

11-290

THREE  
LETTERS  
TO THE  
DEIST.

I. Demanding his WARRANT *for Eating* of FLESH.

II. Representing *his* WANT *of much useful* KNOWLEDGE.

III. Arguing the unexceptionable INTEGRITY of the *Great Founder* of the CHRISTIAN INSTITUTION, and his immediate *Accomplices*.

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By JOHN REYNOLDS.

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*Ye believe in God, believe also in me,* Joh. xiv. 1.

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L O N D O N :

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THE  
NEW  
PREFACE.



*THESE Letters having run out to such an unintended, unexpected Length, I have little Heart to say any Thing here concerning them; only, since they went to the Press, I am rather more assured of the Validity of the Argument produced in the first of them. Having before That offered it (by Reason of its Novelty) to the Consideration of diverse, some thought it duly conclusive; others acknowledged, that the more they thought of it, the more they found their Minds constrained by it, but were willing to suspend their Judgment, till they should see the fuller Management and Support of it. Some Preparative to which, I have here an Occasion to present.*

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*Not now to send our Deistical Gentleman to Malabar, or other Parts of the East-Indies, to dispute his Title to Animal Food, with the Bramans, or other Natives there: Let me lead him only to a modern, noble Author of our own, and nearly allied (as is supposed) to his own Tribe. 'Tis the late illustrious Duke of Buckinghamshire, to whose Wit, and Reason, and Authority, the fore-said Gentleman cannot but pay the utmost Deference and Regard. See (in Vol. 2. of his Works) the beginning of his Ode upon Brutus, with the Notes thereupon. The Ode begins thus;*

'Tis said, that Favourite-Mankind  
Was made the Lord of All below,  
But yet the Doubtful are concern'd to find  
'Tis only one Man tells another so;  
And for this great Dominion here,  
Which over other Beasts we claim,  
Reason our best Credential does appear,  
By which indeed we domineer;  
But how absurdly, we may see with Shame.

*His Grace here supposes, that Reason is our best Credential for the Despotick Dominion we claim over the other Beasts (as his Grace speaks) or over our better Brethren (as Mr. Cowley calls them). But what if the best Credential does itself plead against this Despotic Dominion? Let the Notes hereupon be consulted. In the first Note (Letter a,) his Grace tells us, that the Doubtful (the Sceptics, as he himself interprets that Title) conceive it to be one  
of*



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of those Absurdities (*which they cannot digest*) that a poor Animal called a Man (*though sometimes also called his Grace*) should be invested by God, with a Right to Despotic Dominion over all the rest of the Creation; (*I suppose, his Grace means, over our Neighbours in this systematic Part of the Creation. How vast the entire Creation may be, and how vastly superior to us some Parts of it may be, no Mortal knows*) when all the while, we are but too plainly sensible of our being unable to comprehend rightly the minutest Part of it.

*It is true, that every Thing around us, is, in some Respect or other, to us, incomprehensible; and were we more sensible of our Inability to comprehend the Things we daily converse with, I know not what Harm it will do us. It might teach us to admire the Laws and Works of Nature more than we do: It might teach us more to admire and adore the Creator himself, the minutest of whose Works, is to us incomprehensible: It might teach us great Reverence and Awe in thinking and discoursing of him, who is the most incomprehensible of all incomprehensible Beings: It might teach us (as his Grace's Argument intimates it should) Care and Caution in the Use and Treatment of those Beings, that are so curious in themselves, and so far from being our Workmanship, that they are to us incomprehensible. But let the objected Absurdity stand in its Force, it will very naturally be enquired, whether that Force does not reach the Scep-*

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*themselves, as well as others; for it will be a natural Inquiry, whether these Sceptics are not themselves, poor Animals called Men, as well as the rest of the Race? And then, whether they do not exercise the same Despotic Dominion over the Animal Creation, as their Neighbours do? And if so, whether they do not live in the continued Practice of an acknowledged Absurdity? It will be enquired then, with what good Grace they can object Absurdity to others, who continually and wittingly practise it?*

*Then in the second Note (Letter <sup>b</sup>) his Grace shews, why these Persons should inquire about this Dominion; first, Because the Doubtful are a Part of Mankind (but richer sure, than the other Part; or else as poor Animals as they) who claim this Dominion. (But if they reckon this Dominion an Absurdity, how come they to claim it? Or, though a Part of Mankind, do they disclaim this Dominion?) And so are reasonably inquisitive about it. And one would wonder indeed, that they have been no more inquisitive about it all this while. In other Things they think it Wit or Wisdom not to run with the Herd of Mankind, but to be distinguished from the sequacious Vulgar. But here, it may be, Custom and Appetite hath held them by the Teeth. And secondly, Because they have Occasion to be troubled upon finding their Title to it so very weak, after so much Wealth and Blood spent in the Controversy. 'Tis well too, if we are not  
one*



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one Day called to account, and made to pay dear Costs for so contentious a Quarrel.

*The Sceptics may well be troubled (and I cannot but be troubled with them, and for them) upon their finding their Title to this Despotic Dominion so weak and unprov'd, as is here supposed, and is like to be upon their own Principles; for then their own Minds, I suppose, will tell them, that they have long been Usurpers of, and Tyrants over the Creator's Goods and Chattels: They have taken them for their own, have fed them for the Slaughter, have slain and devoured them with less Fear and Wit than they were aware of: And shall the wise Creator be concerned to vindicate the wrongful Deaths of such poor Animals as Men, and shall he have no Concern to avenge the wilful Murders of thousands and millions of innocent, incomprehensible Beings? Or shall he not have sovereign Right to vindicate his own Dominion and Propriety? then, (that they may not continue in their Usurpation and Tyranny) they will be obliged to quit a great many Dainties and Dishes, that have been grateful Fuel to an inflamed Appetite. Then, the more impartial a Regard they suppose the great Maker of All has to the Work of his own Hands, the more rationally they may expect (as his Grace seems to suspect they will) to be called to account for the Waste and Spoil they have made of their Fellow-Heirs of the same Globe. Is it meet, that the Great God should permit such a long and vast Expence of guiltless Blood, without making any*

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*Inquisition for it ? Or that he should maintain a Race of moral Animals, at a long and bloody Charge, without ever examining what they have done, how they have lived, or have behaved worthy of such an immense Expence of Life, Blood and Spirits ? Let them seriously consider what Costs may be justly demanded, and must be paid, for such a chargeable Maintenance.*

*How so much Wealth and Blood (as his Grace intimates) has been spent in the Controversy, I do not well understand. These Gentlemen sure were ascended above the Name of Sceptics (or the Degree of Doubtful) when they had Assurance and Resolution enough to spend much Wealth and Blood on any side of a Controversy. If they have done so in this, who were the Antagonists ? Where and how was the Cause contested ? Is it yet decided, or is it still depending ? I have not heard of any Armies raised by them, and maintained at vast Expence to support their Cause in the Field of Honour and of Blood. I have not heard of any Council learned in Law or Equity, that they have retain'd and fee'd to plead against their Adversaries, in any high Court of Chancery. Where and when has their generous, publick Spirit appeared, in vindicating at high Rate, the Liberties and Franchises of the Mute Animals, against the Oppressions and Cruelties of the Talking Tribe ? If at any Time they have done so, it is pity they should at last sap the Foundation of their own Cause, by the constant Exercise of that Despotic Dominion,*



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*Dominion, they criminate in others. I must suppose therefore, that the Wealth and Blood here spoken of, has not been spent in Defence of the Rights of the poor Brutes against their Aggressors; but in taking the other side of the Controversy for granted, (or without due Enquiry,) and in sacrificing thousands of their Animal Neighbours to their own Draconic Appetites. Let them see to it therefore, that they do not one Day pay dear Costs (as his Grace seems to suspect they may) for such bloody Provision, when the Great Judge of all the Earth shall call them to give an Account of their Stewardship.*

*Then his Grace proceeds to canvass the Argument, which Divines (he says) have drawn from Reason, as an Instance or Evidence of our Title over all Things: And he says, that the Sceptics evade this again (and let them do so) first, by denying that it is a Talent peculiar to Man. Here we see, that it is the Divines that are made the Antagonists in this Controversy to the Sceptics; and the Divines are supposed to draw the Argument from Reason, as an Instance or Evidence of our Title over all Things. Now it is worth while to know, in what Age of the World the Sceptics managed this Controversy against the Divines, at a vast Expence of Wealth and Blood; for possibly, the Divines may not be at such a Distance from the Sceptics in this Point, as his Grace may imagine. Possibly they may say, that Reason indeed may qualify Man for Dominion*



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*minion over other Beings ; not that it is an immediate Instance or Evidence of a Despotic Dominion over them. Many Princes on Earth may have Subjects that are more capacitated for Government than themselves, who yet have not a Right or Title to that Government. Whether the Sceptics or the Divines have more need of this Argument for their domineering Practice, let the Sequel shew : Whether Sceptics or Divines are more inclined to allow Reason to Brutes, let the Learned judge. If the Divines suppose, that Reason is such a proper Instance, or such an infallible Evidence, or such an Authentic Credential of, and for this Despotic Dominion, as his Grace seems to impute to them, then they must suppose thereupon, that Man (by vertue of this Reason) was always invested with this Title or Dominion, which very few (if any) of them will positively affirm. I need not say, that Poets were reckoned (Vates) Divines among the Ethnics of old ; among whom Virgil and Ovid will deny the Primitiveness of this Dominion. Orpheus will disclaim all Title to it. Orpheus in Carmine suo, Esum Carnium detestatur, says Hierom. L. 2. Advers. Jovinian. which Testimony, though not occurring when the ensuing Letter was wrote, confirms the Interpretation there given of those Passages that report to us Orpheus's Doctrine. Many Philosophers (if they may pass for Ethnic Divines) will disclaim this Dominion. Whether Arnobius and Boetius, though Theological Writers, will here be admitted among the Divines, I know not : If they may, they will scarce allow, that Reason is a sufficient*

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*sufficient Credential in this Case. Arnobius imputes it rather to our Savageness and Cruelty, to some unhappy Necessity or Custom, that we thus broke our Primitive Friendship and Commerce with our Fellow-Animals. Semiferi nos Homines, quin immò (apertius ut pronunciemus, quod est verius, atque apertius dictu) Feri, quos infelix Necessitas, & malus usus edocuit cibos, ex his carpere, miseratione interdum commovemur illorum, arguimus nos ipsi, penitusque re visa, atque perspectâ damnamus, quòd humanitatis jure deposito, naturalis initii consortia ruperimus. Adv. Gent. L. 7. And Boetius will celebrate the Felicity of the Age in which this supposed Credential had not its Force. Felix nimium prior ætas, Contenta fidelibus arvis, Nec inertì perdita luxu, Facii quæ fera solebat Jejunia solvere Glande-Metr. 5.*

Happy the Simple, Ancient Times,  
Remote from us, as from our Crimes,  
When honest Fields alone supply'd  
The Palate's Wish, and Table's Pride!  
When no prophane, luxurious Food  
Did fret the Nerves, or vex the Blood;  
When no lewd Flesh debauch'd the Taste,  
But Nuts or Acorns broke the Fast.

*Novatian and Hierom will undoubtedly pass for Divines; yet they resolve not the despotic Practice of murdering and devouring the Beasts, into the Authority or Evidence of Reason, but some other Cause.*



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*Cause.* Novatian asserts that vegetable Provision was the primitive Diet, and that afterward, there was the Divine Indulgence toward human Necessity. *Cibus primus hominibus solus fuit arborum foetus & fructus*—Posteà etiam usus carnis accessit; divinâ gratiâ humanis necessitatibus competentia ciborum genera, opportunis temporibus porrigente. De Cibis Judaic. c. 2. Hierom thinks that this Indulgence was not made to Man till after the Flood, and then, upon an Account that is not so reputable as Reason, viz. the Stubbornness of his Heart, as Flesh was once sent to the discontented Israelites. *Sciat quomodò repudium, juxta eloquium salvatoris, ab initio non dabatur; sed propter duritiam cordis nostri per Moysen, humano generi concessum est; sic & esum carnum usque ad diluvium, ignotum fuisse. Post diluvium verò, quasi in eremo, murmuranti populo, coturnices; ità dentibus nostris nervos & virulentias carnis ingestas.* L. 1. Adv. Jovin.

*But we need not thus insist on particular Divines. With us, Divines are usually distinguished into those of the Old, or of the New Testament; into Jewish or Christian Divines. Now both sorts unanimously agree, that Man was once in a State of Innocence and Inoffensiveness to God; and they as unanimously agree, that this Branch of Despotic Dominion, was not granted to Man in that honest, honourable State; insomuch, that such a Professor of Theology as Curcellæus, who (without Diminution to his Grace's Knowledge, may well be supposed*



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*to be acquainted with as many Divines as He) will assure us, that he never (to his Remembrance) met with any Divine, either Ancient or Modern, Jewish or Christian, that thought that the Practice of slaying and eating Flesh was allowed to Man in his primitive, guiltless Condition. Nec enim memini legisse me ullum Theologum, sive ex veteribus, sive ex recentioribus, aut Judæum aut Christianum, qui Animalia ante Adami lapsum, mactata ad esum fuisse aut jure mactari potuisse existimarit. Diatr. de esu Sang. c. 1. So that the Divines are not so opposite to the Sceptics herein, as his Grace imagines; and the Argument drawn from Reason alone (even when Reason may be supposed most Bright and Brisk) will be Accepted by few or none of them.*

*After Sin had invaded Mankind, there is less Reason for a Despotic Dominion. Man is then become more unworthy of, and less fit for a Dominion over his guiltless Neighbours: He has even forfeited what he had before; And this Carnivoration must then (I suppose) be looked upon either as a Privilege, or a Punishment. If it were a Privilege (and a new one too, as it must be) it could not be procured by the Transgression. The express Allowance of Heaven must be necessary to grant the Right to the conscious Criminal: If it were a Punishment, it must be resolved into a penal Sanction, or into punitive Justice, as the Original, and not into mere Reason, as the authentic Evidence or Credential of it.*

*Then his Grace tells us, the Sceptics evade the Argument, Secondly, by alledging, that they find  
this*

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this Reason to be such a narrow, misleading, uncertain Faculty, that in their Opinion, 'tis much unworthy of being the great Credential from the most High, for domineering over all our Fellow-Creatures, who indeed seem neither to owe us nor pay us Obedience. And if the boldest Maintainer of this Opinion would be persuaded to take a Walk into a Wilderness of wild Beasts, shewing his Credential among them, 'tis probable they would all pay as great a Submission to it, as such a rational Act deserved.

*This Consideration indeed seems much to undermine the supposed Argument drawn from mere Reason. Sometimes, to serve a Cause, Reason shall be magnified. Now Experience is produced to the contrary; they find this Reason to be such a narrow, misleading, uncertain Thing. If his Grace (as well as the Sceptics) was aware of this, one would think, he would be modest and cautious in his Ratiocinations about unseen Things, and such as are acknowledged Incomprehensible. And he would be led doubtless seriously to consider, whether the Divine Wisdom and Goodness has entirely abandoned us (in our Conduct to a blest Eternity) to such a narrow, misleading, uncertain Faculty. Sometimes this Reason is sufficient for all the Affairs of this World and the other: Now it is not fit to be a Credential for such Dominion, as the Sceptics themselves are willing to exercise over their Fellow-Creatures. His Grace at his Departure was willing to commit himself Deo Omnipotenti Benevolentissimo. Was it agreeable to all the Notion he had of*  
the



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*the Benevolence and Philanthropy of this best of Beings, to suppose that he would send us no higher Light, in our Concerns with himself and with a better World, than what such a narrow, misleading, uncertain Faculty will afford us?*

*If the Brutes seem to owe (as well as pay) us no Obedience, how shall it appear, that they owe us their Blood and Lives? or that they owe us Passive Obedience to the Death without Bail or Mainprize? In fine, the Deist (rather than the Divine) must be the Maintainer of this Opinion, if he will maintain his Diet and Practice. And then (according to his Grace's Motion) let him take a Walk into a Wilderness of wild Beasts, and shew his Credential among them, and see, if they do not pay as great a Submission to it, as such a rational Act deserves; or let him see, if others will not reckon, that such an Act will be a sufficient Confutation of his pretended Credential.*

*Then in the next Note, his Grace, in the Person of the Sceptics, seems willing to supplant Moses's Authority. If then there is no Credential (either in Natural or Supernatural Revelation) for the carnivorous Practice, why did his Grace so long continue therein? Did he act upon Hobbian Principle, not to contradict the publick Custom of the Place! Or did he continue it in Opposition to the Dictate of his own Mind and Conscience? Is such a Rule allowed by the Great Governor of the World? or will he not call to an Account for so much Wealth and Blood*



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*Blood that has been spent and spilt in Contradiction to an intellectual Conviction? It is not a Place here to vindicate Moses's Veracity and Authority. But now I can better allow the Digression that is made in the ensuing Letter, to shew that the Deistical Gentleman is more obliged to Moses, than he has been apt to think of. I would not enlarge, to say any Thing of the second Letter. The Argument of the third is capable of much Enlargement. I once thought to have taken into Consideration the several Methods, the several supposed Founders of Religions (that had a secular Interest in view) have taken for the compassing of their Designs; and to have shewn thereupon, how diametrically opposite the Measures and Maxims of the Lord Jesus are to them all.*

*This the learned Dr. Prideaux has excellently done in Reference to one pretended Institutor of Religion, in his Life of Mahomet, and the Letter annexed thereto; but the mention'd Work was too big for me. I would recommend it as a noble Service to any one, that has Ability and Skill for such an Atchievement: In the mean Time I commit these Essays to the Blessing of that Lord, whose Cause they espouse, and to the serious Perusal of the Solicitous Reader.*

A LETTER



A  
L E T T E R  
T O T H E  
D E I S T.

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The FIRST LETTER.

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HONOURED SIR,



SINCE you are pleased to inform me, that many, a late, are gone off from the Principles of supernatural, (or, as it's called, revealed) Religion, not only upon the Account of the scandalous Divisions, that are found among the Preachers and Professors thereof, but upon this Persuasion too, that the Light of Reason, within, is clear; that the Works of God, without, are visible enough



enough, to advertise us of the Existence and Perfection of God, of our Dependance upon Him, and Duty to Him; that therefore there is no great need that a supernatural Revelation should be sent us, the supposed Contents of which, now make such a Noise, and raise such Contentions and Commotions in our World; you will give me leave to return you some Remarks upon these objected Surmises. And so,

1. As to the Divisions and Contests, that are observed among the Entertainers of supernatural Revelation, you will give me leave to intimate to you such Considerations as these;

1. That we are not altogether unforewarn'd of them: The Author of our Religion has instructed us to expect them, and to be more rooted and established in the Principles he has taught us, that we may not be scandalized or discouraged by the Rise of them. There cannot be more excellent, or better enforced Injunctions for Unanimity and Concord, than he has given us, though they are so frequently violated; of which, we suppose, an Account must be given to him, in due Time. He has also informed us, that there is a common, invisible Adversary of Mankind, who is doing all the Mischief he can, every where; and sows his Tares in the best Field the World affords. And while our Lord has forewarn'd us of the certain Rise of such Offences, as you have observ'd among us, he has also taken such Care to discourage and prevent them, that he has denounced, and will, in due Time, execute, a most dreadful Woe upon the Authors of them.

2. You



2. You will observe that the Receivers of mere natural Religion have also their Diversities and Discords enough? How little have they agreed in their own Scheme? How little have they agreed in their Sentiments about the Nature and Properties, or the Unity of God? about the Origin of the World, the Nature of the Soul, the Origin of moral Evil, the State of future Retribution, and many important Things, that are more clearly, rationally, and excellently resolved in our supernatural Revelation.

3. You will permit me to observe, that supernatural Revelation may, possibly, be like the Structure of the human Body, in which there are Parts, that are apparently necessary, noble, and vital; from which the rest are derived and propagated even to such Minuteness and Subtlety, that they cannot easily be discerned. In the System of supernatural Religion, there are such eminent, conspicuous Branches, as in which the Professors thereof can generally agree. The Contests are usually about such Portions, as are remoter from the primary and fundamental Parts.

4. You are not so unacquainted with the State of the World, and of the Science and Learning there, but you must know, that supernatural Revelation is not the only Study or Profession, in which the Retainers thereof are divided in Mind and Opinion. What part of Literature is there (though never so well founded in the Principles of it) that does not afford Matter for Diversity of Sentiments? Go you to natural Philosophy, there you will find Discords abundantly. Go you to Civil, or to Common Law, and Politics, there you will find the

Learned therein, greatly disagreed in their Opinions. Go you to Physick and Chirurgery (on which Man's Life and Health so much depend) and you will find Variety of Judgments among the Professors, about the same Case. Nay the Mathematicks (as demonstrative, as they pretend to be, and, indeed, really are) afford their arduous Difficulties, and create Controversies among their admiring Students. It will be but rational to suppose, that Mens Judgments and Thoughts of Things will very much differ, as upon other Accounts, so, according to the Depth of their Penetration, their Diligence in Study, and other Advantages for Light and Information. He that sees farther into a Science, than another, may easily be supposed, to be of another Opinion, in many Things belonging to that Science. He will be able to solve the Difficulties and answer the Objections, by which the other is intangled and captivated.

5. You will allow, that to learn the Accuracy and Criticism of a Language, is a Work of more Time and Observation, than most Men care to employ therein. It may not be easy for the People of one Language, to reach the Idiom of another. The People, that are of the same Language (for the most of it) have also their different Dialects and Modes of Locution. And those of the same Dialect have their general Terms, ambiguous Words, and equivocal Phrases, which will want to be distinguished. And the several Sciences and Professions (as 'tis known) have their Technical Words, and Terms of Art (as they are call'd) which should be well understood,



understood, and yet are often mistaken, by those that pretend to discourse of the Affairs of that Science or Profession. Study of Words is usually troublesome, and yet exceeding expedient and necessary for those, that would well treat of any Subject. Skill in Propriety of Language, and Choice of Words would open Matters clearly, prevent Objections, cut off Controversies, and promote good Understanding. It might easily happen, that the *Latin* Churches did not soon apprehend the Import and Propriety of many *Greek* Words. The *Greek* Churches might not soon understand the Sense of *Latin* Terms and Language. And so their Differences (especially in the Time of their Heat) might easily be thought wider and deeper, than they really were. In our *English* Controversies (of several sorts) Men are apt to run away with Sounds, that are disagreeable to their Ears, and to make a Noise about Words, which they have not studied or understood, and so aggravate their Spleen and Jealousy. They that sedately look into Polemical Books, will be apt to think, that if all the Logomachies and Contests about Names and Locutions were discarded, the real Controversies will be found far fewer than they usually seem to be.

6. Let me observe also (what, I am afraid, I may not observe, without some Offence) that supernatural Revelation indeed, does not seem a late, (perhaps, you will think, not for many Centuries past) to be much obliged to its Ministers and Professors, for its Subsistence and Continuance in the World. Natural Religion has been abused, and so has the



supernatural too. Perhaps \*, some of its worst Enemies have been such as have been of its own professed Household. There have been Lovers of the World, Lovers of the Flesh, and of all manner of sensual Pleasures, among its pretended Votaries. And Persons of different Interests will have their mutual Oppositions and Discords. Nay, they that have been real Friends to the supernatural Revelation, and have indeed embark'd their principal Interests therein, have (it must be confessed) acted with such Imprudences, Passions, and misguided Zeal, as if they did not understand, or attend to, their common Concern, and Profession. So many and so great have been the Quarrels and Contentions among the *Antistites* and Leaders in revealed Religion, that one would wonder sometimes, that Princes would endure them so long; and States and Potentates have not banish'd them out of their Dominions and Districts. No Thanks to the furious Contenders, that Christian Religion has such Footing in the World. But the more there appears of an opposing, contradictory Spirit among the Entertainers of this Revelation, the more Improbability there is, that it was at first contrived by mere human Agreement, or was the Product of human Policy and Device: And had not Divine Providence been more concern-

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\* Nunquam igitur poterit Religio hæc aboleri, quæ Deum vindicem habet, atque custodem, etiamsi malè administratur a suis & crudeliter impugnetur ab hostibus. Stat enim, regente Deo, quæ non minùs a suis malè tractatur, quàm alienis. *Marsil. Ficinus de Relig. Christ. cap. 9.* Seen, since these Letters were penn'd.

ed for the Support of this Revelation, than they that pretend to hold their Salvation by it, it might, for ought I know, have been extinguish'd long ago. But the less it has been supported by human Wisdom and Affection, the more it may seem to have been the Care of Heaven. The Divine Power that at first recommended it to the World, has protected it ever since; and will yet, I doubt not, make it honourable and glorious. But you and I are not to look so much at the Conduct of the Professors, either of natural or revealed Religion, as at the Contents and the Evidence of each. A dismal Account is indeed to be given at last of the Scandals and Offences that have arisen in the Christian World; but do you follow the Dictates and Example of the great Author of supernatural Revelation, and, to be sure, you will stand forth in Peace, and fare well in the great Day of his publick Appearance and Glory. Then

2. As to the Clearness and Sufficiency of human Reason, in the Affairs of Religion, you will give me leave to observe, that, possibly, we are not proper Judges of it, in the Circumstances in which we are now set. We have had an Improvement of our Mind, and an Enlargement of natural Light, by the Means of supernatural Revelation. How clear and judicious human Reason was of old, where supernatural Revelation did not come, you in some Measure know. How clear and bright was it among the Nations of the Gentiles? Are you not sometimes amazed to see how irrational and absurd Mankind was become in the Affairs of Religion and Divine Worship? You will not take it ill, that I say,



(nay, doubtless, you have observed the same) that many a young Gentleman of fifteen or twenty Years of Age, in the evangelized World, has had more congruous and comely Apprehensions of the Nature and Unity and Perfection of God, of our Relations, Obligations, and Duty to him, than the most aged of the Heathen Philosophers seem to have collected and concluded by their most acuminated Reason. Look into the Nations of the Gentiles, and see their Wisdom and Reason in Religion! How many Gods had they? of what Nature, and Pranks and Mysteries in Worship? Travel into *Phœnicia* (while supernatural Revelation is not there, or is not observ'd) and *Syria*, and see what Work Reason makes of Religion there: This you will in some measure see, in learned *Selden's* Book *De Diis Syris*. Then go down into *Egypt* (whither many of the ancient Sages are said to have travell'd for religious Instruction) and see how Reason modell'd Religion there.

*Quis nescit, Voluisti Bithynice, qualia Demens  
Ægyptus portenta colat? Crocodilon adorat  
Pars hæc, illa pavet saturara Serpentibus Ibim,  
Effigies sacri nitet aurea Circopetheci, &c.*

Where is the Man (my Friend!) don't understand  
What monstrous Gods are serv'd in *Egypt's* Land?  
Some there, the cruel Crocodile adore,  
Others, the Fowl that feeds on Serpents store;  
There, to the golden Image of an Ape,  
The Things themselves bow down, in human Shape.

Then



Then march to *Chaldea*, *Babylon*, and *Persia*, and see how Religion was manag'd there. Then go to *Greece*, and more especially to the learned University of *Athens*, and see its State and Stature there. Then come to *Italy*, view the *Roman* Worship; walk to the *Capitol*, and read the Inscription upon the Shield that hangs there; *Genio urbis Roma, five Mas sit, five Foemina*. If you will come lower, view the State and Form of Religion in the Eastern and Western *Indies*, and particularly at *Mexico*, before the *Europeans* came thither. Or, if you will come nearer Home, see how Reason ruled Religion in this Island, among the first Inhabitants that we can hear of. The inquisitive *Camden* (treating of the Manners of the *Britains*) says, *I will say nothing of their ancient Religion* (and yet that would we have known) *for it was not really a Religion, but a dismal and confused Heap of Superstition: For after the Devil had involved the Truth of Religion in Mists and Darkness, Gildas tells us, that the Spectres of Britain were purely hellish, more numerous than those of Egypt, of which are yet remaining, strangely featured and ugly, and to be seen both within and without their forsaken Walls, looking stern and grim after their usual manner. Or, if you would read Gildas himself, in Britannia sunt portenta ipsa diabolica, pœnè numero Aegyptiaca vincen- tia, quorum nonnulla Lineamenta adhuc deformibus, intra vel extra deserta mœnia, solito more ringentia torvis vultibus intuemur.* The Romans afterward did much to polish the Nation, and cure it of much Barbarity, but not of Idolatry. The Saxons bring in their *Woden* and *Frico* (supposed to be *Mercury* and *Venus*) and their Goddess *Eoster* (supposed to be

be the same as *Astarte*.) Then the *Danes* come and sacrifice to their *Thur* with human Blood. And the same *Camden* tells us from *Ditmarus*, concerning the *Normans*, as well as the *Danes*, that *they met once every nine Years in January, a little after our twelfth Day, and offered to their Gods ninety nine Men, and as many Horses, with Dogs and Cocks, for Hawks, being fully persuaded, that these things were most acceptable to them.* Thus you see what Work natural Light and Reason (such as it was) made of Religion and Divine Worship. Polytheism, Idolatry, irrational and impious Rites every where prevail'd. Thus the Great God was pleased to try, how the World would acknowledge and serve him, when left to their own Imaginations and Conduct. You may well suppose, that the World (so far as concern'd for Religion) groan'd for a superior Revelation. It was needful (and you can't but think, that it had been a singular Blessing) that a special Messenger (of some sort or other, in some Way or other) should be sent from Heaven, to revive and instill the very Principles of natural Religion itself. You cannot but suppose, that it had been a signal Favour (and we are ready to wonder, how the Divine Majesty, Honour and Jealousy did to forbear) had the great, the glorious, the only God, in Thunder and Lightning, and Earthquake, and the Sound of a Trumpet (louder than that, that we suppose was heard on the Mountain in *Arabia*) publish'd and proclaim'd to the Nations, *ye shall have no other Gods before me.* You cannot but suppose, that in this State of horrid Darkness and Error, there was great need of some special Messenger from God, to call the benighted



ighted Nations to the Acknowledgment and Practice even of the natural Principles of Morality and Religion.

But you will suppose, that you are wiser than all the Nations of the Gentiles; that you have more Knowledge of the Nature of God and Religion, than all the Poets, Historians, and Philosophers (for ought appears) of the old Gentile World; and that you are able to draw up a more clear and genuine Scheme of natural Religion, than they seem to be acquainted with. Be it so. We will not dispute the Sharpness of your Reason, or the Compass of your Knowledge. We would only inquire, how you came by your Knowledge, and those Principles of natural Religion, which you can now prove, and upon which you can reason so well. There are many Principles, which, upon Discovery once made, appear very rational and demonstrative, which yet the Reason of a thousand or ten thousand Men would not have discover'd. The famous *Pythagorean* Proposition (in *Euclid's* first Book of *Elements*) for which the Author is said to have offer'd an *Hecatomb* to the *Muses*, is a noble, demonstrable Truth; and yet it is not likely, that either you or I, or a thousand such as we, should ever have found it out. The Principles of the *Newtonian* Philosophy you can receive and admire; and yet it was the Lot of one extraordinary Mind to discover them. You suppose, you can demonstrate the Unity, or Oneness of the Godhead, or of God. This seems to us a very natural, rational Truth; and yet, had you lived in the old *Egyptian*, *Grecian*, *Italian*, or *British* World, you might not (nay, probably, would not) have



have seen that Reason for it, that you do now. When you read the Gentile Moralists, do you not wonder, that they do no more argue and insist upon the Unity or Unicity of the Divine Being? When you peruse your admired *Cicero*, (a Person, you will acknowledge, great in Reason and Philosophy, (such as it then was) as well as Oratory) do not you wonder, and pity him too, that (in his Books *De Naturâ Deorum*) he is so dark and uncertain about the Nature of God? Do not you sometimes wonder, that he does not either himself employ, or put into one of his Colloquist's Mouths, some strenuous Argument, that proves, that the true God is but one? That one Truth, that *there is but one God*, would have gone far to have rectified their Notions concerning his Nature and Perfection. If you suppose, that he had met with no such Argument, how shall it appear, that in his World and Circumstances, you would have fallen upon one: He must have a good Opinion of himself indeed, that thinks himself of greater Parts and Penetration than the learned *Cicero*. You are bred up in a Land, where (through divine, distinguishing Favour) supernatural Revelation shines. By the Light of that Revelation, we are led into a more fair and open Prospect of natural Religion, than (so far as appears) the poor Gentiles did attain to. Hence the Students and Professors of revealed Theology are enabled to cultivate and enlarge our Notions in natural Religion. From them and their Labours, you fetch a deal of that Truth and Knowledge, that we call natural. But the Question is, how much we had had of it, if supernatural Light had not visited our Land. Doubtless, we had

had sat in the same Darkness and Shadow of Death, with our benighted Ancestors; so that the Light and Knowledge that you and your Brethren are apt to boast of, in the Affairs of pure, native Religion, is (I question not) more owing to the Rays of our great Luminary, the Bible, than you are either aware of, or are willing to acknowledge.

Then

3. As to the Works of God around us, they are, its true, visible and conspicuous enough. The Heavens and the Earth, with all their Frame, and Inhabitants and Furniture, proclaim the Glory of God. But you must remember, that these Works of his do now speak of Mercy and of Judgment: The Frame and Movements of the World are now adapted to the communicating of Divine Goodness, and also exhibiting Rebukes (and sometimes severe Rebukes) for Sin. The more you know the Law of natural Religion, the more you will see, that the moral World below (the World of Mankind) is started from that Law, and is almost overwhelmed with moral Irregularity, that is, with Immorality towards God and Man. The more you see of the Immorality of the World, the less you will wonder, that the Divine Purity and Justice exerts and signalizes itself in chastising and punishing the World; especially, when Sins are, at any Time, more than ordinarily flagrant, epidemic, and national. You will readily suppose, that the Great God should not easily step out of the Road of his settled Works, and current Providence; or that he should often work apparent Miracles, and act above the appointed Course of Nature. Nay, you will suppose, he need



not do it; for he can make any of his Works to be in their Places, his Servants to execute his Pleasure; the Stars, or other celestial Bodies shall, in their Courses, fight against his Adversaries: The Executions of Judgment then are to be inserted and ingrafted (as I may say) into the Laws of Nature, and to be perform'd by the Works thereof. This we call working by second Causes; but the Terms, *second Causes*, intimate a first: And it is as easy for the Great God to direct a Train of an hundred secondary Causes, as certainly to attain his end, as if he appointed but one: As Mr. *Whiston* supposes, that God foreseeing that the Sin of the World would in such an Age be so outrageous, that it would not be fit to bear with it any longer, did, long before (it may be a thousand or fifteen hundred Years before; it may be, at denouncing the first Curse against the Sin of Man) so adjust the Laws, the Motions, and Power of Comets, that one of them should, exactly in that sinful Age, induce an irresistible Deluge upon the Earth, to destroy the World of the Ungodly. But the Infliction of Punishment being now assigned to the Works of Nature, many are tempted to think, that the Contrivance of the System is not so wise as it should be, nor to be imputed to that Wisdom and Goodness, to which, indeed, it is owing. Were the World intirely innocent, there would be no need of those Laws, Motions, and Operations, by which it is to be corrected and punished. And were we to view it in the original State in which it stood and shone before the entrance of Sin into it, possibly, there would be no need of any farther Revelation of our Duty and



Obligation to God; than what a perfect Mind and such a perfect World would afford; and yet even then, we should not restrain the beneficent Creator, from any superadded Communications or Discoveries to us. But the circumambient Creation would certainly be free from such Phænomena, as are now reckoned Irregularities, Disorders, or Imperfections therein. Or if any of them were (as to the Substance of them) there found, they would certainly be freed from any accidental Enormities, or we should better know the Reason and Design of them. But now, as many Signatures as there are of Divine Wisdom, Power, and Goodness, in this System of ours, yet some are ready (you know) to quarrel the Construction, and to reckon it but the Ruins of an old, decayed and demolish'd World. They are offended at the Largeness, Fury, and Irregularity of the Sea; at the Height, Barrenness, and Ruggedness of the Mountains; at the windy Caverns of the Earth, and the outrageous *Vulcano's*. These are stumbling Blocks to superficial Spectators, and are laid hold on, as Inducements to mistake or deny, the wise and just Author of all these Appearances. It is not thereupon unsuitable to the Divine Wisdom, Goodness, and Government, to inform us a little more plainly or certainly than mere Nature will do it, why he has made his Creation so subject to Vanity, and written Penalty and Vexation, in such legible Characters upon the sublunary World, and ordain'd his Works that are round about us, to be very frequently such a Rod and Scourge to the chief Inhabitants of the Earth. Then

4. The visible Works of God do, indeed, advertise us of the Existence of God, of our Dependence upon him, and our Duty to him; but there is no great Reason, that his Intimations and Discoveries to us, should be confin'd altogether within those Bounds. There are other Things also, that the Divine Majesty may please to inform us of. There may be Offices of Power and Trust committed to us, Honours and Dignities conferr'd upon us, Immunities, Benefits, and Privileges vouchsafed to us, which (being something more than is absolutely necessary to our Life and Subsistence in the World, and being withal the free Donations of a blessed, bountiful God) may not be discovered by mere natural Light, but require a special Revelation, in order to our certain Information and full Assurance concerning them. Possibly, Man in his primitive State, might be at an Uncertainty what would become of him, in case he should continue always in his Innocence and Obedience to his Maker, without once offending him. Perhaps, you will say, that he knew he should die and return to the Dust; but that is but taking a Supposition of your own for granted. Death is ordinarily so abhorrent to human Nature, that it seems much rather to be the Wages, or Penalty, or penal Consequent of Sin, against the Author of human Nature. But let that rest. You cannot say it was unsuitable to the Goodness of the Great God, and to the Dignity of Man (since you allow that his Soul is immortal) that the Maker should design him (continuing in his Subjection and Obedience) for a total Immortality or Exemption from Death: Nay, it might be suitable to the

Creator's



Creator's Wisdom and Benignity (which is not to be measured by our penurious Goodness) to design him (if persisting in his Homage and Duty, to an appointed Period) for a Removal and Transportation to an upper, better World. If this were designed, some special Revelation must open this Design; and you can't but suppose, that the opening of it would be a wonderful Instigation to Admiration, Love, and thankful Observance.

But there is another, a more sensible Favour, which we are indulged by Heaven, and which we are all, visibly, in the Possession of, and which, methinks, you should not be very averse to acknowledge, does contain some Intimation in it, that some Time or other, some Way or other, there has been afforded a special Revelation of the Divine Pleasure to Mankind; unless we must suppose, that Mankind lives now, and has for many Ages lived, upon an unjust, wrongful (or unrightful) Usurpation and Spoil of the Creator's Goods. Look upon your Table, and see if it be not so. If such Revelation as has been now mentioned, has not, convictively enough (and it is pity if it has not) been argued from more intellectual and Abstracted Topicks, give me leave, at last, to entertain you with one, that will come nearer to your Taste and Relish, and will concern the Interest of this carneous (not to say, carnal) Tabernacle, that you carry about you. A Topick I would offer, which, though it may not often (if ever at all) have been proposed to your Ruminations, yet, possibly, may the more sensibly succeed, as it may more nearly touch the Fibres of the Stomach, as well as the Ventricles of the Brain, and intimately affect



the voracious Bowels, as well as the penetrating Intellect.

We must here suppose, and depend upon, those Things that are mutually agreed upon between us; as, that there is a great and glorious God, that by his Power and Wisdom, and for his own Pleasure and Glory, has hang'd up this vast, various System of Things, in the universal Space. That he has framed the several Parts of the System for their proper Place, Order, and Use. That he has made them all (though so different from each other) harmoniously to conspire together, to furnish out a beautiful, commodious Habitation for Man. In this Theatre of curious Works, we are to contemplate the Excellencies and Perfections of the incomparable Maker: We are to learn our Obligations and Duties to him, and to contain our selves within the Bounds of our Duty and regular Deportment; that, as we are to love the Creator, we are also to love his (capable) Works for his sake; that we should not be unrighteous and injurious to our Brethren of Mankind, or barbarous and cruel to the other Fellow-Animals, that are made Inhabitants and Inheriters of the Earth, as well as we.

Upon such acknowledged Suppositions as these, I must demand of you (if there has never been any special Intimation or Discovery of the Will and Grant of God to that Purpose) by what Authority and Warrant you so customarily and unconcernedly wound, and slay, and eat, the innocent Animals, of diverse Kinds, that are round about you, and to whom the Earth and the natural Product of it, is given for a Possession (yea, for an hereditary Possession) as well as to you. The

The young Deistical Gentleman, without any Remorse, or Hesitation of Mind, or Scruple of Conscience, makes it his Sport, if not his principal Business, to depopulate the several Regions to which he has Access, *viz.* the Air, the Earth, and Waters. He runs with his Hounds, and seizes and worries, and, at last, devours the Variety of Game the Field or Park affords. He marches with his Dog, and Nets, and Lure, and surprises the cheerful People of the Air, that would teach him to mount upward, and celebrate the Maker's Praises. He travels with his Angle, Baits, or Nets, to the Rivers, or the Sea, and intangles the Natives of the watry Climate, that were sprightly playing there, and never dreamt of such a sudden Fallacy and Fate.

Does the young, airy Squire thus move and play, thus perform and practise merely by artful Springs and exquisite Machine? Does he ride and run, leap and toil without Mind and Thought, without Consideration and Design? If so, why should he make such Havock of his Neighbours, as may (for ought he knows) have as much Sense, as good Thought, and as much Right to Life and Liberty as himself. They have (to all Appearance) Life and Leisure, and proper Abodes: They have their Food, their Pleasures, their propagating Power and Diversions, as well as he: They answer the End of their Make and Production, as well as he, and, it may be, (proportionably) better too. Why should they be a Prey to him, any more than he to them, in case they can pursue and seize him? Why may not one thoughtless Being be, with equal Equity, a Spoil to another? But if he thus performs and practises, with



Mind and Thought, where is his License and Warrant for such destructive Pastime? Does Mischief, Robbery, and Rapine, become lawful and rightful merely by Custom, Inclination, and Example? Would he himself be thus used, be beaten, worried, and wounded to Death, by the Law of other Folks's Custom, Disposition, and Delight? Though he is not to be supposed to converse with the Bible, yet he may be thought sometimes (when the Weather favours not the Game) to beguile his domestick Hours with some Pagan Author. One would therefore (by the Way) propose to him (if he has not yet observed it) the following Passage of the ingenious *Plutarch*. We will not send him to the Original, lest his busy Life (spent in Pastime) should not allow him to read it. Let us go to the modern Translation: In that Tract, that ingeniously disputes the Superiority of Craft, in the Aqueous, or the Terrestrial Animals, *Autobulus* thus discourses his Friend: *And hence it was, as they say, my dearest Soclares, that Men, at first, became insensible and inhuman; having once tasted of Murder, and being all accustomed, by Hunting and following the Chace, not only to behold, without Remorse, the Wounds and Blood of wild Beasts, but to rejoice at their being kill'd and slaughtered. Afterward, as at Athens, some Sycophant was, by the thirty Tyrants, set apart for Death, as a proper Object of capital Punishment; then a second, and a third; then proceeding by degrees, they seisd upon good Men, and at length spared not the best and most worthy Citizens. In like manner, the first that slew a Bear or a Wolf obtained Applause: Then the Oxe and Hog were appointed to be kill'd, under Pretence of having tasted*  
*the*



the sacred Things that lay before them. Next to them, Deer, Hares, and Goats were made use of for Food, and in some Places, the Flesh of Sheep, Dogs, and Horses grew familiar to human Taste. The tame Goose also and the Pigeon, Means familiar Domestick, according to Sophocles, not for Nourishment, or to assuage Hunger, as Cats and Weasels, but to indulge voluptuous Appetites, were drest and mangled to pieces; which gave Strength and Vigour to whatever was in Nature, Blood-thirsty, and Savage, and rendring the Disposition of Man inflexible to Pity, had almost eras'd out of his Breast, whatever was inclinable to Humanity and Mildness. Thus the Philosopher intimates the ill Consequence of the Huntsman's Disposition and Practice.

And I cannot tell, but some Prejudice may be designed to be raised against it, by some Passages in our sacred History. In Gen. x. 8, 9. we are told of the Founder of the first great Monarchy, that he began to be a mighty one in the Earth: He was a mighty Hunter before the Lord; wherefore it is said, even as Nimrod, the mighty Hunter before the Lord. It should seem, that the Foundation of his Kingdom was laid in the Practice and Success of Hunting; and that from a Pursuer of Beasts, he grew up to be a Subduer of Mankind. Being unconcerned at Blood and Wounds, by Hunting and following the Chace (as *Autobulus* just now observed) he became inhuman and oppressive. The Practice of Hunting, indeed, might have its Usefulness: it might inure to Hardship and generous Exploits. *Ab omni ævo creditum Militiæ Rudimentum, & quasi Preludium, Ferarum Venationes* (as one of the Criticks observes upon this Passage.) But without due Care, it may

lead to an Insensibility and Savageness of Disposition; as we usually see, that they that are addicted to the Game, little regard what Injury or Trespass they commit against their Neighbours. *Nimrod's* Hunting-Temper, and Customariness in running down the Beasts of the Field, together with the Interest that he thereby had in the neighbouring Youth and Companions of the Game, might dispose him to affect a Dominion in the Country, and having gain'd diverse lesser Dominions, he composed of them a large Monarchy. As *Dr. Stillingfleet* (in his *Orig. Sacr.* L. 1. Ch. 5.) says, *it may be particularly instanced in most great Empires, that they gradually arise from the subduing and incorporating of those petty Royalities, into which the several Nations were canonized before.*

We are informed also of another great Hunter (a *Man of the Field*, as he is called) who was busy at his Sport (though at his Father's Request, indeed) while the younger Brother got the Blessing and the Birthright, which the Sportsman had too much despised; nor would the Divine Power and Sovereignty reverse the Grant, though it had been so clandestinely obtained. But this is spoken, not altogether to forbid the young Squire his agrestic Diversion, but to invite him to follow it with such Moderation and Care, as not to forfeit or lose greater Advantages.

If then he pursues his Game with Mind and Thought, he should be induced to bethink himself what Right and Reason he has for his Pleasure; who it was that made such Variety of serviceable Animals, and for what End they were so made; and  
who



who gave him such Dominion over the Beasts of the Field, and what good Use he makes of that Dominion, to the Honour, Homage, and Service of him that is the independent Proprietor, and absolute Lord of all.

If he duly thinks of what he does, he should, withal, bethink himself of his Authority and Commission for such destructive Practices. What Right have such as you, to be such great Wasters? What Patent can you produce from Heaven, that constitutes you such Lords of the Manor, or Masters of these earthly Possessions, that innocent Lives are immediately, by thousands forfeited into your Hands, and must be seized upon by way of *Escheat*? Who hath appointed your Bellies to be the Depopulators of the Country, and hath replenished the Elements, in order to be made Waste and Desert again by your carnivorous Bowels? It is meet, sure, that you should have your Title and your Warrant clear and evident, and ready to be shewn to your Neighbours on Earth, who may be, sometimes, apt to call it in-  
to Question: and to be produced also in the Court of Heaven, that you may not be charg'd with Trespas of Waste, and with wilful embezzelling and devouring the Creator's Goods and Chattels. Any supernatural Indication of his Will and Pleasure herein, you will not pretend to; for then our Point is, at present, gain'd; *viz.* That some Time or other there has been a Revelation of the Divine Pleasure to Mankind, over and above what the mere Light of Nature will afford. It must be a Commission then under the natural Hand and Seal of Heaven, for killing and eating what Animals you please (unless



you will eat them alive, as some, perhaps, will) that you are to produce; which, probably, will not be so easy a Matter, as you may, at first sight, imagine. The Practice of Flesh-eating has been long used in the World; and every Body reckons it natural thereupon. I say, it was founded upon supernatural Revelation, and ought to be so, in order to justify it before God and Man. You will suppose, there is no need of such Revelation; that the Practice was introduced, and is warranted without it. But we will try the Cause a little, and then Judgment will proceed the better: To which Purpose, you will give me leave to remind you of such Thoughts and Considerations as these.

1. The various Animals that you so constantly devour, are originally none of yours. You have no Right to their Lives (or to their Deaths rather) any farther than it is freely bestow'd upon you by Heaven. You did not make them, or appoint them their Existence. You did not give them their Lives, their Powers of Nutrition, Vegetation, Sensation, Propagation, and Activity. If you should suppose that they are not properly Animals, or indued with proper Life, but are mere Machines, made in Imitation of Life and Sense, yet it was not you (or any of your Fraternity) that so made them. They are curiously and unsearchably fram'd and fashion'd, quite beyond the Reach of human Penetration and Sagacity. You know not from what peculiar Matter the Bones arise, or how they take such different Form and Shape, such Size, and Strength, and Cavities; nor by what various Ways and Methods they are so inserted, ingrafted, and inoculated, one in another;

another; nor by what Ligaments and Strings they are tied so fast together, that, though they are to turn to and fro, and perform such different Motions, yet they can so hardly be pull'd asunder: And when they are all disjointed and separated from each other, and laid before ye, it will surpass all your Skill, to unite and compaginate them as they were before. You know not how the Bones are so artfully cloath'd with Sinews, Tendons, and Muscles, for that Variety of Gestures, Postures, Motions, and defensive Pranks, which you so oft behold, and of which you and your sportful Companions so oft, with Admiration and Pleasure, discourse. You know not the Number, the Fineness, the Length, the Contexture of those Fibres that compose that muscular Flesh, that you so frequently and gustfully consume; nor the Number, Branches, Meanders, and internal Juices of those Nerves, Arteries, and Veins, that strengthen, moisten, and feed that muscular Flesh; nor how the same Flesh is so well cover'd and fenc'd with Skin and Hide, and by what peculiar Muscles they are enabled to move and shake their Hides, better than you can yours; or how they are cover'd and clad with Hair or Wool, with Shag or Bristles, with Furs or Feathers, or Scales and Fins; and some of these of very different Colours, and Weight, Fineness, Softness, and Consistence, for diverse Uses, Ornaments, Conveniences and Services of Life. You little know what is that Spring of Life and Motion that is within them: That Principle of those Wiles and Turns, and Stratagem and Fetches, by which they so often unexpectedly outwit your Cunning, and  
lurch



lurch your Toils and Dogs. You little understand what that Power is that you usually call Instinct, and by which they perform such Feats, as almost exceed Belief. Do but read *Plutarch's* Discourse or Dialogue upon that Question, *Whether the Aqueous Animals, or those that belong to the Land, are the more crafty of the two.* We little know what is the Source of that Fear and Flight, that Hope, and Pleasure, and Joy, that by so many lively Indications appears among them. You know not what Terror and Trembling, what Heart-ake and Grief you put them to in your eager Pursuits, by the Noise and Scent of your Dogs, by the Hooks and Gins, and Nets and manifold Snares, that you lay for their Lives. It was not you that gave them that wonderful Power, whereby they continue their Kind, and multiply Individuals among them, and have so long propagated their Race, that they have now, in their several Kinds, staid in the World, till you came up into it, and are thereby made a Sharer in the same Variety of useful Animals, that preceding Generations have been treated with. Had they had no such Power, their several Sorts or Species had been extinct long ago. You must own, that it is a signal Instance of Divine Wisdom in itself, and of Divine Care and Beneficence to Man, to furnish the several sorts of Animals, with such a mysterious Power, that their successive Generations may run down, as it were, parallel with his, and all the Ages of Mankind be, thereby, alike furnished and accommodated. And you must own too, that Mankind ought to put some Bounds to their Pursuit and Consumption of Animals; for if in any Age any one Species



Species had been destroyed (as for Instance, of Hares; and one would think, that no Thanks are to be given to some Men, that they are not all intirely destroyed) then there had been none left for you, or your Heirs and Successors; and then you had wanted all that Pleasure and Diet, that Entertainment for Mind and Palate, that is now so grateful. But you know not the Pain and Misery, the Anguish and Torment, that you put them to, while you, or your Dogs, or other Companions, tear their Limbs, or rend their Jaws or Bowels, and worry them to Death: And though the Butcher may, perhaps, sooner dispatch them, yet he usually drains out their Life with their Blood. If this be natural, you must suppose, that Nature has ordained violent, cruel, (and even preternatural or supernatural) Deaths; which looks not like the original, placid, benign Institution of Nature. Does Nature ordain the untimely Destruction of its own Productions? Let the young Squire produce the Title by which he claims such Dominion over his Maker's Goods, (the animal or animated Goods) as to make them the continual Fuel of a consuming Appetite.

2. Possibly, the young Squire reckons himself not much better, in his essential Constitution, than the Animals he destroys and devours. It is well that you have nobler Thoughts of the human Soul. Give me leave to speak to that Race of Deistical Gentlemen (and we have enough of them among us) that are not conscious of their own physical Excellency, nor believe any more of their own Immortality, (that of their intelligent, active Spirits) than of the Brutes, upon which they feast and live. We  
should

should have a great Advantage in them and over them, in order to the swaying them to unfeigned, vital Religion, could we once convince them of the Immortality of that Principle, by which they are so active, ingenious, and argumentative; and yet they are ready sometimes to confess, especially when they have reduced themselves to some Extremities, that if this vain, vexatious Life, is the only one for which we were made, it is scarce worth the having, or worth while to be introduced into it. Wherein then is such a one much better than the grazing Animals? And why must he be such a Lord, and usually, such a Tyrant over them? They indeed walk on four Feet, and he on two. But the Fowls of the Heaven are as few-footed (if that be a Privilege) and as airy too as himself; and if some of the Quadrupeds are taught to walk on two Feet (as they may be) they will but the more resemble such a Person as we now speak of. It may be said, indeed, that they naturally hang their Head downward (*Pronaque cum spectant animalia cetera terram*) as if designed only for an earthly Conversation; but that our Squire has upright Shoulders, a lofty Neck and Eyes, and carries his Head so high, that plain Men (unless common Strollers of the Game) scarce know how to speak to him. But the Horse and Camel, the Rhinoceros and Ostrich, can hold their Heads as high as he. But what does the outward Posture signify, while the generous Form is belied, and the Mind and Thought is as low and sordid, as earthly and groveling as theirs? He does not appear one Jot (*sanctius his Animal*) more sacred and devout than they; though he really is Possessor of a more exalted



exalted Genius (*mentisque capacius Alta*,) yet he degrades his superior Descent, debases his exalted Spirit; and debauches it more than any of the four-footed Kind do theirs. He has an Averfion to believe his own natural Eminence and Prerogative; seems to carry an Antipathy (strange Degeneracy of human Nature!) to the Notices of his own superior Excellency and Constitution; as I have heard a Person confess, that the thought of being a Dog or a Cat was once more eligible, than that of being an immortal Agent; Though the natural and moral Evidences of Immortality belonging to human Nature, are so many and bright, yet our Gentleman is very loth to be impress'd by them. He will, by affected Inadvertency, by studied Diversions, Avocations, and Pleasures, refuse the Consideration and Entertainment of them; and while the Immortality is disregarded and disbelieved, it is all one, in this Respect, whether it belong to him or no. What has he to do then, to destroy and devour Things, that may be, in his own Opinion, as good as himself? If he has Wit enough to catch them, they also may be allowed to seize, and make a Prey of him (as some of them would) could they meet with him in their Territories; and if they should do so, why must they be blamed or slain for killing him, any more than he for them? Why must an outward Shape, or a little mechanical Subtilty, make so great a Difference? What if some of those Animals, that we are accustomed to call Brutes, shew as much Prudence in their Affairs, as the young Squire in his, must the Brute therefore tear, and rend, and swallow down the Man? Why may they not run, and feed, and play together? Nature itself is harmless.



It seems a morose, ill-humour'd Opinion, that the State of Nature is a State of War. The Poets had learnt from some Tradition or other, that the Primitive State of Mankind, was a State of universal Peace and Tranquility. No Hostility among the Nations,

*Mollia securæ peragebant otia gentes.*

No Contests about Limits of Lands or Bounds of Dominion and Districts.

*Ante Jovem nulli subigebant arva Coloni,  
Nec signare quidem, aut partiri limite campum  
Fas erat. ———*

No Invasion made upon the Rights and Properties of our Animal Neighbours and Fellow-Commoners round about us;

*At vetus illa Ætas, cui fecimus aurea nomen,  
Fatibus arboreis, & quas humus educat, herbis,  
Fortunata fuit, nec polluit ora cruore;  
Tunc & aves tute movere per aera pennas,  
Et lepus impavidus mediis erravit in arvis, &c.*

Accordingly the Philosopher, *Porphyry*, supposes, that once there was a Time when universal Concord prevail'd, and nothing at all was willingly and designedly slain. Τῆς γὰρ εἰμαις φιλίας καὶ τῆς περὶ τὸ συγγενὲς ἀκρότητος πάντα κατεχέσσης, ὁδεῖς ὁδὸν ἐφόνευεν. οἰκεία εἶναι νομίζων τὰ λοιπὰ τῶν ζώων. *I believe, that when Friendship, and Sense of mutual Kindred possessed all Things, there was no killing of*

of one another, but one sort of *Animal* look'd upon the other as his *Familiars* and *Domesticks*; intimating that he did believe, there was once such an harmonious Age of the World. *De Abſtinentiâ* L. 2. §. 22. And he is ready to accord with *Aristotle's* Opinion, that 'tis Hunger and Want that makes any of the *Animals* savage and rapacious towards Man or one another. Ἀληθὲς γὰρ ἦν τὸ τῷ Ἀριστοτέλει, &c. For *Aristotle's* Saying is true enough, that if all Things had Food enough, they would not be cruel and ravenous towards one another, or towards Mankind. And it seems probable enough, since it appears, that Men that take Care to feed them, and do not too much exasperate them, can dwell safely with Bears, and Tygers, and Lions, and Serpents; while we can see in the mean Time, that there are Men that will not be tame and benevolent to the Members of their own Tribe, even when their Bellies are full. But let the self depreciating Spark that we are speaking of, go and frisk and fare with the Inhabitants of the Field! Why should he be maintain'd at such a costly Rate, and live upon the Loss of so many Lives, that may be as pertinent and useful to the World as his own? Let mortal Folks make the best of their Time and stay together; but let not one (or one sort) engross the Lives and Pleasures of all the rest. It may seem hard indeed, that the Days of some scores or hundreds of living and lively Beings must be cut off, and their Welfare and Repasts on a sudden ended and spoil'd, for the sake of one, whose outward Shape and Mien gives him the Title of Gallant, when his Time is as idly spent, and the Flame of Life that he is possessed of, may (in his



his own Account) be as easily and totally extinguish'd as theirs.

3. You will give me leave to represent to you also, how unfit and unworthy Man is to be made absolute Lord of the Fellow-Animals, and to be supported at so vast an Expence. Let him prudently and kindly use them in and for his Service, but not pretend a Commission for Life or Death. You see and oft observe how prone he is to tyrannical and arbitrary Government: Every Man would fain be lawless; *By nought, but his own Power or Will, confin'd.* Divine and human Laws are Fetters, that he would fain shake off. Should he be left without all moral or rational Rule, towards the mute Inhabitants of the Earth, he would be ready to murder them all, and dispeople the terraqueous Globe, unless his own Interest, at any time, countervail'd; and yet (as we have seen) they were not his Creatures, or Production, or Workmanship. It is rational to suppose, that they were made either before him, or as soon as he; either Way he could not do any thing to deserve them. If they were made long after him, then Man once lived and fared without them. And then why can't he do so still? And what a laborious, painful Life must he then lead, when he had none of the honest, four footed Labourers to help him? And when they were made, they might be made for Companions and Assistants, and not for Spoil and Prey. But they must be the Maker's free Gifts (so far as they are given) to Man. Being not merited beforehand, the Merit (if there be any) must come afterward (*ex post facto*, as they say) after the Benefit has been conferred; and that



that must consist in a comely, rational Deportment towards them, towards one another, the Possessors of them, and towards God, the Author and Donor of them. First, it may be expected that there should be a comely, rational Deportment or Carriage towards these Partners in Life and Motion: They are the Gifts of God, and they are capable of being abused. It is rationally supposed, that *the righteous Man will Regard the Life of his Beast*. But have you not oft observed, how tyrannical and oppressive Men are to their Beasts? how they often starve them, how they overload them, and beat, and wound, and maim them, for not overcoming their superior Loads? How are they torn and flayed alive in Teams and Coaches? and run out of Limb and Breath to gain their Masters Honour, and a Prize? And how many must be tapp'd in the Neck, and set a running out their Blood, or knock'd on the Head, or have their Heads wrung off, to serve a great Man's Luxury, and furnish out a superfluous, murderous Table? Were the Brutes to be made Masters of Language (as we suppose a four-legged Ass once was; for why should the two-legged ones only be allowed that Privilege?) what Impeachments of Cruelty, Sordidness, and all manner of barbarous Usage, would they bring in against their Masters? Then, it should be reasonably supposed also, that they should carry it well, respectfully and kindly towards one another, as Possessors of these Gifts of Heaven. But it has long since, from inveterate Experience, gone into a Proverb, *Homo homini Lupus*; and, indeed, Men, as they have more Craft and Subtilty than the Beasts, so they are worse to one

another than they. You that are acquainted with History, need not have this Head dilated upon. You know by what Means and Methods Monarchies have risen and fallen. You know the Intrigues, and Frauds, and Fallacies of Courts and Courtiers. You know the Envy, Malice, and Revenge of the Proud, the Jealous, and Ambitious. You know something of the Scenes of Villany and Blood, caused by those predominant Vices. You know how Subjects have been enslaved, held in miserable Oppression all their Days, or made to fall by thousands together in Wars, only to serve some few Mens capricious Designs. What Assassinations, Plunders, Depredations, Inquisitions, and Massacres, have been committed among the Tenants of the Wilderness and the Field, as among Mankind? You know what Occasion and Reason there has been for Satyrs upon Man in all known Ages. And is this the Thing that must be fed; at so costly a rate, and for which we must plead, that it is natural and reasonable, that thousands of Lives ought to be sacrificed to his? Is it fit, that he should be so richly maintained to do all this Mischief? Must Heaven be obliged to support such a depraved, injurious Thing, at the Expence of so much Blood and Bounty?

And this may supersede the Labour of considering his Deportment, Disposition, and Conduct, towards the Great God, the wise Author, and spontaneous Donor of these Attendants and Assistants of human Life. Should I inquire after the Veneration, Love, Gratitude, and grateful Service that is due to him, upon the account of such Beneficence, where shall I find it? I would appeal to the Hearts  
and



and Consciences of Men (particularly, to all the Gentlemen that acknowledge not the Influence and Authority of supernatural Revelation, and even to many that do) for a visible Testimony of their Admiration, Thankfulness, and dutiful Regard to God, upon the Score of that vast Variety of Animals, that he has made for them, and accommodated them with. What grateful Reflection, humble Acknowledgment, or cheerful Service do they pay him on their Account? They call and count the harmless Things their own; and so, it may be, they are, in our Law or Chancery. And they look no farther. Their Minds are immured in Body and Matter, as well as those of the subordinate Animals. They have not Sense enough to consider the prime Cause and universal Proprietor, and the unobliged Benefactor of them all. They reflect not upon the multifiform Wisdom and Skill that contrived, and so exquisitely framed and fashion'd them. They consider not the manifold Offices and Uses for which they serve, and their wondrous Adaptation to the Ease and Ornament of human Life. Though they enjoy the constant Labour and Service of some, the Toil and Drudgery of others in Waggon, Mills, Coaches, and Chariots; though they caress their Palates and Stomachs with others, dress'd in great Variety of Relish, and serv'd up at their Tables, yet they have scarce Mind and Ingenuity enough to bethink themselves whence all this Munificence comes, for what end it is bestowed, how little it is deserved, what Obligation it confers, what is expected by, or is to be rendred to, the incomparable Donor. When they sit down to a long Train of



Dishes, stored with fresh Corpses, sacrificed to Appetites and Luxury, they have scarce Seriousness and good Manners enough, to crave the Creator's Favour and Blessing, along with his Provisions, or after their delicious Entertainment, to return him humble Thanks for his unmerited Donations. They'll be ready to laugh, or scoff at a Person, that they find reading in that devotional part of our Bible, that we call the *Psalms*; though he reads but the eighth in order; which (as to the visible Letter and Language of it) may well pass for an Expression of natural Religion, and a sensible Celebration of the Divine Sovereignty and Bounty, in the Dominion and Servants, that he has vouchsafed to Man. *What is Man, that thou art mindful of him? and the Son of Man, that thou visitest him? Thou hast made him a little lower than the Angels, and hast crown'd him with Glory and Honour. Thou madest him to have Dominion over the Works of thy Hands; thou hast put all things under his Feet. All Sheep and Oxen, yea and the Beasts of the Field; the Fowl of the Air, and the Fish of the Sea, and what passeth thro' the Paths of the Sea. O Lord, our Lord, how excellent is thy Name in all the Earth?* An Hymn, suitable, and worthy to be frequently sung at the great Men's Tables!

And here I cannot but expostulate the Case with the Gentlemen of your Persuasion, why they are so averse to this part of Religion, and so apt to deride it in others. If they like not the usual Mode of Performance, let them take a better of their own. But surely they ought not to manifest a Contempt of the almost only part of Religion or Devotion, wherein we may unite. Let us not disagree, or separate (in Sentiment) more than must needs. Would

you have it supposed, that all practical Religion (at least, all immediate Worship of the Great God) is confined to the Professors of supernatural Revelation? That will be no great Commendation of your Party. One would think, that all Religions (or all Professors of Religion) should agree in this, that the Majesty, and Perfections, and Works of God are to be proclaimed and celebrated in sacred Songs. What higher Work can the Tongue have, than to speak and modulate the Praises of him that made it? They that will scarce allow of Prayer to God, for fear of impleading his Immutability, should yet, methinks, be ready to applaud his Eternity, Immutability, and other Perfections. They that would banish all Grief (under the Name of Melancholy) out of Religion (knowing not that there is a godly Sorrow, or a Sorrow towards God, that is the Foundation of Peace and Joy) yet should, one would think, easily admit the cheerful and tuneful Acknowledgments of God, Creator, Preserver and Benefactor. It seems a very congruous Dictate of natural Religion, *Is any one merry, let him sing Psalms?* Surely, I need not shew you, that this is not merely a Prescript of the Christian Institution. What Regard you will have to the antient State of Religion among the *Hebrews*, I know not. But you will find, that when the Great God had his most visible Residence on Earth (for he dwelt there by a visible Glory) and had a most sumptuous Palace, built on Purpose, for his Name and Presence, he had diverse Courses of Servants (as it was meet he should) that were, Night and Day, employed in the worthy Work of singing his Praise; and not only so, but there is



a Philosopher (whom you will not suspect to be swayed much by Christian Institutes) that will encourage Hymns in Honour of Celestial Powers; and that is *Porphyry*; he will distinguish indeed between the supreme God, and his Offspring. The supreme God, (he will say) is to be worshipp'd with Silence and Contemplation. Ἐν ἀπαθεί ἄρα τῆς ψυχῆς τῷδε τῷ θεῷ θεωρεῖα, ἢ θυσία αὐτῇ τελεῖται. In and by the Mind's dispassionate and undisturb'd Contemplation of this God, is this Sacrifice and Service perform'd and perfected. But then to the Offspring of this God, vocal Song is to be presented. Τοῖς δὲ αὐτῷ ἐγγόνοις, νοητοῖς δὲ θεοῖς, ἥδη καὶ τὴν ἐκ τῷ λόγῳ ὑμνωδίαν προσδετέον. But to the *Descendants of this God, being themselves intellectual Gods, Psalmody, or the singing of a verbal Hymn, is to be offered.* If any will, with *Holstenius*, render this, τὴν ἐκ τῷ λόγῳ ὑμνωδίαν, by *Hymnus, qui a Ratione proficiscitur*, they may. But being set in Opposition to Silence and Contemplation, it seems to intend proper, that is vocal Psalmody. Why *Porphyry* should thus multiply Gods, and distinguish the Worship of the Gods (it being supposed, that he was once acquainted with Christianity) I cannot well tell; unless, it be to shew us, how soon they that relinquish revealed Religion, swerve from that that is called natural also, and deviate into Polytheism. But all that is here argued, is, that such an Adversary to our sacred Institution, will admit or recommend the singing of Hymns to some of the Divine Powers. *De Abstin. L. 2. §. 34.* Nay, he will lead us to *Egypt*, and inform us of the Rules and Practice of the Priests there; whom he represents



sents as Men of singular Gravity, Temperance, Mortification, Seclusion from the World, and Addictedness to Study and the Business of their Function, and worthy, in many Things, to be imitated by the Ministers of a nobler Profession. Of these, he tells us, that the Night they employ in the Observation of the Heavens; that the Day is destined to the Service of their Gods; and three or four times a Day (τρίτεις ὑμνῶν) they sing Praises to them, viz. in the Morning and at Night, at Noon, and at Sunset. L. 4. §. 8. Then he will lead us to *India*, and shew us what the principal Class of their Priests, the *Brachmans*, do there. They spend, says he, the Day-Time, and greatest part of the Night (ἡμερῶν καὶ ὑμνῶν τῶν θεῶν καὶ εὐχαῖς) in Hymns and Prayers to their Gods. And is not the one only God as worthy of them? And are not we as much obliged? And have not we more Matter of Praise and Celebration suggested to us, by a fairer Discovery of his Nature and Excellency, his Will and Works? And what can you suppose more likely to be the Work of the future, happy World, than the joyful Acknowledgment, Proclamation, and Praise of the Creator's Majesty and Glory, his wonderful Designs, and Accomplishments? And yet how little care your Partizans for such Service now? They can meet together to sneer at the Scripturists, or banter some Portion of the Book, we, by way of Eminence (and justly too) call, *the Scripture*. But they convene not, to practise that natural Worship, they themselves admit; and they are ready to cast a Scoff at those that do. How severely will they

be condemn'd out of their own Minds and Consciences?

But this by the Way. You may easily see, what an Aversion there is in Mankind, to serious, cordial Religion. The very Light, that opens to us the Parts of Religion, and our Obligations thereto, will shew us (when compared with the Spirit and Disposition of Men) what Enmity there is thereto, and Unskilfulness therein, and Defection therefrom. He that would preach natural Religion to the World, had need to preach Repentance towards God, and Reconciliation with him. What an Antipathy do you see in Men, towards the most excellent, amiable Being? An Unwillingness to retain him in the Mind, Memory, Heart, or Affection? Plays, Romances, idle Tales, and impious Songs and Poetty shall engage the Head, and secure the Soul, and load the Memory, and beguile the Time, far sooner than a vivid Treatise of the Glories of God, of the Blessedness Above, or a Discourse of seraphick Love. Nay, it's a Wonder, if Men do not (if they have Opportunity) become Opposers and Persecutors of that very Religion, in others, which they themselves profess and verbally acknowledge.

And are these the worthy, grateful Beings, that shall pretend a natural Right to any of the vital Works of God, as due to their Support and Sustainance? What have they to do, to expect to be so enrich'd and accommodated? Had they ever a just Title thereunto, Reason will say, they have forfeited it long ago. Is it fit and just, that Shoals of Animals should be slain for such unrighteous ones as these!



these! and that Rivulets of Blood should be shed, in order to preserve their impious Souls in Life? They are not worthy to be maintain'd and cherish'd at such an expensive Rate.

4. You will consider, whether a natural Sympathy does not dictate, that it is Pity, that such constant Havock should be made among our Neighbours on this habitable Globe. It does not appear, that they are too numerous. And it appears, that they are Possessors of Life, Sense, and Motion, as well as we. They have the same Sensories and Organs for it, as we; as Eyes and Ears, Palates and Nostrils, and other sensible Parts of the Body. They have the Receptacles, and Instruments of Vitality and vital Motion, as well as we, as Hearts, and Heads, and Brains, and the *Spina Dorsi* derived from thence, with Nerves, Arteries, and Veins, spread over the carneous Fabrick. They give the like Indication of Appetite and Passion, as we. They have their Expressions of Dislike and Desire, of Hope and Fear, of Anger and Love, of Gratitude and Revenge, of Pain and Pleasure, as well as we. And their internal Sense (*viz.* of Pain or Pleasure) may (for ought we know) be as vivid and acute, as any of ours. As their outward Sense (for Instance, of Sight, Hearing, and Smell) is supposed, often to surpass ours. Their Shapes and Proportions are exquisite and accurate. Their Coverings, Cloathings, and Colours, are often rich and beautiful. Their Voices are sometimes melodious and charming. Their Presence and Company is often grateful and diverting. Your Walks into the Fields, or Lawns, or Forests, would be much less pleasant and entertaining,



taining, were no sportful Cattle, or harmonious Birds there. The Earth would be as a waste, silent Desert without them. The Lowing of the Herds, and Bleating of the Flocks, is not unpleasing or disagreeable in your Evening-Retirements. Their Services, in Life, and for Man's Ease and Expedition, are exceeding necessary, and almost innumerable. And is it not pity now, that all these Things must be despised, and that such useful, comely, entertaining Things should be customarily murdered, all on a sudden? The gentle Sheep is made to run to his own Slaughter. The industrious Oxe must have his Skull broke, by the Instrument, he himself has carried. The pretty Lark is pierced through the Head, while he is charming the Fowler's Ear. No Usefulness or Accuracy, no Sagacity or Voice, Youth or Beauty, is Antidote or Amulet enough against Man's destructive Temper and Practice. ἄλλ' ὅτιν ἡμᾶς δυσωπεῖ, ἔ' χρέας ἀνθρώπων εἶδος, &c. *But we are nothing put out of Countenance* (says Plutarch, in his first Discourse concerning eating of Flesh) *either by the beauteous Gaiety of the Colours, or by the Charmingsness of the musical Voices, or by the rare Sagacity of their Intellects, or by the Cleanliness and Neatness of Diet, or by the rare Discretion and Prudence of these poor, unfortunate Animals; but, for the sake of some little Mouthful of Flesh, deprive a Soul of the Sun and Light, and of that proportion of Life, and Time, it had been born into the World to enjoy.* And does this carry no sort of Regret or Reluctance with it, to a sensible Mind? What Pains and Sorrows do these poor Mutes undergo for us? Their Limbs are torn, their Muscles rent and cut, their Heads broke, and  
Brains

Brains struck out, their Hearts pierced, and Blood let out of their Bodies, to serve our Appetite and Palate. Their Colours and Beauties must be tarnished and stain'd, their Voices silenced, their Repose and Pleasures ended, their Mechanism all distuned and spoil'd, in order to gratify these luxurious Stomachs. Is there no Commiseration moving towards such unfortunate Beings? The Cock, the Turkey, the Peacock shines and struts (it may be) in all his Pride, Beauty, and Bravery, to Day, and appears in a Dish (as in his Coffin) on the Table, to morrow. Are human Bowels touched with no Resentment, but the Pleasure of gormandizing upon such Things as these? Does original, rational Nature instruct in such Inhumanity and Insensibility? What have the unhappy Creatures done, to deserve all this Barbarity and Fate? What hideous Crimes have they committed, that they must be thus unmercifully treated? Have they Wars, Mutinies, and Seditions among themselves? Do those of one Kind commit Rapes and Robberies upon those of another? Does one Tribe combine to murder and massacre another? Or do they all enter into Associations, Plots, and Conspiracies against Mankind? Do they endeavour to shake off his Dominion and Government? and to break the Yoke he has laid on their Shoulders? If they did, much might be said on their Behalf, unless Man did manage it better. Or are they the wild, furious, and ungovernable Things, that we treat at this Rate? No such Matter; but the most tame, and mild, and helpful.

ὃ γὰρ δὴ λέοντας ἀμυνόμενοι, καὶ λύκους ἐδίδομεν, &c.  
*For we eat not Lions and Wolves by way of Revenge (or*  
we



we do not avenge our selves, by eating Lions and Wolves ;) but we let those go, and catch the harmless and tame sort, and such as have neither Stings, nor Teeth to bite with, and slay them; which, in truth, Nature seems to have produced for their Beauty and Comeliness only; (as Plutarch truly says in that foregoing Discourse.) Now what have these, gentle, sociable, serviceable Beings done to procure to themselves so much Enmity and Hatred, that they must be murdered as fast as may be? What have the Lambs and Leverets, the Calves and Kids, the Fawns and Conies, and all the young Fry of Fish, and the Brood of Fowl done, that they must be destined to the Slaughter, and dispatched, as soon as may be, out of the Land of the Living?

*Quid meruistis Oves, Placidum pecus, inque tuendos  
Natum Homines, pleno qua fertis in Ubere Nectar?  
Mollia que nobis vestras Velamina Lanæ  
Præbetis, vitæque magis, quàm morte juvatis?  
Quid meruere Boves, Animal sine Fraude, Dolisque,  
Innocuum, simplex, natum tolerare Labores?  
Immemor est demùm, nec frugum munere Dignus,  
Qui potuit, curvi dempto modo Pondere Aratri,  
Ruricolam mactare suum.——*

As Pythagoras pathetically pleads in the 15th Book of Ovid's *Metamorphosis*. How many such innocent, or even fruitful Lives must be sacrificed to the Extravagance and Gullet of one Voluptuary? If they were to be devoted to him that made them, there might be some Reason for it. If he would be pleased with the Cattle upon a thousand Hills, he might justly



ly claim them. He may do with his own, as he pleases. If they could make an Atonement for our Provocations and Offences against him, that made them and us, we might justly offer them in Abundance, and rejoice in the Acceptance. But to wound, and tear, and shoot and slay them, in all Forms and Methods, for our pamper'd Carcasses, may carry the Face of Savageness and Cruelty, or Ferity itself. What has Nature to plead for such Unmercifulness, and Thirst for Blood? It may as well argue, that we ought to know our selves, our Place and State in the Creation. That we ought not to do by our Fellow-Animals, as we would not have them do by us. All vital, sensible Nature is averse to Death and Dissolution. You should no more put an end to their spontaneous Motion, their Perception and Sensation, than you would have them put an End to yours. Does Nature dictate Unkindness and uncompassionate Treatment towards the gentle, social, and familiar? Ingratitude and Injury towards the patient, helpful and industrious? and Blood and Slaughter towards the amicable Assistants of Life and Labour? O horrible Cruelty! (says Plutarch in the forementioned Discourse) *it is truly an affecting Sight to see the very Table of rich People laid before them; who keep them Cooks and Caterers to furnish them with dead Corpses for their daily Fare. But yet it is more affecting to see it taken away. For there is more Mam-mocks left, than was eaten. These therefore were slain to no Purpose.* A good Reproof of the Extravagance and Superfluity of our more inlightened World!

5. It should be considered, whether Nature teaches us, that Flesh is the most wholesome Food. We do not now consider what it is found to be, after the Concession, that God has made; but what Nature or Reason may be supposed to suggest concerning it, before License was given, or Experiment was made. It may be said, indeed, (as by Dr. *Wainwright*, in his Treatise of *Non-naturals*, p. 160.) that *Animal Food seems best qualified for Recruiting diminished Strength, and Repairing the Loss our Fibres sustain by daily Motion; consisting of Parts, which have hitherto been applied to the same Use; Whereas our Vegetable Food must be converted into Nourishment by the proper Action of our own Stomach, and Lungs, which are much weaker, than those of diverse Animals, we furnish our Tables with every Day; being the solid Parts of an Animal are the very Matter, with which they were nourished, amass'd together in a solid Form; and the Nourishment of an Animal is but a little part of that Vegetable Food, he lives on; as appears by the vast Quantity of Excrements, which are voided by such Creatures; therefore the same Quantity of Flesh-meat affords much greater Quantity of Nourishment, than Vegetables do.*

It should be remembered, that we rather consider the State and Case of original Nature, than what it is now. For if it should appear, that there has been any extraordinary or preternatural Alteration in any part of Nature, as either in the Constitution of Man, or in the Disposition of Animals, or the Complexion of Vegetables, that may be the Foundation of this Grant, that God has made to Man; then indeed, it may appear, that Flesh-meat is sometimes more nutritious, than a Mess of Vegetables. But

we



we are to consider the Dictates of free and common Nature and Reason, as called in, by way of Plea for the Naturality of this common Practice of eating Flesh. And so, 1. It is pleaded (as we see) that *Animal Food seems best qualified for Recruiting diminished Strength, and Repairing the Loss our Fibres sustain by daily Motion; and that, as consisting of Parts which have hitherto been applied to the same Use.* But Things are here supposed, which natural Reason does not immediately averr. The Animal Fibres, that we eat, must be ground to pieces, must lose all the Strength, the Contexture, and Motion that they had; and be made quite a different Pulp or Liquor, than they were before; and then it may be questionable, whether they, in such a Form, will be more qualified to recruit diminished Strength, and repair the Loss of our Fibres, than another Pulp or Liquor may do. Nay, being so broken, pounded, and macerated, they may, possibly, be more unfit to nourish Fibres, and perform any Animal Motion, than other Particles, that have not been so disqualified from former Use. And then, it may so be, that the Fibres, Muscles, and Motions of the Brute Animals, may be so different from ours, that the Particles, that, by former Use, were qualified for their Fibres, Muscles, and Motions, may, therefore, be unqualified for ours. Must we suppose, that the Fibres that were formerly used in Flying, lose all their Tendency to former Use, (then other Fibres may do so too) or do they qualify us for Flight? Or do they only strengthen those Limbs, and repair the Loss of those Fibres, which we use in Flight (*i. e.* in such Flight, as we are capable of?) And

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them,



then, as we want to have our Fibres repaired, so we want to have our Spirits recruited; those particularly, that are lodged in the Brain, and are employed and wasted in Thought and Study. Shall we suppose, that the Fibres of Brute Animals, are, by former Use, qualified for this Service? Or may not some Vegetable Liquor, as Wine, Ale, or Mum, be as proper? Then, it is said, that *our Vegetable Food must be converted into Nourishment by the proper Action of our own Stomach and Lungs; which are much weaker, than those of diverse Animals, we furnish our Tables with every Day.* And must not our Animal Food too be converted into Nourishment by the proper Action of our Stomach and Lungs? Let either raw, or boiled, or roasted Fibres (without being converted into Nourishment by the proper Action of the digesting Vessels) be applyed to our Fibres or Muscles, and see if they will recruit our Strength, and repair the Loss our Fibres daily sustain. But our *Stomachs are much weaker than those of diverse Animals, that we furnish our Tables with every Day.* And therefore as they feed upon Vegetables, we must feed upon them. It seems, our weak Stomachs must digest them and their Stomachs too. Is Flesh wont to be prescribed to weak Stomachs? Is Bread and Watergruel, Panado and Pudding, Alebury and Chocolate, wont to be reckoned among the Animal Diet? But let us consider a little; may it not be rationally suspected, that the more near any Food is to Flesh and Blood, the more dense and gross it will be, and the more unfit for human Concoction? If it be best, to be most like to the Flesh and Blood that is to be nourished, then let human Flesh and Blood (and

(and that raw too) be taken into the Stomach, and distributed (if the Vessels will do it) to the Parts that are to be strengthened, and to the Fibres, that are to be repaired. But if Physicians and Naturalists will tell you, that that is too strong, and gross, and indigestible, why may not other Flesh be so too? Why may not the Flesh of Sheep, and Dear, and Oxen, be as strong, as that of Men? Their stronger Stomachs may make a stronger Flesh and Blood; and consequently, unfit for human Digestion. Besides, what is all the *Apparatus* of the Stomach, and its Appurtenances, of the Chylific, Sanguific, and other nutritive Vessels for, but for some gradual, progressive Alteration? Surely, it is not supposed that Flesh and Blood must be put into them, and committed to them for Distribution. But something rather, that, at present, is remote from Flesh and Blood; and that by various Poundings, Churnings, and Macerations, by diverse Percolations, Alterations, and Digestions, is, at last, to be converted into Flesh and Blood.

It should be observed withall, that Nature, in her proper Order and Office, is upon the progressive, perfecting Hand. She regularly proceeds and improves; and not undoes, or destroys or goes backward. Now since the Food, that is good for Carnification, and to repair decayed Fibres, must be first good Blood; and the Blood must come from the Chyle; and the Chyle from the Macerations and Digestions of the Stomach; it should seem then, that vegetable Food should be regularly committed there. It will then be continually upon the Melioration and Improvement. It will be advanced first  
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into Chyle, then into Blood, then into Fibre, or Flesh; as the Chymists have been apt to suppose, that it is more easy and natural to ripen Metals into Gold (which they take to be the most mature and adult of all;) than to unravel Nature's Work, and turn Gold, or any of the riper Metals, into such as are more raw and undigested. For the Stomach then to take in Flesh, in order to Nourishment, seems to put it upon an unnatural, retrograde Operation. That that has passed through the Order and Office of Chyle, and Blood, and Flesh, must be undone and dissolved; and brought back to Chyle again, and then to Blood, and then to Flesh again. One would think, this should require a strong Stomach, and robust, digestive Vessels. It should seem strange, that the brutal Chyle, and Blood and Flesh should be weaker and finer than ours; and but in a State of Preparation, or Maturation for ours; or that, if their Flesh is stronger than ours, and stronger than Vegetable Food, our weaker Stomachs should have the stronger Diet naturally assigned to them.

It is further said, that *the solid Parts of an Animal, are the very Parts, with which they were nourished, amassed together in a solid Form; and the Nourishment of an Animal is but a little part of that Vegetable Food, that he lives on; as appears by the vast Quantity of Excrements, which are avoided by such Creatures; therefore the same Quantity of Flesh-meat affords much greater Quantity of Nourishment, than Vegetables do.* The disputative Word, *Therefore*, seems not here clearly to come from the Premises. Suppose we, that the Nourishment of an Animal is but a little part of the Vegetable Food, that he lives on. So also the Nourishment



nishment of a Man is but a little part of the Animal Food, he lives on; and that also may appear by the vast Quantity of Excrements, that are continually, one Way or other, thrown off. Some say, not more than the fiftieth Part, of what is taken in, turns to Nourishment. Must I say then, *therefore Animal Food* affords less Nourishment, than Vegetables? No surely. But since the Nourishment, both of Men and other Animals is but a small part of the Food, they receive; how shall we judge which receive most Nourishment from their respective Food, they that live upon Animal Food, or they that live upon Vegetables? If there be Animals that live upon Vegetable Food, that grow more bulky, more fibrous, more strong, than Man, with all his Animal Food, why may it not be supposed, that Vegetable Food nourishes as much as that that is Animal? And if Nourishment and Augmentation be but (as some suppose) the filling of the Vessels of the Body with suitable Liquor (since the Body is said to be Vascular,) why may not Vegetables (and particularly, Vegetable Liquors) contribute as much to the Nourishment of the Body, as any Animal Food? And perhaps, it may appear in our Process, that Vegetable Food did once nourish human Bodies to a greater Bulk, Strength, and Longevity, than Animal Food does now. Had the Constitution of the Blood been of old known and consulted, it might well be questioned, whether brutal Flesh were proper for composing such a Liquor; whether it would make good Serum, or be easily blown into such small, light Globules, as swim therein. It would rather be supposed too heavy for the Motion of the

Blood; too gross, to run through all the Capillary Vessels, through which the Current must run, or too tenacious and stringy, to compose such various Liquors, as by the Glands, must be separated from the Blood. And if upon these, or any other Accounts, it should be unfit either for Chyle, or Blood, it would be injurious to the Health of the Body. Flesh is  reckoned unwholesome, as eaten alone; and when compounded, not easily digested. *Plutarch* complains of his Times, *But we are grown so wanton in our bloody Luxury, that we have bestowed upon Flesh, the Name of Meat; and then require another Meat, to this same Flesh, mixing Oyl, Wine, Honey, Pickle, and Vinegar, with Syrian and Arabian Spices, as though we really meant to embalm it after its Decease. Indeed when Things are (thus) dissolved, and made thus tender and soft, and are as it were turned into a sort of Carrionly Corruption, it must needs be a great Difficulty for Concoction to master them, and when it hath master'd them, they must needs cause grievous Oppressions (κ' νοσώδεις ἀπεψίας) and qualmy (or morbidic) Indigestions. As in the first Discourse concerning eating of Flesh. And Porphyry would also argue, that it is rather injurious to Health, than conservative of it; and that because (οὐ γὰρ ὑγίεια ἀνατᾶται, διὰ τῶν κ' διαμέλει) Health is to be preserved by the same Means, by which it is to be recovered. Now it is recovered (says he) by a very spare and (ἀσάρεος διαίτης) un-fleshy Diet, or such as from which Flesh is excluded. *De Abstin. L. 1. §. 52.* It is known, that Flesh is generally forbidden by the Physicians, in the Case of Acute Diseases; and that they, in their own Disorders, usually betake themselves to Water-gruel*



gruel and Abstinence. It has been thought too that some sort of Distempers, as the Rickets and one kind of Consumption, has been more incident to us *Englishmen*, than the Inhabitants of other Countries, by Reason of our too early, or too frequent eating of Flesh. But these Things I leave to the Physicians. This is not said with design to prove, that Flesh (which is now a Gift of God to us) is, in itself, an unwholesome or pernicious Diet; but that Reason can scarce (*a priori*) by any previous Consideration, argue, that it is natural, and agreeable to human Bodies.

6. We may sedately consider the great Variety of Vegetables, that seem designed for the Support and Relief of human Life. The Verdant Kingdom is large and copious. It may be rationally supposed, that, since God has made Man, and made him for his own more immediate Service, he has provided sufficiently for his Maintenance. It may be well supposed also, that Things without Life should go first; and Things of lower Life, before Things, that possess a higher. Now, in order to save the higher, how richly is the Surface of this Earth stored and replenished? What a diversified, plentiful Table is here spread? Here are Plants of very different Composition, for Food or Physick; and suitable to different Constitutions, as hot and cold, moist and dry, and of other Qualities, in their several Degrees. There are Leaves, of various Virtue, for Salads, Pottages, and Soops, and other Modes of Cookery. There are Roots, that afford a more substantial, stable Food. There are Fruits of different Savour, of delicate Odour, Temper, and Beauty; and suitable



to the successive Seasons of the Year. There are various sorts of Grain, to furnish us with the Staff of Life. There are Vegetable Products, that may be candied and comfited for the Entertainment of the Genteel and Noble. There are others, that may be preserved, and seasoned with Liquid Sugar. There are others, that are laid in Pickle, and temper'd with Austere or Acid Juices, to awake the Appetite, and excite the Taste. There are Vegetable Liquors, to cherish, corroborate and enliven the human Machine, and quicken all the Movements. There is Wine to cheer Man's Heart, and Oil to make his Face to shine. And where the Blood of the Grape is not a Native, Nature has its Productions, for Nutritive and Cordial Liquors. Preparations are made for Beer and Ale, for Syder, Perry, and Mum; for Teas and Chocolate, and innumerable Potions. The Virtues of our Vegetables, its probable, are but little known. They are but little studied, since *Paracelsian* and *Chymical* Medicines are got into Fashion among us. And yet many Chymical Preparations, as Salts, Spirits, Flowers, Oyls, and Essences, are fetched from the Vegetable Kingdom. Simple Waters, Syrups, and Conserves, are also frequently taken from thence. There is the great Magazine of Life and Health. Whence

*Parcite, Mortales, dapibus temerare nefandis  
Corpore; sunt Fruges, sunt deducuntia Ramos  
Pondere Poma suo, tumidaque in Vitibus uvæ;  
Sunt Herbæ dulces, sunt quæ mitescere flammâ,  
Mollisque queant; —*

*Prodiga*

*Prodiga Divitias, alimentaque mitia Tellus  
Suggerit, atque epulas sine cæde & sanguine præbet.*

Says *Pythagoras* in *Ovid's* Language and Measures. And *Plutarch* introduces the original Flesh-eater; as excusing himself by the Necessity he was laid under, through the Want of Vegetable Food; but upbraiding us with Extravagance, as having no such Necessity. But whence is it, that a certain Ravenousness and Frenzy drives you, in these happy Days, to pollute your selves with Blood? Since you have such Abundance of Things necessary for your Subsistence, why do ye bely the Earth, as unable to maintain you? Why do you profane the Lawgiver, *Ceres*, and shame the mild and gentle *Bacchus*, as not furnishing you with Sufficiency? Are you not ashamed to mix tame Fruits with Blood and Slaughter? As in the forementioned first Discourse of Flesh-eating. And our ingenious *Cowley* thus commends the Garden.

When *Epicurus* to the World had taught  
What Pleasure was the chiefest Good,  
(And was, perhaps, in th' Right, if rightly understood)  
His Life, he to his Doctrine brought,  
And in a Garden's Shade, that Sovereign Pleasure  
sought;  
Whoever a true *Epicure* would be,  
May there find cheap and virtuous Luxury, &c.

Accordingly, *Porphyry* tells us (*De Abstin.* L. 1. §. 48.) that some of those Philosophers, that made Pleasure their chief End, did (which looks like a Paradox, as



he says) content themselves with a poor and sparing Diet; that many of the *Epicureans* themselves (τῶν Ἐπικουρείων οἱ πλείους) following their Chieftain (ἀπ' αὐτῶν τῶν κερυφαίων ἀρξάμενοι) lived on Vegetable Food, and filled their Writings with Declarations of the Frugality of Nature, and her Easiness to be satisfied. And in our Process, we shall see, that the Riches and Variety of the Vegetable Kingdom have, both of old, and more lately too, sufficed for the Support and Refection of human Life.

7. It would seem that the Excellency of the sensitive Life, in the nobler Animals, would dissuade us from such constant Destruction of it, without the Creator's particular Leave. Their Bodies are curious; but their Souls (or the Principles of Life and Sensation, within them) seem to be much more so. We made neither the one, nor the other; nor do we well know what the brutal Soul is. It is true, *we are much better than they* (as the Author of our sacred Institution has assured us;) and so we had need to be, since so many of them must daily bleed and dye, to ransom or rescue us from the Devoration of the Grave. But how much better than they, we (or our Spirits) are, we cannot positively tell. They have not our Hopes and Fears, our Reviews and Prospects, our Freedom and Conscience, our Legislation and retributive Sanction; and so are not set in such a State of Probation and Relation to a future World, as we; and yet, physically considered, they may be excellent Beings for all that, and fit to be exempted (if the Creator pleased) from that bloody Dominion, that we exercise over them.

What



What particular Notions, the old Ethnic Naturalists or Moralists had of the Nature of the Souls of these Animals, we cannot well say. It is plain, many of them had great Thoughts of them, as noble, vital Beings, though they might not make use of such Terms, in their Account of them, as are customary among us; they might not call them *Spirits*, or *immaterial*, or *incorporeal* Substances or Essences; but they thought them truly sensible and perceptive, and possessed of a Degree of Reason and distinguishing Power. The *Pythagoreans* thought them to have been once human Spirits, and to have been translated thither from human Bodies. No wonder therefore they were tender of brutal Life. But such Tenderness did not merely depend upon that Opinion, nor was supported only by such Opinionists. It was enough, that these brutal Souls had so much Sense and Perception (called, Reason) that some sort of Justice was due to them. This, *Plutarch* was going to argue, at the end of the second Discourse, concerning *eating of Flesh*; let us therefore, in the next Place, consider (says he) *whether we owe any Justice to the Brute Beasts*. But that Part of the Tract is lost. But that such Tenderness of, or, towards Brutal Life, and that Abstinence from Flesh, does not depend upon the Supposition of a *Pythagorean* Transmigration, may appear from what *Plutarch* says in the same Discourse; when he thus argues; ποῖον ἔν ἐ πολυτελὲς δ' εἶπνον, εἰς ὃ θανατῆται τι ἔμψυχον; “What Meal is not “(dear, and) expensive, for which an Animal is “put to Death? μικρὸν ἀνάλωμα ἡγάμεθα ψυχὴν; “Shall we reckon a Soul to be a small Expence? I “will not say, perhaps, of a Mother, or a Father, “or

“ or some Friend, or a Child; as *Empedocles* did;  
 “ but one (a Soul) participating of *Feeling*, of *See-*  
 “ *ing*, of *Hearing*, of *Imagination* and *Intellection*;  
 “ which each of them hath received from Nature,  
 “ for acquiring what is agreeable to it, and avoiding  
 “ what is disagreeable.” Here excellent Powers are  
 attributed to the Brutal Soul. And from thence  
 the Argument is drawn, without running into the  
 Hypothesis of *Empedocles*.

But here we have quoted a grave Interrogatory,  
 which I cannot but a little pause upon. Let it be  
 applied to the human Soul (as by a Parity, or rather,  
 by an eminent Potiority of Reason, it justly may)  
 and it will be a Theme, or a Text, worthy of the  
 gravest Philosopher, or Christian Divine. μικρὸν  
 Ἀνάλωμα ἡγάμεθα Ψυχὴν; do we reckon the Soul a  
 small Loss, an inconsiderable Expence? Alas! What is  
 a Soul? How different from the organized, united  
 Body? How spiritual, pure, fine and remote from  
 Terrestrial Alloy? How invisible, intangible, and  
 incomprehensible to our Thought? Though it is  
 our selves, and the Subject of that Thought; how  
 noble in its Capacities and Powers! Sentient, In-  
 tellective, Ratiocinative, Self-conscious, Retrospec-  
 tive of Things past, and Prospective of Things di-  
 stant and future? A Subject, capable of vast Hopes  
 and Fears, vast Satisfaction and Disappointment!  
 An Agent, capable of being loosed from the Body,  
 and flying to a congenerous, spiritual World, and  
 possessing immortal Pleasures, or immortal Woes!  
 O! μικρὸν Ἀνάλωμα ἡγάμεθα Ψυχὴν; Shall we  
 reckon such a Thing as this a trifling Loss? And what  
 are Men doing with their Souls? brutifying them  
 and



and burying them in Flesh ! Diabolizing them, and advancing them in studied Impiety and Vice ! bartering them for the Pleasures of a dying Body ! for the Honours of an uncertain State ! for the Profits of a vain, unconstant World ! exchanging them for Shadows, Toys, and Dreams ! And are these Fooleries worthy of an immortal Soul ? And after the Possession of them for a while, may not the Soul be eternally lost ? And μικρὸν Ἀνάλωμα ἡγέμεθα ψυχὴν ; can we think the Soul a despicable Loss ? O what will it profit a Man to gain the whole World, and lose his own Soul ! And what shall he give in Exchange for his Soul ?

Pardon this Excursion, occasion'd by such a Query of the Ethnic Moralist ; so pathetick, and so suitable a Foundation both of natural and revealed Religion ! And as *Plutarch*, so *Porphyry* also argues the Rationality of the Brute Animals. I think, I have already recommended to your Perusal, *Plutarch's* Dispute upon that Question, *whether the Aquatick or the Terrestrial Animals have the more Craft and Cunning ?* And *Porphyry* (in his third Book *de Abstinentiâ ab Animalibus*) is large in the Proof thereof, in order to an End and Argument, that may hereafter be mention'd. And the *Peripatetics*, that were so apt to ascribe substantial Forms (if they be rightly understood) to all Things, must needs ascribe them to the Brutes also. The old Philosophers had higher Thoughts of Sense and sensitive Powers, than those, that were lately called the new ones. The *Cartesians* arise, and they disanimate the Brutes, and mortify their Organs, and mechanize their Powers. But the Foundations of their Philosophy have been detected



detected and overthrown. The latest Philosophy gives us the best Account of the Nature of Matter, the Laws of Motion and Mechanism. And there it is made most probable, that Mechanism can, by no Means, amount to Sensation, or sensitive Perception. Some would attribute a Degree of Reason to these Animals, as Mr. *Chambre*, and Mr. *Lock*. But it should seem, that the Apprehensions, that the Brutes have of Things, cannot be solved without an immaterial Principle. So you may see Mr. *Whiston* arguing in his *Astronomical Principles of Religion*; Part 6. Cor. 1. *We can Philosophically trace* (says he) *material Impulse, and the material Images of external Objects, in some Measure, even in Brutes, through the Organs of Sense, up to the Brain, or the Fountain of Sensation and Action. But there mechanical Causes end, and material Effects cease. There that Agent or substantial Being, which sees, and hears, and feels, and tastes, and smells, and toys, and grieves, and directs, and moves, and remembers, and hopes, is present, and directly comes to be considered by us. But then it comes to be considered entirely, as an invisible or immaterial Agent or Substance, different from the Eyes and Ears, &c. and Animal Spirits of the Brute Creature, i. e. from all the Matter of the Brute. And the same is affirmed also by the learned Dr. Clarke, while, in his first Defence of his Argument against Mr. Dodwell, and in Answer to the fifth Objection, (p. 19.) he says thus, It is answered, that though all sensible Creatures have certainly in them, something that is immaterial, yet that it does not at all follow, either that they must needs be annihilated, upon the Dissolution of their Bodies, or else that they must be capable of eternal Happiness, as well as Man. So*

that

that something immaterial must be allowed to all sensible Creatures, and that as the Foundation and Subject of their sensible Powers, and actual Sensations.

It is true, we are then urged with the Difficulty of what becomes of these Souls, at the Death of these Animals, or the Dissolution of their Bodies; as if that were any great Concern to us; or the great God must give us an Account of his Matters. May not he oblige us to believe or receive what is manifest and evident, without discovering Things, that may be concealed? How many Things are existent, and continually visible, the Ends and Uses whereof we little know? But the forementioned Doctor justly answers, that *God may, indeed, if he please, annihilate them at the Dissolution of their Bodies; (and so he might, if he thought fit, annihilate the Souls of Men; and yet it would be never the less true, that they are, in their own Nature, immortal;) or he may, if he pleases, without either annihilating them, or suffering them to fall into a State of entire Inactivity, dispose of them into numberless States, concerning the particular Nature of which, we are not now able to make the least Conjecture.* We may well pay so much Deference to the Divine Wisdom, as to suppose, that he has provided suitable Repositories or Abodes for them, after their Solution from their Bodies. How little do we know the Use that is made of the several Parts of this planetary System? And in the second Defence, in answer to the same Difficulty, the learned Doctor answers: *For, though they should never be annihilated, yet why must they needs be capable of eternal Happiness, as well as Man; any more than their present subsisting, implies that they must needs be capable of the*  
*Expectations*



*Expectations and Conditions of eternal Happiness, as well as Man? But what is all this to our Purpose? Cannot God if he pleases, cause them to perish at the Dissolution of their Bodies? Or, cannot he, if he pleases, annihilate them at any other Time, when he shall so think fit? Or, cannot he, if he pleases, without ever annihilating them at all, dispose of them into States, suitable to their particular Natures; which yet may, in no Propriety of Speech, be stiled a Capacity of eternal Happiness, as that of Man is? There is no Reason, to suppose, that what passes out of our Sight, or even passes from our World, should be annihilated. There is no Reason to think, that immaterial Beings are annihilated, any more than that material ones are. Surely, it must be an odd Prejudice of ours, that makes us apt to fancy, that immaterial Beings are less substantial, less subsistent, or less useful in the Creation of God. Nor have we much Reason to believe, that any substantial Being is, at any Time, annihilated. It argues, that the Great God has nothing more for it to do, no End to serve by it any more, in any part of his Creation. And should he go on annihilating, a great Chasm must be made in the Creation, and the whole be impaired and diminished at last. Nor can Divine Wisdom be at Loss, how to dispose of the several sorts of Beings, that his Power, in Conjunction with his Wisdom, has produced and made to exist. We should rationally suppose, that the Work of Creation is so great, and that the Ends of Creation (if it be at any Time performed) are so perpetual, that what is once created, will not be annihilated, but continued in Being, for the continual Honour and Service of the Creator.*

Nor



Nor does it follow, that if the Brutal Souls are immaterial, that therefore they must be of the same specifick Nature and Excellency with those of Men; and capable of the same eternal Blessedness. There may be vast Difference among immaterial Substances. Their being *immaterial* does, of itself, only bespeak their being different, or intrinsically distant from what we call Matter. Now what Gradations there may be, between the lowest and the highest immaterial Being, what Mortal knows? The fore-mentioned Doctor tells us elsewhere, that *Matter and Spirit is no other Division, than Matter and not Matter. Just as if one should divide the Species of Animals into Horses and not-Horses.* Answer to sixth Letter, p. 41. Now indeed the *Kind* of Animals, in respect to such a Division, is not wont to be reckoned a Species. Horses are wont to be reckoned one Species of Animals, and those Animals that are not-Horses, may be of different Species besides. And Things may be not-Horses (as Plants and Minerals) and yet not be Animals. But let us suppose, that there are diverse sorts of Spirits, as there are diverse sorts of Matter, or material Beings; Fire and Water are different enough. We see, that the Powers and Operations of human Spirits are very different from those of Brutes. Human Spirits are (as the Doctor hath lately and properly instanced) *capable of the Expectations and Conditions* (or legislative Terms) *of eternal Happiness*, while brutal ones are not so. Which argues a vast Difference in their present Powers and Capacities. Now I would fain know, why this vast Difference in their present Powers and Capacities, must needs be supposed, to be owing to the different Composure  
and

and Contexture of the Bodies only. Or, if we suppose, that the Powers and Capacities of the Brutal Souls are only restrained from Operation (which otherwise would be as good as ours) by their Union with their different Bodies, then it may be supposed, that all sorts of Brutal Souls, (as of Lions and Hares, of Dogs and Deer, and of Fish and Fowl) are intrinsically similar and of like Species; which seems not probable. And farther, if the Great God can, by framing and uniting Bodies to Spirits, divest those Spirits of the Exercise of their natural Powers and Capacities, why may he not make Spirits, that are naturally destitute of those Powers and Capacities? And why may we not suppose, that Brutal Souls are Spirits of such a Nature and Essence, as that, when loosed from the Body, they may not be furnished with much higher Powers and Capacities, than they now appear to exert? Should we do so, the Great God may still find Place and Use for them, among the various Works of his Hands, in the various Parts of his Dominions. A Soul, we take to be a Life, a vital Principle; and so there may be as many sorts of Soul, as there are of Life, or vital Principles. Now what Variety of Life, has Divine Wisdom scattered through this Terraqueous Globe? And so we may rationally arrive at the Conclusion, made by Monsieur *De la Forge*, a learned *Cartesian*, who in his *Tract. De mente Hum.* cap. 4. says, *Nullam enim video necessitatem statuendi, omne id quod esset spirituale, esse ejusdem Speciei, & habere easdem Perfectiones & Prærogativas, quas Spiritus Humanus.* Why there may not be Spirits of different Species, and some below the Dignity of  
the



the human Spirit, as well as some above, I suppose, will surpass the Power of human Knowledge to tell. And then for the Disposal of the brutal Spirits, at the Death of the Brutes themselves, we need not trouble our selves about that; but if we were to indulge Conjecture or Imagination, we might suggest more Suppositions, than some will imagine. As 1. There may be a Transmigration among them. The *Pythagorean* Translation of human Spirits into brutal Bodies, is neither suitable to good Reason nor Revelation; but a Translation of brutal Souls, to similar Bodies again, seems to carry no great Absurdity with it. So they may exchange Bodies, till this System of the World shall be destroyed, and this Scene of human Affairs shall be concluded. And then other Service and State, may the Creator easily find for them. Or if that will not please, then 2. They may remove to some of the Planets, or planetary Regions; and there enjoy such Repasts and Gratifications, as are suitable to their Nature; or be of Use and Subserviency to the Inhabitants there. Or, 3. They may go to Service to a sort of People, that inhabit the airy or ethereal Regions. Many have thought that the spacious Territories of the Air and Sky, are not destitute of a sort of Inhabitants, suitable to that Climate; as well as also, that there are more Terrene Spirits, that frequent the Mines, Grotts, and Caverns of the Earth. What Dr. *H. More* means by an *Astral* Spirit, I can't well tell. But there have been Narratives, that would import, that some sort of airy People and Inhabitants there are. I remember, that a very grave Person has told me, that himself with his Wife behind him,



and his Horse under them (for the Horse seemed to be sensible of the same) were once stopt upon the Road, by the clear Noise and Sound, of a Troop of Horse (or Company of Horse-folks) marching over their Heads in the Air. Such as these may have manifold Use for the Spirits of Beasts among them. But if this seem too airy, then 4. It may be easy to suppose, that the brutal Spirits have, upon their Solution from their Bodies, their Capacities, and Powers opened and enlarged. And so, they may be set in a State of Probation for a more elevated Condition, in Time to come. They give no Notice now of any Regard to Religion, or a future State. They are to serve the Creator's Pleasure, and Man's Interest, in their present Circumstances. But if any think, that these Souls are intrinsically capable of an higher State, they may have it hereafter. If they are capable of moral Rule and Government, they may have it hereafter. There is Time enough for vast Variety of Revolutions, through the innumerable Ages of Eternity. If it seems Good to the Wise, let these Animals come, when their Probationary State is ended, and be Possessors of this Globe, where once they dwelt; when the human Race is removed from thence, and gone to their distinct and separate Abodes. The Globe will then, indeed, be hugely altered from what it is. Be a Terraqueous Globe no more. The Conflagration will destroy the Ocean. But these new Animals will not need such a Globe, as they had before. They will not be fed for the Slaughter, as they were before. They may be our Successors, as the principal Inhabitants, of this Globe, if you please. Or if that will not do; if that

that be too noble a Condition, then 5. Let them come and be Servants, to a better Race of Inhabitants, that may be planted here, after we are entirely withdrawn and gone. No Man of Sense (that I know of) supposes, that this Planet of ours (if you will allow me to call it so) will then be annihilated. It may reasonably be supposed, that when Sin and Sinners have done their Work (that is, all that they were to be permitted to do,) all the proper Fruits and Issues thereof, here, will be abolished. The Marks and Signatures thereof shall be obliterated. The Creation shall be rescued from the Vanity, Disorder, and Corruption, to which, for our sinful Sakes, and through our Sin and Guilt, it has been subjected. A great Revolution must then commence. A new System may well be supposed to arise. A new Set or Scene of Inhabitants may then be supposed to be introduced, that will be more worthy of the System, than we have been; will admire the Creator more, and answer their Obligations to him, far better than we have done. There may be a new Heaven, and a new Earth (or habitable Globe) in which Religion and Righteousness shall dwell. And then may all the brutal Spirits be introduced, either as Servitors to those religious Inhabitants; or as Demonstrations of the Divine Wisdom, Power, and Perfection, radiant round about them. And, in the mean Time, there may be suitable Receptacles enough, for their Entertainment, till this great Revolution shall take Place. Now if all these Imaginations are not enough, let us learn to admit what is clear and manifest, and leave Abstru-



fities and unrevealed Things to him, who has Wisdom and Authority enough to oblige us so to do.

And now, methinks, you are ready to say, if this be the Case of brutal Souls, it is good not to slay them, or eat their Flesh, while the World stands; since thereby, such surviving Spirits are dislodged from their Bodies, and driven to unknown Apartments. But that is not the Design of these Considerations. You may admire the Goodness and the Gifts of God the more, and yet accept them at his Hands. But this is to let you see, how little Reason there is, that we should seize and sacrifice these Works of God, to our Appetites and Stomachs, without his express License for so doing.

Perhaps now, you will say, that truly you thought it had been natural to eat these Animals, and live upon them; that Nature having made them (as we see) fit for Food, did declare her Intention thereby, that we should take them, as such, and make them thereby serviceable to our Life, Health, and Welfare.

To this now, you will give me leave to reply in such Considerations as these;

1. What is this Nature, that is thus supposed to have made these Animals, and to have made them so fit for human Food? It must be some intelligent Being; for *Intention*, and Declaration of that Intention, are here ascribed to it. Besides, the making such accurate Beings, and the making them fit for human Stomach and Food, must argue exquisite Wisdom and Skill. Let all the Wit and Wisdom, all the Penetration and mechanical Projection in the World,



World, combine together and contrive (if they can) a Lamb or a Calf, a Goose or a Woodcock, or meanest Animal, whose Corpse is served up at the Gentleman's Table. What an inconceivable Mind must that be, that made such Variety of animated Fabrics, and made them with such Aptitude for human Ends and Purposes? What an excellent Creature must we suppose, that Man is that while? Excellent, both in his natural and moral Capacity? How much better must he be than they? Better, in his physical Dignity and Constitution? and better, in his Relation and Deportment towards his Maker and his Brethren of the human Race? If he be not, let him let the poor Animals alone; and not pretend to live upon their Deaths, and usurp upon their Maker's Propriety and Possessions! Let him give some good Evidence, or produce some authentick Testimony of his Maker's Will and Pleasure for such arbitrary Devastation and Consumption of his Goods, if he can. This is what we enquire after.

2. Long Custom in the World, and Usage from our Childhood, may, perhaps, be called Nature. But since it is a Practice, as we shall see, that has not always prevail'd in the World; since it is a Custom, without which we may live and subsist; since it destroys Abundance of Lives, sheds Streams of innocent Blood; the Original of it may well be enquired into, and the Warrant of Heaven for it, may well be sought after.

3. The Great Creator has, indeed, made great Variety of Animal Inhabitants on the Earth. But must therefore one sort fall on and eat the other? Why may they not all live quietly together? Or

why do you not eat Dogs and Horses, Crows and Owls, Batts and Snakes? Or, if in the great Variety of Animals, that Divine Wisdom has stock'd the Earth withal, the Flesh of some is found more wholesome (or less unwholesome) than that of others, why must it therefore be eaten? May not those less noxious Animals enjoy themselves and their Maker's Bounty, as well as others? Must they dye, because their Lives are useful, and they would live innocently with us? Or must the rapacious Brutes be allowed to catch and eat Mankind, because they find that human Flesh is not unwholesome or unpleasant to them?

4. The great Variety of living Beings here (in and among which, no wonder, some are more eatable, than others) may be ordained for other Ends and Uses, than to be slain, and cram'd into the Stomach. The wise Creator may have other Designs in View. As, 1. They may be made for assisting us with their Labour and Toil. They have Time and Work to spare, and may do Good thereby. They may plow and harrow the Fields, without hurting themselves. *Perdere vos vestros scite & sentite Colores!* They may bear our Burdens and draw our Carriages, and carry human Souls, from one Land to another. How useful is the Horse in such a Country as this? What a Drudgery would *British* Life be without him? It is pity, he should be abused. But we do not find, that our Gentry feed and fat him for their Tables. In other Soils, there are the Camels, Elephants, and Dromedaries, made for Burden and for Travel. Some there are, that can afford us, either part of their Clothing, or part of their



their Bowels, to cover our Nakedness. *Mollia quæ nobis vestras velamina Lanas Præbetis*—Others can spare us some nutritive Juice, or the Ambrosian Fruit of their own Workmanship.—*Nec vobis Læteus humor eripitur, nec mella Thymi redolentia Florem.* Life may serve us, as well as Death. *Vitæque magis, quàm morte juvatis.* Or, 2. They may be made for their own Pleasure and Diversion; such as they are capable of, and that will be sufficient for them; may be as good to them, as ours, to us. Many of them are supposed to be furnished with acuter Senses than we. Sense is not meerly an Impression upon a corporeal Organ. The Organ does but convey it to an internal Sentient. That internal Sentient may possess its sensitive Pleasure, as well as we. And why should it not? Why must sordid, insatiable Man engross all the Pleasure to himself? Cannot he be content, that others should enjoy it with him? especially, since he is capable of such that is Intellectual and Divine. Let him spare (at least, some of) that that is sensitive and carnal, to those that know no better. Let the young Brood frisk and frolick in the Fields! What should hinder them? They have no Guilt, nor Care of to-morrow.

The Lambs, and Foals, and Hinds can play;  
How guiltless, and how brisk are they!

Let the Musicians of the Air revel in their Woods and Solitudes! Let them gratify themselves in all their easy, innocent Repasts, without the Hazard of Lime or Gun! Why should they be envied or molested in their cheap and honest Fruitions?



Let the nimble Plyers of the Waters sail there undisturb'd; why should the Wrath or the Luxury, of Man, be more fatal, than the Storms of Heaven? Let them enjoy the Ease and Liberty, Nature has given them. *There is that Leviathan, that thou hast made to play therein.* If Man be good for nothing, or no more, than his Neighbours, that surround him, let him be content to fare as they, and enjoy, as they do. If he be good for something, (especially, if for more than they) let him mind the Business that he is good for, and leave them to their natural Delights. Let him shew his Kindness and Benevolence to his Neighbours; and rather assist, than hinder them, in their appointed Satisfaction; and much less rob them, of what he is not able to restore. Or 3. They may be ordained for the Entertainment and Diversion of Man; without being destin'd to his voracious Mouth and Gullet. What a wide, unfrequented Desert, would this Terraqueous Globe be, were no Inhabitant there but Man? The Elements would lose much of their Employment and Usefulness; and Man much of his Recreation and Pleasure. What a Diversion it is, to traverse the Fields in a vernal Morning, and hear the pleasant Organists, in their several Notes, either congratulating the Approach of the Sun, or applauding its Light, or rejoicing in their own Innocence, and the Access of Man among them, or celebrating the Maker's Bounty and Beneficence and thereby *upbraiding our Silence in our Maker's Praise?* Why must their Melody be sacrificed to our untuneful and unhallowed Throats?

“ Birds are the Choristers of th’ empty Air,  
“ Sport is never wanting there.

The watery Animals may amaze and please us with their various Bulks, and Shapes, and Motions.

They sing not, but a *Chorus* raise,  
And dance to their Creator’s Praise,  
Thus Sea and Air their Service bring,  
The one can dance, the other sing.

And all the other vital Things, (too many to rehearse) will afford some Business, or Curiosity, or Diversion, for the Entertainment of human Life. Or, 4. They may be ordain’d for the Maker’s own good Pleasure and Complacency. Why may not he delight in his Works, and rejoice in the Operation of his own Hands? Must he make nothing, but what you shall think fit to prey upon and devour? Though you are so apt to suppose, that the World was made for Man, yet you do not believe, that it was all made to be eaten. The Creator has various Perfections to display; and one Perfection, in various Works and Signatures, is to be illustrated and displayed. Particularly, his Wisdom shines in the vast Variety of Fabrics and Structures, that he has ordain’d and produc’d. What Multitudes of unfashionable Problems are *there* solv’d? and the Solution easily exemplified by Execution? Possibly, this may be *a* great (or *the* great) Reason, why this Earth is stored with so many sorts of Creatures, the Uses, or the final Causes of which, we little know.

We



We are apt to think, that Man and useful Animals, might well enough subsist, if there were no Worms or Moles to dig the Ground, or no Fleas, or Flies, or Bugs, to torment the other Animals. But there may, indeed, be Variety of such Things, for humbling Man, and to be ready at God's call, to be his Lictors and Executioners of his Vengeance upon his Adversaries. He will sometimes make it appear, not only that there is no contending with his Arm, but not so much as with the silliest Insects, that he commissions for War and Judgment. But what unsearchable Wisdom is here discovered in the numberless Differences of Animals? Let the Creator please himself in his own Productions! For his own Sake, and his own Will, and the Demonstration of his own Perfections, they are and were created. And 5. It may be said, they are ordained for the Contemplation of Man, and the Improvement of his Mind. Man will never want Matter for Speculation, and pleasant Researches, while the World stands. And these Researches ought to lead him to the Knowledge and Admiration of his and their Creator.

All Things unto our Flesh are kind,  
 In their Descent and Being, to our Mind,  
 In their Ascent and Cause. *Herb.*

So that there may be Uses enough for that Variety of Animals, we find in the World, without subjecting them to the Power and Lusts of Blood-thirsty Men.

5. In Reference to this Naturalness (as you call it) of eating Flesh, you will find great Philosophers  
 against



against you. Such as *Pythagoras*, and *Empedocles*, and *Plutarch*, and *Porphyrus*. And it will be supposed, that they understood, as well as you, the Dictates and Exigence of Nature.

*Pythagoras* travell'd far and wide for Knowledge and Wisdom. He was so great a Philosopher, that he is supposed to have vented that Scheme of our solar System, which our Moderns pretend to demonstrate. We have no Writing from him, but his Sentiments are deliver'd and publish'd by many. In the Cause, that we now have under Consideration, you will hear him exclaiming in *Ovid's Measures* and *Stile*.

*Heu ! Quantum Scelus est, in Viscera Viscera condi,  
Congestoque avidum pinguescere Corpore Corpus,  
Alteriusque Animantem Animantis vivere Letho !*  
What Villany, Alas ! is here,  
That Bowels go for Belly-cheer !  
That Carcasses, by fierce Hunger led,  
Must be by ghastly Carcasses fed !  
That Souls must be by Blood-shed stain'd,  
And Life it self by Death maintain'd !

*Empedocles* you will find thus bewailing himself in *Porphyrus. Lib. 2. §. 31. De Abstinentiâ ; 'Οἱμοι ὅτ' εἰς πρόσθεν με διώλεσε νήλεες ἡμᾶς, &c.*

*Hei mihi ! cur non sæva prius me perdidit hora,  
Quàm diras Epulas cogitâram attingere Labris !*  
Ah ! Woe is me ! and Wo's the dismal Hour,  
In which I dar'd at first curs'd Flesh devour !

*Plutarch*, you know, is a grave, as well as ingenious Author; and valued for his Morals, as well as his Lives; and yet you will find him, in his first Tract, thus declaiming against your supposed Naturalness of Flesh-eating. *Well then, we understand*, says he, *that sort of Men are wont to say, that, in eating of Flesh, they follow the Conduct and Direction of Nature; but that it is not natural to Mankind to feed on Flesh* (ὅτι γὰρ οὐκ ἔστιν ἀνθρώπῳ κατὰ φύσιν σαρκοφάγειν) *we first of all demonstrate from the very Shape and Figure of the Body. For an human Body no ways resembles those that were born for Ravenousness. It hath no Hawk-bill, no sharp Talon, no Roughness of Teeth, no such Strength of Stomach, nor Heat of Digestion, as can be sufficient to convert or alter such heavy and fleshy Fare. But even from hence, that is from the Smoothness of the Tongue and the Slowness of the Stomach to digest, Nature seems to disclaim all Pretence to fleshy Victuals. In Confirmation of which, the famous Dr. Wallis has an Observation, that the Structure of the human Mouth, does not seem made for Flesh-eating. And I think, the carnivorous Mouths are not furnished with such broad, grinding Teeth, as those are, that must chew and masticate the Vegetable Food. Then Plutarch proceeds;*

*But if you will contend, that your self was born, with an Inclination to such Food, you have now a Mind to eat; do you then your self, kill what you have a Mind to eat. But do it your own self without the Help of a Chopping-knife, Mallet, or Axe; as Wolves, Bears, and Lions do, who kill and eat at once. Rend an Oxe with thy Teeth, worry an Hog with thy Mouth, tear a Lamb, or a Hare, in pieces; and fall on and eat it alive, as they do.*

*But*



But if thou hadst rather stay, till what thou eatest is become dead, and if thou art loth to force a Soul out of its Body, why then dost thou, against Nature, eat an animate Thing? Nay, there is no Body that is willing to eat even a lifeless, and dead Thing as it is, but they boil it, and roast it, and alter it by Fire and Medicines, as it were, changing and quenching the slaughter'd Gore, with thousands of sweet Sauces, that the Palate being thereby deceived, may admit of such uncounted Fare.

Then Porphyry is rather one of you, than of us; he strenuously opposed Christian Religion. He would come as near to natural Religion, as may be. He would have no bloody Sacrifices offered to God, ἕως ἄντε τὸ παλαιόν, ὅτιον ἦν κτείνειν τὰ συνεργὰ τοῖς βίοις ἡμῶν ζῶα, νῦν τε τῆτο φυλακτέον ἐσιν πράττειν. As it was not of old lawful to slay the Animals, that were serviceable to our Lives, so now also should we beware of that Practice. He supposes, that Vegetables, or some Preparation of them should, as an Eucharistical Oblation, be presented to the Gods, that they are best pleased, with what is most easily procured, and particularly with the Fruits of the Earth. Κάλλιστα δὲ καὶ τιμιώτατα ὧν ἡμεῖς οἱ θεοὶ δὲ ποιῶσιν, οἱ καρποὶ. The best and most valuable Benefits, that the God's confer on us, are the Fruits of the Earth. And with the same are they to be honour'd and served. *De Abstin. L. 2. §. 12.* This Philosopher has wrote an entire Volume, consisting of four Books, against this common Practice of eating of Flesh. Should all his Arguments be produced, his Book must be as good as transcribed. If this Practice is supposed to be taken from the Custom of eating any part of the Sacrifices, that are offered to God,



God, he will deny (as was just now said) that such Sacrifices are to be offered; and if they were to be offered, he will deny the Consequence, that therefore we ought to eat of them; as you may see in the second Book, *De Abſtinentiâ ab eſu Animalium*.

In the third Book, he will argue, that these Animals are participant of Knowledge and Reason; that therefore Justice is due to them. That Sensories (or Organs of Sense) are useless without internal Sense. That internal Sense has something of Mind and Reason. That this Mind and Reason (though not so clear and large as ours) is a Foundation of Right and Wrong, of Justice and Equity, that is to be exercised towards them; that therefore they ought not to be slain and murdered at our Pleasure.

If the Foundation of this Argument (*viz.* the Rationality of these Animals, as the Foundation of Justice) will not much avail with you; yet you may please to consider, that Justice, in the Notion of it, may be advanced higher, and may be considered as due to the Divine Maker of them. They are his, not ours. We ought not to rob him of his own; of his Propriety and Workmanship. Let his Will and Licence be produced under his own Hand, or his express Patent or Testimony; and then we are satisfied.

Then, in the fourth Book, in Answer to that Allegation, that none of the wise Men, or no Nation ever refused eating of Flesh, he largely replies, by producing diverse Instances to the contrary. Accordingly, he tells us, that *Lycurgus*, the *Lacedemonian*

*nian*

*nian* Lawgiver, so ordered Matters in that Republick, that there should be little or no need of Flesh to eat. That the Subject's Estate or Substance was not to consist in Flocks and Herds; but in such a Parcel of Ground, as would yield Grain enough to supply the Family. He shews us also, how temperate and abstemious the *Egyptian* Priests were; that many of them entirely abstain'd from all Flesh; and all of them, in the Time of their Purification; for they would not then so much as touch an Egg. The *Essenes*, a most temperate, chaste, devout Sect among the Jews, are represented as dieting together without Flesh. The *Syrians* are said, to have abstain'd, of old, from Animals, and not so much as to have offered them in Sacrifice to their Gods. He tells us, thereupon, from *Asclepiades* a *Cyprian* Historian, that *Pygmalion*, a King of *Cyprus*, put to Death a Priest and his Wife, that did but eat a Piece of a Sacrifice. He tells us, that the chief and most learned of the *Magi*, among the *Persians*, adhere to the old Rule of Abstinence, and would neither eat, nor slay any Animal. That both the *Brachmans*, and the *Samaneans*, two venerable Sects of Philosophers among the *Indians*, contented themselves with Vegetable Food. And he concludes the §. 18. with inferring, that, if they that study Piety in some Things, do abstain from some Animals, then (ὁ πρὸς πάντα εὐσεβὴς) he that would be universally pious (πάντων ἀφείξεται) will abstain from all. Thus you have the Sentiments, and the considerable Reasonings of these Philosophers, in Opposition to your Opinion of its being natural to eat Flesh.

And



And to these, I suppose, I may add two more; and they are *Theophrastus* and *Orpheus*. *Porphyrus* (in his second Book, *De Abſtinentiâ*) produces *Theophrastus's* Reasons against offering Animals in Sacrifice. And among other Things he argues, that (ὅσ' ἐν γὰρ ὡς τὸ θυμα ἀβλαβὲς εἶναι χρὴ πᾶσιν) nothing should be more innocent, and harmless than a Sacrifice. That great Harm is done to Animals, when they are sacrificed; (ἅτε τῆς ψυχῆς νοσφίζομεναι) as being then deprived of Life and Soul. But the Life or Soul (ψυχὴ δ' ἐ πολλῷ τιμιώτερον) is much more valuable than the Vegetables (or Things that grow out of the Earth;) which therefore it is by no Means fit to deprive the Animals of, by offering them to the Gods. §. 12. Now he that would argue against slaying the Beasts in Sacrifice, would surely much more oppose their being slaughter'd for common Food. Nay, he supposes (in §. 22.) that while the Sense of Friendship and Kindred continued in the World, no Man slew any Thing, but rather look'd upon the other Animals (οἰκεῖα εἶναι) as his Familiars and Domesticks.

*Orpheus* was one of the most antient Poets among the *Greeks*. He is supposed to have lived pretty near the Time of *Gideon*, one of the Judges of *Israel*, as *Dr. Stillingfleet* allows in *Orig. Sacr.* p. 61. Now let us endeavour to learn *Orpheus's* Doctrine. The same learned Doctor reports it to us from *Aristophanes* thus,

Ὅρφευς μὲν γὰρ τελευτὰς θ' ἡμῖν κατὰδείξει,  
Φόνων τ' ἀπέχεσθαι.

Now



Now let us learn to construe this last Clause as well as we can. The very learned Doctor tells us, that it is usually interpreted of the βεθυσίαι, the sacrificing of Kine, or Oxen, or any of the Neat Kind; the Prohibition of which, *Orpheus* is supposed to have learn'd in or from *Egypt*. And it is true, that the *Egyptians* had rather, that that sort of Cattle should be sacrificed unto, than be sacrificed themselves. But *Orpheus's* Expression seems to reach further, and to forbid not only Sacrifices, but Slaughter. For it is to be observed, that Φόνος, among these Writers, does not signify, as elsewhere, barely the Act of slaying, but the Thing slain. So *Plutarch*, in the Entrance of his first Discourse on this Subject, wonders, how the first Man (ἡΐλατο φόνος στόματι) did touch with his Mouth, or taste, a Thing slain or killed. And so φόνων ἀπέχεσθαι is to abstain from Things slaughter'd or slain. And so the foregoing Verse will be rendred,

*Orpheus*, in sacred Rites instructed Man,  
And taught him from Things slaughter'd to abstain.

But then the Inquiry will be, in what Respect we must abstain from them. And here, methinks, we are assisted by *Horace's* Account of *Orpheus's* Doctrine.

*Sylvestres homines sacer, interpretsque deorum  
Cedibus & Victu fœdo deterruit Orpheus,  
Dictus ab hoc lenire Tygres, rabidosque Leones.*

Where the Clause *Cadibus & Victu fædo* seems to include much the same Thing, and, (by an usual *Hendiadis*) may be as much as *Victu casorum fædo*, or *Victu caso*. And so, that Diet may be supposed to be unclean, that consists of Things slain. And slaying Things for Food, and eating Things slain, may well be supposed to be the Matter of *Orpheus's* Prohibition and Dissuasion. As this seems a natural Interpretation, so it will be found very agreeable to old *Grecian* History and Practice; as we shall see anon. Thus you have these Authorities, to oppose you in your present Supposition. Then

2. If this Practice of Flesh-eating be so natural, as you suppose, it should have obtained through all the Ages of Mankind, so far as we can learn of those Ages. But this you will scarce be able to prove. Nay we have, rather, superior Evidence to the contrary. Let us look into *Greece*, of which we have now been speaking; and *Plutarch* (in his second Discourse) will tell us, that the *Sentiments of Pythagoras and Empedocles were the Laws and Customs of the ancient Grecians*. In Confirmation of which, *Porphyry* tells us, that *Dicaearchus*, a *Peripatetic* Philosopher, wrote the History of the Affairs of *Greece*; that therein he describes the ancient Way of living among the *Grecians*; and so tells us, that the Primitive Men, and those that were next the Gods, were the most excellent Men by Nature, and led the best Lives; so that their Age, in Comparison with ours, so depraved and corrupt, might well be called, the *Golden Age*. Thus far *Grotius* quotes the Passage in his excellent Book *de Veritate Relig. Christ. Lib. 1. Note 33.* and says, that, *in Sense*, it is cited also by



*Varro.* But then *Porphry* adds also, as part of the same History, that these Primitive, excellent Men, *μηδὲν φονέειν ἑμψυχόν*, did kill no Animal; and so they did not slaughter them for daily Diet. *Lib. 4. §. 2.* He tells us also, that History reports, that the *Syrians* of old did abstain from Animals, and therefore did not so much as sacrifice them to their Gods, as *Lib. 4. §. 15.* And there seems to be a Tradition among the *Ethnic* Writers, that the first Ages of the World were free from this Practice of killing and eating Flesh. Whence we hear *Virgil* saying,

*Antè etiam Sceptrum Dictæi Regis, & antè  
Impia quàm cæsis gens est epulata juvencis,  
Aureus hanc vitam in terris Saturnus agebat.*

Before the Reign of *Jove*, and ev'n before  
Inhuman Mortals fed on Flesh and Gore,  
That Golden Age, when *Saturn* Empire bore.

*E. of LAUDERDALE.*

And *Ovid* describes the same Age both in the 1st and 15th Book of the *Metamorphoses*.

*At vetus illa ætas, cui fecimus Aurea nomen,  
Fœtibus arboreis, & quas humus educat, herbis,  
Fortunata fuit, nec polluit ora cruore.*

This, I hope, may serve to gain some Credit with you to our sacred Historian, who sufficiently intimates, that the first Ages of the World were content with Vegetable Diet; since it is not till after the Flood, that God says to Mankind, *Every moving*



*Thing that liveth, shall be Meat for you ; even as the Green Herb, have I given you all Things. Where Reference seems to be had to a former Grant : Before he had given them the Green Herb (the Vegetable Produce) for their Food. And the Grant we have recorded, Gen. i. 29. And God said, Behold, I have given you every Herb, bearing Seed, which is upon the Face of all the Earth, and every Tree, in which is the Fruit of a Tree, yielding Seed ; to you it shall be for Meat. It may become the Great Lord of all, to dispose of his Creatures, to determine which shall be for daily Destruction, and which shall not be so ; and so to assign Man the Bounds of his Devastation, and ascertain his Food and Bill of Fare. This he did, upon Man's Creation ; and this he did, with an Enlargement of his Grant and Allowance, upon the Desolation, that the universal Deluge had made. But this latter Grant shews, that this larger Allowance was not absolutely natural and necessary ; since Mankind had lived about sixteen hundred Years without it. So that History will not assure you of the Naturalness of this Practice, but rather the contrary. So that our learned Selden, having quoted Josephus Albo, thus speaking according to the Mind of the old Talmudic Writers, *Nam in initiis non permissus est Homini esus Animalium, sed tantum esus eorum, quæ è Terrâ germinant, seu fructuum è Terrâ nascentium tantum, &c. Et postea Noacho permissus est esus Animalium.* (Having thus quoted) a little after, adds, *Et consona jam dictis sunt ea, quæ de Abstinentiâ Animalium, in seculis vetustissimis, in scriptis occurrunt Gentilibus ; Quale est illud Pythagoræ apud Ovidium ;**

*At Vetus illa ætas, &c.*

*De Jure Nat. L. 7. Cap. 1.*

And

And other *Rabbis* are ready to avouch the same. \* Or if you had rather hear (as your Fraternity is wont to admire) the ingenious *Dr. Burnet* (of the *Charter-House*) you will find him declaring that Antiquity is against the Supposition of the Perpetuity (and thereupon, the original Naturalness) of this carnivorous Custom. *Et facile quis sibi persuaserit cœlum mite, & æquale fuisse tunc temporum, ut suprâ notavimus, tam ex eo quod nudi incedebant; quàm quod solis herbis & fructibus viveretur per totum annum; neque enim primi homines erant carnivori, ut testatur Antiquitas tam sacra, quàm prophana. Noë primum indultum est post diluvium carnibus vesci; & iisdem abstinnisse primos mortales, memoratur ab Antiquis. Theor. L. 2. Cap. 1.*

Perhaps you will say, that there has been, some Time or other, a Deluge of Waters, that has spread over the Face of the Earth; that thereby the Herbage and Vegetables are egregiously altered and damaged; that they are not now so nutritive, and good for Food, as once they were; that they are more

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\* In primâ enim ætate, ex Institutione Divinâ, non licuit hominibus vesci nisi plantis, sicut nos *Genesis* docet. In secundâ tamen ætate, post illam Mundi illuvionem, concedente Deo, vesci Animalibus licuit, quod etiam in *Genesi* declaratur; unde apud vos (*Judæos*, Scil.) in Libro, *Beresith Rabba*, viz. in Commentariis in *Genesin*, dum exponitur illud *Psalmi*, *Dominus solvit compeditos*, ita dicitur, *Omnis Bestia, quæ in hoc seculo, viz. Seculo Legis, habetur immunda, a Deo, in futuro seculo, Scil. Messia, fiet munda; quemadmodum munda fuerunt Filiis Noë bestie, quæ prioribus munda non fuerant. Et sicut Deus concessit Antiquioribus solummodò plantas tanquam mundas, & Filiis Noë deinde omne animal tanquam mundum; sic in seculo futuro Deus concedet quicquid antea prohibuit. Marsil. Ficin. de Relig. Christ. cap. 34.*



cold, pituitous, and less digestible, than once they were ; and that therefore it is now become necessary to admit sensitive Food, to repair the Decays of human Nature.

In Answer to this, many Things are to be consider'd.

1. You will consider, how this Deluge of Waters now appears, or appears once to have involved the Earth, and to have been universal. The Gentlemen of your Persuasion are wont to be averse to admit such an universal Inundation, lest they should be obliged to confess some Miracle, or miraculous Operation concerned therein. If it were but a particular Deluge, overspreading some Countries only, it would not affect the Herbage and Vegetables, all over the Earth. In other Countries, they would continue still the same. And in the drowned Countries, they might, in a while, arise as good as they were before.

2. If you suppose, that the Flood was universal, over the lower Face of the Earth ; viz. over the plain Grounds, the Levels and Vallies, and reaching to the Foot of all the Mountains, and surrounding them ; then all the Men and Beasts, that could escape the Waters, you will suppose, would be driven up into the Mountains. And there Mankind would be very likely intirely to perish. Being without Houses, the Rains, the cold Winds, the bleak, foggy Air would be ready to kill them. Or the Mountains would not furnish them and the Beasts, with sufficient Food. The wild, ravenous, venomous Beasts would get thither, as well as Men ; and sooner than Men, being their more usual Habitations, The Lions and Bears, Wolves and Tygers, and other  
furious



furious Brutes would devour all before them. The poisonous, serpentine Kind, and the tamer Beasts, would, in their Extremities, be more fierce, and outrageous than ordinary. It would be scarce possible for Men to subsist in the midst of such surrounding Dangers and Distresses.

3. If you suppose, that the Deluge was so universal, and high, as to overtop all the Mountains and habitable Parts of the Earth; then I would beg leave to ask, how you come by such a Supposition and Persuasion. If by supernatural Revelation; then I obtain my present End and Conclusion; viz. that such Revelation has, some Time or other, been made to Mankind.

If you gain it by natural Revelation, as by History, and such natural Evidence, as Dr. *Burnet* and Dr. *Woodward* have afforded; yet that does not shew us, how a Portion of Mankind, in such a preternatural Inundation, came to be preserved alive. If they had no supernatural, antecedent Notice of its Approach, how came they to be saved, more than others? If they had, then we have our Conclusion. And then, the natural Causes of such a Deluge, you will hardly discover, without a particular Interposure of the Hand of God; which, whether you will call miraculous, or no, will be but a Contest about a Name. The ingenious Mr. *Keil* of Oxford has sufficiently enervated Dr. *Burnet's* Account of this awful Judgment, in his *Examination* of that Theory.

If you say, with Mr. *Whiston*, that it was brought upon the Earth, by the Approach, and near Passage of a Comet, yet there must be the preternatural In-

terposure of Divine Power and Justice in the ordering of the Judgment. For, you will acknowledge, that such a severe Deletion of Mankind, was the Exercise, or Execution of a *Nemesis*, of the divine, vindictive Justice. As it was not blind Chance, blind Necessity, or Nature, that made Man at first; so nor was it blind Chance, Necessity, or Nature, that afterward swept him off the Face of the Earth. Sin must be the moral, provoking Cause. *Ovid* shews you how sinful the Earth was, and describes to you the Iron Age. And if Sin procured this Deluge, the second (or secondary) Causes of it, must be so disposed as to punish this Sin. It is here supposed, that secondary Causes were employed. Water, to be sure, there must be, to make an Inundation. Let there be a Comet too (or twenty Comets, if you please) to help us to Water enough, to furnish out such a Deluge. Yet all these Causes must be so disposed as to bring a severe Judgment, and penal Infliction on Mankind. This they had not done, nor had been prepared or disposed to have done, but for Sin and the Impiety of the World. You will suppose, that the World was not always sinful; that God did not make Man so at first. That while Man was innocent, the Frame and Fabrick of the World was not so adapted, and adjusted, as to be his Plague and Punishment. You have other-guise Thoughts of the Goodness and Benignity of God, than that comes to. If Man had continued innocent, he had not been washed off the Earth with a Flood. Therefore, when the immediate (or the subordinate) Causes of the Deluge were adapted, and settled for that End, there must be some Variation or De-

parture



departure from the original Law and Course of Nature; but this Variation or Departure from the original Law and Course of Nature (let it be settled when it will) was, in Respect thereto, preternatural, supernatural, or miraculous. Let the immediate, material Causes be what they will, and as many as they will (a thousand of them, in a successive Train, if you please, though then they must not all of them be called, immediate) yet the primordial Disposal of them must be by the supernatural or miraculous Hand of God.

It being so, you cannot say, but the Train of Causes might be so laid (and it's probable were) that their great Effect was not naturally foreseen, till the immediate Causes began to work; and it may be, not then neither, at the beginning. For the Rains might fall some Days, and Eruptions of Water might proceed from Caverns of the Earth, before Men would suspect an universal, devouring Deluge. So that a supernatural Prenotice would, you may suppose, be necessary, that some might escape the common Catastrophe. Nay, you can scarce suppose, but that God would, in his Goodness and Mercy, give some Premonition of it, if it were but to call Mankind to Repentance, in order to the preventing of it. And then there must have been a supernatural Revelation.

4. Upon Supposition, that there has been such a Flood, how does it appear, that the Vegetable Provision is less nutritious, than before? How can you tell what it was before the Deluge? If the Vegetable Kingdom, was better, in Respect to Food, before the Deluge, than it is now, that supports our Hi-  
story



story and Hypothesis, that Men might live upon it, without troubling the Beasts. If it were not better than it is now, then the present Argument is gone. And there is no more need of eating Flesh now, than there was then. Since such Variety of nice, tender Vegetables, is preserved, why may not their Goodness too? Or if those, that grew up first after the Flood, were depauperated in Juice and Virtue, yet the next Generation might recover. The Infirmities and Disorders of Individuals are not entail'd upon the Race. A lame Man begets a compleat Child. Things may improve and meliorate by Degrees. The Inundations of Nile were not reckon'd to spoil the Fertility and Vegetable Productions of *Egypt*. And there are some Philosophers, you know, that deny the Declension and Decay of Nature. But suppose we, that the Vegetable Provision is somewhat depraved and degenerated by the Flood; yet we know, it will still suffice for the Support of Man. I have known an aged Person (of seventy, I suppose, or more) and a youthful Person (in active, flourishing Years) both live in total Abstinence from Flesh.

5. If the Vegetable Kingdom was depauperated by the Flood, why might not the sensitive Nation be vitiated too? How came the Brutes to survive the Deluge? If they were preserved by Man's Care, there must be some Notice of the Futurity of the Flood, that Provision might be made for their Preservation. If they were preserved (as we suppose, and *Plutarch* encourages us so to do, by mentioning the Ark and the Dove dismissed from thence) in a floating Tabernacle; then, 1. They must long float upon the

the Waters ; and that might make them sick, and weak, and many Ways disorder'd. 2. They must be stived up in Cabins and Confinements, and so want Air and Motion, and such Lodging and Exercise as they were used to before, which might make them distemper'd and unwholsome. And 3. They must at last live upon the Vegetables, as bad as they were, when they came out of their Cabins and Prisons. And why might not they contract habitual Depravation, by unwholsome Air, and Ground, and Pasturage ; And why might not their Depravation be as bad to us, as that of the Vegetables ? And so, it will be but little Advantage to go from the vitiated Vegetables to the corrupted Animals, for Food and Aliment.

6. You may vouchsafe to consider withall, that, in the Case of such a devouring Flood, as is now supposed, the more Man had suffered for Sin, the more fearful should the Remnant of Survivors be, of offending vindictive Justice again. What had Sin newly done ? What Devastation had offended Justice newly made ? What a waste, solitary Desert was the Earth now become ? Man, and Beast, and Bird, had all perished together. And after all this, *shall we again transgress thy Commands*, should the saved Remnant say ? And will they now venture to fall on God's Works, and devour that small Company of Animals, that is preserved together with them ? What Authority have they for that ? If such Voracity was not used before, how shall it be so now ? The Sin of the old World seems to be Oppression and Luxury ; and will they run into the same, so soon again ? And into a new, strange sort of Luxury, which



which the former World was not acquainted with? And especially, when Beasts are so few, will they fall on them now? That's the Way to destroy the Species, and rob the World of the whole Race; which will be the Way to injure all Posterity. - How natural then will it seem, at such a Season, to devour the poor Animals, that had so lately escaped the common Shipwreck? and had been so lately indear'd to Man, by Cohabitation in the same Tabernacle, and by Participation in the same Deliverance and Salvation? How should they reckon such Voracity little less than Sacrilege? and dare to venture upon it, without special Warrant from Heaven?

7. Nay, suppose, that upon the landing of the Ark upon the Mountains of *Armenia*, the Ground did for some Time continue moist and clammy, and unfit to walk upon; suppose, that it was yet longer Time, e're the Earth brought forth Vegetables fit for Food: You will suppose now, that it was necessary, in this Exigence, that Mankind should kill the Brutal Animals, and eat them. But if he must do so, he may well be at a Loss, whether they will be good for him, or no. And then he must do it sparingly and cautiously, and according as they multiply. If either of the Sexes be destroyed, Propagation is spoil'd. If any whole Sort or Species be destroyed, Posterity is entirely robb'd thereof. But if, in such an utter Exigence, it was necessary to kill and eat the Brute Animals (when human Life could not otherwise be preserved,) what is that to the succeeding Times, when that Necessity is ended? Many Things may be done, in Times and Cases of extreme Necessity, that may not otherwise be done.



In Storms and Tempests, Sea-faring People will cast their Goods and Provisions overboard, in order to save their Lives. In long Sieges, Men are glad to eat Horses, or Asses, or even human Flesh, which, at another Time, it might not be lawful to do. Physicians have desperate Cures for desperate Cases; and so, if Flesh were, in Necessity, eaten, quickly after the Flood, it might cease to be natural or necessary, when other Provision was grown, and was copious. While *Plutarch* introduces the first Eaters of Flesh, making an Apology for themselves and their Practice, he makes them represent themselves much in such a Case, (for ought I know) as the Inhabitants of the Ark might be in, upon its landing at *Ararat*. As for us (say they) we fell upon the most dismal and affrighting part of Time, in which we were exposed to manifold and inextricable Wants and Necessities. As yet the thickned Air concealed the Heaven from our View, and the Stars as yet were confused with a disorderly huddle of Fire, and moist and violent Fluxions of Winds——The Land was also spoil'd by the Inundations of disorderly Rivers; and a great part of it was deform'd with Sloughs, and utterly wild, by Reason of deep Quagmires, unfertile Forests and Woods. There was then no Production of tame Fruits, nor any Instruments of Art, or Invention of Wit. And Hunger gave no Time, nor did Seed-time then stay for the yearly Season. What wonder is it then, if we made use of the Flesh of Beasts, contrary to Nature, when Mud was eaten, and the Bark of Wood; and when it was thought a happy thing to find either a sprouting Grass, or a Root of any Plant! But when they had by Chance tasted or eaten an Acorn, they danced for Joy about some Oak or Esculus, calling

calling it by the Names of *Life-giver, Mother, and Nourisher*. Thus these Apologists are supposed to represent their Case, in *Plutarch's* first Discourse. And in such a Case, their unnatural Practice (as they call it) may seem natural. But neither they, nor their Dramatist, suppose; that that Exigence will excuse us. Thence they exclaim and upbraid; *But whence is it, that a certain Ravenousness and Frenzy drives you, in these happy Days, to pollute yourselves with Blood, since you have such an Abundance of Things necessary for your Subsistence? Why do you bely the Earth, as unable to maintain you?—* And they are supposed to begin their Apology thus; *O happy you, and highly favour'd of the Gods, who now live! Into what an Age of the World are you fallen, who share and enjoy among you a plentiful Portion of good Things! What Abundance of Things spring up for your Use? What fruitful Vineyards you enjoy? What Wealth you gather from the Fields? What Delicacies from Trees and Plants, which you may gather? You may glut and fill yourselves without being polluted.* Thus they are represented as envying the Variety and Fullness, that arises to us from the Vegetable Kingdom; and remonstrating against their own Practice, as bloody and polluting, and vindicating it only, as that they were constrain'd to, by total Want, and inevitable Necessity. We usually say, *Necessity has no Law*. That may be lawful and justifiable in Case of utmost Danger and Necessity, which will be very blameable and ill at another Season. Could it be proved, that the immediate Survivors of the Flood were destitute of Vegetable Provision, and were thereupon forced to feed upon Animals, yet that will not prove, that they must do so now, or that



that Heaven has granted them a Patent for such Diet, throughout all succeeding Ages.

Thus you see, that Naturalists, and natural Moralists will strenuously plead against the Naturalness, and the Morality of your daily Practice, in feeding upon your Animal Neighbours. And still the Divine Warrant in the Light and Law of Nature, for so doing, is wanting, and is to be placed among your *Desiderata*.

And therefore you must give the Scripturist (or one that admits supernatural Revelation) leave to say, now let the Butcher's Trade be cashier'd from off the Face of the Earth; let the Shambles be converted into Fruiterers Shops, and Herb-Markets; let the Deistical Squires and Gentlemen be debarr'd the bloody Toil and Game, design'd to serve their Bellies; let them be denied their luscious Dishes of tame and wild Fowl, and of various Fish, swimming in their Sauces; let them have done with their Ragous, with their Fricassies, and Hashes, made of broken Limbs of dismember'd Brother-Animals; let them be bereav'd of the daily Spoil of the Flock, the Herd, and the Park; let them betake themselves to their Primitive Herbage, and run (with *Nebuchadnezzar*) to the original Grass; till they acknowledge (with him) that the most high rules among the Children of Men; that he disposes of the Kingdoms of the Earth, the vegetative, the sensible, the rational Kingdom; that he subjects one part of his Works to another; that he made the Beasts of the Field, the Fowls of the Air, and the Fish of the Sea, and gave them their several Habitations, and Tables, and Provisions; that he is the great Lover and Benefactor of Mankind;



Mankind; that he has, some Time or other, given a free Declaration of his Mind, or publish'd a Royal Edict, wherein he has given full Leave and License to the Sons of Men, not only to make use of the Labours, but of the Lives (or even the Deaths) of the mute Animals, that are, by Nature, Coheirs of the same Globe with themselves; and that he does, by these Presents, give and grant to us (the Sons of Men) full Leave and License, to take and catch, and kill and eat them, or any of them (as we shall see good,) to maintain, refresh, and delight our selves withall, while we live in Obedience and Gratitude to him, who made both us and them.

It is not here supposed, that this Edict was written, or was, in writing, communicated to the World. It is not said, by what Means, or in what manner it was communicated; whether by the Embassy of an Angel, or a Voice in the Air, or an inward Irradiation of the Mind, or any other Way. It is only pleaded, that, some Time or other, some Way or other, the License of Heaven must be notified to Man, for the Warrant of his Practice, for resolving his Liberty and Duty, and satisfying his Mind and Conscience, in that continual Havock that he makes of sensible Beings, that are none of his own, and may plead (or their Maker and his Agents, for them) their Right to Life, and Limbs, and Air, and Food, as well as Man, their Fellow-Creature, and Fellow-Servant.

Some other Objection there may be against this Hypothesis; but, I know, that when you are become Master of an Argument, your vigorous Reason can answer various Objections. I would, therefore,

fore, much rather beg Pardon for past Prolixity, than trouble you with any more.

Only, since it has thus been argued that there must have been a special Grant, and a special Revelation, in this Case, you will give me leave to see what Corollaries we may hence take along with us. And so,

1. We see, the Great God may afford a special Revelation to the World, in Consistence with his own Perfections, and the Safety of Mankind. Yea, the State of the World may sometime require it. His Compassions are free, and yet Mankind may greatly need them. Nay his Favours were not Compassions, if they were not needed. Sometimes, we have Tragical Consequences raised upon the Supposition of a peculiar Revelation sent unto the World. It would be (it seems) an Arraignment of the Light and Law of Nature, as imperfect; as if a salutary Addition to it, or suitable Superstructure upon it, were a Condemnation of it. Sometimes, it is the Way to expose the World to perpetual Delusion. As if the Great God could not notify his Will to us, in any special Way; because Men may deceive us, by setting up theirs. And will not they also deceive us by their Reason, and Argument? by pretending Sense and Experience? Must we therefore renounce Reason, and Argument, and Sense and Experience, and all the Methods, that God has given us, whereby to come to the Knowledge of the Truth?

2. The Great God may communicate a special Revelation to Man, that is to be transmitted to Posterity. Must the Great Father of all no Way intrust Parents with the Good of their Children? May not he give them a good Land, and oblige the Parents,



to inform their Children, who it was that gave it them? May not, and should not Benefactors Deeds and Memories be consigned to future Generations? This Grant of killing and eating Flesh, was not immediately made to you or me, nor our immediate Predecessors. It has been conveyed down through a long Tract of Time, much longer than the Date of Christian Religion. It must come either from the beginning of the World, or from some other Occurrence or Season, in which God was pleased to notify his own Will, and our Advantage. And if oral Information, practical Tradition (or Transmission) and Writing be (either singly, or conjunct) a safe Way of deriving a *Memorandum* from one Age to another, we have all these in the Tradition of our Profession. Nay, I cannot tell, how much you are obliged to Writing, for the Continuance and Derivation of this Practice down to you. You see, that many that had not the written License of Heaven among them, were ready to deny it, and disclaim the Practice. And how soon the Memorial of the License, and the Practice grounded thereupon, had (without some written Record) been obliterated, we cannot tell. The *Pythagoreans* (I mean those of *Pythagoras's* Opinion against Flesh eating, whether before or after his Time) seem to have muster'd up such Arguments against the Practice, that one would think, would have gone far (if Reason were to prevail against Appetite) to have banish'd it out of many Countries. *Porphry* intimates, that by *Lycurgus's* Institutes, it was almost superseded, and laid aside in *Lacedemon*. But the Record, appearing in the old *Hebrew* Historian, would support the Practice



rice among the *Hebrews*; and the Traditions, Reports, and (in Time) the Translations, that were made from thence, might be the great Support of it among the Gentiles.

But since we are now fallen upon the mention of the old *Hebrew* Historian, *Moses*, give me leave to consider him a little further, as a most valuable Historian. Were he less religious, probably he would be more valued. Those that have neither the Worth, the Antiquity, nor Testimony to recommend them, as *Sanchoniathon*, *Manetho*, *Berosus*, or *Diodorus* of *Sicily*, shall now, with many, be preferr'd before him. The Gentlemen of your Fraternity are wont to be very much displeased with him. He has too much Miracle, too much Law, too much Ritual in Religion, too much Devotion, to be acceptable to them. They would fain have us believe, that *what is said by Moses, is nothing but Supposes*, and well-invented Sham. But if it be so, let them then spare their Fellow-Animals, and let God's Creatures alone, and not so unmercifully devour them, at the Rate they do, as they will answer it to their Maker and Owner at last. What Lakes or Rivers of Blood have they shed, and yet what little Good have they done upon it? And how precarious is their Title? One would think, if there were any Anticipations in the Mind of Man, any Prepossessions tending towards the Acknowledgment of God, the Honour of Mankind, and the useful Discoveries of Things, there should be an Inclination to embrace and welcome *Moses's* History. It will not easily appear, that there can be, a more noble, more rational, and agreeable Account given us of the first Rise of visible

Things, and of various Phænomena of the World, than is there afforded us.

It is observ'd by the learned Dr. *S. Clarke* (in his *Evidences of Religion*, p. 250.) as well as by others, that there are many Arguments, drawn from Nature, Reason, and Observation, that make that Account of the Time of the Earth's Formation exceeding probable in itself, which from Scripture-History we believe to be certain. So that Time, Observation, and Experience, rather confirm, than invalidate the Truth of *Moses's* History. And the Appearances of Things, therein accounted for, are so many, and the Accounts thereof so surprisingly excellent (according to their several Natures) and rational or plausible, that one would think, that that History does, by its own Light and intrinsic Eminence, recommend itself to human Acceptation, of any History in the World. Let it not seem an useless Digression to take Notice of some of the Phænomena, that are there eminently resolved and accounted for. As,

1. The Rise and Structure of this visible World is there most excellently discover'd and described. What various Imaginations were there about it, in the Gentile World? Some would have it produced by Necessity of Nature, some by mere Chance and Accident. Some would have it flow necessarily from the Divine Being; some would have it voluntarily made from Eternity. *Moses* (according to the best Discoveries of Nature, and most mature Dictates of Reason) immediately ascribes it to an eternal, allwise, almighty Agent, call'd God, as the Author and Founder of it. We see the Heavens hang'd over our Head; we see the Earth spread, as a Footstool, beneath us. We find it strangely suspended in the  
Air,



Air, furrounded by it, and made capable of Inhabitants on all sides. We see the Face of it distinguished into Sea and Land, and each of them replenished with wonderful Variety of suitable Inhabitants. We see the Earth excellently enriched with great Diversity of Provision; for the Maintenance of the several sorts of Natives it bears. We see it is attended and served by great Lights, that are exceeding necessary to the Welfare of the System. We see the distant Stars, calling us to admire the Wonders of the Night. All these does our great Historian run through, and attributes them distinctly and severally to the good Pleasure of the Great God. And the Great Maker is introduced as framing these Things, in or with two circumstantial Modes of Operation, which seem to bespeak the Excellency of the Things made, and the Honour of the Maker.

*First*, He takes Time to raise and model the whole Frame. He assigns himself his Day's Work. So far will he proceed in one distinct Season, and so far in another. Not but that he might, if he had so pleased, have made all at once. The Facility with which, (as we shall see) he made all Things, will shew that he might. He had the whole Scheme or Idea in his Mind, when he first began to build, or laid the first Stone of the Foundation. But he would intimate, that he had a great Work in Hand, in which all Things must be done with Wisdom and Counsel. He would frame all Things *pondere, numero & mensura*. The Number of constituent Parts must be wisely determined: Their Bulk, and Size, and Place, must be prudently ordain'd: Their Gravitation towards each other must be carefully adjusted:



The Degree of mutual Gravitation, in the whole Mass of Matter, must be settled in Reference to all its Consequences: The several sorts of Gravitation, or Attraction, with all the Rules thereof, must be calculated and fixed: The centripetal and centrifugal Forces must be exactly contemper'd and proportion'd: Compressive and elastic Power must be usefully combin'd: Solidity and Porosity (in the various Degrees thereof) must be stated: One Thing must exactly correspond to another, at the vastest Distance: So many originary Laws of Motion must be enacted: So many Elements, and their Quantities must be prepared. Such primary Qualities must be ordain'd: Such Rules of Reflection and Refraction be given to luminous Bodies: Such a Number of different Species of Animals must be appointed and produced: Such Variety of Provision made for them all: An accurate Harmony must run through the whole: The Heavens must be measured with a Span: The Mountains must be laid in a Balance: It must appear, that a vast Mind comprehended the whole, and computed all the Parts, and Measures, Distances, mutual Influences and Proportions. And here is Work for an all-comprehending Mind indeed! How small a Portion of his Ways are yet known? The whole must be so framed, as that it may approve it self to the accurate Reflection and Review of the most wise Creator himself, and he may be able to pronounce it very Good, and may take Pleasure therein, as a noble Mirror of his own Perfections. Suitably hereto, he is represented, as proceeding gradually from one piece of Work to another, in successive

successive Stages of Time, till the whole is finished. Then

*Secondly*, He is introduced as acting with wonderful State and Facility. He might have done Things with Speed, since he can do them so easily: His Word is the Creature's Being and Subsistence. He speaks Entity, and calls Things into Existence. What can be more honorary to the Divine Power? or bespeak more Grandeur, Ease, and Expedition? The poor Gentiles would be ready to enquire by what Engines, Instruments and Tools, these mighty Works were fram'd and rear'd. But here's a Being, that needs no mechanical Instruments, nor organical Hands. His Word's enough for all his Works. He but speaks and it is done; he commands and it is accomplish'd. He says, *Let there be Light*, and (as fine a Creature as it is) it immediately starts up into Existence. He says, *Let there be a Firmament*, a vast expanded Atmosphere or Æther; and it immediately arises in all its useful Qualities. Can any of the Vanities of the Gentiles do thus? What a noble, congruous Representation of Divine Efficacy is here? One would wonder how it should come into the Historian's Mind, without some Suggestion from above. How impossible would it be to represent or paint by Words, the Mode of the Divine Agency and Operation? It should seem that we should want Ideas to conceive, and Terms to express it. It should suffice, that the Majesty, Force, and Easiness thereof is represented to us. And that cannot (as it should seem) be better done, than in the Historian's lofty (though allusive) Mode of Expression. He spake,



and it was done; he said; *Let there be Light*, and (*dictum factum*) *There was Light*.

2. The Origination of Mankind is there most illustriously displayed. No Hypothesis can pour greater Honour on our Race and Nature. We are the peculiar Artifice and Workmanship of Heaven. What poor Conceits had the dark Gentiles about the Original of their first Ancestors? Some would have the first Embryos to fall (like Ash-keys or Acorns) from the Boughs of Trees. Some would have them spring (like Mushrooms and black Balls) from the unctuous Juices of the Earth. Some would have them generated from Heat and Moisture, as Mice and Frogs in *Egypt* were supposed to be, after the Inundations of *Nile*. Some would be *Aborigines*, and rise (it may be) clever Animals out of the Ground. In Token of which noble Original, the *Athenians* (forsooth) would wear the Golden Grasshopper. Unless they might have had a Tradition, that Man at first was made of the Earth; and they would pretend to be directly and lineally that Man's Posterity. But what mean Imaginations are these of human Nature? How much more does our Historian ennoble it? and what heavenly Lustre does he shed upon the Pedigree? He introduces the Great God, in a peculiar, mysterious manner, addressing himself to this Work. This is the last of the System, the Consummation of all that went before; and here must be Prudence and Care. In all the foregoing Parts of the Structure, God had but spoke the Word, and it was done. His Command was Production. In Respect to the foregoing Inhabitants of the Globe, he

did



did but bid the Earth, or the Waters bring them forth, or exhibit them, according to their several Kinds; and the Thing was done. But here, the Great God is represented, as proceeding with Deliberation and Counsel. He says, *Let us make Man, in our Image, after our Likeness.* A surprizing Expression! and that, whether we consider it as a sort of Allocution, or the Mode of the Diction, or the Pattern, according to which this Work is to be made. Consider we the Expression, as a sort of Allocution; the Creator seems to speak to some others, and apply himself to one or more that might be with him. *Let us make Man.* Let us unite and conjoin in this Affair! Must we suppose, that he addresses to the Angels? But that looks beneath the Creator's Sovereignty and Majesty. Will he call his Creatures to be Creators together with him? Nor has the Historian yet made any mention of Angels, or told us, that there are any such Beings at all. Nor is it any where intimated, that Man was made in the Image of Angels. Should we suppose, that the Creator addresses to himself, and now invites himself to the Work before him; yet still it is strange he should do so, or should be represented as so doing. Can there be Need of, or Room, or Reason, for Excitation to a Work, that he designed from the beginning, and must be the Completion of all the rest? And if he is supposed to bespeak himself, the Mode of Diction is wonderful. Strange, he should use the plural Form, *Let us make Man!* Shall we suppose, that he speaks in Royal Stile, and imitates a Potentate on Earth, that speaks of himself in the plural Number? But then it will not appear, that such Royal Stile is as old as this Historian,

Historian, but rather is (comparatively) of modern Date. And besides, when Princes first assumed that Stile, it was rather out of Modesty, than Pride; they would not be thought to act of themselves, or merely on their own Heads, but in Conjunction with their Council. And so, *We*, and *Us*, and *Our* did, at first, involve the Prince with his Counsellors. Must we suppose, that the Great God will not, (out of Modesty,) speak of himself in the single Form, but rather intimate, that he has his Council in Concert with him? But who shall thus know the Mind of the Lord, or who shall be his Counsellor? Must we suppose then, that the Creator invites his own Perfections to the Work? That he says to his own Powers (supposing them sufficiently distinct from each other) *Let us make Man*? Still the Preface is grand, and intimates an eminent Application of the Divine Majesty to the succeeding Work. Divine Perfections must shine there. Man is made upon eminent Counsel and Design. Then consider we, the Pattern according to which he is made; *In our Image, after our Likeness*. He must, some Way or other, resemble the Creator. Resemble him more than Matter and Motion could do; more than the former Works had done. Thereupon he must be a strangely compounded Being. He must be akin to this World, because he must live in it. He must be very different from it, because he must bear the Image of his Maker. He must be, in part, incorporeal, intelligent, invisible, immortal, capable of conversing with his Maker, and ruling over the other Inhabitants of the Earth. Thereupon, the Creator is said to form the Body of the Dust of the Ground;



as if it were by his own immediate Efficiency and Operation. And 'then he breath'd into his Nostrils the Breath of Life; and thereby he became a living Soul. And so, he is the Issue or Offspring of God. What a dignified Creature hereby is he, and what Honour is thus done unto him? How highly has the Historian magnified Mankind, and advanced, not his own Nation alone, but the whole Race, above all other Naturalists and Historians whatever? Which is further amplified, in that he brings him into a well-furnished, splendid World. A delightful System waits for his Arrival. Innumerable Possessors of Life and Sense are ready to congratulate his Access among them, and reckon themselves imperfect and headless without him. A Paradise is ready to receive him, and all the Trees, with their lofty Tops, willing to pay Obeisance. What a shining Theatre is here to entertain his opened Eyes, and regale his first awakened Prospect? *Plutarch* makes the first Eaters of Flesh, in their Apology for the Practice, to complain of the Poverty of Soil, and the Barrenness of the Land, in which they had their Rise. *As for us* (say they) *we fell upon the most dismal and affrighting part of Time, in which we were exposed, by our first Production, to manifold and inextricable Wants and Necessities.*—*There was no Production of tame Fruits, nor Instruments of Art.*—*Mud was eaten, and the Bark of Wood, &c.* (as has been already quoted.) What a World was here? And what a Condition is Man supposed to be created in? Men and Beasts supposed to be made before Vegetables, at least, such as are proper for Food! And so Men must live upon Beasts; and what must the  
Beasts



Beasts live upon? Either upon Men, or upon one another. How much more suitably to the Divine Wisdom and Philanthropy, does our Historian relate these Affairs? He introduces the Protoplast into a rich, replenished, adorned Habitation, where Heaven and Earth, Vegetables and Animals, concur to serve him, and harmoniously contribute to his Delight and Pleasure. Where his Arrival too is crown'd with the Creator's Benignity, in conferring upon him a suitable Dominion over all his elder Brethren, the Inhabitants of the Globe, that were there before him. Good *Moses*! What Dignity hast thou vouchsafed us? How is Mankind (ungrateful Mankind!) obliged to thee for the Honour of such Report?

3. There is the most excellent Account of the Rise of the beauteous Sex, and how the Species came to be so distinguished and divided. The Creator might as easily (yea, we may say, with less Work) have made but one Sex; or have made a sort of Inhabitant, that might no more properly have been said to be of this or the other Sex, than the ministering Spirits of Heaven are. He might have made as many of these Inhabitants at once, as would have conveniently peopled the Earth, and have allowed them an immortal Stay there as long as the System shall last. But he designed a larger Number of human Inhabitants, than the Globe would receive at one Time, yea, though the whole Surface of it had been dry Land, without the Intermixture of Seas. They must be transplanted to other Worlds, when they shall have done with this; and there shall be room enough to receive them. They shall rise up in this World by Degrees, and go off successively,

cessively, till the last appointed Company shall appear, after whom, no more shall be added to the Number. The Creator (to shew his Wisdom and Power) designs that they shall be all derived from one Root, and that there shall be a Propagation among them, from the first to the last of the specifick Order. Accordingly, a suitable Associate must be prepared for Man, a Joint-Heir of Life, of the World, and all the Accommodations, Life and the World can afford. It was not good that Man should continue single and solitary in this his Habitation, as delightful as it was. He has none to converse with, none to communicate his Thoughts and Satisfaction to; none to share his Love, his Friendship, and Delight. The good Creator will provide him a congenerous Companion, a Partner in his Joys, and a Co-parent of the designed, numerous Race. The Companion shall be originally akin to him, and so shall not be made, as he was, out of the Ground, but of a part of himself. She must pertain to the Completion of him in the parental State and Relation, and so shall be Bone of his Bone, and Flesh of his Flesh. She must inherit his chief Love and Affection, and so proceed from near his Heart. Of an intestine Bone then, is the Companion made, and prepared for most intimate Relation, Union, Friendship, and Delight. A strange Report! than which none can be more honourable to the Sex, more acceptable to the Admirers of the Sex, more agreeable to all the Circumstances of the Case, and more commendatory of the Divine Wisdom, Power, and Goodness!

4. There is the most honourable Account of the Institution of Marriage, and of the Celebration of the first Nuptials. The conjugal State and Relation



is the End and just Consequent of that Distinction of Sex, the Creator has made in the human Nature : The Completion or Consummation of that Inclination or Affection for each other, that Nature has implanted in each Sex. This, the Great God appoints and solemnizes. When he had made the Woman, he brought her to the Man. Brought her in Beauty and Perfection. A charming, lovely Personage, no doubt, she was ; attractive of the Admiration, Ambition, and Affection of her designed Husband. He saw nothing like her in all the Creation, unless, perhaps, some angelical Minister, that might sometimes attend him. He could not but wish for such an Associate as this ; his own living Image, and worthy to be loved, as a second self. Accordingly, the Great God confers her upon him, and asserts the Marriage Union. *The Woman, whom thou gavest me.* He gave one to one, that the Affection might be more united, compact, and permanent ; *Vis unita fortior.* That they might more easily take Care of one another's Affairs ; that they might more certainly know their own Offspring (in Time to come,) and be jointly concerned in the Education of them for him, who claims all Souls as his own. Upon this Solemnization, the Rule is enacted for Futurity ; *Therefore shall a Man leave Father and Mother* (the Proprietors of their Offspring) *and cleave to his Wife ; and they shall be one Flesh,* be fixed in the nearest Relation ; and become one complex, one conjugated, parental Person. See, how the Historian has honoured the matrimonial State and Relation !

5. There seems to be the most natural Account of the Rise of Weeks ; or of the Distribution of Time into hebdomadical Portions, or Systems of seven



ven Days. This has been an ancient and a general Division of Time. We speak not now of the Sacredness of one Day in the seven, above the rest; but of the common Computation of Time by the successive Periods of seven Days connected, which we call Weeks. That this was a very ancient Way of reckoning Time, the learned agree. Our great *Selden* produces a Passage, said to be taken from a Manuscript Chronology of *Georgius Syncellus*, in the King of *France's* Library, in which it is reported, that the old Fathers reckoned Time by Weeks, before Months and Years were found out by the Astronomers; *priusquam ratio computandi per menses & annos ab Astrologis inventa fuisset, veteres illos Patres spatia distinxisse tantum καὶ ἑβδομαδάας, per septimanas.* And another Annalist he there quotes, that says, the same *Syncellus* makes the Rise of Weeks, as well as of Months and Years, as old as *Seth*. He cites also *Philoponus*, saying, *In illud certè omnes homines consentiunt, septem solos esse dies, qui in seipsos revoluti, totum Tempus constituunt.* He then produces a Testimony from *Theophilus* Patriarch of *Antioch*, which says, *Præterea de Die septimo, qui inter omnes mortales celebris est, magna apud plerosque ignorantia est, &c.*—i. e. great Ignorance there is of the Cause and Reason of its being so famous. Upon which Testimony the great Man says, *Certè perinsigne heic habetur de Cycli Dierum Septenarii apud Gentiles usu aliquo, etiam universos, id est, notiores, seu plerosque Testimonium, idque de seculis vetustissimis.* *De Jure Nat. L. 3. c. 19.* The learned *Grotius* also says, that the same Computation obtained both in these Northern Countries and in the *Indies*; which he confirms

both by diverse Authors, and the ancient Names of the Days of the Week. *Ostendunt Antiquissima etiam apud Celticas Gentes, id est, Germanos, Gallos, Britannos, Dierum Nomina.* And he adds, *Idem de Slavis docet nos Helmoldus, L. 1. c. 84. De Relig. Verit. L. 1. n. 16. Not. 28.* Now whence should this so ancient and so general a Mode of Computation arise, but from some Tradition concerning the Days of the Creation? So says Theoponus in Selden; *hujus rei quam certè aliam Rationem dare possumus præter illam solam, quam Moses assignavit?* in the Place above-cited. And (in *L. 3. c. 11.*) he gives us a Passage out of an old Rabbinical Book, called *Sepher Cozri*, which refers both the Number and the Names of the Days to Adam himself. *Atque inde initium Enumerationis Dierum, quæ sex Diebus Creationis innititur. Atque ibi inceptit Adam Nomina Diebus imponere. Et cum postea, auctis ejus posteris terra habitata est, hominum mos erat numerare Dies eo modo quo disposuerat eos Adam; unde factum est, ut non dissentiant homines de septenario Septimane Dierum Numero, seu de Hebdomadis Constitutione.* Of Adam's naming the Days, we have nothing to say. If he did name them, doubtless he named them otherwise than they are now. But we may consider this; there is some Reason in Nature for constituting Months and Years. The Revolutions of the Moon and Sun will lead to them: But the Constitution of Weeks, or constant Periods of seven Days Time, has no such Footstep or Direction there. They must depend upon more arbitrary Constitution: And so their Original cannot be better derived, than from some Tradition or Memorial of the Days of the Creation.



6. There is the most rational Account of the Entrance of Sin, and the Rise of moral Evil. *Unde malum?* is a Question, that has made mighty Noise in the World, and about which some have been ready to run mad. What Principles of Evil have they framed and fanfied; as if it were impossible, that Freedom should be abused; and that a Free-Will and free Power should be misapplied! Or, as if it were impossible or unfit, that a free Law should be given (for the Trial of Submission and Love) to which the moral Powers might not be so much determined, as to other Things! Or, as if it were unjust, to permit a Tempter to try the Subject's Mind, and Memory, and Resolution, after a clear Discovery of the Creator's Pleasure, and his own Danger or Welfare. Should it be strange, that a Creature should be defectible? or that he should listen to an insinuating Deceiver? Things, that we see done every Day. God made Man good and upright. He notified to him his Will and Law; placed him in happy Circumstances; exempted him from any Need or Want of any Thing that was forbidden him; might now justly permit, that his Duty and Homage should be tried, not by Force, but Argument and Fallacy. If, amidst the Light, he suffers himself to be deceived, his Defection will be condemned by his own Conscience. Here the Creator will be justified; and the Transgressor will be afraid and ashamed to look the good Creator in the Face. What a wise Solution of the important Difficulty is here? Hereupon

7. There is the best Account of the Origin of physical Evil; and particularly, of the Calamities



of human Life. Satisfaction and Pleasure had attended Obedience. The surrounding Creation was appointed to pay Wages to Man, while he adhered to his God. But now it is made subject to Disorder and Vanity; and Man's Life is made obnoxious to various Evils. He himself has transgress'd *his* Law; and other Things shall transgress their Law (the original Law of Creation) to meet with him, and let him know how good Transgression is. The Earth shall be barren, or bear him troublesome Fruits. Care and Labour shall weary him; and Calamities of one sort or other, shall be the Fatigue of Life. *Cursed is the Ground for thy Sake; in Sorrow shalt thou eat of it all the Days of thy Life.* Potentates, and crown'd Heads, and Grandees of the World, taste more of this Sorrow, than we are aware of; though we are ready to call and count them happy. *Thorns also and Thistles shall it bring forth to thee; and thou shalt eat the Herb of the Field.* *In the Sweat of thy Face* (occasion'd by one Toil, or one Anxiety or another) *shall thou eat Bread, till thou return to the Ground.* Thus is the Creator represented as intailing physical, penal Evil on guilty Man; and succeeding Ages find that the Intail is not yet cut off.

8. There is the best Account of the Rise of that Shame, that so naturally accrues to naked Persons. It can scarce be supposed to belong to original Nature: No just Reason can be given why it should. It should seem a Reproach to the Maker, that his Workmanship (especially an eminent part of his Workmanship) should be ashamed of itself. Here the Gentlemen of the Deistical Principles are so willing

willing to contradict our great Historian, that, rather than fail, they would contradict themselves. Sometimes this Shame shall be so natural and unavoidable, that *Moses* is not to be believed, when he reports, *They were naked, and were not asham'd.* Sometimes it is so preternatural, or adventitious to human Nature, so customary and voluntary, that it may easily be laid aside; since there are (as they tell us) Nations, that, without any Shame, wear no Clothes at all. It is true, Mankind is capable of being strangely depraved, as well as highly improved. Some People seem to have put off Religion, Conscience, and Humanity. But we find, that the more civilized Parts of the World cannot put off Shame, in being found naked. And usually, the more pious, chaste, and pure they are, the more such Shame increases upon them, even to Dread and Confusion. This cannot seem the Case of innocent, undefiled Nature. That should be as unabash'd, as guiltless; as bold, as beautiful. All the Organs are fearfully and wonderfully made. Here must be Guilt, or some guilty Disposition in the Case. It seems the Creator's Pleasure, (and it is but congruous in itself) that some Difference should be made, in this Respect, between innocent and guilty Nature. The Body has sinn'd, (or been employed in Sin, been an Instrument in Unrighteousness) and the Body shall bear its Shame. The great Difficulty is, why those Parts, that are now so studiously covered, should be such an Occasion of Shame. They were not employed in the Transgression. Whether, upon the Transgression, any Glory, or Lustre departed from their Bodies, or



whether any Comeliness departed from any Portions thereof, or any Irregularity discovered itself thereby, we cannot tell: But Shame arises, and is still transmitted. This therefore we may be allowed to say in the Case. The Criminal must be ashamed some Way or other. The whole Person must not be ashamed of himself (i. e. of his whole self;) then human Society will be broken; Men will fly from one another. Nor is it meet, that the Shame should befall those Parts, with which we must most converse. We must converse by and with the Organs of Speech, and Sight, and Sense, and Reason. The Face and Head must be uncover'd. That must be the Seat of Beauty, if the Being has any Beauty at all. By the lowest Parts of the Body we must travel and approach to one another. The Legs and Feet were furthest from the Transgression, and so need not partake of the Shame. The Hands were directly guilty. But they are the Instruments of Life. If we must be ashamed of them, Life will be burdensome or useless. It remains then, that the Shame befall the middle Region of the animated Fabric. And it is the most commodiously and congruously lodged there. For there are the Sinks of Nature, and the Offices of excrementitious Secretion. There are Organs, by which depraved Nature is apt to exert itself, and by which the Depravation is transmitted to Posterity. And that's the Region, that may most easily, naturally and conveniently be shrouded and concealed. No wonder then, that we hear, that the first Criminals fled from their Maker's Presence, and complain'd of their Nakedness and their Shame. A new sort of Self-consciousness



ousness arose, which they found not before. And this Note of Corruption we find about us still. And who can give a better Account of the Occasion and Rise of it, than our learned, *Hebrew* Historian? Thereupon

9. There we are told, the Rise of Garments and Clothing. Shame must cover itself. Self-conscious Nakedness presently seeks to be clothed. Nor are the new Aprons, that the Criminals make for themselves, imputed to the Coldness, or Inclemency of the Climate, for that was warm before; and if it was not, they should, as well, cover and clothe their Shoulders. But they are concern'd for their Loins. The *Epicureans* are wont to represent it as one of the Infelicities of Man, that he is born more naked, and bare, than the other Animals. As if they would have him born with some sort of Clothes on his back. But, perhaps, if there had been no Guilt, there had been no need of Clothes. The human Body is the most comely of all; and it might have been able to have born the Severity of the inhabited Climates. The old *Britons* were not so clad as we are now: They had not their Brick and Stone Houses, as we have now. Woods were their Cities, and their Houses made of Reeds or slender Wood. They dwelt in Tents, naked and without Shoes; *and in the very Bogs would they stay, up to the Head, for many Days without Food*; as Mr. *Cambden*, out of old Authors, assures us. It is not merely Heat or Cold that requires Clothing. The Leaves of Trees, platted about the Loins, would be but a poor Shelter from either. The Great God appointed better Garments for the naked Criminals. *Unto Adam and his Wife*

*did he make* (or ordain) *Coats of Skins*, and so clothed them. What Skins these were, we are not inform'd. They might be Skins of Beasts, slain for Sacrifice, as is usually supposed. Or the Great God might allow them to kill those Beasts for Clothing, that were not good for Food. And while they were thus clad with Skins, it's probable, they would tie one about their Loins; whence, might come, in Time, the Apron, the Breeches (unless, God's Appointment to the Priests, brought them into Fashion) and the Petticoat; another Skin they would tie over their Shoulders; whence would come (when other Materials came in Use) the Mantle; and particularly, the Prophet's Mantle; which, in Process of Time, would become a Cloak. But thus we have a fair Account of the Original of Clothes.

10. There also the Pains of Childbirth are accounted for. They are noted, almost, in all Nations, for such as are violent, and almost too strong for Nature. And yet Nativity is a natural, a divine Appointment. And why should it be more grievous and oppressive to human Nature, than to brute Animals? By the human Nativity, a more noble Being is usher'd into the World; and by the Pains of it, a more noble Life (or two) is endanger'd. How many Mothers just hear, that a Child is born, and then resign their Breath and Hearing? How many Fruits of the Body just inspire, and then expire and dye? Must the most noble Being suffer most, and be hazarded most of all? But such a Brand must be set upon the Sex, that was first in the Transgression. *With Sorrow shalt thou bring forth.* The Exceptions that are made to this general Rule, may  
be



be to shew, how easily the Case might have been otherwise; and how it had gone with Womankind, in this Respect, had there been no Transgression.

Whether there be any Design, to intimate the Occasion and Rise of the Antipathy there is between Mankind and Serpents, I will not determine. Man is sadly afraid of them, though (in these milder Countries, at least) they usually fly from him. And though they have been sometimes kept tame, yet they have been also the Death of their Keepers. And learned *Bochart* will tell us of Towns that have been destroy'd by Serpents: But that I shall leave to Consideration.

11. There is the brightest Account of the Rise and Entrance of that black Phænomenon, Death, and Dissolution. The King of Terrors marches all around us, and cuts down all before him. The highest, as well as the lowest of the World are laid at his Foot. A Disease soon seizes the Body, corrupts the Fluids, spoils the Mechanism, and turns the lively Fabrick into a sordid Mass. The curious Membranes, Vessels, Mills, and Organs soon dissolve and putrify. The ghastly Corpse must soon be hid in Darkness, as unfit for human Touch, or Scent, or Sight. Strange Catastrophe of such elaborated Nature! Sudden Ruin of inimitable Workmanship! Can this be the Dispensation of the wise and good God toward the innocent Work of his Hands? Would he make the best of his Works on Earth more miserable than the lower; as being, through Foresight and Fear of Death, continually more subject unto Bondage? Would he, without any Offence at all, thus grind, and bruise, and break his



own Image and Artifice? There must be Displeasure in the Case; and Sin must provoke that Displeasure. The original Sanction was just, *In the Day thou eatest, thou shalt die* (and so be dead in Law.) And then, upon Transgression, the Sentence must run, *In the Sweat of thy Face shalt thou eat Bread, till thou return to the Ground.* A toilsome, dying Life shalt thou lead, till thou art dead indeed: And succeeding Generations seal the Truth of it. O the Wisdom and Justice of such Procedure!

12. There seems to be the best Account of that Way of disposing of the Dead, which is by Interment; or depositing them in the Bowels of the Earth. It is true, several Nations had several Ways of sending their Dead out of their Sight. It is known, the *Romans* burnt them, and so, reduced them to Dust and Ashes. A barbarous Country is said to eat the Remains of their Parents. But the most ancient, general and decent Way, seems to be that of committing them to the Custody of the Grave. There they are lodged in the Bowels of the Primitive Parent. There they are sown as Seed in order to a Resurrection. There they are laid to rest, and to resolve into their first Elements; according to the Divine Sentence; *In the Sweat of thy Face, shalt thou eat Bread, till thou return into the Ground* (for now thither must thou return;) *for out of it wast thou taken* (thence thou camest at first. And now the Earth shall claim and possess her own again;) *For Dust thou art, and unto Dust shalt thou return.* This Truth, thus written in the Dust, is more durable than Adamant, and subscribed by all Ages.

Our *Hebrew* Historian also informs us of the Rise and Founders of several Arts and Occupations; as of Agriculture and Tillage, in *Cain*; of the Shepherd's Life, in *Abel*; of dwelling in Tents and Pasturage, in *Jabal*; of Musick, in *Jubal*; and of metalline Manufacture, in *Tubal-cain*, a Name famous among the Gentiles, being contracted to *Vulcane*; but these being not standing Phænomena in Nature, we insist not upon them.

13. There is the fairest Account of the present Face of our Earth, and the present Constitution of our dry Land. This we consider now as a natural Phænomenon, and what Sight and Search discovers. Whoever takes a Survey of the Surface of our Globe, of the Seas breaking in upon the Land, and the Lands running out into the Sea, of the Isles as broken off from the Continent, and the Continent as strangely diversified with Craggs and Clefts, with Precipices and deep Vales (much lower than the common Surface of the Land) with Grotts and Caverns, (who so diligently surveys this) will be apt to conclude, that these are rather the Ruins of an old World, than the Features of a new one. Not but that the new one had its Sea and Mountains; but one would scarce think, so broken, shatter'd, and irregular as they are now. And the interior Parts of our Earth (at least, as far as we usually sink) are a Confirmation of such a ruinous State; as the diligent *Dr. Woodward* has shewn to the Satisfaction of the learned World. The Spoils of Sea and Land are found in the Earth, and testify a mighty Inundation there; according to an old Observation;



— *Vidi Factas ex equore Terras,  
Et procul à pelago Conchæ jacuere Marinae,  
Et vetus inventa est in Montibus Anchora summis.*

I see, that Earth a furious Deluge bore,  
The Corn from Fields, and Trees from Hills are  
tore ;

The Spoils of Fish lie scatter'd o're the Ground,  
And Anchors are on Tops of Mountains found.

That so mixed and blended are the *Strata* of our Land, all over the Earth, the foresaid Doctor shews, from universal Intelligence. Of which universal Catastrophe, and promiscuous Destruction, a very proper and natural Cause is found in that high and universal Deluge, that the *Hebrew* Historian has so fully reported and represented.

14. There is your fairest Ground, and most authentick Warrant for your daily Practice in feeding upon Flesh. The Foreigners to our Historian were at a Loss for the Rise of it. *Plutarch* (as we have seen) supposes it occasion'd or necessitated by the Want of Vegetable Food at the first Production of Mankind. *Porphyrus* says, that the irrational Motions of Nature (*τὰ τῆς ἀλόγου κινήματα φύσεως*) and the Necessities, that accrue thereby, did, with many, introduce the eating of Flesh. *De Abstin. L. 3. §. 27.* And whereas some would argue, that it arose from, or was conjoin'd with the Rise of sacrificing to the Gods, he largely pleads (*L. 2.*) that Animal Sacrifices are not to be offer'd; and if they were, that it does not follow, that therefore we must eat of them. And though some of our Divines seem  
to



to think, that Sacrifices were eaten of, before the Flood; yet our learned *Selden* will deny it, and will assert, that all Animal Sacrifices were then Holo-causts, or totally consumed by fire. Nay, and not only so, but that afterward, when Flesh was allow'd to be eaten, there was no Alteration quickly made in the Mode of bloody Sacrifices; but they must all be consum'd. *Et cum carniū esus, verbis disertis, Generi humano, post compluria secula à Numine indultus est, de Sacrificiorum cruentorum ritu nihil interea est novatum. Sed totum animal, pro Victimā oblatum, excoriatum tamen ex more & dissectum, ut ante, concremandum erat. De Jure Nat. L. 3. cap. 8.* But did eating of Flesh depend upon eating of Sacrifices, you that take away Sacrifices, must take away eating of Flesh also. You must then have Recourse to *Moses* for the Copy or the Record of your Patent for this delicious Practice. And this preternatural Practice was occasioned by a preternatural Cause. A preternatural Inundation of Sin had procured a preternatural Deluge of Water, for the Punishment and Destruction of it. Whether this preternatural Deluge (by its Vapours arising from the Multitude of Dead that were therein) had vitiated the Air, or corrupted the Vegetable Kingdom, or both, does not fully appear. But this we find, that after this sweeping Deluge, the Term of human Life shorten'd apace. But the Great God would, after Judgment, remember Mercy; and makes an Enlargement to his former Grant; *Every moving Thing that liveth shall be Meat for you; even as the green Herb have I given you all Things.* To him are you obliged for the Grant itself, and to *Moses* for the Record of it.

15. There is the authentick Order for judicial Process in Inquisition for human Blood. The Great God, to shew how he values Man, has set a Guard about human Life. Man is originally noble, and has great Work to do in the World. None must send him out of the World, before God, in his usual Way, calls him thence. Whoever does so, must feel the Stroke of avenging Justice. *The Blood of your Lives will I require; at the Hand of every Beast will I require it; at the Hand of Man will I require it. Whoso sheddeth Man's Blood, by Man shall his Blood be shed; for in the Image of God made he Man.*

16. There is the fair Account of the repeopling of the desolated Earth, and the distributing of the Nations thereupon. Their Progress and first Seats are described, very suitably to the ancient Names of Places, and the oldest Geography; as may be seen in learned *Bochart's Geographia Sacra*.

17. There is the Account of the Origin of the Diversity of Language in the World. To be sure, at the first Production of Mankind, there would be but one Language. In the Remnant of Mankind (being a small Remnant, and of one Family) after the Flood, there would be but one Language. But we see, there are a great Number of Languages in the World. Hereby the Diffusion of Learning, and Religion, and Commerce, are much obstructed and retarded. It is argued indeed, that in Process of Time there would have been great Diversity of Language. Perhaps there would; but then it is probable also, that the Diversity would have been no greater, than that of various Dialects of one and the same original Language; or as the *Italian, Spanish,*



*nish*, and *French*, now differ. But that there should be so many Languages, and those so different (in Signature, Pronunciation, and Sense) from one another, and that, in so short a Time, as they were, is a somewhat strange Phænomenon. This is very congruously resolved into a Judgment of God, upon an ill Confederacy. They would combine to prevent the like Judgment of God for the future; and God will confound their Language. How this was done we cannot say; whether only by striking them with an Oblivion of their former Language, and so leaving them (*pro re nata*) to form new ones; or by instilling new ones also into their Minds. But confounded they must be, and dispersed, for replenishing the Earth, thereupon.

18. There seems the most probable Account of the strange bituminous Lake, that is now call'd *Asphaltites* and the *Dead Sea*. It is describ'd by *Diodorus Siculus*, and *Strabo* and *Pliny*. *Tacitus* and *Solinus* report, that the Places there were overthrown with Lightning. *Grotius* cites their Passages, in his Book *De Verit. Relig.* L. 1. §. 16. Not. 65, 67. Here Geographers reckon, were the Cities of the Plain, upon which, our Historian tells us, God *rained Fire and Brimstone* (sulphurous Fire) from Heaven, and so overthrew them, as to be a Monument of Divine Justice, to all Ages.

19. There is the Founder, and the Occasion of founding the first City. *Cain*, being banish'd from the Divine Favour and Presence, falls to building. A guilty Conscience would fain be diverted. The Time that should be spent in Divine Worship and Converse, is consum'd in secular Business. 'Tis to be



be fear'd, 'tis too much the Case of Cities still. The Poet, speaking of the Garden, as made and given by God, to our first Ancestors, might well say,

But well he knew, what Place would best agree  
With Innocence, and with Felicity ;  
And we elsewhere still seek for them in vain ;  
If any part of either yet remain,  
If any part of either we expect,  
This may our Judgment in the Search direct,

God the first Garden made, and the first City, *Cain*.  
20. There we are inform'd of the Rise and Founder of the first great Monarchy or Empire in the World. The great Hunter lays *Babel*, and *Erech*, and *Accad*, and *Calneh* together, in the Land of *Shinar*, and raises a mighty Kingdom, which was afterward famous in Gentile History.

21. There is the most honourable Original of Circumcision. A strange, vulnerary Ritual, which, one would think, Parents should not devise, or readily admit, either for their Children or themselves ; and yet it strangely took and prevail'd in the Nations. Mr. *Brerewood*, in his *Inquiries* (Ch. 13.) argues, that *Circumcision is no sure Token of Descent from the Israelites* : as he may well. It might (and did) come from *Ismael* (who was Prior to *Israel*) to the *Ismaelites*, or *Sarracens*. Nor need it be supposed to be a sure Token of *Abraham's* natural Progeny ; for not only his Progeny, but his Servants, were circumcised. *All that were born in his House, and all that were bought with his Money, every Male among the Men of Abraham's House were circumcised.* Gen. xvii. 23. now *Abraham* had a large Family, when he  
went

went to rescue his Nephew, *Lot*, out of the Hands of the Kings, that had taken him captive, he armed three hundred and eighteen Persons, fit for War, born in his own House. These and more might be with him at the Time of Circumcision; and these might propagate Circumcision more than is usually taken Notice of. And they might either forget the Prescript of Circumcision, as to the Time, or might think, that it did not so much concern them; but that they might circumcise at the Age, in which they themselves were circumcised; as the *Sarracens* were circumcised at the thirteenth Year; the Age in which *Ishmael*, the Founder of the Nation, was circumcised. And this might occasion the Difference that is found in the Time of Circumcision, among the Nations that received it. But it is not pretended to be older than *Abraham*. And the Token had need to be given, at first, to one that was ready, not only to circumcise, but to sacrifice, his Son to the Command and Honour of the Divine Majesty. And no greater Honour can be put upon the Rite, than that it should be a Token of Dedication to the God of Life and Grace.

22. There is the Original of the *Hebrew* Nation, so distinguish'd from other People, so noted among the Nations; admir'd by some, and reproach'd by others.

There is the Genealogy of true Religion, and the Professors of it, from the first Founder of the human Race. But I shall add no more of these Instances. This may shew you, that the World is more indebted to *Moses*, than it is willing to take  
Notice



Notice of. The best *Origines Sacrae, Physicae & Civiles* are found with him. But pardon this Digression concerning the great *Hebrew* Historian. I hope, these few Observations will induce you to consult him more. We had observ'd, that God may justly communicate a special Revelation to Men, that ought to be communicated and transmitted to Posterity. From this Royal Grant of Heaven, I must say

3. See the Dominion and Sovereignty of God, that has thus subjected such Variety of Animals to Man's Use and Service. He has subjected, not their Labours only, but their Lives and Spirits to our Exigence and Accommodation. Here are Lives that are sensible, Spirits that are incorporeal; and yet the one must be extinguish'd, and the other dismissed from the Body, at our daily Pleasure. Here are Souls (though not now capable of moral Government,) that are excellent in themselves, incomprehensible to us, that are free from Guilt, and never offended their Maker, that must (as your Occasions require) be divorced from their native Tabernacles, that those Casks and Carcasses of theirs may be serv'd up (as on an Altar) on your Table, and sacrific'd to the Calls of your Stomach. What absolute Dominion is here? Shall not such a Thought as this sometime seize you? Why was not I such a Being as these? Why was not I, instead of being a Man, made to serve such voracious Use as this? Why was not my Blood thus pour'd forth? and my Corpse thus roasted? Who made me to differ? Let each Dinner of yours read a Lecture of Divine Supremacy and Dominion.

4. See



4. See how good the Great God is to Man ; and what ample Provision he makes for our Subsistence here. What vast Variety and Multitude of Lives must go for ours ? What Rivers of Blood must be shed to maintain ours in its appointed Circulation ? How many Souls must be dislodg'd, to preserve ours in the corporeal Union, till the appointed Race is ended ? Strange, that Mankind can be so unmindful of, and ungrateful to their great and generous Benefactor ! Who is it, that so wondrously made such Diversity of Cattle ? and made them so suitable for human Food ? as the Neat, the Sheep, the Goats, the Deer, the Swine, the Hares and Rabbits ? The great Diversity of Fowl and Fish ? Who hath given these to Man, as formerly, the Green Herb of the Field ? The great Lord of all ; the Maker of Man, and of this his living, moving Diet. How highly is his Wisdom and Goodness to be admir'd and magnify'd ? His Wisdom, that has invented or contriv'd such eminent Variety ; such excellent Structures, such curious Mechanism, such unsearchable Natures and Instincts ! How vast is the Difference between the Cow, the Sheep, the Goat, and the Hind, though they feed upon the same Grass ? What unfathomable Skill is employ'd in the Formation of them all ? 'Tis a noble Acknowledgment of Dr. Burnet, in his *Theory*, (*Lib. 2. Ch. 10.* as I find it cited ;) *In the Construction of the Body of an Animal* (says he) *there is more of Thought and Contrivance, more of exquisite Invention and fit Dispositions of Parts, than is in all the Temples, Palaces, Ships, Theatres, or any other Pieces of Architecture, the World ever yet saw.* (Let not the bravest, human Architecture then

compare with the Body of a Fly!) *And not Architecture only, but all other Mechanism whatever, Engines, Clock-work, or any other is not comparable to the Body of a living Creature.* What incomparable Mechanism do we spoil every Day? How does Divine Wisdom serve the Goodness? Goodness, in preparing such animated Fabricks for us, and conferring them upon us! Why are we not amaz'd at the Bounty? Strange, that Constancy should seem to diminish the Love, and obliterate our Sense of it! Can we traverse the Fields, and not animadvert upon the strong, the beautiful, the nimble, the sagacious, fearful, melodious Provision, that is made for our Repast? Can we travel the Roads, and meet the Drovers or Loads of Cattle, that are tamely, and innocently, and unthoughtfully travelling to the Shambles, and to our Tables; and not reflect upon Divine Benignity, and our increasing Obligations? *The Pastures are clothed with Flocks; the Valleys also are covered with Corn; they shout for Joy (for Joy to serve us) they even sing!* Can we pass through the Markets, and the Butcher's Row, and see the Numbers of innocent Victims, that hang bleeding there; and can we forbear to smite the Breast, and say; *Good God!* What are we, and what are we good for, that we are maintain'd at such a Rate as this? Must the Butcher's Trade be appointed for us? Must so many Lives be produc'd, be fed, and slain for ours? Must so many Fellow-Animals be bereav'd of Life and Motion, of Sense and Pleasure, to satisfy our craving Stomachs, and prevent our going down into the Grave? What manner of Persons should we be? How fruitful and significant our Lives? How devoted to the Lord of  
Life,



Life, and Breath, and Time? How else shall we answer the Expence of so much Blood; and acquit our selves worthy of the Ransom, that is daily paid for us?—And while you think on such Things as these, let them prepare you for the Belief of a higher Love; and for a Revelation, that may possibly, inform you, that the Great God employs even higher Spirits for such as you; and gives his celestial Ministers Charge concerning some Persons in this World; yea, designs eternal Bliss and Glory for them, with himself; as having invented (*εὐράμηνος*) or found out, an eternal Redemption for them. For

5. If God has thus reveal'd his Pleasure, in Reference to an Affair of this Life, why should we think it strange, that he sends us peculiar Notices, in Relation to a far better? How highly preferable is the Soul to the Body? If he maintains a sordid, dying Body, at this rate, what will he do for the immortal Spirit? And what an unspeakable Exchange will he give for that? How incomparably inferior is a little Time, to endless Eternity? How incomparably more excellent is an eternal Life in Heaven, than this Shade of Life, that is vanishing away? Did he think meet, by special Revelation, to enlarge his Grant of Food and Diet to human Nature; and will he not have proportional Mercy upon Souls, and discover to us Provision for our endless Joy? Will he not please to teach us, how we may be sav'd from the Deluge of Sin and Wrath, and may be safely landed at eternal Glory? And will you gladly receive one Revelation, and as earnestly refuse the



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other? The Concession concerning Flesh is every where admitted. Why should it not be thought, that the Great God would hereby try the World, how it would receive immediate Revelation? The Flesh of Beasts might seem strange Food at first. He might seem a hardy Man, that first ventur'd upon it. But ventur'd upon (it seems) it was; and the Atchievement has continu'd, with some or other, through all Ages. Shall a Revelation touching the Interest of the Body, be readily embrac'd; and a Report concerning the more important Affairs of the Soul, be rejected with Contempt? What Partiality is here? Shall not this be a standing Witness against the Gentlemen of your Fraternity, in the Day of their Account? Shall it not be alledg'd against them, that they would willingly act and walk according to one Revelation, but not according to another? That Favour towards the Body and the Animal Life, they would cheerfully accept; but an Act of peculiar Grace towards the better part, they resolutely disdain'd? They were willing to pamper and indulge the Flesh; but the Soul shall be impoverish'd and starv'd. The Blood of Bulls and Goats, of Heifers and Sheep, should be shed for the gratifying of their Appetites; but not shed in Sacrifice to God, or thankful Acknowledgment to the Lord of all. Brutal Blood they will allow, to reprieve them from the Grave; but [the Blood of the Son of God, shed for the Expiation of Sin, and the Ransom of the Soul, they trample under Foot. In a Word of God, relating to the present Life, they rejoice; but to the Word of eternal Life, they are

blind



blind and deaf. Happy they, that condemn not themselves in, and by, the Things that they approve! I trust, Sir, that you will reflect a little upon this Mode of reasoning; and not despise it upon the score of its Novelty. It sincerely aims at your best Advantage, and at approving the Author as,

*S I R!*

*Your affectionate, faithful*

*Friend, and Servant,*

J. R.





A  
L E T T E R  
T O T H E  
*D E I S T.*

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The SECOND LETTER.

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HONOURED SIR,



LEAVING the foregoing Argument to work its Way, and attain its End by Degrees; (for new Methods and Medicines must have Time for Trial, and for Proof of their Congruity and Aptitude to their design'd End.) I would take leave to proceed, in representing to you the Expediency and Usefulness of supernatural Revelation; and thereby, the Injury that may be done both to God  
and



and Man, by that Opinion that would preclude the Divine Majesty the Liberty, the Goodness, or Beneficence of communicating his Mind and Pleasure, sometimes, by extraordinary, preternatural (or supernatural) Means or Messengers, to Mankind.

You would suppose, that Divine Wisdom has order'd Things so, as that supernatural Revelation is by no Means necessary; nor, upon diverse Accounts, expedient. But, upon due Consideration of the Case of Mankind, you may find, that it will often be necessary and expedient for our Good, and the Glory of him whose we are, and whom we should serve.

In our Way, it may be convenient to observe the Notion of supernatural Revelation; A Revelation may be stiled supernatural, either upon the Account of the Contents or Matter of it, the Thing reveal'd; or upon the Account of the Way and Manner, in and by which it is revealed. Supernatural Truths (such as the Light of Nature cannot discover) you will own, must be supernaturally reveal'd, if they are reveal'd at all: But natural Truths may also be (as to the Means and Manner) supernaturally reveal'd. It may be a natural Truth, (and in Time, may be discern'd as such) that a Man shall, at such a Time, have a Child born to him. But if God will please to send an Angel at any Time, to make such a Report to a Man, you may call it a supernatural Revelation, if you please. The Unity of God, or the Unicity of the Godhead, you will say, is a natural Truth, discover'd by natural Reason; but if the Great God will, at any Time, by a



Voice from Heaven, proclaim the Unity or Oneliness of his Being and Godhead, to a Polytheistical World, or Nation, it may be call'd a supernatural Revelation. It is so, in the Means or Manner of it. Natural Truths are sometimes lost (especially such as relate to God and the invisible World) at least in some Nations and Countries. The Evidence of those Truths is frequently lost, through Inadvertency, neglect of Study, or the prevalence of a contrary Sentiment or Practice. Nay, it may sometimes be hard to find out a due *Medium*, or solid Argument, whereby such Truths may be clearly and satisfactorily evinc'd. In such a Case, why may not some Mind or other be immediately illuminated from above, to the Perception of a Divine Truth, that at present (through the epidemical Darkness, or Debility of Mens Minds) lies hid and conceal'd, when it may be of signal Use and Advantage to the promoting of natural Religion and Piety? Of old, in some Nations (and among the *Athenians* particularly) it would not have been easy to have gain'd and secur'd the certain Knowledge of the Existence of one only God. Would it not now be a great Favour, and Benefit to himself and others (in case they would receive it) that a Person of an upright Spirit, (as a *Socrates*, suppose) should, either by some good *Genius*, or by an immediate Ray from Heaven, be instructed in so important a Truth? I say not that he actually was so; but had he been so, and been believ'd by the State, what an eminent Reformation in Religion had thence ensu'd?

You

You are willing to acknowledge, that God is most wise; that he is Good, (yea, the most benign and benevolent of Beings;) that he loves to do good; that he is a great Lover of Man, whom he made in some excellent Image of himself; that he is willing that we should come to the Knowledge of the Truth, and to an endless Felicity thereby.

Now let us seriously consider, whether your Sentiment, or ours, in the present Point, is more agreeable to this Idea and Character of the blessed God.

You know what sort of Objection Atheistical Minds do usually raise, from the present State and Disorder of the moral World, against the Providence and Superintendency of the blessed God. They tell us, that were there such a wise and good Being at the Helm of human Affairs, and presiding over the World, he would by no Means permit such an Inundation of Impiety, Impurity and Unrighteousness, as is there to be seen: That it would become and concern his Goodness, Authority, and Honour, to prevent the outrageous overspreading of Sin and Vice, and to preserve the Order, Innocence, and Integrity of the World.

Now in answer to this, I suppose, you will accord with those that say, that the Great God is not (nor is to be suppos'd) a physical Mover or Manager of Mankind, but a proper Governor, or Rector; one that assumes the Relation of a moral or political Conductor of Men, by moral Rules, or proper Laws, with wise and suitable Sanctions annex'd thereto, in the Way to their present Welfare and eternal Happiness. That it was meet therefore, that  
Mankind



Mankind should be invested or endow'd with such Liberty of Heart and Will, as might make them capable of such a Government, and render them proper Subjects of (or Agents in) Duty or Sin, and proper Recipients of the legal Award and Retribution at last. That therefore, if Man will sin, and forfeit his own Blessings, the Fault is his own, and his Destruction of himself; that the Divine Government is clear, and will easily be justified: Yea, that the Divine Wisdom and Prudence is exceeding illustrious, that can produce Beings so noble, so undetermin'd and free, as to be capable of such a Government, and such rich Reward, as may be obtained by a dutiful Submission and Obedience thereto. And this, perhaps, you will say, is all the Stand (in Conjunction with the common Providences of Life) that the Divine Goodness and Authority has made, or need to make, against the overflowing of Iniquity among Mortals.

But surely we have much more to say, in Vindication of Divine Providence, than this. The Great God has, in his Wisdom, Goodness, and Power, in many, if not most Ages of the World, by extraordinary Means and Messengers, born Witness to himself and his own Glory, and remonstrated against the Sin of the World. Upon the Creation of the World, one would think, that the Notice Mankind had of that great, astonishing Work, and of the Displays of the Divine Majesty therein, and thereupon, should have preserv'd them in an awful, grateful Subjection to God, for many Ages. The Translation of a religious Person to Heaven, would be a publick Evidence, both that God is, and that he

is



is a Rewarder of them that seek and serve him. The preaching of Religion and Righteousness, by a Prophet that threatned and predicted the Approach of an universal, irresistible Deluge, while he was building an Ark, for the Preservation of himself and his own Family, was an open Contestation against the Impiety of the World. The Remembrance and remaining Signatures of the desolating Deluge would be, one would think, a long Memorandum against human Iniquity: The signal Destruction of *Sodom* and *Gomorrhah*, with the neighbouring Cities, would be another: The sudden Confusion of Languages would be a Reproof to Pride: The Call and Travels of *Abraham* and his Family from *Mesopotamia*, was a Remonstrance against the Idolatry of the Place: The Reduction of that multiplied Family, by an undaunted Hero, and by invincible Miracle, out of the *Egyptian* Territories and Slavery, was an uncontroll'd Eviction of the Power, Presence, and Dominion of that God, that claim'd them for his own: Their miraculous Conduct, Provisions, Punishment, and Exploits, for forty Years in the Deserts, could not but be heard in the Nations about: Their settling in *Canaan*, and the strange Dispensation towards them, by Prophets, Victories, and Judgments, even till the Seclusion of them thence, must proclaim to the World, the Holiness and other Perfections of God. Nor can you say, that he confin'd the extraordinary Testifications of himself to one People or Nation. We suppose, that he sent a prophetic Messenger to a vast City of the Gentiles, the famous *Nineveh*, to declare against the Impiety of the Place, and to denounce the Judgments of

of Heaven thereupon, if not prevented by seasonable Repentance. But your Hypothesis is so severe and cruel, that it will not allow such a Messenger to be sent, though it were for the saving of many hundred thousands of Lives. In the Time of the *Babylonish* Monarchy, and in the Reign of *Nebuchadnezzar* (supposed to be the ninth Monarch, and the second of the Name) he (by instructing his Servant *Daniel* to report, and then interpret the Emperor's Dream) extorted from him a Confession, that he was the true, the supreme, the incomparable God. For the want of a due Improvement of which sensible Conviction, the said Emperor might justly be divested of his Reason, and turn'd a grazing. And in the same Reign, he procur'd, that a *Manifesto* should be publish'd to the Provinces of the Empire, declaring the Signs and Wonders that he had wrought, and the Kingdom and Dominion of his own Sovereign Majesty. In the Reign of *Belsazzar*, the last of that Empire, he testified against the Ingratitude and Forgetfulness of that Prince, foretold him his Destruction, and the Translation of the Empire. In the Time of the *Median* Monarchy, he oblig'd *Darius*, (supposed to be the last of that Empire,) by solemn Edict, to proclaim his Works, and command his Worship, throughout his wide Dominions. In the beginning of the *Persian* Monarchy, he oblig'd *Cyrus* to recognize his Title, as the *Lord*, the God of Heaven, that had given to him the Kingdoms of the Earth, and had charg'd him to build his House at *Jerusalem*. This might induce all the Nations to learn the God of the *Hebrews*, and renounce all other Deities and their Worship. History tells us, that



that the *Grecian* Monarch, was satisfied that the God of *Jerusalem* was the true God, that he saw there, in *Daniel's* Volume, the Prediction of his own Conquests, sacrific'd there, and allow'd the Jews their Religion: This was an Obligation to have countenanc'd it more. In the Time of the *Roman* Monarchy, the Great God has sent abroad twelve Messengers, or more, furnish'd with supernatural Powers, to convince the World of Sin, and reclaim it to himself, and the Obedience of Faith: And how much more of this Nature God has done, others may tell better than I. Nay, whether any History tells us of all of this Kind, that God has done for the Recovery and Reformation of the World, we know not now; but must be left to the Revelation of another Day. You will own, that the World is accountable for all the Evidence it has had, of the Existence, Nature, Perfection, Law, and Government of God. And you will see by this Breviate, that we have much more to say, on the Behalf of the Divine Providence, as eminently protesting and remonstrating against the Idolatry and Impiety of the World, in answer to the mention'd Atheistical Objection, than you have.

Again, you can't but know, how Idolatry and Polytheism had, for many Ages, overspread the World. One would wonder, whither Reason and Judgment was then fled! Whither was the Philosopher, the Metaphysician (if that once signified the natural Theologist), the Rationalist, the Disputer of this World, then gone? One would wonder what sort of Gods, and how many of them, the benighted Nations invented, or fram'd to themselves! And these Deities became hereditary, and  
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were deriv'd from Parents to Children in a long Succession. And in the Case of such parental Tradition, and epidemical Prepossession, few, or none, take Occasion to bethink themselves, what the Gods are that they worship, how much better than their Worshippers they are, how rational and suitable the Worship is, that is paid them; how many Gods there may justly be supposed to be, what must be the Properties and Perfections of the Living and true God? Or if any Mind be free and great enough to ponder these Things, it is very probable, he will want proper Means and Assistance for his Information. And shall the Great God now perpetually connive at this Darkness, and this Affront offer'd to his Crown and Dignity? Shall he, without any Controul (superior to the common Current of Affairs) permit Idols, Vanities, and imaginary Things to usurp his Throne, and the Homage due to his own incomparable Majesty? Must such Abomination be propagated from one Age to another, perhaps to the end of the World, if some preternatural Stand and Stop be not made to it? How long may we suppose, the Empire of *Persia*, or of *China*, would continue in their pristine Religion, in case no *Europeans*, or others, furnish'd with more eminent Notices, came to inform them better? It is probable, that it is supernatural Revelation, that has been the great Restorer and Preserver of natural Religion in the World. But now, you would not that any such supernatural Communication should be made. No special (or supernaturally illuminated) Messenger must be sent, to call the World to God, that made it, or to restore the sacred Truths, that Idolatry and Sin had defaced and almost obliterated. No such

Messenger must at any Time be rais'd up to plead the Cause of the living God, or to decide (in any open Contest and Competition) the Controversy between *Jehovah* and *Baal*. Can you, upon second Thoughts, suppose, that this is suitable to the Jealousy of the only Lord God? and that it becomes him, to put on no more Concern and Zeal for his own Honour, and the Rights of his own Glory? Would not that be the Way to countenance and harden the World, either in Atheism or Idolatry?

You know also, that as Idolatry has prevail'd, so horrid Rites have been made use of in the Worship of the Idols. It is strange to see, how Idolatry, false Worship, and Will-worship are usually more hard, more costly and expensive than the true Worship of God. False Gods will not be serv'd at the Rate that the true God is. They that will scarce part with their Riches to the blessed God, will offer their very Children to *Moloch*. The Great God (we suppose) was once pleas'd to try the Faith and Devotion of a very eminent Servant of his, by commanding him to sacrifice an only Son to his Dominion and Sovereignty. The pious Father obey'd, to the lifting up his Hand to slay the Son; but the gracious Deity would not admit the Execution. He accepts the Sacrifice of the Father's Faith and Love; and substitutes a Ram in the Son's room. But false (I might say, diabolical) Gods will not be so indulgent; they must have the Children, and, it may be, the Parents themselves. The inhuman Practice of human Sacrifices strangely run over the World: You may find it in *Africa*, in *Asia*, and in *Europe* too. Upon the opening of *America*, you may find it



it there, and particularly at *Mexico*. Now you will not allow, that the gracious God should at any time raise up a prophetic Servant, to declare his Refusal of such Service, and to prevent the not only needless, but impious, shedding of human Blood. You will not allow that any special Messenger, (though never so needful, and never so useful) should come from God, with such rebuking Language, as we find in him, whom we call the Prophet *Jeremiah*. *And they have built the high Places of Tophet, which is in the Valley of the Son of Hinnom, to burn their Sons and their Daughters in the Fire, which I commanded them not, neither came it into my Heart.* Ch. vii. 31. The good God never thought of such a Service; and yet you are not willing, that when ordinary Methods fail, he should testify against it by an extraordinary Envoy. Is this the Way to commend to us the Goodness of God, his readiness to do Good, and his wondrous Philanthropy, his Care and Love to Mankind?

You acknowledge that he is Lord of all; that he has the whole Creation in his Hand; that it is as easy for him to check any part of its Motion, as to set it a going at first, or to continue it so still; that he can as easily suspend, or counteract any of the Laws of Nature, as protract its Operation and Influence, that he has made all Things for his own Honour and Service, and the Demonstration of his own Name and Glory; and very much also for the Use and Benefit of Mankind, the Lieutenant, or chief Tenant here below. Now why must it necessarily be suppos'd, that there never was a Case, wherein the Glory of God and the Good of Man was so

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apparently



apparently and eminently concern'd, that it was expedient, that in that Juncture, some Law of Nature should be, for a while, suspended or overrul'd, and what we call a Miracle, be really wrought? It is plain by all History, how universally (as has been lately said) Idolatry spread over the Nations of the Earth. Now it is very hard for the great Princes and Potentates of the World to bear with, or forbear those that confront their Commands, or that openly remonstrate against their Wills and Edicts. And indeed the more proud, sensual, and selfish they are, the more impatient and outrageous they will be, against those that profess a Dissent or Disobedience to their Enactions: And probably, in the Affairs of Religion, they can least of all bear it. To demur to (at least to protest against) their Gods, their Conscience, and Rule of Worship, will seem intolerable. Now it may easily come to pass, that some idolatrous Prince or other may, by some severe Sanction, enjoin the same sort of idolatrous Worship to all his Subjects, throughout his Dominions. And it may likewise come to pass, that some few of his Subjects may have (however they came by it) the Knowledge of the true God, and the right Way of worshipping him. These Orthodox Deists now (for so, at present, I may call them) are reduc'd to this difficult *Dilemma*; either to quit the Acknowledgment of their God, the Dictates of their own Conscience, and to comply with their Prince's Idolatry, or else to venture upon his Fury and fiery Sanction. Suppose now they cheerfully venture upon the last, resigning themselves intirely to the Goodness and Faithfulness of that

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God, whom they serve, with such an undaunted Profession as this, *Our God, whom we serve, is able to deliver us from the burning, fiery Furnace; and he will (some Way or other) deliver us out of thy Hand, O King; but if not, (for we will leave it to his Wisdom and Determination;) be it known unto thee, O King, that we will not serve thy Gods, nor worship the Golden Image, which thou hast set up.* This open, bold Renunciation of the publick Worship, must needs incense the Prince, and all his Court. Suppose then, the zealous Deists are immediately condemn'd, and cast to the Fury of a flaming Furnace; what will your Reason and Judgment now suppose, that it is meet and congruous for the Great God to do in this Case, in which his Honour, and Love, and Faithfulness, his Interest and Servants are so immediately and publickly concern'd? Shall he suffer his faithful, resolved Witnesses to perish in the Flames? or shall he quench their Fury, and give his Servants leave to walk, unaffrighted and unhurt, amidst their flaming Prison? If he suffers his Witnesses to perish in the Flames, he seems unconcern'd at his own Glory, and at his Servants Faith, and Trust, and Resignation to him: He distinguishes not himself from the Vanities of the Gentiles; from *Baal, Dagon, or Moloch*: The King and Court, if not all the Kingdom, are harden'd in their Idolatry, and Persecution of the Servants of God, if any more remain. But if the Fury of the Flames be quenched, and the devoted Witnesses are found walking, untouch'd thereby, in their fiery Prison, what Honour and Acclamation must accrue to their faithful Deliverer? Here is Demonstration of the Truth, Power,



Power, and Excellency of that God, to whom they resign'd themselves! Here's an open Reward of Faith, Patience, and religious Constancy! Here's Conviction to the King and Court, and the extended Dominions! Here's Glory and Renown procur'd and proclaim'd to this mighty Deity! Here's Encouragement given to all his zealous Worshipers, in future Ages! Reason must dictate, that in such a Case as this, a Suspension of the Course of Nature would be exceeding expedient, honourable, and glorious: And so we have no more Reason to conclude, that such a Thing was never done, than we have, that such a Case never fell out.

And if such a Case might sometime fall out, it is no very difficult Thing to suppose, that, within the Course of Time, from the beginning of Things, as many Cases of like Exigence may have fallen out, in such a World as this, as the Scripturist supposes there have been Miracles wrought; whether those he believes have been truly wrought, or no.

It is not indeed for us to determine, when, and in what Case, the Divine Majesty shall suspend or countermand the establish'd Rules of Nature. But were we to judge by the mere Light of Reason, perhaps such an Inquiry as this may arise: Since the Great God thinks it meet to frame the Course of Nature at first, and to sustain it through all Ages, for such a small Revenue of Glory as he receives from Mankind, upon the Account thereof, whether it may not be rationally reckon'd, as congruous to his Wisdom and Goodness, and the Designs of his Glory, to suspend the Law or Rule of Nature, (and so to work a Miracle, as we call it) in such an im-



portant Case and Exigence, as has been now represented, as it is suitable thereto, to transmit the Course of Nature, without Interruption, to any one Age of the World? In the former Case, there is a surprizing Illustration of his Power, Goodness, Faithfulness, and other Perfections; an uncontested Vindication of his Witnesses, and of their Cause, and of his own in them. And as to the Event, there ensues as solemn an Acknowledgment of, and Defence paid to the Divine Majesty, as is procured by the common Course of Nature, not barely in one, but in many Ages: So that the same Reasons, for which the Great God fram'd, and still sustains the Course, or current Rules of Nature, may, we see, induce him also, in and upon certain great Emergencies, to suspend or countermand the current Rules of Nature: And yet every Body sees, that Miracles must not be frequent; for then they will either cease to be, or cease to be reputed, Miracles.

For the Illustration of the Necessity, or the great Expediency of Miracle; in this World of ours, you will give me leave to propose this Case to your Consideration. Mankind, you know, is capable of egregious Degeneracy, as well as of wonderful Improvement. It has been a Question among the Learned, whether there be such a Thing among Mankind, as a speculative Atheist; any one, that upon sedate Consideration of the Case, and Perusal of the Evidence there is for the Divine Being, is yet determin'd in Judgment, that there is no such Being. Some are very willing to excuse Mankind from the Charge of such gross Atheism. But let that be as it will, we see, that Mankind can practically be Atheistical enough.

enough. We see, they can be inadvertent and inconsiderate about the Evidences there are of the Divine Nature: They can live without due Thoughts of him, without Conscience towards him, without Fear of him, or Care to please him; so that they may be justly said to live without God in the World.

And Mr. *Lock* would inform us, that there are some Nations that live without any Divine Worship, or visible Acknowledgment of God at all. Suppose now, that all the Nations of the Earth were such: That the Strokes or Strictures of natural Religion were erased: That there was as little Advertence and Acknowledgment of the Divine Majesty among Mankind, as among the Brutes that are around us: Or if that be too low a Supposition; we will say, as little of such Advertence and Acknowledgment any where, as among the most stupid and deprav'd Nations; who are, it may be, as to all the great Ends of Life and Subsistence, but little superior to the Beasts that feed them. Can we now suppose, that it would be worth while (if we may say so) to ordain at first, or still to sustain the Fabrick of this System, with all the Parts and Furniture of it, for such blind, incogitant Things as these? Could the due Ends of such a Structure, and of its Utensils and Furniture, be obtain'd by, and from, such indispos'd, degenerate Creatures as these? What Honour or Homage can the Creator receive from them? That he may be respected and acknowledg'd, that the proper Ends of the Creation may be attain'd, and these Animals may be advanc'd to the Happiness, of which they are radically capable, it is needful, that Messengers should be sent to

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them



them with the first Principles and Rudiments of natural Religion. The Messengers thus sent to them, will find them exceeding dull, carnal, earthly, and slow to hear and receive the Instructions that are brought them. How well and happy would it now be for both (the Instructors and the Instructed) were these Messengers furnish'd with Power to awaken the Attention of these heavy Mortals, to gain their Audience and Affection, and to attest their own Authority, by some suitable, miraculous Powers, as healing their Sick, Pained, or Wounded; feeding their Hungry, and raising some of their Dead? Should now, by such Means and Messengers as these, such a blind and barbarous People be rais'd up to a sound Knowledge of the blessed God, to a serious Practice of the several Branches of natural Religion, would you not think this a Work worthy of God; exceeding congruous to his Wisdom, Goodness, and great Compassion towards Mankind, as well as highly conducive to the present, and the everlasting Welfare of these instructed Mortals?

Be it granted now, that the Nations of Mankind are not so stupid and brutish, as is here represented; yet they may be as hostile and averse to God and Religion (or more so) than these; they may be fill'd with erroneous Sentiments, with false Principles (call'd Learning, Wisdom, Philosophy,) with Prejudices, and impious Traditions, with Enmity to true Piety, and Alienation from the Life and Love of God, with Frauds and Deceits, with Sensuality and Selfishness in themselves, and Hatred, Envy, and Malignity of one towards another: In which Case, the Conversion of the World to God, may be



be as great and difficult a Work, as in the other : And the sending out an Embassy, furnish'd with Power to gain Audience and Attention, and to certify their Commission receiv'd from Heaven, to instruct and intreat the World to return and be reconciled to God, cannot, in Reason, be look'd upon as a Matter less worthy of the Divine Majesty, less suitable to his Perfections, and particularly, to his kind Regard to Man, or less conducive to our Felicity.

But if you will not yet believe, that God has ever spoken to the World, either by Angel (or Inhabitant of another World) or Prophet (one inspir'd by or from Heaven;) let me leave this Thought with you. You cannot rationally suppose, that Man is the noblest Creature that God has made. Ours may not be the best System in the whole universe. Man may not be the highest Inhabitant. You acknowledge, that he consists of Spirit and Body : He that has ineffably united these two together, could have made Spirit alone, and furnish'd it with all its Powers, yea with higher Powers than it has now in this Concatenation with a mechanical Body : It might not then have fulfill'd all the Functions it does now, but yet it might have been as active and happy.

You can scarce suppose, that the lofty, lucid Regions above us are all Waste and Desert; that they are all silent, unseen, unenjoyed, and uninhabited : The Territories below are full of Life, and some sensitive Beings or other.

You scarce suppose, but that it becomes the Great God, who has chosen the Heavens for his Throne, to have a vast Retinue round about him. He is worthy, that his Perfections should shine to innumerable Multitudes. Worthy, that ten thousand times ten thousands should be his Spectators and Admirers. He is able to cast Rays of Light, and Joy, and Bliss, upon numberless Myriads of Attendants. Happy, happy they, that see his Face, and behold his Throne! If he will have a Creation to know, and love, and enjoy him, it becomes his diffusive Goodness to communicate its Issues to many more than our narrow Minds can comprehend. If he will have any blessed, it is meet (you will suppose) it should be so vast a Multitude, as in which his own royal, munificent Mind will take Complacency and Delight.

You will suppose also, that this vast, inconceivable Multitude of Attendants need not be all of one Rank or Order, or Approximation to the Throne. There may be Diversities of Orders or Degrees, of Offices and Honours among them; and yet may all constitute one beautiful, harmonious Society; an august Court or Ministry for the King of Kings.

To this add also, that you suppose your self a Mortal, as well as your Neighbours; that you are retiring from this World apace, and must ere long bid it good Night: That when those Eyes, that read these Lines, are closed in the Dust, the Eyes of the Mind shall be opened and enlarged, and take a wide Survey of the now-invisible Worlds.



We know not what Thoughts and Notions of Things the Dead will have; or what Ideas and Apprehensions of Affairs will, by their new Light and Evidence, be imprinted on departed Minds; but were you to appear in the other World, with your present Thoughts, and your present Compassion, and indulgent Regards to Mankind; will you give it me under your Hand, or will you engage (if it were possible or lawful, to lay Engagements on the Dead; or Engagements that are to be remembered and observed after Death) that when you come into the other World, and see the vast Multitudes of heavenly Inhabitants, and the numberless Myriads, and Millions of active Spirits, all ready to fulfill their Creator's Pleasure, and ambitious to execute his Commands, whithersoever he shall send them; (will you engage, I say, that when you shall see all this) you will not be ready to repine at Divine Providence, and accuse the Dispensation, Goodness, and Mercy of God, that when he has such innumerable Multitudes of Servants about him, all glad to run or fly upon his Errands, and all kindly-affectioned to this World, yet that he would never vouchsafe to send any one of them, in any Age of the World, to give any of us (either by their Appearance, or their Message) the least Assurance of, or least Information about, their World, their own Existence, their God, their Blessedness, or our Way thereto? If such a Sight will set you a wondering, that the merciful God should never send any of those Ambassadors hither, why should it be now thought incredible, that they have sometimes appeared and brought their Lord's Messages to Mankind? Or, is your Hypothesis  
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more consonant to the Divine Oeconomy and Philanthropy, who suppose, that never any of them have so been sent; or ours, who believe (upon good Testimony) that they have been often and usefully dispatch'd to this our World?

And so in the Case of Inspiration: When you shall more fully know, how easy it was for him that made the Mind, to irradiate and illuminate it, and for him that caused the Light to shine out of Darkness, to shine into human Understandings; you will be amazed, it may be, at the Thought, that the good, condescending, merciful God, should never have so much Regard to his own Glory, or our Good, as to send one Prophet (or inspired Person) to instruct, inform, and reform this dark, degenerate World, from the beginning to the end of it. It is true, we cannot well judge of Times and Seasons, nor determine particularly, when such Messengers should be sent to the World: But we may venture to say in general, that such illuminated Messengers should sometimes be sent to the World, for the Reproof of its prevailing Impiety, and for its Instruction in Righteousness, which is a Sentiment more agreeable to the Divine Favour, Compassion and Benignity, than the contrary, that says, such sacred Messengers never were sent to the World, nor ever will be.

But these Notions, which perhaps you will reckon unusual and uncustomary, are not the principal Considerations, I would here present you with.

Upon the Pretence, either of the Sufficiency of Nature's Light, or of some Inconvenience, that is supposed to arise in case of particular, supernatural Revelation,

Revelation, or of the grand Abuse that is made of the Pretence thereto, you would have us believe, that there never was any really made to Mortals, and that we ought to be content without it.

But then we might enquire, how it came to pass, that the World, in all Ages, has been so little content with natural Religion; and has so constantly pretended to supernatural Revelation, or has, without such Pretence, made manifold Additions to natural Religion? Go to the most ancient History, whether call'd sacred or prophane, and you will find this to be true. What will you gather from universal Consent and Practice? Will you suppose, that all Flesh have agreed to corrupt their Ways, and deprave pure, genuine Religion? Or that it is the Voice of Nature, that there has been, or ought to be some supernatural Revelation? But to let that pass.

I suppose, upon further looking into the Case, you will find, that the Sentiment you would have us entertain is not so suitable to the Divine Goodness and Philanthropy (which you would have us admire,) nor to the Peace, Pleasure, and Satisfaction of Man, nor to the Honour and Glory of God, as you at present may imagine.

Will you please to consider then, that while you confine the Matter of Divine Revelation, to our natural Dependance on him, and Duty to him, you restrain it (as has been already said) to too narrow a Compass. What Reason have you so to limit the Divine Informations and Reports? There are many Things very fit, yea expedient, for us to know, as pertaining to our Honour, Pleasure, and Instigation,  
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tion, to all Parts of our Duty, that cannot be known by natural Means and Measures. And will you debar the Great God the Liberty of such Communications? and condemn the World to perpetual Ignorance in those Things? And must the blessed God lose all the Honour, Gratitude, and Service, that will be due to him, and may (for ought you know) be eventually paid him, upon the Discovery of them? I would therefore desire you calmly and closely to consider, with what Justice, Right, or Reason, you can seclude the Divine Majesty from the Revelation of all those Things (be they never so real, excellent, beneficial, and important) that do not lie within the Reach of natural, rational Light and Information.

Are you resolved, that you will not allow him to discover to us any Thing that was past, before Man was made on the Earth; or any Thing future, that depends either upon God's free and absolute Pleasure, or upon Man's unconstrain'd Will; or any Thing present and existent, that lies concealed from present Sight and human Indagation? Let us view these Things sedately and sejunctly, though in their proposed Order.

Knowledge, you know, is sweet, and very dear to generous Minds, and apt to ennoble all their Powers.

“ Knowledge and Love make Spirits blest,  
 “ Knowledge their Food, and Love their Rest.

In the Acquisition of Knowledge, how many have wasted their Spirits, evacuated their Purses, and emaciated



emaciated their Bodies? The ambitious of Knowledge travel far into foreign Countries, Books, and Conversations: The Naturalists and Chymists consume their Days and Nights, as well as Treasure, in expensive Disquisitions and Experiments: The Mathematicians exhaust their native Vigour in delightful tracing of connected Truth, and comparing of Proportions: The Metaphysicians grow pale at their own Speculations, and (as if affrighted at the Creatures of their own Understanding) soon put on old *Scotus's* Countenance (if you have ever seen his Picture) or the *Facies Hippocratica*: The Pneumaticians are so eager of knowing the Inhabitants of the other World, that they are ready to put themselves too soon under the Power of foreign Spirits. As the famous Mr. *Boyle* assures us (in his *Excellency of Theology*) that he had known some that had so done. What would all these now give for a little Information from another World?

1. Must we resolve now, that the great God may not, will not, or shall not reveal to us any Thing that was done (any further than dry Ratiocination discovers) before we were made on the Earth? What Reason for that? Why should we exclude the good God from such a Work, and our selves from such a Gratification and Pleasure? You will allow that Man was made on the Earth, and made by a most wise, beneficent Being. But must we now say, that there was a first Man, or a first Number of Men made on the Earth? or were Men there, in all Points of Time, throughout all Ages, from Eternity? It seems hard to say, that they were there, living and dying, generating and being generated, coming into  
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the World and going out of it, and peopling the invisible Worlds, through all the (conceptible) Ages of Duration and from all Eternity. Must we say then, that there was a first Man, or first Number of Men, from whom all others descended? If we must say so, it should then seem that this visible System was not long made before Man was made upon it. For what should it long exist for, before there was an Inhabitant capable of enjoying it, and making good Use of the Accommodations there, and taking Notice of, and admiring the great Architect thereof? Why should it long be a wild, savage, inhuman, howling Wilderness? or even an unseen, unfelt, uninhabited Desert? Why should it feed Beasts, long before it entertained Mankind? or be long existent, and furnished with its Elements and Vegetables, before it entertain'd either? If there were Protoplasts, or those that were the first Individuals of Mankind; and if the World was not long existent before them, then we must not suppose, that the World was eternal, but was made (as we are us'd to say) in Time. What shall we say then to a late learned Author, who (in his *Demonstration of the Being and Attributes of God*, p. 37.) tells us, that *the Time when the World was created, or whether its Creation was, properly speaking, in Time, is not so easy to demonstrate strictly by bare Reason (as appears from the Opinions of many of the ancient Philosophers concerning that Matter) but the Proof of it can be taken only from Revelation.* Must we then quit the Arguments of Reason in this Case; and be content to hang in suspense, and be uncertain (as to any Demonstration by bare Reason) whether the Formation of the World



World was *in Time*, or without the Limits of Time, or from Eternity, or no? And yet the same learned Author (in another Book, intituled, *The Evidences of natural and revealed Religion*, p. 249.) assures us, *That about the Space of six thousand Years since, the Earth was without Form, and void, that is, a confused Chaos; out of which God framed this beautiful and useful Fabrick we now inhabit, and stocked it with the Seeds of all kinds of Plants, and form'd upon it Man, and all the other Species of Animals it is now furnished with, is also very agreeable to right Reason.* He adds also, that at this Day there are remaining many considerable and very strong rational Proofs, which make it exceeding probable (separate from the Authority of Revelation) that this present Frame and Constitution of the Earth cannot have been of a very much longer Date. Among these very strong, rational Proofs, he mentions the manifold Absurdities and Contradictions of those few Accounts, which pretend to a much greater Antiquity: Among which Accounts, that that pretends to the Eternity of the World (a much greater Antiquity) must be included. Has not that Account then its manifold Absurdities and Contradictions? Now does all this Agreeableness to right Reason, all these very strong and rational Proofs of the Novelty of the Earth, and of our System, and all the manifold Absurdities and Contradictions of those Accounts, that pretend to a much greater Antiquity, amount but to a strong Probability, that the Earth (and so our World) is but of the aforesaid Date? Yet even then, a Bar seems to be put to the Demonstration of its being eternal. Will Reason then neither strictly prove nor disprove the Eternity of the



World we inhabit? Must we be (as to Reason) uncertain about the Antiquity of the World and its Duration? How welcome would a little Light here be? And yet must we be inevitably denied it?

If we are puzzled about Creation, and cannot imagine how Things should be made out of nothing, or come into Existence, when they had none before, we shall then incline to admit the Eternity of the World; and if so, we shall be apt to think it a self-existent, independent Thing; and so shall be in Danger of refusing and denying the glorious Maker of it; if not also in Danger of paying Honour and Homage to some of the principal, beneficent Parts of it; which a little Revelation might prevent.

If we suppose the World had a beginning, and was actually made in Time; that will commend the Self-sufficiency of the Author, who was happy without it; who made it for his own Pleasure; who had all that Wisdom, Power, and Goodness, that so voluntarily made it; and to whom all the Parts of it (though never so beneficial to us) are but precarious Effects, Creatures, and temporary Servants. A Notice (if true) worthy to be communicated to the World, for the brighter Illustration of the Maker's Greatness, and the better Security of the World from Idolatry! We should want also to be informed a little, how (*i. e.* with or without what Utensils) God made the World. *Qui Vestes? Quæ Ferramenta?* inquires the Colloquist in *Tully*. With what Instruments did he raise the Moon? or advance the Sun higher, and fix him in his Orb? How did he turn the Stars, and set them at that Distance, and place them

them in their Order! Or did he need no Utensils or mechanical Instruments at all? What Laws of Motion did he make use of, or geometrical Rules, which our modern World-Makers are so fond of discovering? Were diverse sorts of Worlds within his Power? Were diverse sorts of Matter and different Laws of Motion capable of his Production and Institution? And could he do all Things by his Will, his Nod, the most facil Exertion of his Power, signified by his Word? Could he speak Things into Being, and into all the Beauty and Order he pleased? What a noble Truth is that, and worthy to be reported?

We want to be instructed a little about the Order, in which the Parts of the System were fram'd; which preceded, and which follow'd; about the Time in which God was pleased to raise this magnificent Structure; whether it were rear'd all in a Moment, or in many Days, or many Years Time: Or whether he took distant Times at all for the distinct Parts? Whether he would chuse to shew his Power in framing all at once; or his Wisdom in proceeding gradually from one Portion to another, as if he would intimate, that there must be a Symmetry throughout the whole, and all Things must be made and adjusted, *Pondere, numero, & mensurâ*? Will you not permit the Great God to give us any Light in these Things?

Then we shall want to be instructed in many Things relating to the Origination of Mankind; unless you would have us suppose, that Mankind has had properly no Origination at all; or no inceptive Origination: That the Existence of Mankind never



began on the Earth ; but though the several Individuals arise and fall, are born and die, yet the Race has been there uninterruptedly from Eternity ; which, I suppose, you do not believe. We go then to a temporary Origination. How shall we suppose that Man was produc'd? The Mode of his Origination may conduce much to his Honour or Disparagement: Must we suppose, that he sprung like a Tree, or some other Vegetable, out of the Ground? or that he dropt from some certain Tree, as the Acorns from the Oak? or, that the young and lusty Earth produc'd certain *Cystes*, or Bags, like Wombs, that were fraught with seminal Liquors, or seminal Animals, that, by the Moisture of the Earth, and the Heat of the Sun, were fomented and nourish'd up to Infants, much after the *Epicurean* Method of Production?

*Crescebant uteri Terræ Radicibus apti,  
Quos ubi Tempore maturo patefecerit ætas  
Infantum, fugiens humorem, aurasque petissens,  
Convertibat ibi Natura foramina Terræ,  
Et succum venis cogebat fundere apertis  
Consimilem lactis; sicut nunc Fœmina quæque  
Cum peperit, dulci repletur lacte, quod omnis  
Impetus in mammæ, convertitur ille alimenti.  
Terra Cibi pueris, vestem vapor, herba Cubile  
Præbebat, multâ & molli Lanugine abundans.*

Next Beasts and thoughtful Man receiv'd their  
Birth,

For then much vital Heat in Mother-Earth,  
Much Moisture lay; and where fit Place was found,



There Wombs were form'd, and fastned to the  
Ground:

In these the yet imperfect Embryos lay,  
Thro' these, when grown mature, they forc'd  
their Way,  
Broke forth from Night, and saw the cheerful  
Day.

Then Nature fashion'd for the Infant's Use  
Small Breasts in Earth, and fill'd with milky Juice,  
Such as in Womens Breasts she now provides  
For future Infants, thither Nature guides  
The chiefest Parts of Food, and there they meet  
Fit Ferment, there they grow both white and sweet;  
Earth gave the Infants Food, thin Mists were spread  
For Clothes, the grassy Meadows gave a Bed.

Creech's *Lucret.* L. 5.

Will *Lucretius* please you in this illustrious Account of human Origination? Which also is very nearly receiv'd and deliver'd by *Diodorus* the *Sicilian*, an Author, that your Friends are usually very fond of. Ἐπειτα διὰ τὴν θερμασίαν ἀναζυμωμένης τῆς ἐπιφανείας, συνοισθῆσαι τινὰ τῶν ὑγρῶν κατὰ πολλὰς τόπους, &c. *Deinde verò cum fermentaretur summa facies, intumuisse pluribus in locis humentia, inque iis putredines extitisse* (ὑμέσι λεπτοῖς) *tenuibus pelliculis circumdatas.* And so we must suppose, that from the putrid and fermented Matter, inclosed in these Skins or Membranes, all sorts of Animals, and Infants among the rest, at last broke forth. A generous, though equivocal Production! But then we want to know, why the Earth does not still produce such Nests and Rudiments of Animals; and how

they came to be framed of such different Parts, as Bones, Cartilages, Nerves, Arteries, Membranes, and Muscles; and how they came to be so curiously set together, and to be so strongly knit and compacted together, as to be able, amidst so many Motions, Toils, and Labours, to last so many Years: And how they came to be, each kind of Animals, distinguished into two Sexes, that they might hereafter save the Earth the Labour of any more such Productions, and might thenceforward derive a long Detail of Offspring from themselves: Had they been all Boys (as *Lucretius* calls them, *Terra cibum Pueris*) they had been *res unius aetatis*, a Production but of one single Life, and so had soon been extinct. Or must we suppose, that God employed some celestial Minister to make Man, and frame him after a diviner Pattern, according to one of *Ovid's* Conjectures?

*Sive recens Tellus, seductaque nuper ab alto  
 Æthere, cognati retinebat semina Celi;  
 Quam satus Japeto, mistam fluvialibus undis,  
 Finxit in effigiem moderantium cuncta Deorum.*

Or must we suppose, that the Great God took this Work into his own Hand, and immediately made Man himself? This will bespeak his Excellence, and his immediate Relation to God; especially, if it is reported to us, that he was not merely commanded into Being, as the Light and Air may be said to be; or that he was not barely order'd to rise out of the Waters, or out of the Earth, as other Animals were; but a very different Method taken for his Formation. If the Great God should now  
 be



be represented as addressing himself to a Work of peculiar Wisdom and Counsel; if he be represented as Author of both Parts of Man himself; as fashioning the Body of the Earth, and animating it with his own Breath; or communicating a Spirit thereto immediately from himself, that Man, may bear the Image of God, and be his Vicegerent in this World, and be Lord-Lieutenant to the Animals that surround him, what Dignity will hereby be conferr'd on Man? What Nobleness of Nature and Capacity will hereby be intimated? And what perpetual Obligation laid on him, to pay all Homage, Honour, and Gratitude to his Maker's good Pleasure and Bounty?

*Natus homo est, atque hunc Divino semine fecit  
Ille opifex Rerum, Mundi melioris Origo.——*

If we want to know whether Man or the Brute Animals were form'd first, your Reason cannot certainly determine: The Vegetables indeed must be first prepared, as being Food for both. *Plutarch* indeed (as we have seen) supposes a Time, in which Men and Beasts were extant without Vegetables; which was the Reason that Men fed on Beasts. But then what must the Beasts feed on? Must they feed on Men or one another? That's the Way to destroy both. But if Man hath Plenty of nutritious Vegetables, he may live and subsist without the Brutes; and so they need not be made before him; nor, perhaps, was it absolutely necessary to his Continuance in the World (though they are so useful)



that they should be made at all: At least, they might be made long after Man.

But the greater Concern will be, to know when and how (in what Order and Manner, as to some Generals at least) the two Sexes of Mankind (or of the human Species) were fram'd and produc'd at first. Your Reason, I doubt, will have much ado to determine, how many human Individuals were at once, at the first Rife produc'd; whether only one, or many. It was as easy for the Creator to make many of that Tribe, at once, as of any other Species: And you may suppose, it may be, that it was expedient that the Earth should be soon peopled and stored with Inhabitants. And the Accounts of human Production, that were fancied among the Pagans, usually say that diverse Individuals were produced together: And if so, it will be difficult for your Penetration to discover, in what Proportion to each other the Individuals of each Sex were made; whether there were more of the Males, as being the nobler Sex, or more of the Females; as the more accurate Observers of the Bills of Mortality usually compute, that there are now (in a small Majority) more Women in the World than Men; or whether there was an exact Equality on both sides, that each Man might have his own Woman. If you say, that 'tis rational to suppose, that the Creator made but two of every Species at first, and that from that Pair all others are derived: That to one Couple of the human Nature he would commit the Possession of the Earth at first, that they might enjoy it without Interruption, and cheerfully transmit it to their own Posterity; and that there might  
be

be the greater Obligation to Love and Peace among Mankind, as being all made of one Blood, and descended originally from the same Parents: Yet still we shall be at Loss to know in what Order and Method the first Individuals of each Sex were produced. If you say, they were both simultaneously, and in the same Way produced out of the Earth or the Ground, then the Possessor of the Fair Sex tells you, that in Respect of Origination, she was independent on you, made for as free and full a Possession of the Earth, and its Furniture, as you, and design'd for a Co-ordination and Equality in all terrestrial Privileges with you: That therefore she and her Sex owes no more Subjection to yours, than yours to hers. If you suppose that one Sex was made before the other, which then, will Reason say, was made first? Suppose, for once, that the Female was made first; for she might easily be made the Mother of *all living*, that is of the same Species with her self. It was as easy for the Creator to take the Method, that is near to the established Course of Nature, as any other: He could with as much Ease cause a Virgin to be pregnant, and bring forth a Man (as a Woman now usually does) as produce a Man or a Woman out of the Ground, or derive a Woman from a single Man. In that Case, all Men had come under the Appellation of *Sons of Women*, and those that are *born of Women* (i. e. of some Woman or other:) And if this Supposition be made, the Fair Sex triumphs in her Original and Precedency. She pleads, that she was introduced into the World before you; that she enjoyed the Pleasures of the untainted Earth before you were seen; that she



had full Sway over the admiring Animals, reign'd Empress over all, without any Fear of virile Controul; that she had Knowledge of the Creator and his Glories, Experience of his Benignity, and Happiness in his Favour, before you were capable of any such Bliss; that she was accessary to your Admission into the World, and to a Participation of her Rights and Joys; that your original Title and Tenure here was but by the Mother's side, or by the Apron-Strings; and that therefore you ought to pay a great deal of Respect and Deference to the grand Parent and Benefactress of your Sex and Race.

If you suppose that the Man was first produced, the Sharer in the Fair Sex still allows the Rationality thereof, and rejoices therein. 'Tis very likely so, says she: 'Tis very agreeable to the usual Course and Method of Divine Wisdom, in the Production of Things: The great Former of all Things usually proceeds from the less perfect, to the more compleat and accurate Accomplishments: The great Tradition of the World is (and Reason does not reluctate) that the World was, at first, educed out of a *Chaos*, and raised out of Confusion, by a gradual Advancement of Things, to its present Beauty and Lustre. It is rational enough then to suppose, that the great Creator first made the Earth, as the Footstool of its Inhabitants: That he then commanded up the Vegetables, the Virtue and Efflorescence of the Earth: That he then quickned brute Animals, and sent them a feeding upon, and among the verdant Vegetables: That then he made Man to enjoy the nobler Vegetables, and maintain Dominion over the Brutes;



Brutes: That, last of all, he framed the Woman, the Epitome of all precedent Excellencies, the Crown and Glory of the Man, the Empress and the Enjoyer of all the foregoing Creation: So that upon her Production in all her Beauty, and Introduction to the Man, he may be justly supposed to be constrain'd (by her charming Appearance) to accost her, much to the Purport of the *Miltonian* Address,

O fairest of Creation! last and best  
Of all God's Works! Creature, in whom excell'd  
Whatever can to Sight or Thought be form'd,  
Holy, divine, good, amiable, or sweet!

It will be pleaded, that the Man was as much made for her, as she for the Man; that though she is not to rule by Force (nor is he; nor, as will be supposed, need she) yet she is to sway by her Charms, and guide by Counsel and Discretion, and be made happy by the Husband's Society, Indearments, and Friendship: And so you may, in Time, be told, that

“ Your ancient Privilege you plead in vain,  
“ If Man must be the Head, 'tis Woman is the  
Brain.

Two Reasons, indeed, our scriptural Revelation affords us for the Primacy, or Superiority of the masculine Sex; the one taken from the Priority of Production; for Adam was first form'd, then Eve: The other from the Posteriority of his Offence. He was longer innocent, and observant of the Law of Creation;

Creation; yea, offended not, but by the Instigation of the weaker Sex. *But the Woman, being deceived, was (first) in the Transgression:* And thereupon the Sentence proceeds; *Thy Desire shall be to thy Husband, and he shall rule over thee.* But now you are desirous to undermine the Certainty or the Evidence of these two Reasons, and consequently, the Honour and Dignity that is founded thereon. It will be long enough, e're you can demonstrate either of them by your natural Reason. Both the Individuals of the human Nature might be *Aborigines*, (as some Nations were willing to fancy themselves) either fallen from Heaven, or sprung from Earth, without any Predecessors of the same Nature: They might be both immediately form'd by the Divine Hand, and brought into Being together, and at once, as the Pairs of other sorts of Animals are usually supposed to be; equal in Nature, Order, and Time of Production, as being design'd for Cohabitation, Coordination, and Equality: Or the Female might be made first, that she might truly be *Evah*, the Mother of all living: Or she might be made last, as the Perfection of all; and made either without the Man, as being independent of him; or made of him (of some part of him) that she may be of a purer Mass, and maturer Metal, than he was, as being ordain'd for finer, neater Service.

Thus by relinquishing Revelation, and relying on uncertain Reasonings, in such Cases as these, you and your Friends will give more Room and Scope than you are aware of to the Ladies, to deny you the Dignity of Primogeniture (or prime Manufacture, or Priority of Production and Existence) to  
remonstrate



remonstrate against the long-pretended Title of Headship and Pre-eminence, and dispute the so much talk'd-of (and sometimes, *vi & armis*, contested) Prerogative of the Breeches.

In such Things as these, relating to the Creation of the World, and the Formation of Mankind, there is much Light possible to be had, and may easily be communicated to us by the Father of Lights; such as would highly conduce to his Glory, to the Honour of our Nature, and possibly, to the Advancement of our Sex, which your Principles would unadvisedly, as well as injuriously, deprive us of. Then

2. You are not willing to allow us the Knowledge of such Futurities, as depend upon the free Disposals of God, or the voluntary Transactions of Men; and so are exempt from human Disquisition and Foresight: The Futurities that are settled by the Current of natural Causes, no doubt, you allow us to trace out and foreknow. You will permit us to perceive an approaching Change of Weather, by the Variation of the Barometer. You will allow, that an Astronomer should calculate the Time of an Eclipse, a Year or more beforehand: But you are not pleased to allow, that the Divine Being shall give us Prenotice of Events, that are beyond the Reach of Philosophy and human Indagation: And yet, if he should not do it sometimes, it is very probable that your Partizans will be some of the first that will expostulate the Case with the Divine Wisdom, Goodness, and Justice.

For instance, the natural Historians make it evident, that there has been, some Time or other, an  
universal



universal Inundation over the Face (the highest Face) of the Earth. It does not easily appear, by what natural Means it was brought about and effected: Dr. *Burnet* takes one Way, and supposes that the Heat of the Sun so chaapt the Earth, that, in process of Time, the upper Crust of the Earth brake, and fell down into the subterraneous Waters: Mr. *Whiston* takes another, and supposes that a Comet passed by, and from its Atmosphere and Tail, communicated a prodigious Quantity of Vapours to our Earth, which being rarified by Heat, would ascend into the Air, and being condensed there into Clouds, would afterward fall down in violent Rains. But whether the Vapour of a Comet, that comes sometimes near the Sun, and is thereby heated to a prodigious Degree, will turn to Water, may very well be questioned. Every Thing that is called a Vapour, may not be fit to make such a Liquor, as our Water is. It looks as likely, that the driest Fume of our earthly Fires should turn to Rain, as that the Vapours of a Comet should do so. But let that pass. The ingenious Mr. *John Keil* thinks it impossible to give a true, mechanical Account of the Deluge: To find so much Water, and then dispose of it again, will be very difficult. But let that pass also.

You cannot but suppose, that the Great God foresaw it; whether it was effected by any unseen, natural Causes, or by any immediate Intervention of his own. It was his own Appointment: And you cannot but suppose, that it was a penal Appointment. Your Reason will tell you, that the good God would not, by an irresistible Torrent, sweep away an innocent Generation of Mankind,  
from

from off the Face of the Earth. Now, possibly, neither the moral nor the physical Causes of this furious Deluge were much foreseen, or perceived, till they began to work strongly towards the dire Catastrophe. Not the moral, provoking Causes; though the Earth was then, you may suppose, full of Wickedness; yet possibly, Men were not sufficiently aware of it: They might see much, as we do in our Day; and yet not see enough to make them conclude, that an unfurmountable Inundation was a preparing. They that lived in one Place of the Earth, would hope that another was better. Good Men, and good-natur'd Men, are willing to suppose the best of Places and Persons: As *Abraham* (we believe) was inclined to think, that there might be more religious Persons in a neighbouring City, than were indeed to be found there.

Or, though it might appear that Sin was then rampant in the World, yet it might not be known, that it was so much, so villainous, and bloodily aggravated, as indeed it was. There might be much committed in secret, to which therefore there were no Witnesses; as we now hear, by our publick Papers, of many notorious Villanies, but little know the Abominations that are cover'd with Art and Secrecy, with Perjury and Lies: And yet these Provocations must come into the Account, and concur to make up the Measure of the Sin of the World. And then the flagrant Sinners themselves had little Self-reflection, Conviction, and Consciousness of the Error and Evil of their own Ways: They diverted themselves with secular Cares, with sensual Avocations and Pleasures. Our History of them says,  
they



they eat, they drank, they married Wives, and were given in Marriage, and followed the Gratifications of Life, insensible of the Indignities offered to Heaven, and of the deep Resentments thereof: And it is exceeding probable, their Posterity praise their Sayings and Doings, and so indulge themselves just upon the Brink of Ruin. The physical Causes (such as there were) it is likely, wrought slowly and insensibly, till the Devastation was inevitable. Nor was the Deluge so fixed by the Laws of Nature, as that it must infallibly ensue, whether Men were wicked, or no; or repented, or no. Nor would it be easy (if possible) to know, when the Measure of Sin was so fill'd up, that the Great God would forbear no longer, but would, irremediably, bring in the Flood upon the ungodly World. Now, in this tremendous Case, you will not, upon your Principles, allow, that the good and gracious God shall send an enlightned Messenger to the World, to tell them of their Sins, to call them to Repentance, and forewarn them of their approaching Destruction. He must not give a peculiar Knowledge (if you call it Inspiration) of this his vindictive Design, to any Persons, that they may inform the rest, and save them (if it may be;) or at least, provide for their own Deliverance and Safety. When natural Causes have their apparent Effects and Efforts, 'twill be too late to cry and call for Preservation: When the Sea breaks its Bounds, when the Rains begin to fall, and the Fountains, Caverns, and Orifices of the Earth, throw out their subterraneous Waters, the Ruin is irresistible. The Sentence is gone forth in Righteousness, and shall not be revers'd. Now, according

ing



ing to your Sentiment (which you judge so wise and good) rather than any supernatural Discovery of this impending Evil, shall be made to any of Mankind, you must concede, that the righteous God shall destroy the Righteous (if there be any) together with the Wicked, and so put a Period to the human Race at once. Is this the Way to commend the Goodness, Patience, and Philanthropy of God? and to vindicate his Justice and Severity, against the Reproaches of his Adversaries? Then

2. We find there have been great Monarchies raised up successively in the World: Their Wings have been extended far and wide, covering the greatest Part of the then known World. Their Rise would be attended with a great deal of Blood-shed, Devastation, and Confusion among the Nations: Their Possession and Administration (it is to be feared) would be accompanied with Tyranny, Rapine and Oppression to the conquered Countries: Their Fall would be remarkable, and bespeak the Justice of God, and the Vanity of the World, the Uncertainty of Man, and of the highest human Affairs: Their Translation from one People to another, might display the Power and Sovereignty of God, and his Design to try, whether one People or Nation would be better than another, and would honour him more with their Dominion. It might be very useful to foreshew to the World the Rise and Fall of these Empires: Nations would be taught what to expect; to prepare for Trials and calamitous Seasons; to count upon the Instability of the World, and all its Grandeur and Prosperity. To study another World, and the Entrance into it by Death:

**Death:** The Religious should learn to possess their Souls in Patience, and reckon upon Revolutions; and remember that God governs all, and will humble the Proud, and protect them. Princes should learn to bear their Victories and Successes with Moderation and Meekness, with Humility and Gratitude, knowing their Fall must come: At least, the Great God would give a Testimony to the World, of his own Foreknowledge and Perfection. And the Nations might learn, it may be, seasonably to submit to the Conqueror, and make the best Terms they could with him, when it was known, that he was destined to prevail; *i. e.* that God had given the Dominion to him. But notwithstanding these Advantages, or other, that may accrue to the World by such a Prediction, you will not allow that it should be given forth: Consider then who best consults the Interest of Mankind.

3. The Country of *Judea* and City of *Jerusalem* were once famous for Religion, and great Exploits among them. The Temple of the true God was once there, and his Worship solemnly and splendidly performed. Natural Worship was there in its Glory, though not in that Simplicity that you desire, or that we now follow; yet far from the Impurities and Abominations of the Gentiles. There were (it may be) the best Prayers and Praises presented unto God that were in the World, together with corporeal Gifts and Oblations: There was a splended Temple, inhabited by a visible Glory from Heaven, or History is not to be credited: There was a People, demonstrated by the strange Protection of many Ages, to be peculiar to Heaven: Their  
City



City has been overthrown: Their Temple destroyed by the *Romans*: The Inhabitants were prodigiously slain and murdered under *Vespasian*: The People, you see, are exiled from their original Country, and dispersed about the Nations of the Earth: A Being and a Worship they have, to remind us what once they were: Their Calamities, Slaughters, Dispersions, and long Exile could not befall them, but for some egregious Sins. Was it not meet now, that they should be foretold the Miseries that were coming upon them? that they should be informed how they might prevent or escape such tremendous Desolations and long-protracted Punishment? Would it not be kind, that Heaven should warn them beforehand, by some faithful Seer, that their Enemies would encamp against them, would besiege them round about, would pull down their Glory, and not leave one Stone upon another that should not be overthrown, unless they would repent, and learn the Concerns of their Peace, in the Day of their Visitation? But you are for allowing no such gracious Instruction and Visitation as this.

4. You can't but suppose that the Great God has some sincere Worshippers in the World: Though he will have few indeed (fewer than we suppose,) if he has none but Deists, or those that adhere only to natural Religion. The Company or Collection of these sincere Worshippers, we will call the Church of God. I suppose you will not fall out about a Name. This Church, as it loves God, is also, no doubt, beloved by him. If this Company is but small, it will not follow, that his Love to them is abated on that Account. It should be the more rather, in that they are so few, and are obliged to



(and do) withstand the Temptations and Corruptions of the surrounding World: Their Faith and Patience, their Love, Fidelity, and Constancy are the more tried and commended. Now, as they usually meet with Enemies in the World, it may so fall out, that in some Age or Ages of the World, some very formidable Adversary (or adverse Power) may arise, that will go near to captivate and destroy (by Allurements or Persecution) the whole Flock and Family of God. The Great God may easily foresee this, and foretell his Servants of it, to rouse their Vigilance, to forearm their Minds, and fortify their Faith and Resolution against such an Hour of Temptation, that is coming to try those that dwell on the Earth. Now you refuse, that these sincere Worshipers should be thus forearmed against such a Foe, or provided against such a Snare and stumbling Block that will be laid in their Way. Are these the Notions that we must suppose are so suitable to the Goodness of God, to the Love he bears to Mankind, and more especially to those that he loves and are devoted to his Fear?

5. The more you love Piety and Morality, and the more satisfied you are that they tend to the Improvement and Benefit of Mankind, the more pleased you will be to see them prosper and flourish in the World: Therein the Reign and Kingdom of God appears. Can you say that you would not rejoice, in case a Person of unquestionable Knowledge should assure you, that a Time is a coming, wherein Religion shall be more sincere and universal among Men, than it is now, and shall, by its Entertainment and Practice, bless the Inhabitants of the Earth? Give us now leave to be Partakers of this

Joy.

Joy. We judge that we are from Heaven inform-  
ed, that a considerable Space of Time will come,  
before the end of the World, wherein the Kingdoms  
of this World will, more generally and more tho-  
roughly become the Kingdoms of God; wherein  
the malignant Spirits that we believe are haunting  
our Air, and infecting our World, will be more nar-  
rowly restrain'd and confin'd to their own dismal  
Apartments; wherein the Great God shall be more  
known and loved, his Worship more purely and zeal-  
ously perform'd, his Servants be more loving and  
lovely, and his Glory more fought and celebrated.  
The more corrupted his Churches have for some  
Time been, the less he is honoured and acknowledg-  
ed now; the more Sin reigns, and Immorality a-  
bounds; the more glad we are in the Prospect of  
such a Day, and the more incited to pray, *Thy King-  
dom come!* Why should you be so inclin'd to dea-  
prive us of this Joy, and to deny us the Satisfacti-  
on of its foreseen Approach? Perhaps indeed we are  
not all agreed in the Duration of that happy Reign,  
or in its Distance from us, or in some Circumstan-  
ces relating to it. Predictions are not, it may be,  
fully understood till their Accomplishment: But  
it is our Pleasure, that such a Season will come; that  
Earth shall be a little more like Heaven, than it is  
at present; that the Great God shall have a fuller  
Sway over the Minds and Consciences of Men, and  
shall be more heartily served and adored. You can-  
not but suppose, that it is very meet he should be  
so, before the Conclusion of the dark Scene of this  
World. Sin and Idolatry, Infidelity and Prophane-  
ness, have had their Time, and reign'd long enough.



Death spiritual and everlasting has preyed long enough upon Mortals: It is Time that Life and Love should rise; that Grace and Righteousness should kiss each other, and reign to the Glory of the blessed God. Teach us not to be unthankful for a pleasant, entertaining Revelation!

6. You frequently attend the Corpses of your Relations and Friends to the Grave, and there you leave them to Silence, Dust, and Darkneſs: The Bodies that have instrumentally done a deal of Good, or a deal of Miſchief, are promiſcuouſly deposited there. You cannot ſuppoſe (methinks) that they muſt for ever lie mouldred and diſſolved there, and blended with the moſt ſordid Duſt, that was never ſo animated and honour'd. Why ſhould we not deſire and covet a Reſurrection of the Dead? Give us leave to love the Body as well as you. It is a curious Piece of Divine Architecture and Artifice. We may juſtly reſpect and love it for its Author's ſake: It is near us as well as to you; a Portion of our Nature, an Appendix to the Soul: It pertains to the Completion of the human Perſon: The human Spirit ſeems to be deſigned and made for Animation; and conſequently to be, in ſome Meaſure, leſs perfected, without its animated Organ and Companion. The Perſon ſeems to be put into a preternatural (if not penal) State, while diſunited and divided into Halves; and thoſe Halves conveyed to ſuch Diſtance, and ſuch different States and Abodes. In the Time of Life, we can ſcarce deſire this Separation: It muſt be the Proſpect of an excellent Felicity, that muſt reconcile us to it: 'Tis a diſmal Cataſtrophe of Nature; a dark Entrance into an unconceivable



conceivable World : And the *Exuvie*, the Relicks that we leave behind, must be obliterated and defaced. The accurate Composition, so full of Structures and Lineaments of Art Divine, must be entirely dissolved, as if it had never been such : This must certainly be the Fruit of Provocation. Would the Creator easily fall out with his own Workmanship ? And will he always be displeased with the Dust, and never more be reconciled to it, when he is reconciled to the more guilty Part, and that that was more active in the Sin ? Must our Globe always consist of innocent and guilty Dust, of punished and unpunished Particles ? Must a Separation be never made, nor a Distinction set between those that had once been sedulous and busy in the World, and those that had ne'er been so ? Must Man be punish'd or rewarded in one Part only, while the other lies for ever dormant and insensible ? Must he be accountable for all that he has done in the Body and by the Body, and yet the Body itself never come into the Account ? If the Body be, by a deceitful Word, usually called the Instrument of the Soul ; it is yet an hypostatical Instrument, and was made and join'd, in order to the essential Constitution of the Man : And as it was an Instrument in Sin or Duty, so it is capable also of being an Instrument in the Reward or Punishment. It is congruous to the original Constitution of human Nature, to the Amplitude or Fulness of legal Retribution, to the Demonstration of divine, retribuent Justice, that there should be a Resurrection of the Dead. It is suitable to the Honour of the great Governor of the World, to the Benefit and Re-

formation of the World, to the Encouragement of ardent Piety and Religion, that it should be published Abroad, that there shall be a Resurrection of the Dead. But now you would tell me, that be there never so many Congruities in it, it is an unaccountable, supernatural Thing; that the Doctrine of it is so too, and not to be admitted. Thus you would deprive the Great God of the Glory of his Knowledge, and Wisdom, his Power, Grace, and Justice, and us of the Satisfaction and Hope of seeing and receiving our Bodies again; and all through a prejudicate Opinion of yours about *supernatural* Revelation. You will, I hope, more awfully consider, whether it is prudent, pious, decent, or tolerable, to lay such Restraints as these upon the eternal, blessed God.

7. As the World was once destroyed by Water, it may be determined, for ought you know, that it shall at last be consumed by Fire: So it will appear, that the two useful Creatures of God, and constant Servants of Man, shall be armed against Man in the Creator's Cause, and shall avenge the Quarrel of his Dominion, and Goodness, and Covenant, upon our Heads. You cannot rationally suppose, that this World must always continue in the State and Posture it is now in: That it must for ever rest in the horrid Plight of Sin, and Misery, and Death, in which it now lies: That the irrational Part of the Creation must for ever remain under that Vanity and Disorder it is now thrown into, by the Curse of God: That Men must always dwell here, thus sinning against God, indulging the Flesh, lusting after the World, and kicking up one another's Heels for  
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the Possession of it. It seems probable, that there will be a determinate Number of Mankind, that must be in due Time removed to very remote Regions, and, perhaps, give Place to another Set of Inhabitants, that may come hither. But Dr. *Woodward* has inform'd us of a subterraneous, if not a central Fire, that may in Time break forth, and make a flaming Inundation. If that will not do, Mr. *Whiston* has informed us of a Comet, that will run by so near the Earth, as to set the Globe on Fire: But let that be as it will, there has been an old Tradition (from whence soever it came) that our System must, some Time or other, be burnt.

*Esse quoque in Fatis reminiscitur, affore Tempus,  
Quo Mare, quo Tellus, correptaque Regia Cœli  
Ardeat, & Mundi Moles operosa laboret.*

And the more observing Philosophers assure us, that there are such Mutations and Diminutions in Nature (though slow and unperceiv'd) that will not allow this present Fabrick to be truly perpetual and everlasting. But whether it will actually last as long as the Laws of Nature will carry it on, may be questionable: The Patience of God towards the World may be ended before that, for ought we know. It bears vastly much in every Age: And the Great God will in Time have all his Enemies under his Foot. We cannot suppose, that Sin and Death, Corruption and Misery, Folly, Prophaneness, and Hypocrisy, shall thus reign, World without end. If the End must come, it will be meet, that some great Transactions of Heaven should then take



Place. It will be proper that the World should then be called to Account; that the Dead should be raised, and that the long variegated Scene of Divine Providence towards the World, should be opened and illustrated. It would be very proper too (if it might be) that some illustrious Person should appear (that is able and competent for the Work) to manage the vast Transaction of the universal Judgment. What a noble, joyful, awful Solemnity must that be, to have all Nations of all the successive Ages of the World, presented before the majestick Tribunal, and to be impartially adjudged, and infallibly doom'd to their endless Abodes, according to their Deportment in this probationary World? O the Glories and Triumphs, the Terrors and Tortures of that Day! O the Airs and Beauties of those Countenances that outshine the Sun! O the Glooms and Frightfulness of those, that call to the Mountains to be their Monument! Now such a Scene, such a Procedure may be determined and decreed by Heaven, for ought you know: And if it be, it must not be revealed (forsooth) lest it should require some Angel or Prophet to bring the News: Though the Report of it would be so useful and important to the World; though it would terrify Men from Sin, and draw them to Religion, and all manner of Goodness and Virtue; though it would teach them to mortify their Minds and Affections to the Allurements and Inchantments of the World, though it would inspire them with Thoughts and Designs to be looking out for a better World, to be solicitous about their Souls, to redeem Time, to be preparing for the Approaches of the Judge and of that Day:

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Though the Accomplishment itself would be so suitable to the divine Grandeur, so illustrious to the divine Perfections, so entertaining to the invisible Worlds, yet the Report must not now be made to us. A Fondness for natural Knowledge, it seems, will not allow it. Alas! how suspicious should we be, lest such a Fondness should ruin us? But thus, we see, we must be debarr'd the most useful, excellent, and momentous Prophecy and Prediction, through your affected Surmises: So well do you consult the Honour and Vindication of the divine Government, and the Interest and Welfare of the human Race. Then

3. There are many Things really existent, and in present Being, but within the Veil, or beyond human Reach and Disquisition, the Knowledge of which would be exceeding advantageous and delightful. But, it seems, we must be content to be without it, (and all the Advantage that would come thereby) for fear of supernatural Revelation. Things invisible are Mysteries; that is, strange and incomprehensible. But must they therefore be altogether unrevealed, because they cannot (or need not) be totally revealed? We cannot rationally suppose, that this planetary System of ours is the only one that God has made; or that Man is the only Being that he has prepared for the Knowledge and Admiration of himself. Must we believe, that all the Planets are uninhabited? that the Stars, or the Systems to which they belong, or the vast interstellar Spaces are unfit for Habitation? What are the Territories beyond the Stars? How vast and various is the created Universe? And how transcendent are the Regions  
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that are designed and prepared as the most stately, splendid, surprizing Part of the Universe, the most eminent Palace of the Divine Majesty, the Mirror of divine Perfection, and the native Seat of Bliss and Glory? How welcome would some sure and certain Light (whether natural or supernatural) into these Things be? What would a Naturalist give, to know the Nature of the several *Strata*, that compose this dark Globe that we tread upon, from the Surface down to the Centre? or to know the Constitution of the Soil (if so be it may be called Soil, and not rather some metallic Substance) at the Distance of an hundred or a thousand Miles deep; since usually the lower we go, the heavier the Matter is found to be? Or what would the Philosopher give to have a little Conversation with an Inhabitant of the Moon, to learn the Laws of Nature, that more especially obtain there? to know the Genius of the superior Inhabitants; to know what Animals they are attended with, what Vegetables their Soil affords, what Religion they practise, what Politics and Arts are found among them? The oftner he peeps at the travelling Globe through his Telescope, the more his Curiosity is excited to know some of these Things. The Virtuoso would travel far, and spend a deal to speak with a Native of *Saturn's* Orb, and learn from him the Temper of that distant Climate, the Genius of the Inhabitants, the Constitution of the Soil or Surface on which they dwell, the Accommodations made for their Subsistence, the Number and Use of their *Satellites*, the Substance and Service of the Ring, that surrounds their Globe, and a Multitude of Mysteries, which his Curiosity would



would dictate. And shall not we receive the Light, that is sent us from a superior World, and is constant also about more necessary, more weighty and important Things? persuade us not to be so unkind to our selves, and so ungrateful to our illuminating Benefactor!

There are several Things, in and about which we want to be instructed a little more than Nature will teach us; and in which some superior Information will be exceeding desirable, and ought to be exceeding acceptable and welcome. As

1. Possibly Forgiveness may be designed for this sinful, guilty World. You cannot say the Divine Majesty is obliged to it: He is least obliged thereto, of all the Governors, that are or can be offended. No Ruler is less oblig'd to his Subjects, and less stands in need of them, than he that is supream. No Subjects are more dependent upon, or more receive from, or are more indebted to a Sovereign, than God's Subjects are, in Reference to him. There may be Patience, and yet not Pardon and Remission. While the World lasts, and the human Race is to be prolonged, the Accommodations of Life are to be administered. But this amounts not to Forgiveness and Admission into divine Favour. Now here your learned, *Ethnic* Rationalists and Moralists will gravely leave you in the dark. How little do they concern themselves about, or treat of this momentous Subject, the endless Pardon of our Sin? They can sometimes confess the Depravation of the World, and the Villany of Mankind, and yet they inquire not after the Existence, the Necessity, the Mode or Means of Forgiveness with God. And indeed, how should

should they know much of the Nature and Way of Forgiveness, unless they knew more of the Majesty and Perfection of God, against whom the Offence is committed, and who alone has the Right or the Authority to forgive it? You will say, that the natural Goodness of God teaches us that he will pardon Sin: But you will please to remember, that Pardon must be an Act of Grace, not of Constraint; an Act of Free-Will, not of determined Nature: And the Acts of divine Grace are not ascertained to us by the Light of Nature. And besides, you will remember also, that the natural Goodness of God does not teach us, that all Sin may be forgiven. For then no Sin must be reckon'd unpardonable. Now the natural Goodness of God does not teach us, that Sin persisted in to the end of Life shall be pardoned; that final Atheism (such as continues through the whole Term of Life) final Irreligion, and Prophane-ness, and Contempt of God, or final Impenitence shall be pardoned. We may rather suppose, that there are some Sins, or some Modes of Sin, that the Great God will not pardon; and then you will please to consider, that as there is a natural Goodness and Benignity in God, whereby he is inclined to do Good to his Creatures; so it may be rationally said also, that it is his innocent and undefiled Creatures, that are the proper Object of that Goodness and Benignity. He takes Pleasure in them, and delights to do them Good: But then he hates Sin, and the Workers of Iniquity: And his Hatred of Sin, and of the Sinner, may be as natural to him, as his Benignity to the Good. As he is the best of Beings, so he is most averse to Evil: As he is good to o-  
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thers, so he must love himself, his own Perfections and Glory. He must be holy, pure, and just, and the Avenger of those that work Unrighteousness. And this will amaze and terrify the convinced, sensible Conscience: So that we have need of more Knowledge and Assurance of a State of Pardon and Forgiveness of our manifold Sins, than the Light of Nature will afford us.

2. We need Instruction concerning the Mode and Method of Forgiveness, and the Continuance of the pardoned State. We should be well informed what are the Means, Terms, and Requisites to so great a Favour, as a full Pardon and Reconciliation with the blessed God. The self-existent Being is an incomprehensible Majesty, and a great King, and may justly resolve, that his Name shall be great among the Nations of the World. It may justly be surmised, that he will not easily or lightly forgive our Trespases against him. Sin shall not seem a small Thing in our Eyes: That will be the Way to pour Contempt upon the supreme Owner, Legislator, and Benefactor of the World. The more we contemplate the Holiness, Purity, Jealousy, Justice, and Grandeur of the eternal God, the more will rational Light direct us to enquire, whether an Atonement should not be made to that offended Majesty, for the Sins of the World. What did all the Multitude of the World's Sacrifices signify, but that some Propitiation should be offer'd to a provoked, displeased Deity? It becomes the Great God to have a Regard to more Perfections than one: And when his Goodness and Jealousy, his Grace and Righteousness are reconciled and illustrated together,



gether, the poor, trembling Transgressor can the more cheerfully and boldly believe and hope a Pardon and plentiful Forgiveness. Here then we shall want Light, to shew us whether the Great God will freely (*i. e.* without proportional Atonement) forgive our Sin; or whether he will demand a Compensation to his Glory, and a sufficient Sacrifice for the Impiety of the World; that so he and his Law may appear honourable, equitable, and righteous, while he forgives the Sins of Mankind. And if he demands such a Sacrifice, we shall want to be inform'd, where it is, what or who it must be, by whom provided, when, and how, and by whom offer'd unto the glorious God. And would you prevent our being happily instructed in such excellent and important Things as these?

Then we shall want to be inform'd about the Means and Method of Pardon. Will the Great God immediately forgive the Sin of the World; or will he require some Acknowledgment and Recognition on our side? It is but meet indeed, that we should be sensible of our Offences, repent of our Indignities, and return to him, that pardons us. You will say, that to be sure Repentance must be a Qualification for Pardon; and that God will forgive the Penitent. But you must still remember, that we here discourse of the natural Rights of the Great God: That Pardon (especially of a Multitude of wilful Offences) is still an Act of Grace: that Penitence cannot merit, or by any Efficacy of its own, procure a Pardon from God. You cannot say, that all Governors are oblig'd to pardon all the Penitent: Besides, there must be an Hope of Par-

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don, in order to encourage Repentance, and prevent Despair. And further, if an expiatory Sacrifice be insisted upon, in order to the cancelling of the Guilt of Sin, then it is meet, that besides (or together with) our Repentance toward God, there should be an honorary Regard (in Mind and Heart) to that great Sacrifice, an Acceptance of it, to all the Ends and Purposes for which it was claim'd by God, and presented to him, and a Dependence upon its Value and Virtue. Here is room for celestial, for angelical Revelation !

Then, in case Repentance does obtain our Pardon, how long will our Pardon, or our pardoned Condition last ? What if the next Sin repeals and cancels it all ! then we are lost again. You will say, then we must repent again. Well, suppose we do ; then the next Sin cancels the Fruit of that Repentance : And so we shall be in a pardoned and unpardoned Condition twenty Times a Day ; and if we die in the unpardoned Interval, we are lost for ever. Nay, how shall we know, that a Repentance so often followed by Sin is effectual to Pardon at all ? And how shall we know, that a Repentance so imperfect and defective as ours, will be accepted to our Forgiveness ? If after Repentance we could live without Sin, then we might suppose, that our Pardon will be perpetual. But a Repentance so weak and so interrupted as ours, had need of good Assurance of its Admission in the Court of Heaven. Besides, the Imperfections and Defects of our best Virtues are very great : For such Sinfulness may we be rejected of God. Our Faith and Fear, our Love and Trust is small and lame. If we die in the Ex-

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ercise of such Virtues, we die in a very defective, imperfect Exercise. And who shall assure us of the Forgiveness of our final Imperfections and Sinfulness? We have need of the Examples of such imperfect, defective ones, as our selves, that have been pardoned and accepted of God, for the Support of our Faith, Hope, Peace, and Joy. And would you deprive us of a Covenant of God, of great Promises, and such Assurances as these?

But since you and your Accomplices are so apt to make light of Sin against the best of Beings; since you are so inclined to think the Pardon of it is an easy Thing, and easily obtained at the Hands of God; as if it were as natural to him to forgive, as 'tis to the Sun to shine, and the Refusal of it would be an Impeachment of his Goodness; let me remind you, that he has sometimes shewn, that he will not forgive. He would not forgive the old World, but violently swept them all from off the Earth: He would not forgive the Cities of *Sodom* and *Gomorrhah*, but so consum'd them with Fire from Heaven, as to leave a strange Memorial of them to this Day: And not only so, but thousands there are whom he cuts off in the very Perpetration of Sin, as being resolved never to forgive them. And not only so, but give me leave to tell you, that he is so far from confining his Discoveries to our natural Dependence on him, and Duty to him, that he has quite another Thing to tell us also; and that is, that there are vast Multitudes of Criminals within the Verge of his Dominions, whom he is resolved never to forgive: Such that are cast down from their lofty Seats in the heavenly Regions, and shall never be permitted



permitted to return thither again, or be delivered from their flaming Prison : Such, that were by Nature and Situation higher than we ; by Excellencies and Powers nobler than we ; capable of more Love and better Service than we now are : And yet they are rejected and reprobated for ever ; must lie under the effused Vials of divine Wrath and Indignation for ever. This News may well be sent unto the World to awaken our Fear, to teach us to dread an Impenitent, harden'd Heart, to throw down our rebellious Arms, to hasten with our Submissions to the gracious Throne, to prostrate our selves at the Footstool, and admire and gladly accept the pardoning Edict, and the pardoning Grace, in such distinguishing Favour and Mercy now offer'd to us.

Now suppose, that some of these apostate Spirits are near our World, and have leave at any Time to surround it ; we may well reckon, that they will do all the Mischief they can. Being fallen from God, and fallen into Despair of his Favour, they will act against him, and undermine his Interests all they can. His Kingdom here shall have their Spleen and Malice : The more they see of the Sin of the World, the more they will push it on : The more they see that the holy God, in just Judgment, is retired from the World, the more glad will they be of the Opportunity to promote all Impiety and Opposition to God : They will be zealous Tempters, Enticers, Insnarers, and Destroyers : And the more invisible they are, the more politic and formidable Adversaries they will be, and the more likely to prevail. If we were now in such a sorrowful Case as this (and there are some Phænomena in the World

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that would tempt us to think that we are) you will not allow, that we should be certainly told so. No Angel, no Prophet must inform us of our spiritual Enemies, and teach us any of their Designs and Devices, and what Artillery we must use against them. So kind and friendly are your Principles, and well calculated for the Safety and Welfare of the World! But

3. You believe that Spirits are continually departing from this World, into unseen Apartments. You believe, they have their Existence, their Intelligence and Operations there; their Pleasures or their Suffering there. Must we needs suppose, that they have immediately put off (together with their Bodies) all Knowledge and Remembrance of the System, the Company and Conversation from which they are withdrawn? They carry their Consciences along with them; and their Conscience and Self-consciousness must include some Remembrance and Review of the Time they had, the Life they spent, the Transactions they were engaged in on Earth. The State to which they are gone, you believe is a State of Retaliation and Retribution. The Notion of Retribution (in that their ultimate State) requires, that they should understand why and wherefore they are so treated there. And can we suppose then, that they are altogether indolent, and unmindful of all Persons and Affairs they have left behind? Must we suppose, that never any one of them was afterward desirous to inform of what had been forgot, to rectify what was done amiss, to fulfill any Promise, to execute any Resolution, to prevent any Danger from surviving Relations, to take any Re-

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venge on Murderers, or put any unknown Case into the Way of human Justice? Surely, that some Time or other, some of them should appear, and notify their Existence, Intelligence and Will concerning some Things here, cannot seem irrational and incredible: It would rather seem strange that they should not.

4. Some of these Spirits, you believe, are gone into a State of Remuneration and Joy. Is it not expedient and proper that we should have some Notion of their Felicity and Employment? How dark and uncertain is Reason's Eye towards such a Discovery? Would you have us satisfied with the poetical Description of the *Elysian* Fields; or with a *Mahometan* Paradise? The remunerating Blessedness the Great God bestows (we know, in general) must be suitable to himself: But where it will be, and in what it will principally consist, it is meet he should inform us. The Felicity, doubtless, will be pure as well as great, holy as well as magnificent. There will be *the Riches of the Glory* (the rich Glory, or the glorious Riches) of his Inheritance in the Saints; in those that are devoted and consecrated to him. How little can *Socrates*, or *Plato*, or *Tully*, or *Seneca*, tell us of this exalted Happiness? And would you deny us a more exalted Revelation?

5. Others of these Spirits, you believe, depart to a vindictive State and Region. Is it not meet the great Legislator should, in some Measure, open to us the Sanctions he is pleas'd to add to his Law? If we must be influenc'd by Hope and Fear, the more the Promise and the Threatning (and therein the promis'd Felicity and the threatned Woe) are illu-



strated, the more will our Hope and Fear be awaken'd: Who, but himself, can tell us the Terrors of the Lord? Would you have us be put off with the Notions of *Charon* and *Cerberus*, of *Styx* and *Acheron*, and the Judges in the subterraneous Caverns? How much more formidable is it, to be told of a *Worm that will never die*, and of a *Fire that will never be quenched*? and of more subtil, potent, furious Tormentors? How much more does it concern us to hear of these Things, than to be inform'd of Mysteries about the Stars, or Curiosities about the Planets?

But to conclude this Letter, Reason may suggest to us diverse Benefits, that the great and good God may design us, which your prejudicate Hypothesis would deprive us of, and seclude us from. The more you consider and admire the divine Philanthropy, the more you will be induced to believe, that he would pity and compassionate us in our dark, dismal State of Sin and Sorrow: And so, possibly, his good Will may be towards us, in such Instances as these.

1. He may design to make us wiser than bare Reason and Nature can. The human Understanding is a feeble, imperfect, unconstant Thing: They that have cultivated it most, we find very vain in their Imaginations, and loose in their Reasonings. What wild Philosophy have we had, till now, that the Laws of Nature have been more diligently observed, and Theories have been built thereon? But the Great God may have Thoughts of Peace and Mercy towards us, which no human Penetration can discover. There may be Divine Wisdom set on

Foot for our Blessedness and Glory : There may be (for ought we know) an eternal Purpose, which he has freely purposed in himself, and which may contain wonderfully deep and mysterious Things in the Bowels of it ; and that for our Advancement and Bliss ; which are to be opened in due Time. And would you have us reject the Wisdom and Counsel, that is to make us wise to Salvation ?

2. The Great God may love us (for ought you know) at a supernatural Rate ; and shall we refuse to be beloved ? We are not to measure his Love by our own. There is no Dominion, no Sovereignty like his, and he may testify too, that there shall be Condescension or Compassion like his. As there are diverse Systems of his Works, he may befriend and dignify which he pleases : He may afford a Demonstration and Spectacle of Goodness and Love, to the Admiration of the chief Ministers that attend his Throne. In the Way of Benignity and Love, he may chuse to seek and recover us to himself : He may think that it becomes his transcendent Greatness and Goodness, to surprize his guilty, suspicious, trembling Creatures with the Instances of his Love : He may seek to gain us to a most sincere, genuine, sacred Repentance of all our Rebellion and Folly, by the Surprizals of his Love : He may design us a Redemption out of the Hand of his own Justice ; a Ransom from Sin and Death and all adverse Powers : He himself may provide the Redeemer, and ordain him for us, and anoint him for all the Work of an eternal Salvation : He may make superior Ministers wait on us, and perform many Offices for our Good : He may design



some great Messenger or other to instruct Mankind, to rectify their Mistakes, and correct their Miscarriages, and guide them into the Way of endless Bliss; And must our Prejudices now against supernatural Light resist any of, or all this Love, and violently refuse all the pleasant Reports of it?

3. Possibly, the Great God may be willing to ease us of a great deal of Labour and Study. *In puteo latet Veritas*, is wont to be said. Truth lies deep; and it costs Time and Pains to get a little of it. How little has been advanc'd in a thousand Years? Good Foundations and sure Principles are not soon laid; and when they are, firm Superstructures are not easily rais'd thereon. How little did the old Philosophers and Rationalists, by all their Researches, attain to, in the Knowledge of God, and his Kingdom, and Affairs? It may be, one of your Friends thinks himself wiser than all they: He lives where natural Religion is more surely founded, and more clearly enlarged. Immediate Revelation is speedy and expeditious: Rational Deduction is long and laborious; and when the Learned, with much Toil, have drawn a rational Scheme, the Vulgar cannot receive it: They must take the Parts as they can bear them; and, at last, confide much in the Wisdom of the Learned: And so it will be as good, that their Faith stand upon the Wisdom of God, as on the Wisdom of Men. But would you have us refuse the Ease and Expedition that God would give us in the Knowledge of Things?

4. Possibly, the Great God would decide for us some of our Disputes below. If there are Controversies in the Christian World, through Mens Fond-  
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ness to add to revealed Religion, yet you cannot say there are no Controversies, where true, reveal'd Religion has not come. How have they divided about first Principles? about the Origin of the World, and the Rise of Man? about the Nature, Number, and Qualities of their Gods? about the Nature and Duration of the human Soul? Consult again *Cicero's Books de Naturâ Deorum*: How many Opinions were there about the *summum Bonum*? *Varro*, I think, says, two hundred or more. What Debates had they about the Nature and Notion of Virtue, and the several Kinds or Branches thereof? Now these are fundamental Things in natural Religion: To be always disputing about them, is the Way to run the World into Scepticism: They may come at last to be like School-Questions, deliver'd down from Age to Age, bandied to and fro by rising Wits, without any Prospect of Decision. It may justly please the good God to give some preternatural Determination of important Matters to prevent endless Scepticism, and to secure his own Glory, and the Good of Mankind.

5. It may please the good God to give us the more abundant Assurance of some important Affairs. If Things are likely and probable by rational Light, they are the more ascertain'd by Report from God: And in this State of Doubt and Darkness, we need all the Satisfaction we can get. If Reason tells us, there is but one God, Revelation tells it us with Confirmation. If Reason tells us, that possibly God will forgive us our Sins, Revelation tells it with more Satisfaction; and it is good to have it under his Hand and Seal. If Reason tells us, there is a

Reward for the Righteous, and a Punishment for the Wicked, Revelation confirms the Truth : And it is good to have as many immutable Pledges of the Divine Goodness and Grace as we can get, that the Heirs of Promise may be fraught with the more abundant Consolation.

See now what Embargo you would lay upon the Divine Perfection, Compassion and Goodness towards us ! Can you seriously think, that it is fit for us thus to limit the Almighty ? Shall we presently conclude, that his Thoughts are like ours ; and that he will proceed only in the Way of our Imagination ?

Believe it, Sir, it becomes him to break down the Restraints that we would lay upon him, and ride over all the Bounds, that our narrow Minds would prescribe him. He will take the Way of his own Wisdom and Love (and it becomes him so to do) without asking our Leave, or giving us any Account (beforehand) of his Matters : He knows our Case, our Exigencies and Circumstances, better than we : He will lay a Foundation for his future Glory, whether it be agreeable to our Minds or no. It is not for us to determine what he shall do, but humbly inquire what he has done : And if we find a Revelation illustriously adapted to his Perfections and Glory, and to our singular Advancement and Bliss, let us receive it with all Joy and Thankfulness.

*So with much Respect and Affection,*

*I am yours,*

J. R.

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H O N O U R E D S I R,



H O P E, by this Time, you are pretty well prepar'd and dispos'd to receive an heavenly Revelation. You have seen, that the Justification of your daily Practice and Diet requires the same; and that without it we must live in the Dark, in Reference to diverse Affairs, which it would be of great Use, Advantage, and Satisfaction to be acquainted



quainted with. Upon these Preliminaries, we may now advance to that sacred Institution, that is so professedly receiv'd among us; and take a View of the Founder, the Accomplices, the Constitution and the Rise of it; and see if we can descry any Footsteps or Signatures of any earthly Contrivance, or crafty Design, whereby the Founder thereof, or his Accomplices therein, may be suppos'd to seek any carnal Interest, or any secular Advantage to themselves; whereby they may be induc'd to devise the System, of their own Heads, and employ all their Power, and Care, and Industry, to insinuate it into, or impose it upon the credulous, or the reluctant World.

In this View that we would take of the Author, Rise, and Circumstances of our Christian Institution, we will begin at the lowest and most visible Steps; that so in our gradual Progress, its divine and heavenly Original may the more satisfactorily and illustriously appear.

§. 1. Our Religion, you know, is contain'd in a small Volume, usually call'd, *The New Testament of our Lord and Saviour Jesus Christ*. It has or may have other Titles and Appellations: It is called, *The Gospel* of Christ, as bringing us the joyful Message or good News of an eternal Redemption and Salvation by Jesus Christ. It is the *Law* of Christ, as containing his Royal Edict, or authoritative Rule, by which he obliges us to govern our Spirits, Conversation and Conduct, while we are sojourning in, or passing through the World: Which Law of his is inforc'd with the most solemn, awful Sanctions imaginable; Premiant, the Promise of endless, blessed Life above: Vindictive,

Vindictive, the threatening of everlasting Punishment from the Presence of the Lord himself, and the Glory of his Power. It is his *Covenant*, as containing the Articles of Peace and Agreement between him and those that desire to be his. *Henceforth I call ye not (mere) Servants, but I have called you Friends; for all Things (relating to your Peace and Joy) that I have heard of my Father, I have made known unto you*, Joh. xv. 15. His Servants he takes into the honourable Relation of Friends and Allies, 'Tis his *Testament*, as comprehending his last Will, disposing of his heavenly Goods, bequeathing Legacies to his Friends, confirm'd by his Death, and seal'd with his Blood, and thereby made irrevocable and unalterable. Such is the Volume of the New Testament, the Charter of the Christian Corporation, the Record of our Institution and Society: Though various Matters are withall comprehended therein, as History, Doctrine (speculative and practical) and also Prophecy.

§. 2, The Volume of the New Testament consists (as to its first Division) of Histories and Letters. There are five Histories: The four first of which give us the Life and Death, the Doctrine and Transactions of him, who is the great and famous Founder of this Institution. The last reports to us, the Diffusion, Success and Progress of the Institution, after the Founder of it had disappear'd and withdrawn from the World. With the Histories there are join'd two and twenty Epistles or Letters; some inscrib'd to whole Societies, professing this Institution, in some of the most famous Cities or Places of the World. Some addressed to  
single



single Persons : The Doctrine and Prophecy is interspers'd and intermix'd with these Histories and Letters ; so that this Volume is distinguish'd into seven and twenty Parts or Portions, which you may call Books, if you please. They all concur in the same principal Matters, and in the same End : They all contribute something towards recommending the Institution itself, and the glorious Founder of it. Now concerning these two eminent and prime Distinctions of this sacred Volume (*viz.* into History and Letters) you will easily and naturally observe ;

1. That false History is one of the worst Things in the World, to found a new Religion upon, *i. e.* a false History of Things said to be openly and publicly done ; and there (or in that Place) said and reported, where the Things themselves are said or supposed to be done. Such History will easily be confuted, and such Foundation soon overthrown. Doctrines, Laws and Commands may be gradually insinuated, persuaded and instill'd into Persons ; but pretend to persuade People, that Things were done publicly in their Sight, to their Knowledge and Conviction, which were not so done ; and presently their Sight (or Self-consciousness) their Knowledge and Conviction rises up against you, and calls you Deceiver and Liar. The miraculous Life and ignominious Death of Jesus Christ is strenuously reported in that Land and Country, where it is supposed to be transacted. The miraculous Attestation given to this Report, and the strange Success of it in the Places where it came, is earnestly pleaded and appeal'd to, in and with those Societies, where that Attestation and Success is supposed to be given



given and afforded: All which, were it contrary to Knowledge and Experience, would soon end in the Shame and Confusion of the Reporters and Appellants.

2. That Letters are usually taken as the truest Transcript of the Author's Mind and Heart; especially those that are written to the endear'd, beloved Friends: Then the Thoughts of the Heart, the inward Sentiments, Cares and Counsels are communicated. In these Letters there appears the greatest Openness of Heart, Enlargedness of Mind and Bowels, Endearment and Affection; the solemnest Appeals to God, the most awful Protestations and Professions of Conscience, the deepest Joy in the Welfare of the Persons written to, the most ardent Concern for it, and all the most pregnant Proofs, Marks and Characters of inviolable Honesty, Sincerity and Integrity, that the World can afford. Your Reason will easily suggest, that a Deceiver of the World should not take such a Method of Procedure.

§. 3. You will observe, that this Volume of the New Testament was not all written by one Person, or by the Dictate and Direction of any one Person, then visibly present and conversant among them. Many are concern'd, and those not personally present and combin'd together. As several Persons write, so they write at different Times, and in different Places. The Founder of the Institution writes nothing himself; what is to be done in that Kind, he leaves to others: They that write, pretend not to write till he is withdrawn and gone out of the World (as we shall observe more anon.) 'Tis either his Authority and Command, or their Love

to him (though departed) or their Zeal for his Institution and Glory, that obliges them to write of him, and for him : And they are well acquainted with, and assured of the Matters and Affairs of which they write. Here are five Persons that were intimate with the Founder himself, were acquainted with his Person and Works, with his Doctrine, Design and Death ; and so are fit to be Eye and Ear-Witnesses of him to the World. Four of them are plainly of that peculiar Company, that the Founder chose to be his principal Companions and Accomplices in his Institution and Design : These are *Matthew* and *John*, *Peter* and *Jude*. *James* might be one also : For there were two *James*'s in the Apostolical College ; *James* the Son of *Zebedee*, Brother to *John* ; and *James* the Son of *Alpheus*, Brother to *Jude*. If the *James*, whose Epistle we have, is neither of those *James*'s, but one (as some would suppose) of the seventy Disciples, yet even then he was personally acquainted with the Founder himself, and was sent out by him upon his Service ; and so there are five authentick Witnesses. To these is added a notorious Profelyte : One, whose Account of himself and his Conversion, if it be once admitted (and considering how it is confirm'd by his subsequent Life, and Letters, and Labours, and Sufferings, there will be no Reason to refuse it) it will sufficiently argue, that the whole Institution is from Heaven and of God : He professes, that he was originally a Citizen of *Tarsus*, a Denizon of *Rome*, brought up to *Jewish* Learning under the Tuition of *Rabbi Gamaliel* ; that he was, in his Judgment and Disposition, a severe *Pharisee*, and a flaming Zealot  
for



for all the *Jewish* Rituals; that he was a strenuous Adversary to *Jesus* of *Nazareth*, and all his Interest and Followers; that he thought it his Duty to imprison, molest and persecute them, wherever he came, and do all he could to rid the Country, or even the World, of such pestilent Fellows: That on a Day as he was travelling to *Damascus*, to fetch some of these Apostates to be punish'd at *Jerusalem*, he was suddenly struck blind with a Light that open'd his Understanding, and smote to the Heart with a Voice, that terrified him from persecuting *Jesus* of *Nazareth* any more; and taught him to preach that Faith, that before he destroy'd; and propagate that Interest, that he so violently wasted and consum'd. This Story he is ready to tell before the Keeper of the Castle, and a vast, tumultuous Throng of People at *Jerusalem*, by whom he had like to have been pull'd in pieces for so doing. This he testifies before King *Agrippa*, and the Queen *Bernice*, and the Governor of the Province, and the whole Court at *Cesarea*: This he declares and stands to, in his Letters to his Friends, and the profelyted Assemblies: This he evinces by his subsequent, indefatigable Labours and Sufferings, for this new Cause, in the most famous Cities of the Gentiles. Nor have we the Story from himself alone, but from the pious Physician that addresses it to the excellent *Theophilus*, and was himself a Companion of this great Convert's Labour and Travels. Now the pathetic, holy, heavenly Letters of this flagrant Profelyte make up a considerable Part of our New Testament. To him and to the foregoing Witnesses, there is added the Testimony of two other Persons,

who,



who, if they were not acquainted with the Founder himself, yet frequently conversed with, and accompanied those that were; and so could, and did, from Eye and Ear-Witnesses report the Truth of his Affairs to us: So that our Christian Bible is not like a *Mahometan Alcoran*; the Contrivance of one Man, or of two or three Persons; under the Guidance of one; there the same Things may be more easily compacted and deliver'd: But here are eight Persons writing at differing Times and different Places (as *Peter* at *Babylon*, *John* at *Patmos*, *Paul* at *Corinth*, and afterward at *Rome*) and all concurring in the same principal Matters of Fact, relating to *Jesus* and his Institution. In any other Case, you will suppose, that a Set of eight credible, competent Witnesses, ought not to be refus'd. Could you get the concurrent Testimony of eight Pagan Historians or Moralists, to any suppos'd Matters of Fact, said to be done in their Times, and in their Country, to their Knowledge, or to the Knowledge of those they conversed with, you would think the Man very impudent, that would set aside their Credit and History: Their joint Testimony you would reckon as good Evidence in historical Affairs, as a Demonstration is in mathematical Matters.

§. 4. Let me observe to you (what, it may be, has not been often proposed to your Consideration) that our *Jesus* writes nothing of his own Bible, or *Alcoran*; (for though the Word *Alcoran* may seem a prophane Name, as being usually appropriated to that Book of (pretended) Religion, that is sacred among the Mahometans, as our Bible with us; yet they that know the Original and Import of the

Words;

Word, know that it signifies no more than a *Lecture* or *Lecture*; and so may be applied to any Thing that is, or ought to be read.) I say not, that our Jesus never wrote any Thing: It is said, in one of our present Histories, that, in a certain Case, he wrote on the Ground: And there is a Letter now extant, supposed to be wrote by him to the King of *Edeffa*. But it is no part of our New Testament, or of that Book that principally supports and foment his Name and Institution in the World. There he himself writes nothing, but all is done by his Servants; so that whatever Mistake, or Error, or Evil is there (if there be any) it is none of his, is not committed by him, but by his Servants. The Praise, Homage and Renown that accrues thereby to his Name, is not procured by himself, by his own Memorials and Writing. He seems studiously to decline that seeming Piece of Vainglory, of writing his own Commentaries: As, when he was on Earth he solicitously avoided all Shew of Pride, Boasting and Ostentation; so, nor should his own Pen trumpet his Praises about the World, after he was dead and gone. When he was here, he affected Privacy for the far greater part of his Life; when he appear'd in his publick Ministry, he oft forbid, that his excellent Cures and Works should be divulg'd; which is far from the Way of Deceivers: He refused Dominion and Government; and though he sometimes told his Followers in plain Terms who he was (or else he had scarce been faithful to himself and his Office) yet he oft declines giving answer to Questions of that Nature; and far more frequently styles himself the *Son of Man*, than the



*Son of God.* He will not write his own Life and famous Works, nor the History of his Death, and Conquest of Death and the Grave, in his quick Resurrection from the Dead. His own Tongue shall not praise him, nor his own Pen procure his Applause: That might tempt the World to a Suspicion, Doubt, or Disbelief. That Work must be done for him by others, if it be done at all. And so it must be observed, that they that write our Christian Bible (so you will give me leave to call the New Testament) write not for themselves, but for him: They refund all their Honours and Praises into the Bosom of that Jesus, whom they admire and serve: They advance, glorify and celebrate him, and would have all the World to do so too. *We preach not ourselves, but Christ Jesus the Lord; and our selves, your Servants for Jesus's Sake.* They are entirely devoted to him, to his Institution and Interest: All they gain, redounds to his Glory; and all they suffer (and it will in Time appear, that they suffer enough) is for his dear Sake and Service. And it is to be observed too, that these Servants of his write not of him, or for him, till after he is dead and gone out of the World. All the Writers willingly give an Account of his Death; so that if he be still dead, they serve a dead Man that can do them no Kindness. He is not now among them, as once he was: He cannot now encourage, and quicken, and hearten them, as once he did: He is now no more in the World, and so has no earthly Kingdom, no Crowns or Scepters to bestow upon them; no Royal Palace or victorious Throne on our Globe to invite them to desire that one may sit on his Right Hand, and  
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the other on his Left, in any such Kingdom. He is gone, and has no worldly Riches, Preferments and Dignities to confer upon them, or wherewith to reward them for their Writing and Service: He is gone, and if he is dead, and they know that he is dead, (and do but bely him as to his Resurrection) it is Time to go too; it's Time to go and study the World, and their own Peace and Interest therein. It is Time to go to the High Priest, and the whole *Sanhedrim*, and the *Roman* President, and tell the Truth; and lay open the whole Design and Fraud; and shew how their Master has deceived them, and neither rose from the Dead, nor fulfilled his Promises; but has left them to themselves, and the Contempt of the World, and exposed them to utmost Shame, and Sorrow, and Confusion. This had been the Way to have secured (as well as might be) their Honour and Safety: But instead of this, they (after *Jesus's* Departure) when they could have no visible Combination or Confederacy with him, when they could expect no temporal Reward or Advantage from him, set upon writing, preaching, acting, and suffering for him at that Rate, as if they had been to gain the whole World for their Pains. Here's a disinterested Book, not wrote by him, that is most concerned therein; but by others, that must have their Labour, and many additional Sufferings for their Pains, and is devoted to the Fame, Honour, and Service of a Person, that was, some Years before, gone out of the World! Here's an Atchievement, most remote from all secular Design and Projection! Here the Impulse must be, either Conviction of Truth, *we cannot but speak what we have seen and heard*; or

the Necessity and Importance of the Case, *for there is no other Name given under Heaven, by which we must* (or by which we ought to) *be saved*: Or indeed, both these together.

§. 5. We may suppose, that there must be Difference enough between a Book that is to begin, and set up a new Religion in the World, and one that supposes, that it is by other Means begun and set up already. In the former Case a deal of Craft and Caution must be used: Nothing must be said that may be likely to offend those with whom it is design'd to take and prevail: Its Pages and Paragraphs must be supposed to come from Heaven: It must beware of saying, that it had been admitted already, when it has not been really so. But a Volume that comes out in pursuance of a Religion already set afoot and advanced in the World, is more bold and adventurous. Our Christian Bible supposes Christianity already commenc'd and kindled in the World: It was not devis'd and studied for the sowing of its first Seeds and Principles: It talks plainly and boldly as of Things known and believed: It speaks historically, as of Things that could not be well gain-said or contradicted. It has been already observ'd, that suppos'd History (that has not Truth to support it) is one of the worst Ways to lay the Foundation of a new Religion in the World. *Matthew's* Gospel is the first of the sacred Histories; and that relates the Resurrection of *Jesus*. Now before that Time, many Disciples had been made by the Saviour's own personal Ministry, and that of his Apostles and seventy Disciples: If we suppose, with some, that the first Epistle to the *Thessalonians* (or



(or *Thessalonians*) was the first Part of our Christian Bible, that was penn'd, and sent Abroad; we easily see, that Christian Religion had got considerable Footing in the World by that Time: It had spread in *Judea*, and *Samaria*, and *Galilee*: It had arriv'd at *Cesarea*, and *Damascus*, and *Antioch* in *Syria*. The Apostle himself had planted it at *Derbe*, and *Lystra*, and *Iconium*; he passed through *Phrygia*, and the Region of *Galatia*; came into *Macedonia*, and set up Religion at *Philippi*, before he came to *Thessalonica*. When he writes to the Church there, he reminds them with what Power and Success the sacred Word had entred there; what Efficacy it had upon them, insomuch that they of that Church became Examples to the other Believers in *Macedonia*, and *Achaia*. If this had not been so, no Appeal could reasonably be made thereto: It would be enough to blast the Apostle's Credit with that Community. Thus our Bible, supposing the Religion it would recommend already upon good Grounds, begun and set up in the World, proceeds without Fear or Flattery, with Courage, Resolution, and Authority: It reports Things as commonly known and ascertain'd: It appeals to former Light, Knowledge and Conviction; and though its own Pages may well be supposed to be dictated by the same Light and Spirit, by which the Institution was at first directed and advanc'd; yet it pleads not so much its own immediate Authority, as the Light, Power and Instruction that had been already received. The Work of God, the Seal of Heaven, the Signatures of the Divine Spirit are appeal'd to and insisted upon, as the Ground of its ensuing Instruc-



tions and Injunctions. This is something far different from writing a fair, plausible Book, in order to entice, allure or inveigle the supine, negligent World. Here, in our Way, the Penmen laid themselves open and obnoxious to all the Denial, Contradiction and Confutation imaginable: They fear no Opposition to what they have to say, but appeal to foregoing Consciousness, to Conscience, Evidence and Experience; which must not be the Way of those that lie in wait to deceive.

§. 6. As the Servants of Jesus must carry History (or historical Narrations) about the World, so they are commanded to begin their Publication in that very City and Country, where the Things are supposed to be done, and their History to be verified. The Foundation of that Pardon and Peace with Heaven, of that Redemption and Reconciliation they are to preach to the World, is laid in the Person and Transactions of this *Jesus*. The History of him, of his Life and Works, of his Doctrine and Death, of his Resurrection and Glory, is to be conveyed to, and divulged and inculcated in all Nations: But they must first go through the Cities of *Judea*, where Jesus is supposed to have been most known and most conversant. In those Parts and Places must they first plant the Faith, where it was most likely to be confuted, if it could be so. Nay, in that City must they begin, where Jesus was publicly crucified and sent out of the World. So he himself instructs them, *Thus it is written, and thus it behooved, that Christ should suffer, and rise from the Dead the third Day; and that Repentance and Remission of Sins should be preach'd in his Name* (as thus having  
suffer'd

suffer'd for Sins, and risen again for the cancelling of them) *among all Nations, beginning at Jerusalem.* Luk. xxiv. 46, 47. There must ye begin, and from thence must ye set forth, to carry the same News (as far as ye can) to all the World. Accordingly at *Jerusalem* must they wait, till he furnish'd them with Power and Spirit enough for so great an Enterprize; which would be seen in the Execution. They must not through Shame (when their Master was ignominiously put to Death) fly to their own Homes, nor through Fear and Suspicion of Disappointment (when their Master was gone out of the World) scatter Abroad, or abscond themselves, but continue together at *Jerusalem* (where the supposed Redeemer of their *Israel* was buried) and wait a little while, till they should be prepar'd for such a Ministry. Accordingly they did so; and in a little while *fill'd Jerusalem with their Doctrine* concerning Jesus, as if they intended to bring that Man's Blood upon the Inhabitants thereof; as they are told, *Acts* v. 28. This Doctrine they testify before the High-Priest and his Officials, before the *Sanhedrim*, and all the Citizens of *Jerusalem*. This they inculcate and insist upon in Opposition to all Threatnings, Scourges, Imprisonments and ill Treatment they can meet with. And great is the Success: Thousands in *Jerusalem* are profelyted to this dangerous Faith: Nay, in short Time, a great Company of the Priests were obedient thereto, as *Acts* vi. 7. Strange, that the Priests should be so! Their Reputation, and Office, and Interest led them quite another Way: Their Reputation with their Brethren would be so lost, that they must be turn'd out



of the Temple and Synagogue: Their Office, according to their new Faith, must be abolished; and all their Interest therein and thereby, must die and cease. How must they now live? They have no Inheritance in the Land: It must be some great, victorious Evidence, that must make Priests (and a great Company of them too) obedient to the Faith. From *Jerusalem* the Heralds of Jesus proceed into the Countries and Regions round about; and in a little Time, stated Assemblies of these *Muſſulmen* (or Believers) are planted in *Judea*, and *Galilee*, and *Samaria*, and flourish in their holy Faith. A Deceiver should have sent his Factors further a Field, and have dispatch'd them first to those Places, where he was not known, and had not lived, and been famously talk'd of and convers'd.

Having thus consider'd the Constitution and Contents of our Christian Bible, which are obvious to your Eye; we proceed to contemplate the Person, Doctrine, Conduct, and Menage of the Founder of this Religion, with that of his Associates and Accomplices; and let us see what Träce, Signature, or Footstep of Fraud or Fallacy, of secular Design and carnal Policy, we can descry or discover there. You will readily suppose, that they that engage in a secular or worldly Design, do design and propose to themselves some secular and worldly Advantage: This secular and worldly Advantage must either be the Lust of the Flesh, in the Indulgence, Gratifications and Pleasures of the Body; or the Lust of the Eyes, in the Riches and Treasures, the gaudy Spectacles, Scenes, and Shews, that court and please a vagrant, wanton Eye; or the Pride of Life, in the  
Pomp



Pomp and Grandeur of Courts and Palaces, in the airy Notion of Fame and Applause, and the imaginary Satisfaction of external Dominion and Dignity; Promotion and Empire.

Now you will easily see, that no Persons in the World could more cleverly and thoroughly cut the Sinews of such Aims and Designs; or more intirely pursue the Means and Methods that are directly and diametrically opposite and contradictory thereto, than the holy Founder of this Institution and his Accomplices did: Let us view them but in such a short and faint Light as this.

§. 1. Jesus himself is a Person altogether distant from the Pleasures and Gratifications of this Life and World. His Mind and Heart are totally intent upon God, and the Kingdom of Heaven and Religion: It is his constant Care, and Business, and Employ to do Good, to instruct Souls in the Way to a better World, and call them off from their Affection and Love to this: He will not be Great here, when he might be so. Were I here to presume upon the Notice or Doctrine of his Pre-existence to his human Nativity, I might tell you, that he *chose* to come poor into the World; not only naked, as all Men do, but to be born of a poor Parent; one, that was not able to bring the Offering of the Rich, which was but a Lamb and a Pigeon, and must therefore bring a Pair of young Pigeons for her Purification: He was capable of chusing his Parentage and Place of Birth; and yet would be the Offspring of a low, decayed Family, the Son of a poor Matron, born in a Stable, attended by Beasts, and introduced into a Carpenter's Family. He was exiled his native

tive Country almost as soon as born: Was; all his Minority, subject to his Parents; and, probably, work'd with his Father-in-Law, in his Shop and at his Trade; though prepar'd and furnish'd for much higher Business, being fit at twelve Years of Age to keep an Academy, as being able then to discourse and dispute the learned Doctors in the Temple. When he came forth into publick Ministry, he would be conceal'd as long as he could; insomuch that some of his Friends were offended, that a Person of such singular Abilities and Works should court so much Privacy: He convers'd mostly in the Country Towns and Villages, and among the poorer Populace: Frequented the Mountains and the Garden, and led his Disciples thither: Seldom went to a Great Man's House or Table, but when intreated, and then only to guide and instruct the Company to beware of the World, and the Snares of it, and get safe to Heaven. He might have been made Umpire in the Division of an Estate (which some would have been glad of) but he declin'd the Office, and only gives Caution against Covetousness. The Populace were once so pleas'd with him (which had been a happy Juncture for an ambitious Mind) that they would have crown'd him, but he studiously withdrew himself from a secular Throne and Dominion. Crowns and Scepters he leaves in their Places, to the Possessors of them: An invisible Crown and Scepter is in his Eye, and guides all his Motions. A King indeed he professes to be, but not an earthly one. A Kingdom he will have, *but not of this World*, as he assures the President that examines him: Intimating, that if there be no other World; he



he has no Kingdom, and must be content to be without one; and the Kingdom that he gathers here, is in order to another State and World. Religion is all his Business. The Love of God, and the Love of Man, and seeking the Kingdom of Heaven, and the Righteousness thereof, he continually professes and inculcates. Humility, Meekness, Spirituality, heavenly Disposition and Beneficence shine through all his Life and Converse: He spends the Day in Preaching, and the Night in Prayer; and thus he proceeds with unwearied Diligence, notwithstanding the Contempt, Hatred and Malignity he meets with where he comes. He hears of his Fore-runner's Decollation in the Prison, and then prepares for his own Departure. He withdraws indeed into the Country, but it is to do Good, to feed Bodies and Souls, and work the Works of God, while Day lasts, and Light continues. He knows his End of Life approaches. When I said he spent the Night in Prayer, I might have observ'd to you, that a *Numa Pompilius*, that had a Kingdom to settle and polish, would pretend to private Conversation with the Goddess *Egeria* for his Instruction. That a *Mahomet*, that had a Kingdom to raise, professes an Intercourse with the Angel *Gabriel*, which none knew but he himself. On the contrary, whatever retir'd Correspondence our *Jesus* had with Heaven, and with any of the Society there, he never boasts of it, nor requires any Reliance thereon. He only appeals to what was publick and visible, and what the Eyes and Ears of other Folks may be Witnesses to: And his great, inimitable Works he will conceal as long as he can: His Transfiguration must not be

publish'd,



publish'd, till he is gone out of the World. He knows a glaring Light cannot long be hid; and when it appears, the Eyes that cannot bear it will seek its Extinction; and he had rather do Work privately, than be prevented or hindred from doing it at all. He once accepted an humble Triumph; but an Ass carries him without any Caparison or Accoutrement, save what his Servants ordinary Clothes can make: But he weeps while they rejoice: He sees the deplorable Case of the City to which he travels: He foresees the desolating Judgments that are hastning thither: He rides in Triumph to the Grave; for he knows that he must return from *Jerusalem* no more. Upon the Road, he informs his Companions what will befall him there. When one of them would pretend to dissuade him from such Sufferings, he does but call him Adversary or Devil for his Pains, and rebuke him for favouring human Things, rather than those that are of God. There he treats his Companions at Supper, condescends to wash their Feet, continues (after all their Faults and Failures) to love them to the End; entertains them with most noble, heavenly Discourse and Prayer, as his Farewell; assures them of his own Felicity in the other World, and his Concern for them; and so leads them cheerfully to the Place where he was to be betrayed. There he spends his Time in Prayer, till the Traytor and his Complices come to seize him. Away he is led to the Rulers, both Ecclesiastical and Civil: The *Roman* President would acquit him, but the *Jewish* Priests and People will have the Innocent condemn'd. He is insulted, ridiculed, scourged and spit upon, and at last barbarously

barbarously crucified with a couple of notorious Criminals. He bears all with unparallel'd Patience, Meekness and Resignation: He ends his Breath in a gracious Promise to a Penitent Fellow-Sufferer, in praying for his Murderers, and committing his departing Spirit into his Father's Hands. Here is one that is worthy to be a Founder of Religion, being so bright a Pattern of it. Here is nothing carnal or secular; or that favours of a sensual, terrene, or merely human Spirit. Here is perfect Aversion, or a total Reverse to all of that Nature.

§. 2. It is a Sign, that Jesus studied no earthly Politicks, or secular Kingdom, since he would provide no Successor for himself, or for his Dominions. A King he would be, and yet he knows he must be but a short-liv'd Monarch as to this World: He must be cut off in the prime of his Age, or in the midst of his most flourishing Years, and yet leaves none to assume the Power and Dignity from which he retires. It pleases earthly Potentates to think, that they bequeath their Possessions and Empire to their Heirs, and that, in them, they shall almost survive themselves, and reign even when they are dead and gone. But our Jesus has no such Thought, Design or Prospect: The Dominion and Regency that he here sets up and claims, must be transmitted to, and perpetuated in another World, or be extinct with him. Though he is of the Royal Family, and of the Lineage of *David*, yet he solicits no Confort, seeks no Progeny: Though he might be greatly assisted in his Rise and Advancement (as is usual with Politick Princes) by great Relations and rich Alliances, he regards none. It was *Mahomet's*  
great



great Aid and Ground of Promotion in *Mecca*, that he married his Master's Widow, who brought him much Wealth, many potent Relations, together with Hope of Issue: Or if that Hope fail'd with one, he knew how to procure himself ten more. Such Aims and Purposes are most remote from the holy Jesus: He will not be diverted by Family Cares and Domestick Relations, from going up and down to do Good, to heal the Countries, and preach the Way to the Kingdom of Heaven. He has no Estate, no House of his own to dwell in, and yet he covets none (as the manner of many is) by Alliance with a Female Companion. If any liberal or grateful Persons of that Sex contribute to his Support, or *minister to him of their Substance* (while he has not other Means of Subsistence) he craves none of them, unless it be for Religion, and the heavenly World. If a good Woman (and one that he has a Respect for) runs up and down the House, with Concern to make kind Provision for him, and the Company he brings along with him, he will rebuke her Solitude and Care, and rather commend her Sister, that sits by him, and entertains her Mind with the Words of eternal Life. When his Disciples return'd to *Jacob's Well*, they marvell'd to find him talking with a Woman there; though he was talking to her of the Water of Life. So abstemious and inoffensive had his Conversation been. As he designs no Progeny, he intends no Successor. He values not his Relations in the Affairs of his Kingdom, above others. His observant Disciples are to him, as his Mother, and Sister, and Brother. Some of his Relations comport not with him: Those that do, must



must be humble, and suffer like his other Companions. If *James* and *John* presume, that upon the Score of Kindred they may have leave to desire, that they may sit, the one on his right Hand, and the other on his left, in his Kingdom, he will call them to think of Conformity to himself, and to meditate a bloody Baptism. And probably it was the same *James* (the Lord's Brother, or near Kinsman) that of all the Apostolical College was first slain, being beheaded at *Jerusalem*. And *John* shall have his Share of Sufferings in his Time. If *Peter* pretend that he is Prince of the Apostles, he is told by what Death he must glorify God. But Jesus appoints no Successor to himself in his Honour and Dignity: He tells his most eminent Profelytes, that he is Lord and Master, and must be so, and all they are Brethren, and must carry it as such towards one another: His Kingdom must be a short one, for it can subsist but his Life Time; or must be removed in him, the Head of it, to another World. His Monarchy is a very singular one, appropriated to himself; not only (as other Monarchies) admitting but one Regent at one Time, but admitting only one for all; one for all Ages, and for the whole Duration of it. He has no more a successive Kingdom than a successive Priesthood: His Reign was small while he was here, and must die with him, if it is not transferr'd to Heaven. His chief Followers must look upon themselves as his Servants, when he is gone out of Sight, and out of the World, and not pretend to usurp any of his Dominion, Dignity, or Lordship.

§. 3. Yet his Institution is not for himself, but for the World: The same Kind or Mode of Religion will not serve or suit him and us too: He must Worship God, as one that is himself innocent; we, as those that are guilty. His Institution, and therewith his Kingdom, is to be communicated to, and propagated about the World: For this he must chuse proper Ambassadors and Accomplices: To these he must open his Designs, and these he must admit into the Secret of his Projections, and acquaint with the Intrigue and Mystery of prosecuting and compassing his Affairs and Interests. Now these, one would think, should be but very few: In a Multitude there is less hope of Secrecy, more Fear and Danger of Tale, Unfaithfulness and Discovery: There will be different Intellects, different Capacities for Business, different Thoughts and Counsels, different Schemes and Interests: Some will be concern'd for themselves, some for their Families, Friends and Relations. It will be hard, if possible, to persuade many to forsake and forego their private Interests, and embark all conjunctly in one Man's Advantage and Concerns; especially if he does not secure them of as much as they leave: They that are rich will covet more; and they that are poor will be urged by their importunate Wants and Necessities. Jealousies, Envies and Suspensions will be apt to arise among them: Mutual Supplantation is then likely to ensue; and then there will soon be a Detection and Defeat of the whole Plot. The *Arabian* Pretender was wise enough to begin with one or two Confederates; was content to be at first contemn'd by his Wife, till he and a Companion



panion had insinuated into her his propheticall Pretensions. The holy Jesus takes quite other Measures: He admits twelve at a Time into his Society and Counsels: Leads them not to a private Cave, to be treated with private Instructions, but chuses them to go out and come in with him, to be impregnated with the same Spirit, to be Eye-Witnesses of his Works, Ear-Witnesses of his Preaching and Doctrine, and Inspectors of his whole Conversation: And what of his publick Doctrine they understood not, he gives them leave to enquire of him privately, in order to their further Information. At another Time he sends forth seventy Accomplices at once; he gives them much the same Errand; furnishes them with much the same Powers, and directs them in the same Method of promoting and inhanfing his Kingdom. Here are eighty two Confederates engaged in his Service in his Life Time, and more are admitted and added after his Death. Here are enough to betray a Project, that did not answer their Expectation and Hope; to discover and spoil one that was not well founded, and withall expos'd them (without sufficient Reward) to Sorrows and Calamities in the World. Surely it must be a good Cause, and a good Prospect (and we shall yet see, that it was none of this World) that could oblige so many Hearts and Hands to be faithful to one Man's Interest and Service.

§. 4. It may be worth while to consider the Quality of the Accomplices he chuses, and the Places he goes to seek, or rather to find them in: He chuses not the Rich, the Learned, the Honourable

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and Potent, and those that were most likely to procure and promote a secular Kingdom : He requires not a Concurrence of Purfes, a Contribution of Wealth and Treasure, for carrying on of his Design : He goes not to the Schools of the Prophets (such as they were then) or the Academies of the *Rabbi's*, to pick out those that were versed in the Arts of Reasoning and Oratory, and could dispute or persuade the World out of their Senses, and into the Belief of sensible Things (or Things fit to be the Objects of Sense) that they had neither seen nor heard : He goes not to the Camp or to the Castle, to find out well-disciplin'd or courageous Men, that were fit for a bold Encounter, could face an Enemy in the Field, or venture upon an extraordinary Enterprize : He goes not to the High-Priest's Palace, or the *Roman* Hall, to seek the Statesmen, and those that were skill'd in Politicks, and in drawing and executing a wide, political Scheme : He goes not to the Cities to look for the polite and accomplished, or those that were acquainted with Traffick and Commerce, with Remittances and Accounts : The more plain, simple, undisguised and undefigning People are more fit for his Purpose ; and the more fit, as they are the more sincere. He walks into the Country, and picks up those that are of the more honest, rustick Spirit. He marches along the Sea-Coasts, and calls those that were inur'd to Labour, and Hope and Patience, and undertakes to make them Fishers of Men. He calls one indeed from the Tax-Office, or Receipt of Custom ; but it is not to encrease, but rather disburse what he had gain'd, and communicate a Treasure that  
cost

cost him nothing. He must be ready to say with *Zaccheus* (a very hopeful, promising Disciple) *Behold, Lord, the half of my Goods I give to the Poor* (it is well if half will serve his Turn) *and if I have taken any Thing from any Man, by false Accusation, I restore him fourfold.* Such as these are the fittest Instruments in Jesus's Hand; and the most proper Prosecutors of his Design and Kingdom.

§. 5. We may look a little into Jesus's Family or School, and see how he educates and instructs his Pupils: They must be with him, and be train'd up for his Kingdom, and the Methods of it: Their natural Genius, and ordinary Education, and epide-mical Principles, did not prepare them for it, or adapt them thereto: They must learn new Notion and Measures. But here they are not treated with Systems of Logick or Oratory: Plain Sense and Reason will serve their Turn; or a naked Report of what they have heard and seen. They are not train-ed up to Politicks and State Affairs, nor tutor'd to be Viceroy's, or Provincial Presidents, or Plenipo-tentiaries to foreign Courts: Their Fancy of being Jesus's Assessors in his Kingdom, is soon turned in-to a quite different Scene. They are not instructed in the Arts of War, in Feats of Chivalry and mili-tary Discipline: They are not taught to be Gene-rals and Commanders of well-accoutred Legions; have no Lectures read to them about the Methods of laying Sieges to Advantage, or raising them with Security; about storming of Forts, blowing up Ma-gazines, sapping the Foundations of Castles and Ar-senals, taking of Cities, and putting to flight the Armies of the Aliens: Alas! They must know,



that his Kingdom admits no such Methods as these. If his Kingdom were of this World, then indeed his Servants and Subjects might fight for him : But now his Kingdom is not of this World, but must be design'd and prepar'd for Heaven. Here the Sword will signify nothing : It may soon be the Destruction of him that most uses it, or is most skilful at it. Alas ! Their Art, and Skill, and Business must be to fulfill the Angels Song, founded forth at their Master's Birth ; to raise *Glory to God in the highest*, to diffuse *Peace on Earth*, and disseminate good *Will among Men*. Jesus's Academy is the School of sacred, practical Science ; the Seminary of purest Humility and Love, of most exquisite Virtue and Religion : There they are taught to be *pure in Heart*, and *poor* (yet divinely rich) *in Spirit* ; to *mourn* for Sin, and the Impieties of the World ; to be *meek* and merciful ; to *hunger and thirst after Righteousness* ; to be *Peace-makers*, and to *rejoice in being persecuted for Righteousness* (or Religion's) *sake*. There they are taught the Art of forgiving Wrongs, of loving Enemies, of blessing those that curse, and praying for those that spitefully use and treat them : There they are taught to abandon Hypocrisy, Fraud and Guile ; to be sincere and upright before God and Man ; to love God with all the Heart and Strength ; to fear God, as being able to destroy Soul and Body in Hell for ever ; to value the Soul above the World ; *For what shall it profit a Man, to gain the whole World and lose his own Soul ?* They are not instructed how they may suitably sustain illustrious Titles and Characters, as of Archbishops and Primates, of Patriarchs or Cardinals :  
They



They are not inur'd (without Offence be it spoken) to the reverential (or deferential) Addresses, of your Lordship or your Grace, your Eminency or your Holiness. It may be question'd, whether their Lord would himself admit such Applications: He accustoms them to more Humility and Familiarity: They must walk with him, and sit down with him at his Table. Alas! He teaches them the Skill of Self-denial, and taking up the Cross, and so following him in the Way to an invifible Kingdom. In short, their Weapons must be their Innocence and Integrity, their Tongues and Breath: Their Innocence and Integrity is their defensive Armour round about, on the right Side and on the left: Their Tongues and Breath are their offensive Artillery; Tongues, not set on Fire by the Sulphur of Hell, but by the Rays of the Sun of Righteousness and Peace: Fiery Tongues must they discharge; but such as are kindled by pure, celestial Flames: The Explosion of Air and Breath there must be; not bombardical, but such as is impregnated and enflamed by the Spirit of God. Their Master (or Tutor) teaches them to pray and preach: For Prayer, he gives them such a rich, comprehensive Magazine, the World had not seen before: It begins with the Sanctification and Celebration of the Divine Name and Glories; and ends (its Petitions) with our Salvation from Evil: The Accomplishment of both, must be ascribed to the Dominion and Power, and will redound to the Glory of God. With a suitable Artillery of and for preaching, he will provide them: They must preach as he did, *Repent, for the Kingdom of Heavens is at Hand.* *Repent*, intimates the World's Sinfulness

ness and Revolt from God; calls for sacred Sorrow and Regret, and summons us to God, from whom we have fallen. *The Kingdom of Heaven being at Hand*, supposes the Methods God has taken for restoring the World to himself, and for returning to the World with Honour; and intimates his Design, and beginning to set up a Kingdom of Grace and Religion on Earth, in order to a Kingdom of Happiness and Glory in Heaven. With these two pieces of Ordnance must they demolish the Devil's Kingdom, blow up his strong Holds and Garisons, and scorch the Devil himself in his own Territories, and bring him tumbling down, as at his first Fall, or like Lightning from Heaven? What secular Craft and worldly Cunning is here, let the Devil himself descry, if he can.

§. 6. His Charge to them, at their first setting out into the World, and the first-Fruits of their Function, is highly remarkable: Some Essay of their Work and his Service they must make before he leaves them: Some Trial of their Arms and their Skill they must have, while he is among them: Some Experience of their Enemies Ways, and of any Success of their own, will improve and encourage them for future Encounters. The Master will not dismiss them from under his Wing, or send them Abroad upon such Ministry, without a suitable Lecture, or Ordination-Sermon for their Instruction, Memory and Advice. And here he sends them without secular Arms or Treasure: They must take no other Clothes than what they had on, no Money (unless they had already a little, which, possibly, some of them had not) in  
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their



their Pockets, no Bag of Provision for their Journey: Scarce will he allow them to stay so long, as to take Shoes and Staves along with them. They must not be nice in their Diet or Lodging, and change from House to House upon that Account. They must bless the House that receives them, and do all the Good they can: They must freely exert the Powers they have receiv'd, and distribute Health, and Mercy, and Peace all around them: They must depend upon his Care, though out of Sight, and upon the good Providence of their Father in Heaven. He assures them, *he sends them out as Sheep among Wolves*. A great Encouragement indeed! How shall they escape being devour'd? They *must be brought before Governors and Kings for his sake*: And how shall poor Fishermen bear so great a Presence? They *must be deliver'd up to Councils, and scourged in the Synagogues*: And that's a little worse than toiling all Night, though they catch nothing but Labour for their Pains. He tells them, *They shall be hated of all Men for his Name's sake* \*. Did ever any Founder of a politick Institution allure or draw Men into his Interests by such a Promise or Assurance? Was ever worldly Design so rais'd and established? This was enough to make them betake themselves to their Heels, and fly such a hated Name, and such an odious Service. He plainly tells them what they must expect, what the World's Wages will be, and what his will be here and hereafter. Here's Plain-dealing indeed! No Sign of Collusion or Craft.

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\* O suasionem dissuasionis omnis undique plenam! An putamus *Demosthenem*, *Ciceronemque* hac ratione quicquam persuadere cuiquam potuisse? *Marsil. Ficin. de Relig. Christ. cap. 8.*



If they are not content with this Work, and this Wages, they must let both alone: He will be ready to treat them with the same Disdain, he orders them to shew towards the Cities, that would not receive their Message; to shake off the Dust from his Feet, in Testimony against them.

It is too observable to be omitted (what I had forgot in its Place) that the holy Jesus seems to allow them to tell Abroad all that they could; all that they knew of him, and his private Intercourses with them, and his Designs upon the World. *What I tell you in Darknes* (or have told you in Darknes; for he is now sending them out into the Light: Whatever I have said to you in any of our Retirements, or in any of our Evening-Conferences, when I gave you leave to enquire into any Thing, you did not understand; and when I expounded all Things to you, in our Reces from the Publick, all that) *speak ye in the Light*, speak it in the Face of the World; *and what ye hear in the Ear*, (whatever has been whisper'd to you,) *that preach ye upon the House-Tops*. Let nothing of our Aims, Intentions, Hopes and Measures be conceal'd from Mankind: Impart all you know: And you know enough to attain the End for which you are sent, *Mat. x. 27*. Such a Permission (or Commission, if you please) must be far remote from any secular, sinister Purpose or Project.

§. 7. It is his Care to take down the aspiring Thoughts of his Disciples, and the Prejudices they had on the Behalf of a mundane Kingdom: Prejudicate Notions they had of the secular Grandeur and Glory of their *Messiah*, when he should come: He  
must

must exalt his own People, and subdue the Nations before him. *The Sceptre must not entirely depart from Judah, nor the Lawgiver from between his Feet, till Shiloh come.* And then *Shiloh*, they supposed, would wield the most splendid Sceptre, and display the most stately, legislative Power. *The Rod of his Strength* (his invincible Truncheon, or Staff of Command) *must go forth out of Sion*, and he must (bloodily, and unmercifully) *Rule in the midst of his Enemies*: And his Advantage might he have made of such Prepossessions, if he had pleased, and if his Mind had stood that Way. Great Hopes are great Assistants to, and sometimes the Presage of great Success: But then he should have chosen, as it should seem, other-guise Persons for his Aim and Enterprize: But if they are unfit for their own Expectation and Design, they are the more fit for his, or he will make them so: And so he takes all Occasions to sink their towering Hopes, Desires and Affectations of this World. He calls them to meditate the Cross, and a Conquest by their own Blood. When two of them (prompted, possibly, by a near Relation to him, and a presum'd Interest in him; the one being, probably, the *Lord's Brother*, and the other, the beloved Disciple) ambitiously requested, to be made his chief Favourites or prime Ministers of State in his Kingdom; he (notwithstanding their Kindred and his own Affection) enquires into their Ability or Readiness to sustain a Baptism by Blood; he calls them to an Account for their private Disputes about Primacy and Pre-eminence in his Kingdom; will allow no such Contests there, no Image of worldly Power: But to their Mortification, assures them,



them, that the Chief in his State, must be the first in Humility and humble Offices. When (upon the Supposition of his continu'd Death) a couple of his Friends utter'd such a despairing Complaint, *but we trusted* (and accordingly hop'd) that this had been he, *that should have redeemed Israel*; (should have broke the *Roman* Yoke, and have advanc'd their *Israel*, as Head, and imperial Ruler of the World;) he does but call them *Fools*, for so saying, and remind them that their *Messiah* must, through Sufferings, enter into his Glory and Kingdom. When, upon his known Resurrection (and when he might be supposed to be furnish'd with more Power than before; and when, perhaps, he had told them, that all Power in Heaven and Earth was committed to him) they ask him, *Lord, wilt thou at this Time restore the Kingdom* (the Sovereign Empire) *to Israel*? He rebukes their Fancy, by letting them know, that it is not for them to know Times and Seasons (beforehand;) that the World must not bow to their Arms; but they must travel about the World, as Witnesses of and for him (of his Life and Death, and invisible Reign above,) in *Jerusalem* (in the first Place) and in all *Judea*, and in *Samaria*, and unto *the uttermost Parts of the Earth*. Their *Israel* shall be dissipated and destroyed; and another sort of Kingdom shall be set up.

§. 8. He assures them of such an Offence, like to befall them in Reference to himself, as was enough to make them renounce all Confederacy with him, and expose any wily Design that was committed to them. *All ye* (as long as ye have been with me) *shall be offended* (or scandaliz'd) *because of me* (and upon my Account) *this Night*. This they could  
scarce



scarce believe: They thought they knew him so well, and were so conscious of their own Affection to him, that nothing could sever them from him: But when they saw and heard the Swords and Staves about their Ears; saw their Master apprehended, and themselves in utmost Danger, it was Time to betake themselves to their Heels: Then, where was the Request of sitting on his Right Hand, and on his Left, in his Kingdom? Where was the zealous *Peter*, and the Lord's Brother, and the special Favourite? *Then all the Disciples forsook him and fled*: And then was the Time to forsake all Combination with him. When their Expectations were so defeated, their Master's Power so restrain'd, himself in the Enemy's Hand, and they in Hazard of their Lives, or of total Dispersion, when so great a Stumbling-block was laid in their Way, and their Hopes of a Kingdom so dismounted; it was Time to go and confess to the Magistrates all the Intrigue that was among them, and save themselves by implending their Master. Now it were better for *Peter* to turn Informer, and open the Truth, than forswear an Acquaintance that could not be hid. Now let them turn Evidence, and shew how their Leader had laid a Scheme to undermine or overthrow *Cesar's* Government, to wrest the Sceptre out of his Hand, and restore it to his own House and Family. The chief Priests will want Witness mightily, and, to be sure, will gratify any of these authentick Witnesses for their Pains: But they have nothing to confess, but what the World must hear of in a while. Their Faith and Hope is now in a *Deliquium*, in a fainting Fit; But they rally again in a  
few

few Days Time, and, when their Master is gone out of the World, prove more zealous, undaunted Evidences and Witnesses for him, than ever they did before.

§. 9. But (what is exceeding remarkable) one of the Associates turn real Apostate and Traytor: He was Steward or Treasurer to the Society. As he bore the Bag, he lov'd the Load of it, and was resolv'd to gain some Portion, some Time or other, to himself. He covenants with his Master's Enemies, to inform them of his retir'd Residence, and of a fit Time and Place of Seizure, and so to deliver him into their Hands; which he faithfully did, and accordingly receives his Hire. Now here is it a fit Time, and a brave Occasion (even his own Justification) to go to the chief Priests and Elders, and (instead of bringing his Wages, like a Fool, back again) to tell them the whole worldly Design of his Leader and Followers (which he knew from the beginning) and so expose the Cheat to the Eye of the World, and prevent the Execution of it for ever. Thus he might have vindicated his Name and Fact, and saved his Life, and done Good in his Generation, and guarded the World from an outrageous Imposture: But instead of this, the poor Wretch has nothing to do, but to bring his Money back again (he can't hold it, it is so hot) and to own (with desperate Remorse) that *he has betrayed innocent Blood*, and even go and hang himself, or suffocate himself with Grief, or both, as far as they can consist.

Now this Traytor the holy Jesus knew well enough: He easily foretold the inquisitive Disciples, who should betray him; yea, he knew from  
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the beginning who should betray him: And yet he chose this Man to be one of his Intimates, to be with him, to attend him in his Travels, to be acquainted with his Doctrine, his Works, and his publick and private Conversation: He thus chose him, though he knew he would prove a Traytor; which certainly he did by the Spirit of Wisdom, that he might be justified by the Traytor's Self-Condemnation. If timorous Friends or a treacherous Foe had had any Evil to discover, or cunning Plot to detect, Jesus had been condemned: But they will far sooner condemn themselves. *Peter's* Penitence shall be seen in his Face; and *Iscaiot's* Despair in the breaking of his Heart, and the bursting of his Bowels: The Traytor's Confession is the Master's eternal Justification.

§. 10. After the Master's Death and Departure out of the World, the surviving Associates gather together again, and become more zealous and active for their Master's Name and Honour, than ever they were before. This they had little Reason to be, if they knew he had deceiv'd them; and was still dead, and unable to do them any Good: Yet now they testify that he is alive, that he has been seen of them, has conversed with them, is gone to Heaven, and has shed another-guise Spirit on them than they had before. This is apparent, that their timorous, dastardly Spirit is fled: That they can face the Rulers and the *Sanhedrim*, that they can boldly apologize for themselves, can plead their Master's Cause in the Face of the World, and in Defiance of Threats and Terror: Though they are but plain, unpolish'd and unlearned Men, they can now plead the Cause

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of God, of their Master, and his Institution, in Opposition to all the Learning they meet with : They can work miraculous Cures ; can so pray, as to shake the House where they meet ; and so preach, as to shake the Hearts and Consciences of those that hear them, and bring in thousands into the same Interest with themselves. They are so far from being discouraged now, upon their Master's leaving them to the wide World (though formerly, upon the Prospect of it, Sorrow had fill'd their Heart) that they fill up the Vacancy in their College, and adopt one (that had also been a constant Witness of the Master's Spirit and Conduct) into the Traytor's Room. They meet publickly, they make Profelytes, they gall and vex the Rulers by their History of Jesus, their Master : They are threaten'd, beaten, imprison'd and revil'd, yet they go on undauntedly ; yea, are pleas'd and glad, that they are so far honour'd, as to be reproach'd and vilified for their dear Master's Sake. Here must be something more and better than Fraud and Fallacy, to bear them out in all this Work and Jeopardy.

The Time was now come, when their Master's great Promise to them must be fulfill'd. He had assur'd them at his Departure, that he would not leave them comfortless, or in an headless, Orphan-State : He would give them an Encourager or Comforter, that should teach them the Things they could not then receive, (and that, perhaps, because they were so intent upon earthly Things) and should enable them to carry his Name to the Ends of the Earth. As he was glorified in Heaven, he would (as it was meet he should) be glorified on Earth too,  
and

and make the World ring with his Glory. At the Feast of *Pentecost* (for as he was crucified at one great Solemnity, it was fit he should be glorified at another, and indeed, the next ensuing) when religious Jews were gather'd together, out of all Nations, there was a most conspicuous Diffusion of the Divine Spirit upon the Disciples of Jesus: There were sensible Emblems of this diffused Spirit: There was the Sound of a rushing, mighty Wind; to intimate, there must now be a great Concussion on Earth. The Jewish State and Polity, and Ritual Religion must be shaken: Yea, the City and Temple (where it is supposed they were now sitting) and whole Nations would be shaken. The Gods and Religions of the Gentile Nations would now be shaken, which would cause great Commotions there: There appeared cloven, fiery Tongues; cloven, to intimate their Diversity, and their penetrating Power; and fiery, to intimate the Fervour and Zeal by which they were mov'd, and which they would kindle in others. This effused Spirit soon discovered itself in the various Languages it taught the Apostles to speak, of which there were numerous Witnesses. This Gift was a suitable Remedy against the Confusion at *Babel*: Without it, the Apostles could have done little to convert the World, and advance their Master's Name among the Gentiles. The quick and speedy spreading of his Name and Institution about the World, must shew, that they were furnished with such a Power: And then the same Spirit appear'd in the Fortitude, Resolution and Constancy of the Apostles themselves, in their Master's Cause and Service. Had they been never so good

Linguists,



Linguists, if still they had the same timorous, trepid Spirit they had before, they must have staid at Home, and not have ventur'd with such a dangerous Name and Cause, into the Oppositions of the World. But now they fear no Colours: Scoffs and Tears, Bonds and Imprisonments are no Discouragements at all. Their Master's Glory is more valuable than Life. These Attestations given to them, could not be done in a Corner; are made evident to the crowded City, and are Testimonies of the Apostles Honour and Integrity.

§. II. It will be needful and proper to see what this new Institution would be at; what it leads its Professors to, and what is the Spirit, Life and Practice it inspires and instills. Hitherto, we may suppose, it has been imperfect and upon the Growth: While Jesus was alive, it was itinerant, and travell'd up and down with him: The Converts were comparatively few, and they scatter'd; some in one Town or Village, some in another. Now the Head of the Institution is supposed to be glorified; and the Spirit of it to be eminently diffused and communicated. What would it lead us to? Now thousands embrace the Institution, and are capable of mutual Converse, and Encouragement in the same City. Now they have Estate and Wealth among them: *Diverse sell their Possessions and Goods*, and make a common Stock. Now they have Peace, and Liberty to put their Institution into Practice. As the Profelytes are many, the Apostles are all with them, to head, and guide, and influence them, to all they would have them do, and all the Institution requires. What is now their Care and Business?



ness? Are they studious of the Flesh, and its Appetites and Inclinations? Do they make Provision for its Gratification? Are they intent upon the World; upon the Pleasures, Profits and Grandeur of it? Do they seek to raise an Army, to list Soldiers, to purchase Arms, and set up for Conquerors of the World? Do they disturb the Government, or declare War against *Herod*, or *Cesar*, or any of *Cesar's* Lieutenants? No such Matter. Alas! How far are these Things from their Heads and Hearts? Love and Devotion is all their Care: The Worship of God, and of their glorified Lord, is their Employ, together with sacred Conversation among themselves: *They continued stedfastly in the Apostles Doctrine* (as being the Ground of their Hope and Practice) *and Fellowship*, (in Conjunction and Communion with the Apostles, and with one another) and *in breaking Bread* (probably, in breaking sacred Bread, in Commemoration of their Lord's Death for them) and *in Prayers*; (in Communion with Heaven, as Prayer could either maintain, or obtain it.) *And they continuing daily with one Accord in the Temple* (it should seem, they had the Liberty of the Porch, or of some other Room pertaining to the Temple; and they were not ashamed to appear openly) *and breaking Bread, from House to House, did eat their Meat* (it should seem, their common Meals, as well as sacred Repasts, were taken, as much as might be, together,) *with Gladness and Singleness of Heart*, (Deceit and Guile could never be a good Foundation of Gladness and Singleness of Heart) *praising God, and having Favour with all the People.* Here is a Heaven upon Earth! Praising of God,

Tastes of his Love, Joy in present Circumstances, and Hopes of better, pleasant Love and Communion with each other! Had ever pure, natural Religion such an Issue, such an Effect upon the Earth? Here's Contempt of the World! One would be no richer than another: They that had Possessions sold them, and lived in common with the rest. They that sold them, seem'd to take it as a Favour, that the Purchase-Money might be accepted: They ventured not to put it into the Apostles Hands, but laid it at their Feet: They knew, that the Men that had taught them such Alienation from the World, could themselves trample it under their Foot. They might see, if they pleased, the Use their Money was put to, and the Distribution that was made of it to others. The Apostles (though Presidents of the Society) car'd to pocket none of it: For after these Sales began to be made, and these Contributions brought to the Community, when two of them were walking up to the Temple, *Peter* (supposed to be the Prince of them, but he had not yet been at *Rome*; and yet to hide his Poverty, or exert his Charity, one would think he should have borrowed of his Companion, if he were then the richer of the two; but he is as willing, as able to say, and accordingly) says, *Silver and Gold have I none; but such as I have, give I thee.* The rich Powers conferr'd upon him by his Master were his Treasure. What Simplicity and Purity, what Charity, Communion and Piety is here? Can this be the Product and Fruit of crafty Fraud, Seduction and Deceit? But let us see what is next.



§. 12. Now a gloomy Scene arises, and a Cloud is drawn over this Joy and Glory. The Serpent will creep into Paradise: The purest Society on Earth must not be entirely sincere and unmixed: The Joy is disturb'd: The Praises are interrupted: Hypocrisy and Lying enter there; and are suddenly and dreadfully punish'd in a Society, that some would have us believe, was founded upon Hypocrisy and Lying. A couple of Professors pretend to do as others (in their Love and Zeal) did; to sell their Estate, and bring the Price thereof, and lay it (as the others did) at the Apostles Feet. It was but part of the Price, which they would have to be thought was the whole; one of them says, was so. By the Holy Ghost the Apostles are inform'd of the Deceit: They are convicted, and immediately executed and struck dead. The sacred Community is affrighted. They that, at Distance, hear the News are terrified. *Great Fear* (as it well might) *came upon all the Church, and upon as many as heard of these Things.* Strangers are detain'd at a Distance, and made afraid of joining themselves to such an awful Society: *Of the rest durst no Man join themselves to them.* The sincerer Populace cannot but venerate such a Company. *The People magnified them:* But how could this be done in a Society founded upon Deceit and Lies? Or must (in an heavenly Community) the less Sinners be punish'd, while the much greater escape? Would the Holy Ghost (shall we imagine) be such a Respector of Persons, as to let the great Criminals escape, while the less are most severely chastised? How could *Peter* upbraid *Ananias* with lying to the Holy Ghost, if



he knew that himself lied much more ; if he father'd an Effusion of Gifts, and Works, and Miracles upon the Holy Ghost, which he knew the Holy Ghost never wrought ? With what Face could the Apostles entitle this Institution of theirs to the Holy Ghost, while they knew that it was a Device of their own, and no Appointment of his ? How could any of them pretend to accuse *Sapphira* of tempting *the Spirit of the Lord*, while they did it in a more aggravated Mode and Degree ? They tempted him indeed, if their Doctrine and Practice were for some Years full of Fallacy and Falshood, and that imputed to God himself, as the Author of it. *Yea, we are found false Witnesses of God* (saith another Apostle,) *because we have testified of God, that he rais'd up Christ from the Dead ; whom he rais'd not up, if the Dead rise not.* Could they tell many Lies to the World, and be severe upon a poor Woman, that helpt. them to a Purse of Money for telling one ? Or would the Great God, or the Spirit of God, stoop to their Partiality and Hypocrisy ? It is not to be imagin'd. Let God be true, and every Man a Liar : *Ananias's* and *Sapphira's* dreadful Doom is their Justification. And this probably was the Reason of their so dreadful Doom, and sudden Extinction ; not only (*in terror*) to deter Hypocrisy from the Church of God for the future ; but to intimate that this was the first Sin of the Kind, in the present Constitution of the Kingdom of Jesus ; that studied Hypocrisy and wilful Lying had not yet enter'd into the Apostolical Church, the Church of God, since the Saviour's Resurrection and Ascension ; that that Crime the jealous God would not endure ; that he  
would

would immediately slay those that first introduced it: And so their sudden Execution is an irrefragable Vindication of the Divine Authority of the Institution, and of those that were concern'd in the Establishment of it.

§. 13. The Ambassadors of Jesus, in the Propagation of his Kingdom, are to travel far, and labour hard: He appoints them not a Life of Ease and sensual Repose: They must be his Witnesses to the Ends of the Earth. Still it must be remember'd, they act, and serve, and labour for him, and not for themselves: They raise a Kingdom for him, and not for themselves: And a spiritual, self-denying, mortified Kingdom it must be. Nor is Jesus in the World, to countenance them in their Work, or to reward their Labour. It must be pure Labour of Love, to a withdrawn, unseen Master: And they must labour hard. It will be hard Work to proselyte the prejudiced, malignant World: Insuperable Difficulties will lie in their Way: They must travel far; as far as they can well go, either on Foot, or by Carriage, by Land or Sea, as long as they live. Neither Horses nor Coaches, Mules or Camels have they for Land, nor Ships for Conveyance by Sea, nor Treasure to procure them. The establish'd Religions of the World they must take down, and set up a new one; which will enflame the Artificers of those Religions against them. Learning and Philosophy, Priesthood and Augury, pious Fraud and Priestcraft will rise in Arms against them. From *Jerusalem* they must set out, and diffuse their Master's Name (his crucified Name and Honour) through the Earth. What a Task is here?



What considerate Mind is not almost shock'd at the Thought of it? This was somewhat else, than being immured in a Monastery, or residing at a Cathedral, or entertaining one's self in a Library, and sending out from thence, sometimes, some learned Enterprises into the World. These Emissaries are exposed to Hunger and Thirst, Poverty and Nakedness, Toil and Fatigue, Contempt, and Scorn, and Opposition, wherever they came. And yet how far did they go, and what Conquests did they make? We soon hear of them in the most famous Cities of the World: *Jerusalem*, and *Rome*, and *Babylon* are soon subjected to the Name and Homage of the crucified Jesus.

And not only do the appointed Emissaries carry the anointed Name abroad, but the more private Members of the Christian Society are desirous to spread the Institution wherever they come. They are so sensible of the Truth and Excellency of it, they cannot but publish it in all Places, whither they are driven, and driven upon the Account of their Profession of it. Now *they that were scatter'd abroad upon the Persecution that arose about Stephen, travelled as far as Phœnice, and Cyprus, and Antioch, preaching the Word to none, but the Jews only*; (they were not yet well acquainted with the Enlargement of the Church of God; but what they had heard and seen, they could not but testify to their Brethren :) *And some of them were Men of Cyprus and Cyrene* (who had been to worship at *Jerusalem*; and, doubtless, had seen and found the Power of the Divine Spirit there) *who, when they were come to Antioch, spake unto the Grecians* (the Greek Jews) *preaching the*



*the Lord Jesus ; and the Hand of the Lord* (of the same Lord Jesus) *was with them, &c. Acts xi. 19, 20.* It must be Evidence that open'd their Mouths in these Circumstances. They were driven from *Jerusalem* ; but Force discover'd no Fraud. They would preach, where they could not peaceably assemble and profess. The Members of the Church (as they thought themselves, in those Circumstances, in Duty bound) would preach the Lord Jesus ; and *Philip*, a Deacon of that Church, (whose original Office was to take Care of the Poor) would become an Evangelist (an itinerant Preacher) rather than not publish the Affairs of his Master. And, probably, these dispersed Disciples laid the Foundation of many Christian Seminaries in the Gentile World. As they brought the Word of Jesus to the famous *Antioch* in *Syria*, they might carry it to *Rome* too, before either *Paul* or *Peter* came there : For, at the famous Pentecost in *Jerusalem*, there were Strangers from *Rome*. Some have thought the *Roman* Soldiers brought the Christian Profession into our *Britain*. If *Joseph* of *Arimathea* brought it hither (as the old *Britains* are willing to suppose) he was (or would have been) but a private Member (or Lay-Member, as we say) of the Church at *Jerusalem*. It must be Conviction of Truth, and proper Evidence of Affairs, that must make these Profelytes (who knew, that the stated Publication of this Institution was committed to other Hands) to open their Mouths, and testify the sacred Truth wherever they came : They could not but speak the Things they had heard, and seen, and known.

§. 14. The appointed Emissaries (or these Commissioners of Jesus) as they go abroad, they admitted many into the Design and Work together with themselves. Their own principal Business was to impregnate and replenish the World with the Seeds and Seminaries of Christian Institution. When they had planted any in one Place, they must go to another: And yet the Seminaries they left, would still need much Cultivation and Manurement. For this End, there was need of such an Office as that of the Evangelist; there must be those that may be sent to the new Plantations, to water, and weed, and prune, and regulate, and beautify them. These must be let into the Master's Designs and Intentions, into the Modes and Measures of managing his Affairs. And many are admitted thereinto, and are willing to be so, notwithstanding the Difficulty and Danger of the Service, and the Hardships they are called to therein. Not only a new Member is quickly taken into the Apostolical College, but they have many Assistants or Fellow-Servants to attend them, or to be sent about upon the Affairs of the Seminaries and the Institution. There's *Silas* or *Sylvanus*, *Timotheus* and *Titus*, *Apollos*, *Epaphras* or *Epaphroditus*, *Tychicus* and *Trophimus*, and others. Here was great Danger, lest some of these ministerial Profelytes should disagree among themselves, or should be touch'd with an invidious or splenetick Emulation, or discouraged and fatigued with Difficulties and Oppositions; and so should go and open the whole Intrigue. But we find no such Thing: The more sincere they are, the more faithful to their Master and his invisible Interests.



It might easily be, that ministerial Instruction could not proceed fast enough, for promoting and propagating the Institution in the World. There might be need of immediate Instillation from Heaven, for illuminating and edifying the sacred Seminaries : And so there must be *Prophets* among them ; not merely Prognosticators or Predicters of Things to come, but inspired Preachers ; such as by the Irradiation of the Divine Spirit, were able to build up the sacred Seminaries in their holy Faith and Discipline. Such we are assur'd they had : And the more Evidence they had, that such Prophets were among them, the more assur'd they must be, that their Religion was from Heaven and of God.

§. 15. The great Emissaries are not without some Variance and Discord among themselves : In some Modes, Circumstances of Affairs, and extrinsick Things they differ : They profess not an absolute Perfection. Differences in smaller Things might be providentially permitted them, that their Cohesion and Concord in greater Affairs might be the more illustrious. Their Union was not a politick Combination : It must be Truth and Evidence that must hold them together. The endeared *Paul* and *Barnabas* fall out about their Companion, and the Expediency of taking *John-Mark* along with them in their next Journey : *And the Contention was so sharp between them, that they parted asunder*, and could not agree to go together to the Work. In this Paroxysm one would think they should (one or other of them) have relinquished the Service, and have troubled themselves no more about it. It might be Time now to perceive and resent the whole Fraud, and renounce



renounce it: But in their Separation, they adhere to the same Institution and Interest, and as zealously promote it, as in their Conjunction. In process of Time, the two great Ambassadors, *Peter* and *Paul*, fall out about some Mode of Converse with the Gentiles. *Paul* (the later Emissary) withstands the former to his Face. It was Time for the prime Apostle to resent it: He might stand upon his Privileges, and might say, that he was *in Christ*, and with him, a Witness of his Life, and Companion of his Conversation, before the other knew any Thing of him. When *Paul* charges him with a sort of Dissimulation (or a Concealment of the Latitude of his own Principles, while he conversed with the Jews) he might have charged his Antagonist with a far worse Deceit, in imposing his Apostleship upon the Gentile World, in case the Apostle of the Circumcision had found any Fallacy in it. Here was Time now to throw one another's Faults (as is usual in such Cases) in one another's Faces: Here they might have upbraided one another with Error, Guile, or Mismanagement in the Foundation. When Knaves fall out (it is usually observ'd) Truth comes to Light, and honest Men come by their Goods: But here, they still agree in their Doctrine. *Peter* submits to the Expostulation. Let *Jesus* be true, though *Moses* and his Rituals be discarded. The sacred Seminaries too have their Contests and Animosities: The Jewish Converts would fain impose their antiquated Rites upon the Gentile Profelytes. Some would introduce the Gentile Philosophy: Some would alleviate the Strictness and Purity of the Christian Institution: Hence must arise

Debates, Contentions, Whisperings, Swellings, Tumults. In this Ferment some might encline to reject the whole Institution, and the Power of it : But they still retain the Foundation on which they are built ; and still no human Fallacy or Device is detected therein.

§. 16. These Emissaries fail not to reprove, chide and chastise their Seminaries, for any Revolt made, or Misdemeanor committed among them, as not fearing any Fault could be found with the Institution itself, or any Recrimination made upon those that had conveyed it to them. So excellent and heavenly is the Doctrine contain'd in the Institution, so holy and pure are the practical Rules of it, that poor Mortals may easily be seduced from either. Accordingly we have manifold Complaints in both Cases : Sometimes sacred Doctrine is forgotten, neglected, refused or exchanged for its contrary : Sometimes the Christian Canon and Prescription is forsaken and transgressed : Defection is made from original Light and Rule. Hereupon the Seminaries are rebuked, upbraided, threaten'd, blamed with all the Authority, Gravity and Seriousness, as if they had been assur'd, that nothing but honest Truth and Purity had been deliver'd to them. If there be any Pride, any Self-conceit or Zeal for Self-justification, remaining in the Seminaries, (or Churches) they are sufficiently provok'd to expose the Institution if they can, and Retort upon the Persons that set it up among them. Their Failure in the Faith, their Departure from any Branch of it, is soon suspected and blam'd ; *which some professing, have erred concerning the Faith. Who, concerning the Truth, have erred,*  
*saying,*



saying, that the Resurrection is past already, and (so) overthrow the Faith of some; holding Faith, and a good Conscience, which some having put away, concerning Faith, have made Shipwreck: As if the Faith could not be shipwreck'd, till first a good Conscience were put away. Their Failure in Love to the Lord Jesus is soon objected and taxed. *Thou hast left thy first Love:* Yea, a total Privation of it, in any of these Seminaries, is dreadfully anathematiz'd. *If any Man (among you) love not the Lord Jesus Christ, let him be Anathema, Maranatha.* Either as certainly accursed, as that the Lord will come; or accursed, till the Lord himself shall come, and pronounce the Curse with his own Lips. Most of the young Seminaries are accused and criminated for one Thing or other; which might tempt them either to find Fault with their new Institution, or with those that brought it to them; or to be weary of it, or discourag'd under it, and willing to throw off the Burden of it. The *Corinthian* Seminary is charged with a great many Irregularities and Misdemeanors: There are those that are unsound in the Faith; such as have not the due Knowledge of God (according to the Christian Institution) which is *spoken to their Shame.* They have Intemperancies and Disorders in their Feasts; Indecencies and Corruptions in their sacred Assemblies; unlawful Marriages, scandalous Law-Suits, unseemly Strifes and Contentions among themselves: For which they are severely rebuked and reprimanded. The *Galatian* Societies are (to the Apostle's Wonder and Surprise) soon turn'd from the gracious Doctrine that had been deliver'd to them; and are chastised by a *Who hath bewitched you, that ye should not obey the Truth?* as if it must be a

Charm



Charm or a Spell that had withdrawn them from that Scheme they had once entertain'd. Among the *Philippians*, there were those that walked, not as Friends, but rather as *Enemies to the Cross of Christ*, whose End therefore is foretold to be *Destruction*; of whom it is said, that now, in the Way, *their God is their Belly*, and *they mind earthly Things*. Were there any Appearance of such Design, such Practice among these Emissaries of the Gospel, how easy would it be to retort the Crime, and shame the Accuser? The *Colossians* were in Danger by Philosophy and antique Traditions. At *Thessalonica* there were those that walk'd disorderly, and not according to the Prescript of the Institution: Such are so avoided, that they may be asham'd and recover'd. The *Cretian* Profelytes had their Enormities, for which they must be *rebuk'd sharply*, that they might be *sound in the Faith*. The *Hebrews* are accused, as being too much still Children in Understanding, dull of Hearing, and needing to be instructed in the first Principles of the Institution. This might provoke them to accuse the Institution, as too mysterious and sublime for their Capacities. Among the dispersed *Tribes*, there are those that would separate Obedience from their Faith, and so boast of a Faith which the Devils themselves may have: And among other Crimes, their Covetousness and Luxury is charg'd home upon them. Is there no room for Recrimination? In fine, the famous Seminaries in *Asia* have their Faults and Defections laid before them, are heavily threaten'd for them, and that, as in the Name of the Lord himself from Heaven. Here is all the Authority of spiritual Governors, or

authoriz'd

authoriz'd Directors of the Mind and Conscience : Here is all the Gravity of Men in deepest Seriousness and Earnest : Here is all Confidence in the Truth and Honesty of the Institution, planted in these different and distant Seminaries : Here is not the least Suspicion or Fear, that any Blot can be cast upon the Religion itself, or the Way by which it was introduc'd, or the Agents that introduc'd it among them : Here is great Assurance of, and Dependence upon the unblameable, unproveable Transactions of these Emissaries, in all Things relating to their setting up of this Institution among them.

§. 17. They are very severe upon the Opposers, the Corrupters of, and Apostatizers from the Institution ; as if they did not fear any of the Discoveries that could be made about it. The Institution met with (and still meets with) Opposition and Aversion enough (as any Institution from Heaven may well be supposed to do in this blind, alienated World.) It met with Opposition from the Jews and from the Gentiles. No wonder it met with Opposition from the Jews ; they were brought up in the true Religion, so far as it was agreeable to their original Law : They had not only Education and paternal Tradition on their Side (as other Religions and Religionists might have) but they had had Ancestors that were famous for Religion and Favour with God : They also knew, that God spake by *Moses* ; and therefore, we may be sure, that nothing but invincible Evidence could oblige them to forsake *Moses*, or even to join *Jesus* with *Moses* ; which the Profelytes were every where very prone to



to do. When *Paul* came to *Jerusalem*, the Clergy there say to him, *Thou seest, Brother, how many thousands of the Jews there are which believe; and they are all zealous of (or for) the Law, Acts xxi. 20.* The Conviction they had of the Truth of *Jesus's* Mission, engag'd them to believe; and the Satisfaction they had of *Moses's* Authority, made them zealous for his Law. And so zealous were they for it, that one would be apt to think, that each believing Jew was an Evidence of the Conviction and Force, that the Christian Religion brought along with it. The furious Jews opposed it; the believing Jews would compound it with their Law, and so corrupt it. The Gentiles oppose it by their Learning and Philosophy, and preconceiv'd Opinions relating to Religion and Divine Worship: And some would be apt to corrupt the Institution, by mixing Ethnick Notions or Practices with it. Against any or all these, the sacred Ambassadors are bold, and plain, and severe. Against Jewish Opposers, they thunder and lighten. *O full of all Subtilty, and all Mischief, thou Child of the Devil, thou Enemy of all Righteousness, wilt thou not cease to pervert the right Ways of the Lord?* as is said to *Elymas*, who was immediately struck Blind, *Acts xiii. 10, 11.* *God hath given them the Spirit of Slumber, Eyes that they should not see, and Ears that they should not hear unto this Day, Rom. xi. 8.* *Forbidding us to speak to the Gentiles, that they might be saved; to fill up their Sins alway; for Wrath is come upon them to the uttermost.* They that tempt the Christians to the Law, are severely animadverted upon: They are the *Concision*, the cutting Tribe; so sanguinary, they would have Men cut in  
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the Flesh for nothing: They are *Dogs*, continually snarling at what they can't rationally contradict. *I wish they were even cut off that trouble you: For there are many unruly and vain Talkers, especially they of the Circumcision: whose Mouths must be stopt, who subvert whole Houses, teaching Things which they ought not, for filthy Lucre's Sake, Tit. i. 10, 11.* But how shall their Mouths be stopt, but by evident, uncontrollable Truth? How can they be convicted of studying filthy Lucre, by those that seek it themselves? Then Gentile Philosophy is run down and refuted. *Beware, lest any Man spoil you through Philosophy and vain Deceit, after the Tradition of Men, after the Ruminations of the World, and not after Christ, Col. ii. 8.* There are *Oppositions of Science* (learn'd Science) *falsely so called.* There are Brands or Punishments set or inflicted on those that depart from the Institution, or the sacred Laws of it. The immodest Professor at *Corinth* (without due penitential Shame) must be expell'd the Society. *Hymeneus* and *Philetus* are openly nam'd, and charg'd with overthrowing the Faith of some. An Accusation is brought against the *Asiatick* Profelytes, that they were revolted from the Apostle's Side and Cause; among whom were *Phygellus* and *Hermogenes* by Name. One *Alexander*, a Coppersmith, had done him much Evil, whom he resigns to divine Retribution. *Hymeneus* and *Alexander* make Shipwreck of the Faith, and are thereupon deliver'd unto the Devil, that they may learn not to blaspheme. This is the Way to exasperate the Opposers and Revolters: They will study Self-vindication: They will be provok'd to look wisely into all the Grounds of the Institution, into all the Conduct

Conduct of the Planters of it, that they may find Matter of Accusation, and Self-justification, of Recrimination and Retortion: And yet the Ambassadors write with all Openness and Freedom, Boldness and Confidence, as if they would dare their Antagonists to all the Detection and Apology they could make.

The Case of Apostates from this Institution is very considerable, and ought to be duly remark'd. There have been such in all Ages: There was one in the Apostolical College; for the Traytor (I think) may be call'd, in the end, an Apostate. He revolted to the Enemy's Side: But the Inquiry may justly be, what have they at any Time confess'd? What Forgery or Fraud have they ever detected in Reference to the original Institution? We have heard of pious Frauds as among some primitive Professors: Let them be discover'd. But those that were once initiated into the Mystery, were acquainted with the Grounds of it, and afterward revolted from it, are most likely to make the best Detections of Fallacy and Fraud. But what have they done in that Kind? Has any one Thing, reported as Matter of Fact in the New Testament, been confess'd (by those that pretended to know Matter of Fact) to be false? Have the Founder and his Accomplices ever been acknowledged by those that knew them, and were once intimate with them, to be in any Thing Deceivers and Seducers. Has any Revolter discover'd, that any one Article of our Christian Creed is a Forgery, and built upon the Craft and Device of Men? What did the great, imperial Apostate discover, but a *Vicisti Galilae*, i. e. What did he but confess the

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Conqueror,



Conqueror and die? We have had Revolters and Apostatizers in our Age, who never pretended to discover the Fallacy or fallacious Grounds of our Religion : But some have bitterly lamented their Apostacy, and that with so much afflicting Remorse, that they could scarce endure the poor Remains of Life.

§. 18. The partial Revolters return to the Institution, or to the Service of it, with new Life and Love. A partial Revolt there may be, through a partial *Deliquium* of the Mind, or of the Adversity, or of the Goodness of it. A partial Revolt there may be in an Hour of Temptation, in a Season of sudden Fear or Surprise, in a Fever of Corruption, in an Ague of Consideration and Conscience, in a Paroxysm of Flesh and Blood. In such an Hour, and such a Paroxysm, the poor Revolver is apt to go as far as he well can. All Objections, Difficulties, Excuses, arise in his Mind, that can well be made : And if there be any Discovery or Confession to be made by Way of Reason, Motive or Inducement to the Revolt, it is then made, and out it comes. And if upon Reflection and second Thoughts. the Reason, Motive, or Inducement appears good, the Practice or Conduct occasion'd thereby, and founded thereon, is continu'd, prolong'd and justified. If it appears ill, weak or insufficient, the Revolt is discontinu'd, and a Return is made. In the Case of this Institution, there seem to have been some partial, temporary Revolts, that were afterward repented of, heal'd and compensated by succeeding Care and Service. At the Time of the Founder's being seiz'd, and carried away to suffering, his principal Disciples (as we have observed before) forsook him, and fled. Ti-

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morous Nature now exerted itself: But when the Master was quite gone from the World, they return'd to their Place and Function, and prosecuted it with more Vigour and Zeal than ever before. Time was, when *John-Mark* car'd not to attend the Work, and the Planters of the Institution; farther than to *Pamphylia*; but there left them, and return'd to his Home, and (it may be) his Ease in *Jerusalem*: Which was the Reason that *Paul* was for a while loth to trust him, and so thought not meet to take him, in Conjunction with *Barnabas* and himself, to the Service from *Antioch*, *Acts* xv. 38. But afterward this *Mark* had so well acquitted himself in his Business, that he that had refused him, desired his Company and Assistance. *Take Mark and bring him with thee; for he is profitable to me for the Ministry*, 2 *Tim.* iv. 11. The same Apostle complains, *that Demas had forsaken him, having loved this present World*, 2 *Tim.* iv. 10. Some have thought that the Letter to *Philemon* was written after that second to *Timothy*. In that to *Timothy* he is desired to come to the Apostle as soon as he could. In that to *Philemon* he is present with the Apostle, and join'd with him in the Affair of the Letter. There *Demas* is recounted as a Fellow-Labourer: So that now he had shook off the Fit of worldly Love, and was return'd to his Work again. Or if he was not now return'd, yet it appears, that Love of this present World will far sooner carry us away from the Institution of Christ, and the Service that belongs thereto, than lead us to it. But partial Revolts and successive Returns thereto, have often commended the Integrity of the Institution.

§. 19. The Doctrines belonging to this Institution, are too many to be easily agreed upon, without Truth for their Foundation. A cunningly devised Fable should be as short and concise as may be, that it may the better hang together, may be the better told and spread Abroad: Or if it be large, there must be the more Skill and Sagacity to contrive it, and to make the Parts of it correspondent; the better Memory there must be to retain it, and the more Difficulty to Contrivers to unite in the whole, and in all the Parts of it, and to prevent the Detection or Confutation of some Branch or other: And the more the Contrivers or Accomplices are supposed to be, the more difficult will they find it to accord and agree in the several Parts of their Scheme. We have already shewn, that many were concern'd in the beginning of this Institution, who must all have the same Design (at least in the general) and be of the same Mind and Sentiment therein. There was the Founder and his twelve Accomplices: Afterward seventy other Servants were commission'd and sent out upon the Business of the Institution: Besides a *Baptist* who prepar'd the Way for them all; and professes, that he knew not the Founder himself, till he was advertis'd, that an extraordinary Signal from Heaven should notify the same unto him. After the Founder's Departure out of the World, many more are admitted into the Confederacy and Design, and pursue it with utmost Zeal and Diligence, in several Parts of the World: Their Doctrine is extensive, and of large compass. It is true, it may be, and often is, sum'd up in small Epitomes, and concise Abridgments: But then it  
will



will appear, that the short Sentences or Articles are pregnant and full; that they contain many Things, either as presupposed, or directly included, or consequential from them. These Informers of the World, and Spreaders of this Institution, have many Things to tell us, in which it will be hard for them to unite and harmonize, without Truth at the Bottom; many Things that will appear new, and contrary to the common Traditions, Philosophies, Schemes, Customs and Opinions of the World: They have many Things to say in Reference to God, whom they are to declare; in Reference to the Founder, whom they are to preach; in Reference to the World, to which they are to go.

1. In Reference to God, whom they are to declare. They agree in the most noble, exalted Notions of him, that the human Mind can form or bear: That he is the most excellent, perfect, glorious, blessed Being, that can be apprehended or conceived: That he is Father of Lights, Father of Spirits, and Father of Glory: That he is the King (the Sovereign Lord and Ruler of all Things) the eternal, immortal, invisible, the only wise God: That he is therefore One, and but One, in Opposition to the Multitude of Gods among the Gentiles: That yet there is with him a glorious Son, and a potent Spirit by whom Things are made, sustain'd and rul'd: That he is (or was) Creator of Heaven and Earth, and all Things therein: That by a constant Providence, he presides over all Things without the least Lassitude or Weariness: That he disposes all Affairs in Heaven and Earth, without the least Distraction or Disturbance of Mind or Thought: That he fills all Things, or pervades



Heaven and Earth, with his invisible, immense Presence : That he is the worthy Object of Admiration and Love, of Adoration, Thanksgiving and Praise, and to be worshipped by all the capable Creation. That as he made this World, he loves it still, and has prepared unconceivable Blessedness for the Inhabitants of it. That though the World is grown unspeakably sinful and woful, he has ordain'd Salvation for it, and ordain'd a competent, all-sufficient Person for the full and perfect Accomplishment of it : That he has sent his own Son to be the Author and Captain of eternal Salvation, to be our Example, Guide and Leader to eternal Life : That *Jehovah*, the God of the Jews (that selected and segregated the *Hebrew* Nation to himself, as a peculiar, adopted People) is this God ; and that by Repentance, Faith and Love, we must return to this God, and cleave to him (in Opposition to Sin, and Earth, and Flesh) as our Portion and Felicity for ever. Where shall we find a Jury of Pagan Teachers, (Philosophers or Moralists) agreeing in so large a Declaration concerning the blessed God ? Though it is true, many excellent Things are found among them.

2. In Reference to the Founder, whom they are to preach. He would not write (as we have observed) his own Life ; nor direct his own Pen to publish his own Praises. His Servants must do it at the Expence of Labour and Travel, and Ink and Blood : And they seem to be at a Loss how to do it sufficiently ; either to answer his Dignity, or their own Desires. They tell us, that he is the only-begotten, the dear, the well-beloved Son of God ; that he existed in an heavenly State, before he came into our World : That he was born for us and our Redemption ;

tion; that here he lived above thirty Years an holy, obedient, patient, sorrowful, suffering Life; that yet he went about doing Good to the Bodies and Souls of Men; that he was a great Preacher to the World, and attested the Truth of his Doctrine, and of his own Commission from Heaven, by innumerable, evident Miracles which he wrought. That yet after all, he was taken and put to a cruel, shameful, publick Death, by the Order of the Magistrates, at the Metropolis of his own Country: That yet in a little while, he rose from the Dead in such a State, as to die no more: That after a few Weeks he ascended (in the Presence of many) up into Heaven, was honourably received there, gloriously entertain'd, and made in Honour and Glory next to the eternal God himself: That there he still lives and reigns, presiding over, and taking Care of the Affairs of his Followers here below: That he intercedes with the blessed God on their Behalf; and will do so, as long as the World shall last: That he will have a Kingdom here on Earth, which he will guide and guard from all its Adversaries: That he will (at the end of Time, or of our Time) return in Glory from Heaven, to raise the Dead, and judge the World, and sentence the Inhabitants thereof to their final Abodes, according to their Life and Deportment here below: That then he will take his faithful Followers along with him to Heaven, and his Father's Presence, to be everlasting Companions with him in his Felicity and Glory,

3. In Reference to the World to which they are to go and preach: They commend and condemn the World: They (consequentially, at least) commend



the World, as to its original State and Order : It was the curious Workmanship of God. Man is a noble Being, the Offspring of God, made pure and upright ; since God was not the Author or Cause of Sin and Rebellion. He was made capable of Life, Immortality and Blessedness in an higher, brighter World: But they agree to condemn the World too. *All have sinn'd and come short of the Glory of God*: None are innocent ; none are likely to emerge to Happiness and the Enjoyment of God, by the Way of Innocence and sinless Integrity. Jews and Gentiles are all concluded under Sin : The World lies in Wickedness : Is full of Idolatry, Hatred of God, Unrighteousness, Uncleaness, and all manner of Abominations in the Sight of Heaven. All stand in need of Pardon and Forgiveness: That Pardon and Forgiveness are only to be had from God, through the Sufferings, and Death, and Blood of the Founder of this Institution, and through the Atonement made to Heaven thereby, and the Redemption that pertains thereto : That therefore all Nations, and all Persons of all Nations, have need of the Blood and Death of this glorious Founder of Religion, and of the Pardon, Release and Forgiveness, that is procur'd thereby : That the World is highly indebted to God, who has so lov'd it, and provided for its Redemption and Salvation : That it ought to receive these good Reports, and hasten to be reconciled to God. That this Gospel, or these News, ought, as fast and as far as may be, to be proclaim'd over the World. That thereupon the World ought to repent and return to God ; and to embrace this Institution and the Founder of it, as worthy of all Acceptation :



Acceptation : That they that do so; shall be eternally sav'd and blest : That they that refuse them shall be condemn'd to everlasting Punishment : That Sin is to be subdued and mortified; that the Flesh is to be subjugated and crucified; and the World, with all its Enchantments, to be resisted and conquered : That Sufferings, in the Way of this Institution, are patiently, yea, cheerfully to be sustain'd, as knowing that the End will be Rest and Peace : That this World, and all the Affairs of it must be ended : That the beautiful and belov'd Furniture and Treasures of it must be consum'd and burnt up : And the Inhabitants must be removed and transplanted far away, to unseen and unconceivable Worlds.

Now let the Genius of the World be consulted; let the different Size of Mens Heads, and Intellects, and Capacities be consider'd; let it be remember'd what different Schemes and Methods a few Men will have for executing the same Design, and compassing the same Project; let the innumerable Contentions and Controversies of the World be a little reflected on; and it will in some Measure appear, how improbable it is, that a Company of Men should agree upon such a System of Doctrine, consisting of so many Parts and Articles, without sound and solid Truth for the Support of it. Nay,

§. 20. The Doctrines belonging to this Institution, are too strange and paradoxical for a Company of Men to unite and agree in, without Truth for their Foundation. A cunningly devis'd System should carry a deal of Probability and Plausibility along with it : At least, it should have nothing to  
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shock the Mind, and stagger the Understanding at the first hearing of it. Since Christianity has taken Root in the World, its *Rationale*, or the rational Grounds of its Doctrines and Prescriptions have been enquir'd into, and represented. Of late Years many excellent Discourses upon that Subject, and to that Purpose, have been compos'd and publish'd. Consider we well the State of our Case (the Case of our World) the Glories of the Great God, from whom it was fallen, the State we were to be advanced to ; and the Institution will approve itself as most noble, congruous and rational, to the clearest Mind, and most illuminated Intellect. But, alas ! that was not the Case of the World, when Christianity began to spring and spread there. There was then no such Reason, Judgment, and Consideration prepar'd for the Entertainment of it. Darkness and Error, abominable Idolatries and Superstitions every where prevail'd : The most learned Nations were most ready to laugh at it, and scorn its Propositions and Pretensions. As the Deist (according to what has been already observ'd) does not well consider how much of his natural Scheme is deriv'd from our Bible : So the Rationalist in revealed Theology (it may be) does not duly advert, how the Cultivation of his Theme has been the Fruit of long Animadversion and Study. The Advancements that have been made in the Light of natural Religion, have highly illustrated the Congruities and Rationalities of the sacred Institution : But though there is great Wisdom shining therein, to those that are perfect (or perfectly initiated into it, and acquainted with it) yet it must be confessed,  
that



that there are several strange, surprizing Doctrines contain'd therein; that it would be scarce possible for a Set of Men to agree upon, by a Contrivance of their own; or if they could so agree, to hope that they could instill and infuse, or spread and diffuse the Belief of them about the World. They pretend not (like *Mahomet*) to carry the Sword in their Hand, and terrify the World (by the Fear of Blood and Rapine) into a Compliance with their Institution and Religion: Their Arms are spiritual; their Weapons reach only the invisible, intangible Part: Their Revenge upon Refusers is only (according to their Master's Direction) to *shake off the Dust of their Feet*, in Testimony against them: Which such Refusers will certainly, as easily despise, as they do either their Persons or their Doctrine. It should be a plain, rational Scheme that such Pretenders should advance, and such as is somewhat level and obvious to the common Sense and Capacity of Mankind: Or the more uncommon and inconceivable their Scheme is, the more Opposition and Unbelief they may expect to meet with. How then will they be able to agree in such strange, mysterious Doctrines as these? Suppose we, that twelve or thirteen Persons were conven'd, and consulting together about the Scheme or Form of Doctrine, they would build their Fame, and Reputation, and Interest upon, and would to that end, disseminate and spread about the World: Suppose we also, that one of their main Designs, and one of the Master-Pieces of Doctrine, was to advance the Honour and Dignity of their Master's Nature and Person: Suppose now, that to this End it was proposed by one or other among  
them,



them, that they would say and teach, that their Master had an Existence (an heavenly, glorious Existence) before he was born into the World : That he was a most excellent, blessed Person, before he was Flesh and Blood, and a Member of Mankind : How would such a Proposition, and such a Proposal look among them ? How uncouth and incomprehensible would it appear, and ready to shock the Credit of the whole Scheme ? If he were such a noble, glorious Person beforehand, how could he be born, how could he be a Man, and invested with our Flesh and Blood ? This would seem as unfeasible and paradoxical, as that a Man should enter a second Time into the Womb, and be born : And if two or three of these supposed Creed-Makers were at last (after much Debate and Arguing) brought to an Admission of this Article, it is scarce probable they would all be so. Different Minds and Sentiments about the Possibility, the Suitableness, the Credibility, or the Congruity of it to their Design, would be apt to throw it off, or separate them one from another, as a less Matter afterward could separate *Barnabas* and *Paul*. Again, suppose it were proposed among them, that they would say and teach, that their Master was born of a pure, unspotted Virgin : That the common and natural Mode and Means of human Propagation, were superseded in Reference to him ; and (that he might be more pure than the rest of Mankind) he was conceiv'd and brought forth by an holy, untouch'd Virgin. What an Aspect would such a Proposal have among them ? How unlikely and impossible would it look ? And how should they persuade the World to believe it ? How hard  
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would it be to reconcile them all to the Admission of it? Again, suppose we, that it were proposed among them, that they would confidently affirm and teach, that their Master went up and down the Country (or the Land) where he liv'd, working innumerable, illustrious Miracles: That he cast Devils out of Mens Bodies, or out of the Possession they had of them: That he heal'd all manner of Diseases, and even the most incurable of all, even Death itself. Now in case this were a downright Falshood, how impossible would it be to gain all into the Profession and Publication of it? Some of their Consciences would startle at the Lie: Others would plead the Impolitickness of it; it would be denied and contradicted to their Faces by all the Country; and so they should be asham'd and confounded in the beginning of their Enterprize. Again, suppose it were proposed among them, that they would profess and preach, that their Master was publickly crucified, dead, and buried in his own Country, and at the chief City of his native Country, and by the concurrent Suffrage of the Magistrates there: If this were a Contrivance (or a piece of contriv'd Doctrine) with what Scorn and Contempt would such a Proposition be treated? What! Was this consulting the Master's Glory, to own that ignominiously, and like a base Fellow, a slavish Malefactor, he was condemn'd and executed by the Governors in his own Land? What Folly and Inconsistency is here? Did ever Founder of Religion desire, that such a Report should be made concerning him? Was this like to gain them Credit, Honour and Applause in the World? Would



not this be a Contradiction to all that went before? This he, that was existent in Heaven, before he was born on Earth? Gloriously Resident there before he was join'd to Flesh and Blood? This he, that was born without a Father, the Offspring of an undefiled Virgin? This he, that went up and down working Miracles, in Opposition to Diseases, Death and Hell? He that sav'd others so wonderfully, why did he not save himself from coming to the Cross, or quickly come down from thence? This must needs be to the Jews an Offence and Scandal, and to the Gentiles Folly and Nonsense. This one Proposition would be enough to break their Scheme, or break them to pieces among themselves. Again, suppose it were proposed among them, that (for salving the Matter as well as they could) they would say and profess, that that ignominious, scandalous Death of their Master was a rich, inestimable Sacrifice to the holy God for Sins of the World: That thereby a most valuable Atonement was made to the Justice of Heaven, for the Wickedness of Mankind; this would look as uncouth and incredible as the other? What! Must the Blood of a Man executed as a Criminal in his own Country, be the Expiation of our Sins in the Court of Heaven? Must our Pardon (or Release from Guilt) come by Way of Justification? As if Compensation or Satisfaction could be made to Heaven for our Transgressions and Trespases? And must we be justified in the Sight and Court of the great God, by the Blood of a poor Man, whom the Rulers put to Death at *Jerusalem*? Or was that poor Man at the same Time Lord of all, and capable of making such



such invaluable Atonement for us, to the Governor of the World? What Paradox is here? How could it enter into the Heads or Hearts of Men to devise it, and agree upon it, and then fancy, that the World would quietly and tamely receive it? Again, were it proposed, that they would declare and publish to the World, that their Master was risen from the Dead, that he was gone up into Heaven; that he was so honourably received there; that he was seated above all the great Ministers there, and enthron'd next to the eternal God himself: This would look paradoxical too. Can the Man that was hang'd among Thieves at *Jerusalem*, be thus exalted and dignified? *Credat Judæus Apella.* And so far the Report of his coming again to judge the World, and doom Mankind to endless Retribution and Abodes, it would seem amazing and incredible. In fine, it would be hard for them to agree to preach to the World (as a crucified Leader, so) a crucified and crucifying Doctrine. To agree to preach down Sin in all the Forms of it; to preach down the Polytheism, Idolatry, Luxury, Covetousness, and Uncleanneſs of the World: To preach Crucifixion to the World, and all the Allurements of it; Mortification of the Flesh, and all the Pleasures and Blandishments of it; to preach Self-denial, Patience, Belief of unseen Things, and manifold Sufferings in the Way to Bliss: This was not the Way to make Profelytes, and make Progress in the World: This was not the Way to Applause, Honour, Dominion or Grandeur. The Christian Doctrine and Institution could by no Means appear to be a cunningly-devised Fable. It was no Way calculated for

for the secular Honour and Advantage of those that set it up: But that is but by the by. Its most eminent and capital Doctrines are so uncommon, paradoxical and unheard of, that it would be next to impossible for Men to agree in them, as the Foundation of a selfish, politick Scheme, to be propagated among Mankind.

§. 21. The original Confederates in this Institution, appear to be too religious and holy to forge a long Lie, and Father it upon God. If they forge a Lie, it is a long one, as has been already shewn: It consists of many Parts. There is much said concerning Jesus Christ, as the only, and the potent Mediator between Heaven and Earth: There is much said concerning his Incarnation and Entrance into the World, concerning his Life and Holiness, his Miracles, Death and Resurrection from the Dead; concerning his glorious Ascension and Admittance into Heaven, his Reign there, and Intercession with God on the Behalf of his Friends and Followers here below. These and many more Things are father'd on God, as the Ordainer and Revealer: And this not once or twice, but through the whole Course of Life, most deliberately and avowedly with strongest Protestations and Assurances, through Sorrows and Sufferings, with most earnest Attestations to the Death. Now how could good, religious, holy Men thus invent Lies, thus contradict their own Consciences, make it their Business to spread them in the World, and that under the Name and Authority of the blessed God? That these were most good, religious, holy Men, must evidently appear: Holiness lives and breaths, acts and shines in their  
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Lives and Writings. Where, in all the Ethnick Philosophers, Moralists and Sages, do we find such elevated Piety and vigorous Godliness? The Service of God is their Practice, the Glory of God is their End and Aim. The Founder of the Institution is a most sacred, devoted Person. Religion, Devotion and Righteousness run through his Life: He preaches Religion by Day, and prays by Night: He commends all the Appointments of God and observes them: He cuts off human Traditions and Devices, that the more Care and Attention may be given to God's Commands: He is continually calling those about him to the Fear of God, to the Love of God, to the most inward Worship of, and strictest Obedience to God. Love to God with all the Heart and Mind, is his first and great Command. The Kingdom of God, and the Righteousness thereof, he continually inculcates and enforces: Truth and Gravity, Seriousness, Purity and Piety in all his Conversation and Conduct. His Enemies cannot charge him with Irreligion, Guile, Dissimulation, or any Thing of Impiety: His Profelytes he trains up to be like himself. God must be their Guide, and Hope, and End, and Joy, and All: God must have their Hearts and Tongues, their Lips, and Lives, and Services, and All: God must be feared, dreaded, revered, and respected above all the World; and that upon the most sure, and lasting Grounds. *Fear him that is able to destroy both Soul and Body in Hell: I say unto you, fear him:* And they were excellent Copies after him. Holiness is visible in their Lives and Lines. Can any Thing be more holy, more heavenly, more pure and spiritual, than what appears in them? They

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are rather too holy for the World, than otherwise : There Holiness makes them distastful there. Were they more read, more imitated and consulted, the World would be much more holy than it is : They would set up Holiness in their Seminaries, and stated Assemblies, in Families, in the Hearts and Consciences of Men : It is their whole Design, Work and Employment of Life, to practise Holiness, and set it up in the World, and that to the Loss of all that the World can give them. And can such holy Persons be found constant, avowed false Witnesses of God, and Imputers of his Name and Authority to Lies of their own ? It cannot be. The best Men cannot be, at the same Time, the worst and the most desperate Offenders.

§. 22. The original Confederates in this Institution appear to be too great lovers of Mankind, to decoy and destroy them by a devised Lie. If their instituted Doctrine be a Device of their own, it must appear, that they are the great Seducers of Mankind. And what do they seduce them to ? They have no Honours, Pleasures or Profits to bestow upon their credulous Profelytes : They call them to Poverty and Reproaches, to Loss of Quiet and Liberty, to Distresses, Imprisonments, and Death itself, and that in the Way, and for the Sake of that Institution they communicate to them ; so that if they thus deceive the World with a studied Lie, they must be reputed the great Murderers and Destroyers of Mankind. But this can never consist with their unfeigned Love, Compassion and Good-Will. In them it is that Love to Man is victorious and triumphant. The Founder of the Institution

incomparably abounds in it. Never was there a brighter Example of Philanthropy, and universal Mercy and Goodness. His Time and Life was spent in doing Good: As Preacher, he did Good to Souls; as Physician (and a miraculous one too) to the Bodies of Men. He pitied the Diseased, and had Compassion on the hungry, thirsty, weary Travellers. Rather than send them away dispirited and faint, he would miraculously feed them in the Wilderness: And that his Cures and kind Offices might be the more free and general, he staid not at Home to be sent for, or address'd unto with Cap, and Compliment, and Fee, but went through the Towns and Villages, healing their Sick, Infirm and Diseased. His Works were calculated for the Good of Mankind. No Judgment executed, but what might (and should) have benefited the Mind. The blasting of a barren Fig-Tree was a Warning to a barren People. The precipitating of the Swine into the Sea, should have taught the Neighbours to have desir'd his Presence, who could send Devils out of Men, and out of their Courts. He sympathizes with his Friends, weeps with those that weep, and rather than Grief shall break their Heart (or they be overcome with too much of it) he will raise and restore to them their lamented Dead. He returns Good for Evil, prays much for his Friends before he leaves them, and almost concludes his Breath in praying down Forgiveness for his murderous Enemies. His Death could be but a Demonstration of Love to Mankind, and that, whether it be consider'd as a Confirmation of his holy Doctrine, or an Example of Patience and dutiful Submission to the Will of



God ; but much more as an Expiation of the Sins of the World. Therein there were unfearchable Riches of Love : He could, by his miraculous Power have rescu'd himself from the Approaches of Death : He could have commanded Legions of Angels to his Service and Deliverance. But he would die in Love to the World : His Accomplices he trains up to the same Spirit and Practice of Love. *Thou shalt love thy Neighbour as thy self*, is the second Rule in his Academy, or Law of his Kingdom : And they copy well after their Master. Who can read their Lines or Lives without admiring, and being in some Measure touch'd with their Love : Universal Love flames among them : Strangers and Foreigners they long to make as happy as themselves. Their Friends are laid up in their Hearts and Bowels. *Ye are in our Hearts to live and die with you.* Who can read the Beginnings and Conclusions of their Letters, the Salutations and Valedictions, without a sympathizing Emotion of sacred Love ? *Grace and Peace from God the Father and the Lord Jesus*, are poured out upon them abundantly. Prayers and Thanksgivings, on their Behalf, flow out with a most natural, impetuous Current. Their Sighs and Tears, their Labours, Hopes and Joys discover exuberant Love to Men. *Ye are our Epistle written in our Hearts, known and read of all Men.* Behold, the third *Time I am ready to come to you ; and I will not be burdensome to you ; for I seek not yours, but you ; for the Children ought not to lay up for the Parents, but the Parents for the Children.* And I will very gladly spend, and be spent for you ; though the more abundantly I love you, the less I be loved. What flagrant disinterest-



ed Love is here? Therefore, my Brethren, dearly beloved and longed for, my Joy and Crown, so stand fast in the Lord, my dearly beloved! Affection in Grain! For I would that ye knew, what great Conflict (or deep Concern) I have for you, and for them at Laodicea, and for as many as have not seen my Face in the Flesh; that their Hearts may be comforted.—Distant, benevolent Love! For what is our Hope, or Joy, or Crown of Rejoicing? Are not even ye in the Presence of our Lord Jesus Christ, at his coming. Their Love will appear in another World. But we were gentle among you, even as a Nurse cherisheth her Children; so being affectionately desirous of you, we were willing to have imparted to you, not the Gospel of God only, but our own Souls also, because ye were dear unto us. But to transcribe their Love is to transcribe their Letters and their Life. What in all the Earth can parallel that Passage; I say the Truth in Christ, I Lie not, my Conscience also bearing me Witness in the Holy Ghost; that I have great Heaviness and continual Sorrow in my Heart; for I could wish that my self were accursed from Christ, for my Brethren, my Kinsmen according to the Flesh. Strange Expression of violent Love! Brethren, my Heart's Desire and Prayer to God for Israel, is, that they may be saved! These are the Bowels of Jesus Christ! Such as he had himself; such as he implanted in his Retinue, And not only have they Love for their Friends (who are indeed not so much consider'd as their own, but as their Master's Friends) but Love and Forgiveness for those that carry it not so well as they should do. At my first Answer (or Defence in Court) no Man stood with me, but all Men forsook me; I pray God it may not be laid to their Charge. But can any one see their

Life and Labour, and read their affecting, affectionate Epistles, and not be persuaded, that serious, pregnant, constant Love to Mankind, and to the highest Welfare and Happiness of Mankind, shines and flames there? And can such Love consist with a form'd Design to cheat and seduce Mankind, with a studied Contrivance to draw them (by Forgery and Lies) to all manner of Miseries, Woes and Destructions? It is impossible predominant Love and Hatred towards the same Persons may dwell together, when Fire and Water, or vehement Contradictions lose their Hostility.

§. 23. These original Confederates in this Institution, set up the best, the most strong and stable Grounds and Principles of the most impregnable Honesty and Integrity. They advance all the surest, firmest Foundations of Truth, Equity and Righteousness; and such as are the most opposite that can be, to all Lying and Forgery, Hypocrisy and Guile. As

1. They set up Conscience in its Light and Vigour. Conscience is an invisible Agent, and acts upon invisible Motives and Inducements: It has a Regard to God, to the Eye and Knowledge, the Authority and Justice of God. Conscience they awaken, enlighten, quicken and call to Office and Duty. Conscience is to accuse or excuse, to guide and direct, as under the Inspection of God. *Now the end of the Commandment* (and indeed of the whole Institution) *is Charity* (holy Love) *out of a pure Heart, and a good Conscience and Faith unfeigned.* The unfeigned Faith will breed a good Conscience. *Holding Faith and a good Conscience* (the Faith in Christ and



and a good Conscience are very good Companions) which (Conscience) some having put away, as to the Faith have made Shipwreck. Holding the Mystery of the Faith in a pure Conscience. That's the proper Seat of Christian Faith, a pure Conscience; which it could not be, if the Faith were founded in a Mystery of Deceit and Lying. Let us draw nigh with a true Heart, in full Assurance of Faith, having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water. The full Assurance of Faith will sprinkle and cleanse the Heart from an evil Conscience: And the washing of the Body must betoken Cleanness within, and engage to a good Conscience. The like Figure whereunto, even Baptism doth now save us; not (so much) the putting away the Filth of the Flesh, but the Answer of a good Conscience toward God. 1 Pet. iii. 21. The initiated into this Institution are baptized into a good Conscience toward God; into the Obligation of maintaining a good Conscience; into the Privilege of possessing one (a Conscience purged from dead Works) through Faith unfeigned. Here Conscience is set up in its Jurisdiction, Dominion and Power.

2. They declare the Holiness, Purity and Justice of God, to awe the Conscience: They declare his Hatred and Revenge of all Iniquity, Hypocrisy and Deceit. That no Man go beyond or defraud his Brother in any Matter (not of Liberty, Wrath or Life) because that the Lord (even their Lord, Christ) is the Avenger of all such; as we have also forewarned you and testified: And they had preach'd their own Condemnation, in case they were guilty of Circumvention and Fraud. Their Master would prejudice them



against all Hypocrisy and Deceit, by telling them the dreadful Conclusion thereof, and that as from his own Hand. *And shall cut him asunder* (rip up the injurious Servant) and *appoint him his Portion with Hypocrites* (especially Deceivers and false Dealers in Religion;) and how fearful will their Portion be? *There shall be weeping and gnashing of Teeth.* They know their God, and their Lord are of tremendous Majesty. *Our God is a consuming Fire.* And the Lord Jesus will be reveal'd from Heaven in flaming Fire: And these Thoughts are to guide the Conscience. *Knowing the Terror of the Lord, we persuade Men.* The terrible Majesty of the Lord they know: And yet the Knowledge of him and it, is so far from driving them from their Business in this Institution, that it makes them more sedulous in persuading Men to embrace it. Woe to them if they preach not this Gospel: They are shewn the Issue and Exit of Falsifiers and Seducers, and yet they must proceed. *But the fearful* (they that are too timorous for Religion) *and unbelieving, and the Abominable, and Murderers and Whoremongers, and Sorcerers and Idolaters, and all Liars* (of every sort; especially they that belied God, and by their Lies made Men miserable, and indeed murder'd them) *shall have their Part in the Lake that burneth with Fire and Brimstone.* Woe to him that wrote this, if he be one of them! But it troubles me to make such a Supposition. And again, *There shall no wise enter into it* (into the heavenly State) *any Thing that defileth, nor whatsoever worketh Abomination, or maketh a Lie:* Nothing therefore that invents, preaches and promotes known Lies. If these Confederates have done so, they have drawn up their  
own

own Condemnation, and must have an uneasy Conscience. But we see here what Considerations they give to terrify from all lying, deceitful Practice.

3. They set up strictest Sincerity and Integrity in the Mind and Heart of Man: They would make the Man new, and teach him to act from a new Nature, a fix'd Disposition and Temper, & *incoctum generoso Pectus honesto*. Truth, and Honour, and Uprightness should be written upon the inward Parts. All Guile, Mischievousness, Unrighteousness and Deceit should be (by their good Will) cast out of the Soul; and all Purity, Generosity, Benevolence and Goodness implanted there. *That ye put off, as to the former Conversation, the old Man* (the old Complexion of Man) *which is corrupt according to the deceitful Lusts* (all deceitful Lusts must now be thrown aside;) *and be ye renewed in the Spirit of your Mind* (the inmost Recesses of the Mind, the very Spirit of the Soul must now be renewed; Renovation must imprint a sacred Rectitude and Integrity there;) *And put ye on the new Man* (the new Nature, or new Propension of Nature) *which after God* (according to the Image of God) *is created in Righteousness* (in right Disposition towards all) *and true Holiness; wherefore putting away all* (both practical and vocal) *Lying, speak every one Truth with his Neighbour, for ye are Members one of another.* Here is the most intimate, ingrafted Integrity indeed! The most noble Truth and Sincerity woven into the very sprightly Powers of the Soul. And this will be a direct Antipathy to all Lying, Fraud and Collusion: And such must the Spirit of the Institution be, *For the Kingdom of God*



God (set up in the World by this Institution) is *Righteousness, and Peace, and Joy in the Holy Ghost.* And the *Fruit of the Spirit* (that great Spirit that ordain'd and presides over this Institution) is *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith.* Here's religious Simplicity and Integrity in all the Life and Vigour of it! Nothing can more rectify, renew and refine the Spirit of Man, or purge it from all deceitful Lust and Dross.

4. They severely inculcate a strict, universal Judgment to come. Death and Judgment are thundered in our Ears; and what can more terrify from all Imposture and Deceit? *It is appointed for all Men once to die, and after that the Judgment.* We must all appear before the *Judgment Seat of Christ*, that we may give an Account of what we have done in the Body, whether Good or Evil. The Founder will himself be Judge: And as he has given the most pure and accurate Laws, so he has declar'd he will be impartial. He will not spare his own Seminaries: He will doom and damn the Hypocrite, as well as the Unbeliever, and assign them their burning Lot together. He has declar'd, that he will make all the Churches to know, that he searches the Hearts, and trieth the Reins, and will infallibly give to every Man, as his Work shall be. Here are Principles of Integrity! Such as are not elsewhere to be found! Here's Opposition to all mundane Subtilty, Craft and Fallacy!

And if it should be surmiz'd, that they set Principles to others, which they follow not themselves, they can appeal to the Knowledge of all that were most acquainted with them, and with whom they most



most intimately and familiarly convers'd. When the Traytor was dead, another must be chosen into his room, that had been well acquainted with the Founder's Spirit, Doctrine and Practice, from his first Appearance to set up his Institution in the World: And, this was the more necessary, in that the Founder's Example and Pattern was to be presented unto, and press'd upon all his Followers. *Let that Mind be in you, which was also in Christ Jesus. For even hereunto were ye called, because Christ also suffered for us; leaving us an Example, that we should follow his Steps; who did no Sin, nor was Guile found in his Mouth, 1 Pet. xxi. 22.* This Peter had convers'd long enough with him, and was intimate enough with him, to understand any fraudulent Enterprize he had in Hand. He was one of the first that were called to be with him, admitted into his Counsels, and into his private Transactions; and yet can propose him as an Example; can profess, that no Guile was found in his Mouth. His Accomplices can call those that knew them most, and, it may be, were tempted to suspect them, to witness their Conduct among them. *And when I was present with you and wanted, (says one of them to the Seminary at Corinth,) I was chargeable to no Man: For that which was lacking to me, the Brethren which came from Macedonia supplied. And in all Things I have kept my self from being burdensome unto you, and will keep my self. As the Truth of Christ is in me, no Man shall stop me of this boasting in the Regions of Achaia, 2 Cor. xi. 9, 10. Again; But be it so, I did not burden you (as is granted;) nevertheless being crafty (as perhaps is objected,) I caught you with Guile.*

But

But (it is replied) *Did I make a Gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a Brother: Did Titus make a Gain of you? Walked we not in the same Spirit? in the same Steps?* Ch. xii. 16, 17, 18. And again to the Profelytes at *Thessalonica*; *For our Exhortation was not of Deceit, (no Fraud in the Foundation, nor in the Superstructure) nor of Uncleanness, nor in Guile; but as we were allowed of God to be put in trust with the Gospel, even so we (even Paul, and Sylvanus, and Timotheus, in whose Names the Epistle is written; so we) speak; not as pleasing Men, but God who trieth the Hearts; (they have Regard to the Heart-searching God) For neither at any Time used we flattering Words, as ye know; nor a Cloak (or any Cover) of Covetousness, God (who searcheth the Hearts,) is Witness (which is appealing to God;) Nor of Men sought we Glory, neither of you, nor yet of others, when we might have been burdensome, as the Apostles of Christ. (For what had we else to live upon? But we would either receive from others, or Work hard, or almost starve, rather than be injurious to the high Ends of our Institution) For ye remember, Brethren, our Labour and Travel; for labouring Night and Day, because we would not be chargeable to any of you, we preached unto you the Gospel of God. (It is God's Gospel, and we had no more to do, than preach it unto you.) Ye are Witnesses and God also, how holily, and justly, and unblameably we behaved our selves among you that believe; as you know how we exhorted, and comforted, and charged every one of you, as a Father doth his Children. Here's Integrity and disinterested Labour. Here is Appeal to God and Man, as the Witnesses thereof. Simplicity,*



plicity, Honesty, and Integrity cannot be built upon more noble, impregnable Principles.

§. 24. These original Accomplices entirely cut off, or dry up all the Springs of Imposture, Fallacy and Deceit. It is the Design of the whole Institution to do so. To eradicate and mortify all the Principles, upon which Frauds and Fallacies must be founded, and by which they must be suggested, and in pursuance of which they must be executed. These Principles must be Appetites or Passions: They must seek and crave some earthly Good or Gratification to self, or some Evil to others, or both in Conjunction. The Good or Gratification that Self requires, will be such as is suitable to an inordinate Body or a corrupted Mind. Now all Pollution of Flesh or Spirit is here to be renounc'd: The Body is to be subjugated to the Soul: The Soul is to be subjected to Reason and Religion: The Body and the Members of it are to be made (according to their several Capacities) Instruments of Righteousness and Holiness; and the Soul is to be under the Conduct of the Institution. The Soul is to be inhabited by the Spirit of God, and the Body to be made the Temple of the Holy Ghost: All ill, unruly Affections and Passions are to be rooted up: All the Baits, Fuel and Incentives of them are to be studiously avoided and removed: All the Lusts of the Flesh, the Lusts of the Eyes, and the Pride of Life must be carefully abandoned. The Body and Flesh craves its Pleasures and Enjoyments: But that must be wisely watch'd over and subdu'd. *If ye live after the Flesh, ye shall die; but if ye through the Spirit, do mortify the Deeds of the Body, ye shall live: And this*



is the true Christian's Attainment. *They that are Christ's, have crucified the Flesh with its Affections and Lusts.* The World will intice us with its Honours, Treasures and Preferments: But against that and those must we be guarded, that we be not seduc'd by them. We are to be prejudic'd against these Things, as those that are Enemies to our Souls. *The Love of Money is the Root of all Evil; which while some coveted after, they have erred from the Faith* (which shews a Treasure in Heaven) *and pierced themselves through with many Sorrows.* No Wonder then, that *they that will be rich* (are resolv'd to be so) *fall into Temptation and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition.* Instead of hastning after the World, we must learn to be satisfied with a low Condition, to be content with Food and Raiment, to work hard, that we may have to give to others. In Reference to others, we must bear them no Malice, Hatred or Ill-will. We must grudge them none of their good Things, nor envy their Advantages, nor revenge our selves upon them, nor covet any Thing that is theirs. What Room or Reason then can here be for Imposture and Deceit? To what End should Wiles, Frauds and Fallacies be invented or pursued? In Contentation, Tranquility and Patience within our selves, in Peace, Kindness and Charity towards others, are we taught to possess our Souls: And of all this, were the Founder and his Confederates incomparable Examples.

§. 25. They will allow no ill Means or Methods for the promoting and propagating of this Institution. That would be the Way to stop its Progress,

gress, and blast its Reputation: And they that have invented Fables and Stories for the Support of it, have been its greatest Enemies, and done it most Mischief. Woe to the Contrivers of false Miracles, feign'd Apparitions and legendary Tales! They will be sorely condemn'd by the Founder and all his Accomplices. What, will they lie for God, and cheat for the Truth? It is the Rule of this Institution, that *we must not do Evil, that Good may come.* They who say the contrary, and impute the same to these Accomplices, will find that their Damnation is just, *Rom. iii. 8.* The Doctrine of the Institution is pure, and must not be mixt with other Doctrine; either with the Traditions of the Jews, or the Philosophy of the Gentiles. Too much Injury has been done thereto by both. The diffusing of the Institution must be pure: It will not stoop to ill, foolish, deceitful Methods: It is all grave, weighty, sober, solemn: It must be treated, managed and deliver'd, as that that has God for its Author and Patron, and Heaven for its End and Upshot. *For we are not as many that corrupt the Word of God; but as of Sincerity, but as of God, in the Sight of God, speak we in Christ, 2 Cor. ii. 17.* Neither give heed to Fables and endless Genealogies, which minister Questions, rather than godly Edifying, which is in the Faith, *1 Tim. i. 4.* If any Man teach otherwise, and consent not to the wholesome Words, even the Words of our Lord Jesus Christ, and to the Doctrine which is according to Godliness, (This Doctrine is according to the very Mind and Spirit of Godliness it self.) He is proud, knowing nothing, but doting about Questions and Strifes of Words, whereof cometh Envy, Strife, Railings,



*ings, evil Surmifings, perverfe Difputings of Men of corrupt Minds, and destitute of the Truth, fupposing that Gain is Godlinefs ; from fuch withdraw thy felf, 1 Tim. vi. 3, &c. This facred Doctrine will be but ill propagated by thofe that take Gain for Godlinefs. From fuch the true Propagator is to withdraw himfelf : The wife and holy, the pure and heavenly are here to be employ'd : The true Methods of Propagation are fum'd up, by one of the genuine Emissaries, in few Words ; Giving no Offence in any Thing, that the Ministry be not blamed (it is a tender, delicate Office, foon ftain'd ;) But in all Things approving our felves as the Ministers of God (the holy, blessed God) in much Patience, in Afflictions, (Strange, that in fuch Circumftances muft be the Ministers of God ! )—— By Purenefs, (Purity of Heart, and Hand, and Conduct) by Knowledge (Understanding our Work, and Skill in the Management of it) by Long-Suffering (towards reluctant Mortals, who are loth to be gain'd to God, and towards our Oppofers.) By Kindnefs (towards all we are to deal with) by the Holy Ghost (and his Operations, who patronizes the Institution) by Love unfeigned (towards all Men, which will allow no ill Arts or Stratagems to delude them, and draw them to Destruction.) By the Word of Truth (the Word that came from Heaven, and cannot be confuted.) By the Power of God (which fupports the Word of Truth, and us in the Publication of it.) By the Armour of Righteonfsnefs on the Right Hand, and on the Left, (by the fpiritual Weapons of Religion, Juftice and Integrity round about us.) 2 Cor. vi. 3--7. Such muft be the Methods of diffufing an heavenly Institution in*  
*and*



and about the World; such are they, by which this is recommended; by which it was disseminated at first, and ought to be so still.

§. 26. The original Confederates in this Institution appeal to an higher Testimony than their own, even the Testimony of Heaven: If they had not that they had nothing to depend on. They pretended not to Arms or Arts; to foreign Alliances or Confederacies, to secular Learning, Wealth, or any earthly Encouragements. The Treasures of Heaven, and the Powers thereof, or nothing, must be their Support; and with these they set forth, and to these they appeal. It has been already observ'd, that Appeals to History, or so supposed, open Matters of Fact, are the worst Way to found a new Religion upon; especially one, that carries in it an Opposition to the ordinary Dictates of Flesh and Blood: But such Appeals do these Accomplices usually make. The Founder usually discourses with the Jews upon the Foot of undeniable, miraculous Works, perform'd among them. *But I have greater Witness than that of John; for the Works that the Father hath given me to finish, (or to accomplish) the same Works that I do, bear Witness of me, that the Father hath sent me, Joh. v. 36. If I do not the Works of my Father, believe me not; but if I do, though ye believe not me, believe the Works; that ye may know and believe, that the Father (even God) is in me, and I in him, Joh. x. 37, 38.* The Apostle reminds the Profelytes at Corinth, *That in every Thing ye are enriched by him (by Jesus Christ) in all Utterance, and in all Knowledge, even as the Testimony of Christ was confirm'd in you (and among you.)* And in the other  

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Letter,

Letter, *Truly the Signs of an Apostle were wrought among you in all Patience* (as if Patience were the Sign of an Apostle) *in Signs, and Wonders, and mighty Deeds.* He expostulates with the *Galatians* (as enclined as they were to a Revolt,) *this only would I learn of you, received ye the Spirit* (the signal Fruits of the Spirit) *by the Works of the Law; or by the Hearing of Faith?* (by the Hearing of, and Attention to that Faith, that pertains to this Institution?) But I need not prosecute this Consideration any further; but would refer you to a Discourse of the learned Dr. *Whitby's*.

As these Confederates appeal to open Miracle; so we may observe, that if they produc'd the Miracles they appeal'd to, their Commission was publicly sign'd and seal'd by Heaven. If they did not produce them, it must be a surprizing Miracle, that they should so suddenly succeed, and their Institution be so quickly planted in the most famous Cities of the Gentiles.

§. 27. These primitive Confederates neither could, nor did propose to themselves secular Advantages; but on the contrary, exposed themselves to all manner of Sorrows and Sufferings wherever they came: They got nothing by their Device (if it was theirs) that was worth getting: Nor did they at all expect it. And would Men of Sense (of intellectual Sense, and animal Sense) cut out a fruitless Life of Pain and Persecution for themselves, or lay a solid Design for their own lingring Ruin and Destruction? These Persons do not only apparently banish all the innocent Pleasures and Accommodations of a quiet, composed Life, but designedly run the ready Road  
to



to multiplied Miseries and violent Deaths. They know very well what their Enterprize must cost them; and they are willing to stand to the Cost. The Founder was content to, be all his Days, a Man of Sorrows, and acquainted with Grief: He foresees his Trials and Conflicts: He is satisfied to endure the Cross, and can despise the Shame of it, in the View of what is before him. It has been already observed, what Proposals he makes to his Servants, when he called them to him, or sent them out: Pains and Woes must be their Portion, and a Conformity to him in manifold Sufferings: They must not expect better Treatment than he found, or promise themselves a more favourable, smiling World. Never did Leader gather a Retinue upon such Assurances and Prospects: They must remember, that if the World hate them, it hated him before it hated them; and indeed hated him as the Principal in that Hatred. How strangely does he say to them, *These Things have I spoken to you, that ye should not be offended; they shall put you out of the Synagogues; yea, the Time cometh, that whosoever killeth you, will think that he doeth God Service?* Alas! Are these Things spoken to prevent their Offence? One would think they should kindle and encrease it. Must they be excommunicated and murder'd to gratify other Folks's Conscience? What Service, and what Master are they here attached to? This was enough to make them betake themselves to their Heels (as sometime after they did) and run away. But I have already spoken of their Master's Plain-dealing with them beforehand. I am now principally to consider what they could propose, and what they bore, after he



left them and was gone out of the World. After their Flight, they rally again, and are resolv'd to face and outface all Difficulties and Distresses. They do not only labour hard, and travel far, (as has been observ'd) but they suffer extremely in all Places. Malignant Jews every where pursue them with Spite and Malice: Idolatrous Gentiles oppose them with Rage and Hatred. O what a dolorous, dying Life do they prepare for themselves, and prepare themselves to run through? Not long after their Leader's Departure, they are all threaten'd, imprison'd and beaten. In a little while one of their Profelytes is stoned to death. Some Time after one of their College is beheaded, and another clapt in Prison, in order to be so serv'd too. At *Lystra*, the new Accessary (that was himself lately as good a Persecutor as any of them all) is stoned and left for dead; but revives for repeated Sufferings. At *Philippi*, *Paul* and *Silas* (what brought them into the Confederacy?) are sent to the Prison and the Stocks. At *Thessalonica*, the House is assaulted, where they were supposed to be, and they were fain to fly to *Berea*. From thence *Paul* is fain to march to *Athens*, where he is ridiculed and scorned by the learned Academies. Insurrection is made against him at *Corinth*: At *Ephesus*, he and his Companions had like to have been pull'd in pieces by the Mob: At *Jerusalem*, he was violently beaten, and like to be murder'd, but was rescued and imprisoned in the Castle. Then he is transfer'd from one Tribunal to another, till he is brought Prisoner to *Rome*. What should ail these Men, that for the Sake of a Fable (if it were one) they must abandon Ease, and Liberty, and Life itself? Were they

they not Flesh and Blood, as well as others? Could not they relish the Sweets of Life, as well as others? If they were weary of Life, and of the World, better they dispatch'd themselves immediately, than thus lie daily under the Fear, and Hazards, and Preludes of Death, in the Defence of a Lie. O the Pain, Woes and Sufferings of an Apostolical Life! *For I think, that God hath set forth us the Apostles last, as it were appointed (and destinated) unto Death. For we are made a Spectacle (a publick Shew in our Conflicts) unto the World (the higher and the lower) even to Angels and to Men.——Even unto this present Hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling Place.* Poor Men! Why did they venture upon such a Service and such a Life, without something to bear them out? If they were disappointed, why did they not say so, and forsake it? What Infatuation must be here, to follow a Man at this Rate, that had left them, and was unable to do them any Good? But how affecting and moving are the Words of this undaunted, unwearied Missionary to his importunate, dissuading Friends at Cesarea, *What mean ye to weep and break mine Heart? I am ready, not to be bound only, but to die at Jerusalem, for the Name of the Lord Jesus?* Alas! Had he Compassion for his Friends, and none for himself? Would he resolvedly be bound, and die for a Name, that he knew could stand him in no stead, and could not recompense his Bonds and Death? And would he lead others (his beloved Friends) into the same Sufferings too? What Enmity and Cruelty is here? He reminds his dear Pupil and Fellow-Servant of what he had formerly



known concerning him. *Thou hast fully known my Doctrine, manner of Life, Purpose, Faith, Long-suffering, Charity, Patience, Persecutions, Afflictions, which came upon me at Antioch, at Iconium, at Lystra, what Persecutions I endured.* Enough to affright a young Man from the Warfare! Must he be call'd and encourag'd to them too? *But watch thou in all Things; endure Afflictions!* Alas! Must young Life and Vigour be spent in passive Persecutions and Afflictions! Must the Pleasures of Youth be abandoned for the Toils of an opposed, persecuted Service? What Pity is that? Spend the short Remnant of Time, old Man, (being such a one as *Paul the Aged*) in the Conflicts thou hast begun, and art inured to! But let pleasant, flourishing Youth be spared! But it must not be. *Endure Afflictions; do the Work of an Evangelist* (which will call thee to diverse Trials in diverse Places) *fulfill thy Ministry. Thou therefore endure Hardness (or Hardship) as a good Soldier of Jesus Christ.* Fight hard, and fare hard, as is the Lot of the Camp where we are. What Summons to Sufferings were here? Is this the Way of the World? This the Mode of Deceivers? What Long-suffering and Patience is here?

Really, while we consider the Trials and Sufferings of these Missionaries, we must wonder at their Unweariedness and Patience. A good Cause will not always carry the Abettors of it through such heavy and lasting Oppositions and Calamities as these. Few Spirits in the World are able to sustain them. Here must be extraordinary Fortitude, Resolution and Patience, and that in many that were timorous and cowardly before. No wonder such

Patience



Patience is made the *Sign of an Apostle*. Apostolical Patience must be invincible Patience: They are fitted for their Work and Suffering: Their Patience and Support seems to be (as well as their Doctrine) from Heaven; and the Hand of the Lord seems to be with them, in their patient enduring of Afflictions, even unto Death itself, as well as in their mighty Works.

But can any Reason suppose, that Men, and such Men, would run themselves into such constant, capital Dangers for a foolish Device and Fable of their own? and thus knowingly expose themselves to Miseries and Death, for that that they know could do them no Good?

§. 28. Good Men may fall into Calamities unawares; or for a good, worthy Cause, may resolve to charge through all Difficulties that lie in their Way; and then the Peace of their Conscience is their great Support. But these Confederates (in case they propagate a Lie) quite cut themselves off from all such Support and Relief under their Afflictions. In the Case of Innocence, Conscience is as bold as a Lion, and is as a thousand Witnesses: But in case of Perfidiousness and Fraud, it must have inward Fear, Reproach and Torment. How could an evil Conscience possibly carry Men through all these Miseries and Afflictions? They must know that they are fathering Lies (if their Doctrine be so) upon God: That they are deluding the World, drawing Men to Ruin and Perdition; acting foulest Hypocrisy, and venturing their Lives in Prosecution of a Cheat. Here Conscience must fly in their Face.

must rebuke them for their Villany, testify against them, and threaten them with the Tribunal and Judgments of God: They must be in continual Fear and Danger, lest their Plot should be discover'd, their Frauds detected and sham'd, and themselves dispatch'd, as Impostors, out of the World. They must be in continual Pain, lest some or other of the Confederates should be discourag'd, and wearied out with long Sufferings, and should reveal the whole Design, to their Shame, and its own Defeat. They cannot look to God, or hope for his Help in their Iniquity: Prayer to him for Success in their Enterprize, would be to consecrate a Villany. Trust in their Master Jesus, whom they knew (upon the foresaid Supposition) to be dead and cold in his Grave, would be Folly and Nonsense. Whither should they go? What should they do? Without, are Fightings and Oppositions; within, must be Fears, (for themselves, more than for others) Perplexity of Mind, and Horror of Conscience. Would sensible Men cut out such a desperate State for themselves? If in this Life, this be their Condition in Jesus, they are of all Men (as to Soul and Body) most miserable. Nay,

§. 29. They effectually cut themselves off from all rational Hope and Expectation of Compensation and Bliss in a better World. They take the Way, knowingly and resolutely to make themselves most dreadfully miserable for ever. They know that Lying and Deceit is not the Way to Heaven. They know that belying God, and bearing false Witness of him, is not the Way to please him, or to be happy



py in him. They know that Error, Deceit and Darknefs is the Way to endless Darknefs and Confusion. Their seducing Men to their Destruction is the Devil's Work, and the Way to provoke God, and procure their own Damnation. Thou therefore that preacheft against Hypocrify, doft thou most egregiously play the Hypocrite? Thou that preacheft, a Man should not go beyond his Brother, or defraud him in any Matter, doft thou the most notoriously supplant and defraud him? Thou that testifiest, that God is the Avenger of all such, doft not thou regard thy own Testimony, nor stand in Awe of the Vengeance of God? Thou that preacheft, a Man should not steal, doft thou rob God of the Souls that he should have, and rob Men of their Innocence and Peace, their Hope and Salvation? How must such Men be convicted by their own Light, condemn'd by their own Consciences and Ministry, and terrified by the Thoughts of Death, and the Prospect of the other World? What can remain for them, but the Horror of Despair, and the certain, fearful Expectation of Judgment, and fiery Indignation, to consume them as Adversaries to God and Man? And yet (which is to be observ'd, and let the whole World observe it)

§. 30. These are the Men that can most solemnly aver the Testimony of their own Consciences; most confidently appeal to God, rejoice in him, and triumph over Death in all the Pomp and Terror of it: They continue in their Doctrine and Attestation of it to the End; are ready to seal it with their Blood; and yet can most solemnly aver the Testimony and Integrity of their own Consciences, and  
appeal



appeal to, and rely upon God, as their Father and Hope, to their latest Breath.

The Founder himself continually calls God (whom he usually stiles *the Father*, and *his Father*) to testify on his Behalf: He speaks *his Words*, and does *his Works*, and seeks *his Glory*: He challenges his Adversaries to convince him of any Sin or Evil; would not step a Jot out of his Way to escape Death in all its Formality: He rather rides to meet it. He rode in Triumph but once, and that was in his Way to the Grave: For he knew very well, and foretold to his Disciples, that he was going to die (the dismal Death of the Cross) at *Jerusalem*. He excellently and nobly discourses with, and to his Disciples before his Departure: Comforts them upon the sorrowful Prospect of his Decease: Assures them he was going to Happiness with God, and tells them, they had more Reason to rejoice, since he was going to the Father. He prays for himself and for them, as one that favour'd of Heaven, and was just upon the Confines of the blessed World. And though there is a black Scene intervenes between that and his Exit, (which his Institution gives a noble, surprizing Account of it; he must bear the Sins of the World in his own Body) yet he sees through it; and cheers himself and them, in the Assurance of a speedy, joyful Resurrection. While he is in his deepest Dolour and Desertion (for our Sake) he recognizes God as his God; and in a little while, assures his Companion and Confessor, that that Day he should be with him in Paradise: And a little after that resigns his Spirit into his Father's Hands. Thus dies the sorrowful Founder

der of this Institution; assur'd of Admission into Heaven, and Reception into his Father's Glory!

The travelling Accomplices can boast the Integrity and Tranquility of their Consciences; the Satisfaction of their Minds in all they do. For our Rejoicing is this, the Testimony of our Conscience, that in Simplicity and godly Sincerity (Sincerity towards God) not with fleshly Wisdom. (no! surely, there appears no such Wisdom in the whole Scheme) but by the Grace of God, we have had our Conversation in the World, and more abundantly to you-wards. And one of them publicly avouches, that herein does he always exercise himself, to keep a Conscience void of Offence, both towards God, and towards Man. If he did not do so as he then profess'd, he then made an offensive Conscience towards God; and Conscience would tell him so, one Day. And we (speaking for his Brethren as well as for himself) have renounced the hidden Things of Dishonesty, not walking in Craftiness, not handling the Word of God deceitfully, but by Manifestation of the Truth, commending our selves to every Man's Conscience in the Sight of God. And Peter declares to his Brethren, We have not followed cunningly devised (or sophisticated) Fables, when we made known to you the Power and Coming of our Lord Jesus Christ, but were Eye-Witnesses of his Majesty, 2 Pet. i. 16. That which we have seen and heard (have had all the Evidence of that can be, says the beloved Disciple) That declare we unto you, that ye may have Fellowship with us, (and be as happy as we) and truly our Fellowship is with the Father, and his Son Jesus Christ, 1 Ep. i. 3. and Ep. ii. I rejoiced greatly (says he to the elect Lady) that I found of thy Children walking



*walking in the Truth* (in the Truth of our Christian Institution) *as we have received Commandment from the Father.* (This came down from the Great God, who is our Father :) Their Minds and Consciences are quiet, easy and satisfied in all they have said and done in the Affair of their Institution.

As they most eminently and wonderfully (above all the Sages of the Gentiles) address themselves to God in Prayer, Praises and Thanksgivings, so they can appeal to him, rely upon him, and rest in his Love. They can confidently appeal to him: *God is my Witness, whom I serve with my Spirit, in the Gospel of his Son--But as of God, in the Sight of God, speak we in Christ* (in the Affairs and Institution of Christ.) *We look not at Things that are seen, but at Things that are not seen, (so it appears indeed ;) For Things that are seen are temporal, but Things that are not seen are eternal. Now the Things that I write unto you, behold, before God I lie not. They can rely upon his Power and Goodness. We had the Sentence of Death in our selves, that we might not trust in our selves, but in God, that raiseth the Dead.--For which Cause we faint not, but though our outward Man perish, yet the inward Man is renewed Day by Day. And I was deliver'd out of the Mouth of the Lion; and the Lord shall deliver me from every evil Work, and will preserve me to his heavenly Kingdom.--They can rest and rejoice in the Love of God, above all Mortals besides. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings, in heavenly Places in Christ Jesus, according as he hath chosen us in him before the Foundation of the World.--But when it pleas'd God, who separated me from my Mother's Womb,*



*Womb, and called me by his Grace to reveal his Son in me, that I might preach him among the Heathen.-- We rejoice in hope of the Glory of God, and not only so, but we glory in Tribulations also, knowing that Tribulation worketh Patience, and Patience, Experience (Experience of Divine Favour and Assistance,) and Experience, Hope; and Hope maketh not ashamed, because the Love of God is shed abroad upon our Hearts by the Holy Ghost, which is given to us.-- Now our Lord Jesus Christ himself, and God, even our Father, who hath loved us, and given us everlasting Consolation and good Hope through Grace-- Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant Mercy, hath begotten us again unto a lively Hope, by the Resurrection of Jesus Christ from the Dead, to an Inheritance incorruptible, undefiled, and that fadeth not away, &c.--- Here is Hope, Assurance and Joy, more valuable than all the World!*

But the Trial of Skill is, how to look Death in the Face; and here they perfectly triumph. Their Hope, Assurance and Joy was often tried: They were in Deaths often; and they can look the King of Terrors out of Countenance, and defy all his Arms, and Forms, and Shapes. He falls at their Feet (low, as he would lay them,) drops his Darts, and confesses their Victory. He is loth to strike, as loth to send them from those Deaths they die daily, more terrible than his sharpest Stroke. He is surpriz'd and ashamed to see his Sting and poison'd Darts are all extinguish'd, and his Arrows turn'd to Wings, to waft unwounded Spirits to Life and Immortality. Who of all the Ship's Crew, in the long Tempest and Shipwrack, is so undaunted and cheerful,

ful, as the fetter'd Missionary? He cheers them all and secures their Lives. If he foretold their Safety when all Hope was gone, it is a Sign there was the Spirit of Prophecy (a Token of Heaven) among the Missionaries.

It is remarkable, that the other Missionary, *Peter*, has Death in view, while he asserts his own and his Brethren's Integrity in delivering the Affairs of their Master; *Yea, I think it meet, as long as I am in this Tabernacle, to stir you up, by putting you in Remembrance; knowing that shortly I must put off my Tabernacle, even as our Lord Jesus Christ hath shewed me.* (The Lord Christ had told him, that when he was old, another should gird him, and carry him whither he would not; this he is now in Expectation of;) *Moreover I will endeavour, that you may be able after my Decease, to have these Things always in Remembrance; (living or dying he would take Care that these Things should be reported and remembered, among them, as being sacredly true.) For we have not followed cunningly devised Fables (as being above the Capacities of poor Fishermen) when we made known unto you, the Power and Coming of our Lord Jesus Christ, but were Eye-Witnesses of his Majesty.* He was one of those that was with him in the Mount, and beheld his Glory there. This he is willing to attest to the Death, and to have remembered when he is dead: And die he must shortly: And Death is a light Thing. It is but putting off his Tabernacle, and the Load with which he is now encumbered. *Paul* is assur'd of Heaven; *We know* (and are fully satisfied) *that if our earthly House of this Tabernacle were dissolved, we have a Building of*  
*God,*



*God, an House not made with Hands, eternal in the Heavens: And yet as sure as he is of this eternal Habitation, such Desire he has to promote the sacred Institution on Earth, that he is content to adjourn his Heaven a little longer, that he may thereby assist others to come thither. Nevertheless; to abide in the Flesh is more needful for you; and so having this Confidence (or Assurance of your Good) I know that I shall abide and continue with you all, for your Furtherance and Joy of Faith (for the Furtherance of your Faith and the Joy that accrues thereby.) But in one of his last Letters, he can comfortably review all that he has done in the Business of this Institution, and sing in the Prospect of the Glory that ensues. I am ready to be offered, (to be presented unto God) and the Time of my Departure is at Hand; I have fought a good Fight, (as long and hazardous as it has been) I have kept the Faith (the Doctrine and the Discipline of it;) Henceforth there is laid up (or laid by) for me a Crown of Righteousness, (the Prize of Religion) which the Lord, the righteous Judge, shall give me at that Day, and not to me only, but to all them also that love his appearing.*

And before this, when he was proclaiming Death's Doom, prognosticating his Fate and Destiny, or reading a victorious Lecture concerning the Resurrection of the Christian Dead, he could not but break forth into Exultation and Triumph; O Death, where is thy Sting! O Grave, where is thy Victory? The Sting of Death is Sin; the Strength of Sin is the Law: But Thanks be to God, who giveth us the Victory, through our Lord Jesus Christ! (The Victory over all these Things! over Death, the Grave, Sin and the Law!)



Law!) Supernatural *Epimicion*! too great to be sung on this side Heaven! Here is the Joy of Faith! The Valour and Victory of the Christian Institution! *Cedite Romani Scriptores* (Victores,) *Cedite Graii!*

But (to add no more) it is one of these Missionaries that concludes our holy Book, with the most stately Description of the heavenly City and Bliss; and with an ardent Sigh or Vote for the Approach of it, and him that hath the Keys of it, and will be sure to admit all his Followers; *He which testifieth these Things, saith, surely, I come quickly,* (come to wind up the World, and distinguish the Inhabitants for ever) *Amen. Even so, come Lord Jesus!* All thy Servants look, wait and long for thy coming!

Thus we see, what a System of Purity, Simplicity and Divine Sincerity our Christian Code is. Thus it appears, what excellent, upright, single-hearted, disinterested Persons the original Confederates in and about this Institution were; and how improbable, irrational (or even impossible) it is, that here should be any sinister Craft, Imposture, or Colusion.

The Considerations are (mostly) taken from the View of the Persons employ'd therein. I thought to have added some, taken from the Nature and Complection of the Institution itself; and thereby it may indeed appear to be a Design and a Contrivance; but a most noble Design and divine Contrivance; one worthy of Heaven, and the Powers above. A Design to rectify, renew and refine the Spirit of Man, from all natural or contracted Impurities,

rities, Pollutions, and vitious Dispositions: A Design to set up natural Religion in all its Parts, and Power, and Glory: A Design to pull down the *Hebrew* Ritual Religion, and yet to build thereon, that which illustrates, perfects and compleats it: A Design to commend to us the blessed God, in the unsearchable Treasures of his Love and Grace: A Design to lead the World to the greatest Peace, Tranquility, and Perfection it is capable of in the State of Mortality; and to the noblest and most transcendent Blessedness it is capable of in the Land of Perfection. But past Prolixity deters me from saying more of these Things, and commands me to leave the Consideration of them to more judicious Managers.

It is Time now to conclude this Letter, and should have so done much sooner, but that I was loth to be too injurious to a Subject, to which I am not able to do Justice. In Discourses of this Nature, it is scarce possible to avoid offending such as you: If we are Brief, then it is said the Theme will not bear much; if we are large, we are then prolix and tedious. I must submit to your Candor and the Importance of the Case.

I am loth to subjoin any Thing by Way of Corollary from what has thus been represented; but such Things as these may now appear, and be rationally admitted.

1. Neither wise Men nor Fools, could be Authors of such an Institution as this. Not Fools, or such as are destitute of common Sense, or the common Reason of Mankind. It is too sublime, too



judicious, too noble and excellent in all the Parts of it for such as they. The speculative Doctrine, the practical Scheme, the Promises and Threats, the Encouragements and Motives, are as pure and rich, rational and obliging, as human Wit can imagine. If it were not for protracting this culpable Prolixity, it might easily be shewn, that the Penmen of this Institution, 1. Understand more Languages than one. 2. Have great Knowledge of the State of the World, and the Case of Mankind. 3. Well understand the Nature and Perfection of God, and what is congruous thereto. 4. Are well acquainted with Ethics, and the most noble Morality. And 5. Do well discern the Nature of Man, and what is conducive to his Perfection and Happiness. The wisest Students of this Institution admire its Purity and Prudence, its Harmony within itself and its accurate Congruity to Heaven and Earth.

Wise Men would not be the Authors and Contrivers of it. Worldly-wise Men (whose End is secular-self) would not devise and pursue a Project, that they know will ruin them to all Intents and Purposes in the World. Spiritually-wise Men would not, durst not, devise and pursue a Project, that must expose them to the Displeasure of God, the Hatred of good Men (when discovered) the Fears and Reproaches of their own Conscience at present, and at last, the Damnation of Hell.

2. Neither good Men, nor bad ones, could or would devise and pursue such an Institution as this: Neither honest Men or Knaves would do it. Bad Men and Knaves would not set themselves to promote



mote Holiness and Religion, the Fear and Love of God, Righteousness, Honesty and Love to Men, with all their Care and Might, to the Loss of all that is dear and valuable in the World.

Good and honest Men would not, durst not devise, and at this Rate advance it. They durst not Father a Lie upon God, and go about the World bearing false Witness of him, and draw Mankind after them into Poverty and Reproach, Persecutions and Death, and after all, into a cruel, cursed Defeat of all their Hopes and Expectations; so that this Institution, and the Method by which it was raised, and disseminated in the World, could by no Means be an human Appointment.

3. We may now possibly see some Reason, why our sacred Code (the Book of our Religion) is written in the Form in which it is. It may be you, as well as I, have oft thought it strange, that the Christian Bible (the Charter of the Institution) should appear in the Form and Model in which it does: That it should thus be made up of History and Letter. A fair Scheme of Doctrine, or methodical System of Law, one would be apt to think, would be more suitable to the Work and the Design. But there, perhaps, would be too much Room for the Suspicion of human Sagacity and Invention: Nor might the Aim and Design of the Author or Contriver sufficiently appear. It seems we must have a Bible of quite another Frame and Contexture: It must be wrote by many: It must consist of History and Letters, that the Spirit and Disposition, the Ends and Aims, the Life and Conduct of the Men may

be seen, and read, and felt : That, particularly, the Heart and Pulse, the vital Heat and Motion of this great Founder and his Accomplices, may most sensibly and palpably appear to the World. We must have a Book, that has all the Notes and Characters of highest Purity and Integrity. The Evidences of such Purity and Integrity that have already been alleged, are fetched, all of them (I think) from the Contents of that Book ; so that, possibly, we may say, that there is not a Book in the World (or can be devised, of such a Bulk or Volume) that has so many intrinsic Marks and Signatures of sacred *Simplicity* and *godly Sincerity*, and that is so remote from *Fleshly Wisdom*, and (as the Penmen of it) so full of the *Grace of God*, as the Christian Bible, or the New Testament has and is.

4. We shall see, that the best Way still to diffuse this sacred Institution, is the same as that by which it was at first raised, and propagated in the World, *viz.* The Way of Humility, Self-denial and Separation from the World, and from the Spirit of it. Since the World has crept into the Church, the Office of Disseminating this Institution, has been reckoned little else then secular Cunning and Craft ; and thereby it is apparently enervated, and has lost its Honour and Efficacy. Was it not justly said, *Hodie venit cum funditur in Ecclesiam* ? Emulation with the World, Affectation of the Finery and Gaieties of the World, Ambition of its Pomp and Lustre, will never gain the World to a crucified Religion, and to the crucified Son of God. The reverend, the honoured, the learned Partners in that sacred Function,



Function, will then at last be pleased to consider, that the declining of all those Things that are contrary to a plain, humble, spiritual Pursuit of the great Ends of this Institution, that a plain, humble, spiritual Communication of it to, and Diffusion of it among the Sheep and Lambs of the Great and Good Shepherd, will be most acceptable to him, most salutary and beneficial to them, and will be their own Joy and Crown of Rejoicing in the Day of the Lord Jesus.

5. We may a little bethink our selves, how indebted we in these remote Lands and Ages are, to the indefatigable Labours and Travels of the blessed Apostles. And blessed be they of the Lord (as indeed they are) that they spared no Pains, no Trouble, no Sufferings, to spread this Institution about the Earth! Almost incredible are their Journies and Travels; incredible their Fortitude and Patience. They set up Seminaries of this Institution in most of the famous Cities of the known World. One of them, quickly after his miraculous Conversion went into *Arabia*, and spread it there; afterward from *Jerusalem*, and round about unto *Illyricum*, he spread it: Then he meant to travel to *Spain*, and afterward to *Rome*; and whether he came into these Northern Parts, the Antiquaries are not very well assured. But if they had not been so sedulous and industrious, what must remote Lands and Ages have done? There seems not to be that Zeal, that Concern for the unlightned World after their Departure. If the Bishops and Elders must be confined to their stated Societies, who must convey the Institution



stitution to the uncalled World? Must that World be obliged to Persecution only for their Light and Call? Persecution dispersed the Church of *Jerusalem*, and sent the Members thereof to enlighten other Places. And if *Joseph* of *Arimathea* came hither, it might be Persecution that drove him from *Jerusalem*, as it made many of our *English* fly to the Deserts of *America*. How far any thought it Duty, or Meet, to take upon them the proper Office of the Apostles after their Decease, I cannot well say; but they shed abroad the Odour of the Gospel in *Europe*; and to their Labours and Toils are we highly obliged.

6. It is pity now, that the World is so little acquainted with this sacred Institution; that it is no more, according to the first suitable Method, diffused among the Nations! O the Offences that are raised against it! The Incongruity of those that profess it, and the Judgments of God upon the Nations!

———O Mother dear and kind,  
Where shall I get me Eyes enough to weep,  
As many Eyes as Stars? Since it is Night,  
And much of *Asia* and *Europe* fast asleep,  
And even all *Africk* would, at least, I might  
With these two poor ones, lick up all the Dew,  
Which falls by Night, and pour it out for you!

*Herb.*

Alas, that so many among us should be so prejudiced against this Celestial Institution! That so many

many are weary of it, and are ready to turn aside to any Thing else! Natural Religion they would seem to cry up, which yet is as little practised by them, as they complain the instituted Religion is by its Professors. But may I, Sir, prevail for a more sedate, unprejudiced Perusal of this sacred Volume, and a more mature Consideration of the genuine Institution comprized therein, I should suppose, that such Light would thereby glare into your Eyes (the Eyes of your Mind) as would sway you into the cordial Reception of it, and thereby into Joy and Peace in believing, and an assured Hope of that Glory that is ascertained thereby, which is the great End of these Letters thus presented to you, by

*Honoured Sir,*

*Your most affectionate, humble Servant.*

*F I N I S.*



*The Reader is desired to take Notice of these Errata.*

PRef. p. 9. l. 17. r. *Facili*. In the Letters, p. 12. l. 19. after the Word, *one*, add the Note of *Interrogation*. p. 19. l. 23. add such another Note. p. 21. l. 5. for *Means* r. *Man's*. p. 30. l. 24. r. *οἰμαι*. p. 37. l. 13. r. *Immortality*. p. 52. l. 8. dele *not*. p. 54. in the second Ver. r. *Corpora*. p. 55. l. 20. for *what* r. *that*. p. 61. l. 3. for *sensible* r. *sensitive*. p. 73. for *unfashionable* r. *unfathomable*. p. 75. l. 25. r. *ἡμαρ*. p. 77. l. 15. r. *Ζωα*. p. 80. l. penult. r. *αυτῶν*. p. 154. l. 8. r. *irradiate*. p. 197. l. 13. after the Word, *he*, add the Word, *no*. p. 236. l. 6. r. *turns*. p. 244. l. 19. put a *Comma* after the Word, *Money*. p. 256. l. penult. for *wisely* r. *wistly*. p. 262. l. 22. for *no*, r. *on*. p. 271. l. 14. for *far*, r. *for*. p. 273. l. 19. to the Word *Piety*, add the Word *shine*. p. 247. l. 2. for *there*, r. *their*. p. 275. l. 22. for *Courts*, r. *Coasts*. p. 278. l. 9. for *impossible*, r. *possible*. p. 279. l. 28. for *Wrath*, r. *Wealth*. p. 289. l. 14. for *so*, r. *to*. p. 298. l. 24. dele *it*.





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