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*The Evidence of Things not Seen :*

OR, THE  
IMMORTALITY  
OF THE

Human Soul,

Prov'd from

*Scripture & Reason.*

IN TWO DISCOURSES.

Wherein are contain'd,  
Some Remarks on the Fundamental Principle  
of Two late Books, *The One*, Entitl'd *Second*,  
*The Other*, *Farther Thoughts concerning Human*  
*Soul.*

TOGETHER

With an Examination of the Opinion of a  
*Middle-Place* of Residence, supposedly assign'd  
to the Deceased Souls of the Righteous,  
between Death and the Day of Judgment.

By *LAWRENCE SMITH, L.L.D.*  
Rector of *South-Warmborough* in *Hampshire.*

The Third Edition.

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# THE PREFACE

## To the Reader.

**A**N Endeavour to obviate and put a Stop to the spreading Growth of Scepticism and Infidelity, is an Undertaking neither so criminal, nor so inconsiderable and unnecessary, as to stand in need of an Apology, and therefore I shall make none for it; I wish the Deficiency of the Performance were as well excusable: I hope the Necessity of the Attempt, with respect to the urgent Occasion thereof, bare-faced Infidelity, may in some sort Apologize for the Imperfections of the Work.

I pretend not to have produced any new Arguments in Proof and Confirmation of a Life to come; I judge the Subject long since exhausted: All I offer at, is only this, to set forth old Evidences of a future State, in a clear perspicuous Light of Conviction; to urge 'em home, and put my Proofs closely and compactly together; and in fine, to omit no one Argument of the Doctrine to be proved and confirmed, that is, cogent and perswasive: Which aimed at End, whether I have attained or no, and acquitted my self well

of my present Undertaking, is to be left to the Determination of other Persons Judgments, not of my own ; I pray God to give a Blessing to this Meanness of my Endeavour ; for without the Concurrence of the Holy Spirit, to illuminate and set home Convictions upon the Understanding, the best Management of Arguments will prove abortive and unsuccessful ; but in Conjunction with the Influences of Divine Grace, imperfect defective Performances in the Cause of God and Religion, such as these present Essays, being honestly designed, may attain their desired End, the Conviction and Conversion of Infidel Debauchees.

The second Discourse, which treats on the Parable of Dives and Lazarus, may, I think, have so much said on its behalf, that tho' there have been several former Discourses upon the Subject, yet is it handled in great measure after a different manner from any thing which has hitherto been published : The Doctrinal Observations inferred from the several parts of the Parable, are, I think, natural and proper Inferences ; and the Enlargements I have made upon them, are, I hope, what I designed 'em, clear and full Confirmations of each particular Doctrine : In short, there is Matter of Speculation entertaining and delightful to the Understanding, as well as Matter of Perswasion and Practice, directive to the Will and Bodily Powers,  
inter-

*intermixed throughout the whole Performance.*

*The Additions which I have made to the first Edition of these Discourses, respect chiefly; an Examination of the Opinion of a Middle-Place, assigned by God, in some Persons Persuasions, to the deceased Souls of the Righteous, during this their intermediate State between the Death of their Bodies, and the Resurrection of them from the Dead; which Opinion, I humbly conceive, I have refuted from Texts of Holy Scripture, from the Writings of the Primitive Fathers, from the Doctrine of our Church contained in her Homilies, and in the publick Prayers of her Liturgy. The other Additions regard principally some Remarks I have made on two late Books, entitled, Second, and Farther Thoughts concerning Human Soul: I have not indeed, in those my Remarks, answered either of the Books Page by Page, or Paragraph by Paragraph; but this I have done, I have given, I think, a sufficient Answer and Refutation (sufficient to convince any thing but Prejudice and Prepossession) to the fundamental Principle of that Author's Books, viz. That the Human Soul is no Immaterial and Immortal Substance, distinct from, and independent (as to its future Existence) on the Body, but the bare Power of Life, or Existence of Life only, in the Human Corporeal Composition: I*



*having proved the direct contrary, by Arguments deduced both from Sacred Scripture, and Philosophick Reasonings.*

*What I have farther to add, is, the producing some Texts of Holy Scripture, evidently proving the distinct Being and Immortality of the Human Soul. Thus Body and Spirit are spoken of as two distinct Substances, in Eccl. 12. 7. Then, viz. at Death, shall the Dust, the Body, return to the Earth, as it was; and the Spirit to God who gave it. Again Mat. 10. 28. Fear not them which kill the Body, but are not able to kill the Soul; but rather fear him who is able to destroy doth Soul and Body in Hell: Here also the Soul and Body are manifestly distinguished as two distinct Substances, by our blessed Saviour; in that he says, Those who kill the Body, cannot kill the Soul. So likewise are they distinguished by St. Paul, 1 Cor. 6. 20. Glorify God in your Body, and in your Spirit, which are God's. And Mat. 26. 41. The Spirit indeed is willing, says our Lord, but the Flesh is weak. What can be more evident, than that our Saviour here speaks of Flesh and Spirit, as of two distinct Substances? So likewise does St. Paul, Thes. 5. 23. The very God of Peace sanctify you wholly; and I pray God your whole Spirit, Soul, and Body, be preserved blameless unto the coming of our Lord Jesus Christ.*

*And*

*And now I shall earnestly request the Author of Second, and Farther Thoughts, (for his own Conviction, and for the Welfare of that Soul of his which he has such a mean ignoble Opinion of, as to account it no distinct Substance from the Human Body, but that it dies and perishes together with it, 'till the Resurrection) to take the Matter into his yet farther Thoughts, and most serious Consideration; and not to think it any Dishonour to him to change his Opinion, and be convinced of a Mistake, in so weighty and concerning a Point as the Soul's Immortality, or separate Existence immediately after the Death of its Body: Because a Mistake or Error with Relation to so important an Article of Faith, is no small Mistake; but may prove of very ill Consequence, both to himself and others, whom he may persuade to be of the same erroneous Opinion.*

*'Twas this great Scripture-Truth of an immediate Existence and Happiness to our Souls after Death, if they departed hence Good and Vertuous, which inspired the glorious Company of the Apostles, the noble Army of Saints, Confessors, and Martyrs, with a cold Indifference unto, and negligent Unconcern for the things of this Life, and which gave them such Courage and Christian Resolution to encounter the most cruel Sufferings, nay, even Death it self, in its*

*most horrid Form and Aspect, with Smiles and Gladness in their Faces.*

*Thus, what made St. Paul so desirous to depart this Life? but his knowing for certain, that whenever this his Earthly Tabernacle should be dissolv'd, he should have a Building of God, an House not made with Hands, eternal in the Heavens? 2 Cor. 5. 1. What made him so willing to die? but his being fully perswaded that Death would be Gain to him? Phil. 1. 21. that to be absent from the Body, would be for him in Spirit to be present with the Lord, 2 Cor. 5. 8. The full Perswasion of this, made the Apostle indifferent to Life, undaunted in the near Approach and Prospect of Death, willing to be dissolved, because that would be for him to be with Christ, which would be far better than continuing here, Phil. 1. 23.*

*But how degrading of us to the low and abject Level of Brute-Beasts that perish wholly, is the Opinion, that our Souls, as well as theirs, (supposing they have any thing of a Spiritual Principle within them) die together with our Bodies, and revive not 'till the Resurrection? How does this Perswasion unman and debase us? So that the Author of Second, and Farther Thoughts, having brought down the superiour Dignity of Human Souls to the same Level with that of Brutes, by maintaining, that our Souls are no more distinct Substances from our Bodies*

*dies*



dies than theirs. 'twas but acting consistently with such his Opinion, to raise up their Souls to the same Height with ours, by affirming, that Beasts have Thought and Reason as well as we, pag. 115.

But what, in the Name of God, does the Author of Second Thoughts mean by all this? Does he think to make us ever the better Christians, by endeavouring to make us less Believing Persons than were the very Heathen, who acknowledged the Soul's Immortality? Or does this, being an Object of Heathen Belief, render it ever the less a sound and certain Truth? Rather does not the universal Consent of the World, in the Belief of the Soul's Immortality, the united Consent of Christians and Heathens, of Jews and Mahometans, argue it to be the Voice of God and Nature, of uncorrupted Truth and right Reason? *Omnium consensus est vox Naturæ* says Tully.

'Tis enough to make a modest and discreetly wary Man, to think several times before he comes to a Determination, and to distrust his own Opinion, tho' he were pretty well perswaded he was in the Right, to find the universal Consent and Perswasion of the World against him; how much more when he finds also (if he will not shut up in Prejudice the Eyes of his Understanding) the plain and express Testimonies of Holy Scripture, the unanimous Judgment of the Primitive Fathers

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## ★ THE PREFACE.

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*Fathers of the Church, the Determinations of general Councils, the Philosophick Reasonings of the best and the wisest Heathens against him; is not this sufficient to make him suspect his own Judgment, and to call in Question the Truth of his Opinion, which is contrary to the so many concurring Confirmations on the other side?*

*'Tis a Debasement (as I said) to Human Nature, to attempt the Robbing it of that high Dignity and Prebeminence which it has above the Brutal Nature, viz. the Human Soul's Immortality; by teaching, that Beasts Spirits (if they have any) and Mens are alike no distinct Substances from their Bodies, but that they both die and expire together: Besides, that 'tis also Cruelly and Ill-nature to go about to deprive Men of so comfortable an Opinion, and so supporting a one under all the Calamities of this Life, as is the Soul's Surviving the Death of its Body, were it a groundless Fable or Delusion; and to involve 'em in so much Trouble and Discomfort of Thought, as the contrary Opinion of the Soul's Dying with its Body, must needs bring upon Mens Minds, who believe it a true Doctrine.*

*For how disconsolate a Perswasion is it, to believe that at Death I die wholly, and shall revive no more till the Resurrection? How discouraging is this Sentiment, to our Manly, Christian, and Courageous Encounter of Death? How disheartning to Holy Industry and Diligence of Pious*

*Pious Endeavour, to be of Opinion that our Remuneration of Reward is in the whole of it so long deferred, as the day of Judgment; and that Death puts an end till then to all the Remuneratory Consolations, belonging to our Holy Labour of Love, expectation of Hope, and patient continuance in well doing unto the end, performed in this Life? And how encouraging on the other Hand, or very little discouraging unto Vice and Wickedness, is the Opinion that Man dies wholly, both in Soul and Body, and lives not again till the general Resurrection?*

*For will a Sceptick and half-Infidel say, (and Immorality leads to both Scepticism and Infidelity) let me alone to enjoy my beloved Lusts and Vices for the present, and leave me to Futurity to be Judged and made Miserable, at the Resurrection of the Body; which perhaps may never happen; or if it does, will be a long while hence: And so the unhappy Man soothes himself up in his Vices, by the Consideration of the long distance of time wherein he shall suffer for his Impieties. if at all; whereas were he perswaded, that immediately after Death his Soul survives in Happiness or Misery, this near Prospect of one of these two States becoming his Portion in the other World, would encourage him to Obedience, and affrighten and restrain him much more from Sinning, than to tell him as the Author of Second Thoughts does, that he shall be wholly unaccounta-*



unaccountable and inapprehensive, (because perfectly extinct) of either Bliss or Torment, till the Resurrection and day of Judgment.

*Our Author aforesaid cannot be ignorant, how abounding Vice and Immorality are in this present Age; and how Debauched Persons are not deterred from their Impieties, no not by the general Belief which obtains in the World, that the Soul dies not with its Body, but passes into a State of Happiness or Misery, immediately after its dissolution from the Body: why then when Wickedness stands in need of no Encouragement, but of it self takes Heart and flourishes too too much, why attempts our Author to free Men from the Religious Checks and Restraints upon their Vices; by teaching them, that the Soul of Man is no Immaterial Immortal Substance or Being, distinct from and independant on the Body, but that it is the Power of Life only in the Human Body, which dies and expires together with the Breath in Man's Nostrils? Does not such a Doctrine as this directly tend to rid Men of the awful Restraints from Wickedness arising out of Religion, by suggesting to them, that their Happiness or Misery in the other World, according as they have respectively behaved themselves in this, will be deferred till the day of Judgment; and is not to be expected immediately after Death, as Divines constantly tell their Hearers it is to be then expected?*

*For*



*For tho' the Doctrine of a Revival of the Soul at the Resurrection of the Dead, may in it self, if duly considered, be a very powerful Restraint and Determent from Sin, were there no immediate going of the Soul after Death to a State of either Happiness or Misery; yet certainly this superadded Restraint and Determent is much more powerful than the former one alone; and God, who knows our Nature and our Inclinations to Wickedness, knows we have need of both the Restraints; and there are no Persons but may easily perceive what an Alloy this gives to the Awe and Terrors of Religion upon Mens Minds, to be told in Print, that they need fear none of them 'till the Day of Resurrection; which if wicked Men faintly grant, yet this hinders them not of the easing Comfort which condemned Men take in the Consideration of a long Reprieve; for that Respite from giving an Account of, and from the Punishment due unto their Sins, called the Resurrection and Day of Judgment, may, think wicked Men, be some Thousands of Years hence, and perchance never; however, 'tis some Satisfaction to them, that they shall be free from Punishment 'till then.*

*Now I would desire the Author of Second Thoughts seriously to consider, what a direct tendency his Doctrine hath to promote and encourage Immorality in the World, by its lessening the restraintive Awe of Religion upon Mens Minds; and how that is not likely to be a Do-*  
*ctrine*

*ctrine according to Truth, which is not a Doctrine according to Godliness; and how he may have other Mens Sins to answer for as well as his own, at the great day of Accompts, by means of Vice encouraged and promoted by the Doctrine contained in his Books: I would desire our Author also seriously to consider, whether an Endeavour by his Doctrine to free Men from their Superstitious Usages in Religion, (such as are the Popish Superstitions of extream Unction, of Peter-Pence, Prayers for the Dead, and Masses to be said for the deliverance of Souls out of Purgatory, and the like) which are no Usages however among Protestants, and which therefore are no Excuses for his publishing his erroneous Opinion aforesaid in a Protestant Country) be a Consideration of equal Moment and Importance, for his teaching that the Human Soul dies together with its Body, and revives not again till the Resurrection, with the Consideration that such a Doctrine gives great Encouragement to Sinning, by taking away the deterring Restraint of an immediate assignment after Death of the separate Soul to a State of Misery, if it departs hence impenitently Wicked? And here I would ask the Author of Second Thoughts the Question, Cui Bono? To what End or Beneficial Intent was it, that he wrote his Book of the Soul's dying together with its Body? Was not the contrary Doctrine of the Soul's surviving the Funeral of its Body, a much more Comfortable Doctrine?*

*Doctrine? A Doctrine more dignifying and distinguishing of us, from the Beasts which perish? A Doctrine more encouraging to a good Life? much more Arming of us with undauntedness against the grim Visage and approach of Death? But the erroneous Doctrine, That the Human Soul is no distinct Substance from the Body, nor independant in its existence upon it, but the Power of Life only in the Body; so that when the Bodily Life ceases, the Soul also ceases, and is extinct till the Resurrection, has as many ill Consequences upon Human Manners and Behaviour attending it, as the true Doctrine of the Soul's Immortality, has good and beneficial Effects on the Conduct of Man's Life.*

*Now was it worth the Author of Second Thoughts his while, his Pains and Labour, to write a Book in Defence of an Opinion, which if believed in the World, can have no good effect; is naturally apt to have a very bad one, upon Mens Lives and Conversations? But what harm did or could do the generally believed Doctrine of the Soul's Immortality? Is it not an harmless innocent Error, if an Error? No the Author of Second Thoughts will say, it is the Foundation of many Superstitious Usages in Religion, as of extream-Union, Prayers and Masses for the Dead, together with the Belief of Purgatory, with other such false and erroneous Popish Practices and Doctrines: for the present, granting that this Charge against the Doctrine of the Hu-*



*man Soul's immediate survival of the Death of its Body were true, yet no such corrupt Superstitious Customs as extream-V. ction, Prayers or Masses for the Dead, nor Belief of the absurd and groundless Doctrine of Purgatory, being the Usages or Doctrine of our Church of England, nor of any the other Protestant Churches of Christ, what occasion had Estibius of publishing such a Book as Second Thoughts, amongst the Members of a Protestant Church and Nation?*

*But Estibius is mistaken in his charging the aforesaid Romish Error in Doctrine, and Superstitious Practices, upon the Opinion that the Human Soul forthwith survives the Death of its Body; it is not the Belief of the Soul's separate Existence immediately after Death which is the Foundation of the Popish Purgatory, Prayers and Masses for the Dead, with the like Superstitious Usages; but it is the Papists false Opinion, directly contrary to Holy Scripture, that the State and Condition of Souls departed is Alterable in the other World, from Misery and Suffering, to Ease and Happiness, which is the real Ground of the Popish Superstitions aforesaid: And therefore without endeavouring to persuade Persons into a disbelief of the Soul's separate existence from the Body, Dr. C — might have provided against any Persons being imposed upon by the Romish Superstitions abovenamed, even by his teaching and proving that the State or Condition of deceased Souls, is fixed and unalterably*



terably determined, either for Happiness or Misery, soon after their decease from the Body.

And thus I take my Leave of the Author of Second Thoughts, 'till I come in the Body of my ensuing Discourses to meet him again, and to attempt the Refutation of his main Principle, viz. That the Human Soul is no Immaterial Immortal Substance, distinct from, and independent, with respect to its future Existence, on the Body.

I have to add, to prevent my being misunderstood, and to clear an Objection which I foresee may be made, these things following. Against what I have said concerning the Joys of Heaven, Pag. 122, 123. That altho' infinite in themselves, and perfectly compleat, yet probably they are imparted in a progressive measure, and are still improving upon the happy Souls of the Righteous, proportionably to their Capacities for receiving them; which Doctrine I judge to follow from that of different Degrees in Heavenly Glory: It may be objected by some Persons, that expressly contrary to my afore-cited Assertion, is that Text of Holy David, Psal 16. 12. In thy Presence is Fulness of Joy, &c. which Text, in my Apprehension, imports not, that the Joys of Heaven are full and consummate, that is, unprogressive and unincreasing, with respect to the Receptions of Bliss which the Righteous take in from them, at their first Admittance into God's Beatifick Presence, so as to

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*have no increasing Additions made to their personal Happiness ever after ; but the Scripture-Expression, Fulness of Joy, seems to me only to imply either Fulness of Heavenly Joy in its own Nature, or else Fulness of Celestial Bliss, with respect to its giving entire Content and Satisfaction, nay, Transport and Enravisment to the Soul that happily enjoys it : So that as I have stated it, I think there is no Inconsistency in the Opinion, that there may not be a full Completion of Happiness incapable of any Increase, to departed Holy Souls, altho' they be at present admitted to the immediate Possession of Heaven ; because I fully believe the Joys of Heaven perfect in themselves, and unimproving, and suppose them only progressive and increasing, with respect to the joyous Sensations of Bliss which the deceased Righteous gradually and progressively receive from them, according to their Capacities for receiving 'em*

*And here I desire it may be taken notice of once for all, that that Incompleatness of Bliss which I afterwards mention to be the Portion of the deceased Righteous, tho' in Heaven, during their intermediate Conation there, between Death and Judgment : I would not have it understood with regard to the Heavenly Joy in its own Nature, for if not perfect, it would not be Heavenly Bliss ; nor with respect to any Deficiency in its not giving entire Satisfaction to the Soul that enjoys it ; for Deficiency of Satisfac-*  
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on in Heaven, would render it no Heaven: But I would have it understood with reference to the Want and Absence of that Bliss, which the Reunion of the entire Person, both Soul and Body, at the Resurrection, will administer to the Righteous; and by making then an Addition to their Happiness, will render it unto them much more full and compleat than it was before.

'Tis plain from the Liturgy of our Church, in her last Collect but one for Burial of the Dead, that the Souls of the Faithful departed this Life, are accounted by her as not having yet their perfect Consummation and Bliss, both in Soul and Body, 'till the Resurrection: And indeed how should they have perfect Celestial Bliss in the entire Person of Soul and Body united, 'till the re-uniting Resurrection? yet this hinders not but that they may have perfect Bliss, as it imports the Enjoyment of Heaven, singly in their separate Souls, immediately upon the Soul's Dissolution from its Body: No, it may be replied, the Church's Expression, We beseech thee, O God, to hasten thy Kingdom, that we may have our perfect Consummation and Bliss, seems to determine the Sense of our Church to be, that the Kingdom of Heaven will not be enjoyed by the departed Saints, 'till the Consummation. I answer, that by the Term thy Kingdom may not be meant thy Kingdom of Heaven, conferred on the deceased Righteous, but thy Kingdom of sole and entire Rule and Government; mentioned by



St. Paul, 1 Cor. 15. 24. When even Christ the Son shall have delivered upon the Kingdom to God, even the Father: *Which Kingdom of God is to commence from the Consummation of Bliss immediately after Christ's coming to Judgment*; v. 24. of the afore-cited Chapter, Then cometh the End, when our Lord shall resign his Mediatorial Power.

I having made mention in my ensuing Discourses more than once of different Degrees of future Glory to be imparted to the Saints in Heaven; I have judged it requisite to produce in this place the Scripture-Testimonies confirming that Point of Doctrine, viz. That tho' each Saint in Heaven shall experience their Joys and Delights in so ample a Measure, as to give each Beatified Spirit, entire Satisfaction of Soul; yet there shall be Happiness and Glory above dispensed to the blessed Partakers thereof in different and unequal Degrees, proportionably to their greater or lesser Services of Obedience performed towards God here on Earth. This may, I think, be proved from the following Texts of Holy Scripture. John 14. 2. In my Father's House, says our Saviour, viz. in Heaven, are many Mansions. That is, not only several Mansions are there, but also such Diversity of them, as to contain different Degrees and Measures of Celestial Glory and Felicity. And if as St. Paul tells us, 1 Cor. 15. 41. So differs one glorified Body from another, as one Star in the  
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the Firmament differeth from another Star in Glory : *Why, by a Parity of Reason, may we not hence infer, that there are different Degrees of Glory and Happiness in Heaven, to receive those glorified Boäies into them? Confirming of which Opinion, is that Text also of the Prophet Daniel, Dan. 12. 3. They that be wise to their own Salvation, and to that of other Men, shall shine as the Brightness of the Firmament ; and they that turn many to Righteousness, as the Stars for ever and ever : Which Words do import a Difference in Degrees of Glory, a more super-eminent Recompence of Reward, which those who are instrumental in the Conversion of others to Righteousness, shall enjoy in Heaven, above the Community of the Blessed.*

*We find moreover in various Passages of Holy Scripture, that Men of extraordinary Characters have Special and Extraordinary Rewards assigned them in the future State ; hence is it, that Mat. 10. 41 we are told of a Prophet's, and of a Righteous Man's Reward. Now far be it from me to think, that Infinite Wisdom such as resided in our Saviour, distinguished without a difference ; neither can I conceive, why our Lord and Master should mention in the place afore-quoted, the Reward of a Prophet as a Special Singular Reward, distinct from that of a meer Righteous Man, if the Reward of a Prophet be bestowed Above in common upon all the Faithful and Obedient.*

*I shall mention but two Scriptures more in Confirmation, that tho' (as I said) every Saint shall in the other World be perfectly content with his own Personal Reward, for every one shall have it proportioned to his Capacity for receiving it, and shall find it far exceeding his greatest Desert; yet those who have excelled in Fidelity and Zeal for God's Service, shall be rewarded with a more Excellent Glory and Felicity. He who Soweth sparingly, says St. Paul, shall Reap sparingly; and he that Soweth bountifully of good Works, shall Reap also bountifully of a Recompence of Reward, 2 Cor. 9. 6. which Words what can they import, but different Degrees of Bliss and Glory, which the Righteous shall inherit in Heaven, proportionably to their Labour of Holy Love, and Patience of Hope, and Zeal and Diligence in God's Service, in this Life?*

*And Rev. 3. 21. To him that overcometh, not only the ordinary Temptations of the World, the Flesh, and the Devil, but even the extraordinary ones, the Terrors and Determents of Martyrdom; that is, to him who is a Conqueror in a more Eminent Degree, will I grant, saith the Spirit of God, to sit with me on my Throne. I will grant to him a much greater Honour, Power and Dignity than ordinary; he shall have an uncommon Recompence of Heavenly Bliss and Glory conferred on him, for his uncommon Fidelity and Obedience paid unto God.*

But after all that has been said in these two Treatises concerning the Immortality of the Human Soul, and other Points of Doctrine, perhaps some Men may still remain dissatisfied and unconvinced: As far as I have been deficient in giving the Arguments I have used their due weight and light, I am accountable for want of Conviction in the Minds of my Readers; but if they expect greater Evidence than the Arguments themselves urged on behalf of another World, do, in their own native force, amount unto, then I say, that the Fault lyes neither in me, nor in the convincing Proofs of Religion, that Sceptical Persons remain unperswaded of the Truth and Reality of its first Principles. All Truths are not capable of the same Evidence and Proof; and if Men look for Sensible Demonstration, or Physical and Mathematical Evidence of the things absent and invisible of another World; they unreasonably look for more Evidence than the Nature of the things to be proved will possibly admit of, be they never so true: And 'tis equally absurd not to believe upon sufficient Evidence, or upon as much as the Nature of the thing to be proved will bear; as to believe without any Evidence at all, or without enough to beget Belief; so that too great backwardness in yielding Assent, and a groundless Infidelity, is every whit as much to be condemned for an irrational Act, as is a groundless or over-forward Credulity. If we will not rest satisfied with a certainty of Faith sufficient to take



*away all reasonable doubt to the contrary, we must continue unconvinced of a multitude of things in this present World, as well as in the future one, which we never saw or beheld.*

*We have not, 'tis true, by Arguments arising barely from Natural Reason, any more than Moral Demonstrations, or high Probabilities of a future State; but yet these are sufficient unto Belief, because sufficient to remove all Distrust; and with regard to which Moral Evidences, Men of Sense are in common Prudence bound to Act, or they must not Act at all in a great part of the Affairs of this Life: And if Faith upon the inducement of Moral Arguments be rational, with respect to the Concerns of this World, were higher, even Sensible Evidence may be had; then certainly Faith upon the Motives of Moral Credibility is as Rational with reference to the Affairs of the other Life, which being an absent and invisible State, can admit only of Moral Proof and Evidence; or of Divine Proof from Revelation, which is the Greatest and most certain Evidence; because God the Revealer can neither Deceive, nor be Deceiv'd.*

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Lawrence Smith.

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The Evidence



# The Evidence of things not seen, &c.

2 Tim. I. 10.

*And hath brought Life and Immortality  
to Light through the Gospel.*

**T**HE firm unshaken Belief of a Life to come, of Rewards and Punishments in the other World, suitable to our Behaviour and Deportment in this, being the very Cardinal Point of all Religion, the main Foundation of our Hopes and Fears extended beyond the Grave, the greatest Awe upon Mens Minds and Consciences, the principal Motive of Piety and Vertue, the most powerful Restraint from Vice and Wickedness; it being also a Matter of the highest Concern and Importance to us, whether we shall live for ever in another State of Blessedness, or after a few Years, Days, or perhaps Moments hence, die like the Beasts which perish. and cease to be, as if we had never been: it cannot certainly but be a Disquisition very acceptable to Human Nature, as well as to the good Christian. to enquire what Evidence we have of a future State, that 'tis really existent, and to be expected by us.

Especially is such an Enquiry the more necessary in an Age wherein this chief Principle of natural,

ral, as well as reveal'd Religion is call'd in Question ; and wherein Men living like Beasts, to quiet natural Conscience, would fain perswade themselves and others they shall die like Beasts also, and be no more in another State. When the *Socinians* teach an Extinction or Loss of Being in the Wicked, within a short time after the Divine Sentence of Condemnation pass'd on them at the Day of Judgment ; those false Opinionists holding a terminable Punishment by Hell Fire ; which preying upon the new-raised Bodies of the Damned, shall cause (say the *Socinians*) their Souls to dislodge from them, and to fall into Annihilation or Non-being : in which Sense they misunderstand those Scripture-Expressions, *Second Death*, and *Everlasting Destruction from the Presence of the Lord* : the second Death signifying only Eternal Misery ; and Everlasting Destruction, Everlasting Punishment : And when also we have Books published, entitled, *Second and farther Thoughts concerning Human Soul*, pretendedly demonstrating the Notion of Human Soul, as commonly believed to be a *Spiritual Immortal Substance united to Human Body*, to be a plain *Heathenish Invention*, and not consonant to the Principles of Philosophy, Reason, or Religion, &c. When the partial Infidel, on the one hand, averreth the Sleep or Insensibility of the Human Soul, both in good and bad Persons ; nay, the utter Cessation of Being in both, from the time of the Decease of their Souls from their Bodies, till the Resurrection of them at the last Day : And when your Sadducees or compleat Infidels, on the other side, deny any future Existence of the Soul after Death, and say there is no Angel, no separate Human Spirit, nor any Resurrection of the

the

the dead Body : When these fundamental Errors, subvertive of all Religion, are broach'd and maintain'd in the World, and what is more, in a Christian Kingdom and Nation, undoubtedly it importeth us Stewards of the Myſteries of God, and of the Principles of Religion, to obviate what we can the ſpreading Errors, and to apply Antidotes to hinder our People from being infected with the contagious Spiritual Diſtempers. The Subject therefore of my preſent Diſcourſe ſhall be the laying before you the moſt convincing Proofs of our Souls ſurviving the Diſſolution of our Bodies, in a ſeparate State of Life and Immortality ; which that our Saviour hath brought to Light more undoubtedly through the Goſpel, than ever it was before, my Text aſſures us ; and I proceed to endeavour the proving it,

First, By ſhewing what degree of Light manifeſting a future State, the Light of Nature, or bare Reason, unaffiſted with Divine Revelation, afforded, and doth ſtill afford.

Secondly, What further Evidence of an After-Exiſtence the Law of *Moses* yielded the *Jews*.

Thirdly, What greateſt Evidence of all, proving and confirming this Point of a Life to come, the Revelation of the Goſpel affords us Chriſtians.

First then I am to ſhew, what degree of Light manifeſting a future State, the Light of Nature, or bare Reason, afforded, and doth ſtill afford.

And here I take my firſt Riſe in proving another World, or a Life after this, from the Nature of God. whoſe Divine Goodneſs, Holineſs, Wiſdom and Juſtice, either of them ſingly, and therefore certainly all of them together ſtrongly induce

us to believe, that he will one Day make an evident Discrimination betwixt those who now worship and obey him, and those who worship him not, but disobey him ; that he will infinitely reward and recompense the former, and as severely punish and repay with Vengeance the latter : For seeing that his Omniscience and Omnipresence render him an exact Knower and Observer of whatever is done by us here on Earth, and consequently a Being fully furnished and qualified for the calling us to an After-reckoning, and for the proportioning to us Recompences agreeable to either our good or bad Actions, he thoroughly knowing them all ; nay, seeing that God's Justice, Wisdom, Holiness and Goodness in some sort necessarily require, that he adjust suitably to Mens Performances these his Divine Retributions ; and yet there being, in the General, no visible Appearance of any such equal Distribution in this Life, good and bad Events happening here alike unto all or most Men, to the Righteous and to the Wicked, to the clean and unclean Person ; nay, Vertue oftentimes now meeting with the Rewards of Impiety, and Impiety enjoying the Fruits and Recompences proper to Vertue. Therefore doth it necessarily follow, that things should be better adjusted some other time ; and that a Difference should then be put between Vertue and Vice : Which, if not done in this World, 'tis to be expected to be done in another : as certain to be done then and there, as that Good is Just, Wise, Holy, and Good : And if an evident Discrimination of the Godly and Wicked, as to the Fruits of their respective Doings, be certain in another State,



State, then 'tis as certain that our Souls are Immortal, and survive our Bodies.

2. I prove there is a future State, or a Life after this ; as from the Consideration of the Nature and Attributes of God, so likewise from a Consideration of the Nature of our own Human Souls, and of their natural Capacity of surviving our Bodies, or subsisting apart from them ; which Immortality of the Soul in Man, I infer from its Spiritual and Incorporeal Substance : For being of a purely Spiritual Nature, the Human Soul has no extended Parts, and therefore cannot be divided or separated into any ; being also a Spirit, it cannot be assailed by any external Violence arising from material Agents, nor suffer from any evil Accident which might betail it from without ; and containing likewise as a Spirit, nothing of the Matter of the Elements, nor of their contrary Qualities, which render all Bodies corruptible, it is out of danger of a Dissolution, through the mutual Conflict of differing Humours ; and consequently the Soul of Man involving no Seed or Principle of Corruption in it self, and being unsubject also to any external Force, or Injury offered it, 'tis naturally Incorruptible, Immortal : I say naturally ; because God, no doubt, who gave the Human Soul its Being, and Capacity of out-living its Body, may put an End to its Existence, by Annihilation, whenever he pleases. As the Opinion of some is, he does so put an End to the Souls of Brutes, which having Sense and sensible Perception of Objects, nay, some kind of Phantasy and Memory, and something Analogous to Reason likewise, are supposed by the former Persons to have a Principle different from Matter

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## 6 *The Evidence of things not seen ; or,*

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in them, and to be somewhat more than meer Cartesian Machines.

But not to dispute this now, whatever becomes of the Souls of sensitive Animals, (supposing 'em to have any thing of a Spiritual Nature) whether they naturally perish of themselves upon Death of the Bruit, or are Annihilated by God Almighty ; yet Man evidently having such a Principle within him as is immaterial, capable of existing separate from its Body, (as I shall instantly prove him to have) we have Reason to believe God will permit it to exist Immortally, both from the many Promises he hath made thereof in his written revealed Will, from his Declaration of Judging us in the Life to come, after the Resurrection, and likewise from his essential Attributes of Goodness, Wisdom, Justice, and Truth.

Now, as to the Spirituality of our Souls, I judge this manifest from their being understanding and thinking Existences, endued with Self-reflection, a Faculty of Arguing, and of inferring one thing from another : For as much as 'tis impossible to conceive, much more to find, how bare Matter, let it undergo never such subtile Reflings, nimble Motions, or various Changes, should yet be capable of but so much as Sense and Imagination. much less of Cogitation and Reasoning ; we therefore, finding in our selves a thinking Understanding Mind, must necessarily infer 'tis of a different Nature from our Bodies, *viz.* a Spiritual Being, and as such, incapable by any natural Means of Extinction.

From also the Human Soul's Power of ascending above material Objects and Representations and its framing some, tho' imperfect Conceptions  
of

of things immaterial, as of God, Angels, and the separate Souls of Men; from likewise its abstracted Spiritual Comparisons of things, compounding, dividing 'em; judging of their Relations, mutual Respects, Agreements or Disagreements; from moreover the Soul's Metaphysical Notions wholly separated from Matter, of Universals, *Entia Rationis*, and the like; from its vast extensive Comprehension, unlimited by any thing of this visible material Creation; from the Capacity of our Understandings to comprehend so many, so different, nay, contrary things as they do, and yet to keep the Conceptions of them distinct and unmingled; from the Ability that our Souls have to remember past things at never so great a distance of Time, to connect and compare 'em with the present Occurrences, and thence to frame Conjectures of the future; which Conjectures are sometimes so certain, that they seem almost Prophecies; from our Souls quick Vivacity or Acuteness, in finding out so many excellent Arts, and industrious Mysteries, in polishing, improving, and piercing deep into so many occult Sciences, and difficult intricate Matters; from lastly, the Soul in Man, its giving Life and Motion to the Body, and not receiving them of it; from its having a Capacity of guiding and governing, and not of being guided and governed by it; from its self-determining Power, by which, when it pleases, it can contradict and determine quite counter to all Bodily Inclinations and Desires, excited by any material Impressions; nay, of two material Impressions entering in at the Senses. can will and chuse opposite to the strongest and most prevalent of them. From all the foregoing Capacities and



natural Endowments of the rational Soul, I infer it to be a Spiritual Incorporeal Substance. For what has Body to do with such sublime, penetrating, and excellent Faculties, as those of our Minds? Or what have bare sensitive corporeal Faculties to do with such subtil, spiritual, and comprehensive Operations as those of our Understanding? Is not the Principle which is Owner of them, necessarily more than Matter? All whose Motions are insensible to it self, unreflected on by it self, unavoidable, unchosen, made only by external Force and Impulsion: But to Think and Reason, to fly beyond sensible Appearances, and to form Notions of Spiritual immaterial Beings; to compare, compound, and divide things; to chuse or refuse freely; to judge of abstracted Relations, mutual Respects, Agreements or Disagreements of different Objects; to deliberate on a Train of Consequences not yet in Being, nay, perhaps which never may be; is no immediate Impulse of Matter, is above its utmost Power and Capacity, tho' never so differently modified, refined, and exalted; is the sole Act of a Spiritual Being, and consequently of an Incorruptible, Immortal one.

For if our Soul were Corporeal, how could it have any Conception of Spiritual Substances, of Spiritual abstracted Ideas, and relative Comparisons of things, which are Notions absolutely separated from Matter? There is required some Proportion between the Faculty apprehending, and the Object to be apprehended, to render it apprehensible: If therefore our Soul the Faculty apprehending were material, how could it apprehend things purely Spiritual? How could it abstract and separate from Matter in its Cogitations,  
and



and form Conceptions having no alliance to Matter? Must not that Man be a very Bruit who imagines that the Faculty whereby we apprehend that there is a God, dispute of a Spiritual Eternal Essence, and of its Infinite Properties and Perfections, of Angels also, and separate Human Souls, differs nothing but in a various modification of Parts, in a more exalted degree of Vital Heat and rarefaction of our Blood and Animal Spirits, from the Powers and Faculties of Irrational Beasts?

3. God who made us has implanted several things in our Nature, which have an evident tendency and relation to another Life, and which render us as capable of an after-Account and Recompence as 'tis possible we should be rendered capable.

For first, as concerning the things bearing a manifest respect to another Life, the Desire in all Men of living in some one part of them without end, and of having their Beings commensurate to Eternity, is, I suppose, of this nature; as is also the natural vehement Abhorrence which is in us, to a State of Annihilation, which Desire of Immortality and strong Aversion to its contrary, evidenceth it self by a great solicitude and carefulness in us, extending to what shall happen after our Decease, and putting us upon Projecting for the future preservation of our Names and Creditable Memories, by our Building Stately Houses, Achieving Noble Exploits, Writing Learned Books, Procreating of Off-springs to keep up our Families, and the like; now this Anxious concerning our selves with what shall befall us after our Death seems to me no obscure Presage or Indication that we die not wholly when we depart hence, but  
looks

looks as if it would some way or other appertain to us hereafter, what shall be done to the things once belonging to us, or at least as if we surviving in another State should be pleased therein with the recollection that we left all things well behind us here; for in vain is the Desire of posthumous Memory and after-Existence inserted into our Nature, if there be not another Life to gratify that Desire, and answer those Expectations; but God creating and enduing his Creatures with no Appetites in vain, these our Desires consequently and Hopes of Immortality, undoubtedly have their proper Objects of Gratification really existing.

Another thing in the very frame of our Minds having respect to an after-State, is the Law of Nature originally written in our Hearts; by which we have distinct and clear Notions of certain Moral Differences of things Essential to their Nature, whereby we conceive them good or bad, not only upon a Natural Account, but also upon an higher, viz. a Religious one; which Sentiments of the eternally Moral difference and distinguishableness of Actions into virtuous or vicious ones, we find no other Creature besides Man endowed with; and yet by his having such a Rule of his Performances, we cannot but conceive him obliged to govern himself according to it, and accountable whether he does so or no: now to what end should Man be either obliged to observe this Rule, or to render an Account of his having or not having observed this Law of his Mind, were he designed an Inhabitant of this World only? The Morality of Human Actions imprinted on our Souls, seems to me to bear a reference to somewhat more than the things  
of

of this Natural Life, and strongly to infer another more Spiritual one.

Moreover Man being a Creature endow'd with Freedom of Choice, whereby to act agreeably or disagreeably to the aforesaid Law of Nature, or the distinguishing Notions of Moral Good and Evil inserted into his very Frame, is by this his Liberty of Will made yet more respecting and capable of a future State of Divine Reckoning with him; inasmuch as his free power of self-determination in the choice of this or that Moral Object renders all his Actions properly his own, either Virtuous or Vicious, either Rewardable or Punishable; and consequently a free Agent's Actions, (as is Man) being his own proper Actions, are to him alone imputable, and bind him over to the answering for them either in this World or in the other: But it often happening that vicious Actions go unpunish'd, unaccounted for in this Life, therefore there must be another for them to be accounted for in; as I proved in my first Argument drawn from a Consideration of the Divine Attributes.

Furthermore, the apparent Strife and Combate of Reason against the Corporeal Appetites in Man, (which even *Aristotle*, and other Natural Philosophers, as well as *St. Paul*, have plainly acknowledged) affords a manifest Evidence that their Natures differ wholly and absolutely; for since there is no Shadow of such Contest and Reluctancy in Brutes, which follow the Conduct of their Sensuality without any restraining Principle or inward Check of Mind, and that the same is found in the most dissolute Men, in whom the Powers and Faculties of Reason, if they subdue not Mens inordinate Passions and Affections, yet they will cause  
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the Indulgers of them to Condemn and give Verdict against themselves on the account of their Indulgence; it hence follows, that this conflicting Faculty, Human Understanding, which Wars against the sensitive Inclination, must be of a quite different Nature from Sense and Matter, must derive its Original from something that is naturally destitute of Sensuality, and consequently which is not Corporeal, even from a Spiritual Substance: For were a Man all of one piece, and made up of nothing else but Matter, these Bodily Sensual Motions would never check or controul themselves; but if Reason and they proceeded from the same Material Principle they would amicably accord and agree, not struggle with one another, or by their own strength endeavour to bring the one into subjection to the other; the Principles therefore of these mutual Conflicts are naturally different, as different as Flesh and Spirit, and that makes their Struggles and Tendencies different, things of the same Nature using to agree and unite together; and if any Man can conceive these Conflicts between Reason and the sensitive Appetite to be nothing but a meer fighting of the malecontented pieces of Matter one against another, each striving for Superiority and Preheminence, I should not think it worth my while to argue with such a Person, as looking upon him to be endued with no higher a Soul than that which moves in Beasts and Plants, or that he made no higher use of his than they do of theirs, as it should seem by his low and mean Conceptions concerning his own Spiritual Powers and Operations.

Besides, 'tis farther provable that there is a Life after this, or that the Soul of Man is immortal.



n that it would reflect a Disparagement on God's Goodness and Wisdom, as well as on his Justice and Equity, for him to have made Man, the noblest part of his visible Creation, in his own Image, with a rational Soul, with liberty of Will, with a Universal Empire and Dominion over all things here below, with a capacious Memory, and unbounded flight of Thought and Invention, with a kind of infinity of Desire, and an inbred longing after a future State; in vain, I say, has God made Man such an Excellent Creature, considering there are several of a much inferior Rank, (such as Crows, Daws, Ravens, and Eagles) which far surpass Man in continuance here on Earth, in vain was he created were he a Being of this Life only, were he to take a Walk of a few Years only on the Surface and Stage of this World, and then to cease his Existence, and were there no after-Condition to suit those his Desires of Immortality, to correspond unto and satisfy those his longing Expectations of future Bliss and Glory.

But further yet, the troublesome rebukes of Conscience and fearful forebodings of after Punishments, which the generality, if not all Wicked Men, much against their Wills, are more or less possessed with upon the commission of any wilful and heinous Crime, does evidently appear an Instinct or natural Anticipation in Mankind, directly respecting a future State, and most powerfully influencing its Existence.

For altho' we suppose the Sin which occasioned this Terror of Mind to have been committed in secret, so that no Punishment from any one on earth could be suspected to arise therefrom; altho' likewise we suppose the Person offending to have been

been so Great and Potent, that being unaccountable to any Mortal he needed not have feared Temporal Punishment, altho' his Sin had been never so manifest; yet even in such Cases and Instances as these we are informed by History that Conscience has exerted its terrifying Power, and that neither the closest and most concealed Sinners, nor yet the most potent and unaccountable ones (witness the Roman Emperors *Tiberius, Nero, Caligula,*) have been able to escape the inward Threats and Lashes of their Minds for having offended; now what ailed such Persons to reflect on their past flagitious Practices with horror and affrightment of Soul, were there not something within them which suggested an after-Account and Reckoning? and were not the Upbraidings of their Consciences a kind of *Preludium* or Emblematical Representation of the Judgment to come?

For to say that these guilty Fears and Accusations of a bad Conscience, or comfortable Excusings and Acquittments of a good one, both evidently relating to Expectations in another Life, owe their rise to custom of Belief and the prepossessions of Education, and have not their foundations in the Natural and Primitive Endowments of our Souls, is a precarious Assertion, without the least shadow of Reason to back it; for if the Terrors of Conscience and Dreads of a future Reckoning, to be met with more or less in all Mankind upon the commission of any great, known, and voluntary Wickedness, were the Product of Institution or Instruction only about such an after-State of Accounts, how then comes it to pass that the most rude and uninstructed Nations, such as the Barbarous *Indians, Brachmans,* and Savage *Americans* are possessed

essed with the pre-notions of another World, and with the rebukes of their own Consciences upon doing Evil?

All Men no doubt are desirous to be delivered from these Terrors of Mind, by reason of their giving them much disquiet, and consequently they are willing, without question, to hearken to any proposed Remedy against them; how then comes it to pass either that Men have been so easily receivable of these vain Terrors, seeing we naturally repel things which give us disturbance; or having received them from Education about a future Reckoning, how is it that contrary Education and Instruction should not drive out these Fears and self-Condemnations from our Minds, and rid us of all Jealousies of an after-Account for our Offences? One Education one would think might do as much as another, *viz.* unteach what another had taught; especially since 'tis Wicked Mens Desire and Interest to be untaught it; and since also there have been ever some People in the World, such as *Epicurus* and his Followers, who have professedly endeavoured to deliver Men from Affrightments and Accusations of Conscience, but who could never yet accomplish such their Wicked Ends and Designs.

Now is it not a strange thing that they which would imprint (according to our Scepticks) such vain and groundless Fears in the Minds of Men as of future Retributions suitable to our good or bad Actions in this Life, should have succeeded so Happily and Universally therein, notwithstanding all the Natural Aversions in us to such Dreads of Mind, and to Expectations of future Judgment and Punishment if we have done Evil, and that

they



they who would deliver us from such tormenting Anticipations of Opinion could never effect this their Purpose, altho' they had the Desires of the Wicked on their side, *viz.* that there might be no after-Account, and had the Assistance also of Natural Prophaneness to favour them in the Attempt? A Propensity to which I fear there is in a very great part of Mankind; and yet nevertheless the number is so small of those who have rescued themselves from the disquieting Presages of Conscience, as shews these Presages to be Natural, and the attempt to get rid of them vain and fruitless; indeed so vain, that perhaps there never was one Person that became absolutely free from those Anticipations of Mind concerning a future State; no not even *Lucretius* or *Epicurus* himself.

Nay the Universality of this Belief of a Life to come, and of the consequent fearful Reflection on our past evil Actions, tho' never so concealed and unaccountable here, can certainly be ascribed or owing to nothing else than the general Dictate of Nature and Anticipation of a future Reckoning; for what is Universal in all the Individuals of any Species, 'tis rational to conclude is Natural to them, not foreignly superinduced; and what is Natural to all Men, is from God, the Author of their Nature; and what is from him must needs be no vain thing; he being neither capable of deceiving or of being deceived.

Now if the Soul of Man be not immortal and accountable in another Life for its Actions performed in this, how hath such a Fancy entered our Minds, and been able to become so deeply rooted in them, that there is no Persuasion more readily entertained. more firmly believed, more difficultly



cultly relinquished, more universally assented unto than this? Not only the *Greeks* and *Romans*, the more refined and polished Nations have been possessed with this Opinion, but the *Barbarians* and less civilized People have equally had this Persuasion of the perpetual Duration of their Souls. Now, whence had Men this so general and universal, so firm and lasting, steadfast and unalterable Belief, but either had the Notion created with and impressed upon their Spirits in the primitive Original of them, and so had it immediately from God; or else had the Opinion derived from the first Parent of Mankind, who conveyed it down to his Descendants, and they to their Posterity, and so on by an uninterrupted Tradition: And altho' this Tradition has been altered in divers manners through lapse of Time, yet the principal part thereof, the Belief it felt of the Soul's Immortality, hath such a Foundation in Truth and in Nature, in universal Consent, and uninterrupted Tradition, in the Suitableness and Correspondence it bears to our rational Faculties, and to their plainly spiritual and immaterial Operations, that it has been impossible for many Ages of Time, which ordinarily decays every thing else, to prevail against it, or at least wholly to deface it out of Mens Minds; which proves the Opinion natural, and if so, from the God of Nature, and if from him, true, and having a Foundation in Reality, his Goodness, Justice, and Truth obliging him to impress no Notion on our Souls, which has not its Ground-work in the real Existence of things.

And thus have I endeavoured the shewing what Evidence of another Life the bare Light of Na-

ture or Reason, unassisted with Divine Revelation affordeth.

But if the Arguments hitherto used, are not fully and-thoroughly convincing of the great Point in dispute, *viz.* of the Being of a future State, I have a farther and most undeniable Evidence thereof, with respect to us Christians, and that is the Assurance we have of it from Divinely inspired Scripture.

I call this Evidence of another Life arising from Divine Revelation, an Assurance of such an After-Condition, because if evidently contained in the Word of God, it cannot but be true, the Revealer thereof being so, and it being impossible for him to be otherwise.

Now, that the Doctrine of a future Being is evidently and peremptorily asserted in Holy Writ. I proceed under my second general Head to shew :

And first from Proofs of it taken out of the *Old Testament* ; for as to what is affirmed by some, that all the Blessings which God promiseth under the *Jewish* Dispensation, are of Temporal good things only, which have no farther Respect than to the Duration of this present Life, and that therefore there can be no certain Proof of the Human Soul's Immortality drawn from the Law of *Moses* ; were it so as these Men affirm, that *Jewish* Covenant would have been altogether in vain, and to no purpose ; insufficient to have incited those to Obedience, to whom it was proposed as an Incitement : For I dare confidently assert, that of all those Persons who are recorded with Praise under the *Mosaick* Institution, for religiously observing it, not one did attain, I do not say

a perfect Felicity of the present Life, so long as it lasted, in Recompence of his Piety; but not so much Temporal Enjoyment as might countervail the Afflictions and Miseries which he suffered: Inasmuch that God himself, by attesting the Patriarchs, and other Holy Mens constant Observance of his Statutes and Ordinances under the Law, should have accused and condemned himself of being deficient towards them, had he made them no Promises of better things to come, since they forsook their own Country at God's Command, and lived slenderly, if not miserably for the greater part of their Days, in a foreign and strange Land: Nay, their very professing themselves Pilgrims and Strangers on Earth, declared, (as the Apostle *St. Paul* argues) that they look'd for a better Country, and better Recompences, even Heavenly ones. And this was the Reason, as the aforecited Apostle saith, why God was not ashamed to be called their God; *viz.* because he hath fully made them amends for all their Sufferings, or falling short of Blessings in this Life, by conferring on them an Eternity of Bliss and Happiness in the other: For else those Words of *Jacob*, *few and evil have been my Days*, would have been an eternal Reproach to God's Promises and Providence over good Men, had *Jacob's* Reward in this World been all that he was to expect for his Obedience therein. There remains therefore a Rest and Recompence to the People of God in the other World; which the *Jews* could not but expect, their Patriarchs having all died in the Faith, as perswaded of the Promise of another Life.

I grant indeed that Life and Immortality, or a future State of the Human separate Soul after



Death, were not so clearly, fully, and indubitably, brought to Light under the *Jewish* Law, as under the Christian Gospel ; especially not so clearly and expressly under the five Books of *Moses* : Which was the occasion why one whole Sect among the *Jews*, that of the Sadducees, (who had a particular Respect for the *Mosaick* Writings, and owned themselves to be determined in Matters of Faith and fundamental Doctrines only by the Authority of those five Books) did accordingly deny any Resurrection of our dead Bodies, or any Existence after this Life of the Human Soul or Spirit, because such Doctrines were not plainly and expressly laid down in the Writings of the *Pentateuch*. That they were not, is hence evident : in that our blessed Saviour himself quoting a Text out of the *Pentateuch*, or five Books of *Moses*, to convince the Sadducees of a future Existence or Being of the Soul, was fain to make use of a Scripture, not literally and at first sight proving his Point, but by Inference and Deduction only from the Words.

*That the Dead are raised*, saith he, that they live in their Souls after Death, or have a second Existence, even *Moses shewed at the Bush* ; where God, appearing unto him, called himself by the Title of the God of *Abraham*, of *Isaac*, and of *Jacob* ; now infers our Saviour, *God is not the God of the Dead, but of the Living*, *St. Mark* 12. 26, 27. that is, had not the Souls or Spirits of those deceased Patriarchs been surviving the Death of their Bodies, in some happy Region different from this Earthly one God, would not have called himself their God ; which imports his conferring some great and singular Blessing upon them, and  
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his standing in a special Relation of Love to 'em ; but here they were Pilgrims and Strangers, wandering from one Country to another, and received not in this Life, the full Import of God's calling himself their God ; wherefore *he hath prepared for them a City*, even the Heavenly *Jerusalem*, as saith the Apostle St. Paul, *Heb. ii. 16.* And *is not ashamed to be called their God* : For *all live to him* ; they live so actually in their Souls or Spirits immediately after their Decease from their Bodies ; and they live likewise to God in their dead Bodies, with respect to his Decree of raising them again to eternal Life at the Day of Judgment : Yet, however it must be granted, that this was somewhat an obscure Text, not immediately and expressly proving the Doctrines of a future Being and Resurrection from the Dead, but by Inference only and Deduction from the Words ; neither do we find that the Sadduces went away convinced by it. No doubt indeed but that our Saviour might have made use of a more plain and express Text of Holy Scripture, such as might have been produced out of the Psalms or Prophets ; but he arguing with the Sadduces, who owned (as some say) the Divine Authority of the Books of *Moses* only, was forced accordingly would he quote a convincing Evidence, with respect to them, to keep to one produced out of the *Pentateuch* only.

But be this as it will ; it must be granted, that the Texts on behalf of a future State under the *Jewish* Dispensation, are not so plain, express, and explicate, as those contained under the *New Testament* : but are wrapt up in dark Allegories and figurative Expressions : the legal Promises al-

so of good things to come, run generally on Temporal good things to be enjoyed in an Earthly *Canaan*, flowing with Milk and Money, with Peace and Plenty of all sorts : Which is the Reason why *St. Paul* calls the Gospel of Christ, *the bringing in of a better Hope*, even of an Eternal one ; and why he terms also the Evangelical Dispensation *a better Covenant than the Law* ; as being established upon better Promises, *Heb. 7. 19. and Chap. 8. 6.*

The Reasons why the Human Soul's separate Existence or Survival immediately after the Death of its Body, and a Resurrection of those dead Bodies at the last Day, were not plainly and expressly laid down in the Writings of *Moses*, seem to be these two ; the first, for that the Law of *Moses*, as to the Moral part of it, being built upon the Law of Natural Religion, the Deductions of right Reason, did all along suppose the Being of God, the Immortality of the Souls of Men, and their Expectations of Rewards and Punishment in another World, as things fully known, assented to, and carried down by an uninterrupted Tradition to his Days ; and therefore the Principles of Natural Religion aforementioned being in some good measure naturally known and assented unto, the *Mosaic* Law, on that account, made no new and express Revelation of those Matters ; as judging them sufficiently known and declared before. Besides, a second Reason of the general Obscurity and Silence of the *Judaic* Law, with Reference to a future State, or Life after the present one, might very likely be this : for that the Law of *Moses* was in great part of it a political Law ; a Covenant made with a Body

of Men and their Posterity, as they were a Nation engaged to the Obedience of the *Jewish* Law; now a National Covenant entered into between God and a People, could be established only on Temporal Promises of publick and visible Blessings to be conferred on them upon the Discharge of their Obedience; and in Threatnings of as severe Punishments to be inflicted on their Disobedience: Because a Nation, as a Nation or collective Body of Men, is rewardable or punishable only in this World, every one being to be singly judged, and recompenced or punished in the World to come; for that there all politick National Communities will be dissolved.

But however notwithstanding these two good Reasons for the general darkness and silence of the *Jewish* Law with reference to another Life, which was brought more illustriously to light through the Gospel; yet no doubt of it but under those Legal Types and Figures of good things to come, and under those Promises of Temporal Blessings made to the *Jews* as they were a Nation, every single Person might, and the good Men among them did gather the Hopes of an immediate existence of the Human Soul after Death; the more singularly Holy Persons among the *Jews*, and therefore in greater Favour with God than others, and consequently more plentifully illuminated from Heaven, had, 'tis probable, much clearer and fuller Discoveries of a Life to come and of a Resurrection than had the common People, or Body of the *Jewish* Nation: Those more Pious and Enlightened ones gathered 'tis likely a Life after this, from the Tenor of the Promises made to their Forefathers, and from the general Principles of

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## 24 *The Evidence of things not seen ; or,*

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Natural Religion not yet quite extinguished amongst them ; from these they inferred, that under those Carnal Earthly Promises of Peace, Plenty, and a Land flowing with Milk and Honey, Blessings of an higher, even of a Spiritual Heavenly Nature lay couched and were to be understood : Accordingly we find Holy *David*, a Man after God's own Heart, and therefore no doubt more than ordinarily instructed in the Mind and Will of God, had the Hopes of being shewed by him the Path of Life in a future State immediately after Death. *Psalms* 16. 11. for he plainly intimates there. *That he shall be shewed the Path of Life in God's Presence, where are Joyns of Joy, and at his Right Hand, where are Pleasures for evermore ;* that is, in another state and place different from this present earthly one. And to prove that this expected Path of Life to be shewn him by God, was immediately to succeed his Soul's departure out of its Body, he says, *Psalms* 73. 24. *Thou shalt guide me with thy Counsel, and afterwards receive me into Glory.* And *Psalms* 17. 14. the Kingly Prophet puts himself into this Opposition to the Wicked, *That whereas their Portion was in this Life, and they left their Substance to their Children ;* he says v. 15. *That as for himself, he would behold God's Face in Righteousness here, and should be satisfied with a sight of it when he awaked up after God's likeness hereafter ;* which seems plainly to relate to an Existence after this Life is ended, and to the Resurrection of his Body.

To which might be added some other Texts in the *Psalms*, *Psalms*, *Isaiah*, and *Daniel*. As that in *Ecclesiastes* 12. 7. *Then shall the Dust re-*



turn to the Earth, as it was; and the Spirit shall return to God that gave it. And Daniel 12. 2. Many of them that sleep in the Dust of the Earth shall awake; some to everlasting Life, and some to Shame and everlasting Contempt. From all which cited Passages it appears, that the Holy Men under the *Judaick* Dispensation, did understand that under those Promises contained in the Books of *Moses*, which seemed literally taken, to belong to the Land of *Canaan* only, and to other Temporal Blessings, there was a Spiritual meaning lay hid and concealed relating to another Life; which Apprehension of things Future and Celestial, was it should seem conveyed down by *Abraham*, the Father of the Faithful, and by a Succession of Prophets that was among the *Jews*, as the Mystical Sense of the Writings of the Law, which openly and expressly promised a Transitory Temporal Happiness only to Obedience.

This have I the longer insisted on in maintenance of the eighth Article of our Church, which asserts, *that both in the Old and New Testament Everlasting Life was offered to Mankind by Jesus Christ*; and this also in opposition to those Persons, who denying that Christ was truly God, think that in order to the raising him to those great Honours and Characters with which he is proposed in the New Testament, it is necessary to affirm, that he gave the first Assurances of Eternal Life to the World in his Gospel; as also of a free and full Pardon of their Sins; and that in the Old Testament neither the one nor the other were certainly and distinctly understood; but Transitory and Temporal Promises only were made under that *Jewish* Legal-Dispensation: the contrary of which I think

I have sufficiently evidenced, by plain express Texts of Scripture produced out of the Old Testament, from the Psalms and Prophetical Writings.

I shall farther add in Confirmation of the *Jews*, being acquainted with the Expectations of their Souls Survival in a future State, that altho' this great Truth of the Existence of our Souls separate from our Bodies, was more sparingly and also more darkly and implicitly contained in the Law, than at present under the Gospel, yet was it much more plainly and assuredly taught by the *Mosaic* and Prophetical Dispensations, than by the bare Light of Nature.

As for Instance ; 'Twas taught the *Jews* not only by obscure Types and Figures, representing that other State, such as were the Tree of Life in the Garden of *Eden* ; the goodly Land of *Canaan* promised to their Fore-fathers, and enjoyed by their Posterity ; the seventh Day of *Jewish* Rest and Divine Worship, called their Sabbath, and the like ; all which were instructive Symbols and Prefigurations of a future State of everlasting Life, of a Celestial *Canaan*, of an eternal *Sabbatism* or Day of Rest in the highest Heavens : But it was moreover evident to the *Jews*, that there was an After-existence from the Signal Instances and Examples of some among them, who were immediately translated out of this World into the other, without their seeing of Death ; such were the Prophets *Enoch* and *Elias* : As also from the more numerous Instances of others, who were recalled to Life again after being dead ; which shewed their Souls to exist after their Separations, or else  
how

how could they have returned unto, and been reunited to their Bodies?

Besides, this After-state was taught the *Jews*, from Promises made to the Patriarchs of future good things, much excelling those they enjoyed, which more excellent things they never lived here to possess; and therefore must be supposed to inherit them in some other State; for where else would be the fulfilling of the Divine Promise? From God's calling himself also their God, after that they were deceased and buried; which argues they were not wholly extinct and perished, when hence departed; And likewise from several, tho' less express and plain, because Allegorical Texts of both their Law and the Prophets, the Obscurities of which latter Divine Writings, *viz.* the *Jewish* Prophecies, cleared up more and more, the nearer was their Approach to the Sun of Righteousness his Rising, our blessed Saviour.

But however the most explicit and obvious Discovery of Life and Immortality was reserved for the glorious Light of the Gospel; which that it was, is the third thing I undertook to prove.

'Tis here in the Scriptures of the *New Testament*, that the Texts proving a future Life are much more numerous and evident, the Promises of it much more manifest and explicit, the Description of the other World, and of the Joys and Miseries therein much more lively, particular, and in a manner Geographical, than any elsewhere; the Instances also of Persons returned from the other World into this, by a miraculous Resurrection from the Dead, much more frequent and abundant, much more obvious and undeniable than any recorded under the Law.

'Tis



'Tis here in the Gospel God hath openly and frequently declared his eternal Purpose of Judging us hereafter : 'Tis here he hath confirmed his Declaration with such a particular Delineation of the Person whom he hath appointed Judge, of the State and Grandeur of his coming to Judgment, and of the several Circumstances and Manner of his Proceeding amidst this great Act of Judicature, as may well serve both to assure us of the Truth of such a Divine Reckoning with us ; and may also awaken our Souls unto the happy making Provision and Preparation for its Approach.

Doubtless there can be now no Ground for questioning a future State, after that God hath plainly said in innumerable places of Holy Scripture, that there is one ; and hath also given full Assurance hereof, in that he has raised his Crucified Son from the Dead : For what Man, who considers his Saviour's Rising again after having been dead and buried for the space of three Days, can reasonably doubt whether a Soul can exist separate from its Body, and be again reunited thereunto ? Or who that considers Christ visibly ascending into Heaven in the Presence of many credible Eye-Witnesses ; and then further contemplates the consequent glorious Proof of his being alive, and in great Power there whither ascended, evidenced by his sending thence the Holy Ghost soon afterwards upon his Disciples, according to his Promise : Who, I say, considering this, can doubt whether there be another World besides the present one ? or whether we shall not ascend thither where our Head is gone before, to prepare places for us his Members ?

These



These two notorious Matters of Fact, *viz.* our Saviour's Resurrection and Ascension, prove a future State, and the Existence of Human Souls separate from their Corporeal Substances, much beyond any other Arguments whatsoever; for they are not only highly probable Proofs, but were sensible Demonstrations to those that saw them, whose Fidelity in relating 'em we have not the least Reason to suspect, they confirming and sealing the Truth of these their Relations with their Blood.

And then, besides the more prevalent convincing Efficacy of this Evidence for an After-condition, arising from Matter of Fact in the Person of our Lord; 'tis moreover such a Proof of the Point in hand, as that the weakest and simplest Person may apprehend it, and such also as the cavilling Objections and sceptical Surmises of the wittiest Infidel can never evacuate or confute; 'tis able to bear down all Atheistical Doubts, or even Reasonings themselves far before it, and to reign triumphant alone, without any other assisting Arguments on its side.

I have now done with the Proofs and Evidences both from Reason and Scripture, from the Light of Nature and the Law of God, which we have of a future existence; what remains of my Discourse, is only to beg your Patience while I make some Improvement of the whole I have delivered, by applying my self to three sorts of People.

First, To those, who that they may be thought cautious and wary Persons, not easily imposed on, would seem at least to question this Fundamental Doctrine of a future Life, notwithstanding the Apprehensions thereof are Natural, and so indelibly imprinted

imprinted on their Minds, that nothing can totally erase them.

Secondly, To those who profess indeed the Belief of another World, but however are not so influenced by that Belief in their Lives and Actions, as they ought to be.

Thirdly, To those who both believe and Religiously prepare for a future State.

First, I begin my Address to those who would seem to doubt of a future Life. And altho' I hope better things, with respect to my Reader, and withal things which accompany Salvation, not exclude from it, as doth wilful unbelief in any one necessary Point of Religion; yet give me leave however, both with reference to the spreading Infidelity and Scepticism of the Age we live in, and for the better confirming in the Faith of this Article of the Life Everlasting those who are already Believers thereof, to represent unto you a little the great Folly and Imprudence of disbelieving another World, or so much as doubting and calling its Being into question.

Let then our Scepticks, who do not absolutely deny, but suspect, and are not fully satisfied of a future State, consider; that 'tis one thing to doubt of a future Life, another thing to prove its non-existence; but of a pure Negative, such as the Assertion of no after-Condition, there can be no Proof given, unless they could evince the Affirmative to imply a Contradiction; which the Questioners of another World can never make good against it, neither did they ever pretend the doing it.

Let them consider farthermore, whether to demand of us strict Mathematical Evidence, uncontrollable

trouable Demonstration, of a thing absent and invisible as is another Life, that is, to require more Evidence than the Nature of the thing to be proved, were it never so true, will possibly admit of, be not an highly unreasonable Exaction? Whether a Proof of the Matter in Dispute, so great and convincing as to leave no room for a rational Doubt, ought not in reason to satisfy 'em, without undeniable, incontestible Evidence? Whether that Evidence which they expect, *viz* so strong and overbearing a one, as even to force Assent, and constrain Conviction, would not take away all the Commendableness, all the Vertue and Reward of Faith, and convert it into an unchosen Belief, into a necessary Science? Whether they have not much more Reason to believe, than to disbelieve a future State; all the solid substantial Arguments lying on the Affirmative side, and nothing but bold Denials, over-wise Jealousies, and vain Surmises on the Negative? Whether they the Doubters of a Life after this, are not of all Men the most credulous (notwithstanding their pretended Caution) in believing there is no other World, or at least suspecting it, upon slight Grounds, wild Distrusts, and bare Perhapses, without any reasonable Proof or Assurance that 'tis not. Nay, against the Dictates of Reason, of Scripture, and of Conscience; against the universal Consent and Authority of all Ages and Nations, Civil and Barbarous, Learned and Unlearned, only because they wish and would have no After-life; their present wicked one having rendered it their sole Security there should be none, and consequently their Dread and Terror to expect one.

But



But however, let these Distrusters of a future State consider, that their Danger in doubting of it, is never the less, because they will not open their Eyes and see their Danger ; that such Doubts much hinder their Safety, and hazard it, as obstructing their Preparation for Futurity ; that all Distrust or even Disbelief of another World, supposing it to be, will never extinguish its Being ; that our fancying things to be, or not to be, will neither give them an Existence where 'tis not, nor destroy it where it is : That they can never arrive to a full Assurance, there is no After-life, because such an Assurance can be derived only from Experiment made thereof, but of things to come and invisible, (they remaining such) we can have no sensible Trial ; how then can our Scepticks be certain there is no future State, before they go hence to make the Experiment ? Nay, the Doubters of a Life besides this, can never make out their Doubts, and be assured there is none, unless they could pretend to Omniscience, to a Knowledge of whatever is possible or impossible ; but Omniscience being God's incommunicable Property, it must remain still, that there may be a future State, and where then is the Prudence or Security of distrusting it ?

Were the Doctrine of a World to come much less proveable than it is, were it a moot and disputable Point, having an Equality of Evidence for and against it, nay, were there the far greater Evidence on behalf of Infidelity ; yet unless that Preponderancy of Argument were clearly demonstrative of the utter Impossibility of an After-life, that bare Possibility of its Existence remaining, a wise Man would not hazard his eternal Salvation

on the Disbelief, or so much as unproviding Diffidency thereof.

In short ; let the Questioner of his Soul's Immortality, and of a second Subsistence, consider, that the Notion of a Being after this is so innate and congenit, at least so connatural and agreeable an Opinion to the Frame of his own Mind, that there is no getting wholly dispossessed of it, but inward Misgivings, lest there should be such a State will be ever and anon startling and disturbing him ; that the better and more prepared a Man is for the Life to come, so that he finds no Cause within himself to question it, the more firmly and undoubtingly he believes it ; that the Doubters of another World, nay, absolute Denyers of it in time of Health and Prosperity, (when Business, Sensuality, and a Confederacy of sceptical Associates intercept sober Reasoning, stifle Conscience, and keep them up in Infidel Distrusts) do however, at the near Approach of Death and an After-Life, believe, fear, or at least shrewdly suspect such a Condition : That supposing the Non-Existence of a future State, yet by making virtuous Provision for it here, we have consulted best our Temporal Happiness of all sorts ; our Health, our Wealth, our Peace of Mind, our Credit and Reputation ; and have provided too for the main Chance, and most important Concern hereafter : And should there in the End be no future eternal Blessedness, all our Prejudice will be only a Disappointment of our Hopes and Expectations, without any Grief or Trouble attending it ; because (on the Supposal of no other Life) we shall be utterly extinct, and consequently insensible ; but the perilous Hazard the Infidels of this Doctrine

of a World to come run, is infinite ; even their everlasting Damnation, should it prove true, that their Souls survive their Bodies.

But secondly, I address the next part of this Application to those who profess indeed the Belief of a World after this, but however, contradict their Profession, by not suffering that Belief to *reformingly* to Influence their Lives and Actions as it ought to do.

They live as if this was the only Life, or as if the other were not worth the seeking after, or as if they were sure of it, whether they fought and laboured after it or no : They are taken up chiefly with minding the Profits, Pleasures, Honours, and Preferments here below, and with indulging the Sensualities of their Bodies, while at the same time they starve their Spirits, and neglect that better part which shall never be taken away from them ; neglect it for every vanishing Toy and Earthly Trifle !

As if all the Preparation requisite for obtaining Life eternal, was to believe, confess, and expect it only ; and none should fail of inheriting it, but those alone who disbelieve and argue against it : But be we not deceived ; an ill Behaviour in this World, as well as a Disbelief of the other, will everlastingly exclude us from having an happy Share therein ; nay, our owning a future State, and yet not preparing for it by an Holy and Pious Conversation, will but aggravate our Guilt, heighten our Condemnation, and expose us to the far greater Infernal Punishment.

Let then the Belief that we bear about us immaterial Souls, capable of, and Probationers for a blessed Eternity, be of powerful Efficacy to make us



us live up to their becoming Dignity ; may it hinder us from stooping down to any degrading Lufts and Vices, and caufe us to value our felves more than to imagin we were made only to Eat and Drink, and enjoy the Gratifications of Senfe : But the Thoughts that our better part, the Spirit, is defigned for a much better State, ought to put us upon fitting and qualifying our felves for it, by an Holy and Heavenly Temper and Behaviour while on Earth ; ought to make us look up through thefe vifible Objects, to the things invifible, even the eternal Wifdom, Power, and Goodnefs of our Great Creator ; to our Treafures laid up in Heaven, where our Hearts, our Defires, and Converfations ought to be alfo : And then the clear and bright View of thefe dazzling Glories above would render us blind to the dim Pomps and Vanities here below ; how mean, how contemptible would they appear, compared with the other World's rich Magnificence ? We fhould then fet our Affections on things above, not on things of the Earth ; fhould pafs through the World, and yet not be defiled with its finful Corruptions ; fhould ufe thefe Temporal Accommodations of Life, not abufing either them or our felves by their immoderate Enjoyment.

And why, whence is it, that we defire, aim at, and profecute fo earneftly this World's Goods, but for that we are not fufficiently mindful this is not our refting Place, our abiding City, and that we look for a better Habitation, one eternal in the Heavens ? Whence is it that we fear fo much Earthly Terrors and Afflictions ? But that we confider not how the Sufferings of this prefent Life are not worthy to be compared with the joyous

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Glory

Glory which shall be revealed in us ; and of which, these our Temporal Calamities being sanctified, make us meet and worthy Partakers.

Why then sit we still and idle ? Behold beyond that Starry Heaven, an Inheritance undefiled incorruptible awaits us ; whose Light is its God, and whose Presence makes an everlasting Day of Blessedness ! What say'st thou, Christian, is not such an exceeding and eternal Weight of Glory sufficient to excite thy Hopes, to animate thy Desires, to quicken and encrease thy Endeavours for the obtaining it ? Or dost thou think to enter upon it, without striving to pass through the strait Gate of Holy Living which leads thereunto ? Ah ! flatter not thy self with vain Hopes ! There are none but Pious Labourers in God's Vineyard of Grace here, are taken into his Cœlestial Kingdom of Glory hereafter ; none but such receive a recompence of Reward at the end of the Day of Life, who have born the Heat and Burthen thereof in habitual religious Exercises. O let us prepare for a future State, if we would with Joy and Comfort inherit it !

Thirdly and lastly, I apply my self to those who both believe and make Provision for the Life to come : And to such, I say, hold on your Course, maintain your Godly Race unto the end, let not go on any account your Faith, and Hope, and well-grounded Expectation.

You that have another Life in view, who exercise a daily advancing holy Preparation for it, ought to bear a cold Indifferency to all the petty Gratifications of this present State ; you may safely scorn the bewitching Blandishments, deride the deterring Menaces of all things here below : Your  
Interest

Interest is secured in Heaven, and therefore no matter what befalls you on Earth. But alas! alas! how mean and disconsolate a thing is it, to have Hopes in this World only! How uneasy and tormenting to have but Suspicions of a future State of endless Misery, and to know our selves impiously deserving thereof! What could support our Minds with any Comfort under the various Changes and Mischances of this Mortal Life, but the joyful Expectations of a better? This present State would not be eligible, so trifling and transient are its Enjoyments, so great and afflictive its intermingled Sufferings, were it not upon the account of its being a Preparation for a future more blessed Condition; and were the Doctrine and Belief of another World a groundless Fable, a meer Deceit, yet would one (as *Tully* says) be unwilling to be robbed of the sweet Delusion, and to believe the contrary, so comfortable and delightful a thing, even in this Life is the Hope and Expectation of a future State! *Quòd si in hoc Erro, quòd animas hominum Immortales esse credam, libenter Erro; nec mihi hunc errorem, quo delector, dum vivo, Extorqueri volo.* But if I am mistaken in this, says the *Roman* Orator and Philosopher, that I believe the Souls of Men are Immortal, 'tis a Mistake I am willing to continue in; and I would not have an Error, be it one, with which I am so wonderfully delighted, taken away from me as long as I live. If an Heathen was so delighted in the Consideration of his Soul's Immortality; how much more then may the good Christian comfort himself with the Fore-thoughts of Glory and Immortality in Reversion, who has



both clearer Knowledge and Discovery of the Matter, and also more indubitable, infallible Confirmation of the Reality of its Existence.

You therefore who profess a Belief of the Life to come, part not for a World with your so comfortable Perswasion ; nourish and improve it by a verruous Conversation ; and then you will find no Inclination, will have no manner of Reason to call its Being into Dispute : For I cannot but think 'tis an ill Life here, which makes it a Man's Interest there should be none hereafter. that at first moves Persons to wish there was none, to argue or cavil against it, and then by degrees more fully to doubt of a future Existence : But be we prepared for another State, and we shall find that as our Tendency towards it in Holy Qualifications advances, so will our Belief, so will our Hopes and Desires thereof increase likewise ; we shall wish for another World, were it but to go from the Vanities, the Vexations, the Sins, Miseries, and Temptations of this : We shall wish for another World, having our Hopes ripened by Advances in Grace into a full Assurance of it, and finding the renewed Appetites of our Souls too great and noble, too refined and spiritual, for the gross sensual Entertainments of this lower Life.

Being fitted, being qualified for Heaven, oh ! how shall we look down with a weaned Contempt upon this vile and despicable Earth ! Being conformed unto God in Holiness, we shall have a vital Sense, a quick experimental Fore-taste of a fuller Enjoyment of him in the State hereafter.

Train we up then our Souls for a future Condition of Blessedness, by endeavouring our utmost  
after.

after those Heavenly, Pure, and God-like Dispositions at present, which are the begun Life of Glory and Immortality even here ; sit we loose to this World in our Affections, Desires, and Prosecutions, having a far better Country in near and lively Prospect : Let nothing here below, no Pleasures, no Honours, no Advantages, rob us of our eternal Inheritance above ; but live we as Persons, who looking for the Resurrection of the Dead, and a Life in the World to come, are always preparing for, are always reaching out after it in Holy Endeavours.

'Tis but a short space of Obedience here which entitles to future everlasting Happiness ; can we grudge then to die unto Sin and Temptation, unto our own corrupt Lusts and Passions for so little a time, thereby to live for ever in Bliss and Glory ? Oh ! how unworthy are those of eternal Life, who think much of quitting any Enjoyment of this World, for a Purchase of the other ! Employ we rather this our transient Pilgrimage in providing for an endless Duration ; in trimming our Lamps, and girding our Loins, and behaving our selves as Men who wait the Appearance of our Lord : Another Life expects us ; O may we live as if we expected that, in continual Readiness of well-doing.

Life and Immortality it was which Divinely inspired the glorious Company of Apostles, the noble Army of Martyrs, and made them more than Conquerors over their Persecutors, over Death, Suffering, and the Grave. Our End and our Hopes are the same with theirs ; our End as glorious, our Hopes as great and noble ; let but our

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Pious

Pious Attempts for obtaining those Objects of our Hopes be but somewhat proportionable, and we shall make up the Number of Saints and blessed Ones gone before us. Which that we may, *God of his infinite Mercy grant, &c.*

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D I S.

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DISCOURSE the Second :

T H E

*Separate Condition of the Soul*

I N T H E

Other World made manifest.

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Luke XVI. 19, to the end of the Parable.

*There was a certain Rich Man, which was cloathed in Purple and fine Linnen, and fared sumptuously every Day ; and there was a certain Beggar named Lazarus, which was laid at his Gate full of Sores, &c.*

**T**HIS Parable contains the most moving Excitements to the Human Passions imaginable ; it presents us with one of the liveliest and most affecting Scenes that can possibly be shewn us ; it draws aside the Veil, and lets us into the Prospect of the Powers of the World to come ; it sets before us  
Life

Life and Death everlasting in their most attractive and deterring Appearances : Whatever is apt to excite our Hopes, or to work upon our Fears, to raise our Desires, or beget our Abhorrence, is here represented ; Heaven is opened to our View in all its dazzling Glories, and beatifying Pleasures to allure and charm us to our Duty ; and Hell and Destruction is made bare in its Horrors and Affrightments, to deter and scare us from those sinful Courses which an Heaven of endless Bliss and Glory could not win us from, by all its engaging Felicities : Infomuch that this Representation of the different Issues and Events of Vertue and Vice, of the different Conditions of *Dives* and *Lazarus* in the other World, is so lively set forth in this Chapter, that it seems an History rather than a Parable, and there is nothing wanting in it, by the Grace of God co-operating therewith, to make it one of the most powerful Incitements to Vertue, and Determents from Vice, in the whole Body of the Scriptures ; and I pray the Holy Spirit of our Lord Jesus Christ, who spake the Parable, to make it effectual unto Conviction, Conversion, and Instruction in Righteousness.

*There was a certain Rich Man (says our Saviour) who was clothed in Purple and fine Linnen, and fared sumptuously every Day ; and there was a certain Beggar named Lazarus, who was laid at his Gate full of Sores, &c.*

From which Words, and the rest of the Parable, I shall, by God's Assistance, raise several Doctrinal Observations and Instructions, not, I hope, unworthy of my Reader's serious and diligent Perusal.

But then, I observe from this Parable of *Dives* and *Lazarus*, the different States and Conditions of good and bad Men in the other World, from what they are in this present one.

Here in this Life the Wicked prosper, grow Rich and Great, and come into no Misfortune like other Men ; and here also the Good and Vertuous are in Calamity, suffer Poverty and Distress, nay, are insulted over many times and oppressed by the prosperous rich Persons, who are ungodly and unrighteous ; and the Good faring so ill in this Life, and the Bad so very well, flourishing like a green Bay-tree, and not being plagued like other Persons, *viz.* like the Good and Vertuous ; has been the Occasion of many Mens staggering in their Faith, as to the Belief of Divine Providence, or the Superinspection and over-ruling Care of an Omniscient Divine Being, with respect to the Affairs here below : So that many have cried out with the Psalmist's wicked Blasphemers ; *Tush, how should God perceive it ? Is there any Knowledge in the most High of what is done here on Earth ?* Psal. 73. 11.

Nay, we find not only the ignorant Heathen, and worse sort of Persons, but even the best of Men, and those too enlightned from God's Holy Word, frequently both wondering at, and complaining of the seeming Inequality of Divine Procedure with the Sons of Men in this Sublunary State. Thus Holy *Job* argues the Case with God ; *Wherefore* (says he) *do the Wicked prosper, become Old, are mighty in Power ; their Houses are full from Fear, neither is the Rod of God upon them ?* Job 21. 7, 8, 9. And Holy David saith, *As for me my feet had well-nigh slipt, my Steps were*

were almost gone ; for I was envious at the Foolish, when I saw the Prosperity of the Wicked ; they are not in Trouble as other Folk, neither are they plagued like other Men ; Psal. 73. 1, 2, 3.

And the best Account could then be given by these Expostulating Persons to themselves and others, concerning the Prosperity of the Wicked, and the Adversity of the Righteous, was this ; That God did it to make Trial and Manifestation of the Vertues of the Righteous, to prevent 'em from Sinning, by removing the two great tempting Occasions of it, Worldly Pleasure and Profit, and embittering the Creature unto 'em ; to exercise and render more shiningly bright, and enlarged their several Graces of Faith, Patience, Meekness, and Submission ; and to fit for sudden Destruction, and a more severe Vengeance, the bad and impious Person : Or as the very Heathen observed, Providence often raises the Wicked to an extraordinary Height and Eminency of good Fortune, only that their Fall might be the greater and more remarkable ; that the Forbearance of God being abused by them, and his Patience and Mercy tired out by their prosperous Ungodliness, his Divine Justice and Vengeance might at last be poured out upon them in larger Vials of Punishment and Displeasure.

This was what the Prophet David, after all his Search and Enquiry, acquiesced in, as the best Argument both to satisfy himself, and vindicate God Almighty ; Surely (says he) thou, O God, dost set them in slippery places, and castest them down into Destruction ; how are they, viz. the Wicked, brought into Desolation as in a Moment ? they are utterly consumed with Terrors. For amidst their outward



outward Appearances of Peace and Prosperity, what an inward Scene of Horror and Disquiet have the Ungodly many times within their Bosoms ! what dreadful Girds and Lashes of Conscience does their Guilt occasion them ! which renders all their Wealth, Honour, and external Welfare tasteless and insipid ; nay, which turns it into Loathing and Detestation : And how then can we call the outwardly prosperous Man happy, when he has nothing but an Hell of Misery and Trouble of Mind within him ?

Holy *Job* also thus answers his own Query and and Expostulation concerning the flourishing Condition of evil Men, as did Holy *David* in the place afore-cited ; *How often (says he) is the Candle of the Wicked put out ? how oft cometh Destruction upon them ? they are as Stubble before the Wind, and as Chaff that the Storm carrieth away ; Job 21. 17, 18.*

But these Instances of the short-lived Prosperity of the Wicked, and of sudden Destruction overtaking them in the End, being but few, comparatively few and scarce, if set in Opposition to those many more Instances of a lasting uninterrupted Prosperity of the Ungodly, and of their coming to their Graves in a full old Age, like a Sheaf of Corn brought to Maturity : And besides the Instances of sudden Destruction to the Wicked, being probably much more plentiful and numerous under the *Jewish* Law, when Temporal Blessings and Punishments were more peculiarly the Entail and Property, and the Recompence or Punishment of Vertue and Vice, than they are since the Gospel-Dispensation, which has brought more Spiritual Blessings in the room of former Corporal ones :  
and

and above all, there being in this Resolution of the Difficulty, concerning the Prosperity of the Wicked, *viz.* their sudden Fall and coming to a fearful End, no satisfactory Account given why the Righteous are oft-times in Adversity and Calamity, Poorer and more Distressed as to outward appearance than the Ungodly; tho' they may be inwardly more Joyful and Happy, more Peaceable and Contented: We must seek out further for an Answer to the Objection, and for the Vindication of God's Providence, Justice, and Goodness.

And here the Instance of *Dives* and *Lazarus* in the Text. and the conclusion of the Parable, gives us a sufficient Resolution of the seeming Difficulty, satisfies all our Doubts, for ever silences our Complaints, and vindicates both the Justice and Goodness of God Almighty; whilst drawing aside the Veil which hung before the Eyes of those under the *Gentile* and *Judaick* Dispensations, Life and Immortality more clearly and fully brought to Light through the Gospel, gives us Christians a more bright and distinct Prospect of the State of things in another World: Where the Sinner shall be divested of all his present Happiness, exchanging it into Wo and Misery everlasting; and the Godly Person shall have his Afflicted Suffering Condition in this Life, turned into endless Bliss and Glory in the next: And then, what tho' the Ungodly Prosper here, and the Righteous are often in a low Estate, in Misery and Trouble, which seems to impeach God's Goodness, Justice, and Faithfulness to his Servants; yet behold these seemingly crooked and unequal Dealings of Divine Providence, rectified and made streight in the other World, according

to the strictest Rules of Goodness, Justice, and Truth: In the other State is a different turn and change of Conditions; there the Scene and Face of Affairs alters; the Righteous and the Wicked fare not alike there; there one and the same Event doth not happen to the Just and Unjust Person, but an evident distinction is put both between their Conditions and their Actions; the Righteous in the other World inherit Joy and Happiness, a suitable Recompence to their Good Deeds here on Earth; and the Wicked in the other Life possess nothing but Wo and Misery, an agreeable Reward to Vice and Impiety.

The promiscuous distribution of the good and evil things of this Life, to both good and bad Persons, without any visible distinction; nay the distribution many times of the good things of this Life to bad Men, and of the evil things to good Men, plainly proves that the things of this World are not properly in themselves either Goods or Evils, but as they are possessed and made use of, either to God's Glory, our own truest Comfort, and our Neighbours Benefit, or to a quite contrary End and Purpose: It proves also that Prosperity is not always a Blessing, nor Temporal Adversity a Curse, but as either of them conduces to the promotion or hindrance of our Spiritual Welfare and Interest, which is our main Concern, and one thing principally needful; that consequently no Man should measure his Felicity or Unhappiness by his Lot and Portion in this World, so inconsiderable, so exceeding short and transient, be it Good or Evil; for all things here happening alike to all or most Men, shews that the Love or Hatred of God, his Favour or Displeasure is not, cannot



cannot be known by any of these present Dispensations of his Divine Providence, as the Wise Man speaks; and of consequence, that the Happiness or Misery of this Life are not proper and peculiar, at least not inseparable Rewards and Punishments of Virtue and Vice, as 'tis manifest they were not in *Dives* and *Lazarus*; but that there are some other Rewards and Punishments reserved for us in the next State; such Rewards as no bad Man shall share in; and such Punishments, as shall not be inflicted on any good Man in the Life to come.

But farther to vindicate the Wisdom, Goodness and Justice of God, as to the Evils which befall good Men in this Life, we have to consider, that the best of Men are not so perfectly Good and Virtuous, but they have need of the refining Fire of Affliction, to purify them yet more from their sinful Dross and Refuse, from the remaining Imperfections of a corrupt degenerate Nature; to hinder their being too much enamoured with this World, and too little affected and in love with that which is above; to set them forth as illustrious Patterns and Examples of several Virtues and Graces, peculiar to a suffering Condition; to render them the more tender-Hearted and Compassionate, partakers of a Fellow-feeling with others in Distress: To maintain and keep alive in the afflicted good Persons Minds, a firm and vigorous expectation of a Life after this; to put them in remembrance that this World is not their resting place, their continuing City, but that they look for one Eternal in the Heavens, whose Builder and Maker is God. And if there be these Wise Ends and Purposes of Divine Providence in sending Afflictions



afflictions on good Men; and if Calamities also work together for their Good, are thus Spiritually Beneficial unto them, as I have shewn they be; then where is the Evil of them? Why may they not be inflicted on God's Children? Where is the Injustice or Unmercifulness of God in bestowing them on his Servants? Ought they not much rather to be looked on as Heavenly Favours, and Tokens of the Divine Loving-kindness?

And as good Men are not so absolutely Good and Virtuous, but that they need Chastisements from Heaven in this Life, to render them more compleatly Good; so bad Men are not so entirely Evil and Wicked, so deserted of all Goodness, and wholly abandoned to Vice, but that they have some mixture of good Qualities, some feeble remains of Virtue, which may require a Recompence of Reward, as far as the good things of this Life only can recompence them; and since God has determined to punish their Iniquities in the other State, it is but requisite that the little good which is in them should meet with its Temporal Retribution of good things here: And since also the Blessings of this Life are all the Lot and Portion which the Wicked are ever to expect; and since likewise they place their sole felicity in these Earthly Enjoyments. 'tis but meet and fitting that they have their Share, and more than their Share, their Hearts With and Fill of these Temporal Blessings; they being their All that ever they must inherit.

And thus I think the Wisdom, Goodness, and Righteousness of Divine Providence is sufficiently vindicated from the foul Aspersions, which the Temporal Prosperity of the Wicked, and the Ad-

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venity

verfity of the Good and Virtuous, at firft fight feem to caft upon it.

However, tho' the prefent unexact Diftributions of Heaven may not be fully accounted for by any affignable Reafons appertaining to this Life yet as they are very good Arguments and Evidences of a future State, fo no doubt but in that future State all thefe feeming Inequalities of Divine Difpenfations will be adjusted and fet to rights in the moft exact and equal manner; there (as was faid above) Impiety fhall not be prosperous and triumphant, as oftentimes they are feen to be here; nor fhall there Vertue and Goodnefs be unfulfilling and miserable; but wicked Men fhall meet with a Punifhment worthy of a Juft and Holy God, the Inflicter of it; and good Men fhall meet with a Recompence of Reward far exceeding their beft Services, and their moft afflictive Sufferings here.

And this different State of good and bad Men in the other World is very lively and affectingly fet forth under the Perfons of *Dives* and *Lazarus* in the Parable before us; where the now poor rich Man, not being rich in Faith and good Works while on Earth, is reprefented in a far worfe Condition than *Lazarus* was in, when full of Sores and lying a begging at this rich Glutton's Gate: even *Dives* is preprefented now in the utmoft Poverty and Diffrefs; a Beggar to Father *Abraham* for a drop of Water to cool his Tongue fcorched and tormented in Hell Flames: And *Lazarus* is defcribed now no more poor and in want, full of Sores and Mifery together, but all over filled with Joy and Delight; replenifhed with a complete and lafting Satisfaction; and lying in *Abraham's* Bosom.

Bottom, a place of very great Bliss and Consolation: Happy *Lazarus*! Miserable *Dives*! The one shall hunger no more, neither Thirst any more, nor feel Anguish and Pain; the other shall Thirst, and Pine, and Burn with Drought to all Eternity.

And tho' the Happiness or Misery of Souls departed be not so compleat and perfect in the intermediate State between Death and Judgment, as it shall be afterwards, yet is their Bliss or Woe unspeakably great and large in the other World at present; *Lazarus* is represented as unspeakably happy immediately after his passing hence; he is said to be carried by Angels into *Abraham's* Bottom: By which the *Fetes* are wont to express the Happiness of the future Life: And *Dives* is represented in great Torment and Misery, soon after his Decease and Departure out of this World: Which brings me to my second Doctrinal Observation from the Parable, *viz.*

Secondly, That the Souls of Men survive in Sensibility and Activity the Dissolution of their Bodies; and consequently hence is evident the Falleness of that Opinion, or rather dream of some Persons, that the Human Soul sleeps, or is extinguished together with the Body, until the Day of the Resurrection: On the contrary, 'tis plainly proved by the Parable in hand, that the Soul of Man out-lives the Death of its Body. *Lazarus* was comforted in the other World in his Soul or Spirit soon after Death, and *Dives* was tormented; which they could not have been, had their Souls slept or not existed after their Separation from their Bodies.

Now, those that are for the Sleep of the Soul, or for its falling into a State of Insensibility and Inactivity till the Resurrection, tho' it may retain (according to them) its Being all that time; are therefore of this sleepy Opinion, because they cannot conceive (as they say) how the Soul, which now depends so much in her Operations on the Body, as to cease in great measure those Operations, upon the Obstruction or Indisposition of the Bodily Organs or Instruments of Action, should live and act without them in a State of Separation. They can't conceive how it should be. Does it thence follow, that it cannot possibly be? Does our Inapprehension of the Manner of a thing's Being necessarily infer its Non-existence? But for better Satisfaction sake, I will give these Questioners of the Soul's Sensibleness and Activity when separated from the Body, some Light to conceive how it may be. Do they not see how in a partial Separation or With-drawing as it were of the Soul for a short time from its Body, *viz.* in Sleep, in Dreams, in Trances, Swoons, Epilepsies, and in the like Absentings, as I may say, of the Human Spirit from its Body; the Soul however lives and exercises her Operations of Thinking, nay, of Arguing and Reasoning within her self, by debating whether her Operations in Sleep, in Swoons, and the like, as the Results of a Dream, or of a waking Thought? which Debates and Arguings within her self, are many times so lively and affecting as to make the Soul imagine her Body too awake at the same Instant; nay, so lively and vigorous are they, as to make that deep Impression on the Soul's Memory, that she recollects these her Self-debates made amidst her Sleep or Swoon, when the Body

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dy is awakened and recovered to Sense and Perception : Now, hence I infer, that since we experience all this Self-motion and Self-acting of the Soul, and all this Sensation of it, and Reflection upon it in Sleep, in Swoons, and in Trances, when the Soul seems withdrawn as it were from the Body, and all bodily Representations ; why in the same way and manner that she acts and performs her Offices in this partial Separation and Abstraction from the Body, may it not be conceived also that the Soul lives, moves, and acts in her total Separation from it, and is sensible too of her Motions and Operations ?

Besides, behold the absurd Consequences which will follow upon this dreaming Opinion of the Sleep of the Soul after Death, until the Resurrection ; why hence it will follow, that the Soul of Man, whose very Nature consists in its being all Life, Wakelulness, Activity, and Self-motion, ceases all these her vital essential Operations, as soon as separated from the Body ; falls then into a State of Sleep, that is, of Insensibility and Inactivity, and consequently puts off her Nature, and ceases to be : For for the Human Soul to cease to be, and to cease being active, sensible, and apprehensive, is all one ; her very Essence and Being consisting in those Operations : Well then, it is now come to this, that if the Soul sleeps in her State of Separation, or becomes insensible, she ceases to act as a Spirit, *viz.* to think and reflect ; and if she ceases to act, she dies, Activity being part of her Essence ; if she dies together with the Body, she continues dead until the Revival and Resurrection of the Body : If so, what shall revive the Soul ? The Body's being raised, cannot

of it self raise the Soul, because they are distinct and different Beings, of a quite different Nature, as has been proved in my former Discourse; why the sleeping, unactive, that is, the dead Soul must be a-new created by the Omnipotent Power of God; and it so, how shall we reconcile this to God's Justice? that a new-created Soul, which never before inhabited the raised Body, and consequently which never did Good or Evil in it should be joined unto it, and rewarded or punished as the former Soul ought to have been, which obeyed or disobeyed the Body before its Decease, but which rising up again is, dying together with the Body, has enjoyed the Punishment or Reward due unto it? How is this reconcileable with those solemn Declarations of God in Holy Scripture, that the Soul which doeth Right shall live or be everlastingly punished? And that the Soul which doeth Wickedness, it shall live, and enjoy endless Felicity: and another Soul at the Day of Resurrection, which hath done Good or Evil, created, joined to the raised Body, and rewarded or punished together with it?

So that hence it appears, even from the aforesaid gross Absurdities which would follow upon it; that this Whim or fancy of the Soul's Sleep with the Body till the Day of Judgment, is a very foolish and unphilosophical Opinion; contrary to Scripture, and contrary to Reason: For if the Soul in Man be of so active, so vigilant a Nature, and so averse to Idleness in this her present State clogged with Matter, that it is with some Regret that she allows the Body Intervals of Refreshment, and when that is asleep, is not seized with Sleep herself, but is ever employed on some sort of

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Speculations, how unprofitable or extravagant soever they be; then how unlikely is it, that when loosened from this corruptible Body which presseth down the Soul, she should fall into Sleep or Insensibility, and not rather be much more lively, active, wakeful, sensible than she was before her Separation and Unfettering from the Flesh?

Now, if the Human Soul be a Spiritual Substance or Being, as her Spiritual Actions of Reason, Thought, Memory, Self-motion, Self-reflection, free Choice or Refusal, Approbation or Condemnation of Conscience, Ability of abstracting from material Objects in her Cogitations, and of forming Conceptions of Spiritual Beings and Properties, infer her to be; and if upon this her Spirituality she be naturally indissoluble, incorruptible, a Substance distinct from, and independant on the Body, as she evidently is; then may she live, move, and act without the Body: And that the Soul is of a quite different Nature from the Body, spiritual, indivisible, self-actuating, and consequently immortal, indissoluble, is hence apparent; for that Soul and Body in Man are very often diversly disposed and affected at one and the same time: As for Instance, The Body is often tired, spent, and indisposed to Action, when at the same instant the Soul is brisk and lively, hath a Will and Inclination towards it, and is ready bent unto Action; nay, hath likewise a Power and Ability of stirring up and awakening the drowsy Body, and of causing it to attend her in her Motions and Operations: So again the Body is very frequently in a sick, weak, languishing Condition, upon the Borders of the Grave, lean and worn away like a Skeleton; when the

Soul at the same time is in as good a Plight, and usually better than when the Body is most healthy and strong; the understanding of diseased consumptive Persons, being generally most clear, active and vigorous, when their Body is most feeble, faint and languid; as if being less clogged and hampered with the burthensome Flesh, and having shaken off some of its Weight, it acted and moved more freely, took Heart and Courage, as finding it felt near its approaching Diffolution.

Now, surely if the Nature of Soul and Body in Man did not wholly differ, they would be sick and well, consumptive and not consumptive together, weak and vigorous both alike; and there would be no occasion to complain of the Adversity of the Body in the midst of the Soul's Health and Prosperity; which plainly shews these two Principles in Man to be of an absolutely distinct Nature, the Soul independant on the Body, and that 'tis as easy and reasonable every whit to defend the Mobility of the Soul, as its Sleep or falling into a State of interrupted Activity and Senseless during its Absence from the Body.

But I find it objected by the Author of *Second Thoughts*, and by other such like Materialists, that 'tis a considerable Argument to convince them of the Materiality of the Human Soul, and consequently of its Mortality, that it depends so much in its Operations upon the Motion of the Blood, and the Briskness or Dulness of the Animal Spirits; so that the Understanding of Man acts more or less in Degrees of Perfection, according as the Blood and Animal Spirits move quicker or slower, and are in due Order, or Indisposed, with respect to their Tempers, Qualities, and Motions.

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To this Objection, I answer; That 'tis no wonder that so long as the Soul is vitally united to a gross obstructive Body, which as the wise Son of *Syrach* saith, weigheth down the Spirit, the Human Soul should share in and partake of the Condition of the Body; and since it is confessed on all sides, that the Animal Spirits and Organs of the Body, are the Instruments by which the Human Soul (be she the Power and Existence of Life only in the Body of Man, or be she an immaterial Substance distinct from, and independant on the Body) exerciseth her Operations in this her present State of Conjunction with the Body; 'tis but consequential upon that Union of Soul and Body, that the Operations of the Soul should very much depend upon the good Temper and Quality of the Blood and Animal Spirits, upon the right Contexture and Disposition of the Bodily Organs: So that as a very skilful Lutanist cannot play a Tune or Lesson of Musick on a Lute unstrung or out of Tune, not for want of inherent Skill in himself, but for want of a right Disposition in his musical Instrument; in like manner the Human Soul is oft-times hindered in her Operations of Thought and Reasoning, by the Indispositions of the Body to which she is vitally united, not for that she herself is material, and of the same Nature with the Body, but because the Animal Spirits and Organs of the Body are out of Tune and disordered; the former viciated in their Quality and irregular in their Motions, the latter of an undue Contexture, clogged up with Obstructions and Indispositions.

While in Conjunction with it, the Soul indeed is obliged by the natural Tie to follow and partake

take of the Condition of the Body ; that is, to act more or less vigorously, according to the better or worse Disposition of the Bodily Organs ; because while she acts in the Body, she must necessarily make use of and act in the general by bodily Instruments of Action ; but when disengaged and loosened from this Corporeal Adjunct, the Soul being of a perfectly distinct Nature from it, acts more freely, livelily, and vigorously than it did in Union with its material Co-partner : Now, to me it appears a much greater Wonder, much more inconceivable, (did we not know it to be Matter of Fact) how a Spirit should be joined with a Body, how two things so mighty different in Nature, so incommensurate, should be united into one Person ; and how the Spirit, after Union with so clogging and depressing a Principle as Body, should nevertheless act so nimbly and vivaciously as it does ; that is it a Wonder, how it will subsist, act, and perform its Spiritual Functions, when disunited and set free from depressing obnoxious Matter : Nay, may we not much rather, and more easily conceive, that the Spirit of Man, which in its own Nature is all Life, Motion, and Activity, will, when loosened and set free from the clogging Weight of Matter, which now presseth down and damps the Soul in its Operations, be so far from Extinction upon its Separation from the Body ; that contrawise, being disimprisoned and undlogged of the Flesh, the Human Spirit will become more lively, vigorous and active, than in this State of its Conjunction with burthensome Matter ?

From what I have discoursed on this Point, and from the Authority of our Saviour in the present Parable,

Parable, 'tis evident, that tho' there be a great distance of Time between the Death of the Body and its Resurrection; yet the Soul of Man does exist and act, is Happy or Miserable all the intermediate space in its state of separation.

Thus in the other World the good and virtuous Soul lives and enjoys, reigns and triumphs, contemplates and adores, knows and is known, loves and is beloved; and amidst the circulating Felicities of Heaven, is still enlarging and improving its Knowledge, Love, Adoration, Bliss and Glory, during an Infinity of Ages!

There the pious Soul's perplexing Doubts and Scruples which it had here, are turned into quieting Satisfaction; there its imperfect Guesses and Conjectures are turned into compleat Assurances; there Mysteries of Nature, of Providence, of Grace and Redemption, lose their Obscurities, and become perspicuous Objects of Knowledge; there in the Light of God the Happy Soul beholds Light; there in the Beams of Divine Love, the Soul feels warmth and enravishing Comfort; there its Faith is changed into Vision, and its Hope into Fruition; there beholding with open Face the Beatific Presence of the ever Blessed Jesus, the separate Spirit is transformed into his likeness; from Grace to Grace, and thereby from Glory to Glory!

Every new and fresh Communication of Divine Love and Goodness, widens the Souls Capacity to receive more; increases its thirst and desire of receiving more; augments its Obligations, and augments also its Graces and Thanksgivings for the same: And thus separate Spirits in the Regions above, possess a rapturous Eternity; ever Beholding,

holding, ever Praising, Worshipping and Adoring, Loving and being Beloved, by God the Father, the Redeemer, and the Sanctifier of Spirits!

O Blessed State of Soul, when I shall be set free from this Bondage of Corruption, and transmitted into the Glorious Liberty of the Sons of God! When I shall come and appear before God, and with open Eyes behold his Beatifying Majesty; knowing him, even as I am known; when I shall be surrounded with his Joys, and enraptured with the fulness of his Pleasures!

Thirdly, we may learn also this Doctrine from the Parable, that the Souls of good and bad Men immediately after their respective Deaths, go the former of them to a place of Ease, Rest, and Happiness; and the latter, viz. the Spirits of bad Men, go to a Region of Wo, Misery, and Punishment.

This is plain from the Parable; *Lazarus* died, and was immediately carried by Angels into *Abraham's Bosom*, a place of great Joy and Felicity; and *Dives* also died and was buried; and the next News we hear of him is, that he was in Hell-Torments. But how or in what manner he came there is not mentioned; no doubt but evil Angels were his Conveyors to that place of Torments, as well as were good Angels the Conductors of *Lazarus* his Soul to a Seat of Blessedness. However, by no mention being made of *Dives* his Souls conveyance to the other State, one would almost be tempted to think, that it went to Hell or *Hades*, by the strong byas and propension of its own corrupt Inclinations, as to a place of suitable Society and Tempters to the Rich Man's impure sensual Desires, as well as that it was ordered thither by  
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the just determination of the Divine Will and Appointment. Deceased *Dives* went so immediately to Hell, or the State appointed for separate wicked Souls, that he was gotten there, before ever we hear how or in which way he came thither. The impious Rich Man's Soul seemed buried in Sensuality and Voluptuousness while living, and but that we hear of it in the other State, and know the Soul to be in its own Nature immortal, one would almost think by our Lord's silence concerning it at *Dives* his Death, saying only, *The Rich Man died, and was buried*, as a Beast may be, that *Dives* his Soul also slept and lay buried with his Body; but no such matter; so far was his Spirit from sleeping upon dissolution from its Body, that it slept while remaining in the Body, and awaked only to sense and consideration of its Condition in its state of separation: For 'tis said of *Dives*, that *in Hell he lift up his Eyes being in Torments*, v. 23. When a wicked Rich Man dies, all his Pomp and Magnificence dies with him; his Glory ends with his Funeral Obsequies; he leaves no illustrious good Name, no fragrant ever Blessed Memory behind him; but his Burial is the only Evidence that he ever lived; and his Funeral being once over, he is immediately out of Mind and forgotten. *The Rich Man also died, and was buried*, v. 22.

The immediate Happiness or Misery of Souls departed into the other World, is likewise manifest from that Request which the Rich Man in the Parable makes to *Abraham*, to send *Lazarus* to his Father's House or Family; for, says he, *I have five Brethren, that he may testify unto them; lest they also come into this place of Torment*: v. 28.

which

which shews that *Lazarus* was in *Abraham's Bosom* rejoycing, and *Dives* tormented in Hell or *Hades*, while his Brethren were living and reveling upon Earth; and therefore this allotment of *Dives* to Punishment, cannot relate to the General Judgment at the Last Day; but *Hades* signifies that State and Region in the other World, which good *Lazarus* and wicked *Dives* entered into, as soon as they died; which if it does, then may we conclude from this Parable that good and bad Men as soon as they die, are in a State of Happiness or Misery respectively.

And this interverfible Divine Appointment of good and evil Souls hence departed, to different States and Regions, the one of Happiness, the other of Misery, in the World to come; is that which I humbly conceive is meant, by what Divines commonly call the Particular Judgment: And this is the very Acceptation of the Doctrine,

See Dr. Sherlock on a Future Judgment, pag. 153, 154. Lactantius also is of the same Opinion, who thus writes, Nec quisquam putet Animas post Mortem protinus judicari; omnes in certa custodia detinentur, donec tempus adveniat, quo maximus Judex Meritorum faciat Examen. Institut. Lib. 7. Cap. 21. Pag. 717.

in the sense of that Great Man, the Dean of St. Pauls. All that that Reverend Person seems to understand by a particular Judgment of each departed Soul, quickly after its departure, being only this, a consignment of it to either a place of Bliss or Misery; and thus much is plainly grounded on the Parable under consideration: But for the Acceptation of the Doctrine in the ordinary vulgar sense, viz. that

there is any entring by the Judge of Quick and Dead into a particular Trial and Examination of the

the past Life of the deceased Person, within a few Moments after his Death, there is not as I can find any express Authority or Foundation for it in Holy Scripture; whence we can only with assurance take our Measures of Judging concerning the Affairs of the other World.

Indeed that place of St. Paul, Heb. 9. 27. *It is appointed for all Men once to die, and after Death the Judgment*; puts in the fairest for maintenance of the Doctrine as last and commonly stated; but that Text, tho' seemingly in favour of an immediate Judgment of each particular Soul, as to all its Thoughts, Words, and Actions done in the Body, soon after its decease out of this World, yet evidently relates, if we mind well the next Verse, to a future Universal Judgment at the Last Day.

There may be, I confess, and the different consignment of Souls seems to imply and pre-suppose it, a sort of general Doom passed upon Souls departed hence, immediately after their departure, so as to signify to the conveying bad Angels from the Battlements or Corners of Heaven, that such a separate Soul is an Object of God's Hatred and Displeasure, and consequently has its allotment ordered it to a place of Wo and Misery; and so as to signify to good conducting Angels, (to signify Authoritatively, I mean to each, for they must needs know it before, as being privy to our Actions) that such a deceased Spirit is an Object of Divine Love and Favour, and consequently has its allotment ordered it to a Region of Joy and Happiness: And this in the general may be signified also as its Doom, to each departed Soul in its own proper Person; but for any other more particular



ticular Judgment, or exact distinct Enquiry into the Behaviour of Men in this World, and Sentence pronounced upon them accordingly, immediately after their arrival in the next State, I find (as I said) no Authority for it in Divine Revelation: and therefore I know not how to assert and maintain it.

For here is nothing said in the Parable, a place where we might reasonably expect it, of any particular Divine Examination or Sentence passed upon *Dives* and *Lazarus* at Death, other than what I have first mentioned, *viz.* their different assignments to distinct Regions of Bliss and Misery: and whensoever also mention is made elsewhere in Sacred Scripture of a particular Examination into the Deportment of Men here, and a Divine Sentence of Acquittal or Condemnation pronounced on them accordingly, this Solemn Divine Act of Judicature is only said to be performed at the Great Day of General Judgment, *Matth.* 25. 34. 41. Moreover, what may serve to put a determination to the Point in Hand, is this; our Blessed Saviour giving us a Description of his own Proceedings, as Judge at the last day, affirms expressly *Matth.* 7. 22. *There be many who will say unto him in that day, Lord, Lord, have we not Prophesied in thy Name, and in thy Name cast out Devils, and done many other great and wonderful Works:* and who will expect to be Saved, and lay claim to Heaven, from several Eminent Deeds materially good, but not formally such, performed by them, who nevertheless shall be Eternally rejected by him, with an *I know you not, depart from me ye workers of Iniquity:* Which false expectation of Salvation they could never have lain under



had they been aforehand ascertained of their Doom, by a particular Sentence of Condemnation passed on them at Death.

But however for the fixed determinate allotment of good Souls to a place and state of Happiness in the other Life, immediately after this ended, and of bad Souls to a place and state of Misery, the Sacred Scripture is very express and positive; and whether there be a particular Examination of our Thoughts, Words, and Actions soon after our Deaths, and a Divine Sentence passed upon us accordingly, or whether there be no such thing till the day of Universal Judgment, at the end of the World; it comes to the same thing as to the deterring us from present Wickedness, if there be an unalterable assignment of different Habitations to good and bad Persons in the other Life, as soon as they pass into it; for if Men's State of Trial and Probation be at an end in the other World, and their Condition be there determined beyond any possibility of a change; it matters not whether it be so determined by the particular Judgment and Sentence of God passed upon each Soul soon after Death, or otherwise: The irreverfible Condition Human Souls enter upon in the other World, is a sufficient Motive to make them in this Life prepare for the Momentous Consequences of Death, and to live as warily and holily at present, as if they were certain they should just upon their departure hence, be called to a strict Account of all their Thoughts, Speeches, and Actions; and not have the Enquiry into them deferred till the day of Judgment: For immediately after Death the Happy or Miserable State of departed Souls is as certainly and unalterably determined for an endless

Eternity, as if Judgment and their definitive Sentence had been already passed upon them.

I do not remember any such express Text for the immediate Punishment of the Wicked soon after their Spirits going out of their Bodies, in the whole Bible, as this in the Parable under consideration; however one such plain and positive Text is enough; But there are many Texts to prove that good Men when they die go forthwith, without any intermission to a place and state of Happiness.

I shall insist upon this Proof from Holy Scripture the more fully, because the immediate Happiness of Souls departed in another State, is denied by the Author of *Second Thoughts concerning the Human Soul*; who asserts its Mortality together with that of the Body, till the day of Resurrection: The Human Soul, according to him, being nothing but the Power of Life in the Body of Man, Soul and Life, and Life and Soul being, as he says, Words of one and the same import in Scripture.

Now tho' there are not in the Old Testament Declarations and Promises concerning a future State, so express and plain as under the New Christ having brought Life and Immortality to Light thro' the Gospel; yet all the Hints given under the Legal Dispensation of a future Existence shew that the *Jews* looked for an immediate admission to Eternal Life and Blessedness after Death so says Holy David, *Thou shalt guide me with thy Counsel, and afterwards receive me to Glory*, Psalm 73. 27. And again, *God will redeem or preserve my Soul from the Power of the Grave, from the Dominion of Death; for he shall receive me*, Psalm

49. 15. And *Isaiah* says, *That the Righteous when they die enter into Peace*, *Isaiah* 57. 2. When or as soon as they die, they enter into Peace; upon a State of Rest, Ease, and Blessedness. In the Epistle to the *Hebrews* the Patriarchs under the Law are represented as looking after Death for that City, whose Builder and Maker is God, *Heb.* 11. 16. And the Patriarch *Jacob*, after many Afflictions and troublesome Pilgrimages, comforted himself with this Consideration, *That he waited or hoped for the Salvation of God*, *Gen.* 49. 18. But little Comfort would he have received from this his Hope, if it had been no other, than an Hope of losing the sense of all Good as well as Evil, for so long a Succession of Ages as were to intervene between his Death and Resurrection, and was he not immediately after Death to see the Salvation of God.

But our Proofs of this Point of Doctrine, that the departed Souls of good Persons forthwith pass from the Miseries of this State to the Bliss and Glories of the next, are the clearest and most express, and therefore the most convincing Arguments, which are drawn from the New Testament.

These Holy Scriptures speak always as if a state of separate Existence and Immortality to the Soul of Man, did immediately follow Death, or the Soul's dissolution from its Body; so does our Saviour represent the Matter in the Parable of *Dives* and *Lazarus* before us, whose Souls were carried presently after their decease to very different Abodes, the one to be comforted, the other to be tormented. Our Lord also promised to the Penitent Thief on the Cross with him this day, immediately after Death, shalt thou be with me in



Paradise, a place certainly of Life and Existence, as also of Rest and Happiness, our Saviour being to be there. St. *Paul* also comforts himself in the apprehension of his approaching dissolution, with a prospect of the Crown of Righteousness, which should be given him immediately after Death; *Henceforth*, says he, *is laid up for me a Crown of Righteousness*, 2 Tim. 4. 6. And accordingly he states these two things as certain and immediate Consequences of one another; *to be dissolved, and to be with Christ; to be absent from the Body, and present with the Lord*, Phil. 1. 23. 2 Cor. 5, 6, 8. And the Apostle makes it appear that it was no peculiar Privilege that he promised to himself, but such a one as all true Christians had a right to expect; for says he in general, 2 Cor. 5. 1. *We know that if our Earthly House of this Tabernacle were dissolved, (that is, as soon as ever it shall be dissolved) we have a Building of God, an House not made with Hands, Eternal in the Heavens.* Now the Resurrection-Body or House for the Soul, cannot be called Eternal in the Heavens; which shews, that the expected House or Cloathing of the Soul whatever it be, was expected by the Christians in our Apostle's time, immediately or soon after their Souls dissolution from their Bodies. St. *Paul's* longing also to depart from the Body, and to be with Christ, which would be far better than continuing here in the Flesh, Phil. 1. 23. proves the separate existence of the Soul of Man apart from its Body after Death; for if immediately upon his dissolution, (as the Words import) he was to be with Christ, certainly he was to be alive with him, or how else could he say, it would be far better than remaining



maining here? And if alive with Christ in Happiness, in what part could he be so, but in his deceased Soul? St. Stephen's likewise and our blessed Saviour's Recommendation of their departing Spirits into the hands or Custody of the Father of Spirits, proves their separate Subsistence after Death; for what an Absurdity would it be to say (with the Author of *Second Thoughts concerning the Human Soul*) that they recommended only the expiring Power of Life, a just dying and vanishing thing into the hands of the everliving God? To prove also this Point of the Human Soul's separate Existence, or that our Spirits fall not after Death into a State of Inactivity and Insensibility, but live, act, enjoy or suffer in that separate Condition, does not the aforesaid St. Paul, who had been rapt up into the third Heaven, and therefore knew beforehand whither he was going the second time, and what would be his Condition after Death, say expressly, *That to him to live, was Christ, was for the Interest of promoting farther the Christian Religion, but to die, would be Gain?* Phil. i. 21. But what Gain would Death bring him, if he were to fall immediately upon dying into a State of Insensibility and Non-enjoyment, with respect to his departed Soul? He enjoyed a delightful Communion with God in Holy Duties, whilst here in the Body; but according to the Opinion of the Author of *Second Thoughts*, he was to enjoy nothing at all from the Day of his Death, 'till that of his Resurrection; so that it would not be far better for him to depart hence, neither was there any sufficient Ground for his Desire of a Departure, were his Soul to cleave with his Body 'till the Resurrection. On Sup-

position of such a Case, there would certainly have been no Reason for *St. Paul* to have been in a Streight between two Choices, whether to live and preach farther the Gospel, or to die; neither would he have had Cause to long to be dissolved, or to have his Spirit separated from his Body by Death, if that Separation was to put an end to the Life and Existence of his Soul, and consequently to all Enjoyment therein: For doubtless a little Enjoyment of God here, is better than no Enjoyment of him at all hereafter, 'till the Day of Judgment; and the Apostle, in case of the Extinction, or so much as Sleep or Insensibility of his Soul after Death, would have been in a much worse Condition after his Dissolution, than before it; not enjoying a remote Union and Communion with God in religious Duties, in the Graces and Comforts of God's Holy Spirit, such as he enjoyed in this Life; but having that delightful Communion wholly interrupted by Death, instead of its becoming then more immediate, and advanced to an higher Degree of Perfection: So that either *St. Paul*, a Divinely inspired Person, was mistaken in his Apprehension, that it would be far better with him after Death, than to continue to live here; because he should go immediately after his Departure hence, to Christ; be with him, and enjoy him; and therefore certainly be alive with him in his separate Spirit: Or else Dr. C----- is in the wrong, who asserts the Human Soul to be no Immaterial and Immortal Substance distinct from the Body, but the Power of Life only therein; so that when the Body dies, the Soul also dies; the Power of Life is extinguished in Man 'till the Day of Resurrection.

I shall in the next place give that Text of Scripture which I did but just mention before, *This Day shalt thou be with me in Paradise*; a farther Consideration and Enforcement. Now, this appears to me an unanswerable Proof of the Human Soul's surviving the Death of its Body; in that it is plain from the aforecited Text, that the State of the Human Soul of Christ, and of the penitent Thief, immediately after Death, was a State of Existence, Joy, and Blessedness. Jesus said unto him, *Verily I say unto thee, this Day shalt thou be with me in Paradise*, Luke 23. 42, 43. What it was the Thief desired our Lord would remember him in, we may gather from our Lord's Answer, which no doubt was appositely suited to the penitent Thief's Request, *viz.* That Christ would some time or other, after his Arrival at his Kingdom of Glory, remember him his Fellow-sufferer, and receive him to himself in Happiness: Our Lord answers him, That there would be no need of remembering him, his Hope should not be deferred so long, as 'till his own Exaltation in his entire Person to God his Father's Right Hand in Heaven; but that the converted Thief should go along with him in his Soul, whither Christ went in his Human Spirit, and be that very Day of their Crucifixion, with our Saviour in Paradise: Which our Lord confirms to the reformed Thief, with a solemn Assurance, saying, *Verily*.

Now, to prove they were their separate Souls which were to be together in Paradise that very Day, I thus argue: 'Tis certain the Thief could not be with our Lord in his entire Person, both in Soul and Body, in Paradise that very Day of his Crucifixion, nor our blessed Saviour in his entire



Person at that time ; because both their Bodies that Day hung on the Cross 'till Evening, and were afterwards buried in their several Tombs, and the Grave is never called in Holy Scripture, Paradise : Therefore the Thief must in Soul be that very Day in Paradise, a place of Ease, Joy, and Happiness ; and consequently his Soul must be alive, separate from its Body, enjoying that Paradisaical Felicity : Now, if Christ and the Thief were in Paradise in their separate Human Spirits on that same Day wherein they died, then were their Souls Immortal ; and if their separate Souls were Immortal, so shall ours be likewise : For Christ, the Holy Scripture saith, *was made like unto us his Brethren in all things, Sin only excepted*, Heb. 2. 17. And he is called in Scripture, our Head ; to whom we the Members of his mystical Body, the Church, are to be conformed ; and therefore because he lived in his Human Soul, and went therein to Paradise that very Day of his Death ; so shall we, in our separate Spirits, do also : If this Argument is not conclusive for what it is urged in Confirmation of, I know not what Argument can be confirming of any thing.

For as to what the Author of *Second Thoughts*, &c. has advanced, with a design to invalidate the Force of this Text, taken in the Sense for which I have urged it ; I look upon what he has so advanced, as a meer Shift and Evasion of his own Invention : He groundlessly affirming, without the least Intimation of it in Holy Scripture, that the penitent Thief, as a peculiar Favourite of our Lord, was vouchsafed an antecedent Resurrection and Ascension, together with our Saviour, long before



before the general one at the Day of Judgment ; when (as I said ) the Sacred Text takes no notice either of such a Resurrection or Ascension of the Thief ; nay, when it expressly says the direct contrary, with respect to the Ascension of our Lord ; viz. *That his Disciples beheld him ascending singly by himself into Heaven*, Mark 16.20. Luke 24.50. Acts 1. 9. which Assertion of the penitent Thief's antecedent Resurrection together with our Redeemer, were it granted our Author, would not however come up to the proper Import of *This Day*, our Lord not rising from the Dead 'till the third Day after his Crucifixion and Burial.

Nor is there any avoiding the Force of the former Text, *Luke 23. 42, 43.* as some have endeavoured to evade it, by joyning *σήμερον*, signifying *to Day*, to the Words, *I say unto thee*, and there fixing the Comma or Distinction-Point ; as if *to Day* was only the Designation of the Time when Christ made the Promise of Paradise, and not the time of the converted Thief's enjoying the thing promised, viz. Paradise : As do the Papists thus transplace the Point in favour of their absurd Doctrine of Purgatory. But the Learned and Judicious *Grotius* says, *Pessimè fecerunt* ; and *Beza* calls them *Minium Audaces*, who have transposed the Comma, as aforesaid ; and says *Beza*, in all the *Greek* Copies that ever I saw, (and they were not a few) the Comma is placed betwixt thee, and the Word *Day*. And one Copy (as he farther addeth) hath the Word *in* connexed to *σήμερον*, and so the Text is read thus, *Verily I say unto thee, in, at this Day thou shalt be with me in Paradise.* And saith the afore-quoted *Grotius*, *The Syriack Version pointeth between thee and to Day, as the Greek*

*Greek Copies do :* So that all avoiding the Force of this Text proving Christ's Human Soul's and the Thief's Subsistence or Living immediately after the Death of their Bodies, and ours doing so likewise, in Conformity to theirs, is, by what has been said in the two last Paragraphs, wholly taken away.

I shall urge farther to prove the separate Existence of the Human Soul immediately after its Dissolution from the Body by Death, that Reply which our blessed Saviour causes Father *Abraham* to make to *Dives* in the other World, *Son, remember that thou in thy Life-time, &c.* which to me seems plainly to teach us this Doctrine, That Human Souls hence departed, exercise in their State of Separation from this present Body, Thought, Memory, Reflection on the past Occurrences and Actions of their Lives, which happened in this World, (as shall be more fully discoursed hereafter) and consequently that they do not sleep, fall into a State of Insensibility and Inactivity, nor into Non-existence and perfect Extinction, from the Death of the Body, 'till the Resurrection thereof: No, 'tis immediately added to obviate and prevent such an unreasonable and erroneous Opinion, *But now he is comforted, and thou art tormented;* which manifestly imports a State of Perception and Sensibleness, and therefore certainly of separate Existence, that *Dives* and *Lazarus* were severally in immediately after Death.

For supposing this Representation made by our Saviour, of the different Condition of good and bad Souls in the other World, under the Persons of *Dives* and *Lazarus*, to be only a Parable, and no Historical Account of a Matter of Fact which happened

happened in the particular Persons named ; yet as this is a Parable, we must suppose that the Matter of Fact has happened, and does still happen on in some other Persons ; because we cannot but imagine the Parable designed to teach us this Doctrine, That Human Souls or Spirits separated from their Bodies, subsist in another State ; are thoughtful, sensible, and active there ; and that this was also the Opinion of the *Jews*, (as we shall see hereafter ) to whom our Saviour spake the Parable, in Accommodation to that their received Opinion : For it became not the Wisdom of our Lord to establish his Parable upon a Supposition quite contrary to the common Belief of the *Jews* ; in as much as if a Parable be not taken from a Fact really and indeed accomplished in the Persons mentioned, that is, tho' it be not an exact History, yet at least it ought not to contradict the common Conceptions of Men, to whom it was spoken ; and it became neither Christ's Goodness nor Truth to confirm the *Jews* in an erroneous Opinion ; which this Parable had confirmed them in, had the Sleep and Insensibility of the Soul after Death, or the utter Extinction of the Human Soul, together with its Body, 'till the Resurrection, been a true and right Sentiment, as Dr. C----- would perswade us it is : For our Lord makes Father *Abraham* reply, *Son, remember* ; that is, Son, consider, call to mind, reflect ; which evidently overthrows the foolish and unphilosophical Opinion of the Human Soul's being in a Condition of Sleep and Insensibility, or of entire Extinction, from the time of its Dissolution from the Body, till its Body's rising again.



I shall only add, That our blessed Saviour could not but know the general Opinion of the *Jews*, viz. of the Pharisees, much the greater part of the *Jewish* Nation, to be this, that Human Souls survive the Death of their Bodies ; for in this Sense they often understood (according to the Judgment of the Learned Dr. *Hammond*, and according also to the Import of the Texts where it is used) the Word *Ἀνάστασις*, which we translate Resurrection : Thus St. *Luke* tells us, *Acts* 23. 8. that *the Sadducees say that there is no Resurrection* ; that is, as the following Words, *Neither Angel nor Spirit*, explain it, no separate Existence after Death of Human Spirit ; because they acknowledged no such thing as a distinct Substance from the Body ; and if not a Principle distinct from the Body, how could the Soul subsist separate from it after Death ? But the Pharisees, the Apostle says, *confessed both* ; both the Human Spirit's being a distinct independent Substance from the Body, and also in consequence of that Doctrine, the separate Existence of the Human Spirit after Death, which they expressed by *Resurrection*. Thus our blessed Lord, disputing with the Sadducees, to convince them of their Errors in both the aforementioned Points ; that *the Dead are raised*, says he, that is, that the deceased Souls of Men have a Subsistence after Death, *even Moses shewed at the Bush*, &c. Thus also St. *Paul*, speaking of the *Jewish* Worthies, who suffered Martyrdom, alluding, 'tis likely, to the seven *Maccabean* Brethren ; says of them, they were tortured, not accepting Deliverance ; that they might obtain a better Resurrection, viz. a better Life and Being after Death.



Death, *Heb.* 11. 25. Our Saviour's knowing therefore this to be the generally received Opinion of the *Jews*, that the Human Soul survives the death of the Body, as a substance quite distinct from and independant upon it, and yet notwithstanding not only not undeceiving them as to this their Persuasion, but also confirming them in the Belief thereof; undeniably proves that it is no Error, but a certain and infallible Truth.

I shall make use at present but of one Scripture Argument more, for Proof that the Human Soul immediately after its separation from the Body, lives and is in Happiness, if it departs hence Holy and Virtuous; it is that Text of *St. Paul*, *2 Cor.* 5. 6, 8. *Therefore, says the Apostle, we are confident, knowing that whilst we are at home in the Body, we are absent from the Lord; we are confident I say, and willing rather to be absent from the Body, and present with the Lord* The Apostle, as I said above, makes here these two things, to be absent from the Body, and present with the Lord, certain and immediate Consequences of each other, so as to have no time intervene between them. This also is proved by *2 Cor.* 5. 1. *We know that if our Earthly House of this Tabernacle were dissolved, (that is, as soon as ever it shall be dissolved) we have a Building of God, a House not made with Hands, Eternal in the Heavens, which the Resurrection-Body cannot be said to be; it must therefore be some other more immediate House or Cloathing of the departed Soul.*

Now if by we in the first cited Text, *St. Paul* means the Souls of him and his Brethren Believers, which he affirms will at Death be absent from their Bodies, and present with the Lord;  
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then at Death the separate Souls of Men are Immortal: because to be present with the Lord in a State of separation from the Body, can imply no less than a State of Felicity in that separate Condition; and without Life and Existence there can be no enjoyment of Felicity. The antecedent Proposition, that by we the Apostle must needs mean only the Souls or Spirits of him and his Brethren Believers is hence evident, for what else is that of the Saints which is so at home in their Bodies, that while it remains in these Homes, it is absent from the Lord; and when it absents from these Bodies, is present with the Lord, except it be their Souls? And thus have I finished my Scripture Proofs of the immediate Happiness of good and virtuous Souls departed into the other World: so that we must have very hard Thoughts of the Sincerity of the Writers of both the Old and New Testament, and very much disparage their Credit not to say their Divine Inspiration; if we can with some Persons imagine Death to put an end or interruption to our Souls existence, to both their Happiness and Misery till the day of general Judgment, and yet the Holy Scriptures tell us no such thing; nay speak in the same Stile, that we do, who believe no interval between the Death of good Men, and their Existence, Joy, and Happiness in the other World.

The aforementioned Texts therefore of Sacred Scripture, and the Authority of our Saviour in the Parable of *Dives* and *Lazarus*, evidently prove that good Men shall be Happy as soon as they die and enter upon the other State; and by a parity of Reason, that as the Happiness of good Men commenceth with their Death, so the Miseries of

the Wicked begin also then: for if we shall be rewarded or punished in the next Life, for what we have done in this; it is natural and reasonable to think that our Rewards and Punishments shall begin as soon as we go into the next World.

But here let us examine a little further the Principles of a late Author of *Second Thoughts concerning the Human Soul*. 'Tis not in his Opinion a spiritual immortal substance distinct from the Human Body, but only the power of Life in the Body of Man; so that according to this Author, when the Body dies, the Soul dies together with it, and revives no more till the Resurrection. An Opinion not only contradictory to the evidently spiritual and immaterial, and consequently immortal Powers and Capacities of the Soul of Man; contradictory also to the Universal Belief and Consent of all Ages, People, Nations, and Languages, who have unanimously agreed in the Persuasion of the Soul's immortality; and which Universal agreement in Opinion, *Tully* calls the Voice of Nature and of God; but an Assertion 'tis likewise, *viz.* that Soul and Body differ not in Man, but are alike mortal, which runs quite counter to the express Words of our Blessed Saviour; who in saying *Matth. 10. 28. Fear not them which kill the Body, but are not able to kill the Soul*, makes a plain distinction between Body and Soul, two different substances, of two different natures; the one material and corruptible, the other immaterial and immortal: And by what follows, *but rather fear him, who after he hath killed, hath power to cast into Hell*, manifestly intimates. That after the Body is killed, there remains still some Principle belonging to Man, which survives



vives the death of the Body, and is liable to be tormented, after the Body is destroyed: whereas were the Human Soul nothing but the power of Life in the Body of Man, those that kill the Body, would be able to extinguish the power of Life; and so contrary to our Saviour's Assertion, would be able to kill the Soul as well as Body; which our Lord affirms is out of their power to do: and thence encourages us against the fear of the utmost that Human Rage and Malice can inflict upon us.

'Tis here worthy our observation, that the Learned and Judicious *Hugo Grotius*, Commenting on the precedent Words of our Lord, *Matth. 10. 28.* is of a Judgment quite contrary to Dr. C---'s Opinion concerning the Human Soul; for thus *Grotius*, *Animæ Nomine non Vitam intelligens Dominus totius Hominis, quam nemo non Homini potest eripere; sed Substantiam illam Nobiliores, quæ simul cum Corpore Hominem constituit; quæ alijs in Locis πνεῦμα appellatur. Grot. in locum.*

But besides the contrariety of this erroneous Author's Opinion to the Sacred Scriptures, behold also the opposition it bears to Philosophy and right Reason; the Soul of Man says he, is not a spiritual immortal substance distinct from the Human Body, but only a certain power of Life in the Body of Man; if this were so, and the Human Soul were nothing more, then how comes it to pass that all living Creatures who have the Power or Principle of Life in them, as well as Man, have not the Excellent Faculties also of Understanding, Judgment, Free-Will, Self-consciousness, and a pleasing or displeasing Reflection upon their past Actions? If the bare power of Life were the Principle



ciple or Subject of those admirable Faculties in Man aforesaid; one would think it might be the Foundation likewise of the same Powers and Operations in brut Beasts, they having equally with Man a Principle of Life in them, and Man according to this late Author, having no more; no spiritual and immortal substance distinct from, and independant on the Human Body.

Besides, were not the Soul and Body in Man distinct substances, how happens it that in greatly wasting Distempers which have brought the Body nigh unto the Grave, and where consequently there is a great decay of the Animal Spirits those finer parts of Matter; there is however no decay in the Understanding and Judgment of such Diseased Persons, but their Reason and Judgment continue clear and strong, nay many times are much clearer and stronger at the point of Death, than in the very midst of Bodily Health and Vigour? Would this be thus, were the Soul no more than the power of Life in the Body of Man? But of this elsewhere.

Further yet, see the Absurdities which this Opinion of the Mortality of the Human Soul is loaded withal; to suppose that the Soul dies with the Body, is to suggest its materiality; and to suggest its materiality, is to affirm that Matter is capable of Thought and Understanding; and to suppose that Matter, whose very Nature is quantity and extension, and nothing else, may produce Thought, an immaterial thing, which hath nothing of quantity and extension, but is a far more refined and exalted Principle; is a Supposition highly absurd and contradictory, and therefore certainly a false and untrue one.

But our Author often calls upon his Answerers in his Reply to them entituled *Further Thoughts concerning Human Soul*, to prove the Human Soul an immaterial substance, distinct from and independant on the substance of the Body; and unless they do this he says they prove nothing against him: And he seems to desire some one or other in Charity to undeceive him of his Error, if it be one, in which he is at present involved, *Pag. 124 of Further Thoughts*. Well, if he is sincere in his desire of Conviction and Satisfaction in the Point, I will try in the Spirit of Humility and Meekness what may be done in order to his Conviction.

But first I think it requisite to premise, that the Doctrine of the Human Soul's being a distinct substance from the Body, has been already sufficiently proved and made manifest from Holy Scripture; for all those Texts which prove a separate existence or survival of the deceased Soul apart from the Body, prove likewise its being a substance essentially distinct from and independant on the Body; or else how could it subsist separate and apart from it? And if this Doctrine will not be believed by the deniers of it, upon the Authority of Sacred Writ confirming it, little Reason is there to expect it should be believed upon the Authority and Evidence of Human Reason and Philosophy; which are infinitely inferior to the Confirmations of Holy Scripture: the latter being of Divine Authority and Inspiration, and therefore containing infallibly certain Truths; the former, Confirmations of Human Reason, being not exempt from a possibility of Error and Deception in the most well-deduced Inferences from known and allowed of Principles: But however no one  
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upon the account of that bare possibility of Deception only, ought to refuse assent even to Human Reasonings which are well urged and truly inferred from undeniable Principles and Premises; whenever he meets with Human Arguments so well urged and truly inferred.

Having premised this, I proceed to prove against the Author of *Second and farther Thoughts concerning Human Soul*, that there is an immaterial substance in us called Soul, essentially distinct from our Bodies, and so independant on them, as to have a separate existence in the other World, immediately after the death of the Body. To prove which Assertion, I shall lay down this as a self-evident Principle, that there is something in our Composition, that thinks and apprehends, reflects and deliberates, determines and doubts, consents and refuses; this every Man is conscious of within himself; neither can any one be so sceptical as to doubt of or deny it; that very doubting or denying being each of them certain Acts of the Power which so doubts or denies: And in the next place is as self-evident, that these Faculties and Operations of Thinking and Willing, and perceiving, must proceed from something or other as their efficient Cause; meer nothing being never able to produce any thing at all; so that if these Powers of Cogitation, and Volition, and Sensation, are neither inherent in Matter as such, that is, are neither naturally inherent in Matter generally considered; nor yet put by God into some peculiar Portions of Matter, as into the Body of Man. so as to be the Powers of no distinct substance from his Body; nor lastly are acquired to Matter by any motion or modification of it: It necessarily



necessarily follows, that the aforesaid Powers in Man, proceed from some cogitative Substance, some incorporeal Principle within us, essentially distinct from Body, which we call Spirit and Soul.

Now, that these Faculties of Sensation and Perception, of Cogitation and Volition are not naturally inherent in Matter as such, I think demonstrable from the Absurdities which would follow upon such a Supposition; for then every Stock and Stone would be a percipient and rational Creature; would chuse it self out for such a Use and Service; or reject and lay it self aside as unfit for such such a Use and Employment: And every single Atome of our Bodies would be a distinct Animal, (were Perception naturally inherent in Matter) endowed with Self-Consciousness, and personal Sensation of its own.

Neither, secondly, are the Powers of Cogitation, Volition, Sensation, put into Human Matter or Body by God, as Powers of no essentially distinct Substance from that Matter; for this would be for God to put Powers into Matter, (were those aforementioned, Powers of no Substance distinct from Matter) of which Matter is naturally incapable; As it is incapable of Thought, and Reasoning, and Free-will; the Ideas of Matter and of Cogitation, &c. being perfectly and diametrically different: Now, Omnipotence it self cannot put Powers into a thing, of which its Nature is incapable; but either he must give it a new Nature susceptible of those Powers, or else must leave the Subject unendued with them: And this not because of any Imperfection or Limitation in the Power of God, but by reason of the Incapacity of Matter, as the Subject of such Endowments; the  
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Ideas of Matter and Thought, (as I said) and consequently their Natures, being absolutely incompatible.

Neither, thirdly, are the Powers of Cogitation, Self-consciousness, Volition, and Sensation, acquirable to Matter by any Motion or Modification of it; for no Motion or Modification of Matter is self-active, but moved and acted by an external Impellent, or by a Principle different from it self; Matter therefore is naturally passive, and so is every Modification of it: But now the Principle in Man (called his Soul) of Thought, of Arguing, of free Choice or Refusal, is a self-active Principle; therefore no Human Soul is a Modification of Matter: because (as I said) the Human Soul is essentially active and thinking; whereas every Motion or Modification of Matter is purely passive, occasioned by an external Mover and Efficient. So that for the Author of *Second Thoughts*, &c. to say God has put into Matter, into the Body of Man, a Power of Thinking, Reasoning, of free Choice and Refusal, which Power, nor the immediate Subject of it, is not a Substance immaterial and distinct from Matter; is in Effect to affirm, that God has put into Matter a Power of which it is incapable; that is, has put plainly spiritual and immaterial Faculties into a plainly material and bodily Substance, as their immediate and only Subject, which to me sounds very absurdly and contradictiously.

I would enquire of our Author in the second place, what is this Power of Thinking, Ratiocination, Self-consciousness, Free-will, which Man is undeniably endowed with, and which our Author calls the Power of Life in Man? Life and

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Soul

Soul with him being only two different Names for one and the same thing. Is it Matter? or a Mode, Quality, Affection, and Property of Matter? Not a Mode, Quality, or Property of Matter; because the essential Properties of Matter are Breadth, Length, Depth, Thickness, Size, Shape, &c. Without a Consideration of these Properties, we can have no Conception of Matter, what it is: Now, that these Properties so contrary, and of a quite different Nature (as far as Reason can judge) to each other, as are the Properties of Matter afore-named, and the Properties essential to Spirit, such as Thinking, Reflecting, Reasoning, Choosing, Judging, &c. should be Properties essentially belonging to one and the same Substance or Being, *viz.* both belonging to Matter, is to me unconceivable, nay, contradictory and impossible: But according to our Author's Opinion how unconceivable and contradictory soever it be, that the Spiritual Powers, Faculties, and Properties above mentioned should belong to Matter, yet they must belong unto Matter: for the Power of Thinking, Ratiocination, Free-will, &c. is, for he, a Power inherent in Matter, I suppose he means in Matter as its sole and immediate Subject; for he asserts, that what we call Soul, and is this Power of Thinking, &c. in us, is not an immaterial immortal Substance in Man essentially distinct from his Body, but is only the Power of Life put by God into the Body of Man, by virtue of which Power Man Thinks, Reasons, Chooses, Refuses, Judges. Upon which Principle of his I would farther ask our Author; if the bare Power of Life in Man performs all the afore-named noble Operations of Thinking, Reasoning, making  
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free Choices, and the like, how comes it to pass that the same Power of Life equally in other Animals, (nay, in some in greater degree; for as much as there are several Animals of much longer Life than Man;) should not produce in 'em the same noble Faculties and Operations of Thought, Reasoning, Free-will, &c.?

For one would be apt to conclude, that the same Power or Principle of Life both in Man and Beast, should produce the same Faculties and Operations in both, of Thought, Reason, Free-will, Judgment; which yet we see it does not produce in Brutes: Our Author indeed foreseeing, I suppose, that this Argument might be urged against him, viz. if it is nothing but the Power of Life in the Body of Man, which Thinks, Reasons, makes free Choices, &c. how happens it that the same Power which is the occasion of all this in Man, is not the Cause likewise of the same noble Faculties and Operations in Brute-Creatures? acknowledges that they have Thought and Reason, but denies that they have free Will; which I think he might every whit as well have granted them, as Thought and Reason, when his Hand was in for making Concessions: For we can no more apprehend, if Beasts have no Principle in 'em distinct from Matter, (and they have no other, if Man has no other, and Power of Life be common to them both, and nothing else but Matter and Life be in either) how Thought and Reason should be in them, than how free Will should be also; that is, upon Supposition that Beasts have nothing in them but Matter and Life, (and it is hard if they should have more, when Man, according to our Author, has no more) it is as utterly unconceivable

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ceivable how they should have Thought and Reason, as how they should have free Will; the former of which Faculties notwithstanding, the Author of *Farther Thoughts*, &c. grants them. Now, as *Atticus Platonicus* argues, *Euseb. Prepar. Evang. lib. 15. pag. 810.* every Man judges that they are Properties of the Soul, to deliberate, to consider, and after any manner to think; and when he considers the Body, and its Powers and Properties, concludes that the Properties and Operations of Soul above-mentioned, cannot belong unto Bodies: He presently infers therefore, that there is in us some other thing, immaterial and essentially distinct from Body, which does deliberate, consider, think, or advise, and that is the Soul and Spirit.

Thirdly, I argue that the Soul and Body are essentially distinct Substances, from the Incapacity of Matter to think.

All we know of the Nature and Qualities of Matter, we learn from its Operation on our Senses: for farther than it acts upon some of our Senses, we have no Notice of it: But Matter can no other way work upon our Senses, but by Motion, which is the Cause of all that Variety which shews it self in Bodies. If then Matter can perceive and think, and all the Effects and Changes in Matter be wrought by Motion; then unto Motion must be ascribed Thought and Perception; but as no two things are more unlike than Corporal Motion and Cogitation, so 'tis unconceivable how one should be the Cause of the other; that is, how stupid unperceptive Matter, by any degree of Motion or Rarefaction, by means of that Motion communicated unto it, should acquire a  
Power

Power to Consider, Reflect, make free Choices, and Remember.

Fourthly, If the rational Soul of Man were barely the Power of Life put by God into his Body, no immaterial immortal Substance distinct from his Body, but a corporeal Substance, a Result from the due Temperament of Elements, and consequently upon the undue Temperament of them subject to Death and Extinction; then it will follow, that all the excellent Faculties, which I am conscious of to be in this my Composition, are seated in a corporeal Elementary Substance: But that this is false, I shall prove thus:

We find in our selves a Faculty of Reason, the noblest Faculty in us, whereby we are more excellent than all other inferior Creatures; by which we apprehend all Objects, with their Natures and Properties, whether they be things invisible, as God, Angels, Spirits; or visible, whether possible or impossible, necessary or contingent: By this we apprehend the Agreement or Disagreement of things one to another, their Similitudes or Dissimilitudes, with all the Dependencies, of Effects upon their Causes, of vast Numbers of subordinate Causes upon their Supream, and from these and such like Apprehensions of things, we have a Power to reason from one thing to another, to conclude of Causes from their Effects, and of Effects from their Causes, &c.

But now, let any Man that is soberly contemplative, tell me how he can imagine all the aforementioned noble Operations of Reasoning can be performed by the rarest Temperament of Elements imaginable. What is there in either Earth, Air, Fire, or Water, singly, or in Composition, apt for

for the abovesaid Performances? How can they that know not themselves, or any thing else, be capable of knowing almost every thing? How can things purely immaterial, as God and Angels, be apprehended, by a Soul purely Corporeal? How comes it to pass, that the bare Power of Life in Man gives him Conceptions of things spiritual, as of God and Angels, and abstracted Ideas separate from all Matter; and that it does not also impart to Brute-Creatures the like Apprehensions; whenas the Power of Life is equally in them as Animals, as in Man himself? How can those Ideas which are meer Modes of conceiving, as are the Ideas of the Relation of some things to others, be seated in a Substance purely Corporeal, as is the Power of Life in the Body of Man? For those things themselves may print their Images upon a Soul, that is, barely Animal, Elementary, and Corporeal; yet what is there in the meer Notion of the Relation of one thing to another, as of a Father to a Son, to imprint its Image there, which is an immaterial Idea? For the Notion of Relation is neither in the Father nor the Son, conceived as material Substances, but is something immaterial conceived to be betwixt them both, a meer Metaphysical Consideration that hath no material Existence, but a spiritual One only, in the Conceptions of the Soul; which purely spiritual Conceptions, move the Soul in Man to be a Spirit; or a specifically distinct Substance from Matter and Body.

Moreover, this Position of our Author, that the Soul of Man is no more than the Power of Life, the Existence of Life, a certain Power, not Substance implanted in Man, inherent in Matter or



in the Body of him, whereby he is enabled to think, ratiocinate, and make free Choices or Refusals, (they are our Authors frequent Expressions concerning Human Soul, used by him throughout his Books) these Positions I say, besides the Unphilosophicalness of them, that Thought and Reasoning should be a Power inherent in Matter, as its sole and immediate Subject, so as not to be essentially distinct from and independant on the Human Body; the Idea of Cogitation not at all entering the Idea of Matter or Body, which is extended quantity; whereupon it would be the grossest Absurdity to say, an Ell-long Thought, or a Reasoning six Inches broad; such Positions as those above named do likewise make void God's distributive Justice, or his recompencing future Rewards to the practice of Vertue, and future Punishments to the commission of Vice and Iniquity; for if it be the Soul of Man, (that Principle in him by which he thinks, reasons, makes free Choices or Refusals) which properly sins in all the Acts of Unrighteousness that are committed; and the Body abstractedly considered is but the Soul's Instrument in sinning, because according to our Hypothesis, the Body is no other than an inapprehensive unintelligent Substance: And if the aforesaid Power of Life, Existence of Life, Power inherent in Matter, (according to the Terms and Opinion of Dr. C---,) be extinguished by Death of the Man, and at the Resurrection of his Body a new Power of Life be put by God, not into his former numerically or individually the same Body, in which he Sinned or wrought Righteousness in this World, but another new and different Body be raised, not numerically, but only specifickly the same, with that  
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*Page 51 of Fur-  
ther Thoughts.*

that which he had in this Life; and the Power of Life implanted in the specifickly only the same Body, be anew inspired into this raised or rather new made Body, neither Human Soul nor Body being upon the aforementioned Accounts the same they were in this Life; how can God the Righteous Judge of all the World be said to be just in his distribution of future Rewards and Punishments at the day of Judgment? When according to *Estibius's* Opinion, one Power of Life inherent in Matter, and one Body will have sinned or done vertuously; and another Power of Life together with another Body, will at the Resurrection be Punished or Rewarded; both of them numerically different from that Soul and Body, which in this Life Sinned or wrought Righteousness: How does this agree with the frequent Declarations of God in Holy Scripture, *That every Man shall bear his own Burthen; shall be rewarded in the other World, according to the Deeds done in his Body, whether they have been good, or whether they have been evil? And that the Soul that sinneth, it shall die or be punished;* and that no other Soul or intelligent Power of Life anew inspired into a new raised, or rather new made Body, shall suffer in its stead?

And what tho' *Sennertus* insinuates that the Animal Spirits in Man are the Instruments of Cogitation, Ratiocination, &c. Pag. 105. of *Further Thoughts*; yet sure he was of a more Philosophical Genius than to assert, with Dr. C---, that the Animal Spirits or the Power of Life inherent in Matter, in the Body of Man, is the immediate and sole Principle of Thought and Reasoning in him; for the Animal Spirits in Man, tho' the in-

ner parts of Matter in him, are however Matter still; and how Matter should be the Principle of Cogitation, I cannot any way conceive; nay I have a plain Conception of the direct contrary, that Thought does not at all enter the essential Idea we have of Matter, nor the Idea of Matter has any thing to do with that of Thought and Reasoning.

Our Author indeed to make good as near as he can his Hypothesis of a Power inherent in Matter, capable of the Noble Acts of Thought and Ratiocination, allows Beasts P. 115 of *Further Thoughts*, &c. a Capacity of thinking; which he says may be performed by Matter and Motion, though he proves it not; yet at the same time he adds, that he dares not say, that if a Brute think, it must have Free-Will also; because that is a Perfection of Man only: he might with as much Reason have said likewise, that Thought and Ratiocination was a Perfection only of Man, upon which Free-Will seems to be founded; but that Assertion would not have agreed so well with his Supposition, that the Principle by which Man Thinks and Reasons, is nothing but the Power of Life inherent in Matter or in Human Body; and that the principal Action of the Soul, (as we call it, or living Man as he terms it) *viz.* Cogitation, may be performed by Matter and Motion, Pag. 115 *aforecited*, which is as much as to affirm, that the Effect may excel in Worth and Dignity of Nature the Cause which produced it; for Thought and Reasoning in Man, is apparently of a more Noble Nature, than Matter and Motion, its pretended efficient Cause; nay 'tis as much as to affirm, that a Cause may impart that Nature to its Effect.



fect, which it has not in it self; that Matter and Motion which have nothing but Quantity, Extension, and a derived Activity from without, in their Essential Ideas or Representations in our Thoughts, should give Self-activity, Reason, Self-consciousness to the Body of Man or Beast which they compose and constitute: And consequently that Men and Brutes are not Essentially or Specifically different Beings, the former being endued with Thought and Reason, the other with Sense and congenite Instinct only; but that they are differenced solely, by Man's having an higher Perfection of Thought and Reason than a brut-Beast; with the advantage on his side of Free-Will, which Beasts are wholly devoid of; These are Absurdities consequential from the Opinion of our Author, who calls himself *Estibius*; which Unphilosophical Opinion, that Beasts have Reason, and that Cogitation may be performed by Matter and Motion, I suppose would not have been espoused by him, but for the maintenance of his Hypothesis once laid down, that the Soul by which Man thinks and reasons, is nothing but the Power of Life inherent in Matter, or in the Human Body, and from which absurd Principle he cares not to recede, thinking himself bound in Honour to maintain, what he has made publick in Print.

Fourthly, from these Words of the Parable, *And in Hell he lift up his Eyes, being in Torment*, we clearly learn, that those obstinately Wicked and Impenitent Persons who would not be convinced or converted in this Life, in this their day of Grace and Salvation, shall when in Hell Torments be awakened and convinced; they shall then have the Eyes of their Minds opened, to discern the

Folly

Folly and Madnefs of their paſt ſinful Courses, which have expoſed them to ſo much Miſery, and have made ſuch a wide difference between their Suffering Condition, and that of the Beatified Virtuous Perſon. *And in Hell*, ſays the Text, *he liſt up his Eyes, being in Torment, &c.*

But before I come to the immediate Proof of the afore-mentioned Particular, give me leave to preſent ſome few Thoughts concerning the preſent Place or Seat of Hell, and that which ſhall be hereafter.

What ſort of State Hell is, or indeed where it is, in what Region during the intermediate Condition of the wicked Soul, *viz.* from the Death of its Body, 'till the Reſurrection thereof, is not at preſent eaſily or certainly determinable, the Holy Scripture being ſilent therein; but 'tis highly probable, that the miſerable place of Abode to wicked Spirits, between Death and Judgment, is ſome middle Region of the Air, where is mental Darkneſs of Horror and Diſcomfort of Mind, and outward comparative Darkneſs alſo: And hence is it that the Devils are ſaid by *St. Jude*, with all their Associates in wicked Rebellion, to be *reſerved in everlaſting Chains under Darkneſs, unto the Judgment of the Great Day*, Jude v. 6. Reſerved in a place of Darkneſs, compared with that bright and lucid Region from whence, by Sin, they fell; and reſerved in Chains everlaſting, with reſpect to the unalterable Decree of God, that they ſhould continue in 'em 'till the Day of Judgment, and then be condemned to a much greater Punishment.

Now, ſince whereſoever damned Spirits are, they are doubtleſs under the Jurisdiction and Dominion

minion of the supream Devil, and he, as the Sacred Scripture assures us, is *Prince of the Powers of the Air*, Eph. 2. 2. 'tis hence deducible, that the present Residence of wicked irreclaimed Souls, the Devil's Subjects, is in some or other Region of the Air; for that as some Persons imagine, they are imprisoned within the dark Recesses and Subterranean Caverns of the Earth, somewhere about its Center or middle Cavity, I cannot be of the same Opinion for the following Reason; Because Angels are said here in the Parable to guard and conduct the deceased Soul of *Lazarus* to *Abraham's Bosom*; which is supposed to be either the third *Empyrean* Heaven, the place of God's more especial Majesty and Glory; or at least to be a Seat of great Blessedness in the upper Regions of the Heavens. Hence then I argue, if there is need of the good Angels Guardianship and Conduct at Death, to convey safely the Souls of vertuous Persons through the Devil's malicious Territories to *Abraham's Bosom*, to Paradise, or their Seat of Felicity above; it should thence unavoidably follow, that the place of miserable Residence to the Damned at present, between the time of their Departure out of this World, 'till the Resurrection, is some horrid and dismal Abode in the inferior Distinctions of the Air, and not underground in Subterranean Vaults; since the blessed Souls are to pass through the Habitations of the Damned, in their Ascent to their happy place of Abode 'till the Day of Judgment: Which Passage of good Souls through the Apartments of evil Spirits could not be, if those evil Spirits place of Residence were not some inferior Tracts of the Air.



Air, but a dismal Confinement below, somewhere about the Center or middle Depth of the Earth.

Indeed when wicked Souls shall be united to their Bodies raised at the Resurrection, and thereby be rendered capable of Corporal Torments, or a Punishment by material Fire, then the Holy Scripture expressly affirms they shall be surrounded with everlasting Flames, and confined for ever to a tormenting Lake of Fire and Brimstone; which place of their Torments will then, I conceive, be this lower World which we now inhabit, together with the at present uninhabitable large Tracts of the Earth, and the vast Dimensions and Compass of the Seas, then drained of Water by the devouring Flames, and filled only with sulphureous burning Materials of Divine Vengeance: For 'tis plain from the Sacred Scriptures, particularly from 2 Pet. 3. 7. where the Apostle says, that *the Heavens and Earth which are now, are kept in store, reserved unto Fire, against the Judgment and Perdition of ungodly Men:*

*See Dr. Scot's  
5th Part of his  
Christian Life,  
pag. 43.*

'Tis hence evident, that the everlasting Fire to which God will sentence the Wicked at the Day of Judgment, will be the Conflagration of this World or Globe of Earth

whereon we at present inhabit: 'Tis plain, I say, from the afore-mentioned Text, that the avenging Fire at the last Day will be this Earth turned into an huge Amassment of Flames or burning fiery Furnace, reaching upwards from its Superficies to the very fixed Stars or Firmament of Heaven: Which Conflagration of this lower World, and of the Elementary Heavens, preceded perhaps by a continued universal Drought, drying up all

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Springs

Springs and Fountains, and thereby fitting and preparing the Earth for a more quick and furious Inflammation, after that the Just are raised, and caught up into the Air, to become there Assessors, bearing Witnesses to the righteous Judgment and Sentence of the Wicked; shall (the Godly being first ascended with their Saviour into Coelestial Mansions, far above the burning World's aspiring Flames, break forth immediately on the raised Bodies of the Damned, encompassing them on every side, and turning this whole Atmosphere, nay, all the vast Compass from the Firmamental Heaven down to this Globe of Earth, into one Tophet or Hell of unquenchable Flames, kindled by the Breath of Almighty Displeasure: And as in the Destruction of the old World by Water, there was a mutual Concurrence of Waters, both from above and from beneath the Heavens, (*the Windows of Heaven being opened, and the Fountains of the great Deep being broken up*; Gen. 7. 11.) to join Forces in the general Deluge and Destruction of Mankind; so at the end of the World by Fire 'tis very likely that the general Conflagration shall be supplied with a Combination of Flames, with both Hell showred down from Heaven, from the Clouds and fiery Luminaries of Heaven, and with a furious Eruption also of the Central and other Subterranean Fires, which surrounding this Earth and the raised Bodies of the miserable Damned shall turn the whole World into one fiery Furnace or huge Mass of Conflagration. And to this 'tis probable the Prophet *David* alludes, *Psal. 21. 9. Thou (meaning God) shalt make them, viz. the wicked Enemies, like a fiery Oven (which is enflamed round about) in the time of thy Wrath.*

Now,

Now, in this Conglobation of Flames on all sides enclosing them, shall those ungodly Miscreants, who would not repent and be reclaimed in their present Day of Grace and Salvation, be condemned to live for ever, a Life infinitely worse than Death, or a putting an End to their Beings.

But oh! what wild Disorders, what confounding Fears, what dismaying intolerable Tortures will seize and afflict at the Day of Judgment the miserable Damned! Fire and Smoak, Storm and Tempest of unappeasable Divine Indignation, shall be stirred up round about 'em: Then shall be heard those hideous Outcries, *Come, ye Rocks, and hide us; Come, ye Mountains and Hills, fall on us, and conceal us from the angry Presence of our Judge;* but the Rocks themselves want a Covering, the Mountains and Hills quake and tremble, shrink their Heads and fall down into their inmost Caverns, at the dreadful Appearance of him who comes in flaming Fire, to take Vengeance on all the Ungodly of the Earth. Ah! in that Day of strict Enquiry, *if the Righteous shall scarcely be tried, where shall the Ungodly and Sinner appear?* The high and lofty Looks of proud presumptuous Offenders will then be brought low; religious Wisdom will then be justified of her Children; and the Mouth of all Wickedness shall be stopt: Then shall a Man return at the Resurrection of the Dead, and discern between the way of the Righteous and of the Wicked; all Faces of the Ungodly shall gather Blackness of Despair; all the sinful Tribes and Generations of the Earth shall mourn; the shining Path of the Just shall break forth into the Lustre of a perfect Day; Holiness will rejoice with Joy unspeakable, and full



of approaching Glory ; and all Impiety shall be covered with Shame and Confusion, with eternal Wo and Misery !

*In Hell*, says the Text of wicked Dives, *he lift up his Eyes, being in Torment*, &c. v. 23.

Hell and its Torments will open the Eyes of the before most obstinately stupid and inconsiderate Sinner ; there are no unconvinced unawakened Persons in Hell ; no secure, presumptuous, unrouted Sleepers on that Bed of Flames ; no Infidels or Unbelievers among the Damned ; but the sensible Pains there convince, and the very Blackness of Darkness for ever, illuminates : In that dismal place of Torments (much more really than in a late Book bearing that Title) the Atheist is turned Deist, and the wicked Deist turned Christian. Convinced they are, tho' not converted ; for in Hell the very Devils believe and tremble at those additional Torments which they fore-know are coming upon them. And how can they do otherwise ? For the Sight of Wracks and torturing Instruments set before us, nay, the actual Pain and Anguish of them experienced, must needs cast in to an Astonishment, open the Eyes, and draw forth Signs and Confessions from the tortured Persons, tho' before never so obstinate and unmoved ; no less, nay, infinitely more Force and Efficacy, must Hell-Torments needs have upon incorrigible unawakened Sinners in this Life, but aroused and awakened in the other : Oh ! then they shall have the Eyes of their Understandings opened, to see the Happiness they have wilfully lost and neglected, and to discover the full Malignity and heinous Evil of those Sins which have exposed them to eternal Misery and Sufferings !

*And seeth Abraham afar off, and Lazarus in his Bosom, v. 23.*

It is the Opinion of some, that tho' between Heaven and Hell *there is a great Gulph fixed, so that those who would go from Hell to Heaven cannot*; yet for the more ample Joy of the Blessed, and Misery of the Damned, all the intermediate space between Heaven and Hell will be so open, clear, and irradiated, as that the Blessed, for their greater magnifying of God's free Grace and undeserved Mercy to themselves, may behold the intollerable Sufferings of the Damned; and the Miserable Damned, for the augmentation of their Hellish Torments, may behold the Enjoyments of the Blessed in Heaven; to be made thereby the more sensible of their own Loss, which will add an aggravation of Misery to their very Sufferings: And this Conjecture they infer who hold it, from its being said in the Text, that *the Rich Man being in Torments, lift up his Eyes, and saw Abraham afar off, and Lazarus lying in his Bosom*; as if his seeing the once despised neglected *Lazarus* in Happiness, was an occasion to the Rich Man now in Hell of additional Torments, out of meer Envy and Indignation to see *Lazarus* so unmeasurably Blessed. Hence we are taught, that it will be a great Torment, and part of the Misery of the Damned, to understand those to be in a State of Happiness, whom they in this Life scorned, neglected, and inhumanly abused; And accordingly the Wicked are represented in the Book of Wisdom, sighing and groaning for anguish of Spirit, as being enviously troubled at the afflicting sight of the Righteous Person's Happiness in the other World, so far beyond all they lookt for or ima-

gined in this! And as little as Ungodly Men now value Heaven, and the Righteouſneſs which leads thereunto, yet to behold the bright and dazling Crowns and Scepters of thoſe Bleſſed Saints, whom they had here in Deriſion, and for a Proverb of Reproach, muſt needs pierce deep their Souls with Envy and Anguiſh, and wound their Spirits to all Eternity.

*And it came to paſs that the Beggar died, and was carried by Angels into Abraham's Boſom, Verſ. 22.*

From theſe Words I ſhall take occaſion in the fifth place to enquire, what kind of place is *Abraham's Boſom*, to which the good Beggar was conveyed? whether by it be to be underſtood Heaven, or ſome middle-State of Reſt, Quiet, and Happineſs to the Juſt, till the Reſurrection and day of Judgment?

I muſt confeſs indeed that what ſort of place, or whereabouts is ſituated the preſent Reſidence of good and vertuous Souls, from the time of their departure out of their Bodies by Death, until their reunion unto them at the Reſurrection, (which intermediate State of Bleſſedneſs is here in the Parable called *Abraham's Boſom*, and elſewhere by our Saviour termed *Paradiſe*) is not eaſily determinable; the Holy Scripture, (from whence only we can receive any certain knowledge concerning the World to come) not being very expreſs and particular as to the preſent aboad of the deceaſed Bleſſed: ſo that it remains a Doubt and Matter of Controverſie among Chriſtians, whether the immediate Seat of Happineſs to departed vertuous Souls, be the Heaven of Heavens, the place of God Almighty's more eſpecial Reſidence



Residence and Glory; or whether it be a middle Habitation, situated between the upper Emptire in Heaven and the Region of Air, wherein are supposed, from the Authority of *Eph. 2. 2.* to be the Mansions of evil Angels, and of irreclaimably wicked Human Spirits departed this Life: I shall only propose to your Consideration, the Arguments inducive to either Opinion, and leave my Reader to decide which are the most convincing and perswasive Reasons; tho' not without giving sufficient Intimations which side of the Question, I am most inclined unto. But wherever the perfect Residence of good Souls which have left their Bodies, is seated; 'tis certainly a place of Ease and Rest, of very great Joy and Happiness unto them: they rest from their Labours, says the Holy Scripture, and their good Works, or the Recompence of their good Works follows them, *Rev. 14. 13.* Yet is not the intermediate Happiness of the deceased Righteous, between their Death and the day of Judgment, so perfect and consummate a Felicity, as they shall be put into the possession of at the Resurrection of their dead Bodies.

Indeed the Scriptures of the New Testament speaking of a more full and compleat Reward at the day of Judgment, *Matth. 12. 43.* And they representing the Resurrection of our dead Bodies, as that Scene of Divine Power and Operation which gives the finishing and reflective possession of future Blessedness; and the Holy Scriptures also speaking of different Degrees of Glory: and describing the Souls of those who were slain for the Word of God, and for bearing Testimony to the Truths of Jesus, as not perfectly at Rest.

impatient as it were of Chriſt's coming to Judgment, and crying out from under the Altar, for the Juſt and Faithful Vengeance of God on his and their Adverſaries; *Rev.* 6. 10. many Perſons have inferred from theſe Paſſages of Holy Writ, on very good Grounds as they have thought, that the deceaſed Pious and Vertuous Spirits, tho' admitted to Happineſs immediately upon the Death of their Bodies, yet were not ſo compleatly Bleſſed, as they ſhall be after the Reſurrection; that is, they held that the Souls of good Men were at Eaſe and Reſt, and in a good meaſure Comforted and Happy, but that they did not immediately ſee and enjoy God, being admitted into his neareſt Beatifick Preſence, till after the day of Judgment.

And this Opinion thoſe that maintained it derived not only from ſome Texts of Holy Scripture, as they conceived aſſerting it; (tho' if they had been expreſs and plain Texts they had been ſufficient, without any other collateral Proofs) but alſo they inferred the Doctrine from ſome fair and probable deductions of Reaſon as they apprehended them to be, ſuch as the Conſideration that no unclean thing can enter into Heaven; and therefore neither the Souls of the Righteous immediately after Death: they not being made perfect in this Life, but having many Defects and Reliques of Impurity cleaving to their holieſt Performances: And being thus imperfect, they are thereupon (ſay the Patrons of the middle-State of good Souls hence departed) like the Lepers and unclean Perſons under the *Judaick* Law, to be kept for a time without the Gate of the Holy City, the *Jeruſalem* which is above, till they be thoroughly cleaned

cleansed and purified; which will not be say these Opinionists till the day of Judgment. Which Argument, because 'tis much the same that is urged by the Papists in Defence of Purgatory, and because upon other Accounts I believe it not to have a good Foundation, I shall oppose to it the Opinion of our Church, in her Commendatory Prayer for a Person at the point of Death. *O Almighty God, (says she) with whom do live the Spirits of just Men made perfect, after they are delivered from their Earthly Prisons, &c.* which plainly intimates, both that the Spirits of the Just are made perfect in Holiness, upon their deliverance from their Earthly Prisons of these Bodies; and also that they have immediate admittance into the Presence of God, to continue in it: *Almighty God, with whom do live the Spirits of just Men after, &c.* And then our Church Prays further, *That the departing Soul being washed in the Blood of that immaculate Lamb, who was slain to take away the Sins of the World, her Defilements being thus purged and done away, she may be presented pure and without spot before God.* And not our Church only, but the Holy Scriptures also teach us, that immediately after Death, the deceased Souls of the Righteous, put on Perfection; *But ye are come,* says the Apostle to the Hebrews, *Heb. 12. 22. 23. unto Mount Sion, unto the City of the living God, the Heavenly Jerusalem, and to an innumerable Company of Angels, and to God the Judge of all, and to the Spirits of Just Men made perfect: made perfect soon after Death, and not waiting for Perfection till the day of Judgment; for he says they were already come to the Spirits of the Just made perfect.*

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The maintainers of a middle State of good Souls hence departed, interred likewise this their Persuasion from the Consideration, that it seemed to them an Inconsistency, that the Spirits even of good Persons who had not all the Marks and Tokens of God's Displeasure taken off from them, such as the Death of their Bodies, and the Confinement of them to the Imprisonment and Corruption of the Grave, should before their Release from the Grave, and before the day of compleat Redemption, from all the evil Effects of Sin, the Resurrection; be admitted imperfectly reconciled, (as Death having yet Dominion over their Bodies proves them to be) into the Divine immediate Presence, and into the more ample Enjoyment of Heavenly Bliss resulting thence.

They urge also who are for a middle State, the Residence of good Souls in the other World, that the Souls even of the Martyrs, (which the Primitive Fathers of the Church for Encouragement to Constancy in the Faith, taught to have this Privilege above other good Christians, of going immediately after Martyrdom to Heaven) are however represented by *St. John* in his Revelations, as not at perfect Rest, or in unallayed Joy at present, which one would think they must be in, if in Heaven; but crying out, *How long, O Lord, Holy and True, dost thou not judge and avenge our Blood on those who dwell on the Earth?* Rev. 6. 10. By *Souls here under the Altar*, (which I confess is a Mysterious Expression) I humbly conceive is not meant the departed Spirits of the Martyrs, but their innocent Blood shed for the Testimony of Christ; which Blood by a Figure is said to cry for Vengeance on its Persecuting Adversaries:  
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Thus by a like Figure, *The Blood of Jesus is said to speak better things, than that of Abel, Heb. 12. 24.* And as to the precedent Argument of the Patrons of a middle State, that 'tis not likely that God should admit the deceased Righteous into his immediate Presence, with any mark of his Displeasure still remaining on but a part of them, their dead Bodies; I answer, tho' the Effects of God's Displeasure still remain on that part of the departed Righteous, their dead Bodies, even till the Resurrection, yet is his Anger it self turned away from them, by his Son's Propitiation for Sin: *Therefore, (says the Apostle St. Paul) being justified by Faith, we have Peace with God, through our Lord Jesus Christ; unto whom also we have Access by Faith, and rejoyce in hope of the Glory of God, Rom. 5. 1. 2. Being now justified by his Blood, we shall be saved from Wrath thro' him, says the same Apostle v. 9. of the aforecited Chapter.* Whence I ask the Question, what Sin remains unpardoned in the other State, since we are justified even in this, if we are in Christ Jesus, Rom. 8. 1. which should hinder our return to the place whence we are descended, even unto Heaven; and to which through Justification in Christ's Blood, we have an undoubted Title of Inheritance?

Those abovementioned ones were the Holy Scriptures, and those also the Reasons productive of the Opinion of the present middle place of Residence to good Souls loosened by Death from their Bodies; neither concluding Scriptures, nor Reasons for the Doctrine: which Opinion 'tis likely gave rise to the *Romish Tenent* of Purgatory, but without any Reason at all for it. As much as the middle State of Souls departed held in the  
Earthly

early Ages of Christianity, (tho' I think falsely) was quite another thing from the present *Romish* Purgatory, viz. was ever accounted a Condition and Seat of Blessedness, by the Primitive Christians; whereas Purgatory as maintained by the Papists, is a State and Place of Punishment, as acute and exquisite as the Torments of Hell, tho' not of equal continuance and duration.

But now on the contrary side of the Debate and Question, the Declarations of Sacred Writ, *That as soon as we depart from this Tabernacle of Flesh, we shall be with Christ*, Phil. 1. 23. *That as soon as we are absent from the Body, we shall be present with the Lord*; 2 Cor. 5. 8. *That as soon as this our Earthly House shall be dissolved, we shall have a Building of God, an House not made with Hands, Eternal in the Heavens*, 2 Cor. 5. 1. These Assertions of Holy Scripture do each of them singly, much more all of them in conjunction, strongly import, that the highest Heaven, where God and Christ are with the Holy Ghost, in a more Eminent Degree of Majesty and Glory, is to be the Seat and Residence of good and virtuous Spirits hence departed, immediately upon their dissolution from their Bodies; and that they are not to wait till the Resurrection for their inauguration and Introduction into the Holy of Holies, into the inmost Court or Presence-Chamber of the Divine Majesty. Nay further, the Immortal Spirit or Soul of Man, the good Soul especially, is affirmed by *Solomon*, an inspired Writer, as well as the wisest of meer Men, *to return* at its separation from the Body, *to God, that gave it its Being*, Eccl. 12. 7. the good Spirit to be received into the Joy of its Lord; the bad to be consigned to a State of Misery. In the Book also of the Revel.



*Revelations* of St. *John*, all the Faithful departed hence, that is, all the separate Spirits of them, are represented under the Number of an Hundred Forty and Four Thousand, gathered together in the Heavens, in the Company of the Lamb Christ Jesus, *and following him whithersoever he goes*, Rev. 14. 4. Now there is no probability that our Blessed Saviour would represent to his Prophetical Revealer, Visions of this Nature relating to the After State of good Mens Souls, for the confirming in the Christian Faith the then Sufferers for his Names Sake, and for the future Consolation of his Church here on Earth; if the Representations which were made, were contrary to the Truth and Reality of things in the Heavens: Truly to me it seems that there is no manner of Reason to doubt of a Truth, the immediate passing of deceased good Souls into Heaven, whereof God hath been pleased to give us most express assurance in all the Parts and Periods of the Holy Scriptures: For why think we, did God raise and translate to himself *Ezech* before the Law, *Elias* under the Law, and Jesus Christ under the Gospel, so apparently and manifestly, that no Man can doubt but that they were carried up into Heaven; if it were not for this end, that he might raise our Faith, Hope, and Expectations thither also? since Christ hath Prayed to his Father, *That where he is, there these may be also, whom God the Father hath given him*, John 17. 24. Why should the Fruit and Answer of his Prayer, which no doubt the Father did hear and accept, be deferred for so many Ages, as the Asserters of a middle State say it will be? Since our Lord has affirmed, *That he went to Heaven, to prepare places for us*, John 14. 2. Why should we question but that he doth receive us to those

those Mansions in his Father's House, that is, in the highest Heaven, which he hath prepared and assigned for us, immediately upon our departure out of these our Earthly Tabernacles?

All these Considerations in conjunction, drawn from both the probability and reasonableness of the thing it self, and also from the confirming Authority which various Texts of Holy Scripture give unto the Doctrine; are Proofs clear and pregnant, enough to perswade us to believe, that the Souls of the Faithful are immediately after Death received into Heaven.

This is an Opinion which has the most plain and express Texts of Sacred Writ to favour and confirm it; which was the more general Belief of the primitive Fathers, tho' many of them were for a middle State; which is the most comfortable and encouraging to a good Life, and also to a faithful and undaunted Encounter of Death: And withall it is that Doctrine which wholly makes void the Popish Purgatory, and their Prayers for the Dead; and which has the Sense of the best reformed Protestant Churches, and of our own Church in particular, on its side: Which has expressly taught us, in her fifth Homily against the Fear of Death, that *Death delivering us from our Bodies, sends us strait home into our Country, and makes us to dwell presently with God for ever.* And again in her fifth Homily of Prayer, says our Church, *As the Scripture teaches, let us think that the Soul of Man passing out of the Body, goes straitway either to Heaven or Hell:* Which Doctrine is grounded on several Passages of the Apostle St. Paul afore-quoted; on the Parable of Dives and Lazarus; and on the Example of the penitent  
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Their upon the Cross : And is at present the generally received Opinion, both by Divines and Lay-Christians, wherever the Gospel is professed.

The principal Objections against the immediate Going of the departed Souls of the Righteous to Heaven, are these following ones :

First, 'Tis objected by the Patrons of a middle State to good Souls departed this Life, That the Holy Scriptures do ordinarily remit or refer us to the Resurrection and Day of Judgment, for the Accomplishment of our Hopes and joyful Expectations, *Mat. 13. 42.* and *Mat. 25. 34.* And that it is on that Day alone that our Lord doth promise to give final compleat Rewards, or threatens to inflict final consummate Punishments, that is, (say the Maintainers of a middle State) to bestow either Heaven or Hell ; the former on those who believe and obey ; the latter on those who disbelieve and disobey his Holy Gospel.

I answer ; That as to what concerns those Texts above-cited, wherein the Holy Scripture refers us to the Resurrection for the full Accomplishment of our Hopes and joyful Expectations ; and sends us to the Day of Judgment for our *inheriting the Kingdom prepared for us before the Foundation of the World.* It seems not at all necessary to understand those Scripture-Passages in such a Sense as may exclude good Souls from Heaven 'till that time ; but only to apprehend them as importing a more full and compleat Recompence of Reward to be conferred on the entire Person of Man, both in Soul and Body, at the Resurrection of the Dead : For this *Come ye Blessed of my Father, inherit the Kingdom prepared for you, &c. Mat. 25.*



34. plainly relates to the Inheritance of the Kingdom of Heaven by the whole entire Man, viz. by Body and Soul united, at the Day of Judgment; which hinders not but that the separate good Soul may inherit it singly long before that time.

Besides, 'tis no Wonder if the Sacred Scripture speaks more rarely and sparingly concerning the Reception of good Souls into Heaven immediately after Death, than of their Reassumption thither at the glorious Day of Resurrection; because tho' those Beginnings of our Happiness in Heaven which we are to enjoy immediately after Death, are indeed very great and glorious, if we consider them separately and in themselves, yet are they but obscure and imperfect Glories, initial incomplete Heavenly Beatitudes, if we compare them with the Splendor and Magnificence of that additional consummate Bliss and Glory which we shall be made Partakers of at the Day of Judgment: And therefore is it that those final Recompences of Cœlestial Bliss and Glory, because more full, perfect, and exalted, are taken most notice of, and most usually referred unto in Holy Scripture; which hinders not however, but that in Heaven itself the inconsummate Joys may be beforehand happily experienced and possessed by righteous and holy Souls departed out of this World, immediately after their Departure hence.

Secondly, 'Tis objected by the Assertors of a middle State, That if the fallen and apostate Angels have not yet received their final complete Punishment, *but are reserved in everlasting Chains under Darkness, unto the Judgment of the Great Day*, Jude 6. there is less Reason to think, that wicked Men, who are to be punished with the Devil

Devil and his Angels, should immediately go to Hell as soon as they go out of these Bodies : And if wicked Men go not to the compleat State of their Misery at Death, to Hell-Torments, as they signify the Torments of material Fire ; for what material Fire can be conceived to torment a separate Spirit ? One would think, by a Parity of Reason, and of Divine Procedure with separate Souls, that neither are the Spirits of the Just yet in the actual Possession of the highest Heaven.

I discern no necessary Consequence in this Argument. That the Saints above have not yet received their perfect Consummation of Bliss both in Soul and Body in Heaven, I readily grant ; but all I assert, That they are actually Possessors of Heaven : For where, I pray, is the Consequence, the separate Spirits of the Wicked are not yet in Hell ; therefore neither are the departed Souls of good Men in Heaven at present ? Here, I judge, may lye the Difference and Inconsequence of the arguing ; the Reward of Heaven is an Instance of God's Goodness and Mercy, which is usually extended towards us in a very unrestrained and plentiful manner in this Life, and therefore sure much more unrestrainedly in the other State ; but Vengeance and Punishment is stiled in Holy Scripture, *God's strange Work*, Isa. 28. 21. which he does in a manner unacquainted with, through his much less frequent Exertion thereof, than of Mercy and Goodness ; but is in a sort forced and constrained unto it, when he does punish : And therefore God may in Mercy not give the Wicked their compleat Punishment in Hell till the Day of Judgment ; and yet nevertheless he may, before that time, receive the Good and Vertuous to himself

self in Heaven. We praise Allays of Severity of  
 Justice in Men; and do not find fault with them  
 if they abound in Mercy: And what are Excel-  
 lencies in Men, we cannot but think are infinitely  
 greater Perfections in God. Eternal Life to be en-  
 joyed in Heaven, is God's free Gift, *Rom. 6. 23*.  
 And consequently he may do what he will with  
 his own; and confer it sooner or later, immedi-  
 ately after Death, as he pleases: But if he defers  
 an Infliction of compleat Punishment, *viz.* in Hell  
 on the Wicked, 'till the Day of Judgment, 'tis  
 much greater Mercy than his Justice obliged him  
 to; and every supream Governor may remit or  
 abate of Punishment on the Guilty (if not before  
 tied up by his Word) as he pleases: So little  
 Reason is there to infer from the Devils and de-  
 ceased Spirits of wicked Men, their not being re-  
 ceived into Hell, as it imports a place of Suffer-  
 ing in material Fire and Brimstone, 'till the Day  
 of Judgment and Conflagration of the World,  
 that consequently neither are the Souls of the  
 Righteous hence departed in Heaven, before the  
 Resurrection; that I have made the Inconsequence  
 of such an Inference, sufficiently apparent.

Thirdly, As to the supposed Inconvenience and  
 Prejudice arising to good Souls, (which they fear  
 their urge, who are for a middle State) in their  
 bringing them back from that place of Coelestial  
 Happiness, (if they enter immediately after Death  
 into Heaven) to come down and be Judged over  
 again here on Earth; Had it not been better, for  
 the Parsons of a middle State, not to have shewn  
 good Souls Heaven 'till the Resurrection, nor to  
 have given them Possession, or any Taste of its  
 Joys of Heaven 'till then, than to pluck them  
 thence



thence, and bring them down on Earth to be Judged, and received up again with the greater Solemnity? I answer, No; for altho' those blessed Souls have been received into Heaven before, even immediately after their Dissolution from their Bodies, yet seeing that in their first Creation they were made for the Glory of God, and on several other Accounts have many Obligations unto him, because he hath redeemed, sanctified, justified, and glorified 'em, infinitely above their Deserts; therefore will they have no Reason to complain, if they suffer something extraordinary in God's Service, and interrupt their Heavenly Enjoyments for a time, to wait upon their Saviour in Judgment, and to declare and be Witnesses in a more solemn manner to the Justice and Righteousness of his publick Proceedings in passing final Sentence and Judgment.

Besides, good Souls are supposed to leave Heaven at the Day of Judgment, to attend upon the God of Heaven, their Blessed Saviour; whose essential Glory and beatifick Presence wherever he is, makes that place an Heaven, *viz.* a Seat of incomparable Bliss and Glory: So that did our Lord, (as some have imagined) descend into Hell, as it imports the place of the Damned, immediately after the Death of his Body on the Cross, to triumph in that miserable Region over the vanquished infernal Powers; Hell no doubt, upon his Descent thither, became irradiated with exceeding great Light and Glory: And I should be apt to believe, (were I for understanding Christ's Descent into Hell in the aforementioned Sense) that Hell for the time of our Lord's being there, had almost changed its Nature, and become Heaven,

ven, through the glorious Presence of our Saviour; but that the Devils and damned Human Spirits fore-knew, that he who thus came to triumph over them at present, would, at the end of the World, come to be their Judge: And fore-knowing and believing this, no question but they feared and trembled, rather than rejoyced and found Comfort in the Light of Christ's Countenance.

But to leave this seeming Digression, and return to our Discourse concerning the Souls of the Blessed above, which are to be brought down on Earth, to attend the Great Assize of their Divine Judge; 'tis their very Heaven, even in Heaven, to obey and become conformable to the Will of God, the Father and King of Heaven: Now, 'tis his Blessed Will and Pleasure, that the Holy Angels and Spirits of just Men made perfect, should wait upon God the Son, when he cometh down from Heaven to Judgment; they shall find therefore their Happiness in that their obediential Attendance, altho' they thereby leave Heaven, the place for a while, and are brought down into the sublunary Clouds, to experience a new Heaven in the Presence of our Saviour, sitting there as Judge.

The Oddness or unaccountable Strangeness (which the Defenders of a middle-State object) in bringing deceased good Souls back from Heaven, (if they enter into it immediately after Death) to come down and be Judged over again on Earth, when their State hath been already determined; is no Objection which reacheth us, who hold only one particular Judgment, that is, only one strict Enquiry and Examination into each departed Person's Thoughts, Words, and Actions; we reading in Holy Scripture of no such two Judgments;

ments; but only of one at the last day, the day of Resurrection: The former Judgment, called the particular one, and passed on each Soul at its departure out of the Body by Death, being in our Opinion only an assignment of each deceased Human Spirit, to a proper and suitable place of Happiness or Misery, agreeably to its precedent Behaviour in the Body during this present State of Trial. Tho' had there been such a particular Judgment passed on each departed Soul at Death, as an enquiry into all its Thoughts, Words, and Actions, while in the Body; a second Judgment at the last day would however appear no such unreasonable or odd kind of thing, as is objected: Because it would be for the Manifestation both of God's Justice exercised in the first Judgment, and for the publick Approbation or Condemnation of the Good and Wicked: When asperfed Innocence shall shine clearly forth from under a Cloud of former Obloquy and Reproach; and concealed Hypocrisie shall have its Mask or Appearance of Holiness taken off, and be exposed in its genuine Turpitude of Impiety.

In the fourth place, what these Assertors of a Middle-State urge from our Saviour's Example, for the Proof that Holy Souls hence departed enjoy a place of Ease, Rest, and Happiness, but not very Heaven it self, till after the Resurrection; because they affirm, that Christ himself, to whose Pattern we must be conformed, did not ascend into Heaven in his Human Soul till after the Resurrection. To this I answer, we grant indeed, that Christ did not ascend in his entire Person, both in Soul and Body, till after he was risen in Body; but this hinders not, but that he both might and did go into Heaven in his Human Soul, immedi-



ately after the Death of his Body: For if the Human Soul of our Lord, Personally united to his Divinity, being Personally united to it, must necessarily go, where the Divine Nature was, and is in a more especial manner; then certainly the Divine Nature of Christ, not being left behind in a place far distant from Heaven, *viz.* a middle-place, but filling Heaven and Earth with its Omnipresent Majesty; tho' being in Heaven with a more Eminent Manifestation of Divine Presence, Majesty, and Glory: Where the Divine Nature of Christ was, between his Death and Resurrection, there his Human Soul also was; and where this was, there the Penitent Thief's Soul was; and where that with Christ is, there shall all Penitent Person's Souls be immediately after their decease, even in Heaven; and not in any vainly invented middle-Receptacle, till the Resurrection.

Besides, tho' our Blessed Saviour might possibly go, by his Human Soul, (tho' I am not of Opinion that he did) between the time of his Death and Resurrection, into an intermediate Place of deceased Souls, then detained in a middle Region; yet since by his meritorious Death and justifying Resurrection he hath overcome Death, and opened unto us the Gate of Everlasting Life, 'tis very probable the Case is altered with deceased Spirits, and they go not now into a middle-Place, which is neither Heaven nor Hell, but ascend immediately after Death into Heaven; into the immediate Beatifick Presence of God, and the blessed Society of Holy Angels: And this was plainly the Opinion of the Primitive Fathers; that tho' before Christ's Resurrection and Ascension all deceased Souls were detained in a middle-State; yet since his Resurrection and Ascension they went immediately into Heaven; be-  
cause

cause they were perswaded, that Christ, thro' his Bloodshed, and by his Resurrection and Ascension, opened unto us a way into the Holy of Holies, into the inmost or highest Region of Heaven. Thus St. Jerom witnesseth, *Ante Adventum Domini* (says he) *omnes ad inferos pariter ducerentur. Et recte antequam Paradisi fores Christus cum Latrone Reseraret, clausa erant Caelestia; sed sancti autem post Resurrectionem Domini nequaquam teneantur in inferno, testatur Apostolus dicens, melius est Dissolvi & esse cum Christo; quam autem cum Christo esse, utique non tenetur in inferno.* Tom. 5. *Com. in Eccl. cap. 9. pag. 24.* St. Ambrose also says, *Nusquam quenspiam in gloria Caelesti legimus, nisi posteaquam Christus Resurrectionis suae pignore vincula solvit inferni. Et pio-ram animas Elevavit.* Tom. 2. *de fide, ad Grati-um. lib. 4. cap. 1. pag. 77, 78.* St. Austin also is of the same Opinion. *Non absurde credi videtur* (says he) *antiquos etiam Sanctos, qui venturi Chri-um tenuerunt fidem, locis quidem a tormentis impi-um remotissimis, sed apud inferos fuisse; donec eius Sanguis Christi, & ad ea loca Descensus crue-ret: Postquàm deinceps boni fideles prorsus inferos re-iciunt.* Tom. 5. *de Civit. Dei. lib. 20. cap. 15. pag. 563.*

But with due Deference to the Authority of the ancient Fathers of the Church in other Respects, I beg leave to dissent from them in this present Matter; for I humbly conceive, that not only since, but also before the Death of Christ, all the Souls of faithful and pious Persons, by vertue of that Death hereafter to be undergone, went immediately to God in Heaven, and stopt not short in any *Limbus Patriarcharum*: For I am of the

Belief, that God the Father from the Foundation of the World, having regard to the Merits and Satisfaction of his Son our Saviour's Blood, hereafter in fulness of time to be shed; did by virtue of that future Satisfaction for Sin, from the very beginning of the World receive immediately unto himself the deceased Souls of all Just and Righteous Persons: By the Merit and Efficacy of this Satisfaction after to be made, tho' already accepted of in God's Foresight, Decree, and Approbation, was it that *Enoch* and *Elijah* were in their entire Persons translated hence into Heaven, without their feeling or tasting of Death: And that they were Patterns and Examples to us, of going immediately to Heaven upon our decease hence, tho' not of going thither entire, without the death of our Bodies, or dissolution of our Souls from them, I do not at all doubt or call in question.

And that it was the Opinion of the Composers of our *Liturgie*, that good Souls go forthwith after Death to Heaven, is evident from several Passages in our Form of Common-Prayer; particularly from the Collect of our Church for the Sunday after Ascension-Day; where she thus Prays: *O God, the King of Glory, who hast exalted thine only Son Jesus Christ, with great Triumph unto thy Kingdom in Heaven; We beseech thee leave us not Comfortless; but send to us thine Holy Ghost to Comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, &c.*

Besides, both in our Church's Order for Visitation of the Sick, and also in that for Burial of the Dead, her Opinion that the Souls of the deceased Righteous go immediately after their decease to Heaven, will be yet more abundantly manifest



manifest. For thus our Church Prays in her second Collect for Visitation of the Sick, *Or else give him Grace so to take thy Visitation, that after this painful Life ended, he may dwell with thee in Life Everlasting, through Jesus Christ our Lord. Amen.* Again, in the same Form for Visitation of the Sick, *viz. in the Prayer for a Sick Child,* says our Church; *Or else receive him into those Heavenly Habitations, where the Souls of them that sleep in the Lord Jesus, enjoy perpetual Rest and Felicity, &c.* And again, in the Prayer when there appears small hope of Recovery, our Church thus Prays for the Sick Person; *so fit and prepare him, we beseech thee, against the Hour of Death, that after his departure hence in Peace, and in thy favour, his Soul may be received into thine Everlasting Kingdom, &c.*

Need I after this quote to you any Passages out of our Church's Form of Burial of the Dead? such as that Passage where the Priest is ordered to say while the Earth is casting upon the Body put down into its Grave; *For as much as it hath pleased Almighty God of his great Mercy, to take unto himself the Soul of our dear Brother here departed; we therefore commit, &c.* And in the Prayer which followeth the Commitment of the dead Body to the Ground, are these Words. *Almighty God, with whom do live the Spirits of them that depart hence in the Lord, and with whom the Souls of the Faithful, after they are delivered from the Burthen of the Flesh, are in Joy and Felicity; We give thee hearty Thanks, &c.* And the perfect consummation and Bliss which our Church in the same Collect, afterwards Prays that we may have with all those that are departed in the true Faith, upon

*upon Christ's basing his Kingdom*, does not import that the deceased Souls of the Righteous are not Consummate in Bliss, because not yet in Heaven; but only signifies, that they have not in their separate Souls at present, that perfect Consummation of Bliss, as they shall have hereafter both in Soul and Body, when their Bodies shall be raised, and their Souls reunited unto them; so that the departed Souls of the Just may have, and no doubt actually have their perfect Consummation of Bliss in Soul, as it implies their enjoyment of Heaven, immediately from the time of their dissolution from the Body; but however they have not their Completion of Bliss both in Soul and Body, till the Resurrection.

To be sure the Saints departed and received up into Heaven, have that Perfection of Felicity at present, as to afford them entire Satisfaction; as to leave no room for the least uneasiness of Desire relating to their future Consummation of Bliss: for such a thing as any uneasiness of Desire after further Bliss, would be inconsistent with the Joy of Heaven, and give mighty allays unto them, with respect to our finding Delight in them: the Souls then of the Just already in possession of Heaven, have no doubt entire Satisfaction of Mind in their present Heavenly Enjoyments, tho' they be not yet so perfect, as they shall be after the Resurrection of their Bodies; when they shall enjoy a redoubled and additional Felicity both in Soul and Body.

Nay I question whether even then the Happiness of the Blessed will be so compleat, as to take in all those Heavenly Enjoyments at once, which the Happy Soul shall ever after be capable of possessing;

feeling; for I humbly conceive the Joys of Heaven to be still progressive and continually encreasing Beatitudes, flowing in upon the Blessed Spirits above, proportionably to the gradually enlarged Capacities of the Blessed for receiving them: so that as the Receipts of former Celestial Joys have widened and enlarged the Capacities of Happy Souls for receiving more, have at once encreased their Praises and Thanksgivings, and also their Desires after more, and their Powers for receiving more of Heavenly Bliss; in proportion new measures of farther Bliss and Communications of Happiness from God Almighty, the inexhaustible Spring and Fountain of Blessedness, flow in upon the Beatified Soul in Heaven; whence it will come to pass, that no one of the Saints will be so perfect in Bliss at the first of his entrance upon Heaven, tho' reunited to his Body at the Resurrection, as he will be in succeeding Revolutions of Enjoyment: for can we imagine that an Eternity of Enjoyment will administer to us no new and before unexperienced Delights? Can we imagine that an Eternity of Heavenly Bliss imports no more, than an endless review of, and experimental feeding upon the very same Enjoyments, which we were made partakers of at our first admittance into Heavenly Glory? But this Notion of a progressive Enjoyment in Heaven, I propose only as a probable Opinion, but lay no great stress upon it, because not warranted by Sacred Scripture; unless the Doctrine of different Degrees of Celestial Glory, to be met with in Holy Scripture, may lay a Foundation for the abovenamed Sentiment of a still encreasing Happiness to the Souls of the Righteous in Heaven.



I having confirmed sufficiently in the precedent Discourse, my Opinion of the immediate going of the deceased Souls of Just Persons to Heaven, both from Testimonies produced out of Sacred Writ, from an Answering of the Objections made in opposition to our Opinion, and in maintenance of that of a middle State; as also from several signal Passages quoted out of our *Liturgie*, shewing the Sense of our Church to be for an immediate Happiness of the deceased Saints in Heaven: I shall only add some few Authorities out of many which I might produce, derived from the Writings of the Primitive Fathers, asserting that the departed Spirits of the Righteous go presently after Death into Heaven; to God, and Christ, and Holy Angels. Thus voucheth St. Polycarp. *Polycarpus inter multas Præclaras Voces quas Flamme ælimetus edidit, eo die representandam se dixit coram Deo in Spiritu.* Origen also speaks to the same purpose, *Homiliâ tertiâ in Lucam; is qui de Corpore exiit, statim meretur (si Cor habet Mandum) videre Angelos, Spiritum Sanctum, Dominum Salvatorem, et ipsam Deum Patrem.* St. Cyprian likewise is of the same Opinion, *Epist. 16. Beati satis, says he, qui ex vobis per hæc Gloriarum Vestigia Commigrantes, jam de Seculo recesserunt; confectiq; itinere Virtutis ac Fidei, ad Complexum et Osculum Domini, Domino ipso gaudent; venerant.* Again, in his Twelfth Chapter of Exhortations to the Martyrs, he thus saith; *Quanta est Dignitas, et quanta Securitas, exire hinc Letam, exire inter Pressuras et Angustias Gloriosum; claudere in Memento Oculos quibus Homines videbantur et Mandatis, et aperire statim Oculos Memoriam, ut Deus videatur et Christus! Tam Feliciter migrandi*

*migrandi quanta est velocitas! Tertiâ repente subtraheris, ut in Regnis Cælestibus reponaris.* St. Ambrose also in his Tenth Chapter concerning the Benefit of Death hath these Words, *Animarum Beatarum Superiora esse Habitacula, Scripturæ Testimoniis abunde probatur; hæ sunt Habitationes, de quibus dicit Dominus, multas esse Mansiones ad Patrem suum, quas suis pergens ad Patrem Discipulis prepararet.* Which Quotations out of the Writings of the Primitive Fathers, taken in conjunction with Scripture, and other Proofs, do I think abundantly prove the passing of deceased good Souls immediately after Death into Heaven.

I have the longer insisted on the Refutation of this Opinion of a middle State to Vertuous Souls departed this Life, because I find the Opinion of late very much revived and propagated in Printed Discourses; because likewise I find little or no Ground in Holy Scripture for the Doctrine, but rather very much there in plain and express Terms to the contrary: for that also the Doctrine of a middle-State to the deceased Souls of the Godly, is a diminishing of the Heavenly Object of our Faith; a making the Hearts of the Righteous sad, whom the Lord hath not made sad; by deferring their Hopes of a Celestial Inheritance till several Ages yet to come: An abatement likewise is it of the more powerful Motive to a good Life, immediate Heavenly Happiness after Death; and an hindrance to our encountering Death, with thatfulness of Faith and Christian Cheartfulness, wherewith otherwise we might encounter it.

*And he cried, and said, Father Abraham, have Mercy on me, &c. v. 24.* Upon what Account the Mirrable Doctor calls Abraham here Father, is uncertain.

uncertain; the Reason of that Denomination not being mentioned in the Parable; one would think that he calls him so, as being of the Race of the *Jews*, of which *Abraham* was the Patriarch; for 'tis undeniable *Dives* could not call *Abraham* Father, nor the Patriarch in Reply call him Son, as being among the number of the Godly Faithful ones, of which number *Abraham* for his extraordinary Faith, is called in Holy Scripture the Father; *Dives* not being in *Abraham's* Bosom Rejoycing; but in Hell, afflicted with Torments: However from the one calling the other Father; and from *Abraham's* replying again to *Dives*, under the Title of Son; seems to be intimated, that they knew one another, and claimed Acquaintance or Relation in that other State.

This therefore may lay a sufficient Foundation for our making enquiry in the sixth place, whether the Souls departed know and are known to one another in the other World? If the Blessed have any Cognizance of the Hellish Misery of their Friends and Relations in the other State, as the Parable seems to intimate they have, 'tis to be sure without any Sorrow to themselves arising from that Knowledge; because they are in a State of Joy and Happiness: and 'tis also a being acquainted with their Friends and Relations, condemned State of Suffering, accompanied still with the Blessed full Approbation of God's Justice in Punishing their wicked Acquaintance or Relatives; and therefore that Punishment occasions no Regret, but rather a plenary Satisfaction and Acquiescence in the Souls of the Happy Inhabitants above.

But we will put the Question only whether the Saints in Heaven know and are known to their Fellow-



Fellow-Saints, even as they knew and were known to each other here on Earth? That is, shall Parent Saints know and remember such and such Glorified Persons were our dear Children, our Sons or our Daughters upon Earth; and their Children on the other Hand, shall they know and recall to Mind, such and such Blessed Persons, were our kind Father and Mother when in our Terrestrial State? And shall this Knowledge and Recollection of former Relations and Acquaintance when met again in Heaven, add any thing to the joys and Blessedness of the Glorified? The bare Consideration of the Enquiry is so pleasing and delightful at present, that we in a manner persuade our selves that the actual Enjoyment of a mutual Knowledge and Recognizance of Friends and Relations which were such in this World, in the other, would be much more joyous and gratifying. Now to deliver what my immediate Thoughts suggest upon this Subject, I cannot deny but that there are some Sacred Scriptures seeming to favour the aforementioned Opinion; the Texts seeming to countenance it, are such as these, *1 Thess. 4. 13.* where the Apostle to Comfort the *Thessalonians* under the Loss of their deceased Friends, tells them that they sleep in Death for a time, their Bodies do so; but they shall awake again; there is Hope concerning their immediate Happy State in their Souls after Death; and Hope also of the Resurrection of their dead Bodies, and of meeting with and seeing their deceased Friends at Christ's coming; he shall bring again those that sleep in him, along with him, Verse 14. of the 4th. Chapter of the First Epistle to the *Thess.* For Death is but a Sleep to them;  
and

and after Sleep we know there is an awakeing, and by Sleep Nature is refreshed and revived; so shall it be with the Saints hence departed; they shall awake, they shall revive, and be shewn the Path of Life at the Resurrection in their Bodies, as well as before that, in their Souls; and shall be then seen in a Glorified Corporeal State: And probably shall be so seen, as that their Friends and Relations here on Earth, may then know them again in Heaven; Christ shall bring them with him, Vers. 14. afore quoted, bring them to their former Christian Acquaintance, so as to be known by them: For what mutual Comfort else would be their meeting? And why should their being brought together at the Resurrection, be used as an Argument to dry up their present Tears occasioned by their parting at Death, unless when they meet again at the Resurrection of the Just, they were to know one another, and claim ancient Relation and Acquaintance?

Again, those who are for the Saints knowing one another in Heaven, urge this Text of St. Paul in behalf of such their Opinion. *Then shall we know, even as also we are known,* 1 Cor. 13. 12. Which Passage of Holy Scripture must needs say they, be understood of the Blessed Saints Knowledge of each other in that Degree in Heaven; for after such a Measure of Perfection, even as we are known by him, we cannot be said to know the Infinite and Immense, and therefore Incomprehensible Deity.

And again, in the same Verse last cited, we shall then says St. Paul, *see Face to Face*; which one would think too must be meant of our seeing in such a manner each other in Heaven; for Face

to Face, we cannot see and behold the Incorporeal, Spiritual, and Invisible Godhead, even in the Celestial Mansions.

Moreover, our Saviour says in the Gospel of St. Luke, 13. 28. *There shall be Weeping and gnashing of Teeth, when ye shall see Abraham, Isaac, and Jacob in the Kingdom of God, and you yourselves cast out.* Now argue those who are for our knowing one another in Heaven, how should the unbelieving Jews to whom our Saviour speaks, see Abraham, Isaac, and Jacob with Grief to be in Heaven, they themselves being thrust out thence; were it not that the Outcasts shall know Abraham, Isaac, and Jacob, by some distinguishing Rays of Glory, to be the Patriarchs of their Generations; and shall Weep and gnash their Teeth for Envy of the Patriarchs Happiness, and in sad Consideration of their own Folly and Perverseness, in losing Heaven by their Infidelity and Immorality. This in favour of the conceived Opinion in some, of the Saints knowing one another in Heaven, to have been former Relations, and of their receiving Joy and Satisfaction thence.

But on the other side of the Question there are these Considerations which plainly disfavour and make against the aforesaid Opinion.

First, all mutual Relations and Dependencies of Husbands and Wives, of Parents and Children, will be dissolved in Heaven, as our Saviour tells us, Luke 20. 35. *There they neither Marry, nor are given in Marriage,* which is the Foundation of all Relative Friendship; now our Saviour having taught us that in Heaven all Relations will cease, hath therewith likewise taught us, that our Affections and Knowledge of each other, as de-

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pendant



pendant on those Relations, will cease also: In this our present State of Nature, the Natural Affections of Relatives to one another, are both necessary to the Subsistence of this State, and are likewise very Beautiful and Excellent in themselves, making Human Life much more easie and comfortable, than otherwise it would be; but in our Supernatural State in Heaven, we shall be out of our Indigent Necessitous Condition, not needing one anothers Help and Assistance, which is the occasion here on Earth of our contracting Relations, Friendships, and Acquaintance; and consequently all Kindred ceasing above, the Joys also resulting from a Reknowledge of such and such Persons to have been our former Relations, will cease also in Heaven: And we shall only Love and Joy in each others Sociery, as Brethren and Fellow Members of Christ Jesus, our Glorious Head and Gracious Redeemer.

Besides, how can we be supposed to know one another in Heaven by any outward Features of the Face and Countenance, whenas our Glorified Bodies will be so extreemly altered by their Glorification, that tho' they shall be the very same for Number, Nature, and Substance at their Resurrection, which were dead and buried, yet shall they not be the same for Quality; they being to be raised Spiritual, Refined, Shining Bodies: greatly changed as to their Qualities and outward Appearances; and consequently having little or nothing of their former Features and Likenesses to be known by.

Moreover, it cannot be imagined, but that the Superior Relation of having God our Heavenly Father our Creator, Preserver, and most bountiful Benefactor; of having his dear Son our Head, our  
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Elder Brother, our Lord and Saviour; of having God the Holy Ghost our Sanctifier, Comforter, and confirmer in Grace and Glory; of having in a Word, all the whole Company of Heaven, God, and Saints and Angels, our Blessed Associates and Copartners in endless Bliss and Glory, should swallow up and drown the Consideration of all other inferior Relations, and cause us to forget and disremember them: whence it appears greatly probable, that as when *St. Peter* saw the Transfiguration of Christ, he was so transported with Admiration of those Representations of *Moses* and *Elias* talking with our Saviour in shining Raiment, that he forgot for a time all those other Objects which he afore knew, and said 'tis good to be here, *Mat. 17. 4.* so when we shall have our Souls filled with that Love and Joy, Knowledge and Admiration, which the Presence of our Divine Redeemer, and the Beatifying Vision of God the Father and Holy Ghost will beget within us; we shall no more remember any of that lower Degree of Pleasure, arising from tenderness of Affection, which we had in this Life for our Natural Earthly Friends and Relations.

*Dives* indeed the Text says, knew *Lazarus* in *Abraham's Bosom*; but we are not to raise and establish Doctrines on all the Circumstances of a Parable, but only on the main Scope and Design of it; and it was for an increase also of *Dives's* Anguish and envious Sorrow of Mind, that he saw *Lazarus* in *Abraham's Bosom*, and that he knew him to be *Lazarus* whom he beheld there; not for his Joy and Comfort: as is supposed in the Opinion of the Saints in Heaven knowing one another to have been former Friends and Relati-

ons: But such a Surplusage of Joys will there be in Heaven arising otherways than from a mutual knowledge, that there will be no need of such a low and mean addition to our Heavenly Beatitudes, as the knowledge of one another to have been former Relations and Acquaintance while on Earth. However it be, this knowledge of one another in Heaven to have been former Relations and Friends upon Earth, being a purely Speculative Point, no Article of Faith, nor so much as a Doctrine, held either Affirmatively or Negatively, much influential upon Practice; I shall accordingly not absolutely determine it one way or the other; but having given ye the Arguments which are used on both sides, I shall leave the Matter undecided; to be believed in the Affirmative or Negative, as each Man sees most Reason for his Perswasion.

Seventhly, From this Parable we learn the Intensity and Extremity of the Torments of the Damned; in that it would have seemed, and would have been really reckoned an Happiness with *Dives*, under the Extremity of his Misery, to have had his scorched Tongue cooled but with the tip of *Lazarus* his Finger dipt in Water. v. 24. *And he cried and said, Father Abraham, have Mercy on me, and send Lazarus, &c.* This Speech here of *Dives* to Father *Abraham* must be understood in a figurative Sense, to be the expressive Language of the suffering rich Man's Grief and Torment, not of any articulate Sound or verbal Pronunciation uttered by him; for besides that separate Spirits, such as the Souls of *Abraham* and *Dives* in the other World, who are represented in the Parable as holding a Dialogue together, have



have no Organs or Instruments of Speech ; their Speech or Conversation one with another, is probably like unto that of the Angels, a conveying one another's Sentiments to each other by Intuition ; by which may be understood, either that by one intellectual Glance, or single contemplative Act of the Soul, without the tedious Circumstance of Discourse or Argumentation, one separate Spirit knows the Mind of another, as suddenly and instantaneously as one Man casts a Look upon another ; or else that by some external Signs and Tokens, they perceive each other's Thoughts and inmost Sentiments : And this way hold Intelligence and Correspondence together.

Now, to give some sort of Light into this Conversation of separate Souls one with another, by Intuition only, and not barely to assert the thing in general : Tho' I will not say on this Point as the School-men do, *viz.* that as Face answers to Face in a Looking-Glass, so the Mind of one separate Spirit answers to that of another in the Glass of the ever-blessed Trinity ; in which Spirits, both Human and Angelical, are supposed by the afore-mentioned Persons, to behold and become privy to each other's Thoughts and Conceptions : This is an odd sort of Notion, having more of Fancy in it, than of Reason : But let us conceive what is more accountable, *viz.* that there is such a mutual Consciousness among Spirits in the other World, or such an Harmony and Consent of Thoughts between them, that like two Unison Strings in distinct Musical Instruments placed near each other, strike one String, and what Note that sounds, the other will resound unto it ; so 'tis with separate Human Souls ; they are such

conformable Unions in Thought, Will, and Affection, that they have no need to hold Correspondence by a tedious Circumlocution of Words, or by a long Train of argumentative Inferences and Deductions, but they read each other's Thoughts in their own, and converse together by silent Glances and Intuitions.

*For I am tormented in this Flame, &c.*

This Description of the Torment of *Dives*, as to the Kind of it, by Fire or Flames, is to be lookt on also at present as Metaphorical; expressing the Agonies and Disquiet of the suffering rich Man's Mind, by the outward Anguish of Sense; and that by an Element to Sense most grievous Fire: For tho' at the Resurrection Tophet or Hell shall be kindled, to receive the raised Bodies of the miserable Damned unto their eternal Punishment; yet how material Flames should in the interim, at present affect with Pain a pure separate Spirit, is incomprehensible: When indeed the separate Soul is reunited to its former Body, 'tis conceivable that the Actings of the circumambient Fire upon the raised re-enlivened Body, may convey, by the Mediation of the Body, a dolorous Sensation to the Spirit encased in it; but how a simple immaterial Substance, as is the Soul of Man, should, in its State of Separation from the Flesh, be tormented with material Flames, is wholly unconceivable: The present Torments then of the Damned, are very probably purely spiritual, tho' materially expressed for the greater Terror to our Senses; and this instant Punishment of the Damned, besides the Gnawings of the Worm that never dies, the Self-condemnations of an accusing Conscience, the malicious Persecution of Devils

Devils, and the confounding Terroirs of eternal Despair, or of ever coming out of that their miserable condemned Condition; are very likely also Horrors both inward and outward, Horrors both of the State of Soul, and of the Hellish Place of the Damned, occasioned by God's absenting wholly the cheering Light of his Countenance, and shewing upon those wretched Creatures with the positive Acts of his heavy Displeasure: These terrible Punishments of the Damned, together with a sure and certain fearful Looking for of a more compleat Divine Vengeance, to be inflicted on them hereafter; these, together with furious Rage and restless Indignation against themselves, for having been the unhappy Authors of their own Damnation; with the Addition of horrid and frightful intellectual Representations, creating Pain and Anguish to their Minds; may, without the instant Punishment of material Fire, (which the Wicked are said in Holy Scripture to be condemned unto only at the Day of general Judgment) be the present Torture and Misery of the Damned: This doubtless there may be many more Punishments at present inflicted on impious Reprobates in the other State, unknown to and unassignable by us in this; for who can set Bounds to the unappeasable Fury of the Divine Vengeance in the other World? or can say, Hitherto doth it go, and no farther? But certainly the instant spiritual Punishments of the Wicked in the Region of Misery and Despair, which are already described, are sufficient Determents from Sin to all wise and understanding Men, who value duly the Ease and Quiet of their Minds; and who consider well how in the separate State the Soul lies nakedly

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exposed



exposed to its own severe Lashes of Self-condemnation, and to all spiritual Afflictions from without, either proceeding from an angry God, or from malicious and spiteful Devils; devoid at the same time of any defensive Diversions or Recreations of Sense, which in this Life lessen spiritual Uneasiness, intercept and damp Checks of Conscience, and much allay the Bitterness of sober sad Consideration on our aggravated uncanceled Guilt.

This spiritual Punishment may be all the present Hell and Torment of the Damned, tho' I will not positively assert it to be so; for there may be many ways within the Compass of infinite Wisdom and Power, unknown to, inconceivable by us, of punishing even immaterial Spirits with the Element of material Fire: But leaving the uncertain Conjectures of Human Reason, let us come to the intallible Determinations of Divine Revelation.

The Torments then of Hell, which we are assured of, are described in Holy Scripture, that best of Assurances, to be Punishments not only of endless Duration, but also of most acute and exquisite Anguish; extrem with respect to their Pain, as well as in regard of their interminable Continuance: As the Smoak of the Torment of the Damned is said in the Revelations of St. John, to *ascend for ever and ever*, so are the Tormented said to *have no Rest Day nor Night*, by reason of the exquisite Acuteness of their Torture and Anguish, Rev. 14. 11.

In Hell are Floods and Torrents of God's Wrath, Rivers of Fire, and Blackness of Darkness for ever; Hell is a place where the least Suffering is  
infinitely

infinitely greater than the greatest here on Earth ; where there's Variety, Extremity, and Eternity of Torments ; not one way only, but a thousand, ten thousand ways of making a poor sinful Soul miserable, everlastingly miserable : And who can bear Variety ? who can bear Extremity ? who can bear Eternity of Torments ? And yet all this we must bear, unless we forsake our Sins, and return unto God with an universal Amendment of Life.

Here a Mixture and Interchange of Mercies always the Severity of our Afflictions and Occasions of Sorrow ; but in Hell there is nothing but pure unmingled Misery ; no Rebatement of the Edge and Pungency thereof : Nothing is to be seen there but Objects of Terror and Amazement ; nothing to be heard there but hideous Howlings and Self-execrations ; nothing to be felt there but utmost Pain and Torment : Not one Day of Grief, and another of Mirth, is to be met with in Hell ; not one Hour of Pain, and another of Ease, as it fares with us here on Earth ; no, all the Days and all the Hours in Hell's Calendar, have Woe and Lamentation, Storm and Tempest, Showers of God's Wrath, Clouds and Blackness of Sorrow for ever, written upon them. There is not one dejecting Cross, and another erecting Consolation, as tis here in this Life ; but all Crosses, and all Curses and Afflictions, without any the least Mitigation, do concur in Hell, like Lines meeting in their proper Center. O the Malignity, the evil and destructive Nature of Sin, whose short Pleasures and empty Profits, whose false Honours and transient Acts of Wickedness, have an Infinity of Punishment for their Recompence ! Oh ! who would sin with *Dives*, to be tormented with *Dives* ?

*Dives* ? Who would partake of his Luxury and Intemperance, to become Partaker also of his extreme Thirst and Scorplings of Tongue, amidst those Hellish raging Flames ? Who would for the Pleasures of Sin, which are but for a Season, at the dear Rate of never-ceasing most exquisite Sufferings ?

Now, to justify this Procedure of God with wilfully obstinate and finally impenitent Sinners, in inflicting on them Infinite Eternal Punishment, for Finite Temporary Sins ; I do not conceive that God's Sentence of Justice pronounced on them doth so much inflict their everlasting Punishment, or cause it to be inflicted, as the impenitent Persons own evil Tempers of Mind, and their irreclaimable vicious Complexions of Soul ; for an unchanged un sanctified Temper of Soul, is its own greatest Hell and Torment ; and unless God should change the Nature of the damned Spirit, he cannot change its Hell, nor make that Soul happy, which departs hence habitually unholy ; for a sinful Temper of Soul is so unsuitable and quite opposite to the pure and holy Joys of Heaven, that were an impure un sanctified Spirit admitted into it, Heaven would prove disagreeable, and a very Hell to such an unrenewed Soul, and it would feel Pain and Grief in the midst of Coelestial Blessedness, for want of suitable Entertainment to its vicious Inclinations : So that 'tis Sin in its own evil Nature excludes a damned Soul from Heaven, and intates it in Hell, (a more agreeable place to its impious Hellish Temper) as well as the Sentence and Punishment of a just Judge, and offended Divine Majesty ; Sin does it primarily and more immediately, God's determinative Sentence secondarily



secondarily only, and more remotely : Here therefore lies the Foundation of a reprobated Spirit's Eternal Punishment for Finite Temporary Sins, 'tis impossible to recover such a lost Soul to Repentance and Renovation of Nature in Righteousness, its day of Trial and Probation, of Grace and Salvation being over with it in the other World; and the wicked Spirit's own Incapacity for Heaven, shutting it out thence: What Injustice then can it be in God, to exclude a Soul Eternally from Celestial Happiness, which its own evil Temper excludes it from ever enjoying.

O this Accent of Hellish Wo, Extremity, Eternity of Torment! Were there any the least mixture of Ease, any the least abatement or intermission of Pain, Hell would seem Heaven to the Miserable Damned; but this is the Emphasis of their Misery, the very Heil of Hell unto them, that 'tis a Place, or rather State of Punishment, the most grievous, the most intolerable, without Mitigation, without Ease or Relaxation.

There is the Worm that never dies, there is the Fire that is never quenched; there Fury and Rage against themselves for having been the unhappy Authors of their own Damnation, seizes the Miserable Damned, and ever Tortures and Torments them: That inward Worm or Serpent of an accusing condemning Conscience, bred within their Bosoms by customary Wickedness, and an accumulated Guilt, gnaws and wounds deep their Minds with an unappeasable Remorse; it turns back its Sting of Self-Reflection and Self-Condemnation on the Wretched Sufferers in Hell, and like the cruel and unnatural Viper, does Execution upon the very Bowels of that Miserable Sinner,

ner, who gave Nourishment to it by his unrepented of Guilt and Wickedness; while it puts him upon such sad Reflections as these: “Wretch that  
“I am, I might have been Eternally Happy, if I  
“would; if I had Believed, Repented, chosen a-  
“right, and acted obediently; thy Grace, O God,  
“was not wanting towards me; I might as easily  
“have been Saved as Damned; thy Command-  
“ments were not grievous; Sin, Satan, and the  
“Wicked World enjoyn their Votaries far more  
“difficult and burthensom Services; thy Service,  
“O Lord, was perfect Freedom, in Comparison  
“of the Vile Drudgery of serving diverse Lusts,  
“and those oftentimes contrary and opposite evil  
“Appetites and Passions: In serving of thee I  
“might have served my self by thee; my Interest  
“and my Duty were closely conjoined in the Laws  
“which thou gavest me, had I been so Wise as to  
“have observed them: Alas I now discern, now  
“’tis too late to remedy my Fatal Error, the in-  
“separable connexion between Holiness and Hap-  
“piness, betwixt Grace and Glory; I now discern  
“Sanctity both of Heart and Life, to be not only  
“an indispensable Term and Condition of enjoying  
“Heavenly Felicity, but I also apprehend it to be  
“a necessary Qualification and Predisposition  
“thereunto; I discern that without Holiness not  
“only no Man shall see the Lord, by reason of  
“the Divine Determination to the contrary; but  
“also that without it no one can behold God, so  
“as to take Delight and Satisfaction in his Di-  
“vine Presence: Fool, Mad Man that I was, my  
“Destruction is of my self; I stand Self-accused  
“and Self-condemned; I have chosen Death,  
“Death Everlasting in the sinful Error of my  
“Ways.

“ Ways, and being Self-ruined and undone, my  
“ Ruin fits the heavier and more stinging affli-  
“ ctive upon my Mind.

These are some of the black dismal Thoughts which in great part make Hell to a wicked disembodied Spirit, before the Fire prepared for the Devil and his Angels seizes it at the Resurrection; these are the torturing Reflections of Conscience on a bad Life in the other World, which eat as it were into the Soul, and torment and disquiet it with an inexpressible Anguish!

Good Lord, give me my Portion with *Lazarus* here, rather than with *Dives* hereafter; give me my Hell on Earth, in a multitude of Affliction and Calamity, rather than my Hell in the other State; where Death and Annihilation would be a Blessing; where a drop of cold Water would be accounted a Pearl of inestimable Price: Let us all then, *knowing the Terror of the Lord, be persuaded to fly from the Wrath to come.*

*But Abraham said, Son remember, &c.*

Whence I infer in the Eighth place, that a great part of departed Souls Acts in the other World, are reflecting Acts of the Memory; and that as the *Platonists*, and *Origenists* after them, held a præexistent State of Human Spirits, before they were sent down by way of Punishment for Sins committed in that præexistent State, into these present Imprisoning Bodies which they inhabit; and consequent of that Doctrine held also, that all the Human Soul's Knowledge here, or a very great part of it, is Reminiscence, or a calling to Mind things which were known to our Spirits before, in that their State of Præexistence which they enjoyed while yet unimbodied; so may we affirm



affirm I believe much more truly, that a very great part of the Actings of separate Souls in a future Life, is Reminiscence, or a reflexive calling to Mind their Deeds done in the Body, whether they have been good, or whether they have been evil: which remembrance of their past Vertuous Actions performed in the Flesh, will cause an unexpressible Joy and pleasurable Satisfaction in the separate Souls of Godly Persons; and as unutterable a Disquiet and Torment of Mind, will the remembrance of evil Actions performed in this Life, occasion to the reflecting separate Spirits of the Wicked. Their present Hell is very likely, a Miserable State of vain ineffectual Reviewing their past mad and foolish Course of Actions, whereby they have forfeited an Heaven of Happiness, and incurr'd an Hell of dismal Woe and Misery; and furious Self-condemning Thoughts looking back on their former Deeds, together with outrageous Discontent with themselves for their having been the principal Authors of their own Ruin, are probably a great part of the instant Punishment of Miserable departed Souls in the other State. And these disorderly Passions in a disembodied wicked Soul, Self-condemnation, sorrowful Regret, violent Discontent, Wrath, Malice, Fear, Despair, unappeasable Desire and Inclination after Sensual Earthly Gratifications, which it only relished and took delight in, and which 'tis now for ever separated from; may be the meaning of what is imported by the Flame wherein *Dives* his Soul is said to have been tormented soon after its dissolution from the Body; for what more represents Flame and Fire in its heat and ardency, than fervent and ardent Inclinations and Passions of the Soul?

Soul? than violent Discontent and Self-condemnation in the Mind of Man? than Rage and Despair, and furious unsatisfied Desire? which at present fire and enflame the Animal Spirits of the Body, the supposed uniting Ties of the Soul unto it; and which may be imagined also (in a Metaphor) to fire and enflame, that is, to torment and disquiet a disembodied separate Spirit.

And oh how stingingly acute, and pungently grievous and tormentive, are the remembrancing Reflections of a separate unclothed Soul in the other World, upon a review of its mad Choice, foolish Hopes, fruitless Desires, sinful Pursuits and Actions performed in this Life! It finds it self condemned within it self; it is cut off from a Capacity of having its grief of Mind in the least diverted or abated by any Sensual Earthly Enjoyments; it has lost its beloved sensitive Objects, and the Body by which it received and enjoyed them; and being now a purely naked and separate Spirit freed from all outward Divertisements of Sense, the departed Soul turns the Eyes of its Mind inwardly upon it self, ruminates on its past Actions while conversant in the Body; and having it self alone by it self, either feeds (be it an Holy Soul) with Joy and transporting Consolation on the review and recollection of its past good and vertuous Actions performed in the Flesh; or else severely whips and lashes it self, (be it a wicked Spirit) with the sharp Scourges of a sorrowful Reflection on its former sinful Follies and Miscarriages!

The direct foreright Acts of separate wicked Souls looking forward, (which is a thing they most of all dread, as giving them a Prospect of additional Torments to come) are no doubt on't many and frequent, nay, continual to their Minds; which

which fore-right Acts and Prospects of wicked separate Souls Anticipating their more Aggravated Torments at the Day of Judgment, render their future Torments as it were present to the miserable Damned, and sting deeply their Souls with confounding Fears and Terrors; so that they can have no manner of Ease or Comfort: But are kept closely pondering on their mad Folly and sinful Perverseness of Choice and Affection; and also have the future Punishment of Hell-Fire, as it were flashing present Vengeance upon them, by a thoughtful Anticipation thereof. *Son remember, &c.* The principal Acts of a disembodied ungodly Soul in the other World, are Acts of sorrowful Reflection and Remembrance; Remembrance that it had once its good things, and might have been happy hereafter; but that now it has its evil things only, and cannot be other than miserable to all Eternity!

*But Abraham said, Son remember that thou in thy Life-time receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented, Vers. 25.*

Whence I observe Ninthly, That from the present Prosperity or Adversity of Persons in this World, there is no making a Judgment or inferring a just Consequence, what will be their Condition in the other Life, which is confirmed also by what Solomon observes, *Eccl. 9. 1. No Man knows either Divine Love or Hatred by all that is before him under the Sun.*

I observe also from the 25th Verse of the Chapter wherein this Parable is contained, that altho' *Dives* his Receipt of the good things of this Life, and *Lazarus* his Receipt of evil things here, seems by Father *Abraham's* Answer to *Dives*



to be assigned by him as a Reason and Ground of their respective receiving Comfort and Torment in the other World; yet however the good things which the Rich Man received in his Life time, singly considered, were no more the Cause of his Damnation, than the evil things which *Lazarus* met with here, were the Cause of his Salvation; but the Rich Man's abuse of his good things unto Pride and Sensuality, unto forgetfulness of God the Donor of those good things, and unto forgetfulness of the Poor and Distressed, by his want of Charity and Beneficence towards them; and *Lazarus* his good Use and Improvement of Temporal evil things, unto Faith, Patience, and Contentedness under them; were the true and proper Causes of the future Happiness of the one, and of the Hellish Misery and Torment of the other: for as much as many Vertuous Persons have both God's Right and Left Hand Blessings bestowed on them; inherit their Share of the good things of this Life, and shall inherit their Portion of the other also, when this Life is ended; the Enjoyment of an Earthly Canaan, not being inconsistent with the Enjoyment of an Heavenly one likewise: witness several good Men, who have been Rich and Great here, and Eternally Happy hereafter; Prosperous both in this World, and in the other: such as were *Abraham*, *Isaac*, and *Jacob*; such as were *Lot*, *David*, and *Job*. There are many who have had their Hell of Misery and Affliction here, who not becoming the better, but the worse for Temporal Punishment, shall have their Hell, their Eternal Punishment also in the World to come; and there are many who making a right Use of God's Blessings in this Life, using them to his Praise and Glory,

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in an Obedient Thankfulness for them; to their own Comfort and Welfare, in a Sober Temperate Enjoyment of them; to their Neighbours Good and Benefit, in the way of Charity and Beneficence; shall partake too of the Deity's Heavenly Beatitudes in the other Life, with the greatest Joy and Extasie of Satisfaction: 'Tis therefore evident, that not simply our receiving good or evil things in this Life, qualifies or incapacitates us for receiving them also respectively in the other State; but that 'tis our good or evil Use of Prosperity or Adversity in this World, which makes either of them accompany us into the other.

And this is implied by the Term *thy good things*, in the Text; which signifies the Error of Dives, in that he looked on the good things of this Life, as his only Portion; he accounted them His good things, His chief Felicity; they were all the good things he wished for or coveted after; he set his Heart upon them, to his utter neglect of the much better things of another Life: *Thy good things* may import also, that the Rich Man used his Temporal Possessions, as if he thought himself the sole Lord and Proprietor of them; as if they were given him only to be bestowed on his Pride and Vanity, on his Luxury and Sensuality, and they had not been committed to him as a Steward, to be dispensed for his Master's Use; for the Cloathing of the Naked, for the Feeding of the Hungry, and the Relief of those in Distress. *Lazarus* 'tis true received evil things, God gave him a mean afflicted Condition in this World; but however these his Sufferings are not called in the Text, His evil things; no, he turned them into good things, by his patient Contentedness and Submission

Submission to the Divine Will, under them; and therefore he is Comforted, and *Dives* Tormented in the other State: the one was Rich in Faith and good Works, tho' Poor in Temporals; the other Poor in Spirituals, tho' Rich in outward Accommodations of Estate.

See the difference between a good and bad Man; the one like *Midas* with a touch turns all into Gold that he handles; turns evil things, a Miserable Distressed Condition into a good and tolerably Comfortable one, by a Submissive Carriage and Vertuous Demeanour under it; the other turns good things, a Prosperous Welfare of Condition into evil, by his Vicious and Riotous and Uncharitable abuse of it.

But notwithstanding what has been said, the having our good things in this Life, tho' it renders not our having them in the next Life also an inconsistent thing, yet it makes it a much more difficult and hazardous one; and this seems intimated by the Answer of *Abraham* to *Dives*; *Son*, says he, *remember that thou in thy Life-time receivedst thy good things, and likewise Lazarus evil things; but now he is Comforted, and thou art Tormented.*

This Answer seems in a great measure to represent unto us, the several Conditions of *Dives* and *Lazarus* in this Life, as the very Ground and Reason of their different Portions of Happiness and Misery in the next; for *Abraham* objects not to *Dives* his abuse of the good things he formerly enjoyed, into Pride and Sensuality; he objects not to him his Luxury and Intemperance, his Cruelty and Uncharitableness, as the Causes of his Damnation; but he only says, *Son remember*



that thou in thy Life-time receivedst thy good things: As if a double Child's Portion, our good things in this Life, and in the other too, were things inconsistent; or rather as if the things of this World were not the Portion of a Child of God, but the good things of the other World only were the Lot of his Inheritance: so that tho' many Good Men have been Rich and Great likewise, and their Prosperity in this World was no hindrance to their Happiness in the other also, yet had they not however an uninterrupted Prosperity, but an intermixture of Adversity, to qualify and allay that proud Elation of Mind and sensualizing Voluptuousness of Spirit, which a constancy of good Fortune here, is too too apt to beget within us: their Lives were chequer'd or intermixt with good and evil things; they had their Elevations and Depressions; they had both God's Rod and his Staff accompanying them; the one to keep them under, lest they should be too much exalted with Pride, and Presumption, and so fall into forgetfulness of God, and the Snare of the Devil, thro' the Flatteries of things Temporal; the other to support and sustain them, lest they should be too much dejected and swallowed up of Grief, thro' the adverse things which they endured.

And indeed Prosperity has its Temptations as well as Adversity, which assault our Vertue, and endanger our Spiritual Welfare: nay, perhaps Prosperity is the more dangerous Condition of the two; hence is it, that many have been Ruined by the former, Prosperity; and many Saved and made Happy by the latter, Adversity; like as several Ships have outrid a Storm, which have sunk  
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and perished in a Calm; and *Ulysses* who remained undaunted at the Terrors and Dangers of the Sea, was however fain to be tied to the Mast of the Vessel he was in, to avoid the seducing Enchantments of the Songs of the *Syrenes*; even so many Men who have remained unfretted into Impatience, and unbroken into a distrust of God's Providence by the shocking Stroaks of Adversity, have however been softened into a vicious compliance with Allurements, by the affluence and ease of Prosperity: for the Profits, Pleasures, and Honours of this Sublunary State have Enchantment and Witchcraft in them; they first stifle Consideration, and blind the Eyes of Reason, and then hurry us thus blindfolded by a gust of Lust and Passion, into the Arms of Temptation and wicked Indulgence: they first put out our Eyes, and then set the Spiritual *Philistines* upon us to destroy us.

The Mind that is Carested with Worldly Pleasures, like *Sampson* parts with its Strength, as soon as it gives way to the *Dalilah* Blandishments of Sensitive Enjoyments; these render the Mind vain and wanton, much too airy and jocund; and thereby being indisposed for Serious Thoughts, and Grave Religious Entertainments, the Soul is insensibly carried into forgetfulness of God, it being so much taken up with the Delights of the Creature; and it lyes open likewise to all the seducing Illusions of the World, the Flesh, and the Devil; so that tho' our having our good things in this Life with *Dives*, does occasion only accidentally, by our wrong management of them, our having our evil things with him also in the next; and there is no necessary Connexion, no natural, unavoidable Causality, that Prosperity here,

should produce Misery and Adversity hereafter; yet does it render our Salvation somewhat the more difficult and hazardous; and the having our Heaven in the good things of this Life, if we make them our Heaven, and carry our Desires and Prosecutions no further, may and will occasion our going without it in the future State.

What little Reason then have we to doat upon this World? whose very Smiles are killing, and its good things poisonous! in whose Circean Cup of Prosperity, like as in the Pot set on for the Sons of the Prophets, is Death, Death Everlasting! Why should we place so high a Value on Wealth, Grandure, and Honours? which are often given with an undistinguishing Hand of Divine Providence, to both good and bad Persons alike, nay which do but increase and aggravate our Guilt if misused. and enslave our After-Accompt and Reckoning at the day of Judgment? Why should we set our Hearts on the Goods of this present State? since 'tis apparent that neither Divine Love or Displeasure is known by these things; that they are neither the inseparable Gifts of our Heavenly Father as giving them in tender Kindness to us, nor the peculiar Marks and Portions of us, as his Genuine Adopted Children; but many Persons have had them given them as a Curse, and others have had them withheld, and evil things in the World's apprehension, inflicted on them as a Blessing: for 'tis the conduciveness of these Temporal things to the Welfare or Prejudice of our immortal Spirits, which renders them truly either Goods or Evils, either Blessings or Curses. *He gave them Meat enough*, says the Psalmist of God concerning the Children of Israel, who were Disobedient:



dient under their Plenty; *but he sent Leanness withal into their Souls, Psal. 106. 15.* If the Soul suffers and receives Prejudice by the Prosperity of the Body; 'tis in such a Case an Adverse good Fortune, a Loosing Temporal Gain and Advantage.

It was not therefore barely *Dives* his having received good things in this Life, which was the occasion of his being Tormented in the other, but his receiving them to the misuse of Uncharitableness; his setting his Heart upon them, his putting his Trust in them, his accounting them his only good things, in neglect of the infinitely better things of God, of Religion, and another World: neither was it singly considered, *Lazarus* his Receipt of evil things, in this Life, not his Corporal Poverty and being full of Sores, but his Spiritual Poverty of Mind, his Meekness, Patience, and submissive Contentedness under his Beggary and smarting Sores; (which Submission to Divine Providence was an instance of his being Rich towards God in good Works, and sound in Faith, tho' infirm in Body) that was the happy occasion of *Lazarus*'s being Comforted in the other World, while Miserable *Dives* was Tormented: Let us use therefore both our good and evil things of this Life aright, to a Sanctified Event; to God's Honour, our Neighbour's Benefit, and our own Comfort and Happiness both in this World and the other; and then whether we receive materially good or evil things in this our State of Pilgrimage and Trial, we shall make them good things to us by Holy Improvement of them, both in this Life and in the next which is to succeed it.

*But now he is comforted, and those are tormented.*

How the Scene is changed ! how the Condition of these two Persons is altered ! Ah ! how much better had it been for *Dives* to have had with *Lazarus* his evil things in this Life, and his good things in the next ; than his good things here, and his evil things hereafter ! Who that has any Sense would have been in the rich Man's Condition on Earth, clothed with Purple and fine Linnen, and taring sumptuously every Day ; but tormented in the other State, tormented with insufferable Drought and Scorching of Tongue in a merciless Flame : And would not rather have chosen *Lazarus's* Poor, beggarly, scorned, afflicted Condition here, so he might have been comforted, eased, enravished with Joy in *Abraham's* Bosom hereafter ! O may we manage well our Talents, whether of Prosperity or Adversity in this Life, that our Lord finding us well employed in either, may say unto us in the Hour of Death and Day of Judgment, *Well done, good and faithful Servants, enter you into your Master's Joy !* And the Joy of our Lord must needs be Joy unspeakable, and full of Glory ; it must needs be fulness of Knowledge, Fulness of Love, Fulness of Delight, Fulness of Happiness in the Heavenly Regions ; Fulness, I mean, of Joy, according to our finite Capacity of receiving it : that is, Heavenly Knowledge, Love, Delight, Admiration, Happiness, as much as we can bear at a time, as much as will give us full entire Satisfaction for the Season of enjoying it ; but yet this Gratitude, Admiration, Delight, Felicity, will be still continually increasing, will be a progressive and improving Joy of our Lord : For the Souls of the Blessed above, are not wide and capacious enough in their primary Powers and Faculties.

culcies, just at their Entrance on Heaven, to take in at once all the Impartments of Bliss and Glory, which flow from God, the infinite Source and Fountain of Happiness; but as former Receipts of Knowledge, Love, Admiration, Joy, and Blessedness have enlarged and dilated the happy Soul's Capacities for the Receipt of more, so larger Communications of Knowledge, Love, Admiration, Bliss, and Glory, still flow in upon the Celestial Spirit; and by their Variety and continual Increase of Heavenly Felicities, both delight in a greater Measure, and prepare the way for yet coming on and advancing Beatitudes! O blessed State! when my future Heavenly Happiness will be as far from the utmost Increase of it, as from its utmost Continuance! when each Day's Measure and Flow of Bliss (pardon the Expression, for there are no Days or Measure of Time in Eternity) will both prepare and predispose our separate Spirits for a new Improvement of Celestial Happiness, and will likewise set them a longing and desiring after more! And thus shall we enjoy a transporting Eternity of Pleasures above; ever contemplating, knowing more of, adoring, praising, loving, and delighting in the Deity and Virtue; and being beloved in an increasing Degree, by God our Creator, Preserver, Redeemer, Sanctifier, and Comforter! And what a Bliss, what an Happiness this will be, what Tongue of Man or Angel can express? St. Paul could not, tho' being rapt up into the third Heaven he had experienced the Felicity thereof; yet even he tells us, he had seen and heard in Heaven, things unutterable!

Tenthly,



Tenthly, I observe from the Parable, that there is something like Charity and Good-will, even in Hell; and therefore ought to be much more of it here on Earth than there is.

When the rich Man's Petitions to Father *Abraham*, on behalf of himself, were all frustrated and rejected, we find him turning his former Requests for himself into Entreaties for his five Brethren; that one might be sent from the other World to them in this, to convince 'em of a future State, *lest they also come into that place of Torments*. It should seem by this Passage, that Good-will to others, especially natural Affection to Kindred and Relations, is not wholly extinguished even in Hell.

But is there any Charity in Hell? Are there any there that wish well to Souls on Earth? Or rather are not the damned Spirits, like Persons infected with the Plague, desirous that other might be made as miserable as themselves? A very Learned and Judicious Author says on the Point, that *Dives* makes this Request to Father *Abraham* not so much out of Kindness to his Brethren as to himself; that he might not be made the more miserable by his Brethrens practising after his evil Example for them; and so be both the Occasion of their Damnation, and also aggravate his own by the Increase of their Guilt, through the Contagion of his impious Pattern; and by consequence that he might not bear a share in his Brethrens Guilt and Punishment, as well as the whole Burthen of his own: Which if it be a true Observation, as I know not but it may be; for if *they who turn others to Righteousness, shall shine as the Stars in the Firmament of Heaven*, shall be made

made happy with redoubled Rays of Bliss and Glory ; then by a Parity of Reason, and by the Rule of Contraries, those who turn others out of the right way of Piety and Holiness by a bad Exemplar, and lead 'em into Sin, shall be punished with a redoubled and aggravated Torment ; which if so, it mightily imports our Debauchees of the Age to consider, what an evil Influence their bad Lives may have upon others, as well as on themselves ; and how they may be punished in the other World for other Mens Sins, to which they have been contributory, as well as for their own : Which will greatly aggravate and enhance their future Punishment ; and therefore ought to be a Determent to 'em in this Life, how they lead others into Sin by their wicked Examples, lest it sadly comes home to themselves in the Conclusion of things.

And oh ! have not such Persons, have we not all Sins enough of our own to answer for, but must we make other Mens Sins our own also, by promoting them through our evil Pattern of Practice ? Is not the Weight of each Man's single personal Guilt sufficient to sink him into Hell, (were not God infinitely merciful ; ) but must People accumulate Weight upon Weight, by being accessory to other Mens Wickedness ? Would not Hell be hot enough for them, as heated by their own personal Impieties, but must the Agents and Factors for the Devil, heat that infernal fiery Furnace seven times hotter, by propagating Sin through an infectious bad Example ? Wicked Dives in Hell thought otherwise, tho' he thought it much too late to do him any good ; and was for his five Brethrens not coming to that place of Torments,

Torments, lest the Aggravation of his Sin, by being the Occasion of their Guilt and Damnation, might add yet farther Degrees of Torment to his own Sufferings.

Eleventhly, From the Parable, we learn, That should God indeed vouchsafe to work a Miracle, or send one from the Dead for the Conviction of an obstinate Unbeliever or vicious Person; yet would he not Believe and Reform; But the same Love to his Lusts and Vices, which made him Proof against the Sacred Scriptures, those standing Motives and Arguments for Conviction and Reformation, would also render him unconvinced and unwrought on unto Amendment, by the Motive of a Miracle, or an Apparition from the other World.

No doubt if one of our Friends should come from the Dead, and give us a terrifying Relation of the fatal Consequence of Sin and Impenitence in the other World; how all vicious Practices and Debaucheries end in unsupportable Anguish and Pain, in the Gnawings of a Worm that never dies, and in the intolerable Burnings of the Fire that is never quenched; and that this shall certainly be our Portion as well as his, who is come from that dismal place of Torments, if we amend not our Lives, and prevent it by a speedy Repentance and Reformation: This dismaying Scene and Representation of Hell beneath, would certainly at first startle an Infidel into Amazement and serious Consideration, and into good Purposes also of Amendment; but then an Habit and Course of Sinning, to which suppose the Person thus visited from the other World has been long engaged and addicted in this, and his Loathsomeness to leave his



his dear habitual Lusts and Vices, as dear to him as his right Hand or Eye, would prompt him to the finding out colourable Excuses and Evasions, why he should not be convinced by the miraculous Apparition into a Reformation; which his Soul so much hated, and which his present vicious Interests were so much against.

'Tis true, he would grant he had seen something like an Apparition of one from the Dead, but how does he know but it may be his own Fear, or melancholy Fancy and Imagination that imposed upon him? A Brain disordered and overheated does many times make People believe they see Representations of things, which they really do not; and Darkness of the Night and solitary Loneliness raise Fears, and those Fears oft-times strange Apprehensions of beholding Ghosts and Spectres, which yet are the Creatures only of our Fancy. Besides, how knows he whether the Apparition he saw, was the Ghost of his departed Friend, or some knavish Person, who designing to put a Trick upon him, and deceive him into Seriousness, Repentance, and Amendment, might dress himself in the exact Resemblance of his deceased Acquaintance, and so pretend to come to him from the other World? Such pious Frauds have been, and what has been, may be; and why not in this present Case?

But supposing the Apparition to be no Counterfeit, but a real Ghost or Spirit from the other World; yet who knows whether it be the Ghost of his dead Friend, or the delusory Appearance of some sportive Devil, who may love to put a Cheat upon him he appears unto, to disturb his Rest and Quiet, and to fill his Head with unreasonable

sonable Fears and Scruples, and thereby draw him to all manner of Superstition.

Nay, the very Extraordinariness of the Apparition, instead of awakening the Infidel Person into Conviction and Conversion, whom he appears to; would, on the contrary, rather render him distrustful of the Truth and Reality of the Vision: For if there were *de facto* such things as Appearances from the Dead, (might he say) why are not others, my Neighbours, as well alarmed and haunted with them, as my self? Am I the only unconvinced Person in the World? Or is this Means of Conviction, one coming from the Dead, peculiarly proper to me, and to no other Person? Or if proper for others also, why are not they vouchsafed it, as well as my self? And if vouchsafed it frequently in repeated Instances, would not then the Commonness of an Apparition from the other World take away the convincing Power and Efficacy thereof? And if so, what greater Prevalency would one coming from the State of the Dead have upon Persons unconvinced at present, than the standing Motives and Arguments of the inspired Scriptures, have already had upon them? For if these Apparitions from another World were not frequently repeated, their Singularity and Scarcity would make Men suspect their Reality; and if often repeated, then the Usualness of the thing would (as I said) lessen its convincing Force and Energy: So that take it which way you will, the Sight of one risen from the Dead would become unconvincing to those Persons, who remain unconvinced under the standing Means of Conviction afforded 'em in the Holy Scriptures.

For if a Miracle, or the coming of one from the Dead, would convince, have not our sceptical Infidels Numbers of that sort of Conviction already vouchsafed 'em in the infallible Records and Oracles of God? Are there not therein registered several Instances of Persons raised from the Dead by a Divine Power? Was it not usual with the Prophets under the *Old Testament*, and more especially with our Lord and Saviour under the *New*, to send again to the Living those that were once dead? And one *Lazarus* he really brought from the Bosom of *Abraham*, after he had been dead four Days; and yet notwithstanding this convincing Evidence of the Reality of another World, of the Immortality of the Human Soul, and of the Divine Mission and Authority of Christ our Redeemer, the whole Sect of the Sadducees denied still that there was any Resurrection, any Angel, or separate Human Spirit; and the main Bulk of the *Jews* and *Gentiles*, who saw these miraculous Resurrections wrought by our Lord and Master, continued however as unconvinced of his being the Messiah sent of God his Father, as they were before these Miracles were effected: Nay, Jesus himself did actually rise from the Dead by his own Power, and came and Preached to the World in a far more convincing manner than the Ghost of *Lazarus* would have done, if the rich Man had had his Wish; and yet the five Brethren to *Dives* continued unconvinced and unconverted; and so did the whole Body of the *Jewish* Nation likewise: Whence we may reasonably infer, that should one or many rise now from the Dead, for the Conviction of the Infidels of our Age, neither would these new Resurrections

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from the Grave, have greater Efficacy on Unbelievers at present, than those in our Saviour's time had ; whatever they may pretend in asking a Sign from Heaven, or from the other World : No, it would not have any more Efficacy ; for their Lusts and Vices which now render our sceptical Infidels blind and impregnable to the settled Means of Conviction contained in the Gospel, would render 'em also unconvinced by the Evidence arising from a Miracle, or even by that of one coming to 'em from the Dead. None was more confident than the rich Man in the Parable, that if to the Testimony of *Moses* and the Prophets was super-added a new Miracle, of one coming to 'em from the Dead, his five Brethren dead in Sins and Trespases, would certainly believe and be perswaded ; but you see our Saviour and Father *Abraham* affirm the direct contrary : For tho' sensible Evidence be the highest Advantage in the World unto Persuasion, yet these things, Appearances from the other Life, are under no Divine Appointment to Conviction and Conversion, as as the Holy Scriptures. It is not therefore to be expected that any Providence of God, tho' so wonderful as that of one coming from the Dead, should work upon those Souls any convincing and converting Change, upon whom the Word of God doth not work it : This is that Divine Ordinance appointed for Conviction and Conversion, and to which accordingly the Holy Spirit joins it self, to render it effectual ; and if the Change in Unbelievers and vicious Persons is not wrought by this, God will work it by nothing else. Those who are unconvinced of a Life and State after this by the Gospel, which *hath brought Life and Immortality to Light* in a  
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more Illustrious Display than formerly, God will afford them no other Means of Conviction; because the Testimony of the Holy Scriptures is abundantly sufficient for that purpose: And the Devil is not so impolitick an evil Spirit, as to go about to convince that Person of a future State, by an Apparition unto him, who without it would have continued an Infidel; for he has him fast already under his Infidelity and Imperitency; and Satan will not be such a Fool, so divided against himself and his own Interest, as to appear to that Man, and convince him into Conversion and Salvation, who was his own before; and so loose him eternally both in Soul and Body: They therefore who will not be convinced of another Life but by an Apparition from the Dead, must never expect to see one; they are concluded under Infidelity, if That Means of Conviction will only do; for neither will God send one from the other World to such a Person, neither will the Devil of his own accord appear to him. O let us all close with the publick constant Means of Grace and Salvation, of Conviction and Conversion afforded us in the Holy Scriptures; and not be heedlessly hankering after new and fanciful Ways of our own chusing: Most certainly the ordinary Means of Grace are sufficient for the Salvation of our Souls, and will be effectual unto that end, if we be not wanting to our selves in our own Endeavours.

Twelfthly, From the Parable we learn also the unalterable State both of the Blessed, and of the Damned in the other World; *There is a great Gulph*, Abraham tells the Tormented Rich Man, *between him and them* who lye weltring in Hell  
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Flames; so that they who would pass from him to them cannot, neither can they pass to him that would come from the infernal place of Torments: By which Words our Saviour seems to intend, not only that those in Heaven and Hell hold no Correspondence or Intercourse together, but likewise that they are severally lodged in an immutable State; those that are Happy, are ever to continue so; and those that are Miserable, are unchangeably fixed in that wretched Condition.

The unalterable State of the Blessed arises from the irreversibile Decree and Ordination of God that it should be so; from the Immutability of his Promise of Eternal Life to the Righteous, which has rendered it Justice in God to make it good; from the Confirmation of the Blessed in Holiness by the Beatifick Divine Presence, beyond danger of a Relapse; from the Assimilation or conformed Likeness of their Habitual Tempers and Dispositions of Soul, to the Divine Nature and Imitable Perfections; so that being unalterably like God in Holiness, the Saints in Heaven cannot but be unalterably beloved by him; and being immutably beloved by the Deity, they cannot but immutably love him, and find themselves Happy in his Love.

The unchangeableness of the Miserable Tormented State of the Damned in the other Life, arises from the irreversibile Divine Decree and Sentence of them to Eternal Damnation; from the withdrawing of the Means of Grace, and Happy Advantages for Conversion and Salvation, enjoyed in this Life, but which cease and are at an end in the other; from the Incapacity of the Miserable Subjects of Damnation their being ever retrieved  
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from it; it being impossible to renew those to Repentance, who depart hence impenitent and unconverted: Their State of Trial and Probation being over in the next World, and they being sealed up under an utter despair of Divine Mercy and Reconciliation, and consequently under an obdurate Impenitency, and so under an irretrievable Sentence of Damnation.

Now this Consideration of the immutable State of Miserable Souls after Death, should engage us all with the utmost Seriousness and holy Diligence to secure our Everlasting Happiness: When we have our good or bad Fortune in the other World but once to make, while only this short, uncertain, hazardous Life lasts, and yet this our future Fortune to be determined by our Behaviour here, for ever hereafter; when there is no retrieving, no undoing, or amending in the other State any Fault or erroneous Defect left in the Business of our preparing for Eternity in this; but *as the Tree falls, so shall it lie* to all Eternity, as saith the Holy Scripture; as Death leaves us, so the Judgment of a strict impartial God will find us; if Holy, then Happy; if Wicked and Impenitent, then Everlastingly Miserable: When things stand thus with us, undoubtedly we had need *give all Diligence to make our Spiritual Calling and Election sure* at present; and to *work out our Salvation with fear and Trembling* now, because there is no working of it out, tho' with Lamentation and Woe in the World to come.

'Tis a controverted Point, whether the day of Grace and Salvation lasts with us as long as the day of our Life lasts; but whenever the day of our Life ends, the day of Grace certainly ends to-

gether with it : In the other World the Means of Grace, the Workings of God's Holy Spirit, the Hopes of Glory, are at an End with us ; the Offers of Pardon and Reconciliation through a Saviour, are at an End : God will then Try us no more, he will bear with us no longer, he will move and solicit us to accept of Grace and Mercy for no farther a Space ; but such a State of Soul as we are settled in when we go out of this World, we shall be fixed in in the other to endless Ages ; and there will be no Hopes, no Prospect, no Possibility of changing it into a better, for ever hereafter.

O Eternity, Eternity ! Who can without the most sensible Concernment contemplate this endless State of Joy or Wretchedness hereafter ? 'Tis a Stream which always flows, a Duration which never ceases, a Torment in the impenitent Damned which is always a killing them, and yet never puts an End to their wretched Beings ; where God's Justice, God's Vengeance is in its full Tide, without any ebbing ; continually a pouring Streams, Waves, Floods of Divine Fury and Vengeance upon the Ungodly ; upon the finally Obstinate and Impenitent ; upon the purposing Designers only, but real Delayers of their Conversion and Amendment.

The Damned in Hell may perhaps have a Sight of Heaven, but it shall do 'em no good, it shall only serve to torment 'em with a more quick and pungent Sense of their Loss ; but they shall never come nigher to enjoy Heaven ; there is a great Gulph between : And the blessed above may perhaps have a Sight of Hell-Torments beneath, but only to give them a livelier Sense and Relish of  
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the Happiness they enjoy, and to raise higher their Gratitude and Thanksgivings to God, for his Grace and Assistance afforded them, for the Merits of our Saviour, and his free undeserved Gift, Eternal Life.

O Hell indeed ! when a Sight of Heaven it self, out of Envy and Despair of ever enjoying it, adds Misery to the wretched Souls in Internal Torments ! When God, as in the Destruction of *Sodom* and *Gomorrhah*, rains Hell even from Heaven on those miserable Caitiffs ! And that Celestial Bliss and Glory which gives the Blessed Comfort, and Extacy of Joy ; administers to the Damned Torment, Extremity of Woe, and Anguish !

O my Brethren, we shall all ere long, within a short time, be in one or other of these two States ; be either in the Condition of the miserably tormented *Dives*, or in that of the joyfully beatified *Lazarus* ; be either lying on a Bed of Flames with the one, or else in *Abraham's* Bosom, a place of Blessedness, with the other : And there will be the impassible Gulph of God's fixed unalterable Determination to either State, betwixt that of Happiness and that of Misery everlasting ! And then our having received our good things in this Life, will never make amends for our suffering evil things in the next ; nor, as we find by the Parable, will there be any obtaining, by our utmost Cries or Entreaties, the least Allay or Alleviation of our Pain, if we are so wilfully unfortunate, as to come by our Sins and Impenitency into that woeful place of Torments. There we must continue for an Eternity of Ages, if ever we come thither : No one will be sent from the Regions of Bliss to cool our Tongues, no Angel from Heaven



to comfort us, or in the least to assuage our Misery !

O dreadful State ! O intollerable Misery ! What can we do, what can we suffer too much to escape it ? And yet we do very little, and are for suffering nothing at all, for parting with not so much as our shameful Lusts and Vices to avoid it. Ah ! our Judge standeth at our very Door, to admonish us to prepare for his Judgment ; eternal Joy, eternal Woe, and the place of our eternal unchangeable Abode, stand at our very Door, expecting us ; there are but a few Moments of Time between us and Eternity ; but this thin Vail of Flesh between us and that future State, between us and that unfordable Gulph ; and we are daily dying and stepping in, never like to return again, 'till we come to Judgment ; and yet as presumptuously secure are we, as carelessly unmindful of this future State, as if there were no such thing, no such unchangeable After-condition. We shall all shortly be in it ; Oh ! that fancying it just at hand, we might Religiously prepare for its coming !

Methinks I hear *Dives* calling out, *Father Abraham, have mercy on me, and send Lazarus to help me* : Methinks I hear *Abraham* answering, *Son, thy Prayers and Tears come now too late, thou shouldst have used them sooner ; there is no Help for thee, the Door of God's Mercy is shut, the Gulph betwixt me and you is fixed, and 'tis now the time only of severe, inflexibly severe Divine Justice.*

But lastly, Tho' there is such a great Gulf  
fixed, viz. the immutable Decree and Ordination  
of God, between *Abraham's Bosom*, in which  
*Lazarus* lies in Happiness; and *Hades*, in which  
Dives

*Dives* lies in Misery ; that hinders the one's passing thence where he is, to the other ; that is, tho' happy and miserable departed Souls cannot change their Conditions ; yet may it not be enquired, whether there be any such unpassable Gulph, or fixed Divine Determination, which hinders the Inhabitants of the other World, the separate Human Spirits I mean, from coming thence upon this Earth again, to discover Murthers, hidden Treasures, or unjustly detained Goods and Riches, that the Murtherers may be punished, and the Goods hidden or unjustly detained, may be restored to their right Owners ?

For my part, I see no Incongruity in the Supposition on the Negative side, *viz.* that there is no such unfordable Gulph to departed Souls, but that they may return hither after Death, for the good Ends and Purposes afore-mentioned. That they cannot indeed come from the place where they are seated, without the permissive Leave or Delegation of God Almighty, I readily grant ; but yet that they may by Divine Permission, or as being sent of God, I see no Reason to deny. 'Tis certain, that Angels of Heaven, in Times past, have made occasional Visits, by Commission from God, to Persons here on Earth ; and therefore why may not good Souls hence departed, tho' received immediately after Death into Heaven, come thence as sent by God for the good Ends and Purposes above-mentioned ?

If we deny this, we must deny together with it all Histories of Matters of Fact relating to this Subject of Apparitions; we must condemn all such Narratives as imposturous Lies and Delusions; and all who have believed them in several Ages and

Nations, as Fools and too easie credulous Persons; and doing this, we must believe nothing of this Nature Historically related, to which we have not been Eye and Ear Witnesses our selves, tho' it be otherwise never so well confirmed by undeniable Circumstances of Fact, in which there could be no possible Fraud, and by never so credible Eye-Witnesses thereof, Persons neither Fanciful, Timorous, nor Credulous.

That there are indeed Multitudes of such related Stories as those appertaining to Apparitions, false, I readily grant, as well as do the deniers of Apparitions in the whole; but that some Narratives of this nature being false and ill grounded, should infer none at all of them to be true, I apprehend not the Consequence.

The Opinion of our Lord's Disciples was plainly this, that there were such things as Ghosts or Apparitions of deceased Human Spirits; for when they saw Christ walking on the Sea, they were terrified, and they cried out for fear, Mat. 14. 26. and again, When Christ appeared to them after his Resurrection, they were terrified and afraid, supposing they had seen a Spirit, Luk. 24. 37. Now both these times the Disciples of our Saviour supposed they had seen a Spirit, that is, the Ghost or Apparition of an Human Person, actually dead with respect to his Body; and our Lord's not contradicting this their Opinion of a Spirit or Apparition, but only rectifying their Mistake with reference to himself, by telling them that a Spirit or Apparition hath not Flesh and Bones, as they might be convinced by Experience he had, does to me manifestly prove, that the Disciples were not in an Error with regard to their Opinion of  
the



the Apparition here on Earth of deceased Spirits come from the other World, but only in the point of their mistaking our Saviour for such an Apparition.

Nay furthermore, *Dives's* Request to Father *Abraham*, that *Lazarus* might be sent from the other State to his five Brethren here on Earth, does plainly suppose that the thing was feizable, and had been done in afore Times, or else he would not have requested it then; for Men use not to request Impossibilities, or things that never had been formerly performed: neither does *Abraham's* Reply to the Miserable Rich Man's repeated Petition, import the impracticableness of the thing, that one should be sent from the Dead, to Persons still living here on Earth; as *Abraham* would have spoken, 'tis likely, of an unpassable Gulph in this Case and Particular, as well as in that of *Lazarus's* being sent to cool *Dives's* Tongue, had an Apparition from the Dead been an impracticable Matter; but the Answer of the Father of the Faithful is only this, that the return hither of *Lazarus* from the State of separate departed Souls, tho' in it self possible, (for he denies not its possibility) would however have no good Effect or Influence of Conviction on his five Brethren; or on such other Persons as are not convinced of a future State, and made Pious Believers upon such Conviction, by the Motives unto Faith and a good Life, contained in the Holy Scriptures, those standing Means of Conviction and Reformation.

And the Reason of Apparitions from the Dead being no more frequent here on Earth than they are, is not owing to any unpassable Gulph which hinders deceased Spirits from making Visits to  
Persons

Persons dwelling in this World, but is to be ascribed to the Restraint and confining Government which departed Souls both good and bad are under in the other State; so that they cannot, whether by a constant vitally united Vehicle of Air, or by an occasionally assumed one, make an Appearance before us in this World whenever they please; but only as commissioned or permitted so to do by God Almighty, and by the Rulers and Governors which are subordinate to him in the other State.

And for this Reason also because under certain Restraints and Limitations in the other World, is it that separate Spirits tho' they do now and then make Visits and Appearances in Bodies of Air, to Persons inhabiting here on Earth, yet do they not at the time of such their Apparitions, give us any informing Account of particular Matters belonging to that other World; for that they are very probably under Laws and Limitations not to exceed their Commission intrusted with them, nor to say more than what they have in Command or by Permission to deliver; and that being told, they are to return forthwith to their former place of Residence, and to make no loitering stay by the way in a larger Harangue of Words, or fuller Narration of Affairs from the other World; without making us acquainted with the Particulars of that their State of separate Existence: which if a State of Happiness, is too big and exalted for Human Words and Language to express it by; and consequently a Relation of it suitable to our Capacity of Apprehension would but depreciate and undervalue the Felicity of good Souls, enjoyed by them immediately after their decease out of these Bodies;

Bodies; or if a State of Misery in the other Life, then 'tis likely a lively Narrative of it, just such as it is, would drive those Persons into despair of Divine Mercy, who otherwise might have been Converted, and brought to seek unto God in a right way for Forgiveness.

Again, 'tis probable that separate Spirits newly released from these Earthly Tabernacles, and as newly admitted into the Enjoyments of the other World, are at first so amazingly surprized with those unusual, and far more exalted Delights than any they ever experienced here on Earth, that tho' they have a general Conception and Apprehension of them, yet it is not at their first admittance to that Blissful State, so distinct, clear, and particular an Apprehension of its Joys, as to enable them with any Accuracy and Justice due to the Noble Subject, to make a Relation thereof to those visited Mortals, to whom Ghosts usually appear within a little time after their departure hence, and within a short space likewise after their having been admitted to the Enjoyments of the other World; so that they may well be supposed in so short a time not to have become sufficiently acquainted with them, or to have had that distinct Conception of them, as to be able to make a particular Description of them to those they appear unto.

And after all, perhaps the Aerial Vehicles unto which deceased Spirits are either constantly and vitally united, or which they occasionally assume to make their Appearance and deliver their Message in, are such fine and thin Bodies of Air, as not to be sufficient unto the forming a long continued Voice or Speech with them, but such as serve only



only for the speaking a few Words relating to their Errand, but not for the Relation of what sort of Place, nor of what kind of Enjoyment or Misery that is, which good and bad Souls hence departed, respectively enjoy or suffer by, in the Life which immediately succeeds this present one: so little show is there of an Argument in that Objection of the Author of *Second Thoughts, &c.* against the Soul of Man's separate existence immediately after Death, that if Human Souls are surviving and intelligent Beings in another State, between the Death of their Bodies and the Resurrection of them, it is strange they should not, some time or other, give us an Account of that other World; to which Objection I think I have returned an Answer, sufficient to take away the force of it, and to remove the strangeness of no particular Account being given of the Affairs of the other Life, by those who now and then make Visits thence, and appear to Persons living here on Earth.

To conclude; This Life is the Season, and that the only one, to hear the Directions of God, and to comply with his Design of our Salvation; but if we hear not *Moses* and the Prophets, the Son of God and his Apostles now, there will be no further Endeavour used to persuade us; if the Sign of *Jonas*, Christ's Resurrection to Life, has not had its due Effect upon us, to convince us of the Divinity of his Person, and of his Doctrine, as also to raise us from the Death of Sin, to a Life of Righteousness, no other convincing Sign shall be given us; neither shall there be any more rising from the Dead, till we our selves rise to come to Judgment: The Sacred Book of  
Conviction

Conviction is sealed, as well as is the unpassable Gulph fixed. If we will not hearken to the Convincing and Converting Calls of God's Holy Word and Blessed Spirit at present, hereafter we shall be only called to hear his Condemning Sentence, and to confess its Justice; and then a knowing Age, as this is, will be the most improper to plead Ignorance; nor will a Christian of this Country dare to say, he wanted Notice of the Life to come, and of the Holy Way leading thereunto. O may we all in this our day, both know and do the things which belong to our Everlasting Peace, before they be for ever hid from our Eyes!

*Which God of his Mercy grant we may, for the alone Sake and Merits of his Son, our Saviour Jesus Christ: To whom, together with thee O Father, and thy Holy and Ever Blessed Spirit, be ascribed, as is most due, all Honour, Praise, Might, Majesty, and Dominion, from this time forth and for evermore, Amen.*

12 JY

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F I N I S.

E R R A T A.

P 94. l. 9. for *Specifickly*, read *Speci'cally*. p. 22. l. 3, for *. Money*, read *Hm*. p. 52. l. 28. for *as*, read *are*. p. 56. l. 11. for *of*, read *if*. p. 118. l. 8. for *whit'her*, read *where*; the same line, for *went*, read *was*.

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