain curiosity, but from a sincere desire of entering into life and holiness! The most effectual means in the general is intimated up and down in the Gospels by our blessed Saviour. As where he compares the Kingdom of Heaven to a Treasure hid in the field, and to a single Pearl of great price, for which one sells all that he has to purchase it: and where he tells us that the Kingdom of God suffers violence, and that the violent take it by force; and again, where he declares that he that lays his hand to the plough, and looketh back, is not fit for the Kingdom of God, and in like passages. For all these signify thus much to us, That whoever would acquire so excellent a state of the Soul as this which we call the Kingdom of God, he must forthwith quit all things else whatsoever that stand in competition with it; That he must with all imaginable earnestness of Spirit and with a kind of holy violence reach at it, and endeavour the taking of it thro' all dangers, hardships and resistances whatsoever, as he that would scale the Walls of a City to obtain the Crown; and lastly, That this pursuit be without any intermissions or lazy relapses into
the Power of the World or the Flesh again, but that it be peremptory, constant and continued, till we have won the Prize, and find all that fulfilled in us which we desired or expected; which is the perfect subduing of all our corruptions, and the establishing of the Reign of the true Melchizedek in us, the living Righteousness of God, and the replenishing of our Hearts with purity, peace, and joy in the Holy Ghost.

Philop. This is excellently good in the general, O Philotheus. But have you no farther directions more particularly to recommend to us?

Philoth. Truth lies in a little room, especially that of it that is most useful, O Philopolis. And therefore I will trouble you with no farther instructions than what are comprised in these few Principles. As first, That we have a firm and unshaken Faith in the Power of God, and in the assistance of the Spirit of the Lord Jesus, for the subduing all Envy, Pride, Lust, all Worldliness and Selfishness, and whatever is contrary to the Kingdom of God in us, that we may have a comfortable conquest over these and all like corruptions through him that strengthens us. This is the first necessary Principle we ought to be imbued with, if we mean seriously to set our selves to the achieving so great and weighty an enterprise: This, I say, is the first necessary Principle, namely, A full and firm belief that the Achievement is possible. The second is, That we believe it to be our duty to arrive to this blessed state, and not to satisfy our selves with any condition on this side of it, much less, out of any Antinomian Sophistry or Witchcraft, to phantasy our selves released from all obligation to any real and living Righteousness in us; but to be entirely obedient to the Voice of Wisdom and Truth, Be ye perfect, as your Father which is in

Matt. 5:48. Heaven is perfect; and to remember, that it was the end of Christ's coming into the World, to
pluck up every Plant that was not of his Father's Matt. 15.13, planting, and to raise such a Seed upon Earth as have neither spot nor wrinkle, nor any such thing, Ephes. 5.27, but are holy and without blemish. If either of these two Principles be wanting, the nevelf will be no-

torious in the success. For who can with any courage attempt such difficulties as he thinks ei-

er impossible to be overmastered, or not his duty to grapple with. Wherefore being found in these, Philopolis, he must add Meditation, Circum-

spe&tion, and Devotion. Meditation in private es-

pecially. Circumspection in his dealing with ex-

ternal objects, whether Men or Things, that he be not carried away unawares against those rules and resolutions he made to himself in private, but ever stand upon his guard; and if he be af-

faulted with any Temptation, to call to Heaven for succour, and to trust in the strength of God against the surprize. Which I think is the true meaning of praying continually. But in a more par-

ticular manner, to add to your private Medita-

tion the fervency of Devotion, and earnestly to 

beg of God, that he would every day more and more discover to you the ugliness of Sin, and the amiableness of Righteousness, and that your ha-

tred may be more keenly edged against the one, and your love more highly inflamed towards the other; that the work of the Heart may go on, and not those umbratile skirmishes of the Brain in Phancy and exterious Reason, but that we may effectually feel the difference of the con-

trary actions of the Powers of the Kingdom of Light and the Kingdom of Darkness, charging one ano-

ther in the field, Life against life, and Substance a-

gainst substance, till Hell and Death be abso-

rpt into victory, and the evil Nature be quite con-

sumed into a glorious flame of Love and Tri-

umph. These all are the Mysteries of the Heart, O Philopolis, not of the Head, which in compar-

ion, is but an outward Shop of Phancies and fine 


Picsures; but the transactions of substantial life and Reality are in that other part, which is the secret Tabernacle of God, and hidden Temple for most effectual Prayer. For the Heart is the proper Pavilion of either the Spirit of the World, or the Spirit of God, which kindles there the holy desire and thirst after Righteousness: Which vehement, sincere and cordial desire, the true gift and fruit of the Spirit, is the very soul and substance of Prayer, and a certain Divine Magick, that draws all the heavenly Powers into the centre of our Souls, imbibing the comfortable dews of Paradise, to the ineffable refreshing of the Garden of God. Through this sluice is let in all the nourishment to the new Birth, and it is the Seat of the first living Seed thereof. Whence the Centre of our Soul in the Heart requires more diligent observation than that more peculiar one in the Head. For though this seems more peculiarly ours, yet the other joins us with that which is more to us than we are to ourselves, whether it be the Spirit of the World or of God, and makes us feelingly communicate with Life and Substance; whereas the other without this would only lead us into a field of Shadows and Dreams.

Wherefore, O Philopolis, he that is a Candidate for the Kingdom of God, let him above all things cultivate the Heart; for through this only is the Inlet into the Kingdom of Light. Blessed are the pure in Heart; for they shall see God. Blessed are they that hunger and thirst after Righteousness; for they shall be satisfied. I stretch forth my Hands unto thee; my Soul gaspeth unto thee, as a thirsty Land where no water is. And again, Blessed is the Man whose strength is in thee, in whose Heart are thy ways; who passing through the Valley of Baca make it a Well, and the Rain filleth the Pools with Water. They go from strength to strength, till every one of them appear before God in Sion. By which is intimated, that firm Faith and holy desire brings us at last to the fruition of God and his Kingdom.
To all which I need not add, for a conclusion, the perpetual and constant performance of whatever we find our selves able and bound in duty to perform. For he, that has this Faith and sincere desire, can never sin against the Power of God and the Dictates of his own Conscience. This, Philopolis, is a brief, but faithful, direction for the obtaining that great Prize, the Kingdom of God within us.

Philop. And I am infinitely obliged to you, Philotheus, for your hearty and serious Instructions in so important a Mystery. I hope they will never slip out of my Mind.

Cuph. I am sure his Indoctrinations touching the Centre of the Soul in the Heart stick so fast in mine, that I shall never forget them. But I beseech you, Philotheus, what will become of that Centre of the Soul in the other State, when we have left our Hearts behind us?

Philoth. It is much, O Cuphophron, that your Philosophy should scruple at this, unless you be also at a loss what will become of the other Centre of the Soul, because we leave our Brains behind us. They retain the same offices still, the one to join us with the Spirit of the World, or else with the Spirit of God, the other to be our common Percipient.

Philop. This is a Curiosity which I for my part took no notice of. And I pray you, Philotheus, be no farther engaged in the Point, but proceed to the external Kingdom of God, and declare to us what it is.

Philoth. The External Kingdom of God amongst Men is much-what the same (in a larger acceptance of the Word) that the pure and true Church of God is: Which is a Body of such People as make profession of the only true God, the Maker and Creator of all things, and the Supervisor of all the Affairs of the Universe, a Punisher of Offenders, and a Rewarder of all those that seek him. This profession.
fon of one God join'd with the pure worship of him, devoid of all Idolatry and gross Superstition, as also of all Cruelty and Barbarity, and of all foul and unclean Customs, but, on the contrary, it being a declared Law amongst them, That they ought to love this one and only true God with all their Heart, and all their Soul, and their Neighbour (that is all Mankind) as themselves,) and to deal with others as themselves would be dealt withal, they in the mean time living in no opposition or defiance to any sufficiently revealed Law of God, This profession, I say, does constitute any Family, Country, Nation, or Kingdom, the Church of God or Kingdom of God. In which description, O Philopolis, if you rest satisfied, it will be easy according to the sense thereof to answer the first part of your second Query, namely, When the Kingdom of God began.

Philop: I am not so curious as not to rest satisfied in this description, O Philotheus; and therefore I desire you to proceed to the second Query.

Philoth: It is manifest therefore, O Philopolis, out of this description, that the Kingdom of God began as timely as the first Family of the World, and was continued in the Succession of the Patriarchs before and after the Flood to Moses, and through the Mosaic Polity (which some in a more peculiar manner contend to be a Theocracy) to the coming of Christ.

Philop: But what shall we think in the mean time therefore of the ancient Philosophers which had nothing to do with either the Patriarchs or Moses, and yet believed One only true God, the Author and Governor of the Universe, and were singularly good and vertuous in their conversations? were they any part of the Kingdom of God?

Philoth: That the Philosophers had nothing to do with Moses, and that their Wisdom derived not it self from that fountain, is more than I dare
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dare avert. But if they were such as you describe for profession and life, and communicated not with the Idolatries and Pollutions of the Gentiles, I should look upon them as very much akin to the ζητοῦσι, and dare not debar them from being certain scattered Appendages to the Kingdom of God.

Philop. If you think so favourably of them, Philotheus, for my part I cannot be so fouver and and severe a temper as to grudge them that honour. In the mean while I am not only satisfied touching the so timely commencement of the Kingdom of God or the Church, but of the succession of it to the coming of Christ; which answers to the second part of my second Query, Where it has been to be found since its beginning. And truly, that God had his Church so timely, seems to be intimated by that timely Martyrdom begun in it in the Murder of Abel, from whose righteous Blood Christ seems to begin the Mat. 13.35. Martyrology in his commination to that murderous City, the carnal Jerusalem.

Bath. This is notably well observed of Philopolis, O Philotheus, and puts me in mind of something a dark Passage in the Apocalypse, which happily may receive light from hence, namely, there where it is said, That all would worship the Beast whose names are not written in the Book of life of the Lamb slain from the Foundation of the World, that is, à mundo condito. Which passage, I conceive, alludes to the murdering of Abel, it being so early an example of the wicked martyring the good. And therefore by the Lamb is here understood, according to the Prophetick file, the whole succession of the holy ones or elect of God, spotless in life and invincible in their Patience, no Persecution being able to subdue their Minds to Evil, or to make them violate their Consciences. For there is no deceiving or overcoming the Elect, whose Names are written in the Book of Life: Apoc. 3. 8. which
which Book is called the Book of the Lamb, or of the Elect of God, because their Names are enrolled there; and this Lamb said to be slain from the foundation of the World, because the Example of the Wicked murthering the innocent and just began so early in Cain's murthering of his brother Abel. But to understand by the Lamb slain from the foundation of the World, the Lamb that was to be slain, is so bold an abuse of all Grammar and Logick, that I must confess, till this consideration came into my Mind, the Text seemed to me to be of a desperate obscurity; unless we should have taken the liberty to understand by this slaying of the Lamb in the ordinary sense, (that is, of Christ) the murthering of his Members, of which the earliest example is this of Abel: and Christ, you know, cried out to Saul, Saul, Saul, why persecutest thou me? when he only persecuted his Members.

Eusift. O Bathynous, how kindly could I embrace thee for the great ease and pleasure thou hast done me in this Notion! I have been infinitely puzzl'd at the Grammatical sense of this Passage, and could never be driven into the allowance of false Greek for all the Authority of that great Critick Hugo Grotius. I could never understand that μανσαρμινδος and μελημον σοφεδειαi can be all one upon any terms. And therefore I am highly delighted with the starting of this new Notion or Signification of the Lamb according to the Prophetick style. And even that other sense you offer'd at is far more tolerable, than to make μανσαρμινδος have the Signification of futurity.

Bath. It would be so indeed, Eusiftor, if the Soul of the Messia had pre-existed before his incarnation.

Eusift. Why, the Fathers do expressly declare that it was Christ that appeared to Abraham, to Moses, to Joshua, and to others, if that will help on the credibility of the second sense. Bath,
Bath. But I believe that they may understand it of the Pre-existence of the Eternal Word, which they say was also employed in the ordering of the World at the Creation, as well as in the superintending of the Affairs of the ancient Patriarchs and the People of Israel; appearing notwithstanding ever in humane shape, as he did particularly to Joshua (and under the title of the Captain of the Lord's Host,) when there was close Siege laid to Jericho.

Hyl. But when this Doctrine could pass so glibly with the ancient Fathers, without the taking notice of the Pre-existence of the Soul of the Messias, how glib, how easie and how natural would it have been upon this Hypothosis? and how credible would that second sense be of the Lamb slain from the foundation of the world, he suffering so timely in his Members? But it is more harsh to conceive that the pure Eternal Word can suffer any thing.

Euiis. I confess, Hylabares, that the Word appearing so often in humane shape, it were very natural in that regard to suppose also that it was joyn'd with the humane Soul of the Messias. But that the humane Soul of the Messias had ought to do with the six days Creation, that again seems more hard and incredible.

Hyl. Why, Euiisor, why should this seem so hard and incredible, that the same Messias, that shall put a period to this stage of the Earth, (as at the Conflagration) should be allow'd to have been acting at the ordering of the Foundations thereof? that he from whose Mouth must proceed the last Perceat, should have pronounced the first Fiat, he being also stiled so frequently in the Apocalypse Alpha and Omega, the Beginning and the Ending, the First and the Last? Besides what is expressly said in the Epistle to the Hebrews in a complex sense of the Messias, not of the separate Word, God in these last days has spoken unto us by his Son, Heb. 1.2.
Son, whom he hath appointed heir of all things, by whom also he made the Worlds. And of the same Christ or Messiah he cites that of the Psalmist, Thou, Lord, in the beginning hast laid the foundation of the Earth, and the Heavens are the works of thy hands. They shall perish, but thou remainest; and they shall wax old as dath a Garment, and as a Vesture shalt thou fold them up, and they shall be changed: But thou art the same, and thy years shall not fail. Here both the Creation and the Conflagration of the World seems to be given to the Messiah.

Philop. What strange and unexpected fluttering conceits fly up into the youthful imagination of Hylobares upon his late persuasion of the Soul’s Pre-existence! But what is this to our present purpose? or what use at all of such Curiosities?

Sophr. The usefulness of this Theory, O Philopolis, I conceive is more apparent than the truth thereof; because it conciliates more honour to the Person of our Saviour, and is a firm bar against the abhorred boldness of some high-flown Enthusiasts, who once phancying themselves to be partakers of the Divine Nature, though but in a moral sense, straightway set up for an equality with Christ, and will be as much God as he; some of them more, and pretend themselves the Beginners of a more holy Dispensation than the Son of God himself brought into the World: whom they could not thus confront and vilifie, by either equalizing themselves to him, or preferring themselves before him, if that of the Author to the Hebrews were understood in such a sense as Hylobares drives at. But the ordinary recourse to the Communication of Idioms breaks the force of all the Arguments he offers at, though I must confess it does not destroy their Concinnity. Insomuch that I should think it hard for any one, upon the concession of this double Hypothetis, namely, the Pre-existence of Souls and the continual literal truth of the six days Creation, to stick at
the Conclusion Hylocharis aims at. But I am too heavy to be haled into the belief or concern of such needless Curiosities.

Philop. And so am I too, O Sophron; and therefore I must take the freedom to give a stop to this digression, and hasten Philotheus again into the way.

Philoth. I have stood in it all this time, O Philopolis, expecting your commands. I have carried on briefly the Succession of the Kingdom of God till our Saviour's time. What do you demand farther?

Philop. I pray you tell me, Philotheus, if the Kingdom of God was in the World when Christ came into it, why did he teach his Disciples to pray, Thy Kingdom come? Or why does he encourage his little flock, saying, Fear not, little flock, Luk. 12. 32 for it is your Father's good pleasure to give you the Kingdom? Or why is he said to preach the Gospel Mar. 1. 14, 15 of the Kingdom, declaring that the time is fulfilled, and the Kingdom of God is at hand? I know not what Kingdom he means.

Philoth. You are to understand, O Philopolis, that the Kingdom of God in the New Testament signifies variously. Sometimes Physically, as I may so speak, and is the same with that external happiness we hope to enjoy in Heaven: sometimes Morally, as where it is said to consist in righteousness, peace, and joy in the Holy Ghost: and sometimes Politically; in which sense also I conceive it to be understood in all those places you allledge. And it is that very Kingdom upon Earth which Daniel foretels of, and is also the Kingdom of Christ or of the Messiah, and is likewise stiled the Kingdom of Heaven, even in a Political sense, as where it is compared to a Net, Matth. 13. and elsewhere. This Kingdom of Christ is the Kingdom of God in a more eminent and illustrious signification, not only for its holiness, but also for the vast extent thereof, according to the Hebrew...
Hebrew Idiom: For at long run it is to take in all the Kingdoms of the Earth. But there is a more particular occasion of the taking in the Kingdom of God, from that passage in Daniel, And in the Days of these Kings shall the God of Heaven set up a Kingdom, which shall never be destroy'd. From hence the Kingdom of Christ is called the Kingdom of Heaven, and of God. Now this great and notable Kingdom of the Son of Man or the Messiah was not present in our Saviour's days, though it was in a near approach. And therefore the Disciples might very well be taught to pray, Thy Kingdom come; and our Saviour preach, that that the Kingdom of God was at hand; and encourage his little flock, his few Followers, in that at last the Roman Empire would fall into their hands, as it did under Constantine the Great, when Christianity became the Religion of the Empire. But in that he faith, The time is fulfilled, and the Kingdom of God is at hand; that undoubtedly relates to the seventy Weeks of Daniel, which were upon their expiration about that time that Christ preached the Gospel of the Kingdom, that is, a little before his Suffering. For after seven Weeks and threescore and two Weeks (that is, sixty nine Weeks) the Messiah was to be cut off, and the People of the Jews cease to be God's People any longer under the Mosaical Dispensation, and the everlasting Righteousness, or the Eternal Law or Religion of Christ, to be brought in, and the Judaical Sacrifices to cease, the Son of God being once made an Oblation upon the Cross for the sins of the whole World. This is the Inchoation of the Kingdom of God so much spoken of in the Gospel, which, though it was at first but as

Matt. 13:31. a grain of Mustard Seed, yet in a little time spread far and wide in the Roman Empire, and was at last made Master thereof. For I must confess I understand that Parable of the Mustard-tree, in a Political sense, not in a Moral, and com-
compare that which our Saviour adds by way of illustration of its greatness (so that the Birds of the air lodge in the branches thereof) with that Prophetical expression in Daniel, where Nebuchadnezzar's Kingdom is also resembled to a wide spreading Tree, (The Beasts of the field had shadow under it, and the Fowls of the Heaven dwelt in the boughs thereof.) And thus was Christ's promise made good to his little flock, to whom he had declared that it was his Father's good pleasure to give them the Kingdom.

Philop. This is handsome, and to me not unsatisfactory, O Philotheus, so far as it goes. But did not the Church of God both in Constantine's time and after pray, Thy Kingdom come?

Philoth. I doubt it not, Philopolis, and it will never be unseasonable so to pray, in the Moral sense, either for ourselves or others; but hitherto it has been also reasonable in the Political. For though the Church (where uncorrupted with Idolatry and other gross Pollutions) has been the Kingdom of God ever since it had a being, whether in Prosperity or Persecution: yet it has been hitherto but Regnum Lapidis, not Regnum Montis; and therefore in a Political sense they might ever pray that that might be fulfilled, which was spoken by the Mouth of the Prophet Daniel,

That that the Stone cut out without hands might Dan. 2.34, smite the Image upon the feet, and become a great 35, 44. Mountain, and fill the whole Earth, and be a Kingdom that shall stand for ever, a Kingdom of God's setting up that shall never be destroyed, that is to say, shall never relapse into Idolatrous Practices, nor be under their lash and subjection that do. No Power shall be able to persecute them for the purity of their Religion. For it is the Kingdom of God triumphant and permanent that Daniel seems chiefly to point at, as if that short stay of the Seventh King, mentioned in the Apocalypse, were scarce worth noting in these more compendious Visions.

Which
Which seeming omission in the Vision of the Statue is more palpably repeated again in the Vision of the Four beasts. For though the Kingdom of the Son of Man was in the Reign of the Seventh King in a triumphant state; yet because it was short and unpermanent, the Prophecy seems to take no express notice of it, but to begin the Inauguration of the Son of Man into his Kingdom upon the destruction of the little Horn, which destruction is not yet compleated. When, because of the great Words the Horn spake, the Beast was slain, and his body destroyed, and given to the burning flame, namely, the Beast with this little Horn with eyes in it, (which little Horn is more fully and distinctly represented in the Apocalypse under the figure of the Two-horned Beast, then Daniel saw in the night Vision, and behold, one like the Son of Man came with the Clouds of Heaven, and came to the Ancient of days, and they brought him near before him: And there was given him Dominion and Glory and a Kingdom, that all People and Nations and Languages should serve him. His Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed; which therefore is not so properly the Kingdom of God under the Seventh King, but that Dominion of the Saints which emerges upon the Beast that is not, and yet is, his going into perdition. Do you understand me, Philopolis?

Philop. Very well, and I think your Notion mainly solid. Nor do I find it any difficulty to converse with Men touching these Prophetical Mysteries, since I have pretty well conn'd the Prophetick Style: the knowledge whereof, in my Mind, is as well more easie as more useful and pleasant than Heraldry, which yet every ordinary capacity is easily Master of.

Philoth. I am exceeding glad to hear you say so, O Philopolis, and wish all the Gentlemen in Christendom were of your Mind. They would find
find such Conviction in the Prophecies of Daniel and the Apocalypse, that I dare say we should in a short time be all of one Opinion in matters of Religion.

Philop. I wish with all my Heart they would set themselves to this so easy and pleasant kind of seriousness.

Bath. Sensuality, Levity and Profaneness of spirit makes holy things, though of themselves very easy and pleasant, both unpleasant, hard and tedious to such unmoralized Minds. That is the great bar to the reception of Sacred Truths with such kind of Men; as Pride, Covetousness and Hypocrisy with others.

Philop. What you say I believe is too true, Bathynous; the more the pity. But while we cannot change the Minds of others, let us at least improve our own as well as we can. And from what we have proceeded in hitherto, I am the more desirous to hear an answer to the last part of my present Query. Tell me therefore, I beseech you, O Philothens, Where the Kingdom of God now is. That was the last Point in my Second Question, and methinks I am more puzzled in it than ever.

Philoth. You are not so puzzled, Philopolis, but I believe you will easily extricate the difficulty your self, and find out where God has, by first finding out where he has not, his Kingdom. For I believe you will not say that the Kingdom of God is amongst the Pagans, by reason of their Ignorance, Atheisticalnes and Idolatry.

Philop. No sure, I did not so much as dream it was.

Philoth. Nor amongst the Jews. For they were a City of Murtherrers, and killed their Messias, and so ceased to be God's People; and as many as are not converted to Christianity justifie the act of their forefathers, and become successively guilty of their bloody and murderous Crime.
Crime. Besides that, they are professed Enemies and Rebels to the manifestly declared Law of God, which is the Christian Religion; and therefore the Jewish Nation can be no part of the Kingdom of God, according to the Definition of it abovementioned.

Philop. You say true, Philotheus.

Philoth. Nor the Turk, for the same Reason; I mean, for his express enmity to Christianity, the plainly declared Law of God, besides the tearing Cruelty and Savageness of that Polity. For the Kingdom of God must be devoid, as well of bloody Persecution and Barbarity, as of Idolatry and Polytheism. And what an ill Character the Turks and Saracens have in the Prophetick Visions is plain, in that the latter are figured out by Scorpion-like Locusts out of the bottomless Pit, the title of whose King is Abaddon or Apollyon; the other by Horsemen, whose horse's heads are compared to Lions, and their tails to Serpents, to intimate that league they have with the Kingdom of the Serpent or of the Devil; for the Devil was a Murtherer from the beginning, and these Waf ters of the World by War and bloodshed.

Philop. This is more than enough evident.

Philoth. And for the Popish Church, it is well known how, besides their multiform Idolatries and gross Superstitious prattices, it is all oversmeared with innocent blood: as she also is figured out in the Apocalypse by that gorgeous Whore with whom the Kings of the Earth commit Fornication, and who is drunk with the blood of the Martyrs of Jesus.

Philop. It remains then that the Reformed parts of Christendom be the Kingdom of God: for none else occur to my Mind that can lay claim to the Title.

Philoth. And there is good reason to conclude so: both because the Definition of the External Kingdom of God above given agrees to them, namely,
namely, that they worship the One and only true God, and have purified his Worship from all Idolatrous practices and corruptions, and have so far ceased to be that murderous City that stoned the Prophets, that they use no other Sword than that of the Spirit against Idolaters themselves, whom they never kill, but either in the open field of battle, or upon the account of Treason against their lawful Prince; and also because (God be thanked) they are free from any yoke but that of Christ and their own Reformed Princes. And therefore being a self-sufficient Power, able to maintain themselves against all extraneous and Idolatrous Powers, those of them that are in this condition seem to me to be an hopeful Inchoation of that promised Kingdom of the Son of Man which Daniel foretels, and to be the first Rudiments of the Fifth Monarchy; forasmuch as they arise out of the ruins of the little Horn with the Eyes of a Man, which is said to wear out the Saints of the most High.

Philop. I understand you very well, Philotheus. O the admirable perspicuity and convictiveness of Truth! O how necessary is the knowledge of this Theory to all the Protestant Dominions, that they may know how to be both good Christians and good Subjects at once! For no Man can oppose, undermine, or be false to the Protestant Interest as such, or to any Reformed Prince, but he must ipso facto commit Treason against the Kingdom of God, and be a Traitor or Rebel against the Sovereignty of the Lord Jesus. O how infinitely satisfied am I with this Truth! O how I could dwell upon this so concerning a speculation! O how am I eased in mind, and freed from all distraction, while my Soul is steadfastly determined to one, that I know what to wish for, what to pray for, what to act for, what to suffer for! I mean, for the interest of the Kingdom of God, and the reviving Monarchy of the Lord Jesus Christ.
Cuph. This Truth, if it be a Truth, is like a
spark, fallen into very combustible matter, that
it has set Philopolis thus all on a flame. It's pity
but what you say should be true, Philotheus, that
Philopolis his sincere and ingenuous zeal may not
have hit on an undue subject. But, for my part,
I cannot but be something hesitant at least in the
point, if not quite incredulous. For the Manners,
the Opinions and the manner of the Rise of Reform-
ed Christendom are such as, in my judgment, ill
fitted with so glorious a Title.

Hyl. What? it seems then that, Mr. Advocate
General of the Paynim will now act the part of an
Accuser of the Brethren. This is to be of such
an universalized spirit, as to be ready and fit for
all turns.

Cuph. I shall accuse them, Hylahares, whom I
desire to be found clear, and before such Judges
as I hope will not be unfavourable.

Philo. For my part, Cuphaphron, I cannot say
that either all Things or all Persons of the Re-
formation are without fault. But the sinfulness
of some (yea though it were of many) does not
exclude the whole from being the External
Kingdom of God. And that is the Point that we
are upon. For the External Kingdom of God may
be presumed much larger than the Internal. And
our Saviour Christ himself, you know, compares
the Kingdom of God in this external sense to a
Net cast into the Sea, which gathers of every kind, as
well bad as good. The People of Israel were the
Kingdom of God: but was every particular
Man of them holy and virtuous? The Roman Em-
pire in Constantine's time became the Kingdom of
God: but were no particular Members of the
Church at that time in any thing reprehensible?
Whether the Reformation cease to be the King-
dom of God for the wickedness of some of that
denomination, let our Adversaries be Judges,
who never spair'd to style themselves holy Church,
for all the abhorred ungodliness of the Heads, their Holiness at Rome, and universal pollution of the Members; and that because they took themselves to be the true Christian Church, and to hold the right Faith, and to retain the Rites and Religious Practices as to the external Worship of God; though they were indeed an Antichristian Church, all over-run with abominable Doctrines and Idolatrous Practices, and Diabolical Cruelties against the true Worshippers of God. Of how much more right therefore ought the Reformation to be held the holy People of God, and his peculiar Kingdom, who profess the Apostolick Faith entire without any Idolatrous superadditions, who murther no Man for his Conscience, and make the infallible Word of God itself the Object of their Profession, and the platform of their Religion?

Cuph. The truth is, the disparity is infinitely great, if the Roman and Reformed Church stood in competition, which of them two should be the Kingdom of God.

Bath. But it being so plain that the Reformed Church is the true External Kingdom of God, forasmuch as they make pure profession of the Gospel of the Kingdom cleared from all the gross Corruptions of Men, and teach Christ merely according to the Word of Christ; and that also in this regard the Church of Rome by their Antichristian Doctrines is really a contrary Kingdom thereunto, that is, the Kingdom of Antichrist; how abominably nauseous, O Cupophron, must Indifference in Religion be amongst Pretenders to Protestantism, whenas the Romanists themselves scarce in the worst of times would have laid down their zeal in the behalf of that Christianity against Turcism, though Turcism ought not to be more abominable to them than their Antichristianism ought to be to us? For what can be more contrary than the Kingdom of Christ and of Antichrist?
Cuph. This would bear more weight with it, Bathynous, if there were no gross flaws in the external Profession of the Protestants, and that they were right in their declared Opinions. For, in my judgment, Antinomianism and Calvinism (I mean that dark Dogma about Predestination) are such horrid Errors, that they seem the badges of the Kingdom of Darkness, rather than of the Kingdom of God.

Bath. What you mean by Antinomianism, O Cuphophron, I know not. But, so far as I know, there are but these two meanings thereof: either a conceit that we are exempted by the liberty of the Gospel from all moral Duties; a thing exploded by all the Protestant Churches, as you may understand by the Harmony of their Confessions: or else it signifies a disclaim of being justified by the doing our Duties, and an entire relying on the Satisfaction or Atonement of Christ; which rightly understood has no evil at all in it, but is an excellent Antidote against Pride. For those that profess such an Antinomianism as this, and declare they look to be saved by Faith only without the Works of the Law, will not deny but that they are to live as strictly and holily as if they were to be saved by the integrity of their conversations; and yet when they have lived as precisely as they can, that they are wholly to rely upon the Mercy of God in Christ. How lovely, how amiable is such a disposition of a Soul as this, who, taking no notice of her own innocency or righteousness, casts her self wholly on the Goodness and Merits of her Saviour, and so, like an self-reflecting and an self-valuing Child, enters securely and peaceably into the Kingdom of God, and into the choicest Mansions of his heavenly Paradise!

Cuph. Nay, if that be the worst of it, Bathynous, I am easily reconciled to Protestantism for all this.
Bath. This is the worst of it, O Cuphophron, so far as I can understand. And you know the orthodox Protestants universally add their Doctrine of Sanéification or a good life to that of Justification by Faith only: so that I dare say they dealt bona fide; but by a secret Providence they so directed their style and phrase as was most effectual to oppose or undermine the gainful traffic of that City of Merchandises, where the good works, they ordinarily cry'd up so, were nothing else but the good and rich wares those cunning Merchants purchased at cheap rates from abused Souls; the increase of whose sins were the advance of the Revenues of the Church, and their external good works, as they are called, and excuse for want of inward Sanéification and real Regeneration, the main things the Protestants stand upon, which can be no more without good Works in the best sense so called, than the Sun without Light.

Cuph. But are there then, Bathynous, no Ani
nomians in the ill sense amongst the Protestants?

Bath. No otherwise, Cuphophron, than there were Gnosticks and Carpocratians in the Aposto-
llick times. There are, but disallowed by gene-
ral suffrage.

Cuph. Let that then suffice. But this dark O-
pinion of Predeéstation how dismal does it look, Bathynous! black as the smoak of the bottomless Pit out of which the Locusts came.

Bath. What, do you allude to the Turks and Saracens, Cuphophron? The Turks indeed are held great Fatalists, whence some in reproach call this Point of Calvin, Calvinism a-
against the R...

XVIII. The Charge of Calvinism a-
formation.

Y 3 endless
endless and unspeakable Misery for such sins as it was ever impossible for them to avoid. This is a great reproach, in my apprehension, to the Divine Majesty. But that there is an effectual Election or Predestination of some to Eternal Life, I must confess I think it not only an Opinion inoffensive, but true; which seems to me probably to be intimated from such passages as these.

Apoc.13.8. And all that dwell upon the Earth shall worship the Beast, whose Names are not written in the Book of life of the Lamb slain from the foundation of the World. And again in another place of the Apocalypse,

Apoc.17.14. And they that are with him are called, and chosen, and faithful. And also in the Epistle to the Romans, And we know that all things work together for good to them that love God, to them that are the called according to his purpose. For whom he did foreknow, he also did predestinate, and whom he did predestinate them he also called, &c. These Places considered together want not their force for the inferring the above mentioned Opinion. And what hurt is it, O Cuphophron, that God is conceived effectually to predestinate some Men to Grace and Glory, and so is proclaimed to be more good and gracious than the Arminians themselves would have him, who put it to an adventure whether any Man shall be saved or no?

Cuph. There were no great hurt in this, Bathynous: But Reprobation or Predestination to Eternal Death, that is the great reproach to the Reformed Religion.

Bath. Though some private Men are very express in that Point, yet the publick Confessions of the Protestants are more modest and tender in that Article, and only are for a Preterition of Persons, no denigration of them to Sin and Damnation: which I promise you, Cuphophron, he that with an impartial eye looks upon the Phenomena of Providence can hardly deny to be found verified in the effect. Besides what the Scrip-
Puclures themselves intimate, The Wicked are e-Psal. 58. 3: stranged from the Womb, they go astray so soon as they be born. These are great and profound Secrets, and such as very good Men may easily lose themselves in; and therefore Mistakes in such Points may well be competent even to the Members of the true Kingdom of God. And that they took away Free-will so universally, Divine Providence might permit them to slip into that Error, making use thereof as of another crooked Engine against the Frauds and False-nesses of that crooked Serpent of Rome, I mean the Pope and his Hierarchy. For they being for Free-will and good Works, more out of a design of merchandizing and enriching the Church with large Incomes of Money for Pardons and Indulgences, for Deliverances out of Purgatory, for certain Sales and Contracts for Heaven, and ensured shares and portions of the Elysian fields; the founding Salvation upon God's eternal Decree, and the declaring that we have no power of our selves to do any thing for the obtaining eternal life, this quite spoil'd the Market of these crafty Merchants, and overturned the Tables of these Money-changers. For the way to Salvation was now discovered not to be those manifold formal postures which the Roman Tutors put their Novices into, nor hard Penances, nor commutation of Penances (the main scope of the Discipline of that Church) into pecuniary Mulæs, for the amassing and heaping together an immense treasure of Money: but every one was admonished with sad and solemn Preparation to frequent the Divine Ordinance, the powerful preaching of the Gospel, to be instructed in the stupendous Arcana of God's free Election and eternal Decrees, and not to reckon upon the certainty of Salvation from obedience to the devised Institutes of the Church, which drove mainly at the dominion of the Priest, and the
fucking of the Purfes of the People; but to make their Calling and Election sure, that is to say, to discover the certainty thereof by the inward fruits of the Spirit, by Faith especially, (whereby they firmly believed that they were of the number of God’s Elect) and from thence by Love also to God and to their Neighbour; all which they conceived wrought in them, not for any thing that they could do or had done by way of Merit, but merely by the free Spirit of Grace effectually operating in their Hearts. And, I pray you, Cuphophron, how much did this state of things misbecome the Kingdom of God? especially considering that whatever the Error was, it was in a Point so intricate as has puzzled the greatest Wits of all Ages; and was so reasonable, that it tended highly to the overthrow of the Kingdom of Antichrift; and was so harmless to the believers of it, that while they disclaimed all Free-will or ability of doing any thing themselves, yet were they seen carried on in all holy Duties of Devotion and Sobriety of life, while the other Party, that boasted so of their Free-will, might be observed wallowing in all Worldliness and Sensuality, and with their Free-will freely and merrily descending down together into the pit of Destruction.

Cuph. I think there is a kind of Magick or Witchcraft in conversing with Melancholick Men. Bathynous his speech has so fettered and confounded my spirit, that I am half ashamed of this Allegation which I thought at first so dismal and formidable. Reformed Christendom will be the Kingdom of God, I think, whether I will or no.

Philop. I hope so, Cuphophron.

Cuph. But are no other Christian Churches besides the Reformation the Kingdom of God?

Philop. Whether there be or there be not other Christian Churches that are part of God’s Kingdom, if nothing infringes the truth of the Refo-
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Reformation's being so. But from the intimations of Philotheus, I dare pronounce, that no Christian Church that is in bondage under another Sovereignty, or does not emerge into Power upon the destruction or humbling of the little Horn, that is, the Papal Hierarchy, can be that Kingdom Daniel points at, or the Inchoation of the Fifth Monarchy.

Cuph. Of this I am not so solicitous, O Philopo-lis, but I anxiously desire an answer to the last Objection I intended, touching the Rise of this pretended Kingdom of God. For the adverse Party confidently give out that its first Birth was from Rebellion, which is worse than the sin of Witchcraft.

Sophr. It is an ill Omen against your Objection, O Cuphophron, that your Scripture-quotation is so ridiculously impertinent. For in Samuel, where it is said that Rebellion is as the sin of Witchcraft, it is spoken of the Rebellion of Saul against the Lord, not of the People against Saul.

Cuph. But I mean the Rebellion of the People against Saul, or the Secular Magistrate, which is next to Rebellion against God, whose Vicegerent he is.

Sophr. That assertion is very true, Cuphophron; but the Imputation of our Adversaries extremely false.

Bath. Most assuredly, O Sophron: And that Character, amongst the rest that belong to them, which styles them, Liars, I conceive is not to be restrained to their Legends and such like Forgeries, but is to take in also their abominable Calumnies against the Church of God. For they are a generation of Vipers, that make up the Resemblance of the old Serpent under Paganism in every stroke thereof. And the Dragon was cast out, that old Serpent, called the Devil and Satan, which deceiteth the whole World. And I heard a loud Voice saying in Heaven, Now is come the...
Salvation, and strength, and the Kingdom of our God, and the Power of his Christ: for the Accuser of our brethren is cast down, which accused them before our God day and night. Wherein the impudence of religious Liars is set out, as spreading Lies and Calumnies even before the face of Heaven and the presence of God. And it is a note that our Saviour also of old has set upon Satan, that the Devil is a Liar, and the Father of all Lies and Calumnies.

Joh. 8. 44, Euif. And that this Objection of yours, O Cuphophron, is as loud a Lie as ever the Devil invented, had your great parts condescended to be as conversant in History as in the sublimer parts of Philosophy, your self would long ere now have discovered.

Cuph. O how dearly do I love thee, Euiflor, for this freeness! But since my self has been taken up with higher matters, I prithee declare the truth freely from thine own reading. For indeed I have a great suspicion of Luther and Calvin, whose Names are most illustrious in the Reformation, that they were abettors or exciters of Sedition and Rebellion.

Euif. I shall declare the truth freely and impartially to you, Cuphophron, touching these Persons, and by the manifest injuries done to them you may judge of the rest. As for Luther, he was so far from being an exciter or abettor of Rebellion against Secular Princes, that he wrote a Treatise to exhort every Soul to be subject to the higher Powers, and was himself a very severe and careful practiser of his own Doctrine. For at that Confederacy of defensive Arms at Smalcalde, which the Romanists declaim against as such an example of Rebellion, (though it was not,) Luther was very shy and averse from giving his assent thereto, till he was throughly instructed by the Learned in the Law touching the Constitution of the Empire of Germany. For by the
Diivne Dialogues.

Magna Charta, as I may so call it, of the Empire, the Princes of the Empire are invested in such Rights, as, if they be violated by the Emperour, it is lawful for them to take Arms and resist sine Rebellionis aut Infidelitatis crimen. And the skilful in the Law abundantly satisfied Luther that the Emperour had violated these Rights.

Philop. The truth is, Cuphophron, since the Empire was made Elective, and a perpetual Power establisht in the Seven Electors, the Emperour's Authority in many parts of Germany became little more than titular, and an empty Honour without Power; they that elect him having a right also to depose him for a Male-administration of the affairs of the Empire. The Electors and other Princes of the Empire govern their own Principalities without paying any thing to the Emperour but Homage; and the Imperial Cities are most free from the Imperial Laws. Must every appearing in Arms then against the Emperour be presently Rebellion?

Cuph. I did not think there could have been so much said in the behalf of Luther.

Euifi. And now for Calvin; the Charge of Rebellion upon him is, that he expelled the Bishop of Geneva, who was the chief Magistrate of that City, and changed the Government into an Aristocracy, and so carried on Reformation and Rebellion at once. Is not this that which you mean, Cuphophron?

Cuph. I believe it is, for I have not much interested my self in these Religious contests.

Euifi. But this is a mere Calumny against John Calvin, and without all ground. For not so much as that is true, that Calvin was one of the first Planters of the Reformation at Geneva, and much less, that he or any other Reformers expelled the Bishop out of the City. It was Farrel, Froment and Viret, that by their Preaching converted Geneva in the Bishop's absence, who fled away
away eight Months before, being hated by the Citizens for the Rape of a Virgin and many Adulteries with their Wives: he being also in fear of his life for his Conspiracy with the Duke of Savoy to oppress the Liberties of the City, for which his Secretary was hang'd. But those that changed the Government were strong Papists, and after main opposers of the Reformation.

Cuph. I perceive a Man must take heed how he believes any charges of the Romanists against the first Reformers.

Sophr. The measure of truth with them is the Interest of Holy Church; and therefore every Lie subservient to that end is holy.

Cuph. But, if I mistake not, Zwinglius cut his way for the Reformation violently with his Sword; for they say he was slain in battle.

Euist. That's another grosse mistake, Cuphophron. For the Reformation was establish'd in Zurich at least ten years sooner by Edict of the Senate upon the peaceable preaching of the Gospel there; and the Switzers had shaken off the yoke of the Empire two hundred years before. So little ground is there of accusing the Reformation there of Rebellion.

Cuph. But as loud a noife of Rebellion as ever founded in my Ears, begun in reference to Reformation, is that of the United Provinces shaking off the yoke of the King of Spain: this sounds as high as that of Luther.

Euist. And is as loud a Falshood. For the Reformed Religion was spread over the Seventeen Provinces many years before their union against the Spaniard; nor did they unite upon account of Religion, but of State, for the maintaining their Liberties against the Oppression of Spain. And therefore they chose for their Prince Francis Duke of Alenzon a Roman Catholick, which they had not done if the Protestants had been the greater part. Nor was the King of Spain
Spain their absolute Sovereign, but their Count. So that neither the Reformation was the Brat of this Union, nor this Union more by the Protestants than by the Papists, nor less justifiable afterwards, in that they held it in the behalf of the true Religion also as well as of their Liberties, and would not submit to one that was not their absolute Sovereign, to have their Souls murdered by a false Religion, or else their Bodies by adhering to the true.

Cuph. I did not think, Eustor, that these Approbitions could have been so easily wiped out. There's but one Instance more occurs to my Mind, and that is of the Boisterousness and Rebellionness of Scotland in the behalf of the Reformation. If I be not mistaken, I have heard a very ill report of that Nation in this point.

Eust. That's very likely, Cuphophron, nor are they any way to be excused of what appertains not properly to its Spirit, but is peculiar to the Spirit of that Nation. For before the Reformed Religion, the Scots of an Hundred and five Kings (which they reckon till Queen Mary) had killed thirty five, besides five which they had expelled, and three which they had deposed.

Cuph. The Collection thence is very easie.

Philop. And the like consideration is to be had of whatever unlawful Risings of the Protestants there may have been in France. It is not to be imputed to their Religion, but to the Genius of that Nation, who are so easily and so often drawn into Rebellion, and where that Crime is look'd so slightly upon, as a Country-Man of their own has ingeniously noted of them, and has impartially drawn into view such things and circumstances as give good light how to estimate the measure of their transgression in this matter. Which I would recommend to your reading, Cuphophron, I knowing you to be so great a lover of Truth and Vertue. For the Author has wrote very
very pertinently to satishe you that the Reformation no-where owes its birth to Rebellion, and that the doctrine of Rebellion upon pretence of Religion is universally exploded by the publick Confessions of all the Protestant Churches, but both professed and practised by the Janizaries of the Bishop of Rome. The Title of the Book is, A vindication of the Sincerity of the Protestant Religion in the point of Obedience to Sovereigns.

Cuph. Very good, Philopolis, I thank you for your information. I shall enquire for the Book, and at first leisure from my Philosophical Speculations I shall give my self the satisfaction of perusing it. In the mean time therefore I shall give you only this one trouble touching a point which cannot be denied by Euisior, nor any Historian of them all. Did not the first Reformers rebel against the Sovereignty of the Pope?

Philop. O no, Cupophron, they resisted or cast off the pretended Sovereignty of the Pope; but that was not to rebel, but to repel a wicked usurpation. For first, that Christ never constituted the Bishop of Rome the Successor of Peter and his infallible Vicar-general of Christendom appears, in that there is no such Doctrine in the ancient Fathers, nor any such timely appeal to this Bishop's Infallibility, nor any such thing recorded in Scripture; which had been such an high point, that, if it had been true, it could never have been left out. Nay, on the contrary, it witnesseth against this pretence: for Paul in his Epistle to the Galatians doth plainly declare himself inferior to none of the Apostles. And though Peter was present, yet James did confessedly preside in the Council at Jerusalem. Besides that the Uncircumcision was the Diocese of Paul, but Peter's the Circumcision, which certainly was the less Circuit of the two. Not to add how Paul withflood Peter at Antioch; which suits ill with Peter's superiority, as Peter's being at Antioch as well
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well as at Rome with the Superiority of the Roman Bishop above him of Antioch. For that Peter was at Antioch is out of question; but whether Peter was ever at Rome is still questionable among the Learned. And lastly, if Peter was so much taller by the head and shoulders than the rest of the Apostles, why did he give the right hand of fellowship to Barnabas and Paul?

Then again in the second place, No secular Sovereign can forfeit his Sovereignty to any Spiritual pretended Superiority or Superintendency, unless we admit that Principle of Wicklesianism, Dominium fundatum in gratia, which the Jesuits themselves so loudly hoot at when they please, and is unfeignedly to be hooted at by every one that has an honest and upright heart.

Bath. But do you not observe, Philopolis, how this Argument will also protect the Subject as well as the Prince from all wrong and violence from a Spiritual Tyranny?

Philop. You say right, Bathynous: But if so be it protect but my Sovereign safe from all injuries, I am none of them that shall envy the overplus of good it may do in behalf of Subjects, that any where may be thought to fall short of that grace of Illumination that others pretend to have, when indeed they are wholly overwhelmed with gross Errors, Superflitions, and Idolatries.

And thirdly and lastly, Suppose his Holiness of Rome had once a Sovereignty over all the Churches of Christendom in ordine ad Spiritualia, (which is the only plea that can with any colour be pretended) when his Spiritual wares are so infinitely poisoned and corrupted, that the Religion he requires obedience to is as gross as any Pagan-Idolatry, (as most certainly Romanism is) he does most assuredly lose his right of Sovereignty or Command in Spiritualls, unless he has a right to command us to disobey God and Christ, whose Vicar he pretends to be; and losing his right
right of Spiritual Sovereignty, the Temporal Appendages thereto appertaining must likewise fall with it. This, methinks, must seem very clear to an impartial eye.

Philoth. It must so, Philopolis; and yet I will cast in a fourth Argument of undeniable evidence to them that understand it. Every Secular Prince, nay, every private Man, has a commission from Heaven to cast off the yoke of Rome, as being that Mystical Babylon mentioned in the Apocalypse, of whom it is said, And I heard another voice from Heaven saying, Come out of her, my people, that you partake not of her sins, and that you receive not of her plagues.

Philop. That's well thought of, Philothens: That's an invincible Argument indeed to as many as are convinced that by Babylon there is meant Rome Christian, or, if you will Pagano-Christian, as I profess that I am very well satisfied it is, by what I have read in late Authors, who have demonstrated that Truth so plainly, that I think no Man that has but the patience to understand it (and 'tis no such great Riddle) can ever have the face to deny it. What say you, Cuphophron, to it?

Cuph. I say, Philopolis, that I have not yet had the patience to understand so much from the present discourse as silences all scruples in me against Reformed Christendom's being the Kingdom of God; so that Philothens may pass to your Third Query, if he will.

Philop. I thank you for that good news, Cuphophron. I beseech you therefore, Philothens, take my Third Query into your consideration, and tell us, What success the Kingdom of God has had hither to in the World.

Philoth. I am glad we are come to this Point, Philopolis, as well for Hylobares his fake as your own. For there is not a more illustrious Specimen of Divine Providence than the Progress of the
the Church or Kingdom of God, judiciously compared with the Prophecies, from its first commencement to this day.

Hyl. Though I am, God be thanked, O Philothæus, very well settled in my belief of the Divine Providence; yet, as Men do not drink of wholesome and pleasant Wines merely for necessity, but indulge something to delight; so, tho' this farther satisfaction be not altogether needful as to that point, yet the pleasure of the instances of a Truth of so great importance you may be sure will be very acceptable to me, besides that it is a main ratification of the soundness of our Religion. Upon which account I shall be still your more diligent Auditor.

Philoth. And the consideration of so serious and ingenuous an Auditor makes me with the greater alacrity betake me to my task; which yet I must by reason of the time perform with all possible brevity. To omit therefore that first Prediction of the Incarnation of Christ according to the more mystical sense, that The seed of the Woman shall break the Serpent's head, we will take notice in the first place of that ancient Promise of God to Abraham, In thee shall all the Families of the Earth be blessed: as also in another place, Gen. 12. 3. where God is said to bring Abraham forth abroad, and to say unto him, Look now towards Heaven, and tell the Stars, if thou be able to number them; for so shall thy seed be. And in the same Chapter, a deep sleep falling upon Abraham at the going down of the Sun, and an horror of great darkness seizing upon him, the Lord said unto him in a Vision, Know of a surety that thy Seed shall be a stranger in a Land that is not theirs, and shall serve them, and they shall afflict them four hundred years. And also that Nation whom they shall serve will I judge; and afterwards shall they come out with great substance. And thou shalt go to thy Fathers in peace, thou shalt be buried in a good old...
old age. But in the fourth generation they shall come hither again, (that is, to the Land of Canaan.) For the iniquity of the Amorites is not yet full. And in the seventeenth Chapter more expressly touching that Land: And I will give unto thee, and to thy Seed after thee, the Land wherein thou art a stranger, all the Land of Canaan, for an everlasting possession; and I will be their God. And upon Abraham’s willingness to offer up Isaac, the first Promise made to him has a very high and pompous Ratification, Chap. 22. By my self have I sworn, saith the Lord; For because thou hast done this thing, and hast not withheld thy Son, thine only Son; That in blessing I will bless thee, and in multiplying I will multiply thy Seed as the Stars of the Heaven, and as the sand that is on the Sea shore: and thy Seed shall possess the gate of his Enemies. And in thy Seed shall all the Nations of the Earth be blessed, because thou hast obey’d my Voice.

Hyl. You have produced abundant testimonies of God’s timely Promise to Abraham, O Philotheus; but in what considerations do you conceive it to have been performed?

Philoth. The Numerousness of Abraham’s Offspring is notorious even in the more carnal sense. For the People of the Jews properly so called are very numerous, not only in the Turkish Empire, but in Christendom itself, as Travellers observe. Besides that vast plenty of Abraham’s blood that may run in the Veins of Nations of a disguised name, as amongst the Turks, and did amongst the Saracens without disguise: not to add all Christendom, to which in a better and more mystical sense the completion of the Promise is applicable. For all Christians in this sense are the Seed of Abraham. How will then the Seed of Abraham be multiplied, when all the Kingdoms of the World are become the Kingdoms of Christ the Son of Abraham? and how compleatly will that then be fulfilled, And in thy Seed shall all
all the Nations of the Earth be blessed, which has in a good measure been fulfilled in all Christendom already? And whatever is commendable in the Morality or Religion of the Turks, it is plain they owe it to Moses or Christ. And whatever was illustrious and laudable amongst the Heathen Nations heretofore in Vertue and Philosophy, the first Seeds are credibly conceived to have been fetched from the Posterity of Israel.

Eui[t. The ancient Fathers harp much upon that string, as if Pythagoras and the wisest Philosophers of Greece had all from that Fountain.

Bath I, and the marvellous applicability of that ancient Philosophy to the three first Chapters of the first Book of Moses, which are all Philosophical, does wonderfully ratifie that Conjecture of the Fathers.

Cuph. But that Vision of Abraham at the going down of the Sun has an interpretation and completion more express touching the affliction of his offspring in Egypt, and their redemption from that bondage after four hundred years, saving that it was penn'd after the Event.

Bath. That in my judgment, O Cuphophon, is a very disingenuous Exception, when as you see so plainly that those Prophecies also are verified that reach some thousands of years beyond the time of Moses. By this cavil Moses should have omitted all Predictions whose Completion was before his own time, nor have recorded either the Dreams of Pharaoh or of Joseph himself.

Philoth. Indeed, Cuphophon, this fetch of yours is over-fine and witty, and next to the distrusting of the whole History of Moses. But the truth of the Prophecies that point at Events some thousands of years after Moses's time countenances also the History. As in that notable Prophecy of Jacob! The Sceptre shall not depart from Judah, nor a Lawgiver from between his feet, till Shiloh come; and unto him shall the gathering of the People come.

Gen. 49:10
People be: Which Prophecy plainly points at the
time of the coming of the Messias, and Conversion of the Nations to him, which fell out accordingly.

Philop. It is very true, Philothens.

Philoth. But that also is very wonderful and
observable which St. Paul intimates, that the
Acts and Accidents that befel the Seed of Ab-
raham are Prophetick Types touching Christ
and his Church. It were an endless business to
number up all, but not amifs to give you an in-
fance or two. As the Conspiracy of the chief of
Joseph and his
Exaltation.
Gen. 37. 19.

Gen. 37. 8.

Historical
Types of what
was to befal
Christ and
his Church:
As to the suf-
ferings of Jo-
seph and his
Exaltation.

 Behold, this Dreamer cometh:
Come now therefore, let us flay him. A fit Figure of
the Conspiracy of the Scribes and Pharifees and
the Rulers against Christ, who by Divine Reve-
lution knew himself to be the Messias, as well as
Joseph by his Dreams was fore advertised that he
should be exalted to that Honour, that his Fa-
ther and Mother and Brethren should bow down
to the Earth to him and worship him, as his Father declared from his Dream of the Sun and the Moon and the eleven Stars doing obei-
sance to him. And from the Dream of the Sheaves
his brethren said unto him, Shalt thou indeed reign over us? Wherefore for these things they envi-
ed him to the death. But after his Sufferings, his
defcent into the Pit, and his Garments dipt in
blood, (which are not unsignificant of the death
and burial of our Saviour Christ) he was not on-
ly raised out of the Pit again, but highly advan-
ced into the Political Heaven in the Court of Pha-
raoh; which bears an Analogue to the Ascension of Christ and his Apotheosis. For as even those,
that crucified Christ, after adored him as the Son
of God: so those that conspired the death of
Joseph, after did the lowest obeifance to him;
and, as Jacob speaks in the interpretation of his
Son's Dream, they bowed themselves down to the
Earth
Earth before him. And also as the Death of Christ tended to the Salvation even of them that crucified him: so that Conspiracy against Joseph, and the Affliction they brought him into, proved at last the Conservation of the Conspirators. And lastly, as it is said of Christ, When thou shalt make his Soul an Offering for sin, he shall see his Seed, he shall prolong his days: so it is said of Joseph, that he lived an hundred and ten years, and that he saw Ephraim's Children of the third generation; the Chil-Gen. 50. dren also of Machir the Son of Manasseh were brought upon Joseph's knees. Wherefore the great increase of the Children of Israel (after Joseph's sufferings by his brethren) in the Land of Egypt is a Type of the great increase of the Disciples of Christ or his Church (after his Passion, Resurrection and Ascension) in the Roman Empire; which till their deliverance in the time of Constantine was to them an house of fore bondage and unsupportable affliction, as the Land of Egypt was to the Children of Israel, till their deliverance by Moses. And Egypt from hence has ever remained a Type of such Powers as are the Persecutors of the Children of God. Whence it is also applied to the Pagano-christian Tyranny of the Pope in the Revelation of St. John.

Philop. Truly, Philotheus, what you say seems not to me any thing hard or incongruous. But methinks there is no Type so significant of the Sacrifice of Christ's Passion as that of the Paschal Lamb, whose blood, being sprinkled on the Posts of the Doors of the Israelites, saved their first born (which some make a Type of the Soul) from the destroying Angel.

Philoth. You say right, Philopolis, it is a most palpable Prefiguration of the Crucifixion of the Lamb of God, that was to take away the sins of the World by virtue of his blood, and so to work Salvation for us. But what think you of Pharaoh and his Host's being overthrown in the Red Sea?
is that nothing Typical of the blood of Christ?

Philop. In all likelihood it is, and signifies our Redemption from the bondage of Sin and the Devil by the blood of our Saviour. Is there anything more in it?

Philoth. It is manifestly applied in the Apocalypse to the escape of the Reformed Churches out of the bondage of the Roman Pharaoh, the Pope. For I pray you tell me, Philopolis, who can those be that are said to have gotten the victory over the Beast, and over his Image, and over his Mark, and over the number of his Name, but such as have renounced Popery, and are redeemed from the Tyranny of that Church and Empire?

Philop. I must confess, Philothetus, I have not read Interpreters upon that Book with so ill success, but that I am fully satisfied of that, and therefore will easily admit that Reformed Christendom is concerned in this Description.

But these, Philopolis, are said to stand before a Sea of Glass mingled with Fire, and having the Harps of God, and the Song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy Name? For thou only art holy: for all Nations shall worship before thee; for thy Judgments are made manifest.

Philop. I cannot deny but that hereby is meant the Judgment of the Whore or little Horn with eyes, begun in the Reformation; and that this Song of Moses refers to that of the Israelites upon the destruction of Pharaoh and his Chariots in the Red Sea. But is there any mention here of the Red Sea itself, Philothetus?

Philoth. Yes manifestly, Philopolis. It is said in that Song of Moses which the Israelites sung, The floods stood upright as an heap, and the depths were congealed in the midst of the Sea; that is to say, the Red Sea became as ice, for its fixedness and transpa-
transparency. And here it is called a Sea of Glass for the same reason. Are these Metaphors so different?

Philop. Hugely congenerous, O Philothæus.

Philoth. And in that it is said to be a Sea of Glass mingled with Fire, that in the Letter may allude either to the colour of the Sand that shined through the Water, (and some kind of Red you know is called Colour de feu) or to the fiery appearance of the Angel that shined into it as they passed through it by night.

Philop. This I must acknowledge is ingenious. But well, what then, Philothæus? Suppose this Sea of Glass the Red Sea, in what sense is the Italian Pharaoh and his host said to be overthrown in this Sea of Blood?

Philoth. Justification by Faith in the blood of Christ for the remission of sins, in opposition to enlaving Penances, and hypocritical good Works, in which consisted much the trade of that City of Merchandizes, that is the Red Sea wherein the Roman Pharaoh and his Chariots and Horsemen were overthrown in their pursuit after the Israel of God, those that bore the brunt of the first Reformation.

But. And if their Successors on their part will fill up the Mystery of the Sea of Glass mingled with Fire in the more inward sense thereof, that is to say, in virtue of Christ's blood and spirit (which is compared to fire) will perfect Righteousness in the fear of God, and not only be baptized in the cloud and in the sea, (as the Apostle speaks alluding to their passage through the Red Sea) in the exterior meaning, but will drink the blood of Christ in the true participation thereof, and be baptized with the Holy Ghost and with fire, to the consuming all Hypocrisy and wickedness out of their Hearts; I do not doubt but their conquests against Pharaoh and his Hosts will be infinitely more great and glorious than ever
ever. As it is said of the Israelites by Balaam, when the King of the Moabites would have had him to curse them, He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; and then it follows, The Lord their God is with them. Behold, the People shall rise up as a great Lion, and lift up himself as a young Lion: he shall not lie down till he eat of the prey, and drink the blood of the slain. As the Valleys are they spread forth, as a Garden by the Rivers side which the Lord hath planted, as the Cedars beside the Waters. God brought him forth out of Egypt, he hath as it were the strength of an Unicorn. He shall eat up the Nations his Enemies, and shall break their bones, and pierce them through with his Arrows. This success attends the uprightness and integrity of the Israelites of the old Covenant; and the same in Analogy is to be expected in the New.

Philop. True, Bathynous. But to return to the Prophetick Types touching the Blood of Christ; methinks there is nothing more expressive of the Crucifixion of our Saviour than the lifting up of the brazen Serpent in the Wilderness, as he himself intimates in St. John: As Moses lifted up the Serpent in the Wilderness, So shall the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life.

Bath. That is very well observed of you, Philopolis; it is a very expressive Type indeed: and it has been a great delight to me when I have considered with my self not only on that one Symbol of the brazen Serpent, but how the whole Camp of Israel with the Tabernacle among them was one entire holy Type of the itinerant Church of Christ, travelling through the Wilderness of this World to the Land of Promise, or the Kingdom of Heaven. The Incarnation of Christ, his Divinity and Apotheosis, his Passion, Ascension, and Intercession, all these are lively set out in those standing Figures among the Israelites.
Hyl. I pray you, how, Bathynous?

Bath. The Incarnation of the Logos, O Hylobares, is plainly figured out in the Tabernacle and from whence God spake. And you know the Apostle calls this mortal body σώματα a Tabernacle, as the ancient Pythagoreans φασιν. And the Word in St. John is said to tabernacle among us, Joh. 1. 14. the Apostle speaking there of his Incarnation. God's Residency therefore in the Tabernacle (the Children of Israel in the mean time encamping about him in their booths) is an ease Representation of Christ's Incarnation, of the Word his living in the flesh among us that live in the flesh.

Hyl. It is so, Bathynous.

Bath. And for Christ's Passion, what more significant thereof (as Philopolis has rightly observed) than that of the brazen Serpent, Christ, as it is, being lifted up in his Crucifixion on a Pole of Wood? And as that Telesm was of the most accursed shape of Creatures; so Christ was made sin and a curse for us, crucified betwixt two Thieves, as if himself had been such a Malefactor. But himself having no sin, the Contemplation thus of him on the Cross had a Sovereign Power to take away both the pain and poison of Sin, and redeem us from eternal Death: as the brazen Serpent, being no Serpent, but a Figure, heal'd them that look'd up to it from the sting and poison of the fiery flying Serpents, and so redeemed them from a temporal death.

Hyl. But how is his Ascension and Intercession figured out in these Israelitical Types?

Bath. His Intercession, Hylobares, is signified by the ἱεροσόλυμων or Mercy-Seat. For in that Christ has suffered in the flesh, and is now set down at the right hand of God, he is our Atonement with him, in him God is made propitious to the world. But his Ascension (as also his Intercession) is farther typify'd by the High-Priest's entring alone into the most Holy.
Hyl. That is the very same that the Author to the Hebrews takes notice of.

Bath. And lastly, Hylobarcs, his Divinity is most magnificently embroidered on the Robes of Aaron the High-Priest, who undoubtedly was an illustrious Type of Christ. For according to Philo Judæus his own confession, the Robes of Aaron were a Type of the visible Universe: and who can be said to wear and bear out into shape and order, and fill the whole frame of Nature with his Presence, but he that made it, and continues it in Being? who but Θεονόμος υπός, or the Divine Logos? None can be said to fill out these Robes but he. And that Aaron's Robes were not only a Type of the Universe, but fitted according to the truest Systeme thereof, is apparent; forasmuch as the Ephod and Breast-plate, which was placed about the region of the Heart, (which is the Sun of this lesser World) had its contexture of Scarlet and Purple, with Gold and white Silk, which plainly denote the vehement heat and refulgent light of the Sun, the Pythagoreans τὸ ἔσχατον ἔσχατον ὁ πρῶτος ἄριστος, as this Ephod and Breast-plate are placed in the midst of the body of Aaron. The blew Robe also resembles so much of the Heaven as comprehends the space of the Planets, which the pendulous Pomegranates represent; and that farther-reaching Stole of eye-work the Calum Stellatum, the Stars resembling so many twinkling eyes, but the Bells the Harmony of the Universe.

Hyl. I understand you very well; for I have read in a late Author a more full description to the same purpose. The consideration of these Congruities of the Israelitical Types strikes my Mind with a marvellous pleasure. They are very admirable, Bathynous, and very delectable, and solid pledges (compared with the completion of them in the Christian Church) of a perpetual and peremptory Providence of God in carrying on thus the affairs of his own People and Kingdom.

Philop.
Diivne Dialogues.

Philop. But some, Hylobares, are convinced more by express vocal Prophecies than by silent Types, the slowness of their wit suspecting such Interpretations of over-much Phancifulness.

Hyl. Wherefore, Philopolis, Philotheus will easily return again to that province, upon your least intimation.

Philoth. That I shall, Hylobares. But I hope Philopolis does not expect I should range through all the Prophecies that concern the Jewish Church: for it were a Task that would require a Volume.

Philop. I am so far from desiring that, Philotheus, that I am rather afraid of it, and therefore debar it; as also the troubling your self much with setting out the success of the Jewish Affairs while their Polity held. For these things are to be seen orderly in the Bible, and are so numerous, that we should lose our main design by entering into them. That their Captivities were fore-threatned by reason of their sins at good distances, and their Return predicted, is ordinarily known. For fear time fail us, let us intreat you, Philotheus, to confine your discourse to such Prophecies and Observations only as concern the Kingdom of God set on foot by the Son of God, the Lord Christ.

Philoth. Such as the Prophecy of Jacob, which I last mentioned: In which that long Captivity of the Ten Tribes seems to be involved. For Jacob's Prophecy pitches upon that Tribe that was to continue till the coming of the Messias.

Philop. That's a plain Indication that Jacob's Prophecies touching his Sons were not uttered at random.

Philoth. So it is, Philopolis. And as Jacob's Prophecy so plainly bounds the time within which the Messias would not fail to come, so do also those of Haggai and Malachi; they both declare plainly that it should be within the time of the second Temple.

Chap. 2. 6. Chap. 3. 1.
Divine Dialogues.

Philop. I know they do. Wherein Providence was very faithful to the People of God, in giving them a certain sign of the Advent of their Saviour, and that the Jews might understand upon the demolishing of their Temple, that there was no Temple left for them to worship towards but the Holy Body of Jesus the Son of Mary, which he carried into Heaven with him at his Ascension.

Philoth. These are very manifest Traces of Divine Providence, Philopolitan, but nothing, methinks, so exact for the designation of the time of Christ's coming as the Seventy Weeks of Daniel we above mentioned. For beginning the Epoch of the Weeks from the seventh Year of Artaxerxes in Ezra 7, the Passion of Christ (or of the Messiah who is there said to be cut off) will fall within the last Week. And is not this a notable precise Prediction to be made five or six hundred Years before the Event?

Hyl. This is indeed a notable demonstration of Providence, if there be an easy congruity of the Text to the Event.

Philop. Take that upon my credit, Hylobares, the Application is marvellous easy and natural, and such as can have no rival, as I understand from * a late Explication of that Prophecy.

Philoth. But there is yet a more early Prediction, O Philopolitan, of the Sufferings of Christ in Isay, who Prophees above an hundred years sooner, which Prophecy contains several other Characteristicks also of his Person.

Philop. You mean Isay 53. That is indeed a very illustrious Prophecy, and such as I am abundantly satisfied in. As also of the exact Providence of God and of his vigilancy over his Church, in thus foretelling the determinate time and proper characters of the Person of Christ the Saviour of the World. But my Mind is carried on to the Success of his coming.

Philoth.
Philoth. He that is represented riding on the white Horse at the opening of the first Seal in the Apocalypse, with his Bow in his hand, did at last hit the Mark which was aimed at, and he then took possession of that Crown that was given him, when at the sixth Seal the Roman Empire under Constantine became Christian. But as the Spirit of Prophecy had foretold that through many tribulations and afflictions we should enter into the Kingdom of Heaven; so through many horrid and bloody Persecutions and difficult Oppositions did Christianity possess itself of the Empire. And therefore this time of Conflict is fitly prefigured by that bloody Battle betwixt Michael and the seven headed Dragon; and that most direful Persecution of all (begun in Dioclesian's time, and continued through the Reigns of some other Emperours) by the Altar, at the fifth Seal under which were seen the Souls of them that were slain for the word of God, and for the testimony which they held, who cried, saying, How long, O Lord holy and true, dost thou not judge and avenge our blood on them that dwell on the Earth? But after this greatest extremity was that high Victory of the Church in Constantine, that mighty Earthquake, at the opening of the sixth Seal, which dissettled and broke a-pieces the Pagan Power, and cast the Empire into the lap of the Church. Wherefore that was fulfilled in a more eminent manner which was spoken by the Prophet Daniel, And in the days of these Kings shall the God of Heaven set up a Kingdom: which Kingdom is called the Kingdom of God and the Kingdom of Heaven (as I told you before) out of these Prophecies: which begun indeed with Christ and his Apostles, (and therefore is more commonly called the Kingdom of Christ) but was most notoriously so when by their fortitude and sufferings they had subdued the Roman Empire to Christ's Sceptre, and so continued while the Church
Church was Symmetrical, as it was all the time of the six Seals. But within the confines of the fourth and fifth Century this external Kingdom of Christ began to degenerate into the Kingdom of Antichrist; and the Beast that had received the deadly wound was again a healing, and all the Idolatries and Superstitions of the Pagans were at last revived in a spurious kind of Christianity, and the new-fangled Idolatrous Ceremonies of the Church became the living Image of old Heathenism, and finally, the Beast that was not, during the Reign of the purely Christian Caesars, became the Beast that was, and is not, and yet is. For the Empire became Pagan again by becoming Idolatrous, and yet not that old Pagan Empire, because it was paganized with a pseudo-Christian kind of Idolatry; and yet by resemblance it is that old Pagan Empire, Idolatry and Murther and other gross Enormities being so lively strokes in the feature of them both. This is the Success, Philopolis.

Philop. This I believe is too true, Philothenus: but how consistent is that Apostacy of the Church with what follows in Daniel? For he says In the days of those Kings (suppose in the fourth of them, viz. the Roman) shall the God of Heaven set up a Kingdom which shall never be destroyed, but it shall break in pieces and consume all those Kingdoms, and it shall stand for ever. How is this standing consistent with that Apostacy?

Philoc. This is a material Objection, Philopolis, but the answer is not far to seek. For though we should not grant them in a more External and Political sense even degenerate Christendom may be called the Kingdom of Christ, and that these Representations of her Apostacy do not so much mean that she is no Spouse of Christ at all, as that she is a whorish one, and that her Enormities are only set off at that height the more effectually to reclaim her, or make People forsake her Communion;
munion; This alone may satisfy this difficulty, that all along this abhorred Apostacy of the Church set out by those figures (of the Whore of Babylon, the two horned Beast, and the false Prophet, the healed Beast with Ten Horns, and the Proculcation of the outward Court by the Gentiles for 42 Months, as also by the little Horn with eyes, spoken of by Daniel, who was to domineer for a time and times and half a time,) we are to consider that there is a continuance of the true Apostolical subjects of Christ's Kingdom all this time synonymous to this Apostacy, and prefigured by the Virgin-Company in the Apocalypse, by the two Witnesses prophesying in sackcloth 1260 days, and by the Woman in the Wilderness continuing there for a time and times and half a time. So that the Kingdom begun by Christ and his Apostles, though plagued and persecuted and cruelly opposed by both Rome Pagan and Rome Antichristian was never yet subdued, but remains still, for all those glorious purposes God intends it, to this very day. This is that precious stone cut out without hands, which must become that Mountain that will fill the whole Earth, and not that carnal lump of idolators and bloody Murtherers. These are the Hundred forty four Thousand mustered on Mount Sion: and if you demand to what Hierarchy they belong, they follow the Lamb wheresoever he goes, and follow no man farther than he follows the Lamb, according as that ancient Follower of the Lamb exhorts them, Be ye followers of me, as I am of Christ. In this Head they are an united Kingdom of God and of Christ, living all under his Laws; and submitting to no Decrees contrary thereunto. This Kingdom, Philopolis, has not yet been destroy'd, and I am confident never will be.

Philop. I hope so too. But in the mean time the sum of the Success of the Kingdom of Christ since the beginning of the Apostacy it seems is this,
this, That from thenceforward the Kingdom of Christ for about 1260 years became the Kingdom of Antichrist, excepting the Succession of those Regiments of the Lamb who had his Father's name written in their foreheads, and to whom alone it was given to sing that new Song before the Throne, as being redeemed from the Earth, and having become pure Virgins, in whose mouth there was found no guile.

Bath. These are those, Philopolis, of whom it is also written, But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And from the carnal man are hid all the Mysteries of Regeneration. That new nature is a new Song that he can never learn before he be truly regenerate, let him lay about him as stoutly as he will with his unsanctified Reason and external Institutes.

Sophr. And from this Ignorance, or rather Antipathy of life, is that War and Persecution raised against the innocent Soldiers of the Lamb. Accordingly as it is noted by the Apostle, Now we, brethren, as Isaac was, are the Children of promise, that is, the Children of the Spiritual birth: But as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

Cuph. I, and ever will be so, I think, O Sophron, especially while they that are born after the Spirit give such ill names to them that are born after the flesh. What a marvellous reproach is that of Philotheus, to call the Rule of the Church for above a thousand years together the Reign of Antichrist?

Sophr. Why, Cupophron, would you have Philotheus, wiser in judgment and expression than the Spirit of God himself, who has called that Monster, that would corrupt and waste the Church so, he by
by the name of Antichrist, as also generally did the ancient Fathers? And I pray tell me whether the false Prophet, the blasphemous Horn with eyes, the two horned Beast, the Whore of Babylon, the Man of Sin, be less harsh Appellations than that of Antichrist. And these assuredly belong to the Hierarchy of Rome.

Cuph. The blasphemous Horn with eyes, the Whore of Babylon, and the Man of Sin, methinks, are as reproachful Titles as that of Antichrist: and if the Bishop of Rome could be proved any of these, especially that Man of Sin, it would be hard to fend off that other more ordinary imputation which they so whinch at.

Euif. It was the generally received opinion of the Church, that the Man of Sin described in the Epistle to the Thessalonians is that famous Antichrist that filled the Christian World with his noise and terror.

Philoth. And that this is the Pope with his Clergy, O Cuphophron, you, that are so scrupulous of the right Rife of the Kingdom of God in the Reformation, have a peculiar obligation to believe; the Rife and Continuance of the Pope’s Sovereignty being by such odious and wicked Means as nothing worse can be imagined. For that he had no such universal Sovereignty left him by Christ as he pretends to, is a thing acknowledged by their own best Historians, as by Guicciardine (for example) in the fourth Book of his History.

Euif. You mean, Philotheus, what was left out of all the Latin, French, and Italian Copies of Guicciardine, and was published and printed in those three Languages at Basl by it self in the year 1561. A notable Specimen of that foul play which is usual with that Church for the maintaining their own Interest.

Philoth. I mean the very same, Euiflor. And this, I think, is very observable in that Excerpt.
tion, that although the Historian rejects the famous Donation of Constantine to Pope Sylvester as a Fiction, Some, says he, questioning, or rather affirming that Constantine did not so much as live in the same Age with Sylvester, much less by deed of Gift pass away part of his Empire to him, (as the City of Rome it self and many other Cities and Countries in Italy, namely at that time when, changing the Seat of the Empire, he betook himself to Byzantium, which afterward from him was called Constantinople;) yet in the conclusion he adds this, Nemo tamen negat Imperii Constantinopolin translatione ad Pontificum potentiam viam esse patefactam, ex eaque originem habuisse. Than which nothing can be a better Commentary on those passages of the Prophecy of the Man of Sin;

\[2\] Theff. 2, 6, 7.

And now you know what with-holdeth, that he might be revealed in his time: And again, Only he that now letteth will let until he be taken out of the way; and then shall that wicked one be revealed, &c. It was the presence of the Emperours at Rome that hindred the Bishop from discovering his Luciferian Ambition, and from shewing himself to be the first born of all the Sons of Pride.

Ewift. This is very consonant to the sense of the Fathers, who took the τηρήσων to be the entireness of the Roman Empire, as if the breaking of it would be the bringing in of Antichrist, and the Corruption of it the Generation of such a pestiferous Monster. But this receding of Constantine to Byzantium is but the first beginning of the completion of this passage of the Prediction touching the removal of that out of the way that hindred the visible growth of Antichrist, supposing the Pope to be him. It was the Inundation of the Barbarians that did more effectually second his design. For Italy being over-run by these, though there were for a time also Western Emperours, yet they ended in Augustulus, and Constantinople became the sole Seat of the Imperial Majesty:
Majesty: Which being raised to an extraordinary magnificency, was so agreeable to them, that after, when the Barbarians were driven out of Italy, the Emperours never cared to return to Rome, but ruled Italy by Exarchs placed at Ravenna, who sent meaner Governours under the title of Dukes to reside at Rome. Wherefore the meanness of this Secular Power there made the Ecclesiastical shine forth with the more uncheck'd lufter, and gain an awe and reverence from the People to the Episcopal See, and so the more easily prepare them for future Subjection. Things standing in this case, in come the Lombards to Italy, whose design being wholly to possess themselves of the Country, they destroy'd the Emperour's Power as much as they could. In which juncture of Affairs the Pope had a fine opportunity to play his Cards to his own advantage. For the Emperour having so potent an Enemy in Italy, the cunning Bishop knew how to serve his own turn of them both. For he would fence himself from any due chastisements from the Emperour, for whatever Insolency he might commit, by the help of the Lombard; and defend himself and the City of Rome from any violence of the Lombard, if he ever assaulted it, by the Aids of the Emperour. So that while he abused both their Powers to his own advantage, by the help of the French he at last made himself Master of both as to the Italian Territories, he by this means emerging there into a higher Power than either. And lastly, the weakening the Emperour (when once that bone of Contention was cast betwixt them) being ever the strengthening of the Pope, it is manifest that the Incursion and overflowing of the Saracens on the East part of the Empire, as well as of the Barbarians on the West, was a farther help toward his unjust Usurpations. For the Eastern Empire being so weakened, the Barbarians could the more se-
curely settle themselves in the West: who, being a rude and unlearned People, were the more pliable to the Pope’s Instructions, whose Renown, by reason of the City, being far above any other, as also his Power and Interest in Western Christendom, these raw Proselytes were imbu’d with such Principles in their Conversion to Christianity as were most conducive to the advancement of the See of Rome. So that we see every way how that the discription and dissipation of the Power of the Empire by the Invasion of the Nations, made for the Pope’s lifting up himself into that conspicuous Eminency and more visible Insolency afterwards over Kings and Emperours, opposing himself against and exalting himself above all that is called God, or is worshipp’d; as Interpreters expound that Prophecy.

Cuph. This is pretty, Euifor, and the Application had been very plain, if the Apostle instead of the τὸ κατὰκύριον had named the discription of the Roman Empire expressly. But the expression being so loose and general, the Application must needs be the more uncertain.

Euif. What do you think, Cuphophron, that it had been fit for the Apostle to tell the Thessaloni-ans that the Roman Empire would be invaded by the Barbarians, and pulled a-pieces by their Forces, especially the Romans flattering themselves as if Rome and its Empire should be eternal.

Cuph. That I confess had not been altogether so safe and discreet. But what are those ungodly pranks that the Bishop of Rome is reported to have play’d toward the founding of his Anti-christian Empire?

Euif. The Narration would be infinitely tedious, and beyond the time we are confined to. But I will give you some few Specimina for a taft. As first, What think you, Cuphophron, of that Courthip of Gregory the first, that great Saint and Bishop of Rome, in his congratulatory Epistle
divine dialogues

He to Phocas, who had made himself Emperor by an horrid murther of Mauritius his liege Lord, having first killed his Children before his face, Benignitatem Pietatis vestra ad Imperiale saefgium pervenisse gaudemus; latentur Coeli & exsultet Terra, & de benignis actibus vestris Reipublica populus hilarescat?

Cuph. That's too too vile and Parasitical, Euistor, and, methinks, pedantically prophane, to abuse thus the Phrases of Holy Scripture to the applauding of the success of so wicked and bloody an Usurper. To what purpose was this impious Courthip?

Euist. O Sir, the reconciling the favour of the Emperor to the See of Rome he knew would have its fruits in due time.

Cuph. What, I befeech you?

Euist. It was this Phocas, the Murtherer of his Master, that gave Boniface the third, the next Successor but one to Gregory, the Title of Universal Bishop. A Title notwithstanding that Gregory, when he was jealous of the Patriarch of Constantinople's carrying of it, cry'd out, that it belonged to none but to that Rex superbia, Antichrift himself, or his forerunner.

Cuph. It seems then that those fawning words of Gregory were compensated in his Successor Boniface by that fair Title of Universal Bishop; words requited with words.

Euist. But such verbal Titles, doubtless, O Cuphophron, have real effects upon the Minds of the People. And therefore this favour of Phocas might be no contemptible Instrument of raising the Pope to that Power in Christendom; though I must confess he laid his hands on more gross means.

Cuph. That's it I would hear, Euivistor.

Euist. Gregory the second rebelled against Leo Isaurus, and made all Rome and the Roman Dutchy do the same: and while the Emperor was en-
gaged in the East against the Saracens, made himself Master of that part of his Empire in the West.

Cuph. Is it possible, Euißtor? what pretence had this Gregory to do thus?

Euiß. O, Cuphophron, a very goodly pretence. Leo Isaurus was accounted by the Pope as an Heretick, forasmuch as he was against the Adoration of Images. The loss therefore of the Roman Duchy was his imposed Mulct or Penalty for that heinous Crime.

Cuph. The Crime of obeying God rather than the Pope.

Euiß. And yet for the same Crime was the said Constantinopolitan Emperour Leo the third deprived both of his Empire and the Commission of the Church at once by Gregory the third, as Platina reports. Is not this a Man of sin indeed, who, by thus thundring against the Emperor's obedience to God's holy Word and Commandment, tramples down both God and the Emperour at once?

Philop. These two Popes were notable Restorers of the Image of the Beast.

Euiß. It were too long a story, O Cuphophron, to tell you of the Collusion betwixt Pope Zachary and Pepin Major-domo to the then King of France.

Cuph. But, I pray you, give us some brief hints of it at least, Euißtor: I love to hear of such tricks.

Euiß. Pepin got this Problem propounded to that Oracle of Christendom, viz. Whether he that has the Name and Title of a King, or he that does the Office and exercises the Power, is to wear the Crown.

Cuph. You mean, whether he that is fit to rule, or he that is lawful Heir and actually possëst of the Crown, is to be King.

Euiß. Yes surely, that is the sense of it.

Cuph. The case is much like that propounded to Cyrus (when he was a little Boy) by his Master, who
who taking two Coats from two Lads, the leffer of whom had the longer, and the other the short-er Coat, gave them both to Cyrus to dispose of to them again, to try what notion he had of Ju-stice.

Euifl. And how did he dispose of them!

Cuph. He gave the longer Coat to the taller Lad, and the shorter to the lower.

Euifl. Just thus did Pope Zachary solve the Problem proposed to him, giving the Crown to him that was accounted more fit to wear it, not to him whose due it was by Inheritance.

Cuph. It seems then that that Oracle of Chri-stendom was as wise as a Boy of about eight years old, who was chastis’d by his Master for his gros mistake in the administration of Justice.

Euifl. But I promise you, Cuphophron, this was no childish mistake in Pope Zachary, but a piece of meditated Fraud and Injustice against Chilperick King of France, for the promotion of the See of Rome. He had great self-ends in delivering so false a Sentence. This wicked Juggle and Injustice of Zachary was the chief corner-stone upon which the magnificent Sovereignty of the Pope was afterward so highly raised. For Pepin gaining the Kingdom of France by the help and authority of the holy See of Rome, he by way of gratitude was ever ready to advance the Ecclesialtick Sovereignty of the Pope, and not only gave him a Spiritual Jurisdiction over the Galli-cane Church, but assisted him in any streights by his Sword, freed him from the Siege of the Lom-bards, and enriched him with the gift of the Ex-archate of Ravenna, and many other Countries in Italy, (as things fallen unto him by right of Arms) as you may see more particularly in Guicciardine. And Charles the Great, Son to King Pepin, having the same Obligation to the See of Rome, (as being Successor to his Father the Pope’s Creature and bold Usurper of the Crown of

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France continued the like observance to the Pope; and ratified the Grants of his Predecessor; whom yet the Pope afterwards, namely Leo the third, for the better serving their mutual Interests, elected Roman Emperour: Whence the Papal Authority was easily coextended with the Conquests of Charlemaigne.

Philop. Do you see, Cuphophron, upon what a fair foundation the Kingdom of Antichrist stands?

Cuph. Upon the Bishop of Rome's abetting the Conspiracy of Traiterous Subjects against their lawful Sovereign.

Enift. Nay, and in being in actual Rebellion themselves, as Gregory the second was against Leo Isaurus, who robbed also his Master of the Duchy of Rome. As Stephen the second likewise robbed him in receiving the Exarchate from Pepin, whom himself called into Italy. For the Exarchate belong'd to the Emperour of Constantinople, the Pope's sovereign Lord and Master, and therefore of right it should have been restored to him.

Cuph. All it seems was fish that came into St. Peter's Net. Methinks these Popes were notable fellows. I pray you what other Pranks did they play, Eniftor?

Enift. Very strange ones, Cuphophron, and so many, that, if I should discourse to Cock-crowing, the time would not suffice to declare the manifold odd exploits of these pretended Successors of St. Peter. Gregory the fifth with the Emperour his Kinsman Otho the third, contrived away the Right of the City of Rome in choosing their own Prince, by settling the perpetual Power of Electing the Emperour in seven German Electors; provided only, that he that was elected by these German Electors should not be called Emperour or Augustus, but Caesar or King of the Romans, till he was Crowned by the Bishop of Rome: so that the cunning Pope by this device
vice both deprived the City of Rome of their right
of choosing their own Sovereign, and also trans-
ferred it partly upon himself, and partly on the
German Princes, but in such a way as was main-
ly intended for his own Interest, the Power of
the Emperor being thus weakened, that himself
at any time might the easifier make head against
and insult over him. Some impute this contri-
vance to Pope Innocent the fourth, or Alexander
the third his Successor. But be it whose it will,
the Policy of it is conspicuous.

Cuph. These Popes, it seems, are marvellous
subtil Sophisters.

Euifst. I, and very roaring and rampant Cre-
tures too. For such the Emperor Henry the
fourth found Pope Hildebrand, alias Gregory the
seventh; who having deposed the Emperor,
and Excommunicated him, conferr'd the Em-
pire upon Rudolphus Duke of Suevia: but he be-
ing overcome by the Emperor in Battle, at
his seeing his Hand cut off his Heart was also
smitten with the sense of his Disloyaltie against
his Sovereign, and rebuked the Bishops for their
wicked Inflation of him to take Arms against
him to whom with an Oath of Fidelity he had
lifted up his hand to God.

Cuph. That's a very remarkable passage, En-
istor: methinks it might have made the Pope
himself have relented.

Bath. Their Heart is as firm as Stone, as hard as
the neather Milstone.

Euifst. So it is, I think, Bathynous; nothing
will fright them off from pursuing their world-
ly Interest. And therefore Urban the second,
who made that ungodly Decree, that an Oath is
not to be kept to an Excommunicated Person,
he also Excommunicated and Persecuted this
Henry the fourth: and Paschal the second, who
succeeded him, made the Emperor's own Son
take up Arms against him; who being over-
come and deposed by the Pope's command, and the Crown and other Imperial Ornaments violently taken from him, and given to his Son, and himself thereupon kept in Prison, he dying there within a little time after for very grief and anguish of Heart, the Pope would not suffer his Son to bury him, but forced him to let his body lie five years unburied.

Cuph. Monsters of Inhumanity! The Pope's carriage is as if he thought himself above all the Laws of God and Nature,

Euif. And therefore you will hear with less detestation that ceremonial Haughtiness of Pope Adrian the fourth, who chid Frederick Barbarossa the Emperour that he held the wrong stirrup when his Holiness was a getting on Horseback.

Cuph. There is a ridiculous Pride in this, Euiñtor, but not so much course Harshness and Cruelty.

Euif. But what think you of this Specimen of the Pope's Pride, O Cuphophron? how harsh or soft is it? Alexander the third, Successor to Adrian, when the forenamed Emperour flooped to kiss his Holiness's Foot, trode rudely upon his Neck, using these words of the Psalmist, Thou shalt tread upon the Lion and Adder, the young Lion and Dragon shalt thou trample under foot. And whenas the Emperour ashamed of doing so base an Homage to the Pope, would have cast the Submission on St. Peter, in saying, Non tibi, sed Petro; the Pope buttles up, and treading upon his Neck again said with a big Voice, Et mihi, & Petro.

Cuph. I have heard of this Story before, it is so very famous: but is it possible to be true?

Euif. They cite twenty Historians to attest it, and wise Men and well versed in History do firmly believe it.

Cuph. Had the Emperour his Imperial Crown on then at that time, think you, Euiñtor? for it had been the more strange and ugly light. Eu-
Eniſt. No, I believe not: But if he had had it on, it would not have protected the Emperour's Neck from being trampled upon by the Foot of that insulting Prelate: For the Popes have as well made Foot-balls of the Crowns of Emperours as Foot-stools of their Necks.

Cuph. I know not what you mean, Eniſtor.

Eniſt. I reflect upon the manner of Henry the sixth and his Emperess's Coronation by Pope Celeſtine the third, who put on the Crown upon the Emperour and Emperess's Head with his Feet, sitting on his Pontifical Chair, and as soon as it was on the Emperour's Head, he kick'd it off again; though the Cardinals that stood by were so civil Gentlemen as to reach it up for the Emperour, and put it again on his Head.

Cuph. But however he was not so rude to the Emperefs, as to kick the Crown off her Head, I hope.

Eniſt. No, he was not.

Cuph. It was a great Civility to that Sex.

Philop. But do you not see in the mean time, O Cuphophron, what a lively Picture the Pope is of that Man of Sin that opposeth and exalteth himself above all that is called God, or that is worshipped?

Cuph. He exalts himself against and above the Σεκαστι or Emperour's with a witness; but how above God?

Philop. He exalts himself against and above God in authoritatively opposing and cancelling his Laws, as is manifest in abundance of Examples of that Religion, which he has establisshed as a Law, expressly against the Law of God.

Eniſt. And his great Creatures, no less than Bell. de Res. Bellarmine, avow this Right of his, declaring Pontif. lib. 4, that he has a Power to make that no Sin that is cap. 5. Sin; and that if the Pope command Vices and prohibit Virtues, the Church ought to believe Vices good and Virtues evil.

Cuph.
This is a most enormous Elation of the Pope, to pretend that he can change the immutable Nature of Good and Evil.

He that can transsubstantiate Bread into the living Body and real humane presence of Christ, so that his natural Body may be totally present in a Million of Places at once, what cannot he do?

I tell you, Hylobares, he cannot clear himself, before any intelligent and impartial Judge, from being the most daring and bold Impostour that ever appeared upon the face of the Earth.

But to satisfy Cuphophron's curiosity a little more palpably. If the Pope exalt his own Throne above the Throne of Christ, does he not manifestly exalt himself above God in the grossest manner one can imagine or expect?

I pray you how is that, Eniferor?

Whose Throne is the Holy Table, O Cuphophron, if it be not the Throne of Christ's Body?

Indeed they that hold the Bread once consecrated to be the very Body of Christ, as the Romanists do, must of necessity hold the Holy Table to be the Throne of Christ, or his Royal Seat on which his Body resteth.

But the feet of the Pope's Chair of State trample upon this Throne of Christ at his Inauguration; whence he receives also at that time the Adoration of the astonish'd People, and that in the Temple of God materially understood as well as figuratively.

History and Prophecy strangely shake hands together in these things.

But I believe in the mean time, Eniferor, you are diverted from pursuing the Examples of the Pope's Insolencies against Emperours in his Excommunicating of them and Deposing them. I am so little versed in History my self, that I desire to hear you farther on that Subject.
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For these things seem of that hideous consequence in setting all Christendom on broils, that methinks the Bishop of Rome should very rarely venture on such exploits.

Enist. How the Popes of Rome are minded in this point, that one Clause in the Bull of Pope Pius Quintus against Elizabeth Queen of England will inform you at once, viz. That God hath made the Bishop of Rome Prince over all People and all Kingdoms, to pluck up, destroy, scatter, consume, plant, and build. He pretends this Charter from God: And I'll assure you, Hylobarus, he has not spared to make use of the Privilege as often as he had but any hopes that it would serve his worldly Interest. For after Pope Hildebrand had given that outrageous example upon the Emperor Henry the fourth, both Urban and Paschal followed that wicked Precedent against the same Person, and with such hideous circumstances as I above intimated. And after this, many examples of like Infolency succeeded. Calixtus the second excommunicated Henry the fifth; Alexander the third Frederick the first, as I told you before. Innocent the third excommunicated and deposed John King of England, and gave his Kingdom to Philip of France: as Celestine the third gave the Kingdom of both the Sicilies from Tancred to the Emperor Henry the sixth. But for Henry, the second King of England, never was any Man's Superstition so basely abused as his. His Fear and Superstition kept him indeed from incurring Excommunication; but his Submission was such as was below the condition of the vilest Person, or the pettiefest and most contemptible School-boy.

Cupb. Why, I pray, Enistor, what was it? I long to know. Was it worse than what Frederick Barbarossa suffered?

Enist. You shall judge of it, Cuphophon, your self. The fear of the Pope and the awe of Superstition
per&stition debased the King so far, as that so soon as he was within the sight of the Cathedral of Canterbury, where that Martyr and Saint Thomas a Beckett lay, whom the King was accused to have lain by an angry countenance, he put off his shoes, as if all the ground at that distance had been holy, and in the form of a poor beggar, bare-foot and barelegg'd, and bare-bodied too; (saving a vile Coat cast about him) passed thro' the City in the sight of the People in this sad habit, beating the bare hoof on the Stones and dirt of the Street, till he came to the Sepulchre of the Saint which he had occasioned; where he did his Devotions to his Saintship with prayer and fasting in most humble manner.

Cuph. Verily, Eusifor, I know not whether the Humiliation of Frederick Barbarossa or this of Henry the second be the more tolerable.

Eusif. But you will know, Cupophron. For King Henry, after he had fasted there a Day and a Night, having not yet satisfied the expectation of his hard Masters and his own Superstition, gave his bare Body to the Rod of Discipline, and the Covent of the Monks of Canterbury being assembled, he received of each of them a Lash. The Writer of the Life of this rigid Saint says, There were no less than fourscore Monks, and that the King received of each of them three stripes.

Cuph. If this be the difference betwixt the Humiliation of Kings and Emperours, for my part, I had rather be an Emperour than a King. I wonder in my Heart how so four a Soul as this Thomas a Beckett, if you call him so, ever came to be canonized for a Saint.

Eusif. Spondanus will tell you. Deo utique gratissimam navare operam & coronis dignam, non solum qui pro Fide Catholica illibata servanda à persecutoribus necantur, sed etiam qui pro juribus bonisque Ecclesiae conservandis & repetundis ablatis occiduntur.
This indeed is at the bottom of all the Pope's Canonizations, the Wealth and Interest of the Church, for which they have framed and contrived their Religion, that whole mass of Superstitions and Idolatries. Whence I should think that Thomas a Beckett and Thomas Aquinas are Saints altogether upon the same score, because they advanced the worldly Interest of the Church.

Hyl. That's likely enough, Bathynous. But I pray you, Eufior, go on.

Euf. The same Pope Innocent the third excommunicated also the Emperour Otho the fourth, and deprived him of the Titles of the Empire. And Pope Honorius the third excommunicated and deposed the Emperour Frederick the second; as also did Gregory the ninth after him, and that in most abominable circumstances. For the Emperour being gone into Palestine upon the Pope's own errand, yet he takes this opportunity of anathematizing of him, and, by his preaching Friars, of raising him enemies in Germany, that, taking the advantage of the Emperour's absence and those Combustions, he might with better success send an Army into Apulia, and seize there on his Land. Pope Innocent the fourth also excommunicated this Emperour, and after his death gave away the Kingdom of Sicily from his Son to Richard, Brother to Henry the third of England. Boniface the eighth excommunicated King Philip the Fair of France, and by a Decree of a Council deprived him of his Kingdom, and gave it to the Emperour Albert.

Philop. This is that Philip that answered that insolent Letter of the Pope with this courageous Preamble, To Boniface, calling himself Sovereign Pontiff, but little greeting, or rather none at all. Let thy most egregious Folly know, that in Temporal things we are subject to no Man.

Cuph. I believe the King spoke truth, and declared but the Right of all the Secular Princes of Christen-
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Christendom as well as his own. But did not that Vejovis of Rome shatter him all a pieces with his Thunderbolts?

Euisf. No such matter, Cuphophron; Resist the Devil, and he will flee from you. Philip the Fair held his own, and made such Friends in Italy, that the Pope was surprisèd at Anagnia, and disgracefully mounted on a poor Jade was brought Prisoner to Rome, no Man rescuing this terrible Thunderer, either out of fear or love: but Pride and Regret taking vengeance of him burst his swollen Heart within a few days, and thus ingloriously he died; his Successor Benedict the eleventh not only absolving Philip, but highly complimenting him. For the Popes use to fawn on those Princes whom they cannot bite without manifest danger of breaking their Fangs. But to proceed: The Emperor Ludovicus Bavarus was excommunicated by Pope John the twenty third, and deprived of his Empire: which Sentence was also renewed by his Successor Benedict the twelfth; but so vehemently pursued by Clement the sixth, that the Electors were at last prevail'd with to choose a new Emperor.

Philop. That was Charles, Son to John King of Bohemia; which was the occasion of great and bloody Wars. But what is most observable, the Election of this Emperor was the very breaking of the back of the Empire, Charles pawnning the Tributes of the Empire to the Electors, and swearing also that he would never disengage that Pawn. Moreover he made that authentick Capitulation with them, whereby, without the Crime of Rebellion or Disloyalty, they were enabled to take up Arms against the Emperor and his Successors in defence of their own Rights. This huge weakening of the Empire had a strong working Policy of the Popes at length brought about, they ever phrasing that the bringing down of the Power of the Emperor was an exaltation
altation of their own. But the wicked were here taken in their own Nets. For the Power thus invested in the Princes of Germany proved at last mainly serviceable for the Reformation there, and the Humiliation of the Pope; it being not in the Emperor's power to succour him against that noble and Heroical Champion for the Truth, Martin Luther. But let me not interrupt you in your progress, Euiſtor.

Euiſt. This is a very material Interpellation, O Philopolis, and such, as I dare say Hylōbares will thank you for, who by this time surely is glutt-ed with my so copious recital of Instances.

Hyl. I do thank Philopolis for his so judicious Note on the Capitulation of Charles the fourth, but de-fire you to hold on in your recital till I say I am glutted.

Euiſt. That I will not promise. However I will add some few Examples more, seeing you have not yet said that you are satisfied: as that of Benedict the thirteenth, who sent a Bull of Excommunication against Charles the sixth, King of France: But the bearers of the Bull were very courtly disgraced, and sent back again to their Master with a flea in their Ear. Julius the second laid about him like mad with both Swords, and particularly against Lewis the twelfth of France, whom he excommunicated, and put his Kingdom to Interdict, as Pope Innocent served John King of England. But he came off much better than this. For the Emperor and King of France having called a General Council at Lions, which yet presently removed to Pisa, Julius was there condemn'd for an Incendiary, and deprived of his Papal Chair.

Philop. Was it not there that the King coined golden Crowns with this Motto, Perdam nomen Babylonis?

Euiſt. It was so, Philopolis, and a well-boding Omen towards the Reformation: For Truth was

B b a-dawn-
a-dawning afar off, and at last rose to broad day.
But in Henry the eighth's time King of England it was but as yet a dim Twilight in comparison of after years. And yet that King could discern that the Pope's Excommunications were but a flash without a bolt; and therefore contemned the Thundring of both Clement the seventh and Paul the third. How Pius Quintus excommunicated Queen Elizabeth, and deprived her of her Kingdoms, I intimated before. And Gregory the thirteenth drove on the same designs against the Queen which his Predecessor had begun. The Memory of that Pope will for ever stink in the Nostrils of all Posterity, for the abetting and applauding that devilish Contrivance against the poor innocent Protestants, under the colour of celebrating the Nuptials of Henry King of Navarr and the Sister of Charles the ninth of France. This Gregory sent Cardinal Ursin as Legat into France to return thanks, and bestow Blessings upon the King and the rest of his ungracious Complices, for their successful acting this worse than Thyestean Tragedy.

Philop. You mean that horrible Massacre in France.

Enist. I do so: which yet I think that train of Villany laid in the Gunpowder-Treason-Plot, if it had taken effect, would have far exceeded. But I cannot get out of Queen Elizabeth's time, against whom Sixtus Quintus renew'd the Excommunication, in favour of the enterprize of Philip the second upon England. This Pope also excommunicated Henry the third of France, as Gregory the fourteenth Henry the fourth: which Excommunication Clement the eighth renewed against him. I have wittingly omitted many Deprivations and Excommunications of the Pope against lesser Princes, and will close all with that remarkable Observation, That the Gunpowder-Plot, which was in Paul the fifth's time, was the effect
effect of the Pope’s Excommunications and Interdicts, as was acknowledged by the very Conspiringos. Have I not wearied you by this time, Hylobares?

Hyl. You have satisfied me, Emissor, but not wearied me. But is it possible there should be such frequent Excommunications and Deprivements of Kings and Emperour’s, but a world of War and Bloodshed must follow?

Emiss. Therefore that is very remarkable in History, that the Pope’s Thunderings were usually accompanied with great showers of blood. For how can it possibly be otherwise, when the Excommunicated Princes Territories are ipso facto given up by the Pope to the Invasion of others, or to the Insurrection of their own Subjects, as being absolved from their Oaths of Fidelity thereby? At least he does what in him lies to set altogether by the Ears. Julius the second by his pragmatical planting and plucking up and transplanting is said to have been the occasion of the Slaughter of two hundred thousand Christians in the space of seven Years. And it is observed by Historians, that these two Emperours alone, Henry the fourth and Frederick the first, were enforced to fight at least threescore bloody Battles against the Enemies of the Empire, stirred up to Arms by the Popes of Rome. If two or three Instances amount to so much, what will the compute of the whole? what will all the Masacrers committed upon the poor Protestants adjoined to that sum, when that one Masacre of France within the space of three Months amounted to an hundred thousand? Nay, P. Perionius avers that in France alone, in that great Persecution against the Albigenes and Waldenses, there were murthered no less than ten hundred thousand Men. From that time to the Reformation no small number was made away by Sword, by Fire, and other Tortures.
the beginning of the Order of the Jesuites till the year 1580, Balduinus reports there were about nine hundred thousand of the Orthodox Christians murdered, that is, within the space of thirty or forty years. Within a few years in the Low-Countries alone, the Duke of Alva cut off by the hand of the Hangman thirty six thousand Souls of the Protestants. And the Holy Inquisition, as Vergerius witnesses, (one well acquainted therewith) in less than thirty years space consumed an hundred and fifty thousand with all manner of Cruelties. Insomuch as that Learned and Judicious Person, Mr. Joseph Mede, is of opinion, that the Papal Persecution does either equalize or exceed the destruction of Men made upon the Church by those Ten famous Persecutions under the Pagan Emperours: and yet there has been a considerable Accession made since to this bloody Catalogue in Piedmont and Ireland, if not in other places.

Bath. The consideration of this horrible destructive Tragedy, Philopolis, acted by the Pope, has many times cast me into a confidence that that bloody Bishop is as well concerned in the Vision of the King of Babylon as of the Whore: But thou art cast out of thy Grave as an abominable branch, as a carcass trodden under foot; because thou hast destroyed thy Land and slain thy People.

Philop. Like that touching the Whore of Babylon; And in her was found the blood of Prophets, and of Saints, and of all that were slain upon the Earth. As if the Pope were the very Pest and Trouble of Christendom.

Cuph. Certainly, Philopolis, if there be any truth in History, the Pope is a very sinful Man at the least, if not that Man of Sin.

Philop. And if he cannot have his Will on Princes by Thundering and Lightening and raising of War, then their Attempts are by a closer way, by Poisoning and Stabbing: Some venem...
mous Serpent is sent crawling out of the shades of their Monasteries to poison or sting a Prince to death. Thus was King John poisoned by a Monk, and Ludovicus Bavarius, as they say, by some secret Minister of the Pope. And more and more pertinent Instances of the like nature might be produced, could I so easily recall them to mind.

Euift. But this way of Poisoning of Princes, Philopolis, is managed with a great deal of niceness and caution.

Philop. What do you mean, Euifitor, that they are very careful and circumspect, that in tampering with such mortiferous Poisons they unawares mischief not themselves?

Euift. That they poison not the Soul of the Prince by making him accessory to his own death. And therefore that King-killing Jesuit Mariana advises not to poison his Meat or Drink, because by putting the Cup or Meat to his own Mouth he would become guilty of Self-murther; but rather infuse some strong and subtil Poison into some Garment of his, or into his Saddle.

Batb. As if the Prince were not as guilty of Self-murther by putting on his Cloaths or mounting into his Saddle, as by lifting his hand to his Mouth to feed himself. O the execrable Hypocrisie of accursed murderous Villains! or rather the damnable Contempt of the Blood and Life of Princes, when they stand in competition with the Interest of the Papal Tyranny! What is this but to fleer, and to jeer, and tacitly to insult in that false and detestable liberty they think they have in behalf of their Holy Father the Pope, to kill and murther the most Sacred Persons in the World?

Philop. I profess, Batkynous, I think you have light upon the right sense of that passage of Mariana. It seems to smell rankly of an affected Hypocrisie and base Contempt of the Blood of Princes.
Cuph. But is it possible, Philopolis, that they should stab thus as you talk of? That is not the garb of Religious Persons, but of Hectors and of High-way men.

Philop. You know, Cuphophon, whose saying that was, *The Thief cometh not, but to steal, and to kill, and to destroy.* Christ, the good Shepherd, lays down his own life for the sheep: It is no wonder then that Antichrist, in opposition to Christ, murders the sheep for his own gain and interest.

Cuph. But these Examples surely, Philopolis, are very rare.

Philop. The attempts of this kind against that glorious and blessed Queen Elizabeth were many, though, through the protection of the Almighty, they took no effect. But it is notoriously known in History, that James Clement a Dominican Friar, stabb'd Henry the third of France with a poison'd Knife. Peter Barriere also attempted the murthering of Henry the fourth, suborned and animated by the Jesuit Varade. John Chastell, also a Scholar of the Jesuites, for the obtaining Remission of his sins and eternal Life, as he was instructed, attempted to kill the said King; but he struck out one of his Teeth only with his Dagger. But that wicked Wretch Ravaillac, animated by the Jesuit Aubigny, did that horrid Execution that was so oft attempted before, and stabb'd the King to the Heart in his Coach in the Streets of Paris; alledging upon his Examination, that the King would make War against God, meaning the Pope.

Cuph. Jesu blest us! I did not think, Philopolis, there had been such mad doings in the World. The Pope, I perceive, is a very dangerous enemy.

Soph. Cuphophon has been so mewed up in his Philosophical and Metaphysical Cock-loft, that he could never yet vouchsafe to cast down his eyes upon the outward transactions of this lower World.
Divine Dialogues.

Cuph. And I tell you, Sophron, I think it is no small point of Wisdom to continue thus mewed up, and to rest satisfied in the silent Solaces of Philosophy and Virtue. For I perceive that Religion is a very quarrelsome thing.

Philoth. O Cuphophron, Cuphophron, deceive not your self with any vain pretences to the Solaces of Vertue, unless you have the Life in you, unless you feel an hearty Antipathy against Vertue’s enemies, against all manner of Vices and villainous Actions, and the greatest against the greatest. And think both this Life and Antipathy in vain, unless you have Fortitude, whereby you dare look out to find the abode of Truth and Righteousness, and own them where-ever they are, in open defiance to all their enemies. He that has not Fortitude, Cuphophron, carries a Traitor in his Heart to God, to his Prince, to all Truth and Virtue.

Cuph. Nay, Fortitude is a good thing, Philothus, if a Man knew how to come by it. But I pray tell me at once and compendiously, what are the most ugly and Antichristian Enormities in the Papal Hierarchy?

Philoth. Their foul Idolatries, gross Impostures, and direful Murthers.

Hyl. I’ll pawn my Life Cuphophron is so frightened into a fit of good nature, that he’ll turn Advocate-general for the Papists now, as he did for the Paynim before.

Sophr. And I believe with like success in both.

Cuph. I pray you let me try a little. For this noise of Idolatry in Men that have a true Notion and belief of God seems to me sometimes to be more a scare-crow than any such dangerous evil. I mean briefly this, That he that professes the only true God, cannot be capable of committing Idolatry, forasmuch as he can worship nothing beside with the same intended honour he does him; and that’s the only peculiar honour done to God, which they call, Latreia.
Philop. But this, O Cuphophron, the Papists give to the consecrated Host, which is not God.

Cuph. It's true, they say they do. But unless they took the Host for the true God, they would not worship it. So that the Worship is really meant to the true God, and passes to him.

Philop. Why, Cuphophron, did ever any Pagan, or is it possible for any Man living in good earnest to give that supreme Worship to any thing he thinks not the supreme God? Wherefore if mistake will excuse from Idolatry, there never was, nor ever can be any Idolatry committed in the World by a conscientious Worshipper, but only by him that worships for fear or for filthy lucre.

Cuph. It may be so, Philopolis, examining Idolatry by the true Philosophical and Metaphysical touchstone: and all the better if there be not.

Sophr. Did not I tell you what a successful Advocate Cuphophron would prove for the Romanists, being driven to those streights that he can no ways excuse them from Idolatry, but by admitting there never was, nor ever can be any such thing as voluntary or conscientious Idolatry in the World? This has gratified both his beloved Paynims and the Papists at once. But our charge of Idolatry upon any party, or our acquitting of them, must not be according to the shifting subtleties of a Metaphysical Wit, but according to the intimations of Scripture in such a sense thereof as is obvious to the vulgar capacity, who judge more solidly in these cases than such as are cunning to pervert Scripture for their own Interest. He that said in the Decalogue, Thou shalt not bow down to any Image, nor worship it, that is to say, worship any Image by bowing down unto it, and still forbids Idolatry in the New Testament, without declaring a new definition thereof, certainly intends the Christian World should take such Actions as these for Idolatrous; especially co-
considering the Purity and Spirituality of Christian Religion.

Cuph. And for the Invocation of the Saints, O Philopolis, it seems to me free enough from all suspicion of Idolatry, and rather a greater acknowledgment of God's Goodness, that has so highly advanced the Faculties of his Servants the Saints departed, that they hear and see all things from the highest Regions of the Air, or Aëther that are transacted on the face of the Earth. Which being granted, there is no incongruity in invoking them, more than in speaking to any good Man upon Earth to assist what he can in a time of need.

Philop. But to answer you, Cuphophron, in a way of Law; I conceive, as Tully somewhere intimates, that Religion is that part of Justice that respects the Deity, and that one main Right of God (that highest invisible Power) is Invocation, founded in his Omniscience, which Omniscience for distinctness sake, let us distribute into Terrestrial, Aereal, and Heavenly, which including all places includes the whole compass of the Divine Omniscience, cast as it were, into these three shares, making it over to them by deed of Gift, as we see he has not, they wanting this foundation of the right of being invoked, our Invocation of them is an acknowledging such an excellency in them as is nowhere but in God; and so the giving that right of Worship to others that is due to God alone becomes that piece of Injustice against God which is termed Idolatry; aggravated with the circumstance of a very saucy reproach to God's Wisdom and Goodness, in presuming that to have been more wise and good which God has omitted. What think you of this, Cuphophron?

Cuph. I think it is much that a Lawyer should prove so subtil a Divine. I must confess, supposing it clear that God has made no such donation
to the Saints departed, if there be such a thing as Idolatry, the Invocation of Saints would be one part thereof.

*Philop. The silence in Scripture touching this Gift, in my judgment, Cuphophron, is a sufficient argument against the lawfulness of Invocation. For if God has given them such a Gift, he keeping the knowledge thereof from us, it's a sign it was with a reservation of the right of Invocation to himself. But if he has not so much as given them any such share of his Omniscience, as I verily believe he has not, 'tis still more firm that they have no right of being invoked.

*Sophr. For my part, Philopolis, I think that passage in Isay has no contemptible weight with it, to assure us that God does not communicate any such share of his Omniscience to the holiest Souls departed: Though Abraham be ignorant of us, and Israel know us not; yet thou art our Father that knowest us and beholdest us, and art ever ready to hear our Prayers. For that is the sense, the Verse immediately preceeding doth plainly insinuate; Look down from Heaven, and behold from the Habitation of thy Holiness and of thy Glory, &c. And then follows that of Abraham.

*Philop. Besides, Cuphophron, our mere having no commission to give away or communicate a known peculiar Right of God to the Creature on our own heads, without any warrant or declaration from him, (for this power of Invocation he has intrusted us with as his Depositum for his own use) for us, I say, to give this to any other invisible Power besides himself, the very Law of Nature and common Reason will tell us it is injustice against God. And being it is the giving away part of his rights of Worship without his leave, it is that piece of Injustice against him which is Idolatry. And how gross a piece of Idolatry than is this Invocation, when it is set out with those Pagan circumstances of consecrated Al-
Altars, Images and Temples, to the Saint they invoke! The Case is so plain, Cuphophron, that I desire you would give your self no farther trouble touching this point. See if your Apology will succeed better in the next.

Cuph. That of Imposture. Why, methinks, Philopolis, that is the easiest of all to be apologized for; because the generality of Men being so hugely devoid of all real Vertue and Goodness, methinks it is but a just and pleasant spectacle to see a Company of Subtil witty Lads, timely train'd up for the Game, to play tricks with this wicked World, to ride them and bestride them, and sit as close as an Ape with a Whip in his hand on a great Mastiff's back, next to the Bearward chief Master over the Dogs and Bears. The ordinary mass of Mankind gives no other Milk than what is thus fetch'd from them by tricks of Legerdemain, they being far more prone to believe Lies than to conceive Truth. And were it not a great oversight then, Philopolis, for the Priests not to frame such as make most for their own gain and honour?

Philoth. Phy, Cuphophron, that you should so boldly apologize for that which is both the bane and shame of any Priesthood, nay, the Subversion of all Religion, and the filling of the World with Atheists and Unbelievers! This is the genuine effect of the Imposture of the Priests: They bring ruine upon Religion, and shame and destruction upon themselves, cheating and couzening being so vile, so base, and so hateful a thing in the sight of all Men. Nothing ought to be more pure, nothing more sincere than a Priest. If these Fountains will not run clear, all Mens mouths must be filled with either poison or mud. To are the Salt of the Earth: but if the Salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot by Men. Whence that Prayer of the

XXXI.

His Apology in the behalf of their Impostures and Murthers.
the Psalmist will ever be seasonable, *Let thy Priests be clothed with righteousness, and thy Saints sing with joyfulness.*

Sophr. And I promise you, Philotheus, one will not easily be without the other. For the Priests contriving their Impostures into a Law, it must needs bring a sad Persecution upon the Saints of God. Witness that one Instance of Transubstantiation, a Figment made on purpose for the honour and profit of the Priesthood; in what bloody Persecutions has this involved the innocent Lambs of Christ? For thus stood the Case before the Reformation; the Pope with his Clergy having so wholly seized these parts of Christendom, as Robbers entered into an House, they that would not be bound and gagged they murdered. It is but an homely comparison, but sets off the case of the Empire in those times very truly and lively. If any cried out against the Frauds and Impostures of the Roman Priests, rejecting their Lies and Figments as instruments of their ηλειποντα, of their Thefts and Robberies, he was presently murdered by fire or the sword.

Philop. Do you see, Cuphophron, whither your pleaded-for Impostures carry, even to savage Murder and Bloodshed? What Apology can you find for this?

Cuph. O Philopolis, are you so well versed in Politicks, and do not understand what a great difference there is in Right and Justice betwixt private Man and Man, and private Men and the Publick? This point the noble Philosopher toucheth notably in some of his Letters.

Philop. What then, Cuphophron? you think Reason of State may justify any actions, though never so barbarous, even the Murder of innocent Persons.

Cuph. There's a great Subtilty in these things, Philopolis: Next to Metaphysicks they will require a very acute judgment.
Philoth. Truly, for my part, Cuphophron, I am so dull, as that I could never conceive any Power to have a right to do another Man wrong. And certainly the slaying of an innocent Man for standing to the Truth of God, and declining Idolatry, is the highest injury that can be done to any one. The chief Priests and Pharisees indeed of old ran upon that Principle of Reason of State, when they held a Council against Jesus, If Joh. 11: 48.

we let him thus alone, all Men will believe on him, and the Romans shall come and take away both our Place and Nation. And thus by their wicked Policy at the end were they cast upon the murdering of the Son of God; but by that fact brought upon themselves that horrid Destruction which they thought by this means to have avoided. As Daniel also intimates, who presently upon his mentioning of the Jews cutting off their Messias, adjoins, And the People of the Prince that is to come, viz. the Romans, shall destroy their City and their Sanctuary, &c. And thus the carnal Pontifician Jerusalem, that has committed so many Murthers on God's Saints and Children upon the account of Reason of State, that is, of their Church-state, establishing their own Security, as they think, in the blood of the innocent, this murderous Policy shall be their certain Ruine; according as it is written and annexed as an Epilogue to the description of their predicted Destruction, For in her was found the blood of Prophets, and of Saints, and of all that were slain upon the Earth.

Philop. What think you now, Cuphophron? how well has your Apology cleared the Pope from proving that Man of Sin the Apostle forewarned the Church of?

Cuph. Why, Philopolis, will three faults, for which something, you see, may be said, (though not so fully to the purpose) fill up all the numbers and measures of a compleat Man of Sin, or of Antichrist?
Philop. If this will not serve, cast in all that you have read in the Idea of Antichristianism writ by a modern Author.

Cuph. I have read that Idea, Philopolis, and, to say the truth, it contains a description of things bad enough in all conscience, (as the vulgar count bad) and big enough and numerous enough to furnish out a full Man of Sin. But in the mean time it is but an Idea.

Eunift. Believe me, Cuphophrkon, though it be writ in way of an Idea, yet I am sure it is a plain Transcript of History. And I was marvellously well pleased at the reading thereof, when I saw so well a digested use made of such large and large Church-History as I had rambled thro', and competently retain'd in my Mind. But suppose this Idea a true History touching the Pope and his Clergy, how near bids he for Antichrist then, think you?

Cuph. That was hinted before, Eunistor. But I'll tell you farther in your ear.

Eunift. He says as near as four-pence to a groat. But I dare say, that if all were congested together out of History touching that Church, and disposed according to the order of those Heads the Author of the Idea pursues, the real History would look more dismal and ugly, and would be a more foul and horrid Image of Antichrist or the Man of Sin than the Idea it self: So favourable has that Author been in his draught of him. I suppose on purpose he left some work for the Pencils of Posterity to be employ'd in.

Cuph. But if the Constitution of things were so really bad, Philopolis, as that Idea represents them, the Church would not be the Church or the Temple of God, but rather the Synagogue of the Devil, which would be a repugnancy to the Prophecy, that says that the Man of Sin sits in the Temple of God.

Philop. That is not hard to answer, Cuphophrkon:
Divine Dialogues.

For an adulterous Wife undivorced is still called such an one's Wife, though she be an Adulteress.

And you know the Holy City is said to be trodden down and profan'd by the Gentiles for forty two Months. It has the denomination of Holy even then when it is said to be profan'd: For it is so by Title and designation. And in that sense even the Apostatized Church is the Temple of God, besides that the Virgin-company is still in it.

Cuph. I partly conceive what you would have, Philopolis, and do not much gainsay. But there is one weakness still behind in the application of the Prophecy of the Man of Sin to the Bishop of Rome, which must needs make it very uncertain. There is no assignation of time.

Philoth. Yes but there is, Cuprophron, the removal of the παράκλησις had you forgot that?

Cuph. It is true, the Wickedness of the Bishop of Rome may be great, and that Change in the Empire considerable: but who knows but some other παράκλησις may be meant, at the removal whereof a tall Man of Sin indeed may appear, a Goliath in comparison of him we would have to be the Antichrist prophesied of, and none else?

Philoth. Assuredly, O Cuprophron, he that has his inward senses awakened into a due quickness of perception and discrimination of good and evil from that inward life and spirit in him, without the help of any Prophecy, if he read but their Story, he will plainly discern the Pope and his Clergy to be so great an Antichrist, that it will be hard for him to imagine any greater; he will find the spirit of them and their proceedings so exquisitely and palpably contrary to the spirit and life of Christ in himself. I tell thee, Cuprophron, it is not so much from the want of the knowledge of Prophecies, as the defect of a sound and substantial sense of Honesty and true Vertue, that a Man is not well assured of the Pope and his Hierarchy's being the Antichrist. An Adulterous
Matt. 12:39. rous Generation seeketh after a Sign, and a spurious-hearted Christian after a Prophecy. But it is the inward life and sense of sincere Honesty that of it self will give a Man abundant assurance in points of this nature.

Philop. But is there no way, Philotheus, to prove that this Prophecy of the Man of Sin points at such a time as is in the Reign of the Popes?

Philoth. The greatest stress in the Prophecy itself this way, lies in the Words ἐναυχών, and ίά μαυχών, back'd with the opinion of the Fathers, that it was the intireness of the Roman Empire that hindred; and in the easie applicability of the Prophecy to the Events, as you have already seen. But as this Prophecy is parallel to that of the King of Pride in Daniel, and as it were a Copy thereof, it is more cogently to be proved that the time will fall within the time of the Popes. For that King of Pride, whose reign is within the time of the Roman Empire, (as appears from the order of things there, and the direction of those two numbers 1290 days and 1315 days) being both a Professor of Celibate and one that does not worship the God of his Fathers, the Pagan Romans, but in the mean time magnifies himself above all, whom can this denote but the Pope?

Dan. 11. 36.

Dan. 12.

See Mr. Mede his Apostacy of the latter Times, ch.16. and Synopsis Prophet. i. 12. c.17. sect. 11.

Philop. Truly I think you are in the right, Philotheus. For I am very well satisfied that the King of Pride described in Daniel are the Popes, out of two modern Writers I have lately read.

Philoth. Wherefore the King of Pride being within the time of the Roman Empire, the Man of Sin and the Popes are so too.

Philop. I understand you, Philotheus.

Philoth. Besides, the little Horn with the eyes of a Man, which must either signify Antiochus Epiphanes or Antichrist, (as no Man can deny that considers these things) it being impossible it should be Antiochus, (this Horn appearing a-
among the Horns of the fourth Beast, which most certainly is the Roman Empire disscerped into so many Kingdoms) it necessarily remains that it be Antichrist. But the disscerption of this Antichrist or little Horn, to whom amongst the Horns does it belong but to the Pope and his Clergy?

Philop. I must confess, Philotheus, I think it is a clear case that it can belong to none but them, as also that Antichrist is again within the time of the dilacerated Empire of Rome.

Philoth. And what think you, Philopolis, of the Beast that was, and is not, and yet is, who has seven Heads and ten Horns, of a scarlet colour, and full of Names of Blasphemy? does not he, do you think, belong to the times of Antichrist?

Philop. Undoubtedly, Philotheus.

Philoth. But this Beast got into Being immediately upon the fall of the Seventh King, who was to abide but a short space, and you know St. John Apoc.17:10; lived under the Sixth, viz. the Pagan Cæsars, whose continuance was but about three hundred and odd years; wherefore the purely Christian Cæsars were to continue much less time, who were the Seventh King. But after their expiratio comes in the Eighth. And the Beast that was, Ver. 11; and is not, he is the Eighth. How timely then, think you, began this Beast full of Names of Blasphemy, that is, how timely began the Empire to be Idolatrous again and to Paganize under Christianity, to be rid by the Whore, that intoxicated the Kings of the Earth with the Wine of her Fornication?

Philop. Many hundred years ago assuredly, Philotheus. So that Cuphophron’s Scruple touching the time of the Man of Sin is quite taken away. In my Mind, the Author of Synopsis Prophetica has demonstrated this even with Mathematical Perspicuity and Certitude, in the Eleventh Chapter of the First Book.

Sophr. Nothing, I think, can be more certain.
or clear in either Philosophy or Divinity than what that Author concludes in that Chapter, viz. That the Whore that rides the Beast full of names of Blasphemy is Rome Christian, or rather (as he calls it) Pagano-christian, and that this has been the condition of Christendom many hundred years.

Cuph. If that could be so Mathematically demonstrated, it would even force a Man to believe the Pope Antichrist whether he would or no, though he may use his own discretion whether he will openly profess it.

Bath If you would but once vouchsafe to bow down your Metaphysical Intellectualities to these meaner Theories, most assuredly, Cuphophron, you would find Sophron and Philopolis to speak nothing but what is true.

Cuph. I find a great averseness in my self, Bathynous, to be convinced of the truth of such hot and quarrelsome Speculation, be they never so true. Obsequium amicos, Veritas odium parit. You know not the peace and quiet of an universalized spirit. Wot you not, Bathynous, of that notable Maxim in Logick, Partes consentiunt cum Toto, dissentient inter se? I am for neither Member of any Division, because it cannot be without Opposition, (as the Learned in that Faculty tell us) which is contrary to the spirit of Peace, and makes a Man guilty of the Sin of Contradiction.

Hyl. Cuphophron is a Catholick of the greatest compass or comprehension that ever I met withal yet in all my life. What, can no Division or Party of Men whatever lay claim to you, Cuphophron?

Cuph. I am pure oil, and float above all Waters.

Hyl. What is your meaning, Cuphophron? That you are neither Papist nor Antipapist, and yet a Christian; neither Christian nor Turk, but yet a Deist; neither Deist nor Atheist, but yet what?
Where's your Oil now, Cuphophron, that floats aloft? It is converted into neither flame nor light that I see.

Cuph. It is vanish'd into the soft free invisible Air.

Philop. I prithee, Hylobares, leave toying with Cuphophron, and permit him to enjoy his own humour. Our time is precious, and I would fain proceed with Philotheus.

Philoth. Hylobares his Sportfulness, O Philopolis, is very excusable, it seeming to aim at that which is most useful and serious, that is, the awakening of us into the sense of our Duty; that, seeing there are these Divisions, and there is a necessity of being of some or other of them, we should make our choice with care and judgment, and stand to the judgment we have made with courage and fortitude.

Philop. A very good Interpretation. But in the mean time, Philotheus, let us take notice whereabout we are in our Discourse. You have shewed us that the Kingdom of God after Christ's coming was the same that the Kingdom of Christ, which Kingdom of Christ, continued so till, after Constantine's time, by a wicked Apostacy into Pagan-like Superstitions, Idolatries and Persecutions, it became the Kingdom of Antichrist; and that then, after this long Papal Tyranny, by the special assistance of God and the courage and conduct of the ever-blessed Reformers, the Kingdom of Christ again, in the most proper sense, emerged from under the bondage of Antichrist. Now as you have noted some Predictions of the Apostacy of the Church, so I desire you would briefly produce some Prophecies touching the Reformation. For these things, Philotheus, marvellously illustrate Divine Providence.

Philoth. They do so, Philopolis; and the Spirit of Prophecy could not be silent in this point neither, unless he would quite have left us in the dark: But I will give you but an Instance or two;
and shall rather point to them, than pursue them. The first is that in Daniel, the Prediction of the burning of the little Horn with eyes, that more out the Saints of the most High, and changed times and Laws, which were given into his hands for a time and times and half a time. Now whereas it is said, But the Judgment shall sit, and they shall take away his Dominion, to consume and destroy it unto the end; the Beginning of this Judgment is the Reformation which happened in the last Semi-time, as it is also set out in the reviving of the Witnesses in the last half-day of the three days and half.

Philop. These are well put together, Philotheus, and they suffice,

Philop. I need not therefore add, in that the ten Horns should hate the Whore, should make her desolate and naked, should eat her flesh, and burn her with fire, that this also was begun in the Reformation in the due sense of the Prophetick style: nor that notable Prophetick Hit touch the fiery Spirit of Luther, and the ungodly Wares of Pope Leo the tenth, Because thou hast defiled thy Sanctuaries by the multitude of thine iniquities; by the iniquity of thy Traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth, in the sight of all them that behold thee. But the most noble representation of the Joy and Triumph of the Reformers and their Party is that of the Harpers with the Harps of God in their hands, standing upon the brink of the Sea of Glass, and singing the Song of Moses the Servant of God, and the Song of the Lamb; of which I have told you the meaning already.

Philop. I remember it very well. But if there has been already a Rising of the Witnesses, in what part of the Revolution of Ages are we placed, O Philotheus? Are we not in the Seventh Trumpet?
Divine Dialogues.

Philoth. Yes: It cannot be otherwise. For upon the rising of the Witnesses it is said, that the second Wo is past, and the third is the seventh or last Trumpet, wherein all the Kingdoms of the World are to become the Kingdoms of the Lord and his Christ: but they must be taken in by degrees, as Victories are gain'd more and more against the Beast.

Philop. Why? is there such fighting against the Beast under the last Trumpet, Philotheus?

Philoth. Yes: For all the Vials are comprehended within the first Thunder of the last Trumpet. The first Thunder contains the Seven Vials, as the last Seal does the Seven Trumpets. And I conceive that this seventh Trumpet is called a Wo-Trumpet mainly for these Vials of the Wrath of God that fill the first part thereof, namely, the first Thunder.

Philop. That is not irrational, O Philotheus. But, I pray you tell us, in what part of the seventh Trumpet are we now placed?

Philoth. In the first Thunder, Philopolis.

Philop. And in what Vial?

Philoth. In the third, Philopolis, so far as my judgment reaches in these things.

Philop. Can you point then, Philotheus, to the Events orderly corresponding to the three first Vials?

Philoth. I do not know what you mean by orderly corresponding, Philopolis, nor am I assured that the Vials signify such a continued orderly succession of individual Actions or Events, (the first ceasing with the first Vial, the second with the second, the like Vial with its Event never being reiterated or continued while some others are a pouring out) and that the seven Vials are not like the seven Heads of the Beast, which signify seven kinds of Governments, of which some, when intermitted, were resumed again; so I am not assured but these seven Vials may signify se-
ven kinds of Plagues, rather than seven distinct and precise individual courses of so many kinds, ceasing so soon as another begins, and never beginning again when once ceased. For there is mention of the Event of the first Vial under the fifth. And indeed to prepare you at once for all, I do think a Man may miss of the more genuine sense of the Apocalypse by overmuch leaning to humane Curiosity. Which I think the Spirit of God does not at all go about to gratifie, but in an high and majestick style conveys only what is mainly useful for the Church to take notice of. And therefore in that high noife and tempest of Prophetick Phrases and Iconisms rattling about our ears and beating upon our Phantasies, we are to lie low and couch close, and to listen to a more still, soft and intellectual Voice conveying a more inward and frugal instruction with it, not tickling our natural spirit with the gratification of the precise knowledge of the time of the Events, nor bearing us into a belief that the quality of them is so externally big and boisterous as the Prophetick Figures will naturally incline us to imagine, if we stand not upon our guard, but sweetly charming our attention to her more calm and still whispers, she safely instructs us in the most true and useful meaning of the Prophecies, as much as is sufficient to encourage us to side with Truth, and faithfully to adhere to the Interest of the Kingdom of Christ.

Philop. I do not well understand you, Philothetus: I pray you exemplifie your meaning in the very Point we are upon.

Philoth. It is the thing I drive at, Philopolis. I say therefore, that that inward and still Instruction which this whole Vision of the Vials aims at seems to me to be no more than this, That God will at last destroy and utterly rout all that Antichristian Power that has hitherto, Pharaoh-like, held the People of God in so great a Bondage.
Dive

dage. For the alluding to the Plagues of Egypt in the description of the Vials intimates no more than so, that these Plagues are prepared for that City that is spiritually called Egypt, the Antichristian Church, wherein Christ in his Members is crucified again, and grievously persecuted. Now in interpreting the meaning of these seven Plagues, wherewith God will afflict and finally destroy this Mystical Egypt, we may err as well in leaning too much to a more gross Political sense as to a Physical; and it may be Swords and Canons are no more made use of in this Contest with Egypt than Thunder and Lightening and Hailstones of a talent weight.

Philop. What then, Philotheus, would you make the Vision of the seven Vials only a pompous Propheticall Parable signifying that Christ will slay the Man of Sin by the breath of his Mouth and by the brightness of his appearing? only this garnished with various Allusions to the Plagues of Egypt?

Philoth. Nay, I can scarce abstain from telling you, O Philopolis, that the whole Book, in a manner, of the Apocalyptic Visions, in reference to the Church, seems such as if the Pen-man thereof did not industriously aim at anything more than at a certain, though ænigmatical, prefiguration and prediction of the Apostacy thereof into Antichristianism by the misguidance of the Church-men, with an Indication of the time no preciser than was useful; and that this Antichristianism will be again chased out of Christendom, and pure and Apostolical times return again: These things are most certainly, punctually and manifestly set out in the Apocalypse. (So that to me it is a very great wonder, that any one that has parts and patience to consider things can doubt of the truth of that which is at least the main, if not the sole, scope of that Book of Prophecies.) But that every pompous Prophetical

Cc 4
cal Expression is to have its distinct Event answering to it, it may be is no more necessary, than that every circumstance of a Parable should have a moral meaning in it.

Philop. For ought I know, there may be a great truth in what you say, Philotheus, if rightly understood. But I hope this shall be no excuse to you from applying the three first Vials to the external Events in the World.

Philoth. Because you will not be otherwise satisfied, Philopolis, it shall not.

Philop. What Event therefore, I pray you, answers to the first Vial, which was poured on the Earth, from whence there fell a noisome and grievous sore upon the Men that had the Mark of the Beast, and upon them that worshipped his Image?

Philoth. That Vial was not poured on the Earth, but in a general sense, as in the preceding Verse, where it is said to all the Angels: Go your ways, and pour out the Vials of the Wrath of God on the Earth: and it follows, And the first went out, and poured out his Vial on the Earth, according to the sense of that general command. But the Allusion of the Effect of this Vial is to that Egyptian Plague of Boils and Plains.

Philop. If Earth here be understood but in that general sense, it had been needless to repeat it.

Philoth. The Repetition is very ornamental to the Cortex of the Vision, because it bears a correspondence with other Subjects the Vials are said to be poured upon, as the Sea, the Rivers, the Air, &c. as if God would stir up all the Elements of Nature to fight against the Beast or Antichristian Powers. And besides this, it was Earth, that is to say, Ashes of the Furnace, from whence this Egyptian Plague of Blains and Boils did arise.

Philop. Well then. But what is the Application of this first Vial? what answers in Event?

Philoth. You know, Philopolis, the pouring out of
of the first Vial immediately follows the Ascension of the Witnesses into Heaven, whom, you may be sure, these marked Slaves of the Beast look'd upon with a very envious eye, and must needs gnash their Teeth at the Triumphant Song of those Harpers harping on the brinks of the Sea of Glass mingled with Fire. Wherefore the Envy, Malice, bitter Zeal and mad Rage of the Pontifical Party against the Reformed, who were now got into Power Political both in Church and State, this was that noisome and grievous sore falling upon them from the first Vial; this those Boils and Blains from the scattered ashes of the Fornace in this Land of Egypt. And the concomitants of these were grievous Wars raised against the Witnesses, or horrid Persecutions, wherever their Adversaries were able to effect it. But this rancorous sore sticks more especially and peculiarly on those marked Vassals of the Beast which go under the name of Jesuits, whose Order Pope Paul the third confirmed a little after the beginning of the Reformation, and whose Author bears not only Ashes but Fire in his name: an ill Omen, portending what Incendiaries his Disciples would prove to Christendom.

Cuph. Philotheus seems to offer at an allusive jest upon the name of Ignatius Loyola, the Founder of the Jesuits. It's much he did not bring in the hot Ashes of the Fornace here too, or touch upon the ἀναφάζεις as congenerous to this conceit of Fire.

Philop. Well, but go on, I pray you, Philotheus. Philoth. Now when a Kingdom, Province or Principality is but of so little standing in the Reformation, as that it is but like an Animal fallen into a swoon rather than stone-dead, and that the Papal Interest is not so quite extinct, but that they in a short time may be recoverable to the obedience of the See of Rome by the mischievous Activity and zealous and imbitter'd Industry
Divine Dialogues.

Try of the Pope's Agents and Emisaries, or by whatever means they can raise to reduce them to their former Superstitions and Idolatries; that Kingdom, State or Principality is under the Influence of the first Vial: I mean, it is the object of that exulcerated Malice and fierce and implacable Activity of those marked Servants of the Beast. This plague of uneasiness and vexation sticks indeed upon themselves; but it is manifest that they will ease their Rage and Virulence upon whatever part of their Adversaries they have any hope to prevail against. But if they hold out so long against all the rancorous attempts of the Romish adherents, as that the Minds of the People are quite off from any inclination or capacity of receiving the Papal Laws again, and his Interest has in a manner quite expired, no warmth or hopes being left; then are they in such a condition as is figured out by the second Vial, the Sea becomes as the blood of a dead Man, and the Fishes therewith die in it. For, according to the Prophetick style, Sea signifies the People gathered together into one Polity, and the death of the Fishes the disappointment of hope and gain.

Apoc. 16. 3.

Philop. The Application, methinks is very easie and obvious. The Pope loses his Fishing in such a Sea, as being not permitted to put in St. Peter's Net: his Fishing there is destroy'd.

Cuph. His angling for such Fishes as have Money in their Mouths.

Bath. And happy those Kingdoms that become so dead and hopeless a Sea unto him? for they are in peace. But whoever revives to him any hope of recovery, relapses that Kingdom into the state of the first Vial, awakens all that rancour and malicious Activity of these marked Slaves of the Beast against it, by all imaginable Frauds, Impieties and Barbarities to ruin it, rather than it should fail to be subjected to the Pope.

Philop. That's a weighty consideration of yours, I pro-
I promise you. Batbyrous. Give them but hope, and they will straightway turn it into an eager and direful desire, and Diabolical plotting and machinating whatever mischief they think may make for the securing or hastening their expected Harvest.

Philoth. Lastly, Philopolis, as the Sea signifies a Kingdom, State or Principality, be it lesser or greater: so Rivers signify any Emisaries, Powers or Agents from any Kingdom or Jurisdiction, whether Armies, Provincial Magistrates, or whatever other Instruments or Ministers of the State from whence they are sent. Now when any State or Kingdom is so strong and established that they continue long, and are able in the mean time to do execution on the bloody Papal Emisaries, whether Military or Sacerdotal, that are found to excite the People to Rebellion against their Prince, the slaughter of these Enemies is the effect of the third Vial, which turns the Rivers into blood.

Philop. The condition then of the Reformation in Germany before the Smalcaldick War, and of England in Edward the sixth's time, before the Reign of Queen Elizabeth, seems to be such as is denoted by the first Vial. The fresh Ascension of the Witnesses was the Object of the wrath and envy of the marked Vassals of the Beast, according as is intimated in that very Chapter, And the Nations were angry, and thy Wrath is come, &c. But in Queen Elizabeth and King James his time the condition of the Reformation in England was such as is denoted by the third Vial; forasmuch as that great Armada of Eighty eight was stoutly repelled with much slaughter on their side, besides several traitorous Emisaries executed.

Philoth. This of the third Vial is the opinion of a very judicious Interpreter of the Apocalypse, and it is very hard to avoid it though a Man would
would never so fain, the Text speaks it so plain-
y: Thou art righteous, O Lord, which art, and wast;
and shalt be, because thou hast judged thus. For they
have shed the blood of Saints and Prophets, and thou
hast given them blood to drink; for they are worthy.

Cuph. Methinks, Philotheus, it is but an harsh
and strained sense of Scripture that fetches out
blood: The Spirit of God surely breaths out
more Meekness and Mercifulness.

Bath. There is a Meekness and Sweetness of
the natural Complexion which would pretend to
that Divine Spirit, but falls as short of it as Nature
does of God, and is a Softness over-usually ac-
companied with a Falsness and Perfidiousness to
all Truth and Vertue, and betrays all that ought
to be dear to a Man, his Prince, his Friend, his
Country, and all. What Rigour or unmerciful-
ness was there in slaying the Spaniards at Sea
that would have destroy'd our Land with Fire
and Sword, if they could, as they intended, have
made an Invasion? What Harshness in executing
such Persons as would traitorously have mur-
thered the King or Queen? Such Mercy as this
is like that of the wicked, which, as Solomon says,
is Cruelty it self.

Cuph. Nay, Bathynous, as you represent the
Case, I am abundantly convinced.

Philoth. And so you may well be from the ve-
ry Text it self. For the Angel of the Waters
his justification of this Revenge is only touching
the Rivers, that is, Emissary forces that come to
assault others and ruine them. Surely defensive
Opposition in so just a Cause, and the paying
them thus in their own Coin, has with it all the
Equity imaginable. And therefore this passage
is not at all misbecoming the Spirit of God.

Philo. I am fully of your Mind in that, Philo-
theus; and those Reformed Churches that can
do that right to themselves by propulsing their
Enemies, I think they may thank God for the
good
good condition they are in. But we are advanced no higher in the Vials as yet, Philotheus, are we?

Philoth. No surely, not in that more external and political Sense. But I know not whether in some other sense we may. And assuredly the Apocalypse has its eye upon Religious accounts as well as Political: I mean, the Prophetical Iconisms sometimes have not only a Political sense, but a more Spiritual, and, it may be, sometimes only such.

Philop. In the mean time I am not a little pleased, Philotheus, that I know whereabout we are in this Political sense, which, methinks, should be as desirable to be known by all that have any thing to do with the affairs of the Kingdom of God, as it would be to the Pilot of a Ship on the main Ocean to know in what Longitude and Latitude he is. You have led me through my Three first Queries, Philotheus, with much delight and satisfaction. Let me now intreat you to give your self the trouble of instructing me touching the last.

Cuph. Truly, if I have any aime or presage in me, Philopolis, if Philotheus fall upon your last Query thus late, he will not only give himself, but also you and the rest of the Company, the trouble of sitting up all Night.

Philoth. Indeed, Philopolis, I fear my self that that Theme will so spread it self in the entring into it, that it will require at least as long a time as we have spent already.

Philop. This is a sad distraction and unexpected that I am cast into, Philotheus. To desire you to go on, would be both uncivil and unsupportable to you and the whole Company. To leave off would be such a torment to my desire of seeing to the end of this great Theory, and a loss so irreparable, that I have not the patience to think of it.

Cuph. Why then, Philopolis, is it not a plain case, that you must stay in Town to morrow?
Divine Dialogues.

Philop. I must so, Cuphophron, whatever becomes of my Country affairs. I will lie at a Friend's House by the way on Sunday, and on Monday I shall be pretty timely at home.

Cuph. Very well resolved, Philopolis. But I will not thank you for this. Dine but with me here in this Arbour, (for now you cannot say you are pre-engaged) and for that Honour you and this Company shall do me, I shall heartily thank you. You may begin your Discourse with Philothenus immediately after Dinner, and gain an hour or two's time.

Philop. How ready and skilful Cuphophron is to entrap Men into the acceptance of a Civility! If you will give your Parol that you will make us a right frugal and Philosophical Entertainment, I will dine with you to morrow, because I see you so earnest in it.

Cuph. I promise you I will not at all exceed. In the mean time this Glass of Canary to you till our next meeting.

Philop. Not a drop, I thank you, Cuphophron. A Fit of Musick rather, according to your Pythagoric mode, to compose our Minds to bedward. For indeed it is late, though I was loth to think so when I would have had Philothenus to proceed in his Discourse.

Sophr. Bathynous, play us the other Lesson, I pray you, Philopolis desires it. And but a short one, it being so late. Here, take the Theorbo.

Bath. It seems I must the second time shew my unskilfulness. You shall sing, Sophron, and I will play a thorough Base to it.

Sophr. What shall I sing? I have neither Song nor Voice.

Bath. Yes, but you have the Song of Moses and of the Lamb.

Sophr. The only piece of Poetry that I was ever guilty of in my Life. My zeal and love for the Reformation was the Muse that with much ado
ado once inspired those humble Rhimes, which I can only repeat, not sing at all.

_Bath._ If you cannot, _Sophron_, I can. And the Lute, I think, is pretty well in tune.

_Philoth._ I pray you do, _Bathyenuous._

_Bath._ Great and marvellous are
Thy Works Lord God of Might;
Thou Sovereign of Saints,
Thy ways are just and right.
Who shall not fear thee, Lord,
And glorifie thy Name?
Thou only Holy art;
Thine Acts no tongue can stain:
All Nations shall adore
Thy Judgments manifest,
Thy holy Name implore,
And in thy Truth shall rest.

_Philop._ That is, all Nations shall be converted to the pure Truth of the Gospel, and rest satisfied at the length in so solid and unexceptionable a Religion.

_Sophr._ I meant so, _Philopolis._

_Philop._ A very good meaning, and a very suitable Song for this day's Subject. I pray God haften that time, to the comfort of the whole Earth. I must abruptly bid you all good night for the present, and see if I can dispatch a Letter home by this Night's Post. But I shall keep promise with _Cuphophron_, and am not a little joy'd that I shall once more enjoy this excellent Society before I leave the Town.

_Cuph._ It is our happiness that we have detained you one Night longer.

_Philoth._ Good Night, dear _Philopolis_. I shall meet you here according to your expectation.

_Philop._ In the mean time, dear _Philothens_, good Night.

_The End of the Fourth Dialogue._
THE FIFTH DIALOGUE.

Philotheus, Bathynous, Sophron, Philopolis; Eustor, Hylobares, Cuphophron, Ocymo.

1. The entrance into the Dialogue.

Cuph. FOR all your haft, Ocymo, spread the Carpet on the Table before you go hence. So, 'tis well. If any enquire for me at the House, be sure to tell them I am gone out.

Ocym. I shall observe your command, Sir.

Cuph. We'll not be interrupted all this Afternoon, if an harmless Equivocation will help it.

Hyl. You went out of your House when you came into your Garden. O what a marvellous Mercurial Wit is Cuphophron!

Cuph. It is the gift of Nature, Hylobares, to them that know how to make a right use of it. What's a Clock now, Philopolis, by your Watch, that we may see what a fair share of time we have before us.

Philop. It is turned of one. We have dined in very good time.

Cuph. But both you and Philotheus ate so sparingly, as if either of you did not like the Provision, or thought your After-dinner's discourse would as well fat the Body as feed the Soul.

Philop. Your Entertainment, Cuphophron, was very noble and inviting; but I must confess my Mind was much carried out to the After-delicacies I expected from Philotheus.

Cuph. And I pray you, Philopolis, defer not to satisfy your Appetite in that point. I know Philotheus is ready for you.

Philoth. I am always ready to serve Philopolis and the rest of this excellent Company in any thing that lies in my Power.
Philop. Without any farther Preamble there-fore, I pray you, Philotheus, let us fall upon the last Query I would have propounded ye sternight, namely, What Success the Kingdom of God is likely to have to the end of all things.

Philoth. The Success of Christ’s Kingdom, Philopolis, will be marvellous, both in respect of its farther Victories against the Kingdom of Antichrist, whose Power will be utterly destroy’d; and also in respect of itself. For undoubtedly it will be in a more glorious condition both for Quality and Extent than it was ever yet since the Apostles times.

Philop. What you say touching the destruction of the Kingdom of Antichrist, I am abundantly satisfied therein, both from the consuming of the little Horn by fire in Daniel; and also in that it is said in the Apocalypse, that the Beast and the false Prophet were taken, and were both cast alive into the lake of fire and brimstone: and lastly, the Effect of the seventh Vial seems to imply so much.

Philoth. To which you may add the Vision of the Winepress troden without the City, out of which a vast Lake of blood issued so deep as up to the Horse bridles, and so large as that it reached to the space of a thousand six hundred furlongs.

Cuph. Jejù God! What a kind of a Victory over Antichrist is this, O Philotheus! I did not think there had been such a bloody Prophecy in all the Apocalypse. Shall Christ enlarge his Kingdom by making all the World swim in blood?

Philoth. Be of good courage, Cuphophron, and look not so pale and affrightfully on it. You are scar’d but as Children with a dreadful Picture. This is but a Prophetick Iconism, as the putting the Beast and the false Prophet into a Lake of Fire, and that alive. Can their dead Bodies swim in blood and they be cast alive into a Lake of fire and brimstone at once? This Lake of Blood and Lake of Fire signify the same thing, but
are neither of them the thing which they signify.

Philop: Cuphophron's colour comes to him again, Philotheus, so that you need enter no farther into that subject before you orderly come at it. For I am content not only to know that the Kingdom of Antichrist will be utterly destroy'd, but very desirous (at least as far as the remaining Vials will afford light) to understand the gradual process thereof. For surely that is couched in the Vision of the Vials.

Philoth. I doubt not but it is. But it is a very great hazard and difficulty to attempt the particular explication of the Prophecies before they be fulfilled. For there is a strange unsettled vibration of the Prophetical expressions, that in this tremulous motion seem to touch upon many things, but it is very hard to know where they will fix till the Event determines. But however I shall, with God's assistance, endeavour to satisfy your desire as near as I can, and in such order as you shall demand.

III.
The Interpretation of the fourth Vial.

Philop. I humbly thank you, Philotheus. I shall demand according to the Order of the Vials. And therefore I desire you in the first place to instruct me in the meaning of the fourth Vial poured out upon the Sun, whence power was given him to scorch Men with fire, insomuch that they blasphemed God for the very pain of their burning.

Philoth. You must understand, Philopolis, (which I tell you at first for all) that the Prophetick Iconisms may by an Henopoeia of the second kind (as a modern Writer teaches us) sometimes comprehend more significata than one, and that intendedly, though before the Event, whether only one or more be intended, is not to be defined. But if but any one be accomplished, it is enough. And therefore it is the fittest pitching upon what is most within our ken. It was said of the Church before she fled into the Wilderness, Apoc. 12. 1. that she was clothed with the Sun, as well as had
the Moon under her feet. Now the Moon is the Law of Moses comprised in the Pentateuch, which consists of dark Types and Figures, but all the Light it has it borrows from Christ and his Gospel. The Truth comprised in the New Testament reflecting on the Mosaical Law makes it shine like the Moon with this borrowed Light! It was rightly therefore said of these two opposite Luminaries, that while the one, viz. the Sun, shone round about the Woman, and she was clothed with the glorious Light and the Truth of the Gospel, that the Moon was then as it were with the Antipodes, under her feet; as he faith of the two Poles,

Hic vertex nobis semper sublimis, at illum
Sub pedibus Nox atra videt, Manesq; profundi.

Philop. This is something high and Poetical, Philotheus. But that which you would have, I suppose, is this, namely, That as the Moon and Sun in the Vision of the Woman, according to an intimation of Hugo Grotius, may signify the Law of Moses and the Law of Christ; so the Sun here may also signify the Law of Christ comprehended in the New Testament, or rather, more at large, the Word of God (which we call the Bible) comprising the New Testament, and the Old so far forth as it respects Christ, and the Old is ratified by the New. Is this the body of the Sun you mean?

Philoth. Some such thing I drive at; you understand me very well. Now, I say, the pouring out the Vial upon this Sun is the enlightning it with clear and convicitive Expositions by Holy Men assisted by the Spirit of God, or rather the removing the Clouds of Obscurity from before it, that it may shine in its full strength, to discover plainly the unrighteous Mysteries of the Kingdom of Antichrist, and shew to all the World in what a foul and horrid condition they are, how apostatized from God and Christ, and how

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plainly
plainly and reproachfully their abominable doings are characterized by the finger of God in the Scripture, and how lively their most direful and diabolical Image is there described. This is the pouring out the Vial upon the Sun, whereby power is given him to scorch Men with fire, and so vex them that they blaspheme the Name of God by reason of these Plagues, and rather vilifie and reproach the Scriptures and the Spirit that writ them, than repent them of their Sins, and give glory to God by acknowledging the Truth. This I conceive, may be one sense of the fourth Vial.

Philop. But this is a more Mystical or Spiritual sense. Is there not also, Philotheus, a Political one?

Philoth. Yes there is, Philopolis, and it is a very obvious one. For nothing is more confessed than that in the Prophetick style the Sun signifies the greatest Person in the Political Universe, as he is the most glorious Luminary in the Natural. Now who do you think is the greatest Person in the World the Pope rules in?

Philop. He and the Pope has disputed it a great while, and I think it is hard to say whether is at this very day.

Philoth. Wherefore the next Vial seeming more peculiarly to concern the Pope, this is likely to appertain to the Emperor.

Philop. What therefore do you think the pouring of the fourth Vial upon the Sun to signify in this Political sense?

Philoth. I hope it signifies the Conversion of some Emperor illuminated with the true knowledge of the Gospel. For thus the general Reformation which he will introduce in his Empire, through the Light and Zeal he has conceived for the Truth, will scorch and burn and vex the Vails of the two-horned Beast to the very Heart. This is a sense natural enough, I think, but whether it or the former be more natural, I leave to you to judge.
Philop. There is abundant Concinnity in them both. Nor do I think it is at all necessary that that Subject on which the Vial is said to be poured should always suffer Mischief, but that at least Mischief should be thence reflected upon the Beast. But is there no other possible sense of the fourth Vial, Philotheus?

Philoth. There may be an *Henopapia* adjoyn'd to this Iconism of the Sun, so that it may signify *Prophe't.* as it does *Isai* 24. at the last Verse. But then the Signification will be very congenerous to the latter of the foregoing senses, the meaning being also Political.

Philop. That intimation sufficeth. For I understand thereby the taking in of more Kingdoms or Principalities into the Light of the Gospel, distinct from those that appeared on the behalf thereof at the rising of the Witneses. I know not but this may be a right meaning as well as any of the other, and a farther Preparation to the times of that Vision of the Rider of the *white Horse*, on whose Head it is said there were many *Crowns*. I pray you, Philotheus, proceed and tell us the meaning of the *fifth Vial poured on the Throne of the Beast*, whereby his Kingdom became dark.

Philoth. The Throne of the two-horned Beast is the same with the Throne of the Whore who is said to sit on the seven Hills. Wherefore this in a Political sense seems to boad ill to the City of *Rome*, which is the City of the Beast. But whether it be the *sacking of Rome* and banishing the Pope from thence for ever, or whether, from the Effects of the former Vial Politically understood, the Trading and Revenues of that greatest Merchant of the great Men of the Earth will grow very low and slender, and so a great deadness and obscurity and darkness seize even his principal Seat, or what other thing it may be analogous to, this time must determine, I cannot.
Philop. But is this the only sense, Philotheus, of this Vial?

Philoth. It is that which I suppose is most to your tooth, Philopolis: But sometimes another occurs to my Mind. What if we should conceive the Pope's Chair here perstringed by this Throne of the Beast? I mean that Chair of Infallibility that he and his Pseudeprophetick Body boast they sit in, and so dictate infallible Oracles to the World for their own Profit and Interest, facing down the People, whatsoever they find gainful to the Church, that it is really true, be it a Figment never so foolish or incredible, never so blasphemous or impossible: but it cannot seem so to the People, while they take the Church to be infallible. Now I say, as the present Vial in the Political sense may be in some kind a consequent of the former politically understood; so the Efficacy of the former more spiritually understood may introduce in time the Effect of this present Vial in the more Spiritual meaning also; and the pouring thereof on the Throne of the Beast may be the abolishing of that false Opinion of the Pope's and his Church's Infallibility out of the generality of Mens minds: which false Light once removed, they must need find themselves much in the dark, their Religion being such as neither Scripture, Reason, nor any thing else that has any Authority with it, can afford any light to, or the least colour for; wherefore his Kingdom must needs be overwhelmed with more than Egyptian darkness: and the Sticklers for the Papacy seeing so general a dissatisfaction in the People, and that they, through the penetrancy of the Light of the Gospel, have lost this great hold on them, it will make them gnaw their Tongues for very anguish and pain.

Philop. Nay, I know not but this may be one sense too. But, I pray you, Philotheus, proceed to the sixth Vial.

Philoth.
Philoth. The sixth Vial, Philopolis, seems to touch upon the Conversion of the Jews, as that late excellent Interpreter has with great judgment and credibility made the discovery. And the comparing of the Vision of the treading of the Wine-press without the City, and the Battle and Victory of that illustrious Heros riding on the white Horse, with the last Vial, does, as he also suggests, make much for the probability of this Exposition. For that there is an Identity or Coincidency of Events signified by the treading of the Wine-press and the Battle of that great Heros seems to be clearly enough intimated in those Visions, in that the Rider of the white Horse is said also to tread the Wine-press of the Wrath of God, and to have his Garments dip't in Blood. Which correspondeth excellently with that in the Vision of the Wine-press, that there came out blood up to the Horse bridles: Which implies therefore that the Wine-press was trod by the Rider of the white Horse: And then you see how naturally it will follow that his Vesture will be dip't in blood.

Philop. The Congruity is marvellous, Philotheus. I do not doubt but these two Visions signifie much what the same thing.

Philoth. Well then. But in that the Beast and false Prophet are taken in the Victory of the Rider of the white Horse, and cast alive into the lake of fire and brimstone, it is plain that this is the last effusion of the Wrath of God upon them, as most certainly the last Vial is. So that these two Visions also signifie the same. I mean the Vision of the last Vial, and of the Rider of the white Horse.

Philop. That's very clear again, Philotheus. But what of all this? I know not what you would be at.

Philoth. I would infer, that as the treading of the Wine-press, the Battle of the Rider of the white Horse and the seventh Vial are all one, so the...
Harvest immediately preceeding the treading of the Wine press, and the Marriage of the Lamb immediately preceeding the Battle of the Rider of the white Horse, and the sixth Vial immediately preceeding the seventh, are also all one.

Philop. There is a very speicious probability of it.

Philoth. Now the Harvest intimating, according to our Saviour's own sense, the gathering Men into the belief of the Gospel, and the Marriage of the Lamb the espousing some People to Christ; the sixth Vial must also have some such signification. For the notable Artifice of security of Concealment and certainty of Revealment of the Visions in the Apocalypse consists most-what in this, The one in the Defectuousness and Scatteredness of the Prophecies in severals the other in their accurate Correspondency and Synchronism.

Philop. That's very remarkable. But what do you think is meant by those three Visions you compare?

Philoth. It may be not only the Conversion of the distinct and discernible Nation of the Jews, but, as it is said in the general, that the way of the East might be prepared, so it may at large signify some Harvest or fruits of the Gospel amongst the Turks and those Eastern Countries. It may be some great Bashaws may revolt from Mahometism to Christianity by this time, and that jointly with the Conversion of the Jews. Which state of the Turkish Empire is signified here by Euphrates being dried up. Not as if that Empire were utterly broken in pieces or destroy'd and consum'd: but as it is said of the old Israelites in their passage through the Red Sea, that they walked upon dry land in the midst of the Sea, and the Waters were a Wall unto them on the right hand and on the left, and so they passed dryshod: such will be the condition of the Turkish Empire under the sixth Vial; those newly-converted Princes of the East will pass over with safety to join with the true Church.
Church of Christ before the effusion of the last Vial.

Philop. I like this Interpretation marvellously well, Philotheus, it being so plain that the Euphratean Horsemens in the sixth Trumpet are the Turkish Armies, as Mr. Mede has made it out with a Comment, great deal of skill and judgment. And yet I would Apocalyptic not exclude the Persian from the Concern of this ad cap. 9. sixth Vial.

Bath. The Harvest, the drying up of Euphrates, and the Marriage of the Lamb, it may be, may rather signify an approach or preparation and ripening of Affairs toward that great Event, than the Completion thereof itself, which will emerge into more perfect actuality under the last Vial. The Jews and other Oriental People, it may be, by this time may acknowledge Christ to be the Messiah, and the Pope and his Clergy to be the Antichrist, and yet not be settled in all the Apostolical Points and Doctrines of our Religion.

Philoth. That's a cautious Note of yours, Bathy nous, which I will neither gainsay nor subscribe to, but leave it to be considered on.

Philop. Much less will I presume to contradict it. But, I pray you, proceed to the last Vial, Philotheus.

Philoth. I shall, Philopolis. To the understanding whereof more easily it will be requisite to make a Remark or two upon the Vision of the Rider of the white Horse. As that his Equipage is such, that it seems very harsh to conceive that the War is gross and carnal, but spiritual. For to be clothed in fine linen white and clean is not the armature of a carnal warfare, as neither the Sword coming out of his Mouth. It is plainly the Warfare of the Word of God, as his Name also implies, proceeding out of the Mouth of his Saints, and convincing Mankind Consciences of the Truth. Whence also we have abundance of security that the Vision
tion of the Wine-press (trodden by the Rider of the white Horse) does not signify so grossly and bloodily as the words externally sound; which seem to be framed so Hyperbolically on purpose to bear off the excessive from any such rude conceit. And in that the Angel standing in the Sun invites the Fowls of Heaven to the Supper of the great God, to eat the flesh of Kings and Captains, and the flesh of mighty Men, and the flesh of Horses, in that other Vision, I must confess I look upon it as but a Prophetical Parable, The Egyptians are Men, and not Gods; and their Horses flesh, and not spirit. But it would be too long to insist on these things. That such an Angel of Light should be so meanly employed as to invite Birds of Prey to a Feast of dead Mens Carcasses, is a Decorum I understand not. But we cannot stay here. That which I would have you most of all take notice of in that Vision is, the different Event of the War upon two different sorts of Enemies the Rider of the white Horse wages War with. For the Beast and the false Prophet, whereby is signified the Antichristian Party properly so called, and such as actively and obstinately persist in their Antichristianism, are taken and cast alive into a lake of fire and brimstone: but the Remnant, that is, the other part, εἰς παύσιν, they are slain with the Sword of him that sat upon Horse, which Sword proceeded out of his Mouth. These are that part especially of his Opposers at this time that were Pagans or Infidels, and did not believe the Apostolical Doctrine of Christ. So that taking the whole Conflux of Men, or entire Aggregate of the two opposite Armies before the Fight, and dividing them, they naturally fall into this Tripartition: The true Christian and Apostolical Party, the Infidel Party, (distinct from the Beast and false Prophet) and the Party Antichristian.

Philop. What then is meant by the Infidel Party's
Party's being slain (and whoever else fell with them) by the sword that came out of the Mouth of the Rider of the white Horse?

Philoth. Assuredly, Philopolis, their Conviction and Conversion to the true Christian Faith. For the Word of God can slay them no otherwise than so.

Philop. I but it is added, And all the Fowls were filled with their flesh.

—Philoth. I tell you, Philopolis, the Angels of Heaven feast and make merry more upon the Conversion of one sinner than on ninety nine just Persons that want no Repentance. But I told you before that these phrases are only Parabolical; and every passage of a Parable is not necessarily drawn into a particular Signification. It may signify only in the general a very great Slaughter, argued, in a Parabolical way, from the consequences thereof.

Philop. I am pretty well persuaded that this may be the main meaning of this Vision of the Rider of the white Horse, whatever else there may be in it beside.

Philoth. Let us therefore now proceed to what is parallel thereto, namely the seventh Vial; which has seemed to me as obscure as any thing I have met with in all the Apocalypse. But in the general I dare pronounce, that the sense is more spiritual than is ordinarily conceived, both because it is parallel to the Vision of the Rider of the white Horse, and also from that Intimation, Behold, I come as a Thief. Blessed is he that watch-eth, and keepeth his Garments, lest he walk naked, and Men see his shame. This is the time that God will pluck off the Covering from off all Nations, and the Veil of Hypocrisie from off the People as I say fore-telleth; and he that keeps not to the right cloathing will be found most deformedly naked. This therefore is not like a premonition against the day of a bloody Battle, where the blood ri-
Divine Dialogues.

Ses up to the Horse saddles for the space of a thousand six hundred furlongs together. In so great a slaughter literally understood Men are more solicitous of their lives than their cloaths, and more afraid of being killed than of being exposed to some outward shame.

Philop. What may then be the meaning of that passage, Philoth.eus?

Philoth. A timely forewarning to seek after Truth and Righteousness, and to understand the Mysteries of the Gospel so well, as when this day comes, I mean, the effusion of the last Vial, we be not discovered to be such silly Sots and Bigots, as out of an ignorant and superstitious Conscience to take part of of the Plagues and Distresses the Beast and the false Prophet will then be plunged into, but through sound Knowledge and a purified Mind timely to be adjoined to the true Church, the Body of Christ. For in that Day a Man shall be look'd upon as hugely naked and bare of all Wit and common honesty, that has so little of either as not to relinquish the Idolatrous and Impostrous Church of Rome, and entirely betake himself to the Apostolical Party. He will be a reproach and laughing-stock to all, and will be able by no means to hide his shame, he discovering himself to be so wholly destitute of the sense of Truth and Righteousness.

Philop. Methinks you have very peculiar apprehensions of things, Philoth.eus, that come into your Mind, which makes your converse more delightful. But give me leave now to ask your opinion touching other (it may be) more difficult passages. As that of the Frogs going out of the Mouth of the Dragon, the Beast and the false Prophet, which are said to be the spirits of Devils, and that they work Miracles.

Philoth. These are the Emisfaries, Oratours, Negotiators or Solicitours of the Affairs of the Dragon, Beast and false Prophet, though they are called
SEPTEM PHIALARVM
TABULA.

TONITRVM PRIMUM

Phi. I
In Terram

Phi. II
In Mear.

Phi. III
In Finulat.

Phi. IV
In Solem.

Phi. V
In Thronum Bethleem.

Phi. VI
In Ephrataem.

Phi. VII
In Acrem.

Sardis

Eternum omni Genii et Tribui et Popto praefect.

Canticum Mosis et Septem Phialarum effusio.

Doxologia Seniorum et Septem Phialarum Compendium.

Philadelphus pari

Ingenua Effarcom.

Angelus Threnodus Babylon qui.

Angelus Simeon Blesanis denuntiat.
called the Spirits of Devils according to the usual genius and style of the Apocalypse, putting Angels and Spirits for that company of Men that may be conceived to be under their guidance. But they have the shape of Frogs, to betoken their Earthliness and Uncleanliness, and the Spirit and Wisdom they act from is earthly, sensual and devilish; contrary to that wisdom which is from above, which is said first to be pure, then peaceable; but these Frogs call forth the Kings of the Earth and the whole World to battle, even to fight against God and his Christ. But those ungodly Forces, by the overpowering guidance of God Almighty, pitch battle in such a place as is unfortunate to them from the very name. For Armageddon signifies the Destruction of their Armies. Nor can I omit how significant this Iconism of Frogs is, to set off that power in them of working false Miracles to deceive the the People, according to the sense of the ancient Onirocriticks; ἀνάπταως ὑπὸ ἀνάπτας ρύθμων συμφωνίσεως. A- See Synops. Prophet. lib. 1. c. 6 lect. 17. among which Impostures may be reckoned the falling into Trances, Quakings, Possessions by irresistible Powers, pretended Inspirations, (and what else so ever that carries from the Apostolical Faith) as well as those old Cheats and Juggles or lying Miracles of ancient Paganism, or of modern Antichristianism properly so called.

But here again, Philopolis, I would have you above all things take notice that there is a Tripartition in this Conflux of People also. For here is God Almighty and his Christ on one side with their Apostolical Legions: and then on the other side there is first the Dragon with his Pagan or Infidel Forces, all such as believe not the plain and Apostolical truth of the Gospel, such as is comprised (for example) in the Apostles Creed; and lastly, there are the Antichristian forces properly so called, such as appertain to the Beast and false Prophet. So that this Tripartition
on is exquisitely answerable to that in the Battle of the Rider of the white Horse.

Philop. Well, Philotheus, what then?

Philoth. All these meet in a place which in the Hebrew tongue is called Armageddon.

Philop. They do so, Philotheus. But what is the meaning of the pouring of this last Vial into the Air, to do vengeance on the Legions of the ungodly?

Philoth. In the external Cortex of the Prophecy it comports only with the other Vials being poured out upon the Earth, the Sun, and the Sea; as if God would stir up universal Nature in a rage against his Enemies; as I told you before: But in the more inward and mystical meaning it is only an Introduction to these following Symbols of Voices and Thunderings and Lightnings, &c.

Philop. What is the Mystical meaning therefore of those?

Philoth. These are parallel to the Description of that Heros on the white Horse, whose Eyes are said to be as a flame of fire, and a sharp sword to come out of his Mouth, and whose Name is also The word of God. These Voices therefore and Thunderings and Lightnings are the Divulgations of the Law of Christ (with an allusion to that terrible way of the Promulgation of the Law of Moses on Mount Sinai,) that is, of the Gospel of Christ, in the power of the Spirit, which is resembled to fire. By these, I say, is set out an extraordinary efficacious preaching of the Word in the power and demonstration of the Spirit under this last Vial. Analogous to which is that Vision in Esdras, of the Man who sent out of his Mouth as it were a blast of fire, and out of his Lips a flaming breath, and out of his Tongue he cast out sparks and tempests: which is there expressly interpreted of the Law of the Son of God, which is like unto fire. Now this Thundering and Lightning is accompanied
panied with a mighty Earthquake, as it is said of Mount Sinai at the Thundering out of the Law, that the whole Mount quaked greatly; and again in the Psalms. The air thundred, and thine arrows went abroad: the voice of Thunder was heard round about, the Lightnings shone upon the ground, the Earth was moved and shook withal.

Philop. Well, but what in the mean time, Philotheus, becomes of that pitch'd Battle that those impure spirits the Frogs called the whole World to, in the field of Armageddon? For there is neither Fight nor Victory mentioned, as if the Vision were left imperfect.

Philoth. Their Success is intimated in the Signification of the Word Armageddon, as I told you before. And the Vision is completely continued, though under a new representation. For you are to take special notice how this large pitch'd Camp (the Symbols naturally leading to it) is by a Commutation of Iconisms on a sudden turned into a mighty great City, which signifies still but the same thing, that is to say, the Comprehension of those three Parties I numbered up to you before. But this Tripartition is more plainly and elegantly declared (in the Cortex of the Prophecy) upon the mention of the Earthquake, as if it were an Effect of it, καὶ ἐγένετο ἡ πόλις ἡ μαγαζία εἰς Ἀποκ.16.19: τῆς μέγιστης.

Philop. The Elegancy indeed is very admirable, Philotheus, very pleasing and harmonious.

Philoth. Nor is there any harshness in resembling that great Conflux of People in Armageddon to one great City, because the Kings of the Earth and of the whole World are said to be gathered together there in that Symbol of a Camp, which being turned into the Iconism of a City, that City must needs be said to be a great one, for it is in a manner the City of the whole World, in such a sense as all the Kingdoms of the World were said to be shewn to our Saviour, which therefore must
must needs be the Comprehension of a World of Cities, though the whole World be but as one great City, as Philo speaks; 'Ή ἡ μεγαλόπολις ἐστὶν. And though every Kingdom of it self be a Sea, yet the Comprehension of abundance of Kingdoms together is, in the Prophetick style, termed one great Sea; as it is in Daniel 7, where the four winds of Heaven are said to strive on the great Sea. Wherefore as the great Sea consists of a great many Seas, so, in like Analogy, may one conceive this great City in the inward sense to consist of a great many Cities, and these great many Cities (which is the thing I drive at) to be divided into three parts or parties; the Cities of the Infidels, conceited Deists, and mere Moralists, the Cities of the true Christian, and the Antichristian Cities, viz. Babylon with her Daughters.

Philop. Well, I confess, Philotheus, this is not unnatural. But what execution in the mean time is there done in that Battle of the great day of God Almighty?

Philoth. The Cities of the Nations fell, that is to say, the Cities of the Gentiles, Infidels or Unbelievers.

Philop. I suppose by the edge of the Sword, Philotheus.

Philoth. By the edge of that Sword that comes out of the Mouth of the Rider of the white Horse, I mean, by the Sword of the Spirit, which is the Word of God. Or rather, to keep to the present Vision, they fell being Thunderstruck by the powerful Boarnergesses of the Gospel under the last Vial: they were convinced and subdued and brought under the Sceptre of Christ, and were adjoined to his Kingdom.

Philop. Very good news: I pray God it may so come to pass. But Babylon it seems stands it out.

Philoth. Did not our Saviour of old tell the chief Priests and Elders that the Publicans and Harlots would go into the Kingdom of God before them?
Divine Dialogues.

But Babylon stands it out to her utter ruine and destruction. She is forced to drink of the Wine of the fierceness of God's Wrath: and every Island flies away, she shall not be poss'd of any of her Churches or consecrated Places; and the Mountains are not found, all her Ecclesiastical Honours and Dignities shall vanish. For great showers of Hail out of Heaven shall fall upon her, every stone about the weight of a Talent, that all her goodly Trees will be spoiled and stripp'd both of their leaves and fruit, their boughs broken down, and their stocks beaten bare even to the inmost bark. Then shall it be doubled unto her double according to her works; and how much she hath glorified herself and lived deliciously, so much torment and sorrow will be given her. For strong is the Lord God that judgeth her.

Philop. But will not all this Misery reclaim her, Philotheus?

Philotheus? Ask Solomon that question, Philopolis, and he will tell you roundly, Though thou shouldest bray a Fool in a Mortar among Wheat with a Pestil, yet will not his foolishness depart from him. A considerable part of her may be thus obstinate for ever. These are the Fools that will be found to walk naked, and all will see their shame; which if themselves could see as well as others, they would be converted: but being struck with superstitious Blindness, instead of acknowledging the Truth, and giving glory to God, it is said, they blaspheme God, because of the plague of the Hail: for the plague thereof was exceeding great.

Philop. So far then as I see, Philotheus, neither the Vision of the Rider of the white Horse, where the Beast and false Prophet are said to be cast alive into the Lake of Fire, nor this last Vial, nor the Vision of the Wine-press, signifie the destruction of the Persons of the AntiChristian Kingdom, but only the abolishing of their Power, and the despoiling them of their Honours and Dignities, and
and of their Emoluments thereon depending.

Philo. What Wars in this great Earthquake there may be whereby the great City is said to be divided into three parts, (according to the intimation of the external letter) I know not. But that is a thing the Spirit of God least intimates in the Apocalyptick Visions. Nor does that phrase ἕως τοῦ ἐπομένου necessarily imply a disruption of the City into three parts, but may only signify that the Farts of the City were three.

Apoc. 6. 12. That mighty Earthquake at the opening of the sixth Seal denoted only the downfall of the Pagan Religion. Nor may this at the pouring out of the last Vial (though it be said to be an Earthquake greater than ever any before it) signify any thing more than the utter demolishing the Babylonish Power and Superstition, that it may rule no where any longer. Nay, the bloody Vision of the Winepress, signifies no more than so, though it glance at Babylon, by reason of the number of the furlongs, which are applicable to Stato della Chiesa, as Mr. Mede observes. The extinguishing the Pope's Power there, rather than the slaughtering of his Armies, is signified thereby.

Philop. But that number is as well appliable to the Holy Land, as the same Writer observes.

Philo. Be it so, Philopolis: then may the Vision bare two faces, the one respecting the Roman Church, the other the People of the Jews: the first affording a sense Political, as I have already hinted, the other a sense more Mystical.

Philop. As what, I beseech you, Philothens?

Philop. It signifies the Power of the Passion of Christ on the converted Jews to the mortifying all Sin and Wickedness in them, and to the making of their Conversion and Repentance have its perfect work to the utter subduing of the mystical Edom in them, and the letting out his blood plentifully according to that Prophecy in Zachary, And it shall come to pass in that day, t at
will pour upon the House of David and upon the inhabitants of Jerusalem the spirit of grace and supplication, and they shall look upon me whom they have pierced; and they shall mourn for him as one mourneth for his only Son, and shall be in bitterness for him as one is in bitterness for his first born. In that day shall there be a great mourning, as the mourning of Hadad-rimmon in the valley of Megiddon.

Philop. For ought I know, Philotheus, these Mystical senses may be also meant, for they plainly have their usefulness.

Eus. And this Application of that passage in Zachary will gain the more credibility, if we could, with Capellus and other Criticks, allow Armageddon to be the same Place that Megiddon there mentioned.

Philop. Let the Criticks decide that controversy, Eus. For in the mean time I am hugely solicitous, if there be no considerable personal destruction of the Antichristian Party, what will become of them after the last Vial.

Philoth. Their condition will be much what such as the dispersed Jews was after their denying the Messiah at his first coming. So upon this second coming of Christ, an obstinate and confirmed Ignorance will fall upon this People of Babylon, after their place is taken from them and their Nation dispersed; they will live in resolved Error, Superstition and Wickedness; they will be so stricken with blindness, that they will not be able to find entrance into the Holy City. But that will be fulfilled upon them then (as well as on the rest that stand out) in the most ample and distinct sense, Without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whatsoever loveth and maketh a Lie.

Cuph. I perceive by this upshot of things, that the Apocalypse is not so bloody and boisterous a Book as I have heard some to represent it to be, but that there is a Genius in it more kind and
and humane, not exhorting to spill blood in way of Revenge merely, (though I confess the Antichristian Party has been as savagely bloody as the Red Dragon himself, the old Roman persecutive Paganism) but simply by way of Defence, as I understood in the third Vial. Methinks it is so harmless a Writing, and so full of marvellous pretty phantasies (like Platonism) and unexpected reflexions of one thing upon another, that it would invite any one to endeavour to understand the meaning of it for the mere pleasure sake.

Sophr. I hope then, Cuphophron, that your self will bend your studies that way in due time.

Cuph. After I have read over Des-Cartes his Principia, his Dioptricks, Method and Meteors once or twice more, much may be, Sophron.

Sophr. Why, that will not take you so long a time.

Cuph. It may be not. But I must also run over all his Volumes of Epiftles first, and likewise the delicious Dialogues of Plato, and be fully Master of his Timæus, but of his Parmenides especially, (that's a notable Metaphysical piece, O Sophron :) and then its likely at spare Hours I may see what St. John the beloved Disciple of Jesus says in his Apocalypse. This will take up some time.

Philop. But I have a more eager Appetite after these Mysteries, O Cuphophron, and therefore must rudely interpose, and desire Philotheus to proceed, that we may lose no time in our present affair. I am very well satisfied, Philotheus, with your Exposition of the seven Vials: and though I think it very hard for any mortal Eye by virtue of these Visions to see the futurity of things in their perfect Circumstance, without all mistake or defect; yet methinks what you say hangs so handsomely together, that this instruction may at least convey as much truth as Anatomical Pictures do to him that has not with his own Eyes seen Anatomy.

Philoth.
Divine Dialogues.

Philoth. I hope so, Philopolis.

Philop. Wherefore, since we are got so successfully thus far, I pray you, Philotheus, let us go on to the other part. The glorious state of the Kingdom of Christ after the utter Destruction of Babylon: For first I would have you to describe this glorious state wherein it consists; then declare the Grounds of your belief why you think any such thing will be; thirdly, What Signs or Forerunners there will be of this glorious appearance; fourthly, Whether there be any means that the present Kingdom of Christ may make use of for the accelerating this excellent state of the Church, and what they are; fifthly and lastly, How long this happy state will be, and what the condition of the Church to the close of the World.

Philoth. These are very great Questions, Philopolis; but I shall endeavour to give you what satisfaction I can. But being so many, (as I did aforehand divine) time, you know, will not permit me to be over-copious; otherwise it were easie to draw a very large description of this future state of the Church from innumerable passages of the Holy Scripture. What can be a more glorious or desirable state of the Church of Christ than that described by I say chap. 11. v. 4, &c? where speaking of Christ's Reign, With righteousness, faith he, shall he judge the poor, and reprove with equity for the meek of the Earth: and he shall smite the Earth with the rod of his Mouth, and with the breath of his Lips shall he slay the wicked. And righteousness shall be the girdle of his Loins, and faithfulness the girdle of his Reins. The Wolf also shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and the Calf and the young Lion and the Fatling together, and a little Child shall lead them. The sucking Child shall play on the Hole of the Asp, and the weaned Child put his hand on the Cockatrice Den. They shall not hurt nor destroy on all my holy

E 3 Mountain:
Divine Dialogues.

Mountain: For the Earth shall be full of the knowledge of the Lord, as the Waters cover the Sea.

Philop. This is an excellent state of the Church indeed, Philotheus.

Sophr. Glorious things are spoken of thee, O thou City of God.

Psal. 87. 3.

Isai. 2. 2, 

Philoth. Again, Chap. 2. And it shall come to pass in the last days, that the Mountain of the Lord's House shall be established on the top of the mountains, and shall be exalted above the Hills, and all Nations shall flow unto it. And many People shall go and say, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Sion shall go forth the Law, and the Word of the Lord from Jerusalem. And he shall judge amongst the Nations, and rebuke many People: and they shall beat their Swords into plough-shares, and their Spears into pruning-hooks. Nation shall not lift up Sword against Nation, neither shall they learn War any more.

O House of Jacob, (will the Nations say) Come ye, and let us walk in the light of the Lord.

Sophr. Like that concerning the new Jerusalem in the Apocalypse, And the Nations of them that are saved shall walk in the light of it, and the Kings of the Earth do bring their glory unto it.

Philoth. But that of the Apocalypse seems more expressly to allude to that of the 60th of Isai; Arise, O Sion, shine for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the Earth, and gross darkness the People: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and Kings to the brightness of thy rising. And at the latter end of that Chapter,

Ver. 19, 21, The Sun shall be no more thy light by day, neither for brightness shall the Moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy People also shall be all righteous, they shall inherit the Land for ever, the Branch of my planting.
Divine Dialogues.

planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong Nation. I the Lord will hasten it in its time.

Sophbr. I believe to this time also may belong that of Isay 30. Moreover the light of the Moon shall be as the light of the Sun, and the light of the Sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his People, and healeth the stroke of their wound. As also that of Zachary, In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble amongst them at that day shall be as David; and the House of David shall be as God, as the Angel of the Lord before them.

Euifi. The Hebrew has it, לֶאֶלֶה יְאֲלָה הַיָּהָה בָּלָאֵל יְהָה. Where Drusius renders בָּלָאֵל יְהָה. sicut Dii, understanding thereby Angels.

Bath. As it is said in St. John, that so as many as believed on him he gave Power to become the Sons of God. And our Saviour, though he declared, that among them that were born of Women there had not risen a greater than John the Baptist; yet notwithstanding, faith he, he that is least in the Kingdom of Heaven is greater than he.

Philoth. That is a shrewd Note of Bathynous his upon the Testimony of our Saviour touching John, and such as should urge a Man to search deep into his own Conscience, as well as it will instruct him how little hitherto there has been of the Kingdom of God in the World. But in the mean time, Philopolis, I think it is pretty plain already what in the general the State of the Church will be in those glorious Times we speak of, viz. That there will be spiritual Strength and Righteousness and Peace and Joy and Security from Wars within the Church, and from any Persecution of God's People.

This for the Quality of the Church. But for its Extent, it is insinuated that it will be exceeding

VII. The Extent thereof.

Ee 4
ing large, as if it would spread over the face of the whole Earth. For it is said, The Earth shall be full of the Knowledge of the Lord, as the waters cover the Sea: and that is far and wide. And again, that the Mountain of the Lord's House shall be established on the top of the Mountains, and that all Nations shall flow unto it. Also in that expression, A little one shall become a thousand, and a small one a strong Nation, &c. To which you may add what is foretold by Daniel chap. 2. 32. And the Stone that smote the Image became a great Mountain, and filled the whole Earth. And again, chap 7. 26. But the Judgment shall sit, and they shall take away his Dominion, to consume and destroy it to the end. And the Kingdom and Dominion and the greatness of the Kingdom under the whole Heaven shall be given to the People of the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him. Accordingly as those voices in Heaven do declare upon the founding of the seventh Trumpet, The Kingdoms of the World are become the Kingdoms of our Lord and his Christ, and he shall reign for ever and ever.

Philop. These things, Philotheus, in the general are very plain and clear. But are there not more particular Prefigurations in the Prophetical Writings touching the state of the Church you now discourse of? Will the one and twentieth Chapter of the Apocalypse afford no more Particularities than thus?

Philoth. Probably it may, Philopolis. What you can recall to mind, I pray you propound.

Philop. More comes to my Mind than is needful. I will omit therefore those passages which import but the same things you observed out of the old Prophets; The Righteousness and Purity of that Holy City there described, implied in the exclusion of every thing that defileth, and figured out by those precious Stones and pure transparent Gold; and in that all tears are said
to be wiped from their Eyes, it is an intimation of Peace and security from Persecution: And all the whole description of it is so full of Glory and Light and Joy, that no Man can miss of that character. But I would ask you, Philothens, the meaning of other passages: as, Why this Holy City is called the new Jerusalem: Why said to Ver. 2 come from Heaven: Why said to have twelve Gates with the Names of the twelve Tribes of Israel Ver. 12: thereon; and why the Wall of the City to have twelve Foundations, and in them the Names of the Ver. 14: twelve Apostles of the Lamb: Why the City is said to be measured with a golden Reed; and why found Ver. 15: to be twelve thousand Furlongs, and the Wall an hundred forty four Cubits: What also is the meaning of that saying, Behold, the Tabernacle of God is Ver. 3: with Men; and yet that there was seen no Temple there, because the Lord God Almighty and the Ver. 22: Lamb are the Temple of it: and again, What the genuine sense of the sixth verse, And he that sat upon the Throne said, It is done. I am Alpha and Omega, the Beginning and the End. I will give unto him that is athirst of the Fountain of the Water of life freely: And lastly of the last Verse, And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a Lie, but they that are written in the Lamb's Book of Life.

Philoth. You have congefted a number of things together, Philopolis; but however I shall return an answer to them as orderly and as briefly as I can. I conceive therefore, to begin with the first, that the City which John saw is called the new Jerusalem in counterdistinction to that old Jerusalem where our Lord was crucified, whether Apoc. 11. 8. understood literally or typically; as also because its Citizens have put on the new Man, which is Eph. 4. 24: framed according to Righteousness and true Holiness, because they are the Sons of the new Birth or new Creation of God. But it is said to come down from
from Heaven in such a sense as the Doctrine of
John is said to be from Heaven: and agreeably
to that passage in the Apostle, that the Jerusalem
that is above is free, which is the Mother of us all.
That actual City of God consisting of Saints and
Angels in Heaven, this new Jerusalem which St. John
describes being so like to them in Purity and Holiness, it is therefore said to descend from Heaven, as being a Copy or Transcript of
that Heavenly Perfection. To all which you may add, that what the Prophets have seen in Heavenly Visions touching this City, it being thus at last accomplished upon Earth, it is therefore said
to be a City descended from Heaven.

And this is that very City Ezekiel saw, of
which he says, And the Gates of the City shall be
after the Names of the Tribes of Israel; three Gates
Northward, one gate of Reuben, one gate of Judah,
one gate of Levi; and so of the rest, three Gates
of a side, in all twelve Gates; as it is said in
St. John's Vision, that the City had twelve Gates,
and the Names of the twelve Tribes of the Children
of Israel written thereon. This among other things intimates that Ezekiel's City and this of the A-
pocalypse is all one City. And in that the Ap-
stles' Names are said to be writ on the twelve
Foundations of the Wall, that shews, jointly
considered with the other, that Ezekiel's Prophecy must have its completion in the Jews Conver-
sion to Christianity, viz. when Jew and Gentile
are gathered together under one Head, Christ Jesus, and become of one Faith and one Church,
which is this Holy City. But the Apostles' Names
are said to be the Foundations of the Wall, be-
cause their Doctrine is the Foundation of the
Church into which the Jews are to be grafted,
and through that Mercy that is communicated
to the Christians may also find mercy at that day.

This comparing the Church to a Building is
very usual in Scripture. St. Peter tells the Be-
lievers,
lievers, that they as living Stones are built up at Pet 2. 6.  

Spiritual House. And St. Paul to the Ephesians,  

Now therefore you are no more strangers and foreigners, but fellow-Citizens with the Saints, and of the House of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone: In whom all the building fully framed together groweth into an holy Temple in the Lord; In whom you are also builted together for an habitation of God through the Spirit. And in this is that expression fulfilled, Behold, the Tabernacle of God is with Me. And the Name of Ezekiel's City is also Jehovah shammah, The Lord is there. And yet there is no material Tabernacle nor Temple where he might be conceived to rest him, and toward which the People should worship; But the Lord God Almighty and the Lamb are the Temple thereof: that is to say, In this new Jerusalem there will be no visible Fa- brick toward which Men will affect to worship, but with bended knees and pure hearts, and hands and eyes lift up to Heaven, where Christ sits at the right hand of God, shall Men worship the Father in spirit and in truth.

Philop. And yet God says to Ezekiel, before that accurate description of the Temple and City and all the Judaical Ordinances, Thou Son of Man, shew the House to the house of Israel, that they may be ashamed of their Iniquities, and let them measure the Pattern. This seems to be quite contrary to this new Jerusalem described by St. John.

Philoth. The summary Sense of that accurate description of the Judaical Oeconomy in Ezekiel is only this, (interpreted plainly by St. John) That when all the glory and exactness of the Judaical Dispensation is set off to the utmost, the measuring of the Pattern, the matching and fulfilling of it is that state of Christianity which will appear after the effusion of the seven Vials, when Jew and Gentile become one Church, one holy
holy Temple and City of God. Which spiritual meaning betrays itself even in Ezekiel's own description of things. For what other sense than a Mystical one can be made of the holy waters issuing out of the Sanctuary in the form of a mighty River, and of the Trees bringing forth fruit according to their Months, the fruit whereof should be for Meat, and the leaves for Medicine? Is not this perfectly answering to that River of Water of Life, clear as crystal, proceeding out of the Throne of God and of the Lamb, and to the Tree of Life on either side of the River, yielding her fruit every Month, whose leaves also are said to be for the healing of the Nations?

Philop. I must confess it is exceeding probable.

Philoth. Now they being one and the same Vision as to the Object of their Prediction, the new Jerusalem and the River and the Trees being mystically to be understood, Ezekiel's Vision also is to be mystically understood.

Philop. As for St. John's Vision methinks it is a marvellous childish conceit to expound it literally: as if there should be a City made of diaphanous Gold, the Wall of precious Stones, and the Gates of Pearl.

Philoth. And yet methinks this is more marvellous, That the City should be as a Cube, as high as it is broad or long. And yet it is so declared; and twelve thousand furlongs is the Cubical measure thereof.

Philop. What then is the meaning of that passage, I pray you, Philotheus.

Philoth. I think two things are hinted thereby. The one I have noted already, That this City cannot be understood literally. The other is what was intimated before by the Names of the Apostles. This solid Cube twelve thousand signifies that this City will be wholly and entirely Apostolical in Life and Doctrine and Discipline: The Square Root also of the measure of the Wall
144 Cubits intimating the same Apostolicalness of Dispensation. For the saying *a hundred forty* Apoc.21.17: four Cubits is the measure of the Wall, implies that it is 12 Cubits high and 12 Cubits broad; nor could the intimation reach any farther, speaking suitably to the nature of a City Wall. For what kind of City must that be the compass of whose Wall is but 144 Cubits?

**Philop.** Some say, Philotheus, that the Root of that Cube you mentioned being extracted, and so the Perimeter of this City St. John describes discovered, it is found to be the same in a manner with the Perimeter of that City Ezekiel describes. Ezek.48.35: What does that signify, think you?

**Philoth.** I know not what else it should signify, but that these two Visions aim at the same thing, and that the meaning of that also in Ezekiel is spiritual:

And that those Prophetick Figures that strike the phantasy and the flesh are to be fulfilled in the dispensation of the Spirit, which the whole Judaical Oeconomy feals to as a Type to the thing typified. And from hence is to be interpreted that sixth verse, *And he that sat on the Throne said, It is done.* All is finished now: Now we are come to the Dispensation of the Spirit, all is fulfilled. I am Alpha and Omega, the Beginning and the End. I began with that Mosaical Oeconomy which consists most what in Figures and carnal Formalities, which was in a manner revived again in an exterior Christianity: but this oldness of the Letter is to be done away, away, and all shall be ended and accomplished in the dispensation of the Spirit, and by the real Renovation of the humane nature into the new Creature, the living Image of God; according as it is written, *And he that sat on the Throne said, Behold, I make all things new.* These are the days in which the Lord has promised that He will make a new Covenant with the House of Israel, and with the House of Judah, namely, that he will put his Law in their
their inward parts, and write it in their hearts; so that they shall teach no more every Man his Neigh-
bour and every Man his Brother, saying, Know the
Lord: For they shall know me from the least of them
to the greatest. For as St. John faith, they shall see
his face, and his Name shall be in their foreheads:

According as our Saviour has foretold, Blessed
are the pure in Heart, for they shall see God. All
which denotes the Dispensation of the Spirit.
According as Ezekiel also witnesseth of these

According as our Saviour has foretold, I will give unto him that is athirst of the fountain of
the water of Life freely, viz. I will freely commu-
nicate unto him the power of my Spirit. Ac-
cording as Isay likewise has foretold, For I will
pour water on him that is thirsty, and floods upon
the dry ground: and I will pour my Spirit upon thy Seed,
and my Blessing upon thy off-spring. Whence I should
interpret the chrysfline River St. John mentions
of external Prosperity, also the Joy and Peace
and Security of the Church.

To all which you may add that our Saviour com-
pares the Spirit to living waters.

Philop. I remember it very well.

Philoth. And now for that last Verse, Philopo-
lis, I see little difficulty in it. Abomination,

it usually signifies an Idol. And the
sense, I conceive, is, That all Idolaters and Im-
postors or Liars in any sense will be excluded the
Holy City, nothing being admitted there but
Truth and SImplicity of Life; only those that are
written in the Book of the Life of the Lamb.

Philop. I, what's the meaning of that, Philothens?

Philoth. Only the Elect of God.

Bath. It is much that such an innumerable
Company of Souls should be all of the number of
the
the Elect; such as of whom it is said, I sanctified thee from the Womb, and knew thee before thou wast born.

Philoth. I call all Elect that upon the privilege of their new Birth or retaining of the Divine Life have their names enrolled, as Citizens of the new Jerusalem, in the Book of Life of the Lamb.

Philop. A sober Interpretation. And now, Philotheus, I warrant you, you think you have run through all the Particulars I proposed.

Philoth. Why? have I omitted any of them, Philopolis?

Philop. Only one, but that a main one, I think, viz. Why the Angel is said to measure the City here with a golden Reed, when as St. John is said to measure the Temple of God and the Altar, and them that worship therein, simply with a Reed.

Philoth. This is well recovered, Philopolis. For it is in my apprehension a notable testimony of the transcendent condition of the new Jerusalem even above those Times of the Church which were accounted symmetrical, viz. the first four hundred years or thereabout. For in that the Church was then measured by a Man, but this new state of things by an Angel; that simply with a Reed, this with a golden Reed; it implies that this new state of things will as much surpass that state (though the best the Church has yet been in) as Angels do Men, and a golden Reed an ordinary combustible one. Assuredly there was something in those days (though much better then, than when the Church did grossly apostatize) that will not abide the fire, but consume into smoak and vanish: But all in this new Creation is like the Measure it is measured with, (ποιεῖται χρυσών χειρακρίται, as Aristotle somewhere speaks,) such as will abide the fire without wasting. Thy word is very pure, faith the Psalmist, Psal. 119. And again, Psal. 12. The words of the Lord are pure words,
words, even as the Silver that is tried from the earth, and purified seven times in the fire. It is therefore the precious Word of God or pure Law of God (which David esteems above thousands of Gold and Silver) which is this golden Reed to which the new Jerusalem is commensurate. Nothing is retain'd as having an authentick stamp upon it in this new Dispensation, but what is plainly agreeable to the Word of God. All the hay and stubble of humane Traditions and Institutions will be burnt up, and the pure and Apostolick Doctrine and Discipline will be the sole Measure of all. So that the measuring of the City with a golden Reed, and the hundred forty four Cubits, and the twelve thousand Furlongs, end all in this sense, That the Constitution of things then will be purely Apostolical, squared all by that Doctrine, by that Spirit which is the eternal Spirit of God, the Fountain of all holy Truth and Divine Reason.

Philop. Indeed, Philotheus, these Interpretations of yours seem to me very natural. But are there no farther Characters of this excellent state of the Church in other Visions or Prophecies?

Philoth. There are, Philopolis, but it were an endless thing to pursue all. And yet I cannot abstain from giving you some Intimations from Ezekiel's Vision of the four Cherubims or Chariot of God; with which the Throne of God in Heaven amongst the four Beasts seen by St. John has no small correspondence. For this you are to understand, Philopolis, that the great purpose of that early-begun and long-continued Negotiation of the Son of God with us terrestrial Creatures has been the enlarging the Kingdom of God even to these earthly Regions, that the Kingdom of Heaven may be also upon Earth, perfectly corresponding to the Heavenly Pattern thereof. And this is that which we are taught to pray for by our Saviour, Thy Kingdom come, that is to say, Thy
Thy will be done on Earth as it is in Heaven, namely, by his holy Angels. And therefore the ultimate end of the Dispensations of Divine Providence is, as I noted from the Angel's measuring the new Jerusalem, to reduce the Church to an Angelical state or condition, that it may answer that Heavenly Pattern in the Visions of God.

Philop. I do not yet well understand you, Philotheus.

Philoth. But you will do, Philopolis, if you do but attend to the orderly process of my discourse. I say therefore in the first place, that the Vision of the Cherubim or Chariot of God seen by Ezekiel (but not first by him, for I doubt not but the same appeared also to Moses and Aaron on the Mount) is the Pattern of the Angelical Polity over which God immediately rules. The Chariots of God are twenty thousand, even thousands of Angels; and the Lord is among them as in Sinai, in the holy place. Now the great design of all is, that in the fulness of time the Church upon Earth may be his Chariot as fully and commandingly as the Angelical Orders in Heaven.

Philop. Why, how fully is that, Philotheus?

Philoth. That methinks, the Vision of Ezekiel does lively describe; though I will not omit other observables in my brief passage through the Vision, and yet think it needless to touch upon all. I looked, says he, and behold, a Whirlwind came out of the North, a great Cloud and a Fire enfolding it self, and a brightness about it, and out of the midst thereof as the colour of Amber, out of the midst of the fire. This colour of Amber out of the midst of the fire I cannot but parallel to that description of the new Jerusalem, And the City was pure Gold, like unto transparent Glass. Think with your self how near in resemblance, Philopolis, transparent Gold and Amber are one to another.

Philop. Very like one another surely. But what is the meaning thereof, Philotheus?
Philoth. The fire and the light is the Spirit throughly penetrating and possessing this pure amber-like or transparent Gold; as Iron it self looks in a manner-transparent when it is ferrum candidens, which they ordinarily called red-hot.

Isai. 33. 14. Who shall dwell with devouring fire? who shall dwell with everlasting burnings?

Philop. Pure Gold certainly, (though as transparent as Amber) and such as has lost all its Dross. They must be of a pure Angelical nature indeed: For God is a consuming fire to whatever is contrary to his own Holiness.

Deut. 4, 24. Philoth. Wherefore there being nothing to resist in this Cherubick Chariot of God, they are perfectly obedient to his Will, and he has an absolute Empire over them; they are wholly guided by his Spirit: as is also intimated in the Vision more than once. And they went every one straight forward; whether the Spirit was to go, they went. And in that it is said, they went straight forward, and that they returned not when they went, this signifies the peremptory and irresistible progress of Divine Providence administered by his Angelical forces. For in that the Wheels of his Cherubick Chariot are said to be full of Eyes, I conceive this is meant thereby, that the Circuits and Periods of Times and Ages are carried by a special Providence of God, who oversees all things. And whereas it is said, And when the living Creatures went, the Wheels went by them; and when the living Creatures were lift up from the earth, the Wheels were lift up; this signifies the adnexion of the Dispenfation and Periods of Times to the Ministry of the Angelical Hosts, and that they spirit, actuate and animate all such Circuits and Periods. The matter is by the decree of the Watchers, and the demand by the word of the holy ones.

Euiif. I had thought, Philothens, that these Wheels with Eyes might have been the starry Heavens turned about by the Intelligences.

Phi-
Divine Dialogue

Philoth. That's a phancy as far dissonant from the ancient Wisdom of the Jews as Fals-hood is from Truth.

Enist. Why, Philotheus, Jonathan Ben Uzziel is expressly of this Opinion, as you may see in Moses Egyptians his More Nevochim. And he brings no small reasons for it. For he shews how in the repeated Narration of the Vision a Wheel is called a Globe or Sphear, which makes him always render Ophannim by Calgallim. Wherefore to have a Sphear in a Sphear, (as it will then run) what can be more significative of the Celestial Orbs? This is very notable. Besides that they are said to have Eyes (which answer to the Stars) and their colour to be as sēdē- yapēs, (as the Seventy also translate it) which the Latin renders ut visio Maris, which is a caruleous colour correspondent to that of the Heavens.

Philoth. This I confess, Enistor, besides the Authority of the Rabbi, bears in it self a special prettiness with it: But it has no force nor solidity at all. For though הַגִּבָּה signifies a globe and sphear, yet it signifies a wheel also, and therefore is interpretable in that same sense that גִּבָּה is, viz. a wheel. Besides that one wheel is said to be on the Earth; but no celestial Orb is on the Earth. And all the Wheels, for ought I know, may be intimated by that one Wheel; and by the Earth, all the terrestrial Regions of the Universe. For all the four Cherubims or Animals are said also to be but one. And what this means in the Cabbalistical style is easie enough to conjecture: And that there may be a Wheel in a Wheel in such a sense as Ben Uzziel would have a globe in a globe. There are lesser and bigger Circuits of Providence in humane Affairs, the one surrounding the other, and the Completions of the lesser Circuits are antecedaneous to those of the greater. Which is of notable observation in the Church of God, and in the fulfilling of Types

Ezek. 10:13.
and Prophecies. And those of the farthest reach and largest Compass are those Wheels that are so dreadful and stupendous for their vastness, as the Vision describes them. And such is that large voluminous Period of Providence, which, beginning with the first Fiat Lux in Genesis, ends not till the last Thunder-clap intimated in the Revelation.

And whereas the colour of the Wheel is said to be tanguam visio Maris, that ratifies our former Exposition, that those Wheels are the circumvolutions of Providence, and Periods of Kingdoms and People, and Nations, which the Prophetick style compares to the Sea.

And lastly in that they are said to be full of Eyes, it denotes the assistance of the Angelical Orders in humane Affairs, (their intermingling themselves and meddling with them) they being those numerous eyes of Providence watching over the terrestrial Regions, and carrying all things on according to their own purpose.

Cuph. These Wheels of Ezekiel have made my Mind all this while run upon the Wheel of Fortune, that vulgar expression so often in Mens Mouths now-adays.

Euisf. Not only now-adays, O Cuphophron, but as ancient as Herodotus, in whom this is the very Language of Croesus to King Cyrus, in his Speech touching his encountering with Tomyris Queen of the Massageta; Εἰ δ' ἔγνωκας ὅτι ἀνθρώπως ὑ' σου ἐστι, κ' ἐπερο τιμᾶσθαι ἥρκες, ἐκεῖνον σέστον ἠμένοι, ὡς κύκλος ἡ δ' ἀνθρώπων ἐστὶ πραγματεύον, ἀνθρώπων ὑ' ἐκ ἐκ αὐτὸς τὰς αὐτῶς εὐλυχίαν.

Cuph. This Conceit of the Wheel of Fortune, I perceive is far more ancient than I was aware of. Philoth. But the Conceit being so early and so common, it is an indication how naturally expressive it is of the thing, and therefore a farther ratification of the easiness and naturalness of
of our Exposition of that part of the Vision, which makes these Wheels the periodical Circumvolutions of humane Affairs. But here is the difference betwixt this Divine Vision and that Prophane History, that in the one it is the Wheel of Providence, or of Divine Fate, in the other the Wheel of Fortune, if indeed must needs imply that it is κύκλος τῆς ζωῆς. But this only, by the by.

The main thing to be urged against Ben Uzziel's exposition of the Wheels is, that it implies a false systeme of the World. Besides, the meaning of Ezekiel's Mercavah is not Physical, but Moral, Spiritual, or Divino-political, if I may so speak.

Philop. I pray you then hold on your Interpretation, Philotheus, in that sense, and give us some more Remarks upon this Vision. What say you to the number and form of the Cherubims, and the Man enthroned on this Cherubick Chariot?

Philoth. As for the number of the Cherubims, which is four, I conceive it intimates the universal Comprehension of the Angelical Orders, or of those at least that are Miniftring Spirits. For the Pythagorick πατέρα is comprehended in the Tetralysis. And in that their faces are said to be four; it seems to signify so many sorts of natures or offices in this Angelical Polity; which it may be are more grofsly distinguishable in the Polities of Men, and with an eye whereunto this Angelical Type perhaps has been exhibited to Prophets and holy Men of God. I conceive therefore that the four distinct Faces of a Lion, Man, Ox, and Eagle, signify those four main parts that make up their Polity, the Lion the Military part, the Man, all that part employ'd about the hearing of Causes, and peaceable administration of Justice, the Ox the Labouring part, whether in Agriculture or what other useful employment in things done by the Hand, and the Eagle, the Sacerdotal and Philosophical part, the Speculative and Devotional. This general Quadripartition of Genius's or Employments
ployments may not unfitly be conceived some way to belong to both Men and Angels. But every Beast is said to have all these four Faces, because every Beast is a fourth part of the whole Comprehension of the Angelical Host, and these sorts are mingled one with another. Moreover, in that their whole body and their backs and their hands and their wings were full of eyes, it signifies that all their strength and activity is guided by Knowledge, and that they see whither they go and whence, and act not out of blind obedience, but out of the light of Life. And in that their faces are set all one way, it notes that they are without distraction, all of one Mind and purpose, as being one over-ruled Cherub-chariot of God. And that they drive from the North, the Region of darkness and coldness, toward the South, the signification is obvious. As also why the face of the Man is placed toward the South in the Van, (the Lion on the East side, the Ox on the West) and the Eagle on the North, to bring up the Rear. For it seems the Van and the Rear are the two most honourable Places, according to that of Isay, For ye shall not go out with haste nor go by flight: for the Lord will go before you, and the God of Israel will be your Rearward. And Man, you know, has the Sovereignty of all that move on the Earth, as the Eagle of all that fly in the Air.

Philop. But he is Sovereign over the Fowls of the Air too, Philotheus.

Philoth. He is so, and is the symbol of Righteousness and Peace. And that is the very nature of the true Man, and the highest perfection in him, and the Charter whereby he rules over all. He that says he loves God, and hates his Brother, he is a Liar.

Philop. I partly understand you, Philotheus. But have you not forgot to descant on the Feet of the Cherubims as well as on their faces?

Philoth. You say well, Philopolis. I will give you
you my observation of that also, though I have already touched upon more things than I intended. *Their Feet* are said to be like *Ox-feet*, and to *sparkle like the colour of burnish'd brass.* In that they are said to resemble *burnish'd brass*, it denotes the *fledgy strength and purity of the Angelical Affections*, which the *Pythagoreans* also compare to *Feet.* But in that they are said to be *Ox-feet*, it signifies they neither affect nor travel for that which is useless and unprofitable. They do not *labour for that which satisfieth not, nor expend their Pains for that which is not bread.* Though each Cherub be said to have the face of an *Eagle*, yet none have any other feet but those of an *Ox.* Which insinuates that the most speculative *Angels* spend not their time in fruitless Subtilties, though never so high, nor soar up into unedifying Contemplations.

*Hyl.* All this methinks, goes off naturally enough, *Philoletheus:* only that of the *Ox* resembling that part of the Polity that comprehends Agriculture, and what other offices that require the labour of the hand, how can this belong to the *Angelical World,* unless as they are *Presidential Powers* over such in this *Terrestrial Region,* I know not. Wherefore I thought of this conceit while you was discoursing, that these four faces of an *Eagle, a Man, a Lion,* and an *Ox,* may signify the four Cardinal Vertues, *Prudence, Justice, Fortitude,* *Temperance.*

*Philoth.* And it was not thought much amiss, *Hylobares.* I'll assure you this is an early *specimen* of your towardliness in these kind of Contemplations. Only you should have put *Sapience* for *Prudence,* the latter being so proper to Man, such a concomitant to *Justice* and *Practice of Life,* that they, as one and the same thing, may be both emblematized by the *Man.* But *Sapience,* which is the searcher of the highest or deepest causes of all *Justice* both to God and Man, (which *Cicero* rightly
rightly derives from the Divine Intellect) is more fitly set out by the Eagle, who is so strong-minded as to be able to look upon the Sun, to which Philo resembles the eternal Mind of God, the * φῦς λόγος as he calls him. Wherefore the highest or ultimate judgment of the truth of things is rightly represented by the Eagle, as being able to give sentence from that eternal Law.

Sophr. It never came into my head before now why the Standard of Dan bore the Figure of an Eagle.

But. Because Dan signifies Judgment? But I was thinking of somewhat else that favours Hylobares his conjecture, namely, of that Degree of the Cardinal Virtues which Plotinus calls Paradigmatical, which makes the Soul of Man *άφις, that is to say, in the condition of a pure Angel. Theosophists also declare that the four Rivers of Paradise signify the four Cardinal Virtues even in the Intellectual or Angelical World. Which things have not only Authority but reason on their side, but that it would be too long to unfold it. So that, so far as I see, Philotheus and Hylobares conjectures touching the meaning of this quadriform aspect of the Cherubims may both stand together, and clash no more than an Abstract and Concrete, which make up but one Subject.

Philo. I think so too. But indeed I did not hope there could have been drawn out so many profitable Lessons out of this dark Vision of Ezekiel. But you have yet said nothing, Philotheus, of him that rides in this Cherubick Chariot, who has the shape of a Man, and the colour of Amber with fulgent fire.

Philoth. That is the Heavenly Humanity of the Son of God. His very Title is writ in Amber, *αμβελ, if you read it Cabbalistically.

And yet he is said to be the God of Israel, and the
surrounding Rainbow emblematises him the God of the whole Universe. But enquire no farther of these things: I shall proceed to what follows.

Philop. I beseech you do, Philotheus.

Philoth. Now this Type of the state of Perfection in the Church, the time of Moses being not capable of the truth thereof, yet God thought fit to draw down the Shadow of it, to beautifie the Religion of the Israelites. So that the Heavenly Type seen only by Prophets and holy Men of God was also impressed upon Earth, and visible amongst the People of the Jews, who bore this Figure among them. For they both had material Cherubims in the Dabir, on which the External Word was conceived to sit and give Oracles, as he that sate on this Chariot in Ezekiel is said to speak from among the living Cherubims the Prophet saw; and besides, (which is an admirable correspondency of things) the Throne in the midst of the four Cherubims in that Chariot answers very plainly to the Tabernacle in the midst of the four Camps of Israel, under the Standard of Reuben toward the South, under the Standard of Judah toward the East, under the Standard of Ephraim toward the West, and under the Standard of Dan toward the North: the Ensigns also of each Camp (according to the tradition of the Rabbins) answering to the posture of the faces of these four Cherubims; the Ensign of Reuben being a Man, the Ensign of Judah a Lion, the Ensign of Ephraim an Ox, and the Ensign of Dan an Eagle.

Philop. The Correspondence indeed is very admirable.

Philoth. Thus did the People of God in those days bear the Heavenly Type in an earthly and carnal manner. They did also receive the Law with the appearance of Fire and Lightning, as this Cherub-Chariot is also described. But their Dispensation was not that fiery Law of the Spirit four Elders, which seen by S. John.
which our Saviour at his coming introduced, who is said to baptize with the Holy Ghost and with fire. He began therefore this true Cherubical or Angelical Dispensation amongst his Apostles and Disciples, and it continued in some measure for some time. But Carnality and Externality, especially after the Reign of Constantine, quickly over-ran all. But however the Pattern of Perfection was again recorded in the Vision of St. John, wherein he saw the Throne of God in Heaven, the four and twenty Elders, and the four Beasts full of Eyes. For even in this he was shown also things which must be hereafter. For this is the Heavenly Idea of that state of the Church which will actually be on Earth when the new Jerusalem descends from Heaven, and the Tabernacle of God is amongst Men, and that he dwells in them by his Spirit and by his living Presence. Which Community of God's People some conceive may be, in some sense, represented also by the Sea of glass like unto Crystal before the Throne, as well as by the four Beasts: Because Sea signifies the Collection of People into one Kingdom: and the fixedness and pellucidity of this Sea may denote the steadiness and purity of the Hearts and Consciences of God's People, whom his Spirit penetrateth and possesseth, and the Light of his Presence doth comfort and irradiate, and expels out of them all meanness and darkness of Sin and Error. Their Conflation is as that of Glass, by fire; by the fire of Zeal and Charity, which has rectified and reduced whatever is foul and opake, but their purity, solidity and transparency is as that of Crystal.

Philop. This were congruous enough, if Sea were here understood as in the Prophetick style. For those Interpreters that so understand it look upon it as a fixed crystalline Sea: But surely this Sea here alludes to the Sea in Solomon's Temple.
In all likelihood, Philopolis, that is likewise alluded to, the seven Lamps being also mentioned. But though we understand this Sea of Crystal in such a sense as the Sea of brass is meant in the Temple of Solomon, yet it will again respect the Community of God's People, it being that Sea wherein they are baptized into one body. It will notwithstanding prove that effe&ual Laver of Regeneration, that Baptism of Christ which is with the Holy Ghost and with Fire. For by one Spirit are we baptized into one body, and have been all made to drink into one Spirit. And our Saviour Christ declares, Whosoever drinketh of the Water that I shall give him shall never thirst, but the Water that I shall give him shall be in him a Well of Water springing up to everlasting life. But this he spake of the Spirit, as it is laid elsewhere. And the River of Water of Life clear as crystal is said likewise to proceed out of the Throne of God; as this Sea of glass to stand before it.

Philop. But the brazen Sea of Solomon. O Philotheus, to which this Sea of glass answers, was for the Priest to wash in.

Philoth. I deny it not. Only remember, Philopolis, that outward washings profit little, but that it is the Spirit that cleanseth. This is the Laver of the new Birth, whereby we are baptized into one body, and into one Spirit, and into one holy Community of Saints, the light of the glorious Presence of God shining quite through this pure Sea of Crystal. So that this Spirit of Regeneration and Purification being the same that this Laver or Sea of crystalline water, and residing in the Saints of God again or the pure Church is this Sea, according to the Prophetick style. And the Sea of Solomon seems to have born the Title on purpose to meet with this happy Allusion at last. I am sure Aretas upon the Place, faith expressly, That Sea signifies an immense multitude. So that, so far as I see, this Type may bear a double Allusi-
on; one to the use of Solomon's Sea, the other to the signification of the name in the Prophe-
tick style.

Philop. Nay, I am of your Mind, Philotheus.
And you know all true Christians are a Royal
Priesthood; and no Man is wash'd by the Spirit
but drinks in the Spirit: for the Spirit washes
us not without, but within.

Philoth. But mistake me not, Philopolis. I do
not mean that the Sea of glass stands primarily
for the Hieroglyphick of God's People; (for the four
Beasts are plainly the Hieroglyphick of that Com-
munialty) but it stands for the Laver of the Spirit in-
to which the People of God are baptized: Which
Laver of the Spirit is set off by the effects thereof, in
that it makes the People of God as this Sea of
glass like unto crystal, the light of the Spirit of
Life penetrating and possessing their pure and
perious Hearts and Minds, as the beams of the
Sun do the clearest and most transparent Crystal.

Philop. I commend your care and accuracy of
judgment, O Philotheus, for you lose nothing of
the usefulness of the Representation, and yet
decline the harshness, as it may here seem, of hav-
ing one and the same thing represented by two se-
veral Hieroglyphicks in one and the same Vision.

Philoth. You understand me aright.

Philop. But I pray you what is the meaning of
those seven Lamps of fire burning before the Throne,
which are said to be the seven Spirits of God?

Philoth. To omit all conjectures touching the
seven last Sephiroth; I shall only return this answer
for the present, That the Number Seven need
not here signify Numerically, but Symbolically, de-
noting the Purity and Immateriality of those An-
gels or Spirits that watch over the Church and
minister to it, when that shall be fulfilled in that
glorious degree that is foretold, The Tabernacle
of God is with Men. Here the Lamps are distin-
guishable from the four Beasts: but in Ezekiel's
Cherub Chariot the living Creatures themselves are resembled to Lamps, because that Vision represented also the actual Kingdom of Angels. But yet the Beasts here are described almost just in the same manner the Cherubims are in Ezekiel's Vision, which denotes the Angelicalness of this last and best state of the Church. The quadriform Genius of those of the Angelical Kingdom I need not here repeat, the Application is easy. I will only pick out some of the most useful Observables in this present description, and then go on.

As first, That the Beasts are said all of them to be full of Eyes before and behind. Which implies that they look backward and forward, into the History of Times past, and into the Prophecies and Predictions of things to come, and compute in Counsel all possible futurities, the better to manage the present Affairs of Christ's Kingdom, and be provided against every Emergency. For in this consists all useful and practical Wisdom.

Secondly, They are said to have six Wings: Un doubtedly for that use the Seraphims are said to make of them in the Prophet Isaiah, With twain to cover their faces, with twain to cover their feet, and with twain to flye. Which implies a reverence of the Divine Majesty, an activity and readiness in his Service, and a carefulness over our Affections, that we walk in clean paths. For upon the mention of the six Wings, all the four Beasts are said to be full of Eyes οὐαλὸν, ἐν τούτῳ, (as Grotius well and skilfully draws those two together) without and within. And therefore they with one Eye regarding the outward Objects, and with another Eye their own Nature, and so comparing them together, they will ever behave themselves decorously and becomingly, with due reverence to what is above them in Dignity and Excellency, and at a due distance from those things that are unworthy of them, and beneath them.
them. They will not commit any thing unworthy of the Excellency of their own nature, nor admit of any thing repugnant to the innate Light and immutable Principles of an Intellectual Creature. And therefore, if any such thing be offered them without, their eyes within will easily discern the Proposer to be either a Fool or an Impostor.

Thirdly, As the Sea of glass like unto crystal signifies our being baptized into one holy Community; so the Lightnings and Thunders and Voices over this collected Body of the Church, the four Beasts, and the twenty four Elders, signify their joint-Instruction and Guidance by the fiery Law of the Spirit, in which Dispensation they live. According to that promise of the second Covenant; I will put my Law in their inward parts, and write it in their Hearts: and I will be their God, and they shall be my People. This is the City which Ezekiel calls Jehovah Shammah; not for any visible Symbolical Residence of God there, but for the abode of him in the Hearts of Men by his Spirit, by which they have one common Mind and one Motion: as it is in the Angelical Kingdom in the Cherubims of Ezekiel, Their Wings touched one another; and whither the Spirit was to go, therither they went. And the twenty four Elders and the four Beasts be thus of one Spirit. For when the Beasts worship God, the twenty four Elders also cast down their Crowns before the Throne, acknowledging from whom and for whom they reign, even for the manifesting of the glory and honour and power of God in the Kingdom of his Saints.

Cuph. But, I pray you, Philotheus, how can the Beasts be said never to rest day nor night, saying, Holy, Holy, Holy Lord God Almighty; and yet the twenty four Elders, as oft as they do thus, to cast their Crowns before the Throne? For one casting would serve for all, and their Crowns would ever lie before the Throne of their own heads.
These things, O Cuphophron, are by no means to be so grossly understood. For their never ceasing day nor night from saying, Holy, Holy, Holy, signifies nothing else but a perpetual declaring the Holiness of God, in whose presence they walk, by the constant purity and holiness of their own Conversations. And as there is this one continued tenour of Holiness in the People, so likewise is there one continued correspondent of humble Devoutness in their Rulers, who live in a perpetual sense of their Office and Duty, casting down their Crowns before the Throne of God; acknowledging thereby, that the measure of their Rule and Government ought not to be their own Interest; but merely the Interest of Christ and his Kingdom; that they reign wholly through him and for him, and therefore are not to seek to themselves. This is the inward meaning of that external Representation of their worship, which reaches the inmost life and spirit, and is not a shadow of a shadow.

This is a sufficient solution of Cuphophron's Query, Philotheus. But, I pray you, why are those crowned Elders (being that they wear golden Crowns like Kings) said to be clothed in white like Priests, and why placed next to the Throne of God, and why four and twenty?

By their golden Crowns and white Raiment jointly considered, it is signified, that in their respective Kingdoms all Power is in them, as well Sacerdotal as Secular; that is to say, In all Causes, as well Ecclesiastical as Civil, they, next to Christ, are supreme Heads in their own Principalities. And therefore their Thrones (for so they are called in the Original) are placed next to the Throne of God. That is also a farther Intimation of their Sacerdotality, in that they are thus placed about the Throne, it seeming to allude to the Levites pitching their Tents about the Tabernacle.
nacle. But in that they wear white Raiment, it signifies also their Innocency, Uprightness and Sanctity, their Sacerdotal Piety and Devotion in their solicitous Addresses to the Throne of Grace in the behalf of themselves as Rulers, and of the People committed to their charge. And lastly, they are said to be four and twenty, it's likely, in some Allusion to the distribution of the Courses of the Priests and Levites into that number: which again shews the Sovereignty of these Kings in Sacerdotal affairs, as if they were the Princes of these Divisions. But I must confess, I think that which is mainly aimed at is this, viz. An intimation that this glorious State of the Church will be then when Jews and Gentiles are become one Sheepfold; That this is the State of the new Jerusalem, that has the names of the twelve Patriarchs inscribed on her as well as of the twelve Apostles. This I conceive may be the account of the four and twenty Elders. For I doubt not but the number here signifies Symbolically, not Numerically.

Philop. This Interpretation indeed seems to be of more importance, it implying both the Conversion of the Jews and the Apostolicalness of these Times of the Church at once.

Well, Philotheus, you have described out of the Prophets an excellent state of things; which being so eminent that it transcends the Power of Speech, nor can be set out according to its due worth by all the Words and Phrases I am Master of, I will be content to contract it for my Memory sake into as few as I can: which briefly are these; Apostolicalness of Doctrine and Worship, Integrity of Life, and Security from Persecution for Conscience sake, and from intestine Wars and Troubles. For thus it will truly become the Kingdom of the Son of Man, whenas the four Kingdoms hitherto have been justly compared to four ravening and devouring Beasts, and such as have been so mad as to tear their own flesh.

1 Chron. 24. 4, 18. 

Apoc. 21. 12, 14. 

Dan. 7. 13. 

2 Esdr. 13. 10, 11, 12.
But this Angelical Kingdom, as you call it, wherein God's Will is done on Earth as it is in Heaven, is a Kingdom of Righteousness and Peace and Joy in the Holy Ghost. O how am I transported with the view of so glorious a prospect! I shall pray, Thy Kingdom come, with a more peculiar Emphasis, for this days Instructi
on, Philotheus, than ever I have done hitherto in all my Life. But that I may do it with the greater Plerophorie, I pray you proceed to the next Point, and declare the Grounds of this your so glorious hope.

Philoth. Why, are you at a loss, Philopolis, for the Grounds of this hope, when you have heard so many Prophecies alluring you of it?

Philop. But who knows, Philotheus, but that they may be conditional, and may take effect only according to the uncertainty of our Will?

Philoth. That implies as if these things depended on our Merit. But the great Affairs of the World, and such as are the chief Objects of Divine Prediction, do not hang on such weak hindges. There is a Fate assuredly, O Philopolis, there is a Divine Fate and irrefitible Counsel of God Almighty, that, maugre all that can be done by Men or Devils, must take effect in its season. The wild Ass in the Wilderness snuffeth up the Jer. 2. 24; Wind at her pleasure; who can turn her away? They that seek her will not weary themselves after her: in her Month they shall find her. And David foretells, Thy People shall be willing in the day of thy Power. Psal. 110. 3. Son of Man, can these bones live? faith God to Ezekiel in the Valley of dead Mens Bones. But he answered with reverence, O Lord, thou knowest; insinuating that it was in his Power whether he would make them live or no. But you know when once God had commissioned the Prophet to prophesie on the dead bones, and to say unto them, O ye dry bones, hear the word of the Lord: Behold, I will cause breath to enter into you, and you shall live.
live; the effect did most certainly follow: For
there was a noise and a shaking, and the bones came
together, bone to his bone; and they were straight-
way covered with sinews, flesh, and skin. And so
when he had said, Come from the four Winds, O
breath, and breath upon these slain; the breath came
into them, and they lived, and stood up upon their
feet, an exceeding great Army. Was there ever
any case more hard and desperatethis
Philop. I doubt not but God can, if he will,
bring up such a glorious state of things as are
prophesied of, but that our demerits may put a
stop to it.

Philoth. Such vast Oecumenical favours as
these, Philopolis, are not dispensed according to
the free Counsel of God. Hear what the same
Prophet faith to the House of Israel: Thus faith
the Lord, I do not this for your sakes, O House of Is-
rael, but for my holy Name's sake, that I may not be
blasphemed amongst the Nations. I will sanctifie my
great Name, which is profaned among the Heathen,
and the Heathen shall know that I am the Lord, faith
the Lord God, when I shall be sanctified in you before
their Eyes. Then will I sprinkle clean Water upon you,
and ye shall be clean from all your filthines/s, and from
all your Idols will I cleanse you. A new Heart also
will I give you, and a new Spirit will I put within you:
and I will take away the stony Heart out of your flesh,
and I will give you an heart of flesh. And I will put
my Spirit within you, and cause you to walk in my
Statutes; and ye shall keep my Judgments and do
them. What think you of this Language, Philo-
polis? And there are many such Expressions in
the Prophets.

Philop. I must ingenuously confess, that I think
that such National or Oecumenical Mutations of
things for the best do not depend on our Me-
rits or Free-will. For, so far as I see here, God
gives both to will and to do, according to his
own Counsel and the Predictions of his holy Pro-
phets, that his Providence may not be suspected,
nor his Name reproached amongst Unbelievers.

Sophr. The description of the New Covenant in Jeremy is also according to this tenour. After
those days, faith the Lord, I will put my Law in
their inward parts, and write it in their Hearts, and
will be their God, and they shall be my People. What?
out of any Merits of theirs? No, but merely
out of his own good pleasure. For I will forgive
their iniquities, faith he, and I will remember their
sins no more.

Bath. The Souls of Men at last, for the eternal High-Priest's sake, return into their Sabba-
tism of spiritual Rest.

Philoth. Besides this, Philopolis, see what a
causeless thing this is, thus to mistrust Divine
Providence, who has so steddily and perempto-
grily carried things on hitherto according to the
Predictions of the Prophets touching the Affairs
of his Church, (as you have heard) all along from
the beginning to this very day. Not to take no-
tice of those things before our Saviour's Ascen-
sion and his sending down the Holy Ghoft ac-
cording to promise, consider how punctually the
six Seals are accomplished, and in the sixth the
Victory of Michael over the Dragon, when under
Constantine the Roman Empire became Christian.
An Event out of the reach or ken of any mortal
eye to foresee, only our Saviour, the only-begot-
ten of God, foretold it his Followers in that say-
ing, Fear not, little flock, it is your Father's good
pleasure to give you the Kingdom. Consider also the
distinct Accomplishment of the six Trumpets,
during the succession of which (according to Di-
vine foresight and Prediction) there was the
Virgo-Company, or the Woman in the Wilderness,
and the mournful prophetick Witnesses, as well as
the two and ten-horned Beasts, and the Whore of
Babylon or the false Prophet: And how in the last
Half-time or Half-day, within the blast of the sixth Trumpet, there was a great Earthquake, and the slain Witnesses rose, and, to the admiration of the Beholders, in despight of all the Persecutions of that Man of Sin, ascended gloriously into Heaven, by the late Reformation in several Kingdoms and Principalities. Are not these very great things, O Philopolis?

Philop. They are so indeed, Philotheus.

Philotheus. And such as are plainly set down in that admirable Book of Divine Fate. For it is expressly written, For God has put in their Hearts to fulfil his Will, and to agree and give their Kingdom unto the Beast, until the Words of God shall be fulfilled; that is to say, till the Times be accomplished foretold by the Prophet Daniel, till the seventh Semi-time be expiring. Then there will be amongst the ten Horns those that will hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire, that is, shall abolish the Papal Power and Religion in their Dominions. Which yet was an Event beyond the Conceit of all the Papal Politicians, that Church accounting herself impregnable, and saying in her Heart, I sit as a Queen, and am no Widow, and shall see no sorrow. What? shall God thus effectually permit the Degeneracy and Apostacy of the Church till a certain time, and shall he not more irrefistibly effect that promised Recovery of her into Righteousness and Glory? For these great and Oecumenical Graces, as I told you before, he dispenses not according to our Merits, but for his own Names sake, that his Glory may be known. And how inglorious a thing would it be, Philopolis, to make so express, so vast, so illustrious and absolute Promises, and then ex flammadare sumum, to let all vanish into smoke? Or what a piece of gross Diffidence and Unthankfulness is it in us, when that he has unexpectedly fulfilled in a considerable manner that Prediction
tion of the Ruine of the Papacy already, in the ten Horns hating the Whore, and burning her with fire, (which is the close of the sixth Trumpet) and that we are proceeded to the third Vial in the seventh, as I told you, and know, as it were, in what Longitude and Latitude we are in this Voiage, that we should (seeing the steddy steering of Providence hitherto in the Affairs of the Church from the beginning to this very day) have any mistrust or doubt but the same Providence will bring us safely at last to the desired Haven?

Philop. You would almost persuade a Man that it is impossible but that it should be so in the conclusion. But what will you say to those that pretend that these glorious Promises are fulfilled already?

Philoth. Why, Philopolis, has the Devil, as he is expressly so called, been laid hold on, bound with a Chain, and cast into the bottomless Pit, and Seal'd up there for the space of a thousand Years, since Christ's time? From the beginning of the Christian Church to Constantine's time, did not this old Dragon fight with Michael in Heaven, and was beat and cast down to the Earth not till under the sixth Seal? And after Constantine's time, (to say nothing of Julian the Aposftate) what a Torrent of Blood and Contention did the Dragon spew out of his Mouth in the Arian Persecution, to have swept away the Church, if he could) which was not quite extinguished for about an hundred years or more after it had begun! About three hundred years after Constantine, did that great Impoftor Mahomet begin the Saracenical Kingdom. How close then think you, was the Devil sealed up in his Prison from deceiving the Nations.

If we should run through all the six Trumpets, are they not so many testimonies of the Devil's being still then loose? For who but he raised
Divine Dialogues.

Apos. 8. 7. that mighty Tempest of Hail mingled with blood and fire under the first Trumpet? I mean that bloody Irruption of the barbarous Nations into the Empire that wasted all with Fire and Sword. Both these under Alaricus, and those that after followed under Radagaisus the Saxonian, as also others in the Year 436, no Man can imagine what a raging Tempest they were but he that reads the Story. The second Trumpet also how direful a fate did it found, under which the Empire was dilacerated into so many Kingdoms, upon Alaricus and Genesericus's casting the burning Mountain into the midst of the Sea? After which, under the third Trumpet, the sorrowful Western Cæsareate, compared to a Star or Lamp, but fed with the Oil of Wormwood, in its sliding condition drew on along with it much trouble and Calamity, and was in a short time quite extinct in Agvisius the last Western Emperour, vanquished by Odoacer the Herule, who thereupon made himself King of Italy.

Euist. But after sixteen years Reign he was overcome and slain by Theodorick King of the Ostrogothes, who besides Dalmatia and Rhatia, which where the Provinces of Odoacer, added also Sicily to the Kingdom of Italy, and with a vast expence repaired the Walls and Buildings of Rome, administered the Affairs of his Kingdom with great Wisdom and Moderation, retained the ancient Dignities and Offices of the City, as Consuls, Senate, and other known Magistracies of Rome, insomuch that, bating the infamy of her having been so sadly burnt and spoil'd, she seemed plainly to have recovered her ancient splendour and glory.

Philoth. You say true, Euistor. But this state of things lasted but a few succeessions of those Kings of Italy, and was quite blown away at the blast of the fourth Trumpet. For upon the War that Justinian rais'd against them under the con-
D i v i n e  D i a l o g u è s.

duct first of Belisarius, and after of Narses, the Consulship and Senate and other Orders of Magistracy were quite abolished, and the City governed by a Duke substituted by the Exarchs of Ravenna, to whom Rome was also made Tributary. Thus were their Sun and Moon and Stars snitten, and the glory of their City turned into baseness and Obscurity. And lastly, what infinite Devastations the Locusts, (that is, the Saracen) (under the fifth Trumpet, and the Euphratean Horsemen, (that is, the Turks) under the sixth, (both which are called Wo-Trumpets) did upon the Empire, both the Title of the Trumpets and the description of the Visions do abundantly declare. So that certainly, all being so full of Wars and bloodshed (and that in the Empire that was denominated Christian, and look'd upon as the visible Kingdom of Christ;) through all the first six Trumpets, the Devil, as he is a Murderer, could not be then sealed up in his Prison. And if you consider how the reign of the two-horned Beast or false Prophet synchronizes with these six Trumpets, you must acknowledge him also loose as an Impostor, not only deceiving the Nations, but that People which is called the Church of Christ.

Philop. This to me, O Philotheus, is very demonstrative, that the Millennium wherein that old Serpent, the Devil and Satan, is said to be bound, has not yet begun upon Earth. And therefore I must ingenuously confess, that nothing is so plain according to Scripture, as that the glorious Times there predicted and so described in those Places you have produced are yet to come. Nothing is more demonstrable out of Scripture than this. But are there not also Arguments of a lower allay that Reason and prudent Sagacity may suggest?

Philoth. I will tell you rather, Philopolis, what Life and Experience doth suggest. To me, I must confess,

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confesses, it is a wonder the World is no better than it is, Vice and Wickedness to my sense seeming so harshly repugnant to humane Nature, and Vertue and Righteousness so harmoniously agreeable thereunto. For this Rectitude of Spirit that belongs to the true Israel of God is the possession of so perfect Pleasure and Happiness, that the Soul of Man feels it to be her peculiar Satisfaction; and that the State of Vice and Sin is a state of Diseasement and Unnaturalness, not only plainly and demonstratively repugnant to right Reason, but most hideously and harshly grateing against that inmost, and most Divine and delicious sense of the Soul, which is the Repulsion of the pure Love, and is the Excitation of the Life of God in the humane Nature, whereby we have a natural delight in all the ways of Goodness, Purity and Righteousness. This is the natural Sanity of the Soul; the contrary her Disease: this her state of Sobriety; the other a mere fit of Drunkenness: And therefore methinks the World should not continue in it for ever, but that even the Misery and Confusion of this drunken state should forcibly awaken them at length to follow Peace and Righteousness. Which time, methinks, the Prophet Isay may seem to point at, where he saith, The Windows from on high are opened, and the foundations of the Earth do shake. The Earth is utterly broken down, the Earth is clean dissolved, the Earth is moved exceedingly. The Earth shall move to and fro like a Drunkard, and shall be removed like a Cottage, and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the Host of the high ones that are on high, and the Kings of the Earth upon the Earth. (This, I conceive, Philopolis, is under the effusion of the last Vial.) Then the Moon shall be confounded and the Sun ashamed, when the Lord of Hosts shall reign in Mount Sion and in Jerusalem, and be-
fore his Ancients gloriously: that is to say, in the
new Jerusalem, before the four and twenty Elders in white Raiment, and with golden Crowns on their heads. And in this Confusion the Earth will be, not only upon the account of their Wickedness, but Ignorance also and gross Errors in Religion. For Mankind are held down in these things by an hard violence to their own Reason and Nature, as well in Popery as Turcism and Paganism, those Religions being not only groundless, but foolishly fabulous and contradictory to all sound Reason. But when the Windows from on high shall be opened upon them, and the heavenly Grace and Truth showed down, and the pure Light of the Gospel let in upon them, the Foundations of the Earth shall shake under them, and they will find the fallenseness and unfasteneness of the Fundamental Frauds and Lies of Men, which shall utterly perish, and all those that cleave to them.

This therefore, Philopolis, by way of Prudence and Sagacity may be presumed, That those days having shone upon us that Daniel has foretold, when many shall run to and fro, and Knowledge shall be increased, this liberty of searching after Truth, and the success of finding it, will contribute very much to the ruine and subversion of those stately Structures of Lies which Superstition or false Policy has so magnificently built up, and would have all Men to bow to as to the golden Image Nebuchadnezzar had set up. But that Illustrious Heros on the white Horse, the Word of God, and right Reason, will trample this Image under foot. And the meaning of the Scripture, even in the Prophetical passages thereof, will be so plainly understood, against Turcism, Papism, Paganism, and Judaism, or whatever Religion in the World or Irreligion, even against Atheism it self, that I am persuaded this very Advantage alone will be of infinite consequence for the converting of Souls to Christ. There will be such
such an assured sense of all the Visions of the Apocalypse, besides those of Daniel, that this one peculiar Privilege of Christianity, (in having the whole Scene of Divine Providence, and of all the Affairs of the Church of God, and indeed of all the World, (so far forth as they respect the Church) so lively set off and prefigured for so many hundreds of years, nay, for some thousands) this, I say, alone must of necessity drive all the World to a firm belief that Jesus is the Messiah, the Saviour of the World; and that there is a God whose Providence watches over the Affairs of Mankind; and that there is a Life to come and a blessed Immortality for all true Believers. I tell you succinctly, Philopolis, the clear Completion of so many, so weighty Prophecies, and so many hundred years distant from the Event, seems to me to be a more convictive ground of the truth of Christianity, than all the Miracles done by Christ and his Apostles to those that lived in those days, especially to as many as did not see them themselves, and observe the Circumstances of them.

Philop. This is very considerable that you say, Philotheus, and I should be absolutely of your mind, could I persuade my self that the Prophecies would be so vulgarly and universally understood by Christians. For this skill, added to Sobriety of Life, and a sincere Zeal for the Gospel, would be a marvellous Engine in their hand to bear down all before them, and subdue all Nations under the feet of the Lord Christ.

Philosb. Do not doubt of that, Philopolis. Wisdom is easy to him that understands. And the times are coming, and will be at hand before the pouring out of the last Vial, wherein the understanding of the Divine Prophecies touching the Affairs of the Church will be as common and ordinary as of the Childrens Catechism. The ways of God, and the faithfulness of his Providence corresponding
sponding to Divine Predictions or Prophecies, will be known to all from the greatest to the least. And it will be an easier task to their Capacities, than many of those things that have been heretofore Catechistically put upon them.

Sophr. This Conjecture of yours, Philotheus, in my judgment, is not at all extravagant as to the unhinging of the World from the false Religions they have been so long held captive under. But when I have been thinking with myself on these things, I have been often cast into a fear that the pure Apostolick Christianity may not then take place for all that, but some other mode of Christianity, which some pretend to be the Reign of the Spirit, but is as errant a Nulling of that Christianity which was taught by the Apostles, as that Christianity was of Judaism, if not more, or as Mahometism is of both.

Euift. I believe Sophron has in his eye the Love-service of the Modern Nicolaitans, with their more visible Offspring the Quakers. For indeed their Prophet, in his Prophecy of the Spirit of Love, does expressly promise his Followers the possession of the whole Earth, that all Nations will submit unto them. For though they will admit that the Service of Christ in the Belief is the Holy of the true Tabernacle; yet they boast that the Holy of Holies is their Service of the Love, which therefore ought to take place above all.

Bath. In my judgment, Euiflor, this fear of Sophron's is but a groundless fear. For besides the many gross, impossible and ridiculous Interpretations of Scripture, upon which notwithstanding this Prophet would build himself; the obvious Evidence from his Writings that he was a mere Sadducee, and held neither Angel nor Spirit nor the Immortality of the Soul, is a palpable assurance that in so great a Light as God has and is raising in the World this Man's Doctrines will never pass into any National Religion.
ligion, but it will appear to all that he was a mistaken Enthusiast. Methinks it is infinitely more improbable that the World should take him for a true Prophet, than that the plain Aposto-

lical Faith and Doctrine, which has such convinc-
ing and miraculous Attestations to it, and is so suitable to moral Goodness and Reason, should not over-run all.

Euif. This gross Error of Sadducism might indeed disenable this Prophet from doing any great injury to the Personal Offices of Christ, which he seems to undermine and beat down. But the Reign of the Spirit in opposition to the Personal Sceptre of the Lord Jesus, has fallen in
to more refined Hands, that do expressly acknow-
ledge the Immortality of the Soul, and conse-

quently the present Subsistency of Christ and his Personality, and yet are altogether for the Spirit and Christ within them, as if that part of Christi-

anity that respects Christ without us were quite antiquated. You know whose Motto that was, Our Salvation in the Life of Jesus Christ in us.

Bath. Yes, I do, Euifor: It was the Teutonick Philosopher's. And do not you know who said, That the Mystery hid from Ages and from Genera-
tions, but then made manifest to the Saints, was, Christ in us the hope of glory?

Euif. You say true, Bathynous, St. Paul writes so to the Colossians.

Bath. And therefore, Euifor, it was Jesus the Son of Mary with the Apostles that first con-
ducted Men into the Holy of Holies, not H. Nic-

olas nor f. Behmen.

Sophr. A very pertinent Observation.

Bath. But admit that f. Behmen drives all in-
ward in his Writings, as if he had forgot that Christ without him who suffered at Jerusalem, (whom yet I am sure he did not forget on his death-bed, when he cried out, Thou crucified Lord Jesus, have mercy on me, and take me into thy
thy Kingdom) and withal that he has healed Familism of that unsoundness and rottenness of corrupt Sadducism; yet for all that the invincible Obscurity of his Writings will prevent his being over-popular, and his mistakes in his pretended Inspirations in matters of Philosophy ruine his Authority amongst the more knowing and fagacious sort of Persons. In a Philosophical Age they that pretend to Philosophical Inspirations, and have them not, must needs be taken tripping: Which if they be in any thing, their credit falls flat in all, and nothing will be believed merely for their saying it is true and inspired.

Eniut. If this were indeed the Teutonick's case, there were very little fear of his doing any great harm in that way Sophron's Jealousies did so sadly preface.

Sophr. It's likely Bathynous would not speak thus, unless he had some certain grounds for it. I pray you what are they, Bathynous?

Bath. Do not you think, O Sophron, that it is a superlative strain of Melancholy, for a Man to conceit that he has the knowledge of the Language of Nature communicated to him?

Sophr. I suppose the Skill of the Signatures of Plants, and the Prefages of Meteors, and other such like Phenomena of Nature.

Bath. No, to tell you syllabatim in the Words of any Language what they naturally signifie. As suppose he would take the Word Tetragrammaton to task, he would tell you what all the Syllables signifie from Te to Ton.

Sophr. That's marvellous pretty, that even the Terminations of Words should have their signification also.

Bath. Nay, the very Letters, as in Tincture and others.

Sophr. This decides that ancient Controversie amongst Philosophers, whether the Imposition of Names be φωνή or φως. 

XVI. J. Behmen's marvellous pretence to the knowledge of the Language of Nature.
Bath. Well, Sophron, you may jest at it as you please. But this Philosphick Illumination has taught the Teutonick that the Names of the seven Planets are plainly derived out of the Language of Nature.

Sophr. Does he mean the Latin, Greek, or Hebrew Names; or Dutch, or French, or Spanish?

Bath. I suppose he either means all, or high-Dutch only, as being his natural Tongue, in which alone he was skilled.

Sophr. It was a great omission, that he did not explain himself in that point. But I pray you, Bathynous, why does he think that the Ancients gave Names to the seven Planets from the Language of Nature?

Bath. Because their Names are according to the Properties of Nature?

Bath. Because their Names are according to the Properties of Nature, viz. Aspiration, Composition, Anguish, Fire, Light, Sound, Body; which answer to Saturn, Mercury, Mars, Sol, Venus, Jupiter, Luna.

Sophr. These are Mysteries above my capacity. Nor do I see how the Names of the Planets signify those Qualities. But what does he drive at, Bathynous?

Bath. At a Philosophical account of every Day's Creation, with a respect to the Name of the Day from the Planet which is said to rule the first Hour thereof, and which corresponds with such a Property of Nature. As for example, the Ancients called the first day of the Week Sunday, because God then moved the Sun-property in the Creation; the second day Monday, because he moved the Moon-property, &c. And thus the Explanation of the six Days-works in Moses is made upon the Astrological Names of the Days of the Week.

Sophr. Is it possible, Bathynous? I had always thought that the Planetary Names of the Days of
of the Week had proceeded from the orderly reckoning of the Planets from *Saturn* downward; and so giving every one of them the dominion of an hour one after another through the four and twenty, every first hour of the Day will have a new Planet, and that necessarily in such an order as the Names of the Days of the Week import. As, suppose, let *Saturn* have the first hour of the Day: From *Saturn* to *Luna* thrice inclusively there is twenty one hours: Then say, *Saturn* twenty two, *Jupiter* twenty three, *Mars* twenty four; the next hour, which is the first of the day following, is *Sol*. Then again, from *Sol* to *Mars* thrice is twenty one: Then say *Sol* twenty two, *Venus* twenty three, *Mercury* twenty four; and the next hour, which is the first of the day following, is *Luna*. And so quite through the Week you shall find this orderly reckoning necessarily give such Names to all the Days of the Week as they bare.

*Batch*. You might as well have begun with *Sol* to *Mars*, he being the most eminent Planet, and giving Name to the first Day of the Week.

*Sophr*. Undoubtedly, *Batchynous*.

*Batch*. I must confess this Consideration, O *Sophròn*, made me smile, when I observed how nimble the inspired Philosopher was in his *Mysteriwm magnum*, to communicate some of his own Skill in the Language of Nature (discovered in the Names of the Planets) unto the Ancients, as if they had been acquainted with the *Mosaical* Mystery of the Creation, from affixing the Names of the Planets to such days of the Week: when, God wot, they dreamed of nothing more than this orderly piece of Astrological Superstition which you have so judiciously taken notice of. But there are also several other palpable Indications to the impartial and intelligent Reader, that what the *Teutonick* Philosopher writ was not by an infallible Spirit.

*Sophr*. 
Sophr. I pray you produce some few of them. For it can be no unbecoming office to unbewilder some over-serious Souls, that may be too much captivated with such kind of Writers.

Bath. I will give you one Instance for all, O Sophron. He did not understand the true Systeme of the World; as appears by his Story of Lucifer, in whose place he substitutes the Sun, and declares that all the Stars take light and power from him: Denies that there is any Morning or Evening above the Moon, though the four Moons moving about Jupiter plainly witness against it: Tells us how the six other Planets are Sol’s six Counsellors; wherein he does not dream of Tellus’s being as good a Planet, and consequently as good a Counsellor, as the rest, especially as the Moon, which will make seven; and those four about Jupiter four more, and as good Wives for the Sun and Stars as our Moon is. Which considerations break apieces all his fine Conceits touching the Harmony and Analogy betwixt the seven Planets and his seven Properties of Nature. Whence I profess I am very well assured he is not divinely inspired.

Eulit. How then, Bathyncus, should he come by such unheard-of Mysteries? As one especially that does most of all astonish me, because I find some profess they know the truth thereof by experience; I mean, the distribution of all into three Kingdoms or Worlds, The dark Fire-World, the holy Light-World, and this mixt Out-World.

Bath. Yes, Eulitfar: and that Mystery is the more strange to me, in that he declares in a Physical Sense, That all these lie in one another; That Heaven is in Hell, and Hell is in Heaven, as to place. Which he would illustrate from Darkness and Light being in the same place together; Darkness presenty discovering it self at the removal of the Light.

Sophr.
Sophr. But certainly it was not actually there while the Light was there.

Bath. One would think so, Sophrön. Besides, his dark and light Kingdoms must be purely spiritual, if they lie in the same space with this Out-world, as the Inhabitants also of them, who yet he admits can see one another, I mean those of the same Kingdom, though those of different Kingdoms cannot.

Euifl. How then is Dives from out of Hell said to have seen Lazarus in Abraham's bosom; as if the framer of that Parable had been ignorant of this Bekmenical Mystery? And how came Michael and the Devil to dispute about the Body of Moses? Can Devils and Angels hear one another talk, and yet not see one another being so hard by?

Bath. That in the Parable is something hard to salve. But supposing these three distinct Worlds to have their distinct Spirits of Nature, (as they may be called) in virtue of Union where-with the Inhabitants of each World discern all Beings that are united with its Spirit; it will be consequential enough to conceive, that while the Angels are in union only with the Spirit of the Light world, and the Devils with that of the dark Fire-world, they can have no discernment of one another, though as to space they be hard by, and if they were corporeal, might rush against one another, as deaf Men in the dark. But admitting they have a Capacity for a time of uniting with the Spirit of this mix'd Out-world, in this conjunction they may see one another and discourse with one another. But I confess, Euiflör, the Theory is something remote and strange.

Euifl. And yet that which is stranger, Bathynous, there are some that profess, (which were a great Attestation to the truth of the Tentionick Philosophy if it were certain,) that they have such openings of their Brains or Eyes that they can
can see into both those *internal* Kingdoms, and
view the marvellous shapes of the Inhabitants of
them both.

Bath. That I must confess, Euiifor, is still more
wonderful, though, upon the Hypothesis I even
now hinted, not simply impossible. But we must
take heed how we become over-credulous in
such things. He that will averr he has discover-
ed those *internal Worlds* by Sense, must first af-
sure himself that he is not imposed upon by his
Imagination. For Phancy becomes sometimes
*presentifical*, as in Mad-men and those in high Fe-
ers, whose Phantasms seem real external Ob-
jects to them. Nay, it is sometimes so in them
that are well and in their Wits, either arbitra-
riously, as in *Cardan*, or surprisingly, as in feve-
ral others I have conversed with, but are so wise
as to know it is a phancy, and give it the stop.
But if they did believe there were such an *in-
ternal* World, and did vehemently desire to con-
verse there, how exceeding credible is it that
these People would take their inward Phantasms
for external Objects in that *Inward* World!

Euiif. But how shall they rid themselves of
the Error, Bathynous?

Bath. If some number of them that conceive
they have recovered the inward Eye, (which
was put out by Adam's Fall) whereby they can
see through the outward Eye into the *internal*
Worlds, would experiment the seeing of the
same Object together. For if they do not see it
together in the same place and circumstances, it
is a shrewd presumption all is but internal
phancy.

Sophr. But suppose they do see the same Ob-
ject together, invisible in the mean time to ordi-
nary Eyes.

Bath. Yet they are not secure but they may
be imposed upon by false Reason. For it does
not follow for all this they see the Inhabitants of
such
such an Internal World as the Teutotick Philosopher declares for, but the more subtil Inhabitants of the External: For both Air and Æther are the Inhabitants of this External World, not of the Internal. And fallen Spirits purely Immaterial are to me, I must confess, a great Paradox; or that having material Vehicles they should not have there abode in a material Element. Which Element being the Dark-world cannot be in one place with this Out-world but as part of it. To say nothing of the Light-world, which I must confess I take to be material also.

Sophr. And so do I, Bathynous, nor can by any means admit that Heaven and Hell are in the same space, forasmuch as the Inhabitants of Heaven are Corporeal. For the glorified Saints have Bodies, and so have the Angels too, according to the Opinion of the best Divines and Philosophers.

Bath. But in the same Place or Region Heaven and Hell may be manifested in particular Creatures, what is common administering to their property; as the seminal Soul of the World is as busy in forming Toads and poisonous Serpents as in the fairest and most harmless Creatures.

Euiö. What, do you think then, Bathynous, that J. Behmen was not at all inspired, that there is so little assurance of any considerable Truth he has communicated to the World?

Bath. To declare my conjecture of him freely and impartially, Euiötor, I will in the first place allow him to be a very serious and well-minded Man, but of a nature extremely melancholick. And in the second place, I conjecture that he had been a Reader of H. N. and Paracelsus his Writings. Both which being Enthusiastical Authors fired his Melancholy into the like Enthusiastick elevations of Spirit, and produced a Philosophy in which we all-over discover the Foot-steps of thysalts. Paracelsianism and Familism, Love and Wrath,
Salphur and Sal-niter, Chymistry and Astrology being scattered through all.

I do not deny, Euijtor, but that H. N. and J. Behmen were inspired; but I aver all that their Inspiration was not purely Spiritual, Intellectual and Divine, but mainly Complexional, Natural, and Daemonial: 'H ydp τους δαμωνίας, ε δεια, as Aristotle speaks; which is best understood by that of Plotinus, Θεός μην ἐν το παύν η θωεις ήμεζ σωματειμένοις, το ἄλοιπον δαμων μέγας, το ἥ πασιν το εν ἄντω δαμωνία. This therefore was an Inspiration too far removed from the first pure Fountain to come clear. Complexional Love, the noblest Motion impressed upon us by the Spirit of Nature, first oppress'd in the Constriction, Compunction and Anguish of a down bearing Melancholy, and after burning and flaming out into a joyful liberty, and carrying captive with it those severer Particles, that would have smothered it, into a glorious Triumph of Light and cheerful Splendour of the Spirits, which makes the Soul overflow with all kindness and sweetness, this, I conceive, is all the peculiar Inspiration or Illumination these Theosophists had at the bottom. Which yet is not so contemptible, but that they justly magnify it above the grim ferocities of the superstitious Factions in the embittered Churches of the World, who have not so good an Inspiration as this, but their Tongues and Hearts are set on fire of Hell. This Light of Nature, I say, is abundantly well appointed, both for Right and Skill, to chastise and reproach the gross and grievous Immoralities of Hypocritical Religions, and to be subservient to that Truth and Life that is really Divine.

Euijtor. But they write professedly as from the Spirit of God. And J. Behmen seems to have had the assistance of a good Angel, by that Story of an Old Man, who, upon pretence of buying a pair of Shoes of him, read him his destiny, and gave him holy and pious Instructions.
Bath. Who knows but that it was really a Man? For he carried the Shoes away with him which he bought, nor did he vanish in his sight. And suppose he was a good Angel, not a Devil, does it follow straight that he was infallible? The Inhabitants of the other World are good Phisognomists, and know very well who are most for their turn in this.

Cuph. As an Horse-courser knows an Horse by his Marks.

Bath. And lastly, that Jacob declares what he writes is from God, that is but that which is necessary for all Enthusiasts to do. For if they did not think themselves inspired, they were not Enthusiasts. But there is a very powerful Magick in this their heightened Confidence for the captivating others to them.

Hyl. How shall a Man do then, Bathynous, to keep himself from being ensnared by their Writings, and from being hurried away with their Enthusiasms?

Bath. For him that reads them there is only this one short Remedy and safe, To observe the moral and pious Precepts they tumble out with such extraordinary Zeal and Fervour, and to endeavour to be as really good as they declare themselves and all Men ought to be, and to make that your first and chief care, without any design of engrasping great Mysteries. This is the only way of being assuredly able to judge them and of coming to that state which David blesseth God for; I have more understanding than my Teachers, because I keep thy Commandments. Psal. 119. 99.

Philo. That is very good advice, Hylobares, and the most certain way of keeping out of the Snares of Enthusiasts, and one of the greatest good effects that God intends by the permission of them, to inveigle certain Complexions in the ways of Holiness, and to exercise the gift of discerning of Spirits in others to whom he has gi-
ven it, for the safety of his Church and the magnifying the Ministry of the Gospel of his Son Jeſus in the true and Apostolick Promoters thereof.

Sophr. If this way were taken, my fears and jealousies, O Philotheus, were all hush'd, nor could I doubt but the pure Apostolick Religion would carry all before it.

Philoth. And verily as touching those two Sects, I must farther confirm to you, O Sophron, that there is not any such great danger in them, no not in that more suspected one, (for as for the Bohmenifts, I am of Bethynous his Mind, that they are unjustly suspected.) For at present, by a kind of oblique stroke, God does notable execution upon the dead Formality and Carnality of Chriftendom by these zealous Evangelists of an internal Saviour: and if any of them out of mistake and error should in a manner antiquate that part of Religion that respects the external, which I hope are not many, nor will be, yet (and mark what I say) if they continue sincere, I do not doubt but they will be fetched in again at the long run, as being to be found in that third part of the Cities that are to fall by the Sword of him that sitteth on the white Horse at the time of the effufion of the laft Vial.

Philop. That is very likely, Philotheus, nor have I now any doubt but those glorious Times of the Church will come, and in such a sense as has been predefined. But the next point is concerning the Signs of their coming.

Philoth. Can you desire a better Sign than the orderly succession of the Vials?

Philop. But I had in my thoughts the Rumour of Elias his coming first, as at the first coming of Christ; for so a very learned Author declares for the Appearance of Elijah before his second coming also.

Philoth. And for ought I know, Philopolis, that

Opinion
Opinion may be true, if rightly understood; that is to say, neither of Elias the Thibrite, nor of John the Baptist personally, nor of any one Person exclusively, but (according to the Prophetick style) of the Spirit of Elias in a Company or Succession of Persons. In this sober sense I know not but this expectation of the coming of Elias first may not be vain.

Philop. What do you understand then by the Spirit of Elias, O Philothoens, that we may know where and when he doth appear?

Philoth. As touching that, Philopolis, we are not to excogitate what Character we please, but calling our Eyes upon History and Prophecy we are impartially to gather the true Character of that Spirit out of the Scripture.

Philop. How, I beseech you, Philothoens?

Philoth. As first out of Prophecy. Admitting the Prophecies to have a double Completion, (as our Saviour seems plainly to imply a double coming of Elias, forasmuch as when the Baptist was beheaded, yet he said that Elias will indeed come and restore all things) the description of the Covenant in Malachi is an admirable lively description of the Spirit of Elias: Behold, I send the Messenger of the Covenant which ye delight in, (by whom the Hebrew Writers understand Elias) 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 Refiner's fire, and like Fuller's Soap. And he shall sit as a Refiner and Purifier of Silver, and he shall purge the Sons of Levi, and purge them as Gold and Silver, that they may offer unto the Lord an offering of Righteousness. Therefore the Doctrine of casting away all Corruption, Insincerity and Hypocrifie, is one Note of the Spirit of Elias. Again, in the Prophet Isay; The Voice of him that crieth in the Wildernes, Prepare ye the way of the Lord, make straight in the Desert an high-way for our God. E-

17. 40. 3. 4. 5. very

XX. The Character of this Elias gathered out of Prophecy.

Mal. 3. 1, 2, 3.
very Valley shall be exalted, and every Mountain and
Hill shall be made low; and crooked places shall be
made straight, and the rough places plain. And the
glory of the Lord shall be revealed, and all flesh shall
see it together. For the Mouth of the Lord hath spo-
ken it.

Philop. What Note do you gather out of that,
Thilotheus?

Philoth. A Doctrine or declaration against the
Distortion or Perversion of the Simplicity of
Christian Truth by proud and politick Persons,
who have made Religion a Labyrinth for Men to
lose themselves in, that they may the more ea-
silî take them up as a prize and booty. The an-
fractuous serpentine windings of a false Church-
policy, that has so monstrously corrupted Reli-
gion in Doctrine and Practice, is here declared
against: The Voice in the Wilderness bids take
it away, that the glory of the Gospel may be ma-
ifested to all flesh in the genuine purity and sim-
plicity thereof and so all Nations be brought un-
der the Sceptre of Christ.

Philop. That meaning is marvellous easy and na-
tural.

Philoth. A third Character of this Spirit is re-
markable in the last of Malachi: Behold, I will
send you Eliah the Prophet before the great and
dreadful Day of the Lord, (that is to say, before
the Battle of the great Day of God Almighty
under the last Vial:) And he shall turn the Heart
of the Fathers unto the Children, and the Heart of
the Children to their Fathers; lest I come and smite
the Earth with a Curse. That is to say, This Spirit
will be no SeCTarian Spirit to rend and tear, but
a reconciling Spirit to solder together the affecti-
ons of Magistrate and Subject in the Kingdom of
God, to prevent the Miseries of this earthly life
that arise out of Dissention, Tumult and War.

Philop. This is an excellent Spirit of Elías in-
deed. I pray God hasten his coming.
Divine Dialogues.

Philoth. There is also another very remarkable Character of the Elias to come, intimated by our Saviour himself, in his Discourse with his Disciples after his Transfiguration on the Mount; before which time notwithstanding (as I told Matt. 17. 10, you before) the Baptist was beheaded: yet he being asked by his Disciples touching the Opinion of the Scribes, "That Elias must first come, he answers, Elias truly shall first come and restore all things." Which effect however to accommodate to John the Baptist I believe would be very hard.

Philop. Well, but what Character, Philothes, do you gather out of this Prediction?

Philoth. That the Spirit of Elias will neither abrogate what is authentick, nor introduce what is new, but be a Restorer only of what useful Truths or Practices may seem to have been lost in the long delapse of Ages. For the Decurion of Time is like that of a River, which, if there be not great care taken, will bring down straws, leaves, and sticks, but sink what is most solid to bottom.

Philop. This consideration of Knowledge, Philothes, puts me in Mind of that Proverbial Prediction of the Jews touching their expected Elias, "Elias cum venerit, solvet omnia." It seems then he will be a great Promoter of Wisdom and Learning: will he not, Philothes?

Philoth. Such you do not mean, Philopolis, as the finding out the Quadrature of the Circle, or a perpetual Motion.

Philop. To tell you the truth, Philothes, I do not know what you mean. I pray you what do you think of it?

Philoth. I told you before he will be a Restorer of useful Truth; and it may be, of such clear and plain Principles as may solve the most concerning Difficulties that Humane Reason is subject to be entangled withal. But I do not believe that he will be an Abettour of any useless
Subtilties, or of any Knowledge that promotes not Vertue and the common good. He is that Voice in the Wildernes, Prepare ye the way of the Lord, and make his paths straighth. His wisdom respects only the Promotion and Interest of the Kingdom of Christ.

But now for the Characters taken out of the History of John the Baptift and Elias. First, it is observable in both their Persons how much sequestred they were from the World, what haunters of Wildernesses and Deserts. And more particularly of Elias, how his abodes were by Brooks and under solitary Trees, in Caves and Mountains; as on Mount Horeb, where God talked with him after there had passed before him the strong Wind, the Earthquake, and the Fire.

Philop. Shall then all that partake of the Spirit of Elias be Eremites?

Philoth. That's not the meaning of it, Philopolis; but that they shall be of a spirit separate from the World, and untainted and unsophisticated by the unwholsome Converse of Men; that their Judgments shall not be blinded by beholding the frequent and accustomary practice of authentick wickedness.

Philop. And what, I pray you, is meant by the Raiment of Camel's hair and leathern girdle about John the Baptift's loins? And the very body of Elias is so described, that he was an hairy Man.

Philoth. That's very obvious, O Philopolis, to spell out. It signifies how rough and unpolish'd, how rude and sylvatick the Spirit of Elias will appear to the World, because it will so freely and impartially reprehend the World. To declare truth in all plainness and simplicity of heart, (though otherwise with all civility imaginable) assure your self, Philopolis, will appear to the World a great piece of roughness, rudeness and uncourtlines. So tender and so rotten is the heart of the wicked. But there are also in the
the Story other Characters of the Spirit of Elias that are lefts symbolical. As an holy boldnes and undauntedness of Courage to witness to the Truth, though to the utmost of one's Person: Which was conspicuous both in the Baptist and in Elias. The instructing every one in their Duty, as John did the People, the Publicans, and the Soldiers. The raising Men out of a false Security from external or carnal respects, as he did the Sadducees and Pharisees: Bring forth fruits meet for Repentance. And say not within your selves, We have Abraham to our Father, or that we are Successors of Peter and the rest of the Apostles: For God is able of these Stones you tread upon, to raise up Successors unto Peter. This also is a notable Character of the the Spirit of Elias, a vehement Jealousie in the behalf of the purity of God's Worship, against all Polytheism and Idolatry.

Philop. Yes, that was very conspicuous indeed in Elias the Thissbite. But what is meant by his bringing down fire from Heaven upon the Captains and their Fifties?

Philoth. That indeed is again symbolical, Philopolis, and signifies, that the Elias to come will use only the Power of the Spirit from on high to oppose all Weapons of any carnal warfare against him.

Philop. There is but one passage more, Philotheus, and I think we shall then have Characters enough of the Elias to come, viz. The Thissbite's Contest with the Priests of Baal: where he seems to try the Truth of Religion by this Touchstone, The God that answers by fire, let him be God. 1 King. 18.

Philoth. The Elias to come will make the fame appeal to the People. Ye worship you know not what: (as our Saviour said of the Samaritans, that did not worship God in spirit and in truth) The God that answers by fire, let him be God.

Philop. But what's the meaning of that, Philotheus?
Divine Dialogues.

Philoth. Does God care for the oblation of a Bullock, Philopolis? The Beast which we are to offer to be consumed in a Burnt-sacrifice are the Beastly Affections in us. The God that answers by fire, that is to say, by his Spirit, to the consumption of these, let him be God. But he that worships not this living God that by the working of his Spirit cleanses us from our Corruptions, let him be deemed as the worshipper of an Idol.

Philop. This is a good useful sense, Philotheus: Nor have you, I think, omitted any Character of the Elias to come, unless it be that Severeness and Austerity observable in the Baptist, and the sharpness and tartness of his Reprehensions.

Philoth. That was partly glanced at before, in the roughness and hairiness of their Persons and Garbs, I mean, of both the Thissbite and the Baptist. Which Dispensation, though it may seem harsh, yet it will stand in a seasonable opposition to the Vanity and Levity, to the Prophaneness and Frivolousness of the Age it appears in.

Cuph. I think both Philopolis and Philotheus are so sadly and severely set on it, that they have on purpose declined the mentioning of as notorious an Example of Elias his carriage of himself as any occurs in his whole Story.

Philop. I pray you, Cupophron, what's that?

Cuph. The deriding the Priests of Baal so sarcastically.

Philoth. That was left for Cupophron to glean up, it fits his humour so well.

HyI. And I dare say he catched at it with great greediness, Philotheus, hoping for his other-day's tart jeers and satyrical Derisions of the known miscarriages of the civilized World, under pretence of playing Advocate-General for the Paynim, that he may deserve, if computation of time will permit, to be deemed no small limb of that great Elias that is spoken of.

Cuph. Who? I, Hylobares? I would not for all the
the World be so much as the little finger of so hairy, rough and hispid a body. Nay, I thank my God, I am of a more smooth, civil and complai-

fant temper than so.

Philop. And let him be so, if he will, 

Hyo-

bears. In the mean time, Philotheus, since I am pretty well satisfied touching the Characters, I Elias his befeech you tell me when the time of the com-

ing of Elias is.

Philoth. Within the first Thunder.

Philop. That I knew before, Philothens: for you told me it would be before the effusion of the last Vial. But under what Vial will it be?

Philoth. About the fourth or fifth, nor may I define more precisely. About that time is the appearance of Elias in the Spirit.

Philop. Is that then the beginning of that 

Reg- 

num Spiritus the Cabbalists speak of?

Philoth. No, Philopolis, not properly the Be-

ginning of it, but rather a Preparation to it: ac-

cording as it is written, Behold, I send my Messen-

ger, and he shall prepare the way before me. And 
then the Lord whom ye seek shall suddenly come to his Temple.

Philop. What Temple's that, Philotheus?

Philoth. Ezekiel's Temple in the new Jerusalem I above told you of. That is the Temple meant in this second Completion of the Prophecy. And you know there are several Periods of their Com-

pletion, as in Ezekiel's Vision there was a wheel Ezek. 1, 16. in a wheel.

Philop. But it is saif of that new Jerusalem, Apoc. 21, 22. that there is no Temple there.

Philoth. There is, and there is not. There is no material Temple, but yet there is a Mystical one. For God Almighty and the Lamb is the Tem-

ple thereof. God Almighty is the Object of our Worship: and the Lamb, that is, Sylo Prophetico, the Body of Christ, his Church, (for * Christ sometimes signifies so in Scripture) in which he rules 12.

and Gal. 3, 16.
and dwells by his Spirit, is the Temple; according to that of the Apostle, For the Temple of God is holy, which Temple ye are. This is the Temple which the Lord Christ is in a more peculiar manner to come into after the Ministry of Elias, the Messenger of the Covenant, who is to be as a Refiner’s fire, and as Fuller’s soap, to purifie the sons of Levi, and purgethem as gold and silver, that they may become an holy Temple and Priesthood, the new Jerusalem, that City of God, whose Wall is of Jaspur, and the City of pure Gold, like to transparent Glass. The Spirit of Elias is the spirit of Burning, and of Anguish, the spirit of sharp Reproof and bitter Repentance, the spirit of travail and pain in Sion’s new Birth: But the Regnum Spiritus is the actual Renovation of the World, into perfect Righteousness, Peace, and Joy.

Philop. You speak of most excellent Things and Times, O Philotheus, and with such a confident career, that you hurry a Man away not only into a belief that they will be, but into an impatience that they are not already. Which therefore makes me eagerly desire to hear you discourse of the Means of accelerating these good Times.

Philoth. And that I shall, Philopolis, but with all possible brevity, for fear I should keep you up again too late of the Night. But I shall impose upon you in nothing, but appeal to your judgement, if what I propound be not right. As in the first place, That Reformed Christendom is the true visible Kingdom of God; and that therefore all Men are bound in Conscience by all lawful means to promote the Interest thereof.

Philop. That Reformed Christendom is the Kingdom of God, Philotheus, I am fully persuaded, and of the duty thereupon depending.

Cuph. But we of the more Philosophical Genus, O Philopolis, are not of so facile a belief, but
Divine Dialogues

make longer pauses in so weighty Points, before we close with them.

Philop. Why, what's the scruple now with you, Cuphophron?

Cuph. Why? do you think that that can be the Kingdom of God whose foundation is laid by the Activity of the Devil? For my part, I am no great Historian, but what I read I read impartially, and those that you call the Kingdom of Antichrist do with great noise and confidence aver, that Luther abolish'd the Mass upon Conference with and Instructions from the Devil.

Bath. O Cuphophron light of belief! Does your Philosophical Considerateness permit you to give any credence to such things? As if either Luther had any real Conference with the Devil about the Mass; or, if the Devil did dispute against it, that it was in the behalf of the Reformation. It is true, Luther himself, a Person of great plainness of Heart, and no great Naturalist, says that at Midnight he awakening was presently in a Dispute with the Devil, whom he describes speaking with a strong and deep Voice to him. But thus has many a Man awakened into the perception of a Struggling with the Nightmare, or Ephialtes, as with some real Person, which, when they have been more perfectly awaked, they have found to be nothing else but a Collucation with their own phancy; the more knowing especially. But the more ignorant and superstitious (and you know, Luther had been a long time a very devout Monk, whose Cells are full of the stories and phancies of Apparitions and Devils) do ordinarily take such passages for external Realities. Which I must confess I conceive to be Luther's case: For he had a Body and Complexion obnoxious to such Illusions. But suppose that it was not an Illusion of Phancy: It does not presently follow that that invisible Disputant was a bad Angel or a Devil.
That may be imputed only to the modesty of Luther, that he thought so, who professes himself no acceptor of Dreams nor Visions of Angels. And therefore the good Man in an humble ignorance took this Dispute to be an Exagitation of the Devil; but was so sincere a lover of the Truth, that when he was convinced thereof he would not disown it or refuse it, tho' it had been blown upon by the breath of Beelzebub: As the Pythonissa's witnessing to the truth of the Gospel in the Acts does not put Paul and the rest of Christ's followers out of conceit with the Christian Faith. Nor did the Devil's confessing Jesus to be the Messiah, the Son of God, make the Doctrine of Christ less passable with the Apostles or any other Disciples. And therefore lastly, admit that it was not a good Angel, but a Devil; it does not follow that the Truth is less Truth, or that it is any Argument against the Reformation, or that the Devil began this Dispute with Luther in favour of it, but rather of Papism. For he foreseeing how obvious and useful those Arguments were for the abrogating of the Mass, and that Luther could not but hit on them in the conclusion, he, like a cunning Sophister, to prevent the ruine of his own Kingdom, suggests these Reasonings to Luther betime, that they, being thus disparaged by the first Inventor of them, might do the less execution against the Mass, and, therewithal, against the whole Lurry of Papist Idolatry and Superstition. For this was a device worthy that old Serpent.

Cuph. And you, Bathynous, I think, have a fetch beyond the Devil himself. My Philosophy had not considered the thing so throughly. But now I am more awakened to consider of it, why may it not be some crafty fellow got into Luther's Bedchamber that thus abused him, (there are such Stories of Men speaking through Trunks) and with the same design the Devil is supposed
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Bath. Any of these ways, in my judgment, are sufficient to take off that odium that some would cast upon the Reformation from this passage of Luther. And I look upon the first as not inferior to any of them, as corresponding with the conceit which I have also of his nocturnal Visions of the flying Fire-brands. Which appearance I believe was only in his phancy; because always after this appearance he was tormented with a grievous distemper of the Head, and had usually the Oil of Almonds put into his Ears for a cure or mitigation.

Philoth. I can never think of these nocturnal Visions of the Fire-brands, Bathynous, but with a reflexion on the ferineness of Luther's spirit, whose invincible zeal so far emboldened him, as publicly and solemnly to cast the Pope's Bull and Canon-Law into the fire, and in conclusion, by the fiery Activity of his indefatigable spirit, to burn down a great part of the Papal Monarchy, as a * late Historian phrases it, with allusion to Luther's fire.

Bath. That so it might be fulfilled which was spoken by the Mouth of the Prophet Ezekiel against the King of Tyre; Thou hast defiled thy Sanctuaries by the multitude of thine iniquities, by the iniquity of thy Traffic: therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the Earth in the sight of all them that behold thee: as you hinted to us yesterday, Philothem.

Philoth. By the iniquity of thy Traffic, that is to say more particularly, by the wicked sale and trade of Pardons and Indulgences sent out by Pope Leo the tenth in Luther's time, from whence Luther took fire.

Bath. Why, it hits marvellously well, does it not, Philothem?

Philoth.
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Philoth. It does, Bathynous, and is the same (now you put me in mind of it) that I offered at yesterday. But to proceed. Therefore will I bring forth a fire from out the midst of thee; that is, I will bring Martin Luther out of his Monkish Cell, from amidst all his Superstition and false Devotion; a Man of so hot and fiery a complexion, that his phancy was filled with nothing but flying Fire-brands in the Night; and he shall devour the Papacy by the fire of his zeal.

Bath. Which he has done in a very considerable measure already: The Achievement whereof stands as a pledge of the future Consummation of what has been begun so successfully.

Euist. I hope so too, Bathynous. And yet, to speak impartially and according to the truth of History, the Instruments God made use of in the first Reformation of the Church were not altogether of so unexceptionable demeanour and tenour in Doctrine and Practice, as that we should much build our Faith upon the worth of their Persons. But I must confess that Luther was one that made himself the most obnoxious.

Bath. What you say, Euistor, admit it were true, does not one whit prejudice the Cause of the Reformation. For the Reformation is not into the Opinion of any weak and fallible Man, but into the knowledge and belief of the infallible Word of God. And therefore it is vainly and to no purpose alleged by the Romanists, That Luther was of so big and boisterous a spirit, that he was impatient of a single life; That he was mistaken in his judgment in several things, in some things inconstant to himself, vehement and uncontrollable in all, and opposing all gainsayers with rudeness and bitterness of speech. For notwithstanding all these Complexional Infirmities, yet I cannot but believe that he had a substantial Sincerity underneath, a firm belief in God and Jesus Christ, and a lusty Indignation against
gainst the bloody Tyranny, the gross Idolatry and base and unworthy Cheats and Impostures of the Church of Rome. Whenas, on the contrary, his Antagonist, Pope Leo, was not only an open abettor of these, but a close Infidel or Atheist; as appears by that wicked saying of his to Cardinal Bembo, wherein he did insinuate that the whole History of Christ is but a mere Fable. Was not Luther, think you, holy enough to grapple with such an Holiness as this Leo the tenth? I must confess I cannot think so very highly of Luther as some do, and yet I think him to have been a very happy Instrument in the hand of God for the good of Christendom against the horrid Enormities of the Papal Hierarchy. And though he might not be allowed to be the Elias, the Conductor and Chariot of Israel, as some have styled him; yet I think at least he might be accounted a faithful Postillion in that Chariot, who was well accoutred with his wax Boots, oiled Coat and Hood, and who turned the Horses noses into a direct way from Babylon toward the City of God, and held on in a good round trot through thick and thin, not caring to bespatter others in this high jogg, as he himself was finely bespattered from others.

The meaner the Romanists make our first Reformers, Eunistor, the greater disgrace returns upon themselves, That the Corruptions of their Church were so gross, that even Men but of an ordinary life and judgment could both discern them and detest them at once. If God by ordinary Instruments wrought extraordinary things, the more was his Glory, and the less hazard of eclipsing the lustr of the Sacred Apostolical Foundation, or of disturbing that Number that is so holy and celebrious in both History and Prophecy throughout the Scripture. Unexceptionable Reformers had been a means rather to captivate us again to the flesh, to carnal respects and perfo-
nal Dotages, than to promote the Dispensation of the Spirit, which must be the upshot of all. The Ministry of Luther and the Reformers was rather to recover to us the use of the Scripture, than to dictate a Law to us from their own infallible and unexceptionable worth; to break off the Papal Yoke, rather than to put us into new Fetters. The Word of God then it was, hid like a precious Cabinet, and sunk in that Augs. stabulum, the overflowing Corruptions and down-bearing Tyrannies of the Church of Rome, which that noble Heros Luther, like another Hercules, by removing the filth, was to bring into the sight of the World again. And would you then have had him and his Fellow-Labourers (not such as they were, but) such pure, spruce Gentlemen, in white Spanish-Leather Pumps, in clean Linen Stockings and Holland Doublets, with all other correspondent Elegancy and unexceptionable Neatness? and in this pure and splendid plight to have taken into hand their Shovels, Wheel-barrows and Muck-forks, to rid away this stinking Dunghill? Christ did not owe his wicked Corrival for the Government of the World so much respect. And for such course work, there was more need of a resolute robustous courage, such as Luther had, than of any such external Sanctimony or accuracy of Wit and Judgment, as not to be taken tripping anywhere in either Reason or Conversation.

Wherefore all Arguments against the Reformation from the quality of the Reformers are very weak, both because they were substantial good Men in the main, notwithstanding what oversights forever they may be pretended to have committed through humour or passion or unavoidable surprize; and also because it is not their Authority we stand to in matters of Religion, but to the Scripture, in the Recovery of the use and enjoyment whereof they were gloriously
ously instrumental; and lastly, because all their particular judgments are swallowed up, not to be seen nor look’d upon any farther than they appear in the common judgment of Reformed Christendom represented in the Harmony of their publick Confessions. But for God’s carrying on the Reformation in particular Circumstances, in his taking the Kingdom to himself and judging the little Horn, if all be not so plain and pervious to our Understandings; yet let us the rather take up the Psalmist’s form of Devotion, and say, The Lord reigneth, let the Earth rejoice. Clouds Psal.97.1,2. and Darkness are round about him, Righteousness and Judgment are the habitation of his seat.

Philop. Bathynous has suggested many material Considerations in the behalf of the Reformation against all possible Cavils of the Adversary touching the first Reformers, whom I am very well assured that, according to the Genius of that Church, they do in many things most wickedly calumniate; and that those that are not Calumnies as concerning Fact, are no such horrid Crimes as theirs that accuse them, but more venial Infirmities or less commendable Humours. Insomuch that, notwithstanding all their Cavils, I am not at all shaken in my belief of Reformed Christendom’s being the true visible Kingdom of God and his Christ. Which is the first Document, Philotheus, that you gave us, tending to the Interest of Reformed Christendom. I pray you now therefore, since I am so well satisfied in this, proceed with what dispatch you can to the rest, without any farther interruption.

Philoth. The Second Document then, Philopolis, is this, That as Reformed Christendom is the Kingdom of Christ, so the Popedom is the Kingdom of Antichrist. This, as it is a Truth in itself, so it is of mighty conquence to be known, believed, and declared in the Kingdom of Christ, to settle them in the Profession they are in. For it is not
at all beyond the capacity of the meanest to be fully as certain'd of this Truth. And yet though it be but one, and so easy, it is worth all the Arguments besides for the fixing a Soul to the Reformed Religion: so hugely accommodate it is to strike their Imagination, and satisfy their Judgment, and settle their Conscience, at once. For if the Church of Rome be Babylon, as most certainly it is, then think you with your self, Philopolis, what mighty force that voice of the Angel will have in the Apocalypse, Come out of her, my People, lest you partake of her sins, and of her Plagues.

Philop. That is to say, it will be as potent to call others from the Communion of the Church of Rome, as to establish our own in the true Faith they already profess. And indeed, methinks, when they cast their eye upon the multiform grofs Idolatries and bloody Cruelties of the Papacy, and compare them with the Character of the Whore of Babylon, (whose very Whoredom signifies her Idolatry, upon whose forehead is written, Mystery, Babylon the great, the Mother of Fornications and Abominations of the Earth, and who is said to be drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus) and it be plainly made out to them, as it may, that this cannot be understood of Rome Heathen, but of Rome calling it self Christian; methinks the Reflexion upon their known practices, compared with their description in this Prophecy, should so plainly convince them, that they could not but presently run from her Communion with sudden horror and affrightment.

Philoth. One would think so indeed, Philopolis, and that there is not a better Engine imaginable than this to beat down the Mystical Babylon: And that therefore it must be out of a great deal of either Unskilfulness, or Unfaithfulness to the Interest of Christ's Kingdom, that any should per-
sude us in our Oppositions against Rome to lay aside this Weapon, whereas indeed, as David said to Abimelech concerning the Sword of Goliath, there is none like unto it. And certainly our first Reformers found it so, who generally made this Outcry against the Roman Church. And there are of their own Writers that confess how much prejudice has been done them by that Opinion of the Pope's being Antichrist. Wherefore the taking away of these Bulwarks against the forces of Babylon looks like the betraying of us again to the Tyranny of the King of that City.

Bath. The thing it self, Philotheus, I am afraid looks thitherward. But I believe withal that several Persons out of a conscientious tendernefs over the Interest of the Reformed Churches may be so backward from charging the Church of Rome with being that Mystical Babylon, or the Pope the King of that City, that is to say, that notorious Antichrift, for fear that, by conceding that Church to be Antichristian, they should therewithal acknowledge that it is not a true Church. Whence that fearful Inconvenience would follow, that Succession were destroy'd, and that we should thereby be at a loss to prove our selves to be the true Church of Christ.

Philoth. If that be at the bottom, Bathynous, their well-meaning is commendable. But I believe they fear where no fear is. For we have more strings to our bow than one. For none of those Titles that the Church of Rome may be perstringed by in the Prophetical parts of Scripture, whether the City of Babylon, or the Seat of Antichrift, that Man of Sin, or the like, do necessarily infer they are not a true Church, but an extremely-faulty Church, and such, as God would have his People forfake their Communion, if they will not reform, as forfeiting their Salvation by partaking of such Sins as have paffed among them into a Law. A Wife that is an Adul-
dulteress is a true Wife, till she be divorced, though a faithless one; and a Ship with an hole at the bottom is a true Ship; and an House whose Walls are besmeared with the Plague or Leprosie, or infested with murtherous Goblins, is a true House; but that not to be failed in, nor this to be inhabited, before they be reduced to an useful and safe condition. The Form of a thing makes it to be true; but the Sincerity or Integrity of it makes it to reach its end, and become useful. Wine is still Wine, though some drops of Poison be convey’d into it; but it’s such as no Man that knows thereof will adventure to drink. We will therefore grant that the Church of Rome is a true Church, but in such a sense as a Ship that will sink a Man to the bottom of the Sea is a true Ship, or such an House as I described a true House. Nay, we will concede that it is the House or Temple of God, but such as wherein the Man of Sin sits, that Son of Perdition, that exalts himself above all that is called God or worshipped. Wherefore I say, those reprehensive and reproachful expressions of Scripture against the Church of Rome do not imply her to be no true Church, but a very impure and faulty one, and grown not only not useful to them that adhere to her, but extremely mischievous. She is a Cup of Wine mixt with deadly Poison in it, an House infected with the Pestilence, or infested with wicked Dæmons. Wherefore if we succeed in the true pattern of the House or Ship, in the sincere nature of the Wine, in the due Offices of a Wife, and leave out the Adultery, the Poison, the Plague, the Leprosie, and the Devil himself, is our Succession the least perfect? If a Family were once found, and then diseased for some Ages, and then some of this Family by skill in Phy-sick or more than ordinary Temperance should grow sound again; are these sound branches less the Succession of this Family, than they that are still unwholesome and diseased?
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Philop. I think the founder the better Family, as being of a nearer affinity or consanguinity with the most ancient Progenitours of them all. And therefore, questionless, we are not the less of the Succession of the Apostles for cleansing our selves from After-corruptions, and reducing our selves to their ancient Apostolick Purity. The Succession indeed is continued in the Church of Rome, as a diseased Family is the Continuation of the Family of their Ancestours; but the Apostolical Succession is not only continued, but rectified again and perfected in the Reformation. So that I conceive there is no hazard at all to Succession in admitting those due, but sharp, Invectives in the Apocalypse and other places of Scripture to belong to the Church of Rome, they all not amounting to the making her no true Church, or no Church, but an Idolatrous one, a Murtherous one, and an Impostrous one. As an adulterous, murtherous and cheating Wife is a Wife, and therefore a true Wife, till she be dead or divorced.

Philoth. You understand me right, Philopolis. But besides this, suppose the Miscarriages of the Church of Rome were at last so high, and that for some Ages, that she plainly ceased to be in any sense a true Church,(which yet I must confess, I cannot believe, no more than that the Church of the Jews ceased to be a true Church when they florn'd the Prophets, and shamefully polluted themselves with Idolatry;) yet the true Church was continued elsewhere, and the truest Church of all, the Elect of God, every-where. There was a Woman in the Wilderness when the Church had become a Wilderness: Though I must confess this respects rather the Perpetuity of the Church at large, than the continued Succession of Pastors. But neither do I hold that necessary, that every true visible Church should have a visible Succession of Priests from the Apostles.

ftles to their time. The Jerusalem that is said to come down from Heaven will be a true Church, and will be approved to be so, though she could not make this Boast in the flesh, that she can number a visible Pastorl Succession upon Earth from St. Peter at Rome, or St. James at Jerusalem. And Suppose at that call of God's People out of Babylon, Come out of her my People, lest you partake of her sins, and of her plagues, that all the Priesthood had hung together upon Interest, and would not have stirred; had a whole Kingdom that had reformed without the leave of the Priesthood been no Church, nor the Prince had any power to appoint the most able and eminent of his Subjects in the knowledge and practice of Christianity to preside in Rebus sacris, in the Affairs of Religion, and begin a Succession from them, whom we will suppose to order all things according to the Word of God and the Practice of the Apostles, and to profess no other Doctrine than what they taught, and is evident out of the Scriptures? What, shall such a Nation as this be no Church for all this in these Circumstances of things, O Philopolis?

Philop. I promise you it is a very nice Controversie, Philotheus; I know not what to say to it of a sudden.

Bath. It is a nice point indeed, Philopolis. But I'll propound to you a point that is most clear. Whether is not every Sovereign Supreme Head of the Church as well in Ecclesiastical Affairs as in Civil in his own Dominions?

Philop. Surely he is, Bathynous, or else he is not absolute Sovereign. For I conceive that to be the Supreme to which is committed both the Trust and Power of ordering all for the welfare of the Subject, which consequently must needs include Religion, of which therefore of necessity the Supremacy is Judge. Whence every supreme Magistrate is, if not formally, yet eminently, as well
well Priest as King; else he were not King, or
the King not supreme Magistrate, as being bound
to be ruled by the judgment of the Priest in mat-
ters of Religion; which unquestionably all Mun-
dane Affairs ought to stoop to. Whence it will
follow, that all Power that does not include the
Priesthood in it, at least eminently or virtually,
must stoop to that Judicature. But being the Su-
premacy of any Nation is to stoop to none but
God, it is plain that he that is Supreme has at
least virtually the Sacerdotal Power in himself.

Bath. I profess unto you, Philopolis, you are so
subtil in Politicks, that I conceive it will be very
hard for any one to evade the force of your ar-
uing.

Euist. The anointing of Kings and Empe-
rours at their Coronations, as also the Empe-
rour’s Crown comprehending in it the Epis-
opal Mitre, methinks, Bathynous, bears a notable
Compliance with this Conclusion of Philopolis.

Cuph. You may as well argue for a Communi-
on of Kingship in the Priesthood, because the
Priests be anointed in the Church of Rome.

Bath. It’s likely they would catch at that
 greedily enough, Cuphophron. But in that Kings
are crowned as well as anointed, but Priests an-
pointed and not crowned with Royal Crowns, it
is an intimation that both the Kingship and
Priesthood, in some sense is in the King, but only
the Priesthood in the Priest. But a more notable
Correspondence than this, the Vision of the
twenty four Elders with the Robes of Priests
and the Crowns of Kings upon them; which af-
suredly intimates, that in the best state of the
Church every Sovereign will be confessedly both
Priest and King ever his own People.

Philoth. You say well, Bathynous. And it is
very remarkable in that Vision, that there is no
one visible Head of the universal Church, (such
as the Pope pretends to be) but every Sovereign
is
is there set out as a Kingly Priest, or a Priestly King, in his own Dominions.

Philop. Gentlemen, you have finely adorned my dry Reasonings with your Historical and Prophetic Observations; all which jointly considered do easily bear me into a full and settled persuasion, that every Christian King has so much of the Power of the Priesthood in him, and of the Authority of our heavenly King and Priest Christ Jesus, that being enlightened with the true belief of the Gospel, and being destitute elsewhere of a Priesthood to officiate in the Church, or rather of such as may consecrate Men to that Function, himself may raise a Succession of them by his own Power, and they ordering all things according to the Word of God and practice of the Apostles, that the whole Nation yielding obedience to these Precepts and Institutes does ipso facto become a true visible Church of Christ. What think you, Bathynous?

Bab. Nay, I am abundantly satisfied: For you know, Extra Ecclesiam non est Salus. And it is a wonder to me, if Men acting and living thus Apostolically as you describe can be in the state of Damnation.

Philop. Wherefore we see plainly, that there is no Inconvenience to the Reformed Churches in declaring the Roman Church to be the Kingdom of Antichrist, accordingly as our first Reformers generally held, but every way an unspeakable Advantage, as any one may easily discern that will consider. And therefore we being clear in this point, I pray you proceed to the next, Philotheus.

Philoth. The next Document, as you call it, Philopolis, is this; That, seeing we are so well assured that the Papacy is the Kingdom of Antichrist, or that City of Babylon wherein the People of God were held captive, we should leave no string nor tassel of our ancient Captivity upon us, such; I mean, as where-
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by they may take hold on us, and pull us back again into our former Bondage, but look upon our selves as absolutely free from any tie to them, more than in ordering their Conversion and Salvation. Which we knowing so experimentally not to be compassed by needless Symbolizings with them in any thing, I conceive our best Policy is studiously to imitate them in nothing, but for all indifferent things to think rather the worse of them for their using them: As no Person of honour would willingly go in the known garb of any leud and infamous Persons. Whatsoever we court them in, they do but turn it to our scorn and contempt, and are the more hardened in their own wickedness. Wherefore, seeing that needless Symbolizing with them does them no good, but hurt, we should account our selves in all things indifferent perfectly free, to please and satisfy in the most universal manner we can those of our own Party, not caring what Opinions or Customs or outward Formalities the Romanists and others have or may have had from the first Degeneracy of the Church. Which we ought to account the more hideously foiled for the Romanists using of them, but, supporting our selves upon plain Scripture and solid Reason, to use and profess such things as will be most universally agreeable to us all, and make most for the safety and welfare of the true Kingdom of Christ. For this, undoubtedly, O Philopolis, is the most firm and solid Interest of any Protestant Church or State whatsoever.

Philop. I am fully of your mind, Philotheus; and this freedome is no more, I think, than the Protestant Churches generally profess, and particularly the Church of England, in the Book of Articles and in the Homilies. But would you not have them to keep pretty strictly to a Conformity to those Ages of the Church which are called symmetrical; and the People in the mean time to yield
yield a peaceable obedience to such Institutes as are not altogether of so antique a Character, (provided they be indifferent) during the pleasure of their Superiours?

Philotheus. I am very really and cordially for that peaceable Compliance, O Philopolis, and must also acknowledge, that there is a special Reverence due to those Ages you speak of. But you must remember that the holy Oracles have predicted and promised us better Times than those, I mean than some of them especially. Those were the Times of the measure of the Reed; these we expect, of the golden-Reed. Things in their own nature immutable are indispensible; but things indifferent are mutable. And Opinion is ranged amongst those mutable things: But Faith is as the Rock of Ages. What is commensurable to the golden Reed must not be cast out: but what is combustible will perish by the Word, and by the Spirit, which is Fire.

Philop. The first Reformers talked much of the Word and of the Spirit: but this present Age are great Challengers into the field of Reason, to duel it there. And their Adversaries seem to like that way of Combat. What is the matter with them, Philotheus?

Philotheus. That is not, Philopolis, because they can think their Cause more rational than ours; but because the vulgar are commonly bad judges of such Combats, and as ill users of that Weapon. They cannot so easily defend themselves therewith against the Sophisters of the Kingdom of Darkness, nor will tell upon this account when these Sophisters are overcome by others; unless they would confess themselves vanquished when they really are are so, which their Policy and Haughtiness will never permit them to do. Insomuch as there is never any end of such Contests. And therefore though such Combats may do well enough among the Learned; yet I think it
it for the Interest of the Kingdom of Christ, by no means to let go the use of those Weapons our first Reformers found so available in the Recovery of it. Let no Man quit the assurance of the The Fourth Spirit and of the Word, taking refuge in dry Reason for the maintaining the truth of his Religion. And this shall be the fourth Document.

Philop. The Word both sides are agreed upon. But why do you bring the judgment of the Spirit instead of the exercise of our Reason upon the Scripture.

Philoth. I do not exclude the exercise of Reason, but of dry Reason unassisted by the Spirit.

Philop. What then do you mean by the Spirit, Philotheus? For this seems to open a gap to all Wildness and Fanaticism.

Philoth. As you may understand it, Philopolis, it may. But as I understand it, it is the only way I know to Sobriety. For I understand by the Spirit, not a blind unaccountable Impression or Impulse, a Lift or an Huff of an heated Brain; but the Spirit of Life in the new Birth, which is a discerning Spirit, and makes a Man of a quick understanding in the fear of the Lord. This is the anointing of our Head and true High-priest the Lord Jesus in the first place in a supereminent manner, but flows down to the very meanest and lowest of his Members. In the guidance of this Spirit a Man shall either immediately feel and smell out by an holy Sagacity what is right and true, and what false and perverse, or at least he shall use his Reason to discover it.

Philop. Such a Spirit as this indeed, Philotheus, How a Man is no Fanatick Spirit, but a sure Guide in all things. But how shall a Man know that he has this Spirit?

Philoth. By the fruits of it. That which is born of the Flesh is flesh, and that which is born of the Spirit is Spirit. He that is born of God fimmeth not, because his Seed, that is, the Spirit, remaineth in him.

John 3. 6. 9.
If we have cast off the deeds of the flesh, mortifying them through the Spirit, it is a sign the Spirit of Christ dwelleth in us. Now the works of the

Gal. 5:19, 24. flesh are manifest; such as are Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry Witchcraft, Hatred, Variance, Emulations, Strife, Seditiousness, Heresies, Envyings, Murthers, Drunkenness, Revellings. To which you may add, Pride, Infolence, Contempt of our Brother, Cruelty, Fraud, Imposture, Perfidiousness, Worldly-mindedness, Extortion, Covetousness, and the like. But the

fruit of the Spirit, faith the Apostle, is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance: against such there is no Law. This is that Spiritual Man that discerneth every Man, but is himself discerned by none, unless he be Spiritual. Of this Spirit of Life it is said,

1 Cor. 2. 15. He that hath the Son hath life, but he that hath not the Son hath not life: As also, He that hath not the Spirit of Christ is none of his. But of him that hath the Son in this true sense, namely, by the abode of his Spirit in him, it is farther declared, That if the Son make you free, then are you free indeed.

It is not therefore into an Huff of Phancy, which ignorant giddy Men may call the Spirit, but it is the Spirit of Life in the new Birth into which we would ultimately resolve our adhesion to the pure Truth of the Gospel, in opposition to the false adulterate Religion of the Church of Rome. And the Dictates of this Spirit in its opposition to the gross Idolatries, Impostures and Barbarities of that carnal Church, (which true Dictates are the Privilege to that Life that is to Righteousness in the meanest regenerate Christian) would I set against the the Popular conceit of that false Church's Infallibility. This true ground, though popular, would I have retain'd, to bear against that the Church of Rome cannot err. For we being made free by that Spirit of true Sanctification and Holiness, all their Frauds and
and Wickedness is easily felt by vital antipathy: whereby their Authority falls to the D u f t , and all their contradictory Figments made for their own worldly Interests are easily judged by the meanest Reason back'd and emboldened by this sincere Spirit of Righteousness and Love; and so they are found, through the assistance of this living Principle common to all true Christians, to be Murderers, Idolators, and gross Impostours. This is palatable to the Spirit of Life in the new Birth, which is the Privilege, as I said, of every true Christian. Nor will all their subtilties of Reason or far-fetched deductions of a tedious or endless intricate Sophistry be able at all to move or entangle such as are thus perfectly freed from Superstition, and so firmly establish'd in this Principle of Life and Reality.

Philop. This is not only a safe Sanctuary against all the perverse Sophisms and cunningly-devised Intricacies of the Church of Rome, whereby they would illaqueate such honest Christians, whose Education has not made them nimble enough at the Weapon of Reason and Disputation; but is also a strong Engagement to make us all more closely and seriously Christianize, that we may the more palpably feel our selves actuated by this Spirit of Life, and thereby the more justly and securely defie all the Sophisters of the dark Kingdom. I mean, this will not only scatter and repel them, but establish and edifie our selves to eternal Life.

Philoth. Your observation, Philopolis, is very true and good. But now, as by way of counterpoize I have set the Spirit of Life in the new Birth against the pretense of the Infallibility of their Church; so, for my part, I think to run counter to them in most things that are notoriously peculiar to them, would prove a safe Direction in Policy. As for Example, they are peculiarly infamous for their Doctrine and Practice, upon a
count of Spiritual Jurisdiction, of depriving Men of their temporal Rights, as if Dominion were founded in Grace; and upon this pretence, of Deposing of Kings, and of raising their Subjects in Rebellion against them. Wherefore my fifth Document or Instruction should be to all the Members of Christ's Kingdom, That they do not suffer themselves to be stained with the least blemish or taint of Disloyalty to their lawful Sovereign upon any account whatsoever, but especially upon a Religious one; there being no greater Disinterest to the true Religion, than to appear to be promoted or maintained by so gross Immorality as Disloyalty, nor no greater Advantage, than through Faith and Patience to bear all Trials and Hardships, as the old primitive Christians did: Whose Eyes being lift up to Heavenward, and their Feet directed wholly in that Path, by a Providence stumbled on the Imperial Crown, the Emperour at last becoming a professed Christian. Which was a very accumulate Completion of that Prediction of our Saviour, 

First seek the Kingdom of God and his Righteousness, and all these things shall be added unto you, as has been noted before.

Philop. This is an excellent Principle indeed, Philotheus, and has annex'd to it a comfortable Observation for all those that live under Princes that as yet are not converted to the pure Faith of the Gospel, but are still captivated to the Religion of Rome. But as for your Political Principle of always running counter to that Church in whatever they seem so notorious, I doubt how that will always hold. For they do notoriously boast of and affect an universal Unity in Judgment and Practice; should we therefore affect or indulge to a Disunity or Diffomity in matters of Religion?

Philoth. Alas, Philopolis, my meaning was not that we should run counter to them in any good things they boast of, but in those bad things they have.
have. They are divided into multitudes of Opinions amongst themselves as well as others are: And in those things they seem universally united in, they are rather forcibly held together by external awe, and fear of being burnt, or having their Throats cut, than out of plain conviction of Conscience that the Points they universally profess are true. This is not Union of Life and Spirit, but the cramming and crowding disunited dust, feathers, and straws, and tying them close up in one bag. This is all the union they have in their universal Profession. But why this should be called Christian Union, thus by a barbarous force and compulsion to make a company of Men profess and practise the same things, be they never so Idolatrous or wicked, I understand not. Nor know I what is, if this be not, an Union, or Communion Antichristian. Wherefore we run opposite enough to them, if we set up against their Antichristian Union an Union which is truly and really Christian. Which shall be the Sixth Instruction, viz. That we endeavour above all things after an Union of unseigned Belief and Principle. Love. That it may be said of the Church, as of the living Creatures in the Cherubick Chariot of Ezekiel, Whither the Spirit was to go, they went.

Philop. This is surely the Unity of the Spirit, which all good Christians are exhorted to. But how shall we attain unto it, Philotheus?

Philoth. This I conceive would confer much thereto, if all Opinions and Practices in Religion, that either hinder or do not promote the Life of God in the World, were universally undervalued by the Church of God. For in this Life of God is his Spirit. And by this means all opportunity and pretence of any one’s shewing himself to be religious, but wherein true Religion doth consist, being quite cut off, Men that would be thought at all Religious must endeavour the imitation of that Life we speak of, to approve
approve themselves such. Which they will do very lamely without the presence of the Spirit. And all occasions of squabbling and contention about the Shadows and Coverings of Opinions and Forms being thus removed and taken out of the way, it will be far easier to perform what the Apostle exhorts to, namely, To keep the Unity of the Spirit in the bond of Peace. For no Man then shall be able to hustle with any credit, unless it be in the behalf of what tends to the good of the People of God and of all Mankind.

But of those external Coverings hear what the Prophet Isay denounceth: Wo to the rebellious Children, faith the Lord, that take counsel, but not of me, and that cover with a Covering, but not of my Spirit, that they may add sin to sin. This is the false Covering of Opinions and Formalities heaped together by the Ignorance or Hypocrisy of Men, whereby they would hide themselves, as Adam, from the Eyes of their Maker. But God has foretold that those of Mount Sion, the Soldiers of the Lamb, shall destroy the face of the Covering cast over all People, and the Veil that is spread over all Nations. And then they must either be clothed with the Covering of the Spirit, or be found stark naked to their open shame, as they are forewarned in the last Vial. Thus should we approach nearer to that Type of the best state of the Church figured out in the form of the Cherubims or the four Beasts, where the Eagle is conceived to have the foot of an Ox, none of them labour for that which is not bread. Wherefore the number of Formalities and Opinions being lessened according to their uselessness, and consequently being but few and profitable, all the Church will easily understand their importance and truth: As all the four Beasts are said to be full of eyes, (in opposition to that blind Obedience cried up in the Roman Church:) and so thoroughly discerning the same Object, and there-
withal passing the same judgment upon it, are also carried with one joint motion and affection. For even their wings are full of Eyes, as denoting they move not out of any blind Principle, but from a Principle of certain Knowledge. Which therefore, Philopolis, I would, in opposition to the Church of Rome, (who cry up Ignorance as the mother of Devotion) make the seventh Document of holy Policy, viz. To instruct the People thoroughly and convincingly of all the Fundamental Mysteries of Truth and Interest appertaining to the Kingdom of God. They that obtrude Falsity for their own advantage upon the People, it is their Interest to keep them in Ignorance: But they that are the Assertors of the Truth, it is their Interest to have it as fully and fundamentally understood as may be, and made clear out of Reason or Scripture. And I conceive all Truth that is needful for Life and Godliness may be in such manner cleared to the unprejudiced. Whence it will be a very hard tug to seduce any from the Church to Romanism, Infidelity, or Atheism.

Philop. I am clearly of your mind, Philotheus; but all the difficulty is to get to that state of Unprejudicateness.

Philoth. If the Son make you free, then are you free indeed.

Sophr. That is not spoken, Philotheus, of freedom from prejudice, but of freedom from Sin, so far as humane nature can be free. Whosoever committest Sin, faith our Saviour, is the Servant of Sin. And the servant abideth not in the House for ever; but the Son abideth ever. Then follows, If the Son therefore make you free, then are you free indeed.

Philoth. And a little before he faith, If ye continue in my Word, then are you my Disciples indeed; (that is to say, If ye keep my Commandments) And ye shall know the Truth, and the Truth shall make you free. Whereupon the Jews expostulate with our
our Saviour, We be Abraham's Seed, say they, and were never in bondage to any: how sayest thou then, Ye shall be made free? Whereupon in that passage, O Sophron, which you cited, he charges them with being Servants to Sin, implying that that was the prejudice and impediment to their attaining to the Truth, in that they lived in sin. So that freedom from sin, I think, in our Saviour's own judgment, does infer also freedom from Prejudice that hinders the knowledge of the Truth.

Wherefore, O Philopolis, in the Eighth and last place, (for I will not discourse so now as if I despaired of ever having the opportunity of conferring with you again,) I shall propose this one Document more, not only very serviceable for the Unity of the Church, but the most effectual I know, and the most necessary, for the bringing on these excellent Times your desire is so carried after.

Philop. I long to hear it, Philotheus.

Philoth. It is Faith in the Power of God and the Spirit of our Lord Jesus Christ, which he has promised to all Believers, that by this assistance we may get the conquest over all our Sins and Corruptions, and perfect Holiness in the fear of God. This Doctrine, that we are not only obliged to an higher pitch of Morality than either Paganism or Judaism did pretend to or could boast of, but also that through the Spirit of Christ inhabiting in us we are able to be reduced to that Rectitude of Life and Spirit which our Saviour sets out in his Sermon upon the Mount, and elsewhere in his Discourses in the Gospels; It is this Doctrine, I say, that must renew the World in Righteousness, and bring on those glorious Times that so many good Men believe and desire; This, Philopolis, is a necessary Preparation thereto. For what Doctrine but this can reach the Hypocrisie of Mens Hearts, who, under colour of not being

able
able to be rid of all their sins, will set themselves against none, or but the least considerable, or will be sure to spare their darling-sins, and perpetually decline that Self-resignation which is indispensible required of every true Christian? Nay, they will quit none of them, under pretence we must necessarily retain a gradual Im-
perfection throughout. And they will be sure to pitch on that Degree that is most for their own ease, and the satisfaction of their own Lusts.

Sopbr. This is a very searching Doctrine indeed, Philotheus. But what do you drive at? an absolute Perfection quoad partes & quoad gradus, as the Schools phrase it?

Philoth. I drive at an absolute Sincerity by this Doctrine, O Sophron, that a Man should not allow himself in any known Wickedness whatsoever, but keep an upright Conscience before God and before Men: Forasmuch as his own Conscience tells him by virtue of this Doctrine, that if he be not wanting to himself, God is both able and willing, by the Assistance of his Spirit, to free him from all his Corruptions. And the Scripture plainly declares that this is the end of Christ’s coming, namely, That denying all ungodli-
ness and worldly Lusts, we should live soberly and righteousness and godly in this present World: Looking for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity; according to that exhortation of St. Pe-
ter, Wherefore gird up the loins of your Mind, be so-
ber, and of a perfect hope in the grace that is brought to you through the Revelation of Jesus Christ: As ob-
edient Children, not fashioning your selves accord-
ing to former Lusts in your ignorance: But as he that has called you is holy, so be ye holy in your whole Con-
versation, (in every thing you do:) Because it is written, Be ye holy, for I am holy. And our blessed Saviour in his Sermon on the Mount, Be ye perfeet
Matt. 5. 48. perfect, as your Father which is in Heaven is perfect.
And St. Paul to the Ephesians witneses for our Saviour, that this was the end of his giving himself as a Ransome, or of dying for his Church,
Eph. 5. 26, 27. namely, That he might sanctifie it and cleanse it with the washing of Water by the Word; that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish, like the Lamb's Wife in the Revelation, which is the new Jerusalem.

Sophr. I must confess, Philotheus, these places found at an high pitch of Sanctity, which Christians are called to, and yet fall so infinitely short of.

Philothe. That is for want of this Faith I plead for, a Faith in the Power of God and in the Spirit of the Lord Jesus, for the purging away all our Corruptions. For the New Birth is the Son of the Promise, and is that Isaac, the Joy of the whole Earth. But he is conceived by Faith in the Omnipotent Spirit of God, who from the four Winds blew upon the slain in the Valley of dead Mens bones, and made them stand up a numerous Army; who gave the promised Seed to
Rom. 4. 18, Abraham, who against hope believed in hope, that he might become the Father of many Nations. For he considered not his own body now dead, nor the deadness of Sarah's Womb: he staggered not at the Promise of God through unbelief, but was strong in Faith, giving glory to God; being fully persuaded that what he had promised he was able also to perform. This Faith therefore in the Promise of the Assistance of the Spirit of Christ in the new Birth, is that which must renew the World into the living Image of God, and make all the Nations of the Earth blessed; which must bring the new Jerusalem from Heaven, and will call down God himself to pitch his Tabernacle amongst Men. I can do all things through Christ that strengthens me.

Phil. 4. 13. Even wonders of wonders, I think.
But this Faith, Philotheus, in the Power of God and in the assistance of his Spirit, to enable us to extirpate and mortifie all our Corruptions to an happy Resurrection to Life and Righteousness, was not the Faith that our first Reformers were so zealous in. How was it then, I pray you, that they should miss of so useful a Truth?

Philoth. They did not wholly miss of it, Euistor, in that they did zealously call to Men to relinquish humane Tradition, and to betake themselves to the pure Word, and to the Belief and Faith of the Gospel, according to that more infallible Rule. Wherefore that Faith which they preached having for its Object the pure Gospel of Christ, the Doctrines according to Scripture; this Doctrine of Faith in the omnipotent Spirit for the vanquishing of Sin being also contained in Scripture, must be part of the Object of the Faith which they preached.

Euist. That is, I acknowledge, O Philotheus in some sense true. But their zeal ran mainly out in declaring and crying up that part of Faith which respects only Justification in the Blood of Christ, and free Remission of our sins.

Philoth. And it was very seasonably cry'd up, as being a very plain Gospel Truth, and such as was trode down under foot in the Church of Rome, for the more absolutely enslaving the People of God, and holding them under an hard Bondage in that Mystical Babylon, or Land of Egypt; they laying many heavy Burthens of Superstition upon them only to advance the King of Egypt's Interest, and so to extinguish the Light and Comfort of the Gospel. Wherefore that Truth of Justification by Faith being so accommodated to shake off the Roman Yoke, it is no wonder it was so zealously insisted upon, and so generally inculcated by the first Reformers.

Sophr. But this was not all, Philotheus. For several things passed from some of them, who were
were otherwise very successful Instruments in the Reformation, that seem not only to favour humane Infirmities, and to dishearten Men from attempting any such Conquests over our Lusts and Corruptions as your Doctrine animates us to, but also, on the contrary, to favour much of rank Antinomianism, as ill a Diseafe as can seize on the Church of Christ.

Philoth. I acknowledge, O Sophron, that Divine Providence might permit such misinterpretable Expressions in some of the first Reformers. But you know, Luther himself, who is most suspected, yet wrote against the Antinomians: and the Harmony of Confessions of all the Protestant Churches adjoins the Doctrine of Sanctification or a good Life to that of Justification by Faith. But that such a pitch of Holiness as we now treat of should have been exacted so zealously by the first Reformers from their Followers, seems not congruous nor reasonable for those Times. The over-severe Inculcation of such Doctrine in opposition to the false Righteousness of Romanism would have drawn away but few Auditors from that Church, whose Sanctity was only carnal. They would have thought they had been to be led out of a lesser Bondage or Captivity into a greater; and so that small distinct Number of the Immaculate Lambs of Christ had been a more certain, as well as a more delicious, Morsel for that devouring Wolf of Rome.

But I understand perfectly whereabout Philotheus would be, namely, That Divine Providence made choice of such Instruments by an external Instigation, as who left to themselves in many things, to cut out their own way, would fall into such Opinions and Expressions as would be most effectual for the rending or tearing of huge massie Pieces from the Church of Rome, that in these great Lumps the Gold might be safe amongst the Dross, and that in this mixt Number
Divine Dialogues.

The true means of Unity in the Church again glanced at.

Philotb. You understand me aright, Bathynous. But now, I say, after the Stone was thus cut off again from the great Mountain, and safely disjoined therefrom, it was not still to have ly'n unpolished or Moss-begrown, for want of Art or Industry in the Master-builders; but all of us ought to have become by this time living stones, pure and well-polished, and through the Unity of the Spirit to have been join'd together into one holy Temple of God. Which Unity of Spirit, Bathynous, can never be without Unity of Life: For in the Life is the Spirit, as I suggested before. Nor can this Unity of Life ever be without a thorough Purification of the Church from Sin and Corruption; nor can this Purification be without Faith in the Power of God and the Assistance of Jesus Christ to refine us from all our Dross. For he that believes no possibility of any such thing will neither pray for it, nor attempt it, nor any way go about it. Wherefore this general Indulgence to our Corruptions keeping us from the Unity of the Spirit and safeness of Judgment in matters of Religion, and making us destitute of that healing Virtue of brotherly Love and Charity, we are left, like so many wild Beasts and grizly Monsters, to grin and spit fire at one another, but can never attain to Peace before we attain to a due measure of Righteousness. For Christ in the Church must first be Melchizedech, and introduce his Righteousness amongst us, before he can be King of Salem in this sense, a Prince of Peace. Nor can we have this Spirit of Righteousness communicated to us before we be embued with that Faith in the Power of Christ for the vanquishing of Sin, as has been said over and over again.

Bath. Wherefore, Philotheus, so far as I see, this
this Faith in the Power of Christ for the vanquishing of Sin, especially accompanied with Charity, may stand in balance against the Romish implicit Faith that they would urge for the suppressing of Schism: as if nothing would so well assure the Peace of the Church, as for Men to have either a perfect upright Conscience, or else no Conscience at all. But this latter being so hideously detestable, we see the greater necessity of exhorting all Men with all diligence to make after the former.

Philoth. Which without this Faith in the Power of Christ for the conquering our Corruptions they will never endeavour after, much less successfully attain thereunto.

Bath. So I have said already, Philotheus, I think, or at least intended to say so.

Philoth. But being full of Faith, and perfectly persuaded that Christ by his Spirit both can and will assist to the utter vanquishing of all manner of Sin and Corruption in us, such, I mean, as Pride, and Covetousness, and Uncleanliness, and all Hypocrisie and Selfishness, and the like; what is there of all that that disturbs the World and distracts humane affairs that will not fly before so invincible a force? If this Faith were once implanted in the Hearts of Men, and they read in the Prophets the lively and lovely descriptions of that excellent state of the Church which is to come: what quick approaches were they able to make in virtue hereof, while they look upon that glorious Pattern, and through Faith and holy Imitation be daily changed by the Spirit of the Lord from glory to glory.

Philop. The more I consider it, Philotheus, the more I am satisfied of what infinite importance this Doctrine of Faith in the omnipotent Spirit of Christ is, both for the present welfare of the Church, and also for the bringing on that future Happiness predicted by the Prophets; what search-
fearching Phyfick it is to cleanse the Soul, and what a mighty Cordial to revive her. So far as I fee, this kind of Faith is the Primum mobile or the first Spring of all Motion that can tend effectually towards the Renovation of the World in Righteousness, and the bringing on those glorious Times of the Church which you did so graphically describe out of the Visions of the Prophets.

Sophr. And I can scarce forbear to caft in my suffrage too, Philopolis, were it not for this one Scruple, That this so high Doctrine of Faith in the omnipotent Spirit for the utter Extirpation of Sin might as well scare People out of the Reformed Churches, as have hindred them at first from coming into the Reformation. The Truth of the Doctrine rightly understood I do not much question, but only the discretion of professing it.

Philoth. This is a material Consideration of yours, O Sophron. But you are to understand, that this Doctrine rightly interpreted does not at all clash with any of those due Comforts that accrue to us from that other of Justification by Faith, and of free Remission of Sin in the blood of Christ. These things I write, faith St. John, that ye sin not. But if any one sin, we have an Advocate with the Father, Jesus Christ the righteous: And he is a Propitiation for our sins. All that is aimed at is, a cheerful and sincere endeavour of not sinning at all, (as we pray in our Liturgy every Morning,) Which constant endeavour if it be used, no Man ought to be dejected for his Failings till God give more strength, but cheerfully to rouse himself with a greater indignation and resolution against Sin, not at all despairing of forgiveness, having so potent an Advocate with him whom he has offended. But if any one is content to sin without any endeavour of Resistance or belief of ever being able to overcome and subdue his Corruptions, and would forfa...
the Communion of the Reformed Church for the rubbing up his Conscience with a more wholesome and searching Doctrine, and to seek Teachers elsewhere after his own Heart's lusts; all that I can say is this, That for this Cause God shall send him strong delusions, that he shall believe a Lie; that he may be damned for not believing the Truth, but having pleasure in Unrighteousness. And I hope very few will enter upon those Pikes. This Doctrine can hardly fright any away, but such as have an explicite Mind and purpose fully to plunge themselves into the filth of Sin. But what a vast Company has broke from the Reformed Churches into private Sects, upon pretence that their Doctrine tends not sufficiently to Perfection, can be hid from no Man's Eyes that looks never so little in the World. So far is this Doctrine from being against the Interest of Reformed Christendom. To all which you may add, that it need not be imposed as an Article, but allowed.

In the mean time that general Languor and Remisness in all Duties of Life, or rather that universal Deluge of open Lewdness and Wickedness, which, for ought I know, has broken in upon us for want of such Doctrines, as would more effectually engage us in all Holiness of Conversation, is by far a more formidable Dis-interest to the Reformed Churches, than the Profession or Permission of this Doctrine we speak of any way can be. For Providence has no obligation to continue their Religion to those, be it never so true, who have no more Conscience than to hold the Truth of God in unrighteousness.

Sophr. Nay, your Answer, I must confess, Philothenus, is very home and pertinent.

Philop. And so think I too; and am hitherto (which I must acknowledge with many thanks to you, Philothenus) very competently satisfied (and therefore am the more unwilling to urge you
you any farther in any more Particulars) touching these Heads, feeding my self with hopes of future Conference from your own comfortable Intimation. But however, I cannot but give you the trouble of passing to the last Point, to gratifie my curiosity touching the Duration and Permanency of this excellent State of the Church, and of describing to me in what order and distinctness things will proceed to the end of all.

Philo. This is an hard Problem, Philopolis, as well as curious, the second part especially. For touching the Duration or Permanency of the Church in that glorious Condition, the holy Oracles plainly intimate it will be for a thousand years, though I do not think it necessary to understand that Expression as if it should continue no longer. For the meaning of that number may be symbolic. But for the order and distinctness of the proceeding of Affairs to the end of the World, this a Man cannot well know, unless he understood the Synchronals to the seven Thunders into which the last Trumpet is so distinctly distributed. Which I must confess, Philopolis, was ever out of my reach, till I fortunately fell into acquaintance with one Theomanes a very good Man, and most passionate well-willer to the Affairs of the Kingdom of God.

Cuph. That's a peculiar Privilege of yours, Philotheus, to be so intimately acquainted with Theomanes. For my part, I have often courted him with the best skill and diligence I could, but could never yet get into any familiarity with him.

Sophr. And, I think in my Heart, never will do, so long as your name is Cuphophron.

Philop. I pray you, Philotheus, what is this Theomanes for a Man? and what did he impart to you touching the seven Thunders?

Philo. I gave you part of his Character already. And if you do not yet understand me,
Philopolis, I add farther, That he is a Man wholly devoted to the knowledge of his Maker from his very Youth, and quitted the World almost as soon as he was born into it, having never any design upon any thing that the World is so mad after, neither, Honour, nor Power, nor Riches, nor carnal Pleasures; but his Mind has been wholly set to search out true Knowledge in the Light of the Simplicity of Life, in which quitting all Self-relishes he became an entire Servant of God and of the Lord Jesus Christ, and a faithful Minister of his Kingdom.

Philop. You give the Character of an excellent Person. But what did he impart to you, Philotheus?

Philoth. The Vision of the seven Thunders, if I may so call it for brevity sake. But his meaning is, the Vision of things synchronal to the seven Thunders.

Philop. You will infinitely oblige me, if you please to communicate them unto us, O Philotheus. But is he not a Man something Enthusiastical or Fanatical?

Philoth. The greatest Fanaticism that I know in him is this, That he professes he understands clearly the truth of several Prophecies of the mainest concernment (which yet many others pretend to be very obscure) whether he will or no. But he is so far from being Enthusiastical or Fanatical that, whereas Enthusiasm is a false Surmise of a Man's self that he is inspired, when indeed he is not, he on the contrary, does disclaim his being at any time inspired, though a Man would think sometimes that he is. But he imputes all to the Light of the Simplicity of Life, the greatest gift of God that is communicable to the Soul. Neither does he boast that this Vision of the seven Thunders is any over-bearing Inspiration, though it was the most involuntary thing that happened to him perfectly awake.

Philop.
Philop. I pray you therefore tell us in what Circumstances it happened to Theomanes. For I believe he would conceal nothing from you, by reason of your Intimacy with him.

Philoth. Time will not permit to make any long Story of it. The Circumstances therefore in brief are these. Upon a time, after he had much worn away and exhausted his Spirits by a long and serious study in the Divine Oracles, he thinking to take a long and leisurely walk into the fields to recruit his Strength by the open fresh air, and to let his Mind be perfectly vacant for the relief of his Body, of a sudden in the midst of the fields this Vision of the seven Thunders surprized him without his desire or expectation, which took fast hold on his Mind and Phancy, insomuch that he could not be quiet for the working thereof, (though it made him so weak that he could scarce go on his Legs) till he had committed the same to writing.

Philop. This is something extraordinary. Have you a Copy of it, Philotheus? For the Narration of such things ought to be very accurate.

Philoth. I have a Copy of it both in my Pocket and in my Memory; it has left so strong an Impress upon my Mind. But I believe you will think it most safe if I read the Copy, for it is yet light enough, and I brought it on purpose, foreseeing the need thereof in this day's Discourse.

Philop. I pray you, Philotheus, read it to us.

Cuph. There are ordinarily Political and Philosophical Gazettes; but it is our Privilege, it seems, to have a Prophetic one.

Philop. Cuphophron will have his conceit on every thing, be it never so serious. Let him call it what he will. I pray you, Philotheus, read it leisurely and distinctly.

Philoth. I shall, Philopolis. The Title is, The space of the seventh Trumpet dividing itself into
The seven Thunders with their previous Coruscations, in order as follows. It begins with a straight stroke and broken line abruptly after this manner;

— And the first Coruscation cast forth its Light, which shone from one end of the Heaven to the other. Whereupon a most dreadful Thunder uttered its Voice, insomuch that the Earth shook and trembled and shrunk under it. Wherewithal the Clouds were discharged of a most noisome and prodigious Rain of Blood, of Fire, of Hail and infectious Dust, with other such like Plagues of Egypt; insomuch that Men were exceedingly tormented and enraged by reason of the intolerableness of the Plagues.

Philop. This I believe is but a more broken and confused Representation of the Effusion of the seven Vials, or of something synchronical thereeto: As you have already declared that the seven Vials are synchronical to the first Thunder.

Philoth. It may be so, Philopolis.

Philop. But I pray you go on, I shall not again interrupt you.

Philoth. After this I looked up, and behold in the East a large white Cloud, which came sailing as it were with a cool and refreshing gale of Wind toward an exceeding high Mountain, at a certain distance from which the second Coruscation discharged it self from this Cloud. Whereupon I heard a more cheerful Thunderclap re-echoing through the Air, and the Cloud breaking apieces, I saw a most glorious City lightly descending, carried in the stream of this cool breeze obliquely downward, and so settling at last on the Top of this high Mountain.

But I had not long fed mine Eyes with so beautiful a light, when unexpectedly from over the City a bright Coruscation broke forth, so great and so glorious, from the pure Sky, that the light of the Heavens was seven fold more clear than the light of the Sun. Upon which immediately
Visorvm postmedialium tabula.

Septem Tonitrva.
Sive
Tvba Septima.
ately I heard from thence the voice of the third Thunder, and thereupon, as it were the Voice of a Man, tunable and articulate, saying, *Hallelujah: The Lord reigneth.* And suddenly after a whole Quire of Voices seconded this first Voice, saying, *Hallelujah. Glorious things are spoken of thee, O thou City of God. The Mountain of the Lord's House established on the top of the Mountains, and all Nations flow unto it. The Nations of them that are saved walk in the light of it, and the Kings of the Earth do bring their glory and honour unto it. Hallelujah.* Which Heavenly and enravishing Melody was heard from the Holy City for the space of four Hours.

After this I cast mine eyes toward the West, and I saw a large Cloud of two colours, black and pitchy on the West part thereof, and of a bright shining colour toward the East. And lo, of a sudden the fourth Thunder uttered its Voice from the West-side of the Cloud, and discharged it self upon certain hollow Rocks and Mountains tearing them a pieces, and rending open their infernal Caverns. While in the mean time there issued out on the East-side a strong Wind, but pure and refreshing, which dividing into several parts that turned round became so many innocuous Whirl-winds of sincere Air, tinctured only with a cool refreshing smell, as if it had passed over some large field of Lilies and Roses. Which Whirl-winds moved from Man to Man, lifting them somewhat from the Earth, and so letting them easily down again; but left a Mark upon the Bodies of every one they thus lifted, and a sweet Savour on themselves and on their Garments. And the number of them thus lifted and marked is the number of the Companies of the Lamb, and their number was 1728. But in the Western part of Heaven the Air was ill-scented by reason of the Fumes from those dark Caves, out of which were seen to come many
Divine Dialogues.

direful and dismal Forms, with part of their melted Chains (which the Thunder-clap had broke a-pieces) hanging upon their Bodies. Which Hellish Shapes ran up and down after Men upon the face of the Earth, catching them and breathing upon them a poisonous breath that corrupted their bodies, and made them look black and deformed like Devils. But the lifted Companies were too light-footed for them, neither had they any power over them, because they bore the Mark of the Lamb upon their Bodies.

These things I saw under the Voice of the fourth Thunder. After which I beheld, and lo, the whole Heaven was overcast with Clouds, especially toward the bottom: And immediately the fifth Thunder uttered its Voice. And there was a re-ecchoing noise round about the Heavens, like the beating of Drums. Whereupon I saw innumerable Armies of Men from the four Quarters of the Earth marching upward toward the Holy City, to lay close Siege unto it. And they encompassed the Camp of the Saints round about. And I was in an exceeding great fear and trembling.

But in the midst of this solicitude there came a large flash of Lightening from the East, which shone unto the West, and the sixth Thunder uttered its Voice. And I saw the Clouds rent from the Horizon upwards, and they were parted toward the North and toward the South like the Curtains of an opened Tent or Canopy. Whereupon a marvellous Light sprung up very fast from that quarter, and the Voice of the Thunder was immediately drowned with a terrible sound of a Trumpet which filled the whole Concave of the Heavens, and made the Ground tremble under Mens feet. And lo, there suddenly appeared a great white Throne arched like a Rain-bow, with the Son of Man sitting upon it with
with Glory and great Majesty, from whose Face the Earth and Heavens fell away, and there was found no place for them. And the dead all appeared before the Tribunal of God, and the Books were opened. And they whose Names were written in the Book of Life, their strength was renewed unto them, and they mounted up with Wings like Eagles, and associated themselves with the Angels of God. But the Hypocrites and Prophane were condemned, whose Hearts grew more heavy than Lead, and became the Dregs and Sediment of the World, Fear and Despair sinking them down; while Joy and Assurance lifted up the Sincere into those more dejecte Mansions. For the whole Skie was filled with Myriads of Myriads of Shapes in this great Compearance; where the purer Spirits ascended upwards, and the more gross were precipitated downwards, by the stupendous operation of the great Refiner of the Universe. And I saw the good perfectly separated from the Wicked, and the King of Glory rise from his Throne. And this general Aftizes was turned suddenly into a Triumphant Pomp to the Godly, they marching orderly in the open Skie with the rest of the Army of the great King, with such splendour and luftre as is ineffable; their Mouths also being filled with Songs of Victory, and their Ears with the Eccho of their own melody. For the Air was miraculously tuned into Musical Accents to their Divine Ditties, as if some invisible hand had play'd upon the Concave of the Heavens as upon some well-strung Harpsical or Theorbo. So that my Soul was so enravished with the sight and with the Musick, that my Heart melted, mine Eyes flowed over with Tears, and my Spirits failed within me, for very excess of Joy.

Philop. Certainly Theomanes was in a very great Rapture when he was thus affected.

Philoth. And he was thus really affected, Philopolis.
polis, as he told me; and I dare believe him: for he is a Man of the greatest Simplicity imaginable.

Philop. But I have interrupted you again, Philotheus, before I was aware. I pray you go on.

Philoth. But part of this pleasure was quickly intercepted by a sudden overcasting of the Heavens, as it were with an universal thick Cloud of a rufty hue. But I heard the Musick still, whereby I might discern the Motions of that Triumphant Pomp. But a more dreadful noise presently put an end to that Rapture also. For this Cloud of Night broke into a Chasm near the celestial Army, which was instantly filled with a most glorious Light, and through that lucid passage I heard a mighty Voice like the sound of a Trumpet saying, I am Alpha and Omega, the First and the Last, the Beginner, and Continuer, and Ender of Ages. I am he that lived and was dead, and behold I am alive for evermore, and have the Keys of Hell and Death. Whereupon the Chasm closed again, and the Souls of the forsaken were filled with horror. For they presently expected the execution of that dreadful Sentence. Go ye accursed into everlasting Fire. And indeed after some pause and silence, (wherein I again heard that Heavenly melody, but a little farther off, that Triumphant Company ascending higher and higher through the bright azure fields of peaceful Bliss) the arched roof of this hollow Dungeon seemed all on fire with cross Flashings and Lightenings running all over. Which had no sooner ceased, but the seventh Thunder uttered its Voice, which was accompanied with a rowling and tearing noise every way over the whole Skie. Whereupon the Clouds set a Raining one continual flood and direful shower of Fire and Brimstone upon this forlorn Crew, till the whole Earth became but as one round Lake or Pond of burning Sulphur. And whoever had not his Name found
found in the Book of Life, his portion was in this Lake of fire burning with Brimstone, which is the second Death.

This is Theomanes his Vision, O Philopolis, of the seven Thunders. Which contains in it the most distinct order and succession of Affairs in the Church, from the beginning of the seventh Trumpet to the end of all things, that I ever met with. I must confess the Distinctions are but general: but if I had had any thing more precise and particular, that great sincerity and nobleness of spirit, and hearty love and zeal for the Interest of the Kingdom of God, which I persuade my self I discern in you, would have obliged me to have imparted it to you with a very good will.

Philop. I give you many thanks, Philotheus, for your good opinion and bountiful intention. But what you have imparted is more than I could merit or hope to obtain from any other hand, and such as I must acknowledge my self competently well satisfied with, as having some guess what every one of those Thunders mean; but should be better confirmed in my apprehensions thereof, if you would briefly communicate your thoughts of them.

Philoth. That I shall do, and very briefly, O Philopolis. These seven Things therefore are orderly contained in the seven Spaces of the seven Thunders. In the first, The Effusion of the seven Vials. In the second, The settling or establishing of the Church into the State of the new Jerusalem come down from Heaven. In the third, That more full and universal Reign of Christ called the blessed Millennium κατ' εξουσίαν, or in a more proper and eminent sense, in the fourth, The looing of Satan, or the visible vergency of the World to another Degeneracy or Apostacy from the Kingdom of Christ. In the fifth, An Attempt of the apostatized part of the World to get the
Dominion again over the Godly, and the danger of the Wicked's again captivating the Just. In the sixth, the visible appearance of Christ in the last Judgment, wherein he gives Sentence upon both the Bad and the Good. In the seventh and last, The Execution of this Sentence; the Godly and sincere Believers ascending with the holy Angels towards their Heavenly Inheritance prepared for them, while Hypocrites and Unbelievers are tumbling with the Devils in the Lake of Brimstone burning with Fire.

Philop. I thought there was some such meaning of this Vision, and plainly see, through the Symbols and Iconisms of it, that there is nothing contained in it that is at all dangerous or Heterodox. But the manner of his being affected in his receiving these orderly ranged Truths seems to me something extraordinary. Does not Theomanes highly relish such a peculiarity of Dispensation, O Philotheus?

Thiloth. Not at all, Philopolis, so far as I can discern. He only expresses himself well pleased with the Reasonableness and Usefulness of the Vision. For he professes it consonant to both Scripture and Philosophy, and has taken notice several times in my hearing how useful it is, both for the digesting all those Visions in the Apocalypse that appertain to the last Trumpet into their right Order according to Synchronism; and also to discover the Ignorance of some that have pretended to Inspiration, who guessing that the last Trumpet is the Trumpet of the last Judgment in a Political sense, but not discerning these distinct parts of it, (I mean the distribution thereof into the seven Thunders) have ventured to conclude, to the prejudice of the Apostolick Faith, that there is no other Judgment but this, nor any other Trumpet to raise the Dead, and to summon them before the Tribunal of Christ, than the Evangelization of a certain
Certain Doctrine of their own broaching. But assuredly, *Philopopolis*, that Resurrection which St. Paul treats of in his first Epistle to the *Corinthians* is not a *Moral* nor *Political* Resurrection, (as cannot but be palpably manifest to any one that impartially peruses his Discourse;) and therefore the last Trumpet there mentioned cannot bear a mere *Moral* or *Political* signification: As it is manifest, that cannot in his first to the *Thessalonians*, *For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the Trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up with them in the Clouds, to meet the Lord in the Air: And so shall we ever be with the Lord. It is intolerable to hale this to a *Moral* or *Political* sense. Therefore I say all the last Trumpet is not of a *Political* meaning, but only the five first parts thereof. In the sixth part, or under the sixth Thunder, the sound of the Trumpet may be *natural* or *audible*, as also the Thunder in the seventh; and the Lake of Fire and Brimstone not *symbolical* or *dioristical*, but *visible* or *natural*, whatever Infidelity or Sadducism suggests to the contrary. For this Earth must have an End as well as it had a a Beginning. So that that false Inspiration which *Theomanes* seems to obviate is as well against Philosophy as Scripture.

*Philop.* This is an apparent *Usefulness* indeed, *Philothæus*, of *Theomanes* his Vision. But it is a marvel he was not afraid to admit of any such Impression upon his Mind that pretended to disclose the Mysteries of the seven Thunders which John was bid to seal up, and not write them.

*Hyl.* That was only for that time, *Philopopolis*: but what hinders but that afterwards they might be made known?

*Philoth.* That was very courteously meant of you in the behalf of *Theomanes*, O *Hylobares*. But
his Adventure wants no such excuse. For I have also objected such excuse. For I have also objected such things unto him: But he said, he had no reason to be afraid to admit of such Impressions as did only seal his Imagination but with such Truths as Scripture and Reason had assured him of before. Besides, that he does not pretend that this Vision of the seven Thunders is the disclosing those seven Oracles or Voices then uttered to St. John, which he was prohibited to write, but seven distinctions of Affairs succeeding in the seventh Trumpet, which this Impression bore him into a belief of, being synchronal to the seven Thunders. And there being just seven general Successions of Affairs typified by those Visions in the Apocalypse appertaining to the seventh Trumpet, to which all other may be reduced as synchronal, it seems to be a great Ratification of the purport of this Vision. But it would be too tedious to make out all this to you, Philopolis, at this time.

Philop. And I am so abundantly satisfied for this bout, that I have no reason to permit you to give your self that trouble. You have gratified me in all Points I have proposed to you, Philotheus, beyond my hope and expectation, so that my Mind is even lost in Joy and Amazement.

Cuph. Nothing better to collect it again than such a Song as Bathynous sung to the Theorbo for the composing Hylobares his great Emotion of Mind upon our other day's Discourse. Come, Bathynous, I hope you will be as civil to Philopolis as you was to Hylobares.

Bath. I would willingly serve Philopolis in any thing that is in my power, provided it were not to his prejudice.

Philop. Why, Bathynous, a grave strain of Musick and a Song suitable to this day's Dissertati-
on will be so far from doing me any prejudice, that it will be the ultimate completion of my present Enjoyments.
Bath. But it were to your prejudice, for me, who have twice performed so badly, to undertake the same Province this third time, whenas there are others here present that can discharge it much more to your satisfaction.

Sophr. Certainly he must mean Philotheus, who, I believe, would fit this turn better than any, he has such a special faculty of joining parts of Psalms together, and of directing them to the same scope, (and that out of an excellent Paraphrase) which he plays to the Theorbo with enravishing delight both to himself and others.

Philoth. I delight myself so sometimes, but it is beyond my expectation if others be delighted with such mean Musick.

Sophr. But the sense is wonderfully taking and transporting, O Philopolis, and therefore do not forbear to require this Civility at his hands.

Bath. That you may have no more trouble than needs must, I'll tune the Lute for you. It is within a thought in tune already. It's an excellently-founded Instrument. Here take it Philotheus.

Philoth. Well, I prevail'd with you, Bathynous, more than once, and therefore your demand is the more reasonable, and cannot be denied, since it is also to gratifie Philopolis.

Philop. I am infinitely engaged to you, Philotheus, for your intended favour.

Cuph. I pray you, Philotheus, sing no Tragical strain in agreeableness to the last Thunder, that I lose not my Repose this Night, or Dream affrightfully.

Philoth. Nothing can affright a firm and upright Conscience:

Non fulminantis magna Jovis manus.

You know the cheerful description of that state in the Poet, Cuphophron.

Cuph.
Cuph. I do so.

Philoth. But however my Musick shall rather be in Confort with the third Thunder than the last. Philop. I pray you, Philotheus, let us hear it.

Philoth. Thou who art enthron'd above,
Thou by whom we live and move,
O how sweet! how excellent
Is't, with Tongue and Heart's consent,
Thankful Hearts and joyful Tongues,
To renown thy Name in Songs:
When the Morning paints the Skies,
When the sparkling Stars arise,
Thy high Favours to rewere,
Thy firm Faith in grateful verse!
Take the Lute and Violin,
Let the solemn Harp begin,
Instruments strung with ten strings,
While the Silver Cymbal rings.
From thy Works my Joy proceeds:
How I triumph in thy Deeds!
Who thy Wonders can express?
All thy Thoughts are fathomless,
Hid from Men in Knowledge blind,
Hid from Fools to Vice inclin'd.
Tell Mankind Jehovah reigns;
He shall bind the World in Chains,
So as it shall never slide,
And with sacred Justice guide.
Let the smiling Heavens rejoice,
Joyful Earth exalt her voice:
Let the dancing Billows roar,
Echo's answer from the foar,
Fields their flowry Mantles shake:
All shall in their Joy partake;
While the Wood-Musicians sing
To the ever-youthful Spring.
Fill his Courts with sacred Mirth.
He, He comes to judge the Earth.
Justly He the World shall sway,
And his Truth to Men display.
This or such like Rhapsodies as this do I often sing to my self, Philopolis, in the silent Night, or betimes in the Morning at break of Day, sub-joining always that of our Saviour as a suitable Epiphonema to all, Abraham saw my Day afar off, and rejoiced in it. At this window I take breath, while I am even choaked and stifled with the crowd and stench of the daily Wickednesses of this present evil World, and am almost quite wearied out with the tediousness and irksome-ness of this my earthly Pilgrimage.

Philop. Well, Philothesus, you may complain as you please; but you seem to me a Company that live the most delicious and Seraphick Lives that I could ever imagine any to do upon this Earth.

The Prelibration of those future Joys and Glo- ries, that you in a manner make present to you by so firm a Faith and clear Prospect of things, is an anticipation of the Happiness of Heaven, at least of that Heaven that is to be upon Earth when the new Jerusalem shall descend from above. I am so infinitely transported with your excellent Converse, that I am almost out of conceit with my own condition of Life, and could wish I had never been engaged in the care of a Wife and a Family, or any other Secular Occasions, that I might join my self for ever to your blessed Society: Of such unspeakable Pleasure has this five days Entertainment been to my Mind.

Philoth. God forbid, Philopolis, that the sweet of Contemplation should ever put your Mouth out of taste with the savoury Usefulness of Secu- lar Negotiations. To do good to Men, to assist the injured, to relieve the necessitous, to advise the ignorant in his necessary Affairs, to bring up a Family in the fear of God and a cheerfull hope of everlasting Happiness after this Life, does as much transcend our manner of living, if it ended in a mere pleasing our selves in the delicacy of se- lect Notions, as solid Goodness does empty Phanta-
Phantastry, or sincere Charity the most childish Sophistry that is. The exercise of Love and Goodness, of Humanity and Brotherly-kindness, of Prudence and Discretion, of Faithfulness and Neighbourliness, of unfeigned Devotion and Religion, in the plain and undoubted Duties thereof, is to the truly regenerate Soul a far greater pleasure than all the fine Speculations imaginable.

Philop. You'll pardon this sudden surprize, Philotheus: for your wholesome instruction has reduced me again to the right sense of things. I am fully convinced that all Speculation is vain that tends not to the Duty of Practice, nor enables a Man the better to perform what he owes to God, to his Prince and Country, to his Family, Neighbours and Friends. Which is the only consideration that makes my parting with this excellent Society any thing tolerable to me at this time; being so fully instructed by you, that I am not to live to please my self, but to be serviceable to others. And therefore I shall endeavour not so to leave you, as not to carry away the better part of you along with me.

Cuph. You mean Enisfor and Hylobares, do you not, Philopolis?

Philop. I mean not Persons, but Things: the endearing memory of the sincere Zeal and found Knowledge of Philotheus, the free and profound Judgment of Bathynous, the Prudence and Sobriety of Sophron, and the Gaiety of Temper and singular Urbanity of my noble Friend, Cuphophon; to whom I return many thanks for his repeated favours and civilities since my arrival hither, as I do to Philotheus also and the rest of this excellent Company for their great Obligations, and shall impatiently expect an opportunity of making some requital. In the mean time I leave my thanks with you all, and bid you farewell.

Cuph.
Cuph. Not the Memory, O Philopolis, but the Reality of all those Accomplishments you reckon up, of right you carry away with you, because you brought them along with you hither. Nor will we take leave of so accomplished a Person till needs must. We will wait upon you to morrow Morning to see you take Horse, and then wish you a good Journey. In the mean time we only bid you good-Night.

Philop. That will be too great a favour.

Philoth. That's a Civility very well mentioned, Cuphophron. We will at least do that, if not carry them part on their way.

Hyl. And I will defer my manifold Acknowledgments to Philothens till then.

THE END.
SCHOLIA

On the first DIALOGUE.

SECT. XXII. Pag. 47. Line 25.

As you may observe in the Nature of eternal Succession, which we cannot deny to be, &c. This is appositely enough proposed by Philothetius to Hylobares, who is hitherto supposed to allow of nothing that is not Corporeal. Whence it necessarily follows, that he must acknowledge the eternal Succession of the Motion of Things Corporeal, or which have no Beginning. Which in another Place I have plainly shewed to be impossible. Euchirid. Metaphys. cap. 10.

Sect. XXX. P. 64. L. 32. As it is manifest in the Nature of God, &c. And here by the way, it is worthy Observation, that created Spirits may be indiscernible; or that Beings are simply so in themselves, or that God can create nothing but Physical or Metaphysical Monades. For if he can create any Being simply so, or the least part larger than a Monade or Unite, it is plain he can create it of any bigness. But that God can create no one Being greater than a Physical Monade, is ridiculous and disconsonant to all Reason; and especially since it is granted, that he can and hath created innumerable Monades, which take up an immense space. How absurd is it therefore to imagine, that so infinite a Power of Creating, cannot create any Being (simply so in itself) greater than a Physical Monade? For it requires much less Power to create one Being sim-
ply in itself of a moderate Bigness, than innumerable Monades which take up a vast space. And if it be greater than a Monade or Unite, whatsoever indiscernible Being it is that is created must necessarily be extended. In which many differ.

Ibid. P. 65. L. 29. God might change this Property of a Rect-angle Triangle if he would. This is indeed an assertion of Cartes's; but I am apt to think he meant it in jest, as I have already shewn, Enchirid. Metaphys. Præf. Sett. 6, 7. And yet there are some of his Followers who Philosophize after this manner. As P. Poirett, Cogit. Rational. Lib. 3. cap. 10. where, among other Things, That though the Number Three is greater than Two, and yet doth not contain twice Two, is to be attributed to the Divine Free-will and Power, which might have been otherwise, had not God so determined it. And he ought to entertain the same opinion of other Logical and Mathematical Notions and Truths, which the Learned World hath hitherto looked upon as eternal and immutable: Than which, nothing within the reach of humane Reason is more certain. Nor can any Man in his right Wits conceive the foresaid Notions to be mutable, namely, That the Part should be greater than the Whole, and that what are equal to one Third, are not equal among themselves, &c. so that if God cannot be introduced without the mutability of these most certain Truths (that the Part is less than the whole, and that what are equal to one Third are equal among themselves, &c.) there will scarce a Man be found, who would not sooner believe, (as soon at least) the certainty of these Truths, as the Existence of a God. Wherefore I think we had better bury these monstrous Opinions in silence, than scandalize our Faith by rashly introducing them. Though by the way we may observe, that those
immutable Reasons of things, which by experience we find in our selves to be certain, seem to be necessary to us, so far as our Minds are the Repertoriuims or Inventories of the Divine Inte\-

llect; though they are very compendious and short, and that there is nothing in the Divine Intellect of this sort of Understanding and certainty of Reasons, which it any where else acquires, but proceeds directly and essentially from the very Divine Nature. And the same in proportion happens in our own Minds.

Sec. XXXII. P. 69. L. 36. Ha, ha, he, Cyprophron, this is a subtil Solution indeed, &c. That which makes Hylobares so merry, is the same that is tenaciously held and maintained by that great Patron of it P. Poirett, Logitat. Rational. lib. 1. cap. 5. Though indeed it makes nothing for his Cause, for Sec. 8. he ignorantly asks in what Place God, the Eternal Mind dwelt, before he had created any Place? I readily grant, that before the World was created, he had no Place or Space besides Himself, and that he was the first and only Space both to Himself and all his Creatures. But what relates to imaginary Space, that is mere Imagination. And that there is a certain infinite Extension distinct from Matter, I have plainly shewn in this Dialogue, Sec. 26, 27, 28. And Poirett himself in this Place af-
firms, That what is extended, cannot be nothing. Since therefore there is a certain Reality, it is impossible it should not exist, as will plainly ap-
pear to any that more seriously considers, that it ought to be something independent. And no body will allow any thing to be independent besides God, whom, to use the words of Poirett, we ought to worship. This Infinite Extension there-
fore must be Divine Immensity, though but ob-
scurely discerned by us. But it is so ordered, that although this Divine Infinity is no where but in it self, yet there can be nothing afterwards cre-
ated, whether Spiritual or Corporeal, but this Infinity must essentially be in it, and totally penetrate it, not as the vast Sea does a Sponge, as St. Augustin grossly imagines, the fluid Body insinuating itself into the porose, but as a Substance most perfectly simple and indivisible or indiscernible, and most perfectly penetrable, which entirely paffeth through every thing; so that it is most certain that whatsoever wanteth the Immensity of this Ubi, is a Non-ens, or Nothing. And altho' this Ubi, which is the the Divine Immensity, is not of the Essènce of any thing created, yet it justifies the Axiom, both in particular and in general, that every thing created depends on this Immensity. But to ask, whether the Spirit, or Mind, Divine Immensity, Meditation, Judgment, Love or the like, can be measured with many or infinite Hands or Feet is very ridiculous to common sense, supposing God and his Operations to be corporeal: And by the same way of arguing the Three Divine Persons and their Attributes may be supposed to be Wood or Brass, because their Calculations are enumerated by such Materials. Indeed Extension or Amplitude is evinced both ways, but not after the same manner, since one is Metaphysical or Logical, the other Physical; one having Parts properly called or Physical, the other only Logically understood, and which best agree with the most perfect Unity and Indiscernibility. Of which things having at large treated in the Enchiridion Metaphysicum and the Scholion, I shall add no more here.

Sect. XXXIII. P. 72. L. 20. Nor the Power, being only in the Essènce, not out of it, &c. Cartes allows the strength of my Argument in this, according to Poièt's Confession; who, he says, owns the Essènce of God ought to be present every where, that his Power might exert itself there, but not in the manner of the thing extended, as if it were corporeal, as he, no doubt, means it.
it. Besides he grants, that Forgins, in his Treatise Of the Spirit of Man, asserts God to be present in all things by his Omnipotence, Presence and Substance; and that all Creatures answer to a certain part of the Divine Immenity in which all are included. Where I do not doubt but Forgins means the Parts of the Divine Immenity in my Sense, that is, in a Logical no Physical Sense. He likewise acknowledges that Wittichius in his Theologia Pacifica affirms God to be present in all things by his Essence, essentially, and according to the Nature of Essence, and that all those they call Cartesian do assert the same. I cannot therefore see any sufficient Cause alleged by Poirett, why he should relinquish such excellent Assertions. But though God be present in the Creature by virtue of his Essence, yet it doth not thence follow, that he be continually received by the Creature. For it is plain of the Divine Immenity that it cannot be received by a finite Creature. And as to the Vital Perfections of the Divine Deity, they cannot be perceived any further, than when some Divine Principle of the Soul is roused, (which in most is asleep) in proportion to that rousing, and the essential capacity of the Creature. But when Poirett says, That God indeed is present, but by the effect and operation of that Power which is in him only, but not by that Power: and a little after, when he says, That there being an operating Power, does not signify a Connexion (or Presence) of the Essence operating with the Operation or Work, but a connexion of the Position of the Will in the mighty Operator, with the Position of the Operation besides him: These things are too subtle to admit of any Truth or Solidity. For although Divine Power belongs only to God, in an inherent Nature, if I may be allowed to say so; yet in the nature or manner of Presence it may be present in the Creature. And how the Operation can be separated or divided from the Power, no continued Medium intervening, I can no way
way conceive. The same likewise may be said of the Connexion, not of the Essence, but of the Will operating with the Work itself; as if the bare Will could act any thing without Power, or Power any thing without It. Which is just as much as to allow it not to be at all; as is plain to any one that will seriously and without prejudice consider it.

Sec. XXXIV. P. 76. L. 13. Is the Soul united to the Body by its Essence, or by some essential Attribute of the Soul, &c. Here Poirret. Cogit. Rational. lib. i. cap. 7. the smart Patron of the Nul-libity, that he might elude the force of this Argument, afferts the Soul to be joined with the Body not by Essence or any Attributes, but that its presence is only Objective, and that the Soul or Mind are only so far join'd with the Body, as by conceiving, willing or intending to do any thing which relates to the Body certain Operations follow in the Body, or by reason of certain Motions in the Body certain perceptions likewise follow in the Mind. Now these mutual vicissitudes of Operations arise not from the conjunction of the Soul or Mind with the Body, as if they actuated one another by their own Nature; but they proceed from the most free Will and Pleasure of the Supreme Cause. So that the Mind when it is created, is not present with the Body but by the mediate Presence of God, that is so far as he pleases to join his Operations in the Mind and Body; which to me seems a strange device, and plainly contrary to the Divine Wisdom, which in this place is excluded from the Works of God. For it supposes some things to actuate others, not through any aptitude of their own Nature, which the Divine Wisdom hath properly disposed them to, but by the mere Will of God. For as it is plain, that in things made by Art one thing is fitted to another, (as a round body is not intended to cut, nor a cubical body to rowl) so in the Works of God, some things are
are in their own Nature accommodated to others, and appropriated to their own Functions; as we see in the Fabric of a Humane Body, where the Parts are join'd together by a curious and useful conformity and symmetry agreeable to their proper and mutual Operations. And yet it must not be allowed, that the same Wisdom which hath so disposed the Parts of the Body to one another, should likewise adapt the Body to the Soul, and the Soul to the Body for their mutual actions according to their own natural dispositions: Which, unless it were so, it would from thence follow, that if any Stone or Trunk should be esteemed my Body, and which at this time should be believed to be mine, God should so order it, by his Presence, that that Stone or Trunk being affected, my Mind should be affected, and my Mind being affected, that Stone or Trunk should be affected. Than which, nothing can appear more absurd. But if the Body by its innate aptitude moves the Soul, and the Soul the Body, how can the Body be said to actuate the Soul, if the Soul were not in the Body, except by acting in intermediate Bodies, which consequently allows the Soul to be somewhere, to wit, in some extreme of intermediate Bodies. And the same Reason there is of the Soul. And therefore we may justly wonder that any Man can indulge such improbable Subtlties.

Sect. XXXV. P. 79. L. 16. I say, that Cognition it self is the very Substance of the Soul, &c. This is the very Opinion of Poière, Rational. Cogitat. lib. 2. cap. 3. But by what Arguments Hylobares, who has loaded this Opinion, can extricate himself from the inconveniencies, let him look to it.
A Supplement to the Third Dialogue; beginning at Pag. 289. Line 15. to the End of that Dialogue.

BUT in the mean time it is not in the least obscure to me; for if there be such an Eternity in God antecedent to the Creation of the World, and to which no created Being can reach, God must necessarily be supposed to be in a sort of eternal solitude.

Hyl. Truly our Friend Cuphophon is so fond of Company, that he can scarcely allow God himself to be happy in Solitude, contrary to the Opinion of the Wise Man, who says, never less alone, than when alone.

Sophr. Nay but, Hylobares, consider whether God was alone before the Creation of the World.

Cuph. Why, was he not then alone whenas he had created nothing besides himself?

Sophr. But he begot something besides himself from Eternity. For as the Son says, I am not alone, but I and the Father that sent me; so God the Trinity of the Father could always say, I am not alone, but the Godhead, and the Son whom I have begotten; not to say any thing of the Holy Ghost. You forgot, O Cuphophon, as fond of Platonism as you are, your three Persons which the Platonists own.

Cuph. You say true, O Sophron, thou most excellent Theologist. But I am hitherto at a nonplus in this matter, since the greatest Theologists allow the three Persons to be only three Modes or Means.

Euifl. And the Cabbalists likewise call them נִּמְשָׁא, that is, Modes and make them ten.

Cuph. And truly if they reckon ten, I appeal to Sophron, whether they are not Persons. And if
they are not Persons but mere Modes, that eternal solitude of the Deity before the Creation of the World, is no wise taken away by this Reason. For if they are Modes, they must be either Physical or Logical. If they are Physical Modes, they are only three Modes, Modifications of the Divine Essence, as any three Faculties of my my Soul are three Modes or Modifications of my Soul, which constitute no plurality of Persons in the Soul. If they are Logical, they are only three Reasons or Secondary Notions by which we have a conception of the Deity. In which sense the three Persons are the same as three Logical Notions. For Person is nothing else than the lowest Species or rational Individuum or Suppositum. Which Secondary or Logical Notion we apply to every particular rational or intelligent being quatenus such, that is, so far as it is an intelligent singulare.

Sophr. It never yet came into any one's head to say that the three Persons were only three Logical Notions; since in the Nicene Creed it is plainly said of the second Person, that he is Light of Light, very God of very God. But how can either Light or God be said to be only a Secondary Notion? Not to mention any thing of the Holy Ghost. For it is impossible that a Spirit should be only a Secondary Notion.

Cuph. But therefore since they are not Logical Modes, they are Physical Modes.

Sophr. I do not say so neither, Cupophron. Because no Creeds received by us, nor no Holy Writings affirm the Son or the Spirit, nay nor the Father himself, to be Modes. Nor do I see sufficient cause why they should be called Modes since these things are attributed to the three Persons, which are by no means compatible to Modes.

Cuph. What are they I beseech you?

Sophr. Let this one suffice, Cupophron, that no
Modus perceiveth, but that of which it is the Modus. Now the Person which is called the Father perceiveth the Son, and the Person called the Son perceiveth the Father, and so likewise of the Holy Ghost.

Euist. The same that Cyprian openly affirmed. The Father and the Son see themselves in each other.

Cuph. But truly, O Sophron, if the Father Son and Holy Ghost are not three Modus's neither Logical or Physical, it necessarily follows that they are three Substances.

Sophr. Not at all, Cuprophron, the Father is God, the Son is God, and the Holy Ghost is God, is he not?

Cuph. So the Athanasian Creed plainly tells us.

Sophr. But nothing can be God that is not a Substance.

Cuph. That is most certainly true.

Sophr. Therefore the Father is a Substance, the Son is a Substance, and the Holy Ghost is a Substance.

Cuph. That indeed cannot be denied, since every one of them is God. But in the mean time I do not see but they may be three future Beings or Substances.

Sophr. No more than they are three future Gods,

Cuph. Upon my word I did not take our Friend Sophron to be so shrewd a Disputant. It was to me indeed an insuperable difficulty to think how that which was not a Substance could be a Person, whereas a Person can be nothing else but a Substance simply intelligent. But since each Person of the Trinity may truly be called a Substance, my scruple is wholly removed. And it is plain, that it no more follows there should be three Substances, than that there should be three Gods.

Euist. Indeed Sophron does not in the least recede XLIII. Nor are they three Substances, though it may truly be said of each of them, that it is a Substance.
ceded from his usual gravity, for in that he concludes every Person to be a Substance, it is no more than what frequently is acknowledged by the ancient Fathers, which I can justify by a great many instances.

Cuph. I readily believe you; besides we have not time to hear Proofs. But I would fain know how it can be supposed, that every Person is a Substance, and yet at the same time that there is but one Divine Substance.

Eusf. Tertullian explains that Mystery thus. I doubt not in the least to affirm, says he, that the Son is as the stalk of the Root, the River of a Spring, and the Ray of the Sun, because every original is a Parent. Nor is the Stalk divided from the Root, the River from the Spring, nor the Ray from the Sun, any more than the Word is from God. Behold here Substance and Substance! and yet the whole undivided; the Root and the Stalk are both Substances, and yet but one Substance, as are the Spring and the River.

Cuph. And yet they may be divided and really separated.

Bath. The Stalk may be divided from the Root and the River from the Spring, but the Ray of the Sun can no way be separated or divided from the Sun.

Cuph. This is the most agreeable of all.

Bath. But I have something for you, Cuphophron, much more agreeable, if you will rightly consider it.

Cuph. What's that, Bathynous?

Bath. The Soul itself, which you cannot but acknowledge to be altogether a Substance, perfectly entire and plainly indivisible.

Cuph. And so the Soul is the Substance of Essence of itself.

Bath. But is not that a Substance that is called the τὸ πάντων of the Soul, and which passes thro' the whole Body?
Cuph. I grant it, otherwise it could not act in the Body, nor form or actuate it.

Bath. You Philosophize rightly. And certainly if the τὸ πλασίνῳ be a Substance, much more is the τὸ καταλαμπτικόν of the Soul a Substance, whose Operations are so noble and sublime, and in a certain manner command the τὸ πλασίνῳ, and the Body it self.

Cuph. I cannot deny this indeed.

Bath. Wherefore since the τὸ πλασίνῳ is a Substance, and the τὸ καταλαμπτικόν is a Substance, and yet both but one indivisible Soul, it is plain that they are not two Substances but one Substance, and by the same Reason, the Father is a Substance, the Son a Substance, and the Holy Ghost a Substance, and yet they are not three Substances but one Substance.

Cuph. There is no conjuring in this, Bathynous; for it is as clear as Noon-day, nor is there any Logical repugnancy in it, but that there may be three Substances, and yet but one Divine Numen. But I long to know, Bathynous, why there are three Substances in one Divine Numen.

Sophr. You are too curious, Cuphophron, to desire that of Bathynous. Is it not sufficient that this Mystery is confirmed by the Testimony of the Holy Scriptures and the consent of the Primitive Church, and which is altogether agreeable to reason?

Cuph. It may satisfy some People, but I must confess it does not me. For I am of a humour that nothing but the most profound Reasons of any thing most strictly searched and inquir’d into can satisfy. And since the Trinity of the Divine Numen is not only delivered as possible, but as a thing really existing, I earnestly desire of Bathynous, as the most ready and accurate Person in unfolding difficulties of this Nature, whether any reason from the Nature of the thing offer it self, which may give credit to this Trinity of the Divine Numen?
Hyl. Pray, Bathynous, give Cuphophron leave a little in this thing, and you will not a little oblige me.

Bath. You command me, Hylobares, and I will do it so, that our discourse may be adapted as near as may be to Cuphophron's Sense and Humour, who is so solicitous about God's solitude in an immense Eternity before the Creation of the World. I demand therefore of Cuphophron whether it is not plain from the very Idea of God, that Life to him must be most perfect and happy?

Cuph. Undoubtedly, Bathynous.

Bath. Can then that Life be called most happy which is enclosed with most perfect solitude?

Cuph. By no means in my Opinion, Bathynous. And for that very reason I have always hitherto thought that the World was from Eternity, but yet created by God: But now I am at a loss.

Bath. But, Cuphophron, supposing the World to have been from Eternity, God had as yet been in solitude, as Man among Beasts. For Society is only with equals, not among those between whom there is a difference infinitely greater, than between Men and Cattle.

Cuph. Truly I do not know what answer to make to this, Bathynous; what you say looks very like Truth.

Bath. Therefore that God might enjoy a most happy and perfect Life, it is necessary that he should have a Companion equal to himself, and a proper Witness and Congratulator of his own Perfections. Which since he cannot otherwise have, (unless we will suppose God to be really imperfect) he must beget of himself. Whom therefore we Christians call his only begotten Son, who is the eternal Witness, Congratulator and Heir of his Father's Perfections. Observe me, Cuphophron, and take the matter right. The Divine Nature is such, according to the very Idea of God, which is a Being absolutely perfect, that
it could not but beget this noble and Divine Son of itself, any more than it could not exist of itself, or that existing, not be most happy.

*Cuph.* O lofty Mind of Bathynous! O soaring Genius! O clear, succinct, lively and penetrating Expression! Now I take the matter right, Bathynous. That God without his Son could not be happy, does no more argue imperfection in him, than that he could not be without Justice, Wisdom, and the like. It is sufficient that he hath all these things of himself, not from any thing else, nor could not but have them. Hence proceeds his most consummate Perfection and Happiness.

*Bath.* Now you take the thing right, Cuphophron, you are worthy to be let into the Knowledge of Mysteries of this kind.

*Sophr.* This *Germe* then, or Son, is the eternal ἐπαυξενία or effulgence of the Father's Glory, the lively Image of his Substance; the eternal Λόγος or eternal Wisdom, which was the Father's darling from the beginning, and had the συμβίωσιν θεῷ, the equal share of Life with God.

*Euyst.* He is the same that Clemens Alexandes calls Ανθρωπον ἐπαυξή impassible Man, whereby any one may less wonder that he is a Person or Substance. And in the same place he affirms him to be the Image of God, and that his Image is the Divine Mind.

*Cuph.* These things are very apposite and entertaining, Euistor, if we had time enough to hear them. But since things have so happily succeeded concerning the Son, I long to hear from you, Bathynous, what Philosophical reason there is to believe the Holy Ghost to be the third Person.

*Euyst.* Don't you remember, Cuphophron, that according to Varro, the number of Guests was to be three at least, and no more than nine?

*Cuph.* Why do you, Euistor, so unreasonably interpose
interpose with your multifarious Philological reading, whenas I desire nothing but strict Philo-
sophical reasoning? Which none but Bathynous

can explain unto me.

- Bath. You do me too great Honour, Cupho-
phron, and that too at the prejudice of others.

Besides, I question very much whether I can sa-
tisfe your expectation in this point. However I

I will do my best, and that as briefly as I can,
because it grows late. Tell me therefore, Cupho-
phron, since the Father begot the Son so fit a Con-
gratulator and Witness of his Father's Perfecti-

ons, could the Son without infinite exultation

and Joy contemplate and examine his Father's
Wealth and Treasure?

Cuph. What Treasures do you mean, Bathynous?

Bath. I mean the Treasures of infinite Good-
ness, Wisdom and Power, from which proceeds
the knowledge of all things, the comprehension
of their true Ideas, and the most perfect Reason
of the World either already created, or hereafter
to be created, with it's universal ornament

and dress.

Cuph. I do not yet rightly understand your
meaning, Bathynous.

Bath. Does not the Son by beholding or con-
dering all these things conceive the Father, and
that too with the greatest exultation and joy?

Cuph. It cannot be otherwise truly, as far as I
can see, but that the Son must have this concep-
tion, and, as you say, with the greatest exultation
and joy above what can be express'd, and
chiefly that eternal Divine Love, which many
Platonists as well as Christians do so highly cel-
brate.

Bath. You will therefore readily acknowledge
this conception to be Vital?

Cuph. Yes most Vital, or rather Life it self,

than which nothing can be imagined more sweet

and pleasant.

Sophr.
Sophr. Consider, Cuphophron, whether it is not that Life which is said to be in the Word, (Joh. 1. 4.) which is the Son. *Ἐν ἀρπα ἀν ἦν ζωή, In it was Life.

Cuph. I grant you that, O Sophron, the most readily of all.

Sophr. But since in that place Theos is Father, and Logos is Son, does it not necessarily follow that the Holy Ghost, which some of the Schoolmen define to be Love, must be the third?

Cuph. Truly I should be clearly of that Opinion, if the Spirit did not imply a Person and Substance; but Life only implies an operation or modification of some Substance.

Euist. Believe me, dear Cuphophron, the word ζωή or Life, even with your Friends the Platonists, sometimes signifies Substance, nay, the word θυκια or Soul, is by them called ζωή, and sometimes ζωή ἀνατηρίας, Self-living Life.

Cuph. Truly Euistor hath in this matter very opportunely given us a Specimen of his Philosophical knowledge, for which I give him many thanks. For so this ζωή, as far as I can see, will most aptly answer to the ὑπ᾽ θεία ἄνατηρία, the Divine Soul of the Platonists.

Sophr. Then here is the third Person which you sought for, the Holy Ghost, that Divine Essential Love, not an Operation, but an intelligent Substance, and for that Reason, deservedly called a Person.

Cuph. So indeed it seems according to the genuine Interpretation of the Divine Oracle in St. John, and so I believe it. But Bathynous has not yet explain'd to me his Philosophical Reasons why I should believe so. This is the chief thing, and which I so earnestly desire to know.

Bath. You grant, Cuphophron, that the eternal Logos may with the greatest, nay immense Pleasure, Love and Joy, contemplate the Father's Perfections, whether those which belong to his unchange-
unchangeable Nature, or his proper Essence, and to his Essential Beauty and Goodness, or those which relate to the Perfection of things creatable and the Idea's and eternal Reasons, which respect the Wisdom of the Divine Nature in creating and ordaining.

Cuph. All this I believe.

Bath. Then I would ask you, O Cupophron, whether it would be more expedient, that this Love, Pleasure, or Joy, should only be an Operation or Modification in the Eternal Logos, as when we rejoice or enjoy Pleasure, or that this conceived Pleasure or Love should be a sort of Essence or Substance, whose very Vital and lasting Operation should be to rejoice in all the Divine Perfections, whether in those relating to the proper Essence of the Divine Nature, or to the Ideas of things created and ordained: So that as the Father by a reflex Conception in himself begot the Son or eternal Logos, so this Logos by the congratulatory contemplation of the Father's Perfections (that he might not seem sterile or fruitless) made this ζωὴν αὐτοψιάν, or living Essence to spring in himself which we commonly call the Holy Ghost, or Divine Essential Love?

Cuph. Truly, Bathynous, you so dazzle my Eyes with your bright illustrations, that their splendour almost blinds me. Nor can I on a sudden make any reply.

Bath. Is it so difficult to determine, whether is more expedient, a Substance or an Accident, Fruitfulness or Sterility, or if you had rather, Aridity or Scaturiency?

Cuph. As to the first I am very well satisfied; but I am afraid there may be some Sophistry or Cheat in the latter.

Bath. Why so, Cupophron?

Cuph. Because, (if I am not mistaken) it proves more than you your self would have proved. For so the Holy Ghost ought to effuse some Substance
Divine Dialogues.

Substance, and then there would be not only a Trinity, but a Quaternity, nay, an Infinity of Substances or Persons.

Bath. Your reply is neither heavy nor unskilful, though it does somewhat thwart my judgment, and after such a manner as would, more become some giddy brain’d fickle disposition than Cuphophron, who is so frank and strenuous a search after Truth. For there are some Men, that had rather be puzzled and ensnared by difficulties of their own straunting, and to be kept in uncertainty, than be freed from them and convinced of the Truth. But I do not in the least reckon our Friend Cuphophron in the number of those.

Cuph. And you have reason so to do, Bathynous. Therefore dispatch me this difficulty, and you shall presently see how much you are mistaken in your opinion of me.

Bath. Therefore you ought, O Cuphophron, to XLVI. observe the Title of the Argument, which seems to demonstrate the Triunity of the Deity, from the Perfection of the Divine Nature. But since the Divine Perfection and Felicity are equally absolute, supposing the three Persons, I cannot but think them very wild and sottish that run into these extravagancies. For we ought altogether to stop at these Three, since singulairs would be infinite, and therefore there is no need of numerousness, but only of plurality to avoid solitude, according to your own Opinion. Wherefore although the Perfection of the Divine Nature requires that there should be as it were a certain fruitfulness or scaturiency in the eternal Logos, whereby he might have that living Essence or Spirit governing in him, namely, the third Person, yet it does not follow that this Person should produce another Divine Person: For there being no Imperfection in it, it is plain that it hath none of those things of which it hath no occasion.

Nu Hyl.
Hyl. Besides, Cuphophron, you being so studious a Disciple of Plato, and the Platonists calling the three distinct Characters of the three Persons; Goodness the first Person, Wisdom the second, and the Soul the third; (and which they call the Creator of the World) and that these Characters contain the Sum of the Divinity, you ought not, Cuphophron, to suffer your Imagination to ramble further.

Bath. To all which you may add, that since Cuphophron is so solicitous about there being no sterility or unfruitfulness in any of the Persons, therefore the third Person should have its secundity. For this Divine Love conceived in the Logos, contemplating all the Riches of the Father's Perfections, and recognizing the Ideas of things to be created, was from all eternity made partaker of all these things, and of that very Divine Wisdom, by which the World was to be created and governed. And being about to create the World according to that examplar as soon as the Creature was capable of existing, he brought to light the Abyss of Monades with the Spirit of Nature, and the Souls of Angels and Men to constitute one immense University of things. See, Cuphophron, how barren a thing the third Person is?

Cuph. Nay, I see how fruitful it is, and am glad, Bathynous, to see all things succeed so happily to my Mind.

Sophr. And according to the sense of the holy Scripture too, Cuphophron, as it is written in Job. 16. v. 14. He shall glorifie me, for he shall receive of mine, and shall shew it unto you. All things that the Father hath is mine; therefore said I that he shall take of mine and shew it unto you. And so all things are refunded from the Father by the Son into the Holy Ghost, who sends his Power and Grace on the Church and all Members of the Church according to their several capacities.

Hyl.
Divine Dialogues.

Hyl. And by the spirit of Nature he imparts all Life and Motion to all parts of the World, and immediately inspires the Souls of Angels and Men with Divine and Heavenly Life.

Enist. All which, Hylobares, exactly agree with Plato's Opinion in Macrobius. God who is the first Cause and is so called, the only Spring and Original of all things that are and seem to be. He out of the superabundant fecundity of his Majesty hath created the Mind of himself. This Mind which is called vis, so far as it respects the Father, preserves the full likeness of its Author. But he createth the Soul of himself, respecting the latter.

Hyl. Indeed they do in some measure agree, Enistor; but whether they do altogether, I cannot presently determine.

Cuph. Pray, Hylobares, leave these more minute things to my Sagacity; it will be a noble game for me to pursue by myself in my Arbour.

Philop. Or rather on your Pillow, Cuphophron, for we have spun out our talk till it is very late.

Cuph. You say well, Philopolis, it will not be amiss to consult with one's Pillow as the Proverb says, and sleep upon it. For a wise Man ought to weigh and consider the more minute parts in things of Moment a little more accurately.

Philop. I readily grant you that, Cuphophron; though for my own part I was abundantly satisfied about this Question of the Triunity of the Divine Numen, as soon as Bathynous had made it appear that that opinion was agreeable to the Authority of the Church and Scriptures, and no way repugnant to reason. But I am glad, Cuphophron, for your sake that this dispute has had so happy an end.

Cuph. And I am glad, Philopolis, upon your account, for now you may be sure that the remainder of the time may be wholly spent in satisfying your questions.
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Philop. Gentlemen, you'll remember the time appointed to Morrow.

Philoth. We will not fail you, Philopolis.

SCHOLIA

On the Third DIALOGUE.

Sect. XLI. Pag. 536. Line 7.

As any three Faculties of my Soul are three Modes or Modifications of my Soul, &c. To determine thus is downright Sabellianism, according to the description of that Heresie by Petavius, from the ancient Fathers. De Trinitat. l. i. c. 6. Though it cannot be said to be Sabellianism to acknowledge, τὸν άυτὸν έκ τιν πνεύμα, τὸν άυτὸν ίδιον, τὸν άυτὸν άγιον πνεύμα, that such as the Father is, such is the Son, and such is the Holy Ghost; as έίναι εν μιᾷ ύποστασι τριῶν υπομνασίας; that there may be three Appellations or Names in one Person, as Epiphanius speaks: Or as Basil, "Εν πνεύμα πολυάνυμον έίναι; that the Father, Son, and Holy Ghost, are one and the same thing with many Names: But the same Basil describes the Sabellians thus, άποτομήν όμολογών τῷ λόγῳ, τό ενιαύτων άυτὸν πνεύματι, when they confess the Word, they compare him with the inward Man: For they say Wisdom is like to that habit in Man which is fix'd in the Soul of the Learned. And in another Place, they look upon Wisdom in God to be the same with that in Man, humane Wisdom whereby he becomes wise, that is, ἀυτόσωτερ, without Person or Substance. Or in short, as Petavius out of the Antients, The Wisdom of and in God, or the Word, are the same that is in Man; that is, fome
some Accident to a Person and Substance already compleat, And he adds out of Epiphanius, the Similitude of the Sun, which has a three-fold Virtue, viz. The Power of Light, Heat, and Roundness of Figure, which they call the Dish. That the Power of warming answers to the Holy Ghost, that of enlightening to the Son, and that the Father is the Form of the whole Substance. Whence it is plain, that to suppose the Son and the Holy Ghost to act Physically, is downright Sabellianism, and therefore it is much better to suppose the Modus merely Logical; which is the same as a bare Name, according to Baslius and Epiphanius.

Now since we sufficiently understand what Sabellianism is, it would not be amiss briefly to shew what Arianism is, that we may more clearly discern what Rocks we ought to avoid in this Theorem or Proposition, and happily shun Extremes. The general Nature of it plainly enough appears from the Sorts of it; which according to Petavius are Three. The first of these are the Anomaei, who openly affirm’d the Son to be a Creature, unlike the Father in every respect, and unequal to him; which is the very Heresie of Arius. The next was of the Semiarians, who affirm’d the Son to be in no wise of the same Substance with the Father, but allowed him in all things to be like him in Substance and Being. The third interfered with the two former, as neither allowing the Son to be of the same Substance with the Father, nor like him in Substance, but only barely like him; at the same time either denying him to be a Creature according to the order of the Creation, or at least would not openly own him to be so. All these sorts therefore of Arianism agree in this, that they deny the Consubstantiality in the Trinity. In which they are diametrically opposite to Sabellianism, which allows the Consubstantiality or Coequality in...
in the Trinity, and that there is no plurality except that of Qualities and Names. He therefore that maintains the Consubstantiality of the Divine Trinity in opposition to the Arians that he might not be supposed to favour the singularity of the Sabellians, does not seem to come up to the matter in this Controversy. But what hath been briefly said in this Dissertation, I leave to the Judgment of the Reader.

Sect. XLII. P. 537. L. 6. the same that Cyprian openly affirmed, &c. And Epiphanius likewise expressly affirms of the three Persons in general, "On ἃ τρίτων, ἐδεικτες τὸν πατέρα εἰ μὴ ὁ ὁδε, ἐδὲ τὸν ὁδον εἰ μὴ ὁ πατὴρ ὁ τολμᾶ ἄγεσθαι ὅτι ἐδὲ τὸ πνεύμα εἰ μὴ ὁ τατήρ καὶ ὁ ὁδος, καὶ ἐδὲ τὸν ὁδον καὶ τὸν πατέρα εἰ μὴ τὸ πνεύμα τὸ ἀγγελικόν. that is, For as nobody hath known the Father but the Son, nor the Son but the Father; so I dare affirm, that nobody hath known the Holy Ghost, but the Father and the Son, nor nobody hath known the Father and the Son, but the Holy Ghost. Whence it is plain, that the whole Three Divine Persons know one another, according to the Opinion of this Father. As to the Father, there is no doubt but he knows and understands. As to the Son, Gregory Nazianzen thus Philosphizes. "Ὅτι τὸν ἀυτὸν παγενικόν τὸς τῶν ἰησοῦς ἐνσυμμόρφως μὲν ὁ πατήρ ἐπιτελεῖ δὲ ὁ λόγος ἐξ ἀληθικῆς ἐκ ἀμαθῆς ἐλατεῖν ἐπιστήμων, ἐκεῖν ἐπιστήμων. that is, after the manner of the Father, supposing the intelligent Substance or Person to be the same with the Father. And the Author of the Breviary in Petavius, says thus of the Son begotten of the Father. Nor did he instruct him thus as if he had begotten him ignorant, for he begot him knowing and learned. And so St. Augustin, The Son so sees the Father, that at the same Time he sees him in that he is his Son. And St. Ambrose, The Son is the invisible Image of God. Therefore as he sees the Father operating, he sees him by a secret of invisible Nature. And St. Cyril, Ἄρων ὁ ἄτως
that is, As a Man imparts to his Son all the Properties of humane Nature, so God is acknowledged and understood to give to his Son all the Properties of the Divine Nature. And therefore as the Father hath all knowledge in himself, so hath the Son. The same thing St. Cyril in another Place more exprely lays down Δεικνούντες τὴν ἐπαναλαμβάνει τὴν καθ’ ἑαυτὸν ὑποστάσειν την ἔννοιαν τὴν καθ’ ἑαυτὸν ὑποστάσειν, ἐκ τῶν ἑαυτίκων-τῶν οὖν προσπερικτῶν ἐπαναλαμβάνει τὴν καθ’ ἑαυτὸν ὑποστάσειν την καθ’ ἑαυτὸν ὑποστάσειν, ἐκ τῶν ἑαυτίκων, ἐκ τῶν ἑαυτίκων, ἐκ τῶν ἑαυτίκων, ἐκ τῶν ἑαυτίκων, ἐκ τῶν ἑαυτίκων, ἐκ τῶν ἑαυτίκων, ἐκ τῶν ἑαυτίκων, ἐκ τῶν ἑαυτίκων. That is, Again, the Father shows the Son what he doth, not as it were describing things on a Table, or instructing him as though he were ignorant, (for as God, the Son knows all things) but he describes himself wholly to the Life according to the Nature of the Son discovering to him those things which are properly and naturally in him; that by them he may know what he is and appears to be, and who and what the Father is. I have the more willingly inserted these things, because they are very consonant to what Bathymous produces about the Son being begotten, as an eternal Witness and Congratulator of the Father's Opulency and Beauty. And these I think are sufficient to prove, that the Son hath in himself and his own Nature Perception and Understanding properly belonging to his own Person or Substance, distinct from the Substance of his Father. We will next add a few Words concerning the Perception and Understanding of the Holy Ghost.

Besides the Testimony of Epiphanius before urged, where the Holy Ghost is said to know the Father and the Son, we will add that of Cyrill; Δοθέων τοιγαργόν ἐν ἐπαναλαμβάνει τοῖς τοιγαργοῖς, &c. the Holy Ghost indeed glorifies the Son, that is, his own Spirit,
Spirit, which is Omnipotent and All-knowing. And a little further, speaking of the Spirit, he says, "Οὐ χρωματολογεῖν τε ἐστὶ τῷ ὑπὸ κύριον περιήγησιν θεορεῖν ἐξ ταῦτα, ἁυτὸς, πάντως ἀυτὸ τὸν ἐφ ἀπατήν περιήγησιν ἐξ οὐκ ἐνεργεῖαν αὐτῷ. Because the Holy Ghost is equal in Substance with the Son, and by Divine Right, or so as is consistent with God, proceeds from him, having his Efficacy and Power in all things, that is not commutatively, but essentially. Whence it necessarily follows he must have Understanding or Knowledge. And St. Augustine says, Since therefore he is not of himself, but of him from whom he proceeds, and from whom he has his Essence, therefore from him proceeds his Knowledge, his Hearing, which is nothing else but Knowledge. Again, St. Cyril in another place, says, 'Αἰτίας σαφῶς αὐτὸν τὸ πνεύμα ἐστὶ. For the Holy Ghost is always wise and mighty. There are many more relating to this Argument in Dionysius Petavius, but these are sufficient to prove the distinct Power of Perception and Knowledge in each of the Divine Persons, according to the Opinion of the antient Fathers, and therefore, the three Persons cannot be said to be only three bare Modes, but it may truly be said of each, that they are a Substance or Person.

Sec. XLIII. P. 538. L. 1. in that he concludes every Person to be a Substance, it is no more than what frequently is acknowledged by the antient Fathers, &c. And certainly every one consequent affirmers that, who allows the Persons to be equal in Substance, not singular. But when the Persons are called equal in Substance, it excludes both the absurd Arian division of the Substance, and the insipid singularity of the Sabellians, and supposes Unity, which excepts Division or Separation of them from one another, as Petavius rightly hints. For the ancient Fathers seem'd to have fix'd this signification in the compounding of the word ἰδιός with ὑπὲρ, not only to denote the prejudice of Existing, as in the words ἰδιότερος and ἰδιότερος...
but to shew the identity of Nature, as in the word ὑμήτεχνος. But in the Divine Persons, the Fathers might extend the eternal and necessary coexistence, and the identity of Nature (not only generical Nature, by which they are understood among themselves to be of the same Genus or Family, but individual and plainly indiscernible, according to the signification of the word ὑμήτεχνος or Consubstantiality) not only to the ὑμήτεχνος (so far as it rather implies συμφωνία, or a certain concretion and condition of more in one) but to a most absolute and perfect Unity, which constitutes a Nature immediately one, altogether indivisible and indiscernible. And this is that very Opinion which of my own accord I have light upon, being directed or guided by no authority of the Antients, for I never read any of them, but only made use of a Rational and Philosophical freedom in the Exposition of the Athanasian and Nicene Creeds, namely, That there is one only Divine Essence or Substance (although each Person is a Substance) and yet at the same time concluding with myself the distinction of the three Persons distinctly perceiving one another. And this is that of Gregory Nazianzen, καὶ τὸ ὑμήτεχνος ἡ ἡγεμονία, The Individual Divinity in Individuals.

There are plenty of Instances in Petavius of the Antient Fathers, as well as my self owning and attributing a Substance to each Person. Besides, the Nicene Creed plainly supposes that, where it affirms the second Person to be God of God, Light of Light, very God of very God. Now I would ask this Question; That God that is called God of God, nay very God of very God, cannot he be a Substance? And can that Light of intelligent or knowing Light, can it be blind or ignorant and perceive no Light? Certainly the Antient Fathers in this Place, did faithfully espouse the Testimony of St. John, who speaking of the Logos.
Logos or Word, says, He was with God; which plainly intimates that the Word was a Person distinct from God the Father, and that he was God; that is, God of God, very God of very God, and not by Union with God, as Christ by reason of his union of the humane Nature with the Divine, is said to be God. For here is meant of God and the Logos in simple Terms, and not of any Complex consisting of God and the Logos, which may be called God. For as it would be false and ridiculous to make an Oration of the Soul and Body of Christ in this manner, "In the beginning was the Body, and the Body was joined with the Soul, and the Soul was the Body, as the Body was the Soul by reason of that Union; so it is equally absurd to affirm that the Logos can be called God, because it is united with God. For the Logos, unless it were God in its own Nature, could no more be God by virtue of its Union with God, than the Body can be a Soul because of its union with the Soul. And the Evangelist speaks of the Logos, not of any Complex consisting of the Logos and God, and for that reason to be called God. Therefore since the Logos is called God, it is plain the Logos is God, God of God, and very God of very God, not a Creature or Soul created and liable to Extinction as some vainly think.

See what we said in the Scholia on Dseir Anpin, which some will have to be the Logos, mentioned by St. John. After all it is most certain, that the eternal Logos is God, and consequently a Substance uncreate, and that the Gospel of St. John is as it were an Oracle Divinely inspired. But I have launched out further than I intended. To return therefore to the Point.

Since it is certain that every Person is a Substance, we have the less reason to wonder that the holy antient Fathers should call them Essences or Substances. They are the words of Petavius.
Wherefore the Sight or Hearing of the Son is a Substance communicated by Divine Generation. For St. Augustine says, he has no other Sight or Substance. And out of St. Athanasius, he says, Athanasius proves the Existence of the Son by that Generation; for as God is of God, and Wisdom of the Wife, &c. So of the Substance, is the thing subsisting or having Substance, &c. And again, that which before was cited out of St. Augustine concerning the Holy Ghost; From whom he has his Essence, from whence he has Knowledge; which intimates plainly that the Holy Ghost has his Essence from the Son, and therefore must be allowed to have Essence or Substance. St. Basil also calls the Holy Ghost ὁ ἅγιος ἡγίαστος, the Living Substance, the Lord of Holiness. St. Cyril calls the Son ζωον τις ἐν οὐσία υπόγειας και ἐν οὐσία τοις πάσι, the lively Energy of the Father, which is Substance. Whence it is plain that in this Place Energy signifies Substance; as it is in Aristotle, where God is called Energy. And St. Cyril again says, το τις ἕστη τις ζωον και ὑπόθεσις ὑπόγεια τις πάσις. The Son is the lively and substantial Energy of the Father. In which sense he likewise calls the Spirit ἐν οὐσία πις φυσική τις ζωον τις ὑπάρχειν. The Learned often determine the natural and substantial Power and Energy to be the Holy Ghost. In which it is to be observed, that the Words φυσική τις ἐν οὐσία ἐνεργεία do not mean the Holy Ghost to be the Modus or Means, but the Living Substance. And St. Cyril in another Place calls the Spirit, which the Son sent, το τις ἔστι τις ἐν οὐσία πνεύμα; the proper Spirit of the Substance of the Son, which is the same with the Substance of the Father. And Dydymus speaking of the Holy Ghost, says, By which
which we understand the Holy Ghost to be a Substance different from that of all Creatures. And a little further, he says, Because in the Substance of the Holy Ghost there is supposed to be a plenitude of the Divine Gifts. And a little after he says, that other Beings or Substances receive this Substance of Sanctification (meaning the Holy Ghost.) And again, St. Cyrill, Ἀλλ' έτοι τὸς πνεῦματος θεογνωσίματος ποιῶν ἄνω θεός, &c. But if the Grace which is derived from the Holy Ghost be divided from its Substance, &c.

And lastly, for it would be endless to enumerate all that may be said, St. Augustin says thus of the Holy Ghost. He was present at this time with the Faithful not by way of Visitation and Operation, but by the Presence of his Majesty, and not the Odour of the Balsom, but the very Substance of the Holy Ointment flowed into the Vessels, that is, the very Substance of the Holy Ghost. Which is the very interpretation of Petavius, who in these words afferts the Energy and Efficacy of the Holy Ghost to be divided from his Substance, Theol. Dogmat. de Trinitate Tom. 2. l. 8. cap. 5. sect. 11. Out of which Volume I own I have taken most of these Arguments concerning the Trinity: Which are sufficient to prove that the word Substance is properly attributed to each Person of the Trinity according to the opinion of the antient Fathers.

Ibid. P. 539. L. 12. but one indivisible Soul, &c.

The Comparison which is brought here, does indeed illustrate the Unity of the Divine Essence, though not altogether so fully. For the πνεῦμα and καταλαμπτική of the Soul are separated from one another. But the Divine Persons are in all respects confubstantial, and in a most immediate and indivisible manner every where united, or rather entirely One, and not only equal in Power, but in Amplitude. So that nothing can be
be imagined equal or like it; which sufficiently represents the most perfect ἰματείαν or Unity of the Divine Essence (which the Divinity possesses. But, if I mistake not, in what I have here laid down, there is the true and genuine πρεμπτὴς ἀποστολής of the Antients, that is, the Circumposition of the Persons, (though the word πρεμπτὴς ἀποστολής is more full.) Which is not altogether unlike that of Damascen in Petavius, De Trinitate, lib. 4. cap. 16. sect. 7. 'Εναντίον τῷ ἀρν. ὑπὸ συνεχείας, ἀλλ' ὑπὸ ἐκείνων ἀλλήλων καὶ ὑπὸ ἐνοχῆς προεγράφων ἐξελέξοντο μνήμης αὐτῶν, ὡς οὕτως ἐξερεύναν ἡ καὶ ὑπὸ τεκμηρίων κατὰ τὴν Ἀραβίαν ἀνάλευσιν. Ἄνειτος γὰρ ὁ μακείστης, καὶ δέ τυπίστως εἰπέν, ἦ θεῖος. That is, For the Persons are so united, that they cannot be confounded, but cleave together and maintain a mutual circumposition among themselves without any confusion or mixture. Nor do they consist without one another, or are divided according to Substance, as Arius in his Division affirms. For to speak in a word, The Divinity, in Divisible, is individual.

Sect. XLIV. P. 540. L. 16. And for that reason I have always hitherto thought the World was from Eternity, &c. Which yet ought to seem less necessary with those who profess the Trinity of the Deity, as the Platonists do. For since it is impossible that this external World should have been from Eternity, the Generation of the Son or the Word, which in a much more excellent manner contains the Creation of the World in himself, does more abundantly compensate that loss; since it must be allow'd that his living Exemplar or Idea in the divine Mind did exist from Eternity. Of which Boethius elegantly and like a true Platonist sweetly sings,

--- Tu cuncta superno
Ducis ab Exemplo, pulchrum pulcherrimum ipse
Mundum mente gerens similiq; ab imagine firmans.

From
Divine Dialogues.

From the Divine Idea Thou Extractest all things; Thou the Soul of Beauty Createst all things like thy Beaufeous Self.

Observe therefore whether this ought not to be reckoned among tho Philosophical Reasons, why the Triunity of the Deity should be supposed, as the Generation of the Word from Eternity, and the Procession of the Holy Ghost compensates the loss of the Increableness of the external World from eternity, and of that Life which is consumed by an evoluble Succession, and in like manner illustrate the essential Fecundity of the divine Nature. Nor does it appear that the Divine Nature was sterile from Eternity, because it could not create this external World from Eternity; for this was not from any Deficiency in itself, but by reason of the incapacity of the Creature.

Besides it is here worthy of our most strict search and enquiry; since it is plainly manifest that the Soul, by virtue of its own bare Operations cannot see or perceive its own proper Essence, although it seems plainly to perceive the Body, with which it is united, and which is another fort of Essence, whether this in general can be true, that Essence cannot be fully perceived but by Essence. Which if it be true, since Self-perception in the Deity must be most Perfect and most Essential, we are to consider whether it is not to be supposed to perceive itself by Sense as it were a certain Intellectual Touching, and that the distinction of the Three Persons in the Deity answers this perfection of Perception. But we must not determine any thing rashly in so profound and secret a Mystery. And yet this is most certain, that in a Being absolutely perfect, such as God is, nothing can happen in vain, but that all things necessarily proceed from thence,
as from the most absolute Perfection of its own Nature, and that there is nothing wanting which can contribute to its perfection, nor be added, which does not tend to it.

Sect. XLV. P. 542. L. 33. which many Platonists as well as Christians do so highly celebrate, &c. As to the Platonists, we have treated of them in another Place. But for what relates to Christians, St. Augustin in Petavius, calls the Holy Ghost, The substantial and consubstantial Love of the Father and the Son. And he produces abundance of Testimonies relating to this in his seventh Book of the Trinity, which would be too long to transcribe here.

Ibid. P. 543. L. 3. ἐν δυνατοίς μένῃς, In him was the Life, &c. Concerning which Life, Theodore Studita in his Hymn of the Holy Ghost sings thus, in Petavius lib. 7. cap. 12. Θεός ὁ ζωής, Ζωος, θως, Thou art the Life, Love, Light. Where this Life is plainly called Love, as the Holy Ghost in St. Augustin is call'd substantial Love.

Ibid. P. 543. L. 23. ὅπως ὡς ὑποθετήθη, as far as I can see, &c. S. Basil before calls this Life (meaning the Holy Ghost) ὡσιάν ζωον, The Living Substance, ὡσιάν ζωον ἀμαςμα κυσιον, The Living Substance Lord of Holiness, which answers more aptly to the τῷ θείῳ ξοίκῳ the Divine Soul of the Platonists.
THE fame which the Pythagoreans mean by their το αὐτῆς σῶμα, &c. Yet it may well be questioned, whether the Pythagoreans held a distinct Notion of this kind of luciform Body, so as that they supposed it to contain an Electrino Principle in it. But as to what is therein contained, I have elsewhere spoken at large.

Sect. XXII. P. 341. L. 35. It is a most palpable Prefiguration of the Crucifixion of the Lamb of God, &c. This is what the Apostle in the first Epistle to the Corinthians, Ch. 5. v. 7. plainly teaches, For Christ our Passover is sacrificed for us. But here it is moreover to be observed, that all the Jewish Sacrifices were in some measure a Type of Christ, especially those that were particular. For among them the High-Priest with those Sacrifices was an extraordinary Type of Christ, who was the Piaculiar Sacrifice. The High-Priest offering the Sacrifice personated the whole Congregation, (whenas in the Sacrifices of particular Men, every one was obliged to lay his Sacrifice before the Altar, and consecrate it with his own hand) and carrying the Blood of the slain Victim into the Holy of Holies, he there offered it to God; but the Body of the Victim was burnt without the Camp. Then entering the Holy of Holies he took a Censer full of Incense, as we may see in Levit. Ch. 16. v. 12. So Christ plainly offered himself for us before his Death, John 17. 19 καὶ Ἰησοῦς αὐτῶν ἐγὼ ἀκαίρω ἵματον that is, and for their sakes sanctifie I my self.
self, (For ἐν or ἐνδὲν according to Grotius, may signify προσφέρειν, to offer.) The Sacrifices likewise were slain in the Place where they were offered. But as the Body of the Sacrifice was burnt without the Camp, so Christ suffered without the Gate of the City. And as the High-Priest took the Blood of the Sacrifice into the Holy of Holies, the Type of Heaven, so Christ after his Crucifixion entering into Heaven, the true Holy of Holies, offered himself to God the Father by virtue of his Blood shed, to be the eternal Patron and Mediator of Mankind, where he never ceases to commend to his Father the Prayers of the Church, of which Prayers, the Incense was a Symbol. See Will. Outram's most elaborate Work on the Sacrifices, Lib. 3. and 7.

Ibid. P. 343. L. 21. That is the Red Sea wherein the Roman Pharaoh and his Chariots, &c. What occurs in Revelations Ch. 15. v. 2, 3, 4. pertains to the first Reformers, and the Epitome or Song of Triumph contained in those verses being sung before the Pouring out of the Vials, and after the Ascension of the Witnesses, is very agreeable to Reason. For the Triumphant Song implies a Victory, (a Victory gained of the Beast and of his Image, of his Mark and of the Number of his Name) and the Victory implies Ascension. For Ascension is an advancement to Political Power: Which is promised to them that overcome in Thyatira, Revelat. 2. 26. He that overcometh and keepeth my Words unto the end, to him will I give Power over Nations. Which privilege the Church of Sardis obtained, which was a Type of the Reformed Church. And the very Name Sardis, signifies a Song of Joy, as I have observed in another Place; (viz. in the Explanation of the proper Names annex'd to the end of the sixth Tome of the Polyglot-Bible) which answers exactly to the foresaid Song of Triumph.

But that the Church of Sardis is the Reformed Church, I plainly and clearly demonstrate in the
Exposition of the seven Churches, from the Nature and Order of the seven Churches, which possess the seven Intervals of Time from the beginning of the Church to the end of the World; namely the Visions of the seven Churches possess the same space with the Visions of the Book seal'd and open. And that Promise of Christ made to them that overcome, Rev. 3. 21. To him that overcometh will I grant to sit with me in my Throne; agreeeth very well with the Promise made to the Apostles, Matth. 19. 28. and Luk. 21. 30. which Munster, Calvin, and others rightly interpret in Favour of the privilege of those extraordinary Saints, who shall sit with Christ the Supreme Judge at the last Day. To which that of St. Paul to the Corinthians suits very exactly, Do ye not know that ye shall judge the Angels? that is, Devils, reserved in eternal bonds in darkness for the Judgment of that great Day. Jude 6.

Sect. XXXVII. P. 392. L. 39. The pouring out of the first Vial immediately follows the Ascension of the Witnesses into Heaven, &c. There are three Woes declared in the Revelations. The first is the Vision of the Locusts. The second the Vision of the Horsemen on the Banks of Euphrates. And the last is the Vision of the seven Angels having the seven Plagues; which seem on purpose to be called the Last, because they may be supposed to contain the last Woe in them. And since likewise the Song of Triumph is there sung for the Victory over the Image of the Beast, and that the pouring out of the Vials was not before the Song of Triumph, it is plain that the first Vial was not poured out before some memorable Victory was gain'd over the Beast and his Image, but not before the Ascension of the Witnesses. And therefore the seven Vials cannot be retracted to the sixth Trumpet, much less be coextended with the seven Trumpets, but ought rather to be comprehended with the first Thunder. See the Table of the seven Vials in Dialog. V sect 5. Sect.
SCHOLIA
On the fifth DIALOGUE.


To make a Remark or two upon the Vision of the Rider of the white Horse, &c. That the Reader may with the greater Pleasure and easiness understand what we have written of the seventh Vial, he is desired carefully to view the Table or Picture of the Vials, which we have taken care to have inserted in this Section, or rather observe the seventh Vial with its synchro-

nons, viz. The treading of the Wine Press, and he that sat on the white Horse in the Battle.

Ibid. P. 411. L. 10. I tell you, Philopolis, the Angels of Heaven feast and make merry more, &c. That by Birds were signified Souls, according to the Cabalists is plain in R. Moses Corduerus. Come, see, it is an Angel that is set over those Birds, (namely Souls that are called Birds) whose name is Sandalphon. Why then should not Angels be called Birds? Since they are expressly called so in another place, When Neschamah goes out into the World
World, two Birds, that is, two Angels for her guard fly from the Tree with her. But there can be nothing more express than that of Tertullian. Every Spirit whether Angel or Daemon is a Bird. Therefore by Birds which fly through the middle of Heaven, Rev. 19. 17. is properly understood Angels.

Ibid. P. 413. L. 24. pretended Inspirations, &c. Nay, what may we not add about the Frogs going out of the Mouth of the Dragon; were these Demonstrations Tricks of Legerdemain? Of which sort indeed I look upon those of Spinozus, Geometrically dispos'd in his Ethicks, as certain preparatory Specimens. A wretched sort of Philosophers will they be under the last Vial who by their subtil prestigious Demonstrations will openly pretend to make all real Religion a mere fiction, that there is no God besides Nature and worldly Matter, that all humane actions are necessary, and that there is really no difference between Right and Wrong; but that whatsoever the Magistrate commands, how contrary soever it seems to right Reason and Divine Revelation, is lawful: That by these means they may so harden the Minds of Princes against Evangelical Truths, that they may gain a most absolute Tyranny over the Consciences as well as the Persons and Estates of their Subjects. Are not these Orators worthy to be deem'd those black Frogs which came out of the Mouth of the Dragon, or which in those Times crept from the Stygian Lake?

Ibid. Sect. X. P. 437. L. 11. the meaning of Ezekiel's Mercava is not Physical, but Moral, &c. Certainly at that time I had but one meaning, but now according to our Exposition of the Mercavia it is plain, that there is a Metaphysical at least, if not strictly a Physical meaning in that Vision. Nor does one meaning exclude the other, since neither of them is literal. Moreover
it will appear plain enough to any one that will read this Exposition of our's, that the meaning is partly strictly Physical. For as the Bereshith of Moses bears a triple meaning, Literal, Philosophical, and Divinely-Moral, so does the Merca va of Ezekiel, viz. Ethico-political, Physico-theosophical, and Literal; according to that in Solomon by the Seventy Interpreters; καὶ σοὶ ἀποκρύψαι ἀντι σιωπητικόν τευτόν. i. e. Do thou describe those things thrice. For so they render it, Have not I written these things thrice to thee, that is, in a threefold meaning? as Jerome and Origen understand that place.

Ibid. Sec. XV. P. 459. L. 20. with their more visible Offspring the Quakers, &c. That Eurasor does not speak this inconsiderately, may be demonstrated from many Instances. I will only name one or two. The first is that opinion of excluding the external Christ from the business of Religion, and only admitting the internal Christ. This is downright Familism. And yet this the Quakers teach in their Catechisms or first Elements of Religion: As we may see in William Smithy, who makes this distinction between false and true Teachers, that the first oblige the People to believe in Christ that sitteth in Heaven above, the latter in the internal Christ. Certainly if they oblige the People to believe in Christ that dwelleth in Heaven, but that doth not send his Spirit on the true Believers, it must turn to their disadvantage; but now that they preach up the inward Spirit of Christ joyntly sanctifying with the outward Christ, Smithy may be deservedly accused of Infidelity or Impiety in that he makes the preaching of the outward Christ the Character of a false Teacher, and with H. N. abrogates all Religion concerning the outward Christ. And yet this Smithy in the same place confidently adds, That the preaching up of the external Christ, and the preaching up of the internal Christ makes a vast dif-
Divine Dialogues.

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ference, and that they have no more to do one with the other, than the East with the West. Which thing no body can assert, but he that hath thrown off all belief in the outward Christ. Otherwise if by the inward Christ you mean the Spirit promised by him, it is plain that the preaching of both is consistant. For the outward Christ is our most powerful Mediator with God that obtains the Spirit promised to us. But this Man possessed with Familistic dotage makes the inward Christ the Mediator, offering himself a Sacrifice to God there, whereby he may appease the Wrath and Justice of God. What can be more wild than this? And yet they that write a little more warily, cannot so cautiously govern themselves, but that they would seem to reduce the Christian Religion to that state wherein Religion was in the days of the Patriarchs, following herein the Opinion of H. N. in his Gospel of the Kingdom. The other Opinion that remains seems more light, and is no small token, that the Quakers sprung from the Familists: For they do not call themselves Brethren as other Sects do, but Friends; which is the known Appellation among the Familists.

To which we may add, that there is nothing among the Quakers so distorted and inconsistent, but we may easily find the same among the Familists. For though they were a People that sprung up out of the vast conflux of several Sects in the time of the late Anarchy in England, yet it is plain enough by the consequence that the Familistic ferment prevail'd most among them, to omit the great numbers of the Familists who soon joined with them. And here it is not in the least to be wondered at, that not only the Sacrament of Baptism, but likewife of the Lord's-Supper was rejected, for Familism rejects those Rites which respect the outward Christ, as may be seen in what we have written in the Mystery of God-
And in the late Anarchy, which I just now mentioned, all things growing worse and worse and daily running into greater confusion, when the whole Empire of the World was promised, as Eusistor well observes, to the Familists, by their Mimo-Prophet H.N. in his Prophecy of the Spirit of Love, it seems altogether incredible, but that they, either of their own accord, or at the wicked Instigation of some of their perfidious Friends, had vainly suggested to themselves that the time was come, and that Heaven had given them this opportunity of beginning the Kingdom of the Familists. Which hope had made so deep an impression in the Mind of J. Nayler, who then was one of the Chiefs of the Quakers, and so swell'd his with Ambition, that at Bristol he assumed to himself Divine Honour, as if he had been Christ himself, and came down from Heaven to judge the living and dead. Which so dangerous Madness could never have seiz'd him, except Familism had before dispos'd him to it. For the Familists reverence and esteem the eldest of the Seniours of the Family as Christ returning to Judgment, as you may see in the Mystery of Godliness, Lib. 6. cap. 12. sect. 6. So easily is that wickedness of Nayler with his Followers resolv'd into Familism. As may likewise the impious insults and contempt of holy things in the Quakers, insomuch as that if they are present at saying Grace before or after Meat they will not uncover their Heads. Which agrees exactly with the Pride and disdain of the Familists, and the example of H. N. who so rudely and indecently treats all Religion and holy Rites in comparison of his Service of Love. For no honest Man can ever believe, that Prayer to God should be Idolatry, unless the Person be instigated thereto by the immediate Motion of the Spirit. See the Mystery of Godliness, Lib. 6. cap. 12. Without question whatever Prayers we address...
God with for our lawful Occasions are accepted by him, if they be offered with a sincere Heart, due reverence and Faith in the Name of Christ, although they be conceived in Words. And though many Men are too remiss and negligent in their Devotion, which is a great affront to the Divine Majesty, yet that will be no excuse to this sort of People who in a most indecent and barbarous way insult our manner of Divine Worship. Besides, the soursness of Temper against the Ministers of the Gospel is so like the Familists as nothing can be more, as you may see in the Mystery of Godlins's, lib. 6. cap. 12. sect. 2. And that they so much contend for the inhabiting the Man Christ in us, not by Faith only, or the Spirit, or the living Image of him rebuit in us, but according to his humane Nature, this I know for certain to be downright errant Familism, being lately informed by an Elder of the Family, that the Word mentioned in the beginning of St. John's Gospel is no where but in Men, that it does not dwell in Heaven or in Earth, and that they of their Family that were regenerated by this Word, became Christ's the same way that Jesus was Christ. From whence it is plain that the humane Nature of Christ is much the same in both, unless you will affirm that Christ wants the humane Nature in Jesus. The same Person also very confidently assured me, that there were no Good or Evil Angels in Men. Whence it is plain what his Opinion was of Christ after his Crucifixion. Finally, as to what relates to the Irreverence of the Quakers towards the Magistrate, though I believe many of them now adays do behave themselves so without any ill design, yet it is very likely, that these are some of the Remains of their former Notion of the Kingdom of the Family, (Scil. of Love.) To which we may likewise refer their use of the Pronoun of the second Person singular, Thou, to
Persons of all Degrees and Conditions. And thus the Quakers cultivate their acquaintance with each other, but to others they carry it with a haughtiness as towards their Inferiors. But for that clownishness of refusing the Hat, or bowing their Bodies, it is the very product of the aforefaid Delirium, for the omission of which Civilities they can produce no reasons, but what are very weak and contradictory. For sometimes they will argue that there is no signification of Honour in them, and that they are unworthy any Man; another time, that they signify more than ought to be paid to any humane Dignity or Power; though Esther the Queen having been very vertuously brought up under her Uncle Mordecai, did not only bow her self, but threw her self at the feet of the King Abashuerns. Whence it is manifestly plain, that Esther, did not inconsiderately call the Quakers the visible Offspring of the Familists, because they publickly own the Principles of the Familists, which the Familists used to conceal; but by their works agreeable to their Principles they are laid open to the whole World.

Therefore whatsoever inconsistencies and absurdities the Quakers have among them, it is plain they are owing to Familism, and the late Troubles in England. And since they have not yet put off that Mask which those Times and Occasions had put on them, least they should seem to be mistaken, nor so much as know from whence they took their Dres or whither it tends, yet it's possible they may be sincere, and under this external deformity, like the Silenus of Alcibiades, conceal something that may more nearly approach the Divine Image. For you may meet with some, who you may reasonably hope labour to come at true Righteousness and sincerity of Mind. But the safest and most moderate Opinion we can entertain of them is, not to think
think or determine so much in favour of them as they do of themselves, nor to think so ill of them as some do. They think so well indeed of themselves as the Familists did, as if they were about to introduce into the World those golden Ages of the Philadelphian Church. And truly if the Processional Pomp of those happy days which the Quakers vainly imagine were so near at hand, I question not but the Quakers, who differ so much in their Habit and Manners from the rest of Mankind, would play the part of the Puppet or Punchinello in the Antelude of the Pageant. Though at the same time I must confess it would be a deplorable thing, that there should be so vast a multitude of idle Spectators, that should have no part in it. As there were false Messias’s before the Personal coming of the true Messias; so it is very likely, that in Christ’s spiritual coming, there would something false or ludicrous precede the true dispensation of the Spirit. But the true Dispensation of the Spirit is never wanting to own the Mission of the Spirit of Christ on us, (by vertue of his Mediatorship in Heaven,) or to join the outward Christ with the inward Spirit of Christ. For which reason I suspect Quakerism, whatever good it may have in it, to be at the best but a sort of joco-serious Phænomenon of Divine Providence; and that it may not look like an act of Chance, for the word Fox (from their Friend of that Name) to be written on the Quakers Forehead, as Mystery, the Mother of Fornications, was writ on the Forehead of the Whore of Babylon: Yet whilst these poor wretches vainly imagine themselves to be gathered together under the banner of the Lamb on Mount Sion, (such is their ignorance) they at the same time are lifting under the Banner of the Fox with his Whelps on the Mount of Thieves, who lay waft the Sheepfold and Vineyard of Christ, and steal from thence the tender Lambs and Grapes. But I fear these things may favour too much
much of levity and jest. Though I am of Opinion, that these light sort of Arguments and gentle Treatment (provided it exceed not pleasantness of Mind and good Manners) may sooner convince this Fanatical Race, than Prisons and Stripes, which severity our late Anarchists used in vain towards them. And this we find by experience in this sort of Men, that when they are treated severely, they straightway call their Punishment Persecution, their Errors the true Faith, and themselves persecuted Apostles.

The Quakers therefore at the first are to be esteemed no other than a Mimoprophercick sort of People, and sprung from that grand Mimo-prophet H. N. Of whom, when I would speak the kindest I can, I look upon him such as not to have appeared on the Stage without the Divine Permission, nor without some advantageous use to Mankind. Though I look upon him to be altogether such an one as I have described in the Mystery of Godliness, having as it were by a certain Enthusiasick Insidelity, or as it were immoderate Contradiction entirely taken away all that Religion which respects the outward Christ, he forso much the more earnestly exhorts his Friends to worship the inward Christ, that is, true and living Righteousness and Holiness, and in this very thing he takes the greatest pains. To which very Study if any one was to apply himself wholly by the help of Familistic immoderate Contradiction, although by these means he could seem to reduce Religion now in its full strength to its minute Seed or Egg, I do not deny but that Egg, of what contemptible Species soever it might be, if it were compared with the Picture of a well-grown Bird, suppose a Swan or an Eagle, (provided that it be not a Hypenemy or Wind-Egg, but vital and prolific) it would be of a far nobler nature than any painted Swan or Eagle, and which in time would expand it self in-
to that beautiful form of the Swan or Eagle, and not inanimate, but of a Spirit active and strong, and ready and fit for all the Offices of Life: Whereas on the contrary those painted Birds being not born of living Seed, can never arrive to any state of Life, or perform any vital functions: All being nothing but an inanimate Shadow. And so are all the Parts of Religion which are not born of the vital Seed of the Heart, but are only painted in the Brain, and exercised in external Ceremonies.

In which I would not be so understood as if I would insinuate that the Quakers, as they now stand in the World, had reduced the whole Christian Religion to this Familistic Egg or Seed: (though in their Writings there is much mention made of a little Seed) whereas indeed to speak the Truth, it must be own'd, that they far exceed the Familistic Dispensations, and seem now to retain only some Appendages of it, not the thing it self, if they profess the same Faith with R. B. G. P. and G. K. For Familism being a kind of Enthusiastic Infidelity or disbelief of the future Life and History of our Saviour, G. P. in his Book entitled, No Cross, no Crown, does so urge the Argument concerning future Life and the blessed Immortality of the Soul, that you can scarce meet with any Author that inculcates it with more earnestness and zeal. But to wave G. P. and G. K. who I am verily persuaded do firmly believe a future Life; let us hear what R. B. says of these things, who in his Apology makes himself to be the very Mouth of the Quakers, Pag. 84. says, We from our Hearts, says he, reject the Heresie of Appollinarius, who denied Christ to have a Soul, but only a Body actuated by the Divinity, as likewise the Error of Eutyches, who would have the Human Nature wholly absorpt by the Divinity. For as we believe him to have been very and real Man, so we believe him still to
to remain in Heaven glorified as well in Body as in Soul, and that God by him will judge the World in the last day of Judgment. Now he that believes Christ to be glorified both in Body and Soul in Heaven, can be no way suspected of incredulity about the Immortality of our Souls. And so much the less in that, because in another Place (though frequently in others) he seems to speak his Mind sincerely, Pag. 137 where speaking of the secret influxes of divine Joys and of Life, by which they are influenced in their introspections and internal silence, This, says he, is a sensible foretaste of that fruition, which the Saints daily enjoy in Heaven, which God often grants to his Children for their comfort and encouragement, especially when they are met together to serve him. Those few words [which the Saints daily enjoy in Heaven] are a very express and full profession of the Immortality of the Soul.

And as to the History of Christ he speaks very plain, Pag. 85. As we believe all things that are set down in the Holy Scriptures concerning the Conception, Birth, Life, Miracles, Passion, Death, Resurrection and Ascension of Christ to have been really and truly transacted; so we think all People obliged to believe them, by which God brings us to the knowledge of them, nay, we think the disbelief of them damnable, if any one should not believe them when told, because the divine Seed does incline us so to do, and although he does not reveal to every one the explicit and external Knowledge of them, yet he always assents to the Truth where it is declared. Which are golden words indeed, and the very Index or Touch-stone of the true and pure Gold; and from which it is plain there is nothing of the Divine Seed in H. N. but that he is a mere Mimo-prophet; whom I have in the Mystery of Godliness, lib. 6. cap. 16, and 17. proved to deny the Truth of the History of Christ, so far as it relates to Miracles. Moreover in the twofold Re-
Redemption of Christ, he again solidly argues, pag. 127. The first, says he, is a Redemption performed by Christ in his own body crucified extra nos; the other is a Redemption which Christ performed in us, by redeeming us from the body of Sin, and by giving us a new Nature. Which is somewhat more fully explain’d, pag. 135. I have said enough before, says he, to demonstrate how highly we esteem the Death and Passion of Christ, since by them we affirm that God is appeased, Remission of Sins is obtained, and that that Grace and Seed, from whence the divine Birth came, is acquired. And many other things to this purpose occur in the same Author. But lastly, for it would be tedious to reckon up all, speaking of that grand Article of Faith, that Christ sitteth at the right hand of God, and there maketh intercession for us,” Rom. 8. he thus at length determines: Christ therefore maketh intercession during the time of any Visitations, that they may be converted, and when they are in some measure converted, he prays that they may proceed, and not look back or revolt. See how far this exceeds the Infidelity of the Familists! As far distant as Heaven is from Earth. Which makes me the less wonder, that since the Quakers come so near to the true and Apostolick Christianity, yet that there should be some Men, not only sincerely pious, but otherwise prudent and intelligent, (except that they do not well consider that Schism is a work of the Flesh) should turn to this Sect. Nor am I a little glad that I was not altogether mistaken in my preface of the more sincere Quakers, which preface I published some years ago in the Mystery of Godliness, lib. 10. cap. 13. Those who persist in a serious and sincere desire of this sort of Knowledge which tends to Life and Godliness, will at last turn safe to Jesus Christ the great Shepherd and Bishop of their Souls. But there is this further to be wish’d for, that they may no longer defile so fair a Profession with the heterogeneous appen-
appendages of Familism, and cover an honest Countenance with so hideous and frightful a Mask, but carefully to wipe off all the forementioned Familistic filth and nastiness, and cast it from them. But I have said more on this passage of Eutych, than I intended.

Ibid. P. 460. l. 26. Was Christ in us the hope of Glory? And so the English Translation hath it. Which meaning agrees exactly with that Symbol of J. Behmen, Our Salvation in the Life of Jesus Christ in us, provided that by the life of Jesus Christ, you mean the living Image of him in us. For Christ is said to be in us either by Faith, or by the Spirit, or by the lively Image of him restored in us. And according to any of these meanings, or ὧν may justly be rendered, in you. But to speak ingeniously, I look upon Grotius's meaning of this passage to be the most plain and genuine. The mighty Mystery, says he, of God when Christ, that is, the Doctrine of Christ appeared to the Gentiles in hope of eternal Life. Therefore here is a double Metonymie, Christ is put for the Doctrine of Christ, and Hope for the Cause of Hope; thus Grotius. Where these words, ἐν Χριστῷ, and ὧν are rightly turned by Beza, inter Gentes, and inter vos, among the Gentiles, and among you, (for St. Paul was the Doctor of the Gentiles.) Of so little moment is this passage, though it is the greatest of all that the Quakers cite to prove their feign'd comment concerning the Man Christ really and properly dwelling in us, crucified in us, and restored to Life, &c. In which it plainly appears from what hath been said before, that they wholly follow the Familists. Tho' it would be more tolerable to frame such Allegories concerning the Image of Christ in us.

Ibid. Sect. XVIII. P. 468. L. 23. the peculiar Inspiration or Illumination, &c. I deny the peculiar Inspiration or Illumination, but not that which is dispensed in common to all regenerate and
and sanctified Men, and as such I do not in the least doubt I. Behmen to have been.

Ibid. Sect. XX. P. 472. L. 33. *this Spirit will be no sectarian Spirit, &c.* That which I would chiefly observe of these is, that they being so prone to imagine themselves to have come in the Spirit of Elias, do not only indulge themselves in Schism, but by their silly and perverse Manners, and without all manner of necessity at all, provoke and incense the lawful Magistrate against them.

Ibid. Sect. XXXVIII. P. 513. L. 39. *The space of the seventh Trumpet dividing itself into the seven Thunders, &c.* I think I have by solid Arguments in *Visionum Apocalypticarum Ratione Sophronistica,* sufficiently proved that the seven Thunders take up the whole time of the seventh Trumpet; to which I refer the Reader, Cap. 2. sect. 4. Of which there is no need of saying more here.
A Brief Discourse of the True Grounds of the Certainty of Faith in Points of Religion.

Faith and Belief, though they be usually appropriated to matters of Religion, yet those words in themselves signify nothing else but a Persuasion touching the Truth of a Thing arising from some Ground or other. Which Persuasion may be undoubtedly or certain to us, that is to say, we may be certainly persuaded without any staggerin, though the Grounds be false, and the thing itself false that we are thus firmly persuaded of. So that the being firmly persuaded is no sure sign to others, nor ought to be to our selves, that either the Grounds or the Belief it self is true. Of ἰδιαὶ ψευδώνουσιν ἰδιαὶ ψευδώνουσιν. And this ἰδιαὶ ψευδώνουσιν may very well arise from an ἰδιαὶ ψευδώνουσιν or Pp.
A brief Discourse of.

Peculiarity of Complexion or the
Besottedness of Education may be so prevalent,
as very forcibly to urge Falsehood upon our be-
lief, as well in things Natural as Religious, either
upon very weak and false Grounds, or no other
Grounds at all but that of Complexion, and Educa-
tion, Passion, or Interest, or the like.

But the true Grounds of the Certainty of
Faith are such as do not only beget a certain and
firm Faith, but a true one, and this in virtue of
their own Truth and Solidity, as being such as
will appear true and solid to all impartial and
unprejudiced Examiners, that is to say, to all
such as neither Complexion, nor Education, nor
Passion, nor Interest does pervert their Judgment,
but have their Knowledge clear as the Eye to dif-
criminate Colours. Whence it is plain that the
first and most necessary Preparation to the Dis-
covery of the true Grounds of the Certainty of
Faith, is Moral Prudence, in such a sense as the
nature of it is described in a late Moral Discourse
entitled, Enchiridion Ethicum, lib. 2. cap. 2.

This ought to be antecedent to our judgment
touching either Authority or Reason. But for a
Man of a polluted Spirit to take upon him to dif-
sent from the Constitutions of the Church he is
born under, is a very rash and insolent Attempt.

As if God were more bound to assist a single
Wicked Man for the finding out of Truth, than a
multitude; or as if a Man could more safely or
more creditably err alone, than with a compa-
ny that has the stamp of Authority upon them.

But if thy endeavour be to perfect Holiness in
the fear of God, and to walk in all Humility
before him and before Men, thou mayest by
such rational Grounds as these examine the Fi-
delity of thy Teachers, and the Truth of their
Doctrines of Religion.

First then, It is plain that Certainty of Faith pre-
supposeth Certainty of both Reason, and Sense rightly
cir-
circumstantiated. For, forasmuch as Faith properly so called is nothing but an unavering Assent to some Doctrine proposed upon the ground of infallible Testimony, there must be some Reason to persuade us that that Testimony is infallible; that is to say, that they that testify are neither obnoxious to Error in the things they witness of, nor have a Mind to make others to err or to think what is false, or else that they never had any opportunity of falsifying in the Points they propound to our Belief. Certainty of Sense is also required. For if the Sense be not certain, there could be no infallible Testimony of matter of Fact, and Moses's conversing with God in the Mount may be but a Dream; nor could there be any certain Eye-witnesses of our Saviour's Resurrection and Ascension, if God will delude our Senses. Wherefore to take away all the Certainty of Sense rightly circumstantiated, is to take away all Certainty of Belief in the main Points of our Religion.

Secondly, Sense and Reason are rightly circumstantiated, the one when the Organ is found, the Medium fitly qualified, and the distance of the Object duly proportionated, and the like; the other, when it is accompanied with Moral Prudence rightly so called, such as it is defined in the above said Enchiridion, that is to say, That this Reason be lodged either in a perfectly-unprejudiced Mind, or at least unprejudiced touching the Point propounded. For there are some Truths so clear, that Immorality itself (provided it do not beset a Man or make him quite mad) puts no bar to the assenting to them, that is, puts no bar to their appearing to be true, no more than it does to the Eye unhurt to the discerning Colours; which the Wicked and Godly do alike upon this Supposition. Wherefore

The Third Conclusion shall be, That there be Natural Truths, whether Logical, Physical, or Mathematical, that are so palpably true, that they
constantly and perpetually appear so as well to the Wicked as the Good, if they be Composting mentis, and do not manifest violence to their Faculties.

The Fourth, That these Natural Truths, whether Common Notions or Scientifical Conclusions, that are so palpably true that they perpetually appear so as well to the Evil as the Good, are at least as certain and indubitable as any thing that the Reason and Understanding of a Man can give assent to, that is to say, There is at least as great a certainty of these Axioms that they are true, as there can be of any. And therefore, because there is acknowledged a Certainty in some Points that our Understanding and Reason closeth with, let us set down for

The Fifth Conclusion, That these Natural Truths that constantly appear such as well to the Evil as the Good (if they be not crack-brained nor do violence to their Faculties) are in themselves most certainly true.

The Sixth, That what is a Contradiction to a certain Truth, is not only uncertain, but necessarily false: forasmuch as both the Parts of a Contradiction cannot be true.

The Seventh, That no Revelation which either itself, or the Revealing thereof, or its manner of Revealing, is repugnant to the Divine Attributes, can be from God.

The Eighth, That no Tradition of any such Revelation can be true, forasmuch as the Revelation itself is impossible.

The Ninth, That no Revelation is from God that is repugnant to Sense rightly circumstantiated. This is manifest from the first Ground, That Certainty of Faith presupposes Certainty of Sense duly circumstantiated. For if our Senses may be mistaken when they act in due Circumstances, we cannot be assured that they are at any time true. Which necessarily destroys the
the true Grounds of Faith.

The Certainty of all Revelation \textit{ab extra} and of all Tradition, and consequently of our Christian Religion. Wherefore God cannot be the Author of any such Revelation, by Conclusion the \textit{Seventh}: For it were repugnant to his Wisdom and Goodness.

The \textit{Tenth}, That no Revelation is from God that contradicts plain Natural Truths, such as were above described. This is abundantly clear from Conclusion the 1, 2, 3, 4, 6, 7. For if Reason where it is clearest is false, we have no assurance it is ever true, and therefore no Certainty of Faith, which presupposes Reason, by Conclusion the \textit{First}. Besides, by Conclusion the \textit{Sixth}, That which is contradictory to a certain Truth is certainly false: But Divine Revelation is true: Therefore there can be no Revelation from God that bears with it such a Contradiction. Nay we may add, That if there were any Divine Truth that would constantly appear to Reason rightly circumstanced, contradictory to any constant Natural Truth, God would not communicate any such Truth to Men, by Conclusion the \textit{Seventh}. For the revealing of such a Truth were repugnant to his Attribute of Wisdom, it making thereby true Religion as obnoxious to suspicion and exception as false. For there is no greater exception against the Truth of any Religion, than that it proposes Articles that are repugnant to common Notions or indubitable Science. Besides that one such pretense of true Revelation would enable a false Priesthood to fill the World with Figments and Lies. Wherefore God will never be the Author of so much mischief to Mankind. And lastly, since the first Revelation must be handed down by Tradition, and Tradition being but humane Testimony, and infinitely more lubricous and fallible than the \textit{natural science}; how will it be possible for any but Sots or Fools to believe Traditi-
tion against solid Science or a Common Notion? So that the Result must needs be either blind Superstition, gross Irreligion, or universal Scepticism.

The Eleventh, That no Revelation that enforces, countenances, or abets Immorality or Dishonesty can be from God. This is manifested from the seventh Conclusion. For it is repugnant to God's Attributes, his Justice, Fidelity, Goodness, and Purity or Sanctity. The Image of God is Righteousness, and true Holiness: Wherefore no Doctrine that tends to Injustice, Unrighteousness, and Impurity can be a Revelation from God.

The Twelfth, That no Interpretation of any Divine Revelation that is repugnant to Sense or Reason rightly circumstanciated, or to plain and indubitable Morality, whether it be made by a private or publick hand, can be any Inspiration from God. There needs no new Confirmation of this Conclusion. For the same Arguments that prove that no Divine Revelation can be in this sort repugnant, do prove also that no Interpretation of any Revelation in this sort repugnant to Sense, Reason, or found Morality, can be Divine.

The Thirteenth, That no Interpretation of Divine Writ that justifies Sedition, Rebellion, or Tyranny, can be any Inspiration from God. This is easily evinced from the foregoing Conclusion. For Sedition and Rebellion are gross and ponderous Species of Injustice against the Magistrate, as Tyranny is also against the People; both such high strains of Immorality, that no Interpretation of Scripture that justifies these can be true, much less Divinely Inspired.

The Fourteenth, No Church that propounds as Articles of Belief such things as are repugnant to rightly circumstanciated Sense and Reason or found Morality, can rightly be deemed Infallible.
ble: The reason is plain. For it appears out of what has hitherto been said, that they are already actually deceived, or at least intend to deceive others.

The Fifteenth, That, the Certainty of Faith, cannot be grounded upon the Infallibility of any Church, particular or universal, as infallibly inspired, that is apprehended to be actually deceived in any Points the propofes to be believed as necessary. Articles of Faith. This is so plain, that it wants no farther proof.

The Sixteenth, That the Moral and Humane Certainty of Faith is grounded upon the Certainty of Universal Tradition, Prophecy, History, and the Nature of the things delivered, Reason and Sense assisting the Mind in her Disquisitions touching these matters. That Certainty of Faith I call Moral or Humane that is compatible even to a carnal Man, or a Man, unregenerate; as it is said of the Devils, that they believe and tremble. By Universal Tradition I understand such a Tradition as has been from the Apostles, that is to say, has been always (since the completion of their Apostleships,) as well as in every place of the Church. For since there was to be so general and so early a Degeneracy of the Church as is witnessed of in the Holy Scriptures, the generality of the Votes of the Church was not always a sufficient warrant of the truth of Tradition. But those Truths that have been constantly held and unalterably from the Apostles Times till now, it is a sign that they were very Sacred, unquestionable and asfured Truths, and so vulgarly and universally known and acknowledged, that it was not in Man's power to alter them. By Prophecy I understand as well those Divine Predictions of the coming of Christ, as those touching the Church after he had come. By History I mean not only that of the Bible, but particularly the New Testament, but other Histo-
ry as well Ecclesiastick as Prophane. And what I mean by the Nature of the things delivered is best to be understood out of such Treatises as write of the Reasonableness of Christianity, such as Dr. Hammond's and Mr. Baxter's late Book. See also Dr. More's Mystery of Godliness, where the Reasonableness of our Christian Faith is more fully represented, and plainly demonstrated that it has not been in the Power of the Church to deceive us as touching the main Points of our Belief, though they would.

The Seventeenth, That no Tradition is more universal and certain than the Tradition of the Authentickness of such Books of the Bible as all Churches are agreed upon to be Canonical. There can be no more certain nor universal Tradition than this; in that it has the Testimony of the whole Church and all the Parts thereof with one Consent, though in other things they do so vehemently disagree. Wherefore no Tradition can be of any comparable Authority to this. And therefore we may set down for Conclusion

The Eighteenth, that the Bible is the truest Ground of the Certainty of Faith that can be offered to our Understanding to rest in. The Reason is, because it is the most universal both for time and place, the most unexceptionable and universally acknowledged Tradition that is.

The Nineteenth, That the Bible or Holy Writ dictated by the Spirit of God, that is, written by Holy and Inspired Men, is sufficiently plain to an unprejudiced Capacity in all Points necessary to Salvation. This must of necessity be true by Conclusion the seventh. Otherwise the manner of God's revealing his Truth in the Holy Scriptures would be repugnant to the Divine Attributes, and, which we're Blasphemy to utter, he would seem unskilfully to have Inspired the Holy Pen-men, that is to say, in such a way as were
were not at all accommodate to the end of the Scriptures, which is the Salvation of Mens Souls; nor to have provided for the Recovering of the Church out of those gross Errosrs he both fore-taw and foretold she would fall into.

The Twentyeth, That the true and primary Sense of Holy Scripture is Literal or Historical, unless in such Parts or Passages thereof as are intimated to be Parables or Visions writ in the Prophetick style, or the literal Meaning be repugnant to rightly circumstantiated Sense or natural Science, &c. For then it is a sign that the Place is to be understood: Figuratively, or Parabolically, not Literally. The truth of this appears out of the immediately foregoing Conclusion. For else the Scripture would not be sufficiently plain in all Points necessary to Salvation: Indeed in no Points at all: but all the Articles of our Faith that respect the History of Christ might be most frivolously and whizzingly allegorized into a mere Romance or Fable. But that the History of Christ is litterally to be understood, is manifest both from the Text itself, and from perpetual and universal Tradition. Which if it were not the right Sense, it were a sign that it is writ exceedingly obscure even in the chief Points: which is contrary to the foregoing Conclusion. But that those Places or Passages that are repugnant to rightly circumstainted Sense or natural Science are to be interpreted figuratively, is plain from the general Consent of all Men, in that they universally agree, when Christ says, I am the Door, I am the true Vine, &c. That these things cannot be literally true. And there is the same Reason of Hoc est Corpus meum, This is my Body.

The Twenty first, That no Point of Faith professed from the Apostles time to this very Day, and acknowledged by all Churches in Christendom, but is plainly revealed in the Scripture. This
This may be partly argued out of the nineteenth and twentieth Conclusions, and also farther proved by comparing these Points of Faith with Texts of Scripture touching the same matter.

The Twenty-second, That the Comprehension of these Points of Faith always and everywhere held by all Christian Churches from the Apostles' time till now, and so plain by Testimony of Scripture, is most rightfully termed the Common or Catholic and Apostolick Faith.

The Twenty-third, That there is a Divine Certainty of Faith, which besides the Grounds that the Moral or Humane Certainty hath, is supported and corrobated by the Spirit of Life in the new Birth, and by illuminated Reason. This is not to be argued, but to be felt. In the mean time no more is asserted than this, That this Divine Certainty has an higher Degree of Firmness and Assurance of the truth of the Holy Scriptures, as having partaken of the same Spirit with our Saviour and the Apostles, but does not vary in the Truths held in the common Faith.

The Twenty-fourth, Whatever pretended Inspiration or Interpretation of the Divine Oracles is repugnant to the above-described Common or Catholic and Apostolick Faith is Imposture or Falsity, be it from a private hand or publick. The Reason is apparent, because the Articles of this Common Faith were the Doctrines of Men truly inspired from above, and the Spirit of God cannot contradict it self.

The Twenty-fifth, None of the Holy Writ is of itself unintelligible, but according as Mens Spirits shall be prepared, and the Time fitable; as God has already, so he may, (as Seasons shall require) still impart farther and farther Light to the Souls of the Faithful, for a fuller and more general Understanding the obscurest Passages in the Divine Oracles. The truth of this Assertion is so clear, that it seems little better than Blaf-
Blasphemy to contradict it. For to say the Hol-ly Writ is in itself unintelligible, is equivalent to the pronouncing, it. Non-sense: or to averr that such and such Books or Passages of it were never to be understood, by Men, is to intimate as if the Wisdom of God did not only play with the Children of Men, but even fool with them. This is but a Subterfuge of that conscious Church that is afraid of the fulgour of that Light that shines against her out of such places of Scripture as have for a long time seemed obscure.

The Twenty sixth, That there are innumerable Passages of Scripture, as well Preceptive as Historical, that are as plainly to be understood as the very Articles of the common Faith, and which therefore may be very useful for the clearing those that may seem more obscure. This wants no proof but Appeal to Experience and the twentieth Conclusion.

The Twenty seventh, That no Miracle, tho’ done by such as may seem of an unexceptionable Life, and of more singular Sanctity, can in reason ratifie any Doctrine or Practice that is repugnant to rightly-circumstantiated Sense, or natural Truths or Science, or the common Christian Faith, or any plain Doctrine or Assertion in Scripture. The Truth of this is manifest from hence, That no Man can be so certain that such a Man is not a crafty and cautious Hypocrite, and his Miracle either a Juggle or Delusion of the Devil, or (if he was not an eye-witness of it) a false report of a Miracle, as he is certain of the truth of rightly-circumstantiated Sense, of common Notions and natural Science, of the Articles of the Apostolick Faith, or of any plain Assertion in the Scripture. And therefore that which is most certain in this case ought in all reason to be our Guide.

The Twenty eighth, That it is not only the Right, but the Duty of private Men to converse with
with the Scriptures, being once but precautioned not to presume to interpret any thing against rightly-circumstantiated Sense, natural Truth, common Honesty, the Analogy of the Catholick Faith, or against other plain Testimonies of Holy Writ. The Truth of this appears from the Conclusion immediately preceding. For why should they be kept from having recourse to so many and so profitable and powerful Instructions from an infallible Spirit, when they are so well fore-armed against all mistake, and are so laid at by so many not only fallible, but fallacious and deceitful Persons to seduce them? And why is there not more danger of being led into Error by such as are not only fallible, but false and deceitful, than by those inspired Men that wrote the Scripture, who were neither fallible in what they wrote, nor had any design to deceive any Man? Wherefore there being no such safe Guide as the Scripture it self, which speaks without any Passion, Fraud, or Interest, it is not only the Right, but the Duty of every one to consult with the Scripture, and observe his times of conversing with it, as he tenders the Salvation of his own Soul.

The Twenty ninth, That even a private Man assisted by the Spirit of Life in the new Birth, and rightly-circumstantiated Reason, being also sufficiently furnish'd with the knowledge of Tongues, History, and Antiquity, and found Philosophy, may by the help of these and the Blessing of God upon his industry, clear up some of the more obscure Places of Scripture to full satisfaction and certainty both to himself and any unprejudiced Peruser of his Interpretation. That this Assertion is true may be proved by manifold Experience, there having been sundry Persons that have cleared such Places of Scripture as had for a time seemed obscure and intricate, with abundant satisfaction and conviction. But it is to be evinced
the true Grounds of Faith

evinced also a priori, viz. from the seventeenth and eighteenth Conclusions, which avouch the Scripture to be the most authentick Tradition that is; as also from the twenty fifth, that concludes it not unintelligible in itself nor to Man-kind; and lastly out of the first, that asserts that Certainty of Faith presupposes Certainty of Reason. For thus the Object of our Understanding being here certain, and we not spending our labour upon a Fiction or Mockery, and our Reason rightly-circumstatiated, not blinded by Prejudice, nor precipitated into Assent before due deliberation and clear comprehension of the matter; if after so cautious a Disquisition she be, fully satisfied, she is certainly satisfied, or else there is no certainty in rightly-circumstatiated Reason, which yet is presupposed in the Certainty of Faith by the first Conclusion. So that the Certainty of Faith it self seems ruinous, if no private Man have any certainty of any Interpretation of Scripture that has once been reputed obscure. Not to add, that all the Scripture that has been once obscure, and the Interpretation thereof not yet declared by the Church universal, has been hitherto, and will be, God knows how long, utterly useless. Which is a very wild Supposition, and such as none would willingly admit, unless those that would rather admit any thing than that Light of the Scripture that discovers who they are and what unworthy Impostures they use in their dealings with the Children of Men.

The Thirtieth, That no Tradition can be true that is repugnant to any plain Text of Scripture. The Reason is, because the Scripture is the most true and the most Authentick Tradition that is, and such as the universal Church is agreed in.

The Thirty first, That if any one Point grounded upon the Authority of Tradition, that has been held by the Church time out of Mind, prove
prove false, there is no Certainty that any Tradition is true, unless such as it has not been in the Power of the Church to forge, corrupt, deprave, or else their Interest not at all concerned so to do. The Reason is, because the Certainty of Tradition as Tradition is placed in this by those that contend so much for it, that nothing can be brought into the Church as Apostolick Practice or Doctrine but whatever was so from the Apostles. Wherefore if once a Point be brought into the Church, and professed and practised as Apostolical, that may be clearly proved not to be so, this Ground for Tradition as Tradition is utterly ruined, and considering the Fallteness and Imposture that has been so long practised in Christendom, can be held no Ground of Certainty at all. As not Reason quà Reason, nor Sense quà Sense, but quatenus rightly-circumstantiated, can be any ground of Certainty of Knowledge; so not Tradition quà Tradition can be the ground of the Certainty of Faith, but only such a Tradition as it was not in the power of the degenerate Church to either forge or adulterate. And such were the Records of the Holy Bible only.

The Thirty second, That rightly-circumstantiated Sense and Reason and Holy Writ are the truest Grounds of the Certainty of Faith. This is the common Protestant Doctrine, and a great and undeniable Truth, and will amount to the greatest Certainty desirable, if the Spirit of Life and of God assist. For that will seal all firm and close, and shut out all Doubts and Waverings. In the mean time, even in mere Moral Men, but yet such as use their Sense and Reason rightly circumstantiated in their Dijudications touching the truth of Holy Writ and Religion, it is plain they are upon the truest Grounds of Faith they can go or apply themselves to, forasmuch as the Holy Writ is the truest and most cer-
certain Tradition, and no Tradition to be dis-
cerned true but upon the Certainty of rightly-
circumstantiated Sense and Reason, as appears
by the first Conclusion.

These Advertisements, though something nu-
merous, are yet brief enough, but very effectual,
I hope, if strictly followed, to make thee so wise
as neither to impose upon thy self, nor be im-
posed upon by others, in matters of Religion ;
and so Orthodox, as to become neither Enthufi-
ast nor Romanist, but a true Catholick and Pri-
mitive Apostolick Christian.
DIVINE HYMNS.

An HYMN
Upon the NATIVITY of CHRIST.

The Holy Son of God most High,
For Love of Adam's lapsed Race,
Quit the sweet Pleasures of the Sky,
To bring us to that happy Place.

His Robes of Light he laid aside,
Which did his Majesty adorn,
And the frail state of Mortals tried,
In Humane Flesh and Figure born.

Down from above this Day-Star slid,
Himself in living Earth to entomb,
And all his Heav'ly Glory hid
In a pure lowly Virgin's Womb.

Whole Quire of Angels sing
The Mystery of his Sacred Birth,
And the blest News to Shepherds bring,
Filling their watchful Souls with Mirth.

The Son of God thus Man became,
That Men the Sons of God might be,
And by their second Birth regain
A likeness to His Deity.

Q.q
Lord give us humble and pure Minds,
And fill us with thy Heav'nly Love,
That Christ thus in our Hearts enshrin'd,
We all may be born from above.

And being thus Regenerate
Into a Life and Sense Divine,
We all Ungodliness may hate,
And to thy living Word encline.

That nourish'd by that Heav'nly Food
To manly Stature we may grow,
And steadfastly pursue what's good,
That all our high Descent may know.

Grant we, thy Seed, may never yield
Our Souls to soil with any Blot.
But still stand Conquerours in the field,
To shew his Power who us begot.

That after this our Warfare's done,
And travails of a toilsome Stage,
We may in Heav'n with Christ thy Son
Enjoy our promis'd Heritage. Amen.

An HYMN

Upon the Passion of CHRIST.

The faithful Shepherd from on high
Came down to seek his strayed Sheep,
Which in this Earthly Dale did lie,
Of Grief and Death the Region deep.
Those Glories and those Joys above
'Twas much to quit for Sinners sake:
But yet behold far greater Love,
Such Pains and Toils to undertake.
An abject Life which all despise
The Lord of Glory underwent,
And with the Wicked's worldly guize
His righteous Soul for grief was rent.
His Innocence Contempt attends,
His Wisdom and his Wonders great;
Envy on these her poison spends,
And Pharisaick Rage their Threats.

At last their Malice boil'd so high
As Witnessses false to suborn,
The Lord of Life to cause to die,
His Body first with Scourges torn.
With royal Robes in scorn th' him dight,
And with a wreath of Thorns him crown:
A Scepter-Reed in farther Spight
They add unto his Purple Gown.

Then scoffingly they bend the knee,
And spit upon his sacred Face;
And after hang him on a Tree
Betwixt two Thieves, for more Disgrace.
With Nails they pierc'd his Hands and Feet,
The Blood thence trickled to the Ground:
The Pangs of Death his Countenance sweet
And lovely Eyes with Night confound.

Thus laden with our weight of Sin
This spotless Lamb himself bemoans,
And while for us he Life doth win,
Quits his own Breath with deep-fetch'd Groans.
Affrighted Nature shrinketh back,
To see so direful dismal sight;
The Earth doth quake, the Mountains crack,
Th' abashed Sun withdraws his Light.

Then can we Men so senseless be,
As not to melt in flowing Tears,
Who cause were of his Agonie,
Who suffer'd thus to cease our Fears.

Qq 2

The Application to the
Emprovement
of Life.
To reconcile us to our God
By this his precious Sacrifice,
And shield us from his wrathful Rod,
Wherewith he Sinners doth chastise?

O wicked Sin to be abhor'd,
That God's own Son thus forc'd to die!
O Love profound to be ador'd;
That found so potent Remedie!
O Love more strong than Pain and Death,
To be repay'd by nought but Love,
Whereby we vow our Life and Breath
Entire to serve our God above!

For who for shame durst now complain
Of dolorous dying unto Sin,
While he recounts the hideous Pain
His Saviour felt our Souls to win?
Or who can harbour Anger fell,
Envy revengeful Spight or Hate,
If he but once consider well
Our Saviour lov'd at such a rate?

Wherefore, Lord, since thy Son most just
His natural Life for us did spill,
Grant we our sinful Lives and Lusts
May sacrifice unto his Will.
That to our selves we being dead,
Henceforth to him may wholly live,
Who us to free from Dangers dread
Himself a Sacrifice did give.

Grant that the sense of so great Love
Our Souls to him may firmly tie,
And forcibly us all may move
To live in mutual Amity.
That no pretence to Hate or Strife
May rise from any Injury,
Since thy dear Son, the Lord of Life,
For love of us (when Foes) did die.
An HYMN

Upon the Resurrection of CHRIST.

Who's this we see from Edom come,
With bloody robes from Bozrah Town?
He whom false Jews to death did doom,
And Heaven's fierce Anger had cast down.

His righteous Soul alone was fain
The Wine-press of God's Wrath to tread,
And all his Garments to distain,
And sprinkled Cloaths to die blood-red.

'Gainst Hell and Death he stoutly fought,
Who Captive held him for three Days:
But straight he his own Freedom wrought,
And from the dead himself did raise.

The brazen Gates of Death he brake,
Triumphant over Sin and Hell,
And made th' Infernal Kingdoms quake,
With all that in those Shades do dwell.

His murthered Body he resum'd
Maugre the Grave's close grasp and strife;
And all these Regions thence perfum'd
With the sweet hopes of lasting Life.

O mighty Son of God most High,
That conqueredst thus Hell, Death and Sin,
Give us a glorious Victory
Over our deadly Sins to win.

Go on and *Edom still subdue,
And quite cut off his wicked Race;
And raise in us thine Image true,
Which sinful *Edom doth deface.

Qq 3

The Application to the
Emprovement of Life.
*O spiri
*Edom Phil.
Jude, Jes 6.

Teach 6.
DIVINE HYMNS.

Teach us our Lusts to mortifie
In virtue of thy precious Death:
That while we sin all-dead we lie,
Thou may'st infuse thy Heav'nly breath.

To Righteousness our Spirits raise,
And quick'n us with thy Life and Love;
That we may walk here to thy Praise,
And after live in Heav'n above.

Grant we in Glory may appear
Clad with our Resurrection-Vest,
When thou shalt lead thy Flock most dear
Up to the Mansions of the Blest.

An HYMN

Upon CHRIST's Ascension.

The Historical Narration.

G O D is ascended up on high
With merry noise of Trumpet's sound,
And Princely seated in the Sky
Rules over all the World around.

The Tabernacle did of old
His Presence to the Jews restrain:
But after in our Flesh enfold
A larger Empire he did gain.

For suffering in Humane Flesh
For all he rich Redemption wrought,
And will with lasting Life refresh
His Heritage so dearly bought.

Sing Praises then, sing Praises loud
Unto our Universal King:

* He
* He who ascended on a Cloud,*  
To him all Laud and Praises sing.

Captivity he captive led,  
Triumphing o're the Powers of Hell,  
And struck their eyes with glory' dread  
Who in the Airy Regions dwell.

In Humane Flesh and Shape he went,  
Adorned with his Passion-Scars,  
Which in Heav'n's sight he did present  
More glorious than the glittering Stars.

O happy Pledge of Pardon sure,  
And of an endless blissful State,  
Since Humane Nature once made pure  
For Heav'n becomes so fit a Mate!

Lord, raise our sinking Minds therefore  
Up to our proper Country dear,  
And purifie us evermore,  
To fit us for those Regions clear.

Let our converse be still above,  
Where Christ at thy right hand doth sit;  
And quench in us all worldly Love,  
That with thy self our Souls may knit.

Make us all Earthly things despise,  
And freely part with this World's good,  
That we may win that Heav'nly prize  
Which Christ has purchas'd with his Blood.

That when He shall return again  
In * Clouds of Glory, as he went,*  
Our Souls no foulnefs may retain,  
But be found pure and innocent;

And so may mount to his bright Hosts  
On Eagle's wings up to the Sky;  
Qq 4
DIVINE HYMNS

And be conducted to the Coasts
Of everlasting Bliss and Joy.

An HYMN

Upon the Descent of the Holy Ghost at the
Day of Pentecost.

WHEN Christ his Body up had born
To Heav'n from his Disciples sight,
Then they like Orphans all forlorn
Spent their sad Days in mournful plight.

But he ascended up on high,
More Sacred Gifts for to receive,
And freely shoo7 them from the Sky
On those which he behind did leave.

He for the Presence of his Flesh
To them the Holy Spirit imparts,
And doth with living Springs refresh
Their thirsty Souls and fainting Hearts.

While with one Mind and in one Place
Devoutly they themselves retire,
In rushing Wind the promis'd Grace
Descends, and cloven Tongues of Fire.

The House th' Almighty's Spirit fills,
Which doth the feeble Fabrick shake;
But on their Tongue such Power instils
That makes th' amazed Hearer quake.

The Spirit of holy Zeal and Love
And of Discerning give us, Lord;
The Spirit of Power from above,
Of Unity and good Accord.
The Spirit of convincing Speech,
Such as will every Conscience smite,
And to the Heart of each Man reach,
And Sin and Error put to flight:

The Spirit of refining Fire,
Searching the inmost of the Mind,
To purge all foul and fell desire,
And kindle Life more pure and kind:

The Spirit of Faith in this thy Day
Of Power against the force of Sin,
That through this Faith we ever may
Against our Lusts the Conquests win.

Pour down thy Spirit of inward Life,
Which in our Hearts thy Laws may write,
That without any pain or strife
We naturally may do what's right.

On all the Earth thy Spirit pour,
In Righteousness it to renew:
That Satan's Kingdom 't may o'repow'r,
And to Christ's Sceptre all subdue.

Like mighty Wind or Torrent fierce
Let it Withstanders all o'rerun,
And every wicked Law reverse,
That Faith and Love may make all one.

Let Peace and Joy in each place spring,
And Righteousness, the Spirit's fruits,
With Meekness, Friendship, and each thing
That with the Christian spirit suits.

Grant this, O holy God and true,
Who th' ancient Prophets didst inspire:
Haft to perform thy Promise due,
As all thy Servants thee desire.
An H Y M N

Upon the Creation of the World.

WHEN God the first Foundations laid
Of the well-framed Universe,
And through the darksome Chaos ray'd,
The Angels did his Praise rehearse.

The Sons of God then sweetly sung
At first appearance of his Light,
When the Creation-Morning sprung
To deck the World with Beauty bright.

Within six Days he finish'd all
What-e'er Heav'n, Earth, or Sea contain,
And sanctify'd the Seventh withal,
To celebrate his Holy Name.

Then with the Sons of God let's sing
Our bountiful Creator's Praise,
Who out of nothing all did bring,
And by his Word the World did raise.

O Holy God, how wonderful
Art thou in all thy Works of might,
Astonishing our Senses dull
With what thou dailybring'st in sight!

The fit returns of Night and Day,
The grateful Seasons of the Year,
Which constantly Man's pains repay
With wholesome fruit his Heart to cheer;

The shape and number of the Stars,
The Moon's set course thou dost define,
And Matter's wild distracting Jars
Compos'd by thy Word Divine.

The
DIVINE HYMNS:

The Parts of th' Earth thou holdest close
Together by this sweet constraint:
Thou round'st the Drops that do disclose
The Rain-bow in his glorious Paint.

Thy Clouds drop fatness on the Earth,
Thou mak'st the Grasfs and Flow'rs to spring:
Thou cloath'st the Woods wherein with mirth
The chearful Birds do fit and sing.

Thou fill'st the Fields with Beasts and Sheep,
Thy Rivers run along the Plains:
With scaly Fish thou stor'st the Deep,
Thy Bounty all the World maintains.

All these and all things else th' haft made
Subject to Man by thy Decree;
That thou by Man might'st be obey'd
As duly subject unto thee.

Wherefore, O Lord, in us create
Clean Hearts, and a right spirit renew:
That we regaining that just state
May ever pay thee what is due.

That as we wholly from thee are,
Both Gifts of Mind and Bodie's frame;
So by them both we may declare
The Glory of thy Holy Name.

An HYMN

Upon the Redemption of the World through
CHRIST in his Reintroduction of the New Creature.

THE Lord both Heav'n & Earth hath made,
His Word did all things frame,
And Laws to every Creature gave,
Who still observe the same.
The faithful Sun doth still return
The Seasons of the Year,
And at just times the various Moon
Now round, now horn’d appears.

The Plants retain their Virtue still,
Their Verdure and their Form:
Nor do the Birds or Beasts their guise
Once change, or shape transform.
’Tis only Man, alas! that brake
Betimes thy Sacred Law,
And from that Image Heav’nly, pure,
To Beastly Shape did grow.

He headstrong left thy Holy Will,
His own Lusts to pursue;
Whence the true Manly form did fail,
And Brutishness ensue.
But thou, O God, who by thy Word
Didst frame all things of Nought,
By the same Word made Flesh, for Man
Haft rich Redemption wrought.

Thy choice Creation-piece, thus marr’d,
Thou dost again create,
And by th’ incarnate Word restor’st
Unto its pristine state.
The glory of which Work raying forth
While Christ from Death doth rise,
These two Creations one Seventh Day
By right doth solemnize.

The Application.

God, who commanded first the Light
Out of the dark to shine,
Enliven and enlight our Hearts
By his pure Word Divine:
That when this New-Creation work
In us is finish’d clear,
The bright and glorious face of Christ
May in our Souls appear.
DIVINE HYMNS.

That we thus once redeem'd from Sin
* From our own works may cease,
And rest in God's eternal Love,
The Spirit's Joy and Peace;
And quit from this Earth's Toil at last
May sing among the Blest
In that long-lasting Sabbath-Day,
That Jubilee of Rest.

* Heb. 4.10.

Amen.
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