

the last Visit I made him, he told me the *Athenian Society* was certainly the most useful and informing Design that had ever been set on Foot in *England*.

Sir *William Hedges* was pleas'd to tell me he was so pleas'd with the *Athenian Mercuries*, that he wou'd send several compleat Sets into the *Indies* to his Friends; that he thought the *Publick*, and himself in particular much oblig'd to me, that I shou'd be *always welcome to his House*, and that he'd serve me to his utmost, with Respect to my Trade.

I cou'd mention many more *Honours* that were done by Sir *Peter Pet*, and several others, whose *Learning and Judgment* the World has little Reason to Question.

Our *Athenian Mercuries* were continu'd 'till they swell'd at least, to *Twenty Volumes in Folio*, and then we took to give our selves a little *Ease and Refreshment*; for the *Labour* and the *TRAVELS* of the Mind are as expensive, and take the *Spirits* off as fast as those of the *Body*.

All that I have further to say concerning my *Athenian Project*, is only this, That the *Old Athenian Volumes in Folio* being *Twenty in Number* \*, growing very scarce, a choice Collection of the most valuable *Questions and Answers* (in four *Volumes in large Octavo*) have lately been Re-printed, and made publick under the Title of *Athenian Oracle*; Two of which I dedicated to the most *Illustrious and Magnanimous Prince James Duke of Ormond* (Chancellor of the *Universities of Oxford and Dublin*). These two *Volumes* I presented to his Grace with my own Hand, and it was nothing cou'd make me vain of the *Athenian Project*, it was the generous Reception his Grace gave to each of the *Volumes*. I have no need here to shew the Reason of my *Dedication*, for his Grace's *Fame* is improv'd already by his *undoubted Immortality*; his *Courage, Conduct and Success in War*, have rais'd him as far above the Reach of *Flattery* as above all *Parallel*: He has waded through *Blood and Battles*, and has freely ventur'd his *Life and Fortune* for the great Cause of *Liberty and Religion*; and therefore the *Duke of Ormond* is a *Patron of Learning* as well as of *Arms*, the *Athenian Society* thought they had a natural Right to his *Protection*, and they found it in so ample a Manner, that his *GRACE* not only honour'd each *Volume* with his *Perusal*, but was pleas'd afterwards to mention to the *Lords*, the great Satisfaction he took in the *Athenian Oracle* that I presented to him; and may his *GRACE* live long to the great Encouragement of *Arms and Arts*.

\* The Copies of which Mr. Bell purchas'd of me, and which he has any Right to.

Thus, Reader, having given thee a brief Account of the Design and Novelty of the *Athenian Oracle* (or Question-Project), I shall next, as I promis'd before, proceed to give thee a short Account of the *Continuation Oracle* (which I call *DUNTON's APOLLO*) and then give thee a Specimen of it, in the Answers I shall give to several *Ænigmatical, Nice, and uncommon Questions*.

Reader,— Having been an *ATHENIAN*, or Lover of Novelty, almost from my Infancy, (of which my Project of the *Athenian Oracle*, or Question-Project, is a known Instance) I hope to present you in this *APOLLO*, (which I might also call the *Christians Gazette*, as its Design is to present the World with a Pacquet of Pious Novelties) with something that is wholly *NEW*, or at least with such *Nice and uncommon Questions*, as were never yet answer'd by the *Athenian Society*, or that Interloper who calls himself *The British Apollo*.

To furnish out this *Continuation-Oracle, Christians Gazette, DUNTON's APOLLO* (for they are all three synonymous Terms) in such Manner, as my Question-Project may be compleated, I have settled a Correspondence with the Pious *Virtuosi* of *London, Dublin and Edinburgh*, that so I may never be to seek for Hints in resolving the most *Nice and Curious Questions* that can be sent me, respecting the invisible World; and for that Reason, (as I hinted before) *Dunton's Apollo* may properly be call'd the *Christian's Gazette*: Yet to render this *Continuation-Oracle* the more acceptable to the *Lovers of Novelty*, I shall also discover whatever is *Nice and uncommon* in the visible, as well as the invisible World; and yet I shall publish no Answers, either of *Divine or Humane Learning*, but what is founded on *Scripture or solid Reason*; for *Dunton's APOLLO*, (or Oracle) is not design'd to promote the *Athenian Itch*, but to cure it; and therefore if at any Time I shou'd be a little loose, it shall always be within the Bounds of *Sobriety*: and that I may carry on the *Athenian Project* in this refin'd Manner, I desire all my Querists to keep the following Order, to the subject Matter of those Questions they shall send in.

I. That they send no Questions that have been already answer'd in any four Volumes of *Athenian Oracles*, printed for *Mr. Bell*; and no such Questions shall be answer'd here.

II. That they send no obscene Questions, for I shall answer none that have any Tendency that Way.

III. That they send as many *Ænigmatical Questions* as ever they please; and I mention these *Mystical Questions*, as there has not been one of that Kind yet answer'd either in the *Athenian Oracle*, or in the *British Apollo*. But read these Texts——  
I speak the Word of God in a Mystery, 1 Cor. 2. 17.——

The

The Secret of the Lord is reveal'd to them that fear him  
*Pfal. 25. 15*—— Open mine Eyes, Lord, that I may see  
 the Wonders of thy Law, *Pfal. 119.*—— Then Mary said  
 unto the Angel, how shall this be, that I shou'd be with  
 Child, seeing I know not Man, *Luke 1. 34.*—— I  
 read, and seriously consider these four Texts, (which are a  
 of Directory to the *Ænigmatical Querists*) and you'll wonder  
 neither the Athenian Society, nor the Interlopers, ever answer  
 one *Ænigmatical Question*; but the Design of this Continuation  
 Oracle, is to supply what has yet been wanting to complete  
 Question-Project, and therefore I shall now answer all *Ænigmatical*  
 Questions; of which I have given a large Specimen in this  
 Apollo, and shall continue to answer whatever Questions are  
 me of that kind, for we have Scripture Examples to justify *Ænigmatical*  
 Curiosity. We find in the Book of Judges, that Sampson  
 put forth a hard Question, How Meat cou'd come out of the  
 Eater, and Sweet out of the Fierce? an elegant Riddle, con-  
 sisting of Contraries, for he that eateth, and he that giveth  
 Meat; also He that is fierce and bitter, and he that is sweet  
 are opposites of contrary Natures: Sampson promis'd a Reward  
 to him that cou'd read his Riddle —— Again, in the First of  
 Luke, MARY the Virgin, putteth a Puzzling, or *Ænigmatical*  
 Question to the Angel which brought her the Message of conceiving  
 and bearing the Son of God: How, saith she, may this be, see-  
 ing I know not a Man? that is, How may I be a Mother  
 while I am, and remain a Virgin—— And, lastly, through-  
 out the Gospel we find many Divine *Ænigma's*; and many  
 Parables even Christ himself put unto the Jews, which his  
 Disciples cou'd not open, and therefore did ask him apart what  
 they meant. So that you see, Reader, not only humane and profane  
 but sacred and divine Stories, afford us Examples of *Ænigmatical*  
 Querists, which I mention (and therefore am the larger in  
 reading my Querists upon this Head) to minister Occasion of search-  
 ing and diving more deeply into the great Mystery of Godliness, and  
 thereby to make 'em *Ænigmatical Querists*, as no such have  
 yet consulted the Athenian Oracle.

IV. My Fourth Direction is, That they send nothing, in  
 Answer of which may be a Scandal to the Government, or an Injury  
 to particular Persons.

V. That no Querist, send above one or two Questions at a  
 most, at one time; for then they will be sooner at Liberty to send  
 again, and perhaps something more Curious than what they sent  
 first.

VI. And lastly, That they send nothing that may be destructive  
 to the Principles of Virtue and sound Knowledge, and that  
 my Querists be as Nice and Curious as they please.

I design to continue DUNTON'S APOLLO (according  
 to these Rules) to the End of my Life, or at least 'till I  
 am no more a Querist



Question-Project is compleated. There are many Consciences  
 ly scrupulous, that can't unbosom themselves so freely  
 y other Way, and upon that Score, they carry their  
 ounds within 'em, and there's none to administer Relief,  
 cause their Cases are unknown. It is with the most tender  
 gans imaginable to such Persons as these, that I engage  
 en a Work of this Nature; and may but my Endeavours  
 useful on this Head, I shan't grow weary of the  
 ighty Labours which the Task requires—— Ministers are  
 ed to deliver their Sermons at Adventures, and tho'  
 w and then they may hit the Mark, yet the Sound flies  
 , and the Memories of an Audience are often unretentive.  
 on't intend this to lessen the Use and Efficacy of publick  
 ministrations: May the heavenly Embassiy be convey'd with  
 iving Sound, may the divine Energy of the Spirit move  
 ctually within the Tombs of dead Sinners, and scatter  
 on their Hearts the Seeds of Grace and of Immortal-Life—  
 owever, all Heads and Hands shou'd be at work; and as  
 ants are very careful to remove every Stumbling-Block,  
 at their little Children mayn't fall; we shou'd be infinite-  
 more so, that the *New Creature*, the glorious Wonder of  
 e-Grace, may escape the Snares and Toils that are set  
 r it by evil Angels and the Enemies of its Life—— The  
 ildren of Light that walk in Darknes, and the Shadows  
 Death, may, by this Method of Correspondence, convey  
 me their particular Circumstances, how the Case stands  
 th them, and yet never be oblig'd to blush for it: And let  
 y *Religious Querists* take Notice, that as I wont give them  
 y groundless Hopes, or sooth them in their Sin, so I  
 ll be very careful not to terrify them with unnecessary  
 ars.

As to *Dunton's Philosophick and Miscellaneous Oracle*, I think  
 s sufficient to say in my own Defence (and 'till the World  
 s some better Acquaintance with me) that hitherto the  
 acious Worlds of Truth and Knowledge have but a blank Sort  
 Maps drawn for 'em, and in many Quarters there's little  
 cre to be met with than *Terra Incognita*: I am willing  
 erefore to run the hazard of a Voyage, to make what  
 scoveries I can. My Querists may expect from me a free  
 ay of Thinking, and as much *Unadvisedness* as possible; I  
 ant be over positive, unless where the Matter comes up to  
 emonstration and Assurance, and I shall be always ready  
 own the Obligations that are done me by other Hands;  
 hich considering, *DUNTON's APOLLO* is the meanest  
 all Casuists, (as the Interlopers will tell you) I hope will  
 frequent and very considerable. However, the *Labouring*  
 r will still lie upon me, and I shall take so much Pains in  
 com-

compleating my *Question-Project*, that I am willing it should live or die according to its own Merit.

As to the contending Parties about *Religion* here at Home I declare a Neutrality, unless where the Essentials of a Christian Faith are touch'd; and there I shall chearfully interpose. So that the *Athenian Project* does now, *Phœnix* flourish in its own Ashes, and I hope this Continuation of it (which I call *DUNTON's APOLLO*) will please as well as the four Volumes already publish'd, for they'll contain as great Variety of nice and curious Questions, and are absolutely necessary for those Gentlemen that desire an Answer to such curious Questions as were wholly omitted in the *Old Oracles*.

I shall only add, I suppose there is no Occasion to enlarge upon the Usefulness of this Design, (*of answering Questions, concealing the Querist*) for the many Editions of the *Old Athenian Oracle* do sufficiently evince it; but I suppose it will oblige my Querists, to assure 'em that I shant meddle with a single Syllable of the *Old Mercuries*, for Truth is Infinite and Inexhaustible as the Eternal Unity.

Reader, by keeping to the *Rules* I have here laid down for continuing the *Athenian Oracle*, and by the Assistance I shall have from my learned Friends, I hope to furnish such an *APOLLO* as shall in a few Years complete the *Athenian Oracle* (or *Question-Project*) or at least such an *APOLLO* as will convince my old Friends, the Querists, that the Encouragement they have given to the *British Apollo*, has (as a just Reward of their Ingratitude to the first Projector of the *Athenian Oracle*) been to their own Loss; they shall have (by adding the *Continuation-Oracle* to the four *Oracles* printed for Mr. Bell) an Answer to all nice and curious Questions whatever, under the Title of *Athenian Oracle*: And further, my Querists may assure themselves that not only the Questions they formerly sent to the *Apollo* (which are yet unanswer'd) but all they shall hereafter send shall be all answer'd in the *Second Volume* of *Dunton's Athenianism*, provided they are wholly *New*, or *uncommon Questions*, for I shall insert no other in *Dunton's Apollo*, than it may as well be a *Christian's Gazette* (or *Pacquet* for the pious *Virtuosi*, on Subjects never started before) as a Continuation of the *Athenian Oracle*. And herein I wou'd imitate the Conduct of *ARISTOTLE*, when he compos'd his *Immortal History of Animals*, so justly esteem'd by the Learned World, which Piece was only the Result of the *Questions* dispers'd thro' *Asia* by his Pupil and Patron *Alexander the Great*; 'tis therefore desir'd if any *Querist* (or *Lover of Novelty*) has conceiv'd in his own Mind, (or met in his Reading) any *NEW* or *uncommon Question*, that



and it to the *Sword* in *New-Street*, near *Fetter-Lane*, directed to *DUNTON's APOLLO*; for this nice and difficult work being carry'd on by one Person, he will need all the Assistance that either his own Invention, a good Library, or his generous Friends can possibly give him.

Thus, Reader, having told thee why I call this Sixth Project *Dunton's Apollo* — and as truly discover'd — *The Rise, Design and Novelty* of my *Question-Project* ( of which *Dunton's Apollo* is a Continuation ). I have by these Discoveries so fully inform'd you what you are to expect in my — *Continuation of the Athenian Oracle* — 'Tis Time now that I give you a *Specimen* of it, which ( that I may encourage the Inquiries of both Sexes to send me *Ænygmatical Questions*, as some of that Nature were ever answer'd in the *Athenian Oracle*, or by the *Interlopers* ) shall begin with,

*Divine Ænigma's; or Mystical Cases in Religion, propos'd and answer'd.*

Quest. **W**ho is he that hath Understanding and Will, and yet hath no Soul, and how that may be?

Ansr. It is God; of whom it is written that he is Understanding, and a God of Knowledge; working all Things after the Counsel of his Will, yet he hath no Soul; for he understandeth and willeteth Things, not by a created Faculty of Understanding and Will, such as is in Mens Souls, whereby they do understand, and will one thing after another in Discourse and in Measure; but God infinitely understandeth both himself and all Things at once, by one Act of Understanding; and willeteth infinite Things together by an uncreated and infinite Power which is in himself, or rather which is himself, all Things which are in God, being God, *Ex. 3. 14.*

2. It is an holy Angel, who properly hath no Soul, yet is an excellent Understanding and will, *Psal. 103. 20, 21.*

Q. How may one hear and see all Things, and yet have neither Eyes nor Ears?

A. God who made the Eyes shall he not see? And shall he not hear which made the Ear? Is there any thing so secret that can be hid from him who is all Eye and all Ear? But because he is no bodily Substance, he hath no bodily Eye or Ear, which Members, being the Instruments of Understanding, are applied unto God, thereby the better to express his infinite Knowledge to us, who by the Things of Sense must be led to conceive the Things of God more readily.

Q. Who is he that is no where, and yet every where, within the World, and without the World, and yet neither within it nor without it, and how this may be?

A. It is the incomprehensible God, who is no where because he is not circumscribed in any one Place, as our Bodies be, which

which have their Dimentions of Length, Breadth, &c. in as much as he fills Heaven and Earth with his Essence & Presence, therefore he is every where within the World & without it, because of his infinite Presence, Power & Essence, yet neither within it nor without it (as in a Place) because of this Unmeasurableness and Immensity.

Q. *How can God be Almighty, yet there be many Things which he cannot do; as he cannot die, nor sin, nor deny himself?*

A. He is called Almighty, not because he can do every thing, for there be Things which if he cou'd do, he neither shou'd be God, nor Almighty. These be Things of Incomity, as if God could suffer, or die; this shou'd argue not his Omnipotency but his Impotency, that he were weak & not able to preserve himself.

2. Things of Iniquity as to sin, to lye, to deny himself which if he cou'd do, he shou'd neither be most mighty God nor no God at all, because these are against the Nature of God.

3. Things of Contradiction, or contradictory, as to make Things at once to be, and not to be; a Body to be circumscribable and uncircumscribable, to have a Place and no Place, which cannot be; for Contradictories at once, & together, cannot be true.

But God is called Almighty in two Respects, *First*, because whatsoever he is willing to do, that he can do, & none can hinder him; but whatsoever he is not willing to do, that he is able to hinder, and *none can resist his Will* Rom. 11. 19. He can resist and overthrow the Will & Purpose of all his Creatures, *for there is no Council against the Lord*, Prov. 21. 30.

*Secondly*, Because he is able to do more Things than he will do, for he cou'd of Stones have raised Children like *Abraham*, which yet he did not; and have sent to Christ Legions of Angels to have defended him against the Jews which yet was not done; and cou'd have made many Worlds by his absolute Power; but by his Power limited to his Will, he can do nothing against that which he hath solemnity'd in his Word to be his Pleasure, for one Jot or Tittle thereof must not fall nor fail.

Q. *How may One be Three, and these Three but One?*

A. God being but one in Substance, yet is distinguished into Trinity of Persons, the Subsistences or Persons being three, Father, Son and Spirit; yet the divine Essence is but one, being equally communicated to each, *Mat. 28. 19. Job. 1. These Three are one.* A Secret to be admir'd.

Q. *Who was he that needed not sin if he would, yet must needs sin, and how this may be?*

A. It was *Adam*, created with perfect Liberty of Will, who

ought always have chosen righteous Things if he would; therefore when he sinned, he sinned freely, his Will of his own Accord enclining it self to eat of the forbidden Tree; God having decreed his Fall, not as it is a Sin, but as a Means to effect his own Counsel to the Praise of his Name; the just punishing of the Reprobate for Sin, and in the merciful saving of the Elect by Christ. Hence it is, that there was a Necessity that he shou'd sin, a Necessity (I say) in regard of the Event by God's Decree, the first Cause; and no Necessity in regard of *Adam's* Will, (the second Cause) which had Power not to have done it.

Q. *How is it said, we all sinned in Adam, yet the Woman was first in the Transgression?*

A. The Woman indeed was first in the Transgression, for she enticed and deceived her Husband, 1 *Tim.* 2. 14. yet it is written that we sin in *Adam*, not in *Eve*, because the Man being the principal Agent in Generation, Sin is rather derived by him into his Offspring.

Tho' *Eve* were first, yet *Adam* was more in Fault, because of his greater Preheminence in Dignity of Sex, and Excellency of Graces, whereby he was enabled and bound to have kept himself and *Eve* both from sinning; therefore the Denomination is from the Man, as more excellent.

Q. *How do our Souls become sinful, if they be of God created without Sin?*

A. There be two Opinions touching the Creation of the Soul; some think they are created immediately by God of nothing, and at their Creation be infused into the Body: after this Opinion, we must say that Souls being created good, are at the Instant of their Creation destitute of God's Grace; and enclining to Sin, come into sinful unclean Bodies, where they quickly draw unto them the Corruption and Filth of Sin, as sweet Liquor is corrupted by being put into a musty Vessel.

The second Opinion is, that our Souls come from the Souls of our Parents, as our Bodies from their Bodies, as one Candle takes Light of another. If we embrace this Opinion, we must say that the whole Man, both Body and Soul, is corrupt and sinful by carnal or fleshly Generation. Parents begetting Children in their own Likeness, (rightly and vicious as they be) *Gen.* 5. 3. *Adam begat a Son in his own Likeness.* Hence it is that the Corruption of Nature is in Scripture so often called by the Name of *Concupiscence*, *Rom.* 7. 5. and 8. 1, 2, 3, &c. The best Strife is not at the driving out of Sin, not about the entering of it, but labour how to have it mortify'd and pardon'd.

Q. *What is that that is a Sin, yet is not the Transgression of any Commandment?*



*A.* It is natural Corruption, which because it hinders the perfect Love of God and of our Neighbour, is forbidden in every Commandment, which striketh at the Root, the whole Law being spiritual ; and because it is universal Transgression, therefore it is not forbidden specially in any one Commandment, as many think.

*Q.* *What thing is that which God never made ?*

*A.* It is Sin and Death, which be the Effects of Sin, Malice, and Adam's Fall, Gen. 3. 1. and not the Works of God's Hand, who suffereth and ruleth them, but createth them not : *For all was good which he made, very good,* Gen. 1. 31. *Verf.* the last.

*Q.* *How can God chuse one Man to Life and refuse another without respect of Persons, seeing all were alike good by Creation and alike evil by Corruption ?*

*A.* Persons in Phrase of Scripture signifies outward Qualities ; as Riches, Poverty, Country, Parentage, Learning and such like ; by which Things if God should be bound to chuse one to Life, and to reject another, he should be a Respector of Persons ; but when all Men were alike in Adam, to appoint one Man to obtain Salvation, and another, out of his own Will, even because it so pleased him, to the Glory of his own Justice and Mercy ; this is no respecting of Persons.

*Q.* *How can God foresee and fore-ordain all things which shall be and happen, yet not be the Author of Sin ?*

*A.* God fore-seeth and fore-appointeth all things which shall be and happen, even Sins themselves, which should not happen if he were willing to hinder them ; yet not as they are Ends, but as they are Means to effect the righteous Courtesies of God, for the good of the Elect, or for the Punishment of the Wicked ; as the selling of Joseph by his Brethren, and the betraying of Christ by Judas be Examples hereof, Gen. 45. 5. Act. 2. 23. God so purposeth and disposeth Sins to just Ends, as that he moveth, and perswadeth not to Sin, Jam. 1. 13. *God tempteth no Man.*

*Q.* *What Work of God is that, that doth excell the Works of Creation, and whereby infinite Mercy and extream Justice are joined together, without impeaching one the other ?*

*A.* It is the Work of Redemption, wherein the Works of Creation came Man, a Servant and a Curse ; whereas at the Creation God made the World by his speaking a Word. All for our Redemption God punishing Sin fully in his only Son, and for his sake sparing and saving Sinners, he so sheweth infinite Mercy, as it was without Hurt to Justice : A marvellous Wisdom, worthy to be reverenc'd and lov'd.

*Q.* *How can one be two, and these two but one ?*

*A.* Christ in Respect of his Person is but one, yet in

Christ is both God and Man, because of his divers Nature; there is in Christ one Nature and another, and so he is two; yet there is not in him one Person and another, and therefore he is but one.

*How can one be before he was, and not be when he was?*

Christ was God before he was Man, Joh. 8. *Before Abraham was, I am.* And thus he was God when he was Man. Also he was Man by the Promise of his Father, into the Faith of such, as did believe the Promise of coming, when as yet his Manhood had no actual

*Who is that, that gives that Life it hath to others, yet it self hath not that Life it giveth?*

That Flesh or humane Nature of Christ, hath that Life by Participation from the Godhead, (the Fountain of Life). And gives the same to all Believers his Members, yet the Life which it gives, it hath not in it self originally, the Flesh profiteth nothing, it is the Spirit (that is) the Head which quickneth, *John 6. 63.*

*How is Christ daily crucify'd, yet could die but once?*

It is most certain, that Christ cou'd be but once really and actually crucify'd, cou'd but once die, yet after several Sorts he is continually crucify'd, First in a Mystery; the Lord's Supper being a Commemoration, or Remembrance of Christ's Sacrifice upon the Cross. Secondly, In the preaching of the Death of Christ so lively as if he were crucify'd before our Eyes. Thirdly, In the Hearts of the faithful, their Faith being, as it were, the Altar on which daily suffereth, his Passion being still present to every believing Soul. Lastly, In the Mouth of wicked Apostates, who blaspheme him. *Heb. 6.*

*How was Christ slain the last Times, and yet was the Lamb slain from the Beginning of the World?*

He was actually slain in *Jerusalem*, at the Time appointed, which was in the last Days. But if we respect the Purpose of his Sacrifice, or the Virtue thereof towards Believers, he was slain from Man's Restoring, which was near the Beginning of the World; and before all Worlds, in his Father's Council and Ordinance.

*What Person is that which being not meer God, was yet present in Heaven, in Hell, and in Earth, at once, and how?*

It was Christ, God and Man, whose Soul in his Agony went into the Pains of Hell: When he wrestled with diabolical Wrath in the Garden, and upon the Cross, at which Time his Manhood was on Earth, and his Godhead in Heaven. *Mat. 26.*

*How is it written of Christ, that of his Kingdom there is no*

*End, yet he must deliver up the Kingdom unto his Father at his Resurrection?*

*A.* Christ's Kingdom is Eternal, without End, as touching the Effects and Fruits thereof, which are; 1. The glorious Majesty of his own Person. 2. The Everlasting Salvation of the Elect. And 3dly, The Destruction of all his Enemies. But as touching the Manner of his Reigning (as now is used) by Execution of his Prophetship, 1. The Administration of his Word and Sacraments. 2. His Priesthood, by his Sacrifice and Intercession. 3. His Royal Power, by the Keys committed to his Church. All shall cease, that God himself immediately may be glorified. *I Cor. 15. 14.*

*Q.* *How is it a Duty to search the Secrets of God; yet the Secrets may not be searched without Sin?*

*A.* The Word of God is called a Mystery, or Secret, because it is hid from the Children of this World; and the Children know it no other ways than by Revelation of the Spirit; to search this Secret is our Duty, *Job. 5. 39.* It is a Sin to search such Secrets as God keepeth to himself which he would not have Men to know, *Deut. 29. 29.* briefly thus, we may search the Secrets of God's Word with Duty, but not the Secrets of God without Sin.

*Q.* *How are the Scriptures before the Church, yet there was no Church long before there was any Scripture?*

*A.* The Scriptures in regard of the Matter, which is the Word or Doctrine of Godliness, it is before the Church as the Immortal Seed, whereof it is begotten; but in respect of the Form, as it is written with Ink and Paper, and set down in Letters, Syllables and Words; so the Church was before there was any Scripture; for *Moses* was the Pen-man of Scriptures.

*Q.* *How may one do a Work forbid in the Law; yet not be doing it?*

*A.* To kill one's Son, to take away one's Goods, Works forbidden in the general Law: yet *Abraham* and the *Israelites* doing these things with Warrant of God's special Commandment, sinned not in doing them, *Gen. 25. 23.* We are to walk not by particular, but by the general Concept.

Concerning Works, as eating Shew-bread, plucking of Corn on the Sabbath, or healing on the Sabbath; they be against the Law of Ceremonies, yet in Case of Necessity they were done by *David*, *Christ*, and his Apostles without Sin, because the Law of Ceremony, must give Place to the Law of Charity, as it is written, *I will have Mercy and not Sacrifice*, *Hosea 6. 6.*

*Q.* *How may two Men at one time attentively hear one Sermon?*



*both alike corrupt, yet the one receive the Doctrine, the other not?*

Thus, the one being ordained to Life eternal, is also ordained to Faith, the Means of Life, and therefore is especially called, the Time of this happy Vocation being; the other not belonging unto Christ, but appointed to Wrath is left to his natural Corruption, and so refused the Word, *Act. 13. 48. John 10. 26.* Or thus, That is hid to one which is hid from another, because it pleases God.

*How was Abraham dead long e'er Christ was born, yet Abraham did see the Day of Christ?*

It is true, that Christ came into the World long after Adam's Death, yet Christ and his Day, were seen of Abraham and other believing Fathers by the Eye of Faith, to which things to come are present; and Christ is the same ever.

*If the Gospel be only the Power of God to Salvation, how they saved that lived before the Gospel?*

If by the Gospel we understand the Narration of Christ's Doings and Sufferings set down by Evangelists, the Jews before Christ might be and were without this, yet saved by the Gospel, for that they had the Promises concerning Christ, which be the Effect of the Gospel; and have such as believed them, *Gal. 3. 8.* God preached the Gospel to Abraham, *Acts 15. 11.*

*How a Mother of many Children, may at the same time be a Virgin?*

The true Church which is the Mother of many Children, yet in respect of keeping her Faith to Christ, undefiled without Mixture of Errors, she is a Virgin, and so is every Assembly, abiding in the Soundness of Faith.

*How may one marry two Sisters without Sin, it being very unlawful to marry two Sisters?*

Christ first married spiritually to the believing Jews, afterward accepted for his Spouse a Church out of the Gentiles; which became Sister to the Jewish Church, *Cant. 8. 23.* The Marriage of two Sisters, either natural or legal, is not wicked.

*What Creature is that, that is both in Heaven and in Earth at once, and how this may be?*

The Man Christ himself, sitting in Heaven, yet at the same time is on Earth in his Members, *Acts 9. 3.* Also one part of the Church is in Heaven, another remains on Earth. Truly, Every true Christian, for his Person is on Earth, for his Conversation, he is in Heaven, *Phil. 2. 20.*

*What Kingdom is that, where all Subjects be Kings; and how*

*how this may be? What Kingdom is that, where a King and Subject be equal; and how this may be?*

*A.* It is the Kingdom of Christ upon Earth, where the Subject is a spiritual King, partaker of Christ's Royal Dignity, and by his Spirit subduing carnal Lulls. And in this Kingdom, an earthly King is no more accepted as a private Man, with that God who is no acceptor of persons, *Rom. 6. 11.* yet for his Office and Power among his far above his Subjects, *Rom. 12. 1.*

*Q. What Men are they who while they live never come to the Age of Men, and how?*

*A.* Christians which be Men in Years, yet so long as they live here, never attain to the Age of perfect Men in Christ, *Ephes. 4. 13.* They daily grow toward it, but are not at it till they come to Heaven.

*Q. Who is he that being but a meer Man, is more excellent than the Angels?*

*A.* It is every good Christian, who by Incorporation into Christ, is become his true Member, Flesh of his Flesh, and Bone of his Bone; which is a Dignity and Excellency denied to the very Angels, who are as Servants to minister unto the Elect, in this Respect that they are one with Christ and Christ one with them, *Heb. 1. 14.* and *4. 6, 7, 8.*

*Q. Who is he that is twice born, and thrice dead, and how may he be?*

*A.* A regenerate Man is born of his Mother natural, and the second time he is born of the Church spiritual. Also he is once dead in Sin by Corruption from Adam, the second time he is dead to Sin by Mortification from the Death of Christ; the third time dead to the World in the Dissolution of Soul and Body by the Decree of God.

*Q. What Sons are they which come not to their Inheritance before themselves be dead, and how this may be?*

*A.* The adopted Sons of God, they be Heirs by Hope, but do not in their own Person enter upon their real and Possession of their Inheritance till they be dead, *Rom. 8. 24, 25.*

*Q. How may an Inheritance be parted amongst many, yet not be diminished by such Distribution?*

*A.* The heavenly Inheritance is distributed to innumerable Children, yet no way lessened and impaired by such Distribution; neither have any of the Heirs the less by that which others do enjoy; also such as have the least Portion have Perfection. Even as many Vessels cast into the Sea, being unequal Measures, yet every one is filled full.

*Q. How may one lawfully kill himself?*

*A.* ( *Himself* ) in Scripture, signifieth the corrupt Lusts

Reason and will, which may lawfully be killed by Mortification, Col. 3. 5. But (*himself*) that is, his Person, he preserve and cherish. *Eph. 5.*

*Seeing Repentance is a Grace hidden in the Heart, how can Angels who know not our Hearts, joy at the Conversion of Sin-*

Angels, by outward Signs and Effects, do observe and see the inward Conversion of our Hearts, and do joy in, because it turns to the Honour of God, to the increase of God's Kingdom (which they greatly love): Also delight in the good of all elect Persons, who together with them, make up one glorious Church in Heaven.

15.  
*How may one give much that hath nothing to give?*

One may give spiritual Things plentifully, that hath earthly Things to give, as the Apostles, *Acts 3.* Also a poorest poor Man, who himself hath nothing to give, may excite the Charity of the Rich in giving occasion, and by consenting to the good Works of others; by these Means they do give much; also by giving his Mite.

*What is that that makes a rich Man poor, while he is rich; and a poor Man rich while he is poor; and how this may be?*

Covetousness doth the one, and Contentment will do the other.

*What is that that at once is both dead and immortal, and how this may be?*

It is the Soul of an unregenerate Man, Immortal by Nature and God's Decree, but dead in Sins and Trespases, *2. 1.*

*If Christ be the only Judge of the World, how is it written that the Saints shall judge the World? How may it be that the Saints shall judge the Angels?*

Christ shall judge the World (that is, the Inhabitants, Angels, and Men) as his Father's Lievtenant, by his Command and Authority, gathering all before him, enquiring of them, pronouncing a righteous unrevocable Sentence, which presently and mightily shall be executed; thus Christ shall judge: the Saints shall judge as his Assistants, with Consent and Approbation to his Sentence, *1 Cor. 6.* Thus also shall they be judged even of Devils, who are Angels of the Bottomless Pit.

For several other Nice and curious Questions concerning the Time and Manner of the last Judgment, consult my Propositions, — *The New Creation.*

*What is that that burneth and consumeth not, is changed and yet abideth still, and how?*

The Bush which Moses saw, *Exod. 3.* Also the Heavens, and the Elements.



Elements, and Earth, shall be burned at the last Day, yet the Substance not consumed to nothing, but purified in the Fire, like Mettal refined in a Furnace, that they may be in an immortal and glorious Estate, being for our Sin Bondage to Corruption, *Rom. 8. 21.*

*Q. Whether Dumb and Deaf may be saved, seeing Faith is hearing, and only Believers are saved?*

*A. 1.* Infants, Idiots, Dumb and Deaf, which be the Children of Faithful Parents, they be within the Covenant, and have the Seal thereof, therefore Charity will hope for their Salvation. *2.* Tho' they lack the ordinary Means of engendering Faith (to wit) hearing of the Word preached yet seeing this cometh to pass without their own Duty by defect of Years and Senses, therefore God who is not tyed to the Means necessarily, may without them, and will inspire Faith into so many of them as be elect: the Spirit bloweth where he list; if the Ravens call upon God what letteth but Christian Infants may in their Kindest Degree? Yea the Scripture doth attribute a Kind of Education to them, as *Psal. 8.* *And how shall they call on whom they do not believe;* therefore they may have Faith though they have Reason, the Faculty without the Use.

*Q. How can Christ be of the Seed of David, seeing he is not of Joseph?*

*A.* His Mother *Mary* was of *David's* Stock and Lineage and that is enough to make *Christ* the Son of *David* after the Flesh, *Rom 1. 5.*

*Three Ænigmatical Poems, sent to Dunton's Apollo, of an unknown Hand, with the Solution of each.*

### The First Ænigma.

*E'er Adam was, my early Days began,  
I ape each Creature, and resemble Man.  
I gently walk o'er Tops of tender Grass,  
Nor leave the least Impression where I pass:  
Touch me you may, but I can ne'er be felt,  
Nor ever yet was tasted, heard or smelt;  
Yet seen each Day, if not, be sure at Night,  
You'll quickly find me out by Candle-light:  
When to the World I in my Youth appear,  
You'd think there were some mighty Giant there;  
But by Degrees, e'er half my Age is spent,  
I with a dwarfish Stature am content:  
When older grown I stretch my Limbs, and then  
I re-assume my former Size agen.*

In Sport, you thus may my Description write,  
Tho' dark my self, I am a Child of Light.

The Solution.

Frail Man, so Lofty and so Big,  
Thou art e'en thy own Self th' Ænig;  
What but a SHADOW's the vain Thing,  
Down to the Beggar from the King?  
Ev'n Dunton's SHADOW has confess'd,  
That SUMMER-FRIENDS are all a Jest,  
Or, but Ænigma's at the best.

The Second Ænigma.

What's that each Hour grows Old, and Young,  
Which dies each Minute, lives again;  
Makes strong Men weak, and weak Men strong,  
Which flies in Joy, and creeps in Pain.  
Unequal Steps, too short, or long;  
A fruitful Train it ever bears,  
Then eats it all, and nothing spares.

The Solution.

Stay, Poet, stay, methinks you are too bold,  
For TIME was never yet a Minute old;  
It was indeed before old Adam's Days,  
But peep'd into the World, and fled its Ways.

The Third Ænigma.

Gay Son of Fancy, thee all Powers obey,  
And bow beneath thy Arbitrary Sway;  
Thou reign'st in all, some gently feel thy Power,  
And some thy raging Tyrannies devour:  
Father and Son of ev'ry humane Life,  
Best spring of Peace, yet frequent Cause of Strife:  
Thy FEMALE-FATHERS ev'ry where abound,  
And thy MALE-MOTHERS are as often found:  
Thou greatest Joy and Anguish of the Mind,  
Art gently cruel, and tormently kind;  
Blind issue of the Eyes, dark Child of Sight,  
Day gives thee large Additions of Delight,  
But still thy Paradise, thy Heaven is Night.

*The Solution.*

Ah! Why *Ignotus*, why in vain,  
 Thus do you strive to hide the BOY?  
 Sure you ne'er felt *Love's* pleasing Pain,  
 Tho' with such Art you paint the Joy.  
 LOVE, tho' a RIDDLE is a Light,  
 Whose piercing Rays no Veil conceals,  
 It shouts thro' the obscurest Night,  
 And like all Fires it self reveals.

I have more *Enigmatical Questions* to answer, and to run through a whole System of Divinity *Ænigmatical* but I reserve these Mystical Cases, for my *second Year Athenianism*, and shall here (for the sake of Variety) proceed to answer several Nice and Curious Questions concerning the *Jews* and their Conversion, never answer'd in of the *Athenian Oracles*.

Quest. **W** Hether all, or the greatest Part of the Jewish  
 tion shall be called?

A. I chuse to call them rather *Israelites*, or *Israel*, than as *St. Paul* doth, speaking of this Argument, intimating a large Extent of this Mercy, not confined to one or two Tribes, but communicated to all the Twelve.

2. For the thing it self, the Apostle hath said *Rom. 11. 26.* and so all *Israel* shall be saved, as it is written, *There shall come out of Sion the Deliverer, and shall away ungodliness from Jacob*; and this in the Verse immediately precedent, he calleth a Mystery, and therefore may be understood of the Conversion of one or two in an Age and withal, he opposeth their Calling and Conversion to that which was in the Apostles Times, yet then there were many Thousands converted, *Acts 21. 20.* Thou shalt see how many Thousands [or *πῶσαι μυριάδες*, how many Thousands] there are of the *Jews* who believe: And therefore I conceive it probable, that as in the Apostles Times many Thousands believed, tho' the generality of the Nation remained in unbelief: So when ungodliness shall be taken away from *Jacob*, tho' many Thousands may remain blind and obstinate, yet the generality, the Body of the People, shall be brought to yield Subjection to the Scepter of Christ.

3. The Apostle speaking of the State of *Israel*, in his time, saith, that Blindness in part is happen'd to *Israel* until the Fulness of the Gentiles be come in, and so *Ἰσραὴλ σωθήσεται*, *All Israel shall be saved*, — The Prophet *Ezekiel* was commanded to take two Sticks, and to write upon the one, *For Judah, and the Children of Israel* *Ἰσραὴλ*



ions, and upon the other, *For Joseph, the Stick of Ephraim, and for all the House of Israel his Companions, and to joyn them together into one Stick, Ezek. 37. 16, 17. Then followeth the uniting of all the twelve Tribes, Vers. 19. Then a gracious Promise, Vers. 21, &c. Behold, I will take the Children of Israel, from among the Heathen whether they be gone, and will gather them on every Side, and bring them into their own Land: and I will make them one Nation in the Land upon the Mountains of Israel, and one King shall be King to them all, and they shall be no more two Nations, neither shall they be divided into two Kingdoms any more at all, Vers. 23. He speaketh of their Sanctification and Perseverance, Vers. 24. He sheweth who that King is, under whose Government they shall remain united; David my Servant shall be King over them, and they all shall have one Shepherd, viz. the Lord Christ, typified by David, and descending from David according to the Flesh: No Jeroboam shall again make a Rent between the Tribes, or cause a Defection from the House of David, Vers. 25. My Servant David shall be their Prince for ever.* The latter Part of the Prophecy of *Iſaiab*, seemeth to be very all to this Purpose.

*Q. Whether there shall be an universal enlightning of the whole World, at the Time of Israels Conversion?*

*A.* I Answer, that such universal Expressions are not to be understood absolutely; so, *Luke 2. 1. There went out a Decree from Cæsar Augustus, that all the World should be taxed, καὶ τὴν οὐκρινίαν*: Whereas the Roman Empire, when it was at the Height, fell far short of the whole World, being bounded with Mount *Atlas* South, and *Danubius* North, *Euphrates* East, and the Irish Seas West; tho' sometimes they made Excursions beyond *Danubius* and *Euphrates*, yet these seem to have been their fixed Limits. But lest any should say, that this Expression favour'd of the Roman Pride, and is only related by *S. Luke*, let us see what the holy Prophet *Daniel* saith to *Nebuchadnezzar*; *Thou, O King, art a King of Kings, and the God of Heaven hath given thee a Kingdom, Dan. 2. 37, 38. and wheresoever the Children of Men dwell, the Beasts of the Field, and the Fowls of Heaven, hath he given into thy hand, and hath made thee Ruler over them all, &c. Chap. 22. Thy Greatness is grown, and reacheth unto Heaven, and thy Dominion unto the End of the Earth*: I suppose the Meaning is, that both *Nebuchadnezzar*, and the *Romans*, had many of the most famous Provinces of the World subject to them, and over-aw'd many others which they had not yet invaded. As concerning the Question in Hand, there is *πλῆθος* and *ἄνεσμα τῶν ἐθνῶν*, *multitudo*, & *plenitudo gentium*: *Multitudo gentium* came in the Primitive Times; *Plenitudo gentium* is expected to come in, at, or before the calling of *Israel*, to provoke

Provoke them to jealousy and emulation: For if the casting away of them, be the reconciling of the World, what shall the receiving of them be but Life from the Dead? Rom. 11. 15. *Verbi grati quaedam dicendi figura fore dicit, ut quum ad Evangelium accesserint Judaei, Mundus quasi reviviscat.* And before, *Ver. 12.* If the Fall of them be the Riches of the World, and the diminishing of them the Riches of the Gentiles, how much more the Fulness? I know not how these two Passages can improve less than this, that there shall be a more full Conversion of the Gentiles, when Israel shall be brought in, than there was when they fell off by unbelief in the Apostles Time.

*Q. Whether the Instruments God will employ about their Conversion, will be all ordinary, or some extraordinary?*

*A.* Secret Things belong to the Lord our God; and it is not certain, that so glorious a Work shall be done, I think it doth not so much concern us, to enquire what Manner of Instruments the Lord will make use of: As I remember Mr. Brightman interpreteth the two last Chapters of Solomon's Song, and the last part of the sixth, concerning the Conversion of Israel; and observeth, that in the Beginning of *Chap. 7.* where there is a propheticall Description of this Church, it beginneth at the lower Parts, *Verf. 1.* *How beautiful are thy Feet with Shoos, O Princes Daughter?* and endeth with the Head, *Verf. 5.* Thence gathering somewhat to this Purpose, that the Work shou'd begin among the inferior Members, without any special Help of eminent Instruments. As in the Description of the New Jerusalem, *Revel. 21. 12.* And speaking of the Twelve Gates of this Quadrature, they are reckon'd in this Order, on the East three Gates, on the North three Gates, on the South three Gates, and on the West three Gates. Hence he gathereth, that our Western *European Jews*, which dwell among professed Christians, shall come in last, and that the Tribes of Israel dispersed thro' the East, North and South, among Infidels, shall lead the Way; those that have least ordinary Helps beginning the Work. And may not the Apostle be thought to intimate some such thing, when he saith, *Even to this Day, when Moses is read, the Veil is upon their Heart: Nevertheless, when they shall turn to the Lord, the Veil shall be taken away:* As if they had sufficient Light held forth unto them in the old Testament, whereof they acknowledge the divine Original and Authority, only the Veil upon their Hearts intercepteth it; which being taken away, the Light of the Glory of God is the Face of Christ; shall shine forth clearly to them; however, I am perswaded, after their Calling, they shall have choice and precious Teachers raised up, represented by those twelve precious Stones, laid in the Foundation of the heavenly Jerusalem, *Rev. 21. 19, 20.*



Q. *About what Time may the Calling of the Jews be supposed? And whether Rome shall first be destroyed, before the Calling of the Jews?*

1. It becometh us modestly ἐπέχειν, where we have not good Warrant from Scripture; but I am strongly perswaded, that Rome shall be destroyed before Israel shall be called.

2. Because the Idolatries and other Abominations of the Jewish Synagogue, are Stumbling-blocks unto them, and before to be removed out of the Way.

3. How should the Fulness of the Gentiles come in, unless Babylon, which holdeth so many Nations of the Gentiles in Captivity, be ruined to the Foundation?

4. I know not whether as Jerusalem, wherein (or nigh to which) Christ was crucified, was overthrown, so it be necessary for the full Conviction of the People of Israel, that Rome, or mystical Babylon (by whose Power and Authority, the Lord of Life was slain) shou'd sink as a Millstone into the Bottom of the Sea.

5. After the Destruction of Babylon, largely describ'd,

Rev. 18. In the Beginning of the next Chapter, John saith; *After these Things, I heard a great Voice of much People in Heaven, saying Hallelujah, Salvation, and Glory, and Honour and Power unto the Lord our God, &c., and again they said Hallelujah.*

These Hebrew Words, *הללויה* not once mentioned before

this Book, seem to imply a Mystery, that after the

downfall of Babylon, the Christian Churches singing an

ὕμνον, or triumphant Song, to the Honour of the Cap-

tain of their Salvation, shall be mindful of the Hebrews, the

disciples of Christ, according to the Flesh, inviting them to

partake of the same Mercy with themselves in Christ, and

join with them in magnifying his Name, now that the

great Stumbling-block is taken out of the Way, then it

followeth, *Verf. 6. I heard as it were the Voice of a great Mul-*

*titude, and as the Voice of mighty Thunderings, saying Hallelujah,*

*the Lord God omnipotent reigneth: Let us be glad and rejoyce,*

*and give Honour to him, for the Marriage of the Lamb is come,*

*and his Wife hath made her self ready: Now the Bride, the*

*Lamb's Wife, is the New Jerusalem, Rev. 21. 9, 10. It*

*followeth that the Marriage of the Lamb, followeth speedily*

*after the Funeral of the Beast.*

6. Daniel sheweth, that the Beast must be slain, and his

body given to the burning Flame, *Dan. 7. 11. And then he*

*saith, I saw one like the Son of Man come in the Clouds of Heaven, &c. and*

*there was given him Dominion, and Glory, and a Kingdom, that*

*all People, Nations, and Languages shou'd serve him, &c. Verf.*

*14. But for my Part, I dare not to determine the pre-*

*cise Time when Rome shall be destroyed; but I hope the Day*

*is not far off; and among other Reasons, for this, because*

this



this seventh and worst Head of the fourth Beast, hath already had more time to domineer, than all the other six joined together.

*Q. Whether they shall return to their own Land, to Jerusalem?*

*A.* I conceive there are many Prophecies that look this Way; Ezekiel is very express, see Chap. 36 and 37. after the joining of the two Sticks, signifying the uniting of all the Tribes in one; it is said, *Vers. 21. Thus saith the Lord God, behold I will take the Children of Israel from among the Heathen whither they be gone, and will gather them on every Side, and bring them into their own Land. Vers. 22. And I will make them one Nation in the Land, upon the Mountains of Israel. Vers. 23. And they shall dwell in the Land that I have given to Jacob my Servant, wherein your Fathers dwelt, and they shall dwell there even they and their Children, and their Childrens Children for ever, and my Servant David shall be their Prince for ever. Chap. 39. 25. Thus saith the Lord God, now will I bring again the Captivity of Jacob, and have Mercy upon the whole House of Israel, &c. Vers. 28. Toward the End, I have gathered them into their own Land.* Let it be observed, that these Things are spoken, as following the uniting of all the Twelve Tribes in one, and (which is very observable) then followeth immediately the Description of the New Jerusalem in its Glory, although it be shadowed out by typical and mystical Expressions, even from the Beginning of Chap. 40. to the End of the Book: And whereas it is said before, *Gen. 11. 23. The Glory of the Lord went up from the Midst of the City;* see an happy Change, *Chap. 43. 2. Behold the Glory of the God of Israel, came from the Way of the East, and his Voice was like the Noise of many Waters, and the Earth shined with his Glory. Vers. 4. And the Glory of the Lord came into the House, &c. Vers. 7. And he said unto me, Son of Man, the Place of my Throne, and the Place of the Soles of my Feet, where I will dwell in the Midst of the Children of Israel for ever, and my holy Name shall the House of Israel no more desire: And the Description of the New Jerusalem being finished, all is closed up with this Passage, The Name of the City from that Day shall be Jehovah Shamma, the Lord is there: In Zach. 10. 6, 7. I will strengthen the House of Judah, and I will save the House of Joseph, and I will bring them again to place them, &c. Vers. 7, 8, 9. and then Verse 10. I will bring them again out of the Land of Ægypt, and gather them out of Assyria, and I will bring them into the Land of Gilead and Lebanon, &c.*

Then the Prophet having foretold the Destruction of the unbelieving Jews, for rejecting Christ, *Chap. 11.* He cometh in the next Chapter, *sc. the 12.* to speak of happy Times, shewing that Jerusalem shou'd be a Cup of trembling to her Enemies

mies. Verſ. 2. *A burdensome Stone.* Verſ. 3: *Like an*  
*th of Fire among Wood, a Torch of Fire in a Sheaf:* Verſ.  
 and Verſ. 8. *In that Day ſhall the Lord defend the Inhabi-*  
*of Jeruſalem, and he that is feeble among them in that*  
*ſhall be as David, and the Houſe of David ſhall be as God,*  
*the Angel of God before them:* Then followeth a notable  
 prophesie of their Mourning, for their crucifying of the Lord  
 Glory; and this Mourning ſhall be in *Jeruſalem,* Verſ.  
 And Chap. 12. 1. *There ſhall be a Fountain opened to the*  
*ſe of David, and to the Inhabitants of Jeruſalem for Sin,*  
 Read the laſt Chapter throughout. I conceive there are  
 many Things in the Propheſie of *Iſaiah,* looking this Way;  
 may we not think it will tend highly to the Glory of  
 Lord *Jeſus,* to ſhew forth his Royal Majesty in that very  
 d, where he appear'd in the Form of a Servant, was re-  
 d, oppoſed, buffeted, mocked, reviled, ſpit upon, per-  
 ſuted, blaſphemed, condemned, and crucified as an evil  
 d? As I remember, I have ſeen the Copy of a Letter, or  
 Declaration, publiſhed by the *Grand Seignior,* againſt the  
*Chriſtians,* wherein, among other Paſſages, triumphing in his  
 e Religion, and ſlighting Chriſtianity, he boaſteth that  
 hath Poſſeſſion of the very Land where Chriſt was born;  
 that it ſeemeth, this is one thing that hardneth the *Ma-*  
*ſtans* in their Error.

Having answer'd ſeveral Nice and Curious Questions con-  
 cerning the *Jews, and their Conversion,* which were never an-  
 ſwer'd in the *Athenian Oracles,* or by the Interlopers.

I ſhall next answer ſeveral Nice and Curious Questions  
 DIVINITY (not *Ænygmatical Divinity,* but Practi-  
 HISTORY, PHILOSOPHY, LOVE, POETRY, &c.  
 were never yet answer'd in the *Athenian Oracles* already  
 publiſh'd, or by any of the Interlopers; and I ſhall begin  
 with a Curious and Nice Question in DIVINITY, for no-  
 thing (as I ſaid in the Preface to this Project) ſhall be in-  
 ſerted in this CONTINUATION ORACLE, or *Chriſtian's*  
*Oracle,* but what is wholly New or Uncommon. So that  
*ſon's Apollo* will be ſtored with Novelties, ſo very Nice  
 and Uncommon, as even put him above interloping with  
 the Interlopers; of which the following Questions are ſo  
 many diſtinct Proofs—I begin with the *Divine Queſtion.* viz.

Q. *Shall we ever be ſo Perfect, as to do all our Services to*  
*God out of pure Love, and nothing at all out of Hope?*  
 (in plainer Words) *Shall our Hope continue even in Hea-*

A. That

A. That our Hope shall continue even in Heaven, 'tis a Notion wholly new and uncommon, and deny'd by many learned Men, yet to me it seems probable it will; I give my Reasons for this new Assertion, but submit them to the Censure of wiser Heads than mine. Before I publish this *New Doctrine*, (*That a Christian's Hope shall continue in Heaven*) I shall be so fair to the Gentlemen of a contrary Opinion, as to tell the World, what Affections they shall have no Place in Heaven.

And first, they tell us, *As for the Affection of Desire*, it shall have no Place in Heaven: The Infinite Sweetness (say they) which the Saints shall taste in God and Christ, and in the Love of God and Christ, shall abundantly satisfy them, and leave no Place for *Desire*; their perfect Enjoyment of God shall admit no hungering or thirsting after further Delight: they shall be fully satisfy'd, but never cloy'd nor satiated: whence *St. Augustin* saith, such shall that Delight of Beatitude in Heaven be, that it shall be always present with thee, and yet thou never satiated: for if I shall say, Thou shalt be satisfy'd, there shall be an hunger and thirst: if I shall say, Thou shalt be satiated, thou wilt fear a Cloying: where shall be neither Famine, Hunger, nor Thirst, nor tedious Cloying: To the same Purpose *Cyprian* saith, *The Saints shall not only taste how sweet God is, but they shall be filled with a wonderful Sweetness, nothing shall be wanting to them*. In Heaven there is no more desire for Christ as a thing absent, the Thirst being swallowed up in Christ, the Saints thirsteth no more; Christ being present, their Desires are satisfy'd: God shall be all in all, his Presence shall fill and satisfy all the Powers and Faculties of their Souls.

Holy *David* having here tasted of God's Sweetness, cryeth out, *Whom have I in Heaven but thee, there is none upon Earth that I desire besides thee?* *Psal.* 73. 25. intimating to us, that he that hath God, hath enough in God: The Soul that possesseth God in this Life, hath recovered that great Loss that fell upon *Adam*, and all Mankind by Sin: Man by Sin lost God, now he that hath God in Christ, hath recovered that great Loss: Man in his first Estate had enough by enjoying God; now he that recovereth this Loss, wanteth nothing, for he findeth enough in God. And although *Adam* in his Innocence enjoyed many other things besides God, as perfect Health, Possession of the Garden of *Eden*, and full Authority over the Creatures, and albeit these Things were comfortable in a Degree in their Kind, yet Man's Happiness in that State did not consist in possessing these things, but in enjoying God; and all the Glory and Sweetness, and any thing that was desireable in all these things, was deriv'd merely and wholly from God. Now whatever God doeth



give to Man by the Creature, he will supply in Heaven without the Creature, *viz. Immediately by himself*: If the *Wells* be sweet, how much better is Water in the Spring, purer there? In Heaven the Saints shall want nothing, shall they enjoy nothing there but God; he will be all them, *their Drink, their Food, their Rest, their Joy, their Security, the Height of all their Honour, he will be all, and more all unto them.* Which Consideration, made a devout man meditating hereupon to cry out, *Deus meus & omnia*: One Refreshing of Thine, one Enjoyment of Thee is sweet Refreshing indeed; for to enjoy Thee, is to enjoy Quintessence of all Good. Thou art unto me, O my God, Goodness it self, rest in my Labours, Pleasure in my Grief, Security in my Cares, and the only true King in my Poverty; Thou art my strong Bulwark, against the furious Assaults of Men; Thou art my Refuge whatever Evil doth oppress me; and finally, Thou art all unto whatsoever I can wish for, or desire: Wherefore then, when we come to Heaven, we shall not need to seek to quench our Thirst with any Stream, when we have so chrystal a Spring-head or Fountain as this, where we may lie down and drink our Fills, in having and enjoying God, we shall have whatsoever we can desire; then the Lord will wholly direct the Hearts of his Children according to his own Will, that whatsoever is pleasing to him, shall be delightful to them; the Heart shall then be kept in from wandering more after vain and sensual Delights; and the Soul being wholly conformed to God, it hath whatever it can desire. *As for the Affections of Fear and Sorrow, and Anger, these have no Place in Heaven*; for then they shall be set free from the Fear of all Evil; the Saints being possess'd of an infinite Good, which is God himself, for their Portion, shall have no Cause then to fear any Evil; there is no Evil can hurt them, for no Evil shall be able to reach them while they are in Possession of him that is an infinite Good: They shall also be possess'd of God (the infinite Good) in perpetuity; they shall have him in everlasting Possession; for otherwise, altho' they need not fear any Evil while they are possess'd of him, they might fear the Loss of him, and their woful Separation from him, and then they should lie open to all Sorts of Evils; therefore to prevent this Fear, the Lord hath betrothed them to himself for ever, and hath given himself to them in Marriage, and that in an *everlasting Covenant*, and will never be divorced from them, but be theirs for ever and ever. *The Graces of Repentance, Mortification, Self-denial, shall have Place in Heaven*, which are of great Use here in the Way to Heaven; there shall be no Sense of Evil to be sorrowed for, nor Sin to be repented of, nothing distasteful to pro-

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voked their Anger, or to discompose those blessed Spirits that are above; there shall be a perfect Harmony betwixt God and them.

*Neither (say these Gentlemen) shall there be any Use of the Graces of Faith and Hope in Heaven. St. Paul tells us, It abideth Faith, Hope, and Charity, these three, but the greatest of these is Charity: Why greater than the other, but because this abideth immortal for ever? In Heaven instead of believing we shall see; Here the Object of Faith is things not seen; the Thing promised, but not yet performed; now the Life to come, when all things that are promised are fully performed to us, and possessed by us, there is no Use of Faith, in relation to these Things.*

*So for Hope (say these Gentlemen) When all the Glory of Heaven is fully enjoyed, that the Saints hope for, there is no Use of Hope in Reference to the same Things: The Affection of Hope ceaseth not, until the Good that is desired and longed for, be obtained, and made present; but that good being had and attained unto, then the Affection of Hope ceaseth, for what we have and enjoy we hope not for, 1 Cor. 13. 24, 25. Therefore, saith Augustin, Hope is a Child of Faith by which Man hopeth (from him whom he knoweth) for that which yet he hath not: Now when the Good that we hoped for is obtained, Hope doth end and cease. Yet notwithstanding, although Faith, Hope, and Patience, shall cease in Respect of their Objects, yet they are Eternal in Respect of their Fruits, Heb. 11. The Apostle stirring up the Hebrews to walk after the Examples of those that are now in Glory, speaks thus; Be ye followers of them who through Faith and Patience have inherited the Promises: Those things that heretofore were not seen to them but by an Eye of Faith, they are now in full Possession of, they do inherit the Promises: on the other side they have no more Sufferings to endure, therefore there is no more Use of Patience; but the Fruit of those Graces which they sought for, that they now inherit and enjoy. St. Paul tells us, Gal. 6. that He that soweth to the Spirit shall reap Life everlasting. When the Husbandman soweth his Seed in the Earth, the Seed dieth, and is dissolved in the Ground, where it lies hid, he sees no more Seed till the Harvest cometh, but then he reapeth many Bushels for one; so he that soweth to the Spirit, worketh in the Strength of those Graces, shall reap Life everlasting; he shall have no more those Graces in the Life to come, but reap the Fruit of them even Life eternal: When the Saints come to possess Heaven as a Portion cast out by God's own Lot for them in all Eternity, they shall for ever enjoy the Fruit of their Faith, and the End of their Faith and Hope: Oh how*



the Remembrance of their Work of Faith, and Labour  
Love, and Patience of Hope be to all Eternity?

As I have fairly told my Querist, what Reasons some  
learned Men give to prove, that a Christian's HOPE, &c.  
shall not continue in Heaven; but it seems probable to me  
not so, and my Reasons for this New Assertion are,

Our Love of God depends upon our Knowledge of  
him (*ignoti nulla cupido*) Our Knowledge of God is only  
by *back Parts*, as himself calls them; which are such  
as have respect to us; *The Lord is merciful, gra-  
tious, long suffering, &c.* not such as describe him absolute  
in himself, as he is *Goodness* it self: His *Goodness* abso-  
lute is only known to himself, and therefore only (so)  
by himself: I conclude then, we cannot Love him but  
with respect to his *Goodness* to us, which is the Object of  
Faith and Hope; and so not without some Mixture of  
Self-love. That's the first.

Self-love, if moderate is a natural Impression of God  
in a Man's Soul; and therefore (it seems) to make a  
Man love any thing for it self, without some Respect to  
God, were to destroy Man's Nature; *Praise the Lord, for  
his good; why? for his Mercy endureth for ever.*

Love proceeds from Hope, as the Effect from the Cause.  
Therefore we love a thing, because we hope to receive  
good from that thing; we do not (properly and di-  
rectly) hope in any thing because we love it, but only by Ac-  
cidence, in as much as we believe, we are beloved of it:  
It will follow, that we cannot love God, but because  
we first hope in him, as the Author of all our Good; and  
Hope will ever have Ingredience into our Love.

This is certain, in the Judgment of the best Divines,  
that the Saints in Heaven now have not lost their Hope; they  
live in hope of the Resurrection of their Bodies, *My  
soul shall rest in hope, Psal. 16. 9.* No, nor after the Resur-  
rection ever shall lose their Hope; tho' there be some Diffe-  
rence between our Hope now, and then, theirs, and ours;  
1. Ours, 1. Ariseth from Faith, theirs from Sight. 2. Ours  
with Labour and Contention, theirs without all Difficul-  
ty. 3. Ours is imperfect, theirs perfect. That received Opini-  
on of Divines, that Faith and Hope shall cease in Heaven,  
is to be understood of the Essence, or Substance of those  
Virtues; but of their Imperfection, and Manner of their  
Exercise. Faith shall be perfected by Vision, and Hope by Fruiti-  
fulness. We shall then see; what now we believe; and enjoy,  
what now we hope for. Yet shall there be still Use both of  
Faith and Hope; in as much as there shall for ever be some-  
thing that we shall never fully see; something that we shall  
not totally and together enjoy: The infinite Essence and  
Goodness



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Goodness of God, which no Creature can comprehend; the Eternity of Happiness, which no Creature can at once and together possess; and therefore shall have Use only to believe the one, and *Hope* to expect the other: These objections therefore of *Aquinas* may be easily answer'd, concerning Faith and Hope; *That because Faith is that by which we believe what we do not see; and in Heaven shall see what we now believe, therefore it is impossible that Faith should remain.* And again, because we hope for that which we have not; and in Heaven, have in Possession, that which we hope for, therefore it is impossible Hope should remain in Heaven: But in Heaven, there shall be always something which we shall not see; and something we shall not see (without any Derogation to our Happiness) unless God will deify the Creature; therefore there shall be still *Faith* and *Hope* in Heaven: And this may be illustrated by the contrary Fear of the Damned; which Fear being contrary to Hope, an Expectation of Evil to come: That Fear that now wicked Men have of Hell shall cease, when they once come in Hell, Fear being turn'd to present Sensation and Feeling; yet they shall be tormented with the Fear and Expectation of the eternal Succession of their Torments, which shall be one of the worst Pieces of their Hell. So on the contrary Side; tho' Hope in the Godly, in Regard to the Complement of their Happiness, shall cease, being brought into Fruition; yet in Regard of the Eternity of their Fruition, their Hope shall be extended to Eternity; and shall be no small Portion of their Happiness. The Distinction between the Fear of the damned, and Hope of the blessed; that Fear may better be in the damned, than Hope in the blessed, because in the one there shall be a Succession of Punishments, and so there shall be a Respect to Future or Time to come; and in the other the Glory shall be without Succession, after a certain Participation of Eternity, which there is neither Time past nor to come, but only present; I say, this Distinction is not true, (as I supposed) because there is the same Succession of Happiness in Heaven as of Torments in Hell; in Regard of the Creatures, which being finite, cannot infinitely at once enjoy their eternal Happiness: God only being infinite and only eternally once and together enjoying his own Happiness. But concerning that: I now rejoyce; If there be, (as its probable) a continued Existence of Hope, and we shall have always Hope attending upon our Love, its as probable, that Hope shall not be idle; but exercised often, if not continually, in viewing of its Object, and that View cannot but excite Love to all holy Obedience, and that for ever.

Whether the Ancient or Modern Philosophers have yet given a satisfactory Account of Sympathy and Antipathy? if therefore we wou'd set those two great Wonders in Nature, in a better Light than they have yet been, it wou'd bring no small Credit to New Apollo.

The wonderful Effects which we see in Nature, whose natural Causes are not easily found out, obliges us to have Recourse to Occult Causes, and to attribute all these Effects to natural Sympathy and Antipathy, which happens amongst the several Bodies whereof the World is compounded; but if you press these Philosophers to you, and to explain wherein this Sympathy and Antipathy doth consist, they will give you no other Reason, but only tell you, they are done by certain occult and unknown Causes, to which they ascribe all those Effects, whose Causes they do not at all know. But they would do better, plainly to confess their Ignorance, and say they know nothing of the Matter.

If we may better understand what may be said upon a Subject so nice and delicate, and give a Reason of those wonderful Effects which are attributed to Sympathy and Antipathy, without the Help of occult Causes; in the first place I suppose that the Difficulty which occurs in explaining the Effect of this Nature, doth arise from this, That the Mind is not able to know the Truth of Things but by the Senses, which are the Gates thro' which the Objects enter, to form their Ideas in our Understanding; but because there is an Abundance of Things which escape our Senses, it is no wonder, that it is so hard to give a Reason of Things which are so remote from the Reach of our Senses: As for instance; Iron moves it self, and that by way of local Motion; and joins it self to the Load-stone; we do not see that the Load-stone draws the Iron to it, tho' we see it attracted, but we know not by what Ways or Means it is done; but if we attribute this, and such like Effects, by saying they are done by Sympathy, obscure and occult Causes, we deceive our selves; for that is only a Shelter, and the true Reason of hiding our Ignorance, which we are loath to discover, or there is no Man in Nature so blockish, but after a little Enquiry can resolve all the Phænomena in the Universe. We may be ask'd, Why the Needle turns always to the North? It is enough to say, that there is a Sympathy betwixt the Needle which is touch'd with the Load-stone, and the Earth; and that the Cause of this Sympathy is obscure, unsearchable, and past finding out: But if this be the Way of Philosophizing, I refer it to those who are competent Judges of the Matter.

Before that we may give a more ingenuous and solid Reason,

Reason, in the second Place, I suppose that there are Bodies but that continually emit certain subtile Particles and imperceptible Corpuscles which are dispersed thro' the Air, and are at sometimes carried at a great Distance, till they juttle with other Bodies in their Way. By the first of this Principle, we find the Reason why a Dog follows the Foot-steps of a Hare, or from a Heap of a Thousand Stones he readily knows that Stone which his Master threw, and picks it out, and by his Command brings it to him. By this Dispersion of Corpuscles, we find the Reason both of the Contagion of the Plague, either from the Person infected, or from the Wind blowing from that Region, is carried a great Way off; as also the Reason that the Smell of Musk is perceivable at a hundred Miles distance, as *Kenelme Digby* observes; and likewise the wonderful Cure of Persons Wounds, which are far distant, by the Means of Sympathetick Powder; so likewise of the Fermentation of Canary Wine, brought into *England*, which ferments at the Time of their Vintage, when the Vines in *Spain* are and are in the Bud, and such like.

I suppose farther, that all these small Corpuscles do as to their Figure and Magnitude, and that they are equally received by this or that Body; so one Man is infected with the Plague, in the same Place where are many more untouch'd. For the same Reason, the Beams of the Sun melt Wax, and not Lead, unless they are collected and united by the Help of a Burning-glass, or the like; and the Heat of Fire melts Metals after a very different Manner.

Lastly, I suppose that it is somewhat difficult to give a solid and sufficient Reason of all the Experiments which daily occur in the Nature of Things. Truly we are surpris'd with no small Admiracion, when we see Iron attracted by the Presence of the *Load-stone*, and to approach it, as if they were endu'd with a kind of Sense and Knowledge. The *Tree* of the Male Kind is barren, unless the Female be planted near it, but if they be separated by a River, they lean to one another, as if they would embrace each other.

If you strike the String of a Lute in one Corner of a Room, it shall Cause the String of another Lute, at the same Height, and placed in an opposite Corner, to give a Sound; but not another. The Cock always flies above the Horizon. All Effects which we see from Sympathy afford us Matter of Admiracion, and compel us to acknowledge, That Sympathy to be the Daughter of Ignorance.

The same Thing may be said of Effects which are attributed to Antipathy, no less amazing, and no less difficult to be explained. Who can without much Difficulty explain



al Aversion that is between the Colewort and Vine, so if it be planted near a Vine the Vine will give back, and all the Colewort on the other Side? Who can give a Reason that Sheep shou'd shun a Wolf tho' unseen? Or, that a man made of Sheeps-skin, shou'd not sound where there is a drum made of a Wolf's Skin? Or, that we are seen by a Wolf, before we see him we are safe? Who can give a Reason that the Basilisk shou'd be kill'd by Sight? and other Effects of this Kind, which are constantly observed.

Q. Athenian JOHN, since 'tis to you we owe  
The Doubting-Thought, and Interlopers too;  
(For you first question'd, and then they pursue.)

Then NEW APOLLO, let me know in Time,  
And that in Verse (for you cou'd ever Rhime);  
What is that Glorious Throne so much ador'd,  
That Eye hath never seen, nor Ear hath heard?  
You say, 'th' Christian's Gazette (which I bought)  
If there be Heav'n 'tis worthy to be sought,  
Or were there none, yet Heaven's a pleasant Thought.  
But Heav'n there is, which you in Prose define,  
But I would know what Heaven is in Rhime.

For Verse is fittest to describe that Place,  
Where highest Flights can't reach the lowest Rays;  
Prose is too hoarse to sing Celestial Lays.  
Then since your New Apollo is to chime,  
And answer Doubts, sent both in Prose and Rhime,  
Describe in Verse, that Bright and Joyful Fort,  
Which you call Heaven, or the Celestial Court.

Tell where it is, and how bedeck'd with Rays,  
And I'll call Death to waite me to the Place:  
Who wou'd not die to see his Saviour's Face?

1. Above the tallest most exalted View,  
When stretch'd and lifted up by Opticks too;  
Above the Convex of this Azure Vault,  
So out of Sight we can't tell what to call't;  
High above all that our Conceits can reach,  
When sublimated to their utmost Stretch,  
There is, what we call HEAVEN, a joyous State,  
Too happy for a Guesse to calculate:

The greatest Riches that a Miser's Dream  
E'er conjur'd up to tempt and flatter him:  
The most of Honour that a Monarch's Court  
Can give those Men that hunt and rival for't,  
The rarest Scenes that raptur'd Saints have view'd,  
When Fancy wrought in a Prophetick Mood,  
Fall infinitely short of HEAVEN, and can't  
Yield Joys enough to treat or tempt a Saint:

He to whose Palate nothing suits but Bliss,  
 Can't relish such ignoble Fare as this:  
 Alas his noble Soul can't stoop to esteem  
 Things so Inglorious and unworthy him.

Heav'n has more Glory couch'd within a Point  
 Than all this worthless scanty World has in't;  
 'Tis guarded round with double Walls of Gold,  
 As hard to force as stately to behold;  
 The Batteries which damned Spirits make  
 Can't scale its Bulwarks, nor its Pillars shake;  
 Their Hellish Engines spend their Strength in vain,  
 For Bullets shot do but rebound again.  
 The gay Embroid'ry of the Place invites  
 All Admiration, and the gaudy Sights  
 Which charm the Eye, on ev'ry Side proclaim  
 The Pow'r and Skill of him that wrought the frame  
 'Tis garnish'd round with Light, and blazon'd all  
 With those bright Rays which from God's Image fall  
 Thrones and Dominions here in Order stand,  
 Rank'd in their Stations like a charging Band;  
 Mansions like Leaves in their Autumnal Falls,  
 Lie scatter'd up and down on Pedastalls;  
 Above hang Canopies of vast Extent,  
 Prop'd by the Pow'r of God Omnipotent.  
 Scepters and Crowns of costly Sorts here are,  
 Rank'd and enshin'd like Magazines of War;  
 Pearls, Rubies and Diamonds in Clusters shine,  
 And hang like Grapes upon a fruitful Vine:  
 The bright Piazza's of the *PALACE COURT*,  
 Are pav'd with Rubies of the richer Sort;  
 Three Royal Thrones all curiously wrought,  
 Carv'd by the Skill of an Almighty Thought,  
 Are fix'd on a commanding Place, wherein  
*The Father, Son and Spirit sit and reign.*

Their Crowns are charg'd with richer Pearls and Gems  
 Than *India* yields, or ever *Aaron* wore;  
 And being triple-shap'd, they do imply  
 The deep-lay'd Myst'ry of the Trinity;  
 In Godhead these are One, in Will the same,  
 Yet Three in Personality and Name.

But as the Deity can ne'er admit  
 A short-arm'd human Thought to fathom it,  
 So punctually to copy out the Bliss,  
 Which to the Saints in Heaven dispenced is;  
 Is more than Reason's able to direct  
 Me to perform, or any to expect:  
 In Nature's Search we to the Cause advance,  
 Before we can inform our Ignorance;

To judge of Acts we must their Objects know,  
 Else as unlearn'd as when we came we go.  
 So to proportion out the Boundless Love  
 That is imparted to the Blest Above,  
 We ought to understand the Fountain whence  
 These happy Souls derive their Influence.  
 What's in th' Effect is in the Cause be sure,  
 Streams won't run muddy if the Spring be pure.  
 First to know *God* do's necessary seem  
 To know the Happiness of Souls in Him,  
 But Spirits are so exquisitely fine,  
 They 'scape our Notices and pass unseen;  
 And if our Reason can't discourse of These,  
 Who knows what *GOD* the Father of them is?  
 Then if you'd know what Heaven is, and where,  
 You must call *Friendly Death* to waft you there;  
 For I can only speak my Thoughts, and give  
 This loose Account of what the Blest receive:  
 Then hearken now unto that bright Report,  
 Which I'll here give of the *CELESTIAL COURT*.

The Throne Imperial is encompasses'd round,  
 With Guardian-Angels to their Stations bound:  
 These glitt'ring Courtiers all of Royal Blood,  
 Seem by their Services to credit *GOD*;  
 Each in the Brightness of his Glory spreads  
 More Rays of Lustre than proud *Phæbus* sheds:  
 But yet those Beams in which they shine so bright,  
 Are all reflected from Diviner Light.  
 They borrow all their Beauty, which would soon  
 Decline and fade, if *GOD* shou'd hide his own.  
 Their diff'rent Orders comlily agree,  
 And jointly make a graceful Symetry:  
 All know their Distance and devoutly give  
 To *GOD* the Rights of his Prerogative.  
 Next these there does another Order wait,  
 Of Beings less insufferably great,  
 I mean the Saints whose Faith and Patience sought  
 This Purchase, which their Elder Brother bought;  
 Whose thrifty Stewardship of Talents gain'd  
 These large Possessions in the Holy Land:  
 Of These, the Patriarchs (from whom proceed  
 The num'rous Offspring call'd the Holy Seed)  
 With all their pious Progeny beset,  
 Are here in Universal Council met.  
 Hard by, assembled in a spacious Sphere,  
 The grave Society of Prophets are.



These are a Sage Prognosticating Race,  
 Exalted by the Chymistry of Grace,  
 Above the Vulgar Saints; their Office proves  
 Them more Divine by two or three Removes.  
 They sit all clad in the Mysterious Dress  
 Of Hieroglyphick Schemes and Images ;  
 The Pageantry of their Prophetick Dreams  
 Is painted in their Robes, the Mystic Schemes  
 Of Types and Visions drawn in Perspective,  
 Make pictur'd Things seem to the Eye alive :  
 Thus gayly dress'd in Party-colour'd Plumes,  
 They sit like Limners in their Image-Rooms.

By these, as near as Order will permit,  
 The grave Apostles in a Synod meet.  
 These, by their Presence, would be guess'd to be  
 Committee-Saints, or *Patres Patriæ*.

Hard by the Martyr'd Champions of the CROSS  
 That dy'd lest Life should be a publick Loss ;  
 Whose Courage to the Death unshaken stood,  
 And wrote their Cause in Characters of Blood :  
 Rang'd in Battalia joyfully advance  
 Their dear bought Spoils of Faith and Patience.

These, and a thick innumerable Host,  
 Swarming throughout the whole Celestial Coast,  
 Stand all devoutly ready to fulfil  
 The welcome Orders of their Maker's Will.  
 These are my Thoughts of the *CELESTIAL COURT*  
 And what you'll find when *Death* doth waft you to  
 But stay for *Death* ; make no more Hast than Speed  
 No Angel stirs until he is decreed :  
 For *Death* can do no more than ope the Door ;  
 'Tis they must waft you to the *GLO RIOUS SHE*

Thus have I shewn in Verse, that joyful Fort,  
 Which I call *HEAVEN*, or the *Celestial Court* :  
 Told where it is, and how bedeck'd with Rays ;  
 And cou'd, with you, even die to see the Place.  
 But still this *MAP* of *Heaven* is *GENERAL* ;  
 But in my next *A P O L L O*, if you call  
 For *NAMES* of Persons that are glorify'd,  
 I'll give a List of some that lately dy'd.

*Q. Life is a Passage unto Death,  
 Our Life dies on, until our Breath  
 Expire, and that's the last of Death.  
 If this be Death, pray Sir descry,  
 What 'tis to LIVE, and what to DIE,  
 For both are yet a Secrecy ?*

# The Passing-Bell.

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A. They are so, for no Man can tell,  
What's LIFE or DEATH, (the PASSING-BELL)  
Both are so ÆNIGMATICAL.  
You'd know what 'tis to LIVE and DIE :  
Too weak are Humane Eyes to pry  
Into the SHADES of Destiny.  
Fate spreads a CURTAIN to our Sight,  
Thro' which a faint imperfect Light  
Serves only to perplex our Way,  
As *Blinking-Meteors* make us stray :  
What can *APOLLO* then foretell,  
In his ambiguous ORACLE ?  
Cheating your Judgment, whilst he shrouds  
Vain RIDDLES in mysterious Clouds:  
Wisely did Providence deny  
To Human Curiosity,  
That only Priviledge to look,  
In Destiny's Eternal Book :  
For shou'd we know our Periods, then  
What's LIFE, and what to leave the SCENE,  
*We shou'd do more, or less than Men.*  
But die we must, tho' we know not  
What 'tis to draw that *Fatal Lot.*  
The beating of thy PULSE (when well)  
Is tolling of thy *Passing-Bell.*  
Night is thy Hearse; whose Canopy  
Covers deceased Day and thee;  
And all those Dews which nightly fall,  
Are Tears shed for thy FUNERAL.  
Thus ev'ry Thing's a *Passing-Bell,*  
But *Death's Ænigma* none can tell,  
*'Tis best resolv'd by living well.*  
*'Tis Conscience* that does make us fear  
*The grim and saucy Messenger.*  
PREPARE— (tho' Death's a Secrecy)  
You'll never be afraid to die:  
*Let Virtue be your Passing-Bell,*  
And never fear the Dying well.  
*Oh Death! (O watchful Death!) thou look'st for me,*  
*I am prepar'd, O Death! and look for thee.*  
Q. As Saints when they a VISION see,  
Struck with Amaze and Extasy,  
Do their whole Sense and Soul unite,  
To give Attendance to the Sight,  
*'Till ev'ry Look or Thought employ'd,*  
*Is lost i'th' Pleasure it enjoy'd:*  
So when my ANGEL I accost,  
I gaze and wonder, 'till I'm lost;

And

And thence conclude, that if there be  
 A Heav'n upon Earth, it is she.  
 I am a Man that trades for O A R  
 To P E R U, and the Eastern Shoar;  
 But in my T R A V E L S cannot see  
 An A N G E L so compleat — as she.  
 When from her Eyes I feel a Pain,  
 I'm cur'd by looking on again;  
 And when my Sadness she'd beguile,  
 F U B S darts me with a killing Smile:  
 Thus all in Charms I'm cover'd o'er,  
 But of her Pow'r, O name no more!  
 Lest ev'ry Thought that flows from thence,  
 Commit a R A P E upon my Sense;  
 And make me thus devoted, prove  
 A M A R T Y R — of imperfect Love.  
 If I thus doat, and can't forbear  
 To make an A N G E L of my Dear,  
 Pray D U N T O N tell me what's the Snare:  
 At least, direct me in my Choice,  
 To one that's Chast and very Nice;  
 For she I doat on does so 'lure,  
 I fear my A N G E L is a W ———

A. Your F U B S is Gay, but may be chaste,  
 For Virgins 'lure 'till they're embrac'd  
 And then are Sick of what they taste.  
 But if you'd court a Lady fair,  
 One that is chaste, yet Debonair;  
 'Tis Madam J — son \* I'd commend,  
 To be your W I F E, and Bosom-Friend.  
 What need you travel, since you may  
 More choicer Wonders here survey?  
 What need you T I R E for Purple seek,  
 When you may find it in her Cheek?

\* Mrs. J — son of Kensington is here meant, and here I'm  
 proud that I cannot flatter. Greatness is indeed communicated  
 some few of both Sexes, but Beauty and Wit is confin'd to a  
 narrow Compass; 'tis only in the Female Sex, 'tis not shar'd by  
 any; and its supream Perfection is in Mrs. J — son. The  
 of Beauty and Wit was disputed only 'till she was seen, but  
 all Pretenders have withdrawn their Claims; there is no  
 on but for the second Place; where ever she goes, there are  
 Eyes for other Beauties; she only is present, and the rest of  
 Sex are but the unregarded Parts that fill her Triumph: Where  
 Eyes more attractive than those of this Lady? Where's a Virgin  
 careful of her Words, so pious in her Actions, so delicate in  
 Shape, or so lofty in her Mein?



Or sack the *Eastern Shoars*, there lies  
 More precious *Diamonds* in her *Eyes* :  
 What need you dig *PERU* for *Oar*,  
 When ev'ry *Hair* of her yields more ?  
 Or toil for *Gums* in *India*,  
 Since she can breath more rich than they ?  
 Or ransack *Africk*, there will be,  
 On either *Hand* more *Ivory* ?  
 But look within a' *Virtues* that  
 Each *Nation* wou'd appropriate,  
 And with the *Glory* of them rest,  
 Are in this *MAP* at large exprest ;  
 That who does *TRAVEL* here will know,  
 The *LITTLE-WORLD* in *Folio*.  
 Then if you'd have a *Matchless Dove*,  
 For *Beauty*, *Chastity* and *Love* ;  
 'Tis *Madam F*—son you must court ;  
 She is an *ANGEL* by *Report*.

Q. I wou'd be marry'd, but I'd have no *Wife*,  
 For I'd be marry'd to a *single Life* ;  
 Give me the *Spouse* that is *Platonick* too,  
 That wou'd not wed as *vulgar Lovers* do :  
 " Such *Sweets* can scarcely be by *Death* destroy'd,  
 " Where not the *Body* but the *Soul's* enjoy'd \*.  
 But where's an *Angel-Consort* to be found ?  
 Make such a *Match*, *Apollo* shall be crown'd.

A. If *DUNTON* must direct your *Heart*,  
 Fly *Double Courtship*, 'tis a *Dart*  
 That wounds you in the *Carnal Part*.  
 But if you'd have an *Angel Wife* †,  
 ( That's live *Platonick* all your *Life* )  
 Court *Cloris* || that so much excells,  
 But court her *SOUL* and nothing else :  
 To court the *SOUL* is so divine,  
 'Tis courting like a *Seraphim*.  
 Wou'd *Cloris* correspond agen,  
 I'd be your *RIVAL* in this *Theam* :  
 For there's no *Harm*, as *Doctors* write,  
 For *Souls* to love and to unite,  
 When freed from *Carnal Appetite*.

Mr. Dunton, These two Lines mark'd thus " , are your own  
 ds, in the Book you publish'd some Months ago, entitl'd,  
 Athenian Spy.  
 Alluding to that Verse in Mr. Watt's Poem to Philomela,  
 [ Since a fair Angel dwells below. ]  
 See her Character more at large in my Project entitl'd, The  
 ble Courtship. Pag. 3, 12, 31, 46, 49, 56.

Then

Then *Philomela*, thee and I  
 Will knit us in so strict a Tie,  
 As shall with greater Pow'r engage,  
 Than feeble Charms of Marriage.  
 We will be FRIENDS our Thoughts shall go  
 Without Impeachment, too and fro;  
 In SPIGHT of *Frome*, and ARGUS\* too.  
 In our first Platonick Dream,  
 Our Thoughts and Wishes were the same †.  
 The same Desires shall elevate  
 Our mingled Souls, the self-same Hate;  
 Shall cause Aversion we will bear  
 One Sympathizing Hope and Fear:  
 And for to move more close, we'll frame  
 Our Triumphs and our Tears the same:  
 Yet will we ne'er so grossly dare,  
 As our ignoble selves shall share,  
 (For Double-Courtship is a Snare).  
 Let Men desire like those Above,  
 Unmatter'd Forms, we'll only love,  
 And teach the ruder World to shame,  
 When Heat encreaseth to a Flame.  
 Love's like a *Landskip* which doth stand  
 Smooth at a Distance, Rough at Hand;  
 Or like a *Fire*, which from afar  
 Doth gently warm, consumes when near:  
 Thus I wou'd court, and can approve  
 Of none but pure Platonick Love.  
 But if you'd wed as Virgins do,  
 (That's love both Soul and Body too);  
 Accept this YOUTH, he's so refin'd,  
 He'll love your Body too and Mind,  
 And if you wed a Thousand Joys,  
 And (cou'd it be) a Thousand Boys.

Q. Some learned Men are of Opinion, That the Sun is the Seat of the Blessed. The Notion is wholly New and surprising, and I want to know what Duntou's Apollo will say to it?

A. I judge 'twill be an Entertainment to the Lovers of Novelty, if I preface this Question, with a brief, and I believe I may say, a new Account of the Creation of the Earth which take as follows, viz.

That Light which upon the Conquest and Destruction of the Darkness, had seiz'd upon, and spread it self upon the Parts of the Abyfs, it seem'd best to the great Creator,

\* ARGUS is the Person that suppress'd my Correspondence with Cloris, mention'd in the Double-Courtship. P. 38.

† See the Meaning of this Line in my Double-Courtship, P. 102.

*The Sun is the Seat of the Blessed.* 157

tract into that most Resplendent and Illustrious, for  
Unity and Quality, for Bigness and Beauty, that *Globe*  
*the Sun*, that as the Light was more narrowly pent, so it  
might be more efficaciously powerful, and might dart its  
beams with more Vigour; as also that the *Created Light*, the  
best approaching Nature to the DIVINE GLORY, pro-  
ceeding from an uncreated *Unity*, might thro' its *Unity*, be  
directed out upon the Creatures.

From this *Glorious Lamp of the World*, do all the other Bo-  
dies borrow Light; for that dark Shade which we sensi-  
bly perceive in the *Globe of the Moon*, by Reason of the  
neighbouring Earth, and the Extension of her Shadow, we  
may credibly guess the like to be in the other *Globose Bodies*,  
not perceivable by Reason of their Distance. Indeed  
the Prime, and most principal Nature of Sensibles, *The*  
*Source of Light* ought to be one, from which these Things  
might receive the Breath of Life, whence is that true  
Saying, *The Sun and Moon beget Man.*

It was not an improbable Assertion of some of the Phi-  
losophers, *That the Soul of the World was in the Sun, and the*  
*Earth in the Centre of the Whole*: For, the Consideration of  
Unity and Nature seem to require, that the Body of the  
World shou'd have an equal Distance from the *Fountain and*  
*Source of created Light*, to wit, the EMPYREAN HEAVEN,  
from the Dark Centre the Earth, which are the Ex-  
tremes of the whole Fabrick, whereby this *Lamp of the World*,  
a middle Nature, and joyner of both Extremes, might  
take its Scite in the Middle, that it may the more commo-  
nly receive the rich Treasures of all Powers, from the  
upper Spring, and upon a like Distance convey them to  
the lower Springs below.

Before the Contraction of this Light into the *Body of*  
*the Sun*, the Earth spent an idle Time in its Solitude, look-  
ing for a MALE, that being impregnated by his Copulation,  
might bring forth all Sorts of Creatures, for as yet it had  
delivered only of *Abortives and Embryos*, to wit, of Vege-  
tables only. For the weak and faint Heat of that scatter'd  
Light, could not get the Conquest of that moist and cold  
Matter, nor put forth its Virtue in any higher Actings; but  
whatever Influence the Sun might have on this lower World,  
was not a little honour'd, (if we believe the Ingenious Dr.  
Descartes) in being made the Seat of the Blessed. The Sun, which  
we have thought to be nothing else but a *single Beam of the*  
*Source of Righteousness*, on the Account of its dazzling Splen-  
dour, is not only the *Seat of the Blessed*, but even to this lower  
World is of unspeakable Benefit.

But, Reader, let not this NEWS surprize you, for one  
of the ancient Philosophers did long since discover, not only  
the



the Sun, but the Moon, to be the Receptacle of the blessed Souls, *banish'd out of this Life*; and that all their Happiness consisteth in hearing the Harmony of the Spheres; that is, the Music (I had like to have said Noise) which is made by the Motion of the Celestial Bodies. If you have seen a *Rance*, you will easily comprehend it: But because the Philosopher pretends to know exactly all they do there, he tells us *That when the Moon is obscur'd by the Shadow of the Earth, we no longer hear the heavenly Musick, but howl like so many Souls in Purgatory*; so that the Moon taking pity of 'em, makes all the Haste she can to get into the Light again. But all this is a Whim, or Fiction, I dare credit this News, *That the Sun is the Seat of the Blessed*. But — here, methinks I hear the *Anti-Athenians* reflect, *How! The Sun the Seat of the Blessed!* 'Tis all a Fiction, and nothing can be said in defence of such a senseless Novelty: But, alas Reader, altho' but compare the miserable Scantiness of our Capacities with the vast Profundity of Things, both Truth and Modesty wou'd teach us a *Dialect*, more becoming short-sighted Mortality. Can nothing be otherwise, which we conceive possible to be so? Is our Knowledge, and Things, so iniquately commensurate, as to justify the affirming, that cannot be, which we comprehend not? Our Demonstrations are levy'd upon Principles of our own, not universal Nature: And, as my Lord Bacon notes, we judge from the *Analogy* of our selves, not the *Universe*. Now are not many Things certain by the Principles of one, which are impossible to the Apprehensions of another? Thus for Things our juvenile Reasons tenaciously adhere to; which yet our maturer Judgments disallow of: Many Things which meer sensible Discerners are *impossible*, which to the enlarged Principles of more advanced *Intellects* are easie Verities: Is that's absurd in one *Philosophy*, which is a worthy Truth in another; and that's a Demonstration to *Aristotle*, which is none to *Des-Cartes*. That every fix'd *Star* is a *Sun*; and that they are as distant from each other, as we from some of them: That the *Sun*, which Lights us, is in the Centre of our World, and our *Earth* a *Planet* that wheels about it: That this *Globe* is a *Star*, only crufted over with the gross Element, and that its *Centre* is of the same Nature with the *Sun*: That it may recover its *Light* again, and shine among the other Luminaries: That our *Sun* may be swallow'd up by another, and become a *Planet*: All these, if we judge by common Principles, or the Rules of vulgar *Philosophy*, are prodigious *Impossibilities*, and their Contradictories as easily as demonstrable. But yet to a Reason inform'd by *Christianism*, these have their Probability, and that's all; but the Novelty that the *Sun is the Seat of the Blessed*, as new

prising as the Notion looks, has its Rise from the Word  
God —

We read in Scripture of an Inheritance reserv'd in Hea-  
ven, and do believe that there we shall find an Everlasting  
rest, and a Consummation of Bliss. Now in what Part  
of Heaven we may expect this to be, and where is that  
Place of the Blessed, I find our Divines are not thoroughly  
agree'd — Some Place it above the Starry Heaven, but from  
what Ground, they tell us not — That is an immeasu-  
rable Space, and methinks not so suitable for finite Beings,  
without doubt we shall be. Others that I have met with  
think it is in some of the Planets; but since we are as-  
sured that they are dark Bodies, and have no inherent Light  
themselves, and perhaps of the same Nature, if not Matter  
with this Earth, they seem not to be Places so fit for glori-  
ous Beings. “ If I may be allow'd (says Dr. Wittie) to  
bring my modest Opinion to the Test, I rather think it  
shall be in the Sun, where the Light is inherent, where the  
great King of Heaven will probably manifest his special  
presence, being also in the Centre of the Heavens. Be-  
sides, I have other Reasons — Our Saviour, *Mat. 13.*  
*3.* describing the State of Bliss which the Saints shall  
have in Heaven, says, *They shall shine as the Sun in the*  
*Kingdom of God*; which tho' Divines limit it to a spiritu-  
al Sense, yet why may it not be more comprehensive? —  
Again, *Rev. 12. 1.* The Church is represented by a *Woman*  
*cloathed with the Sun, having the Moon under her Feet.* If that  
was an Emblem of the Primitive Church, in her State  
militant, what hinders but it may be applicable also to  
her in her State triumphant? Especially seeing we find it  
call'd by St. Paul, *The Inheritance of the Saints in Light,*  
*Col. 1. 12.*

To these I'll add two Places more, which being com-  
pared together seem to make it much more evident, *Mat.*  
*19. 4.* where the *Septuagint*, which is constantly fol-  
low'd by our Saviour and the Apostles, who were Pen-  
itents of the New Testament, speaks expressly, *ἐν τῷ ἡλίῳ*  
*καὶ ἐν τῷ σκηνώματι αὐτοῦ, He hath set his Tabernacle in the Sun —*  
with *Rev. 21. 3.* where the Prophet describing the heaven-  
ly Jerusalem, says, *He heard a great Voice out of Heaven,*  
*saying, Behold the Tabernacle of God is with Men, and he will*  
*dwell with them —* So as it seems to be with Men, and in  
the Sun.

But I wou'd be modest, and indeed we ought all so to  
be that we do not *ὕψιστον* be not over wise, but al-  
ways to Sobriety — Our Happiness not consisting so  
much in the Place that is provided, tho' we are sure 'tis  
in the Heavens, as in the Beatifical Vision of the Blessed  
Trinity,



“ Trinity, and the Participation of his Glory, which seems to  
 “ be best manifested to such finite Creatures as we are, and  
 “ shall be, in glorious Light. Only Rev. 14. 4. It is said  
 “ *They shall follow the Lamb whithersoever he goes* : So that  
 “ ther it shall be in one Place or other, as by Grace we  
 “ follow the Lamb here in this our Pilgrimage, we shall  
 “ then follow him in Glory; and doubtless there is our  
 “ chief Bliss and Happiness, seeing in his Presence is Fullness  
 “ of Joy, and at his right Hand are Pleasures for evermore, Rev.  
 16. 11.— But this I leave also to the Learned and Pious  
 the Clergy—— Thus far Dr. Wittie: And I think he has  
 made it evident, *That the Sun is the Seat of the Blessed*. For  
 my own Share, I see no Reason to think otherwise; for the  
*Sun is a vast Body*, and if we are to believe such a vast Body  
 is not inhabited, I think it strange; why should Nature be  
 so partial, as to except only the Earth? But let who will  
 say the contrary, I must believe the Sun is inhabited, and  
 that by the *Souls of the Blessed*, for the Reasons before  
 ledg'd.

Q. *How does the Soul leave the Body? And how afterwards  
 does it live, act, and discourse, with glorify'd Spirits in the State  
 of Separation?*

A. *Canius Julius* being condemn'd by that Beast Caligula  
 as he was going to receive the Stroke of the Executioner  
 was asked by a Philosopher, *Well, Canius (said he) what  
 about is your Soul now? What is she doing? What are you thinking  
 of?* I was thinking replies Canius, to keep my self, and the  
 faculties of my Mind settled and fix'd, to try: if in this short  
 quick Instant of Death, I cou'd perceive the Motion of the Soul  
 when she starts from the Body, and whether she has any Resentment  
 of the Separation, that I may afterwards come again to rejoyce  
 my Friends with it. So that I fancy there is a certain Way  
 by which some Men make Trial what DEATH is: But what  
 Death is, is not the Question here (tho' such a Question has  
 been sent to me, and I shall answer it in my next Apollo) but  
 the Question now to be answer'd is, *How does the Soul leave  
 the Body?* And I think it the most puzzling Question that  
 has yet been sent; for if you look upon Death, in a Physi-  
 cal Sense, you shall find it only the Consoption, or being  
 asleep of some Faculties, that others may awake and act  
 their stead: And when the Terrestrial Congruity is either  
 naturally unwound, or violently broken asunder, another  
 and more large Capacity and Degree of Life immediately  
 awakes, and then begins what we call *the Soul's leaving the  
 Body, or the State of Separation*. Questionless, the Soul of  
 Man was made by the eternal Wisdom, with a Capacity  
 being united with some other Matter beside Flesh and Blood,  
 as not only the Heavenly Body promised us at the Resurre-



n, but the Place of our Habitation and Abode do evidently declare. And that between Death and the Resurrection, thou'd be utterly strip'd and unbarr'd of all *Matter*, is hard to conceive, especially when both the Nature of the Thing, and the Stories of Apparitions in all Ages so fairly lead us to think that an *Aerial or Æthereal Body* will naturally fall to her Share, so soon as she hath quitted the Terrestrial. So that there is no Fear of any ones being lost, or all Life is extinguished upon the Death of the Body; a higher Power, which has indeed been laid asleep in this earthly Body, takes its Turn, and the Soul is so much the happier, by how much larger that Sphere of Life is, in which she is awakened by her Disunion from the Terrestrial Body, or (as the Querist calls it) *leaving the Body*.

To go out of this Body, is for the Soul to ascend, to go upward to dispread her self, and to have larger Faculties; to descend, is to go backward, and to pinion her self, to fall into the most inert and sluggish Life of all. The learned Origen doubted not to say, Ἀρχὴ θανάτου ἡμετέρας γενέσεως, that our *Terrestrial Nativity is really the Beginning of Death*: Because when we come into these Bodies, our Faculties are then contracted and laid asleep, and we are brought down from a better and freer, to a worse and narrower State of Life. This was it which made that Royal Prophet bemoan himself, *Wo is me that I sojourn in Mesek*, in the *Septuagint* thus renders — ὅτι μακρὴν μὲν ὄψιν, that my *Pilgrimage is prolonged*; intimating that in this earthly Body, he was in a foreign Country and at a Distance from his Native Home. Here it is that the Soul is denied the Sight of that Eternal Pulchritude, which she once saw with open Face, but now converses with it, as if she were in a Dream, and the *Obscurity of a Nocturnal Vision* beholding but a *Glimpse of it thro' the Crannies of Mortality*; because the Place of her Abode, and the Condition of her Life mix'd with the various Inquinations of Earth, divert her Attention from that lovely Spectacle. Thus it is thus in our Earthly Bodies; but when we are *set at liberty, and delivered from these Goals*, we enter upon a State of more enlarged Life, and new Scenes of Things present themselves to our View, and our Souls begin to find their Wings new again, whereby they soar aloft in the undisturbed Regions of Blessedness, where their Faces are never turned from that Intellectual Sun that shines with uninterrupted Light upon them.

As to the Manner how the Soul leaves the Body to enter on this new Life; this (as I said before) is a puzzling Question, and being wholly New, I must answer it with my Conjecture, which is this following, viz.

L

As

As soon as I leave this mortal Body, I expect to be clothed with a *New Vehicle*, in Shape resembling the appearance I now have, and to tarry about my Body 'till I know what becomes of it; and thence to be convey'd to my Redeemer the Judge of all; not to receive my final Sentence but my Passport to *Abraham's Bosom*— where 'till the Day of Judgment I humbly hope for Rest and Freedom from those *Storms of Hopes and Fears*, by which the Wicked are hurried about in an *unsettled State*, and ignorant of what will come upon them. And in this my Hope I am confirm'd

1. By the ancient Opinion of the Continuance of the Soul in the Body, during its remaining uninterr'd.

2. By the Relation of that German noted for Piety, who not spreading any new Doctrine, who affirm'd himself to have convers'd some time with his Body after his Exit, and that hence he was taken to our Lord, where he saw many Souls from all Parts of the World order'd to a more happy State, others to more miserable Companies, but himself remanded to his Body, to amend his Life, and give the World Warning to amend theirs.

3. Another well attested Relation does confirm the Wicked Souls being hurried about 'till the Day of Judgment.

4. And the Scripture does assure us that the Wicked are bound in Chains of Darkness (i. e.) kept in Ignorance and Darknes of Spirits, 'till the Resurrection of the great Day. *Pet. 2. 4.*

5. But the *Blessed Dead rest* (*Rev. 14. 13.*) in *Abraham's Bosom*, *Luk. 16. 22.*

Lastly, That this is done by the Soul clothed in a new Body, the most certain Account of the *Dutchman* who saw it, and his *English Friend* who felt it (as recorded in *the History of the Devil*) does sufficiently attest.

As to that Part of the Question, *How does the Soul live after it has left the Body, live, act or discourse with glorify'd Souls in the State of Separation*; I answer,

That the *Holy Saints* and *Angels* are capable of communicating their Sentiments to each other, is not doubtful; nor is there any Reason for it. Man is a *Social Creature*.

'Tis a Property that seems to be *Essential* unto him, who we have Reason to think the like of the *Holy Angels*. They are *Understanding Beings*, as well as Men; and I believe they are endowed with the same *Essential Properties* with us. And that *Sociableness* is as agreeable to the *Angelical*, as to the *Humane Nature*, and from both equally inseparable. how they do communicate with each other, I do not know.

\* See *Causin's Holy Court*.

and, nor peradventure, any Man living on the Face of this Earth. He that will tell you how they do it, must intirely understand the Nature of Spirits, and whether they are embodied, yea or no, and what is the Nature of those Houses and Vehicles, in which they lodge or dwell. But these are such Things, that no Man of sound Sense can pretend to; and by certain Consequence, no Man doth know the Manner how Saints and Angels do mutually converse together, and entertain each other. For whilst we are ignorant of the Nature of Things, we must needs be ignorant how they produce their Effects. We are very much ignorant of the Nature of our Food and Physick; and therefore can't tell how they do perform their Operations on our Bodies. Physicians are not yet agreed, whether Purgatives do operate by Pulsion or Traction, or meerly by provoking Nature; and we are as little agreed how our Meat and Drink are digested, distributed, and turned into Blood and Humours, and also into Flesh and Bones.

Tho' we know not how very many things are done; yet we are much assur'd that they are. We know not how a Tree grows from a Seed, nor a curious variegated Flower from a Slip, that seems Simple, and without any Diversity. We can't tell how Beasts and Fishes are formed, nor how Birds are bred in a Carcass; nor how Frogs are made of Mud, or the Mud and Slime of the River Nile. The Truth and Existence of these Things is undeniable; but how they are made and generated, no Man is able to explain, and therefore if many Things be really existent, the Manner of their Existence we can give no fair Account of; I see nothing that can reasonably hinder us from granting, that Saints and Angels do converse together, and communicate Knowledge and Conceptions to each other. 'Tis certain that they do many other Things, which we cannot understand or comprehend. They do, or at least have, often appear'd in humane Shape, and conversed with Men. Whether they have become visible by forming unto themselves separate Bodies, of the Matter of the Air, and other Elements; or whether they have condensed their own proper Bodies, and made them visible by Conspiring the Matter of them, who can inform us? Granting either of these Suppositions, who can teach us how they do affect it? These are Enquiries, that the Wisest cannot answer; these are Problems that they cannot reach or fathom.

*Tho' the Persons of scandalous Sinners be dead long since, yet the Hurt daily done by their Example; and therefore I desire to know whether their Torments in Hell are always encreasing, or will be always so, as is the Opinion of some learned Men?*



*A.* It is a Question, Whether the damned have their greatest Punishment at first? Some have determined it negatively; and their Reason is, *Because they have not at their Death finish'd all the Mischief they will do.* For, when their Bodies are in their Graves, and their Souls in Hell, their Sins are above Ground, and live in the Memory of Men, and do continually Mischief, and will do so to the World's End. Therefore the Hurt of their bad Example encreaseth, so doth the Punishment — Whether the Pain of the damned be thereby encreas'd, I know not: But sure I am, Mens Sins and Examples may be above Ground, and do Hurt, when themselves are under Ground and turn'd to Ashes.

*Q.* *Whether Bastards have Right to Baptism? and what Conditions are to be observ'd in that Case?*

*A.* They ought not to be deny'd it; for the Wickedness of the Parent ought not to prejudice the Child in Things that belong to his Salvation; but in baptizing of Bastards this Caution ought to be observ'd.

*First,* That the Parent be one that holds the true Faith and Religion.

*Secondly,* That the Minister exhort him to true and feigned Repentance for his Sin committed, and that before the Child be baptized.

*Thirdly,* That there be some appointed to answer for the Infant, besides the Parents, and to make solemn Promises to the Church, that it shall be carefully brought up, and instructed in the Faith. The same also is to be done before the baptizing of the Children of Parents that are excommunicated.

*Q.* *Whether there may not be a Succession of Worlds to an indefinite Period of Time?*

*A.* Whether there may not be a Succession of Worlds to an indefinite Period of Time, and whether God may govern them much after the Manner of this, partly by natural, and partly by supernatural Laws, who can tell? I know nothing in the Christian Religion, that forbids such Opinions or Apprehensions; tho' it teaches no such doctrine, (nor do I affirm it certainly true or necessary) I find not any thing in the Contents thereof, which is opposite unto it, or inconsistent with it. I do not affirm, that there shall be a Succession of Worlds equally wicked with this, and consequently such as shall need a Saviour and Redeemer. But what hinders, that there may not be a World, or many Worlds, that may retain their Primitive Integrity and State, and that God may govern them by natural and revealed Laws, (since Adam, whilst innocent, was so govern'd) and after such a Part of Time, as shall seem good

the Pleasure of his Will, remove the Inhabitants thereof, to better and more glorious Habitations.

Yea, let me add, that I am not very sure, that God governs the Saints and Angels in Heaven, by no other but natural Laws. The Service that they do to God Almighty, either in the Protecting of Kingdoms, Churches, and particular Persons, or in punishing his Enemies, may (in my apprehension) be performed in Obedience to some positive particular Commands, and Revelations. For altho' Rewards and Punishments be of the Law of Nature, yet the Time and Measure of them is not so. What Law of Nature doth determine, when, and in what Degree and Measure the Enemies of God, and of his People, shall be punished and chastised? What Law of Nature doth appoint, in Kingdoms and Churches shall be protected, or deliver'd from the Hands of their Oppressors, and such as seek their Ruine? These Things seem to me to depend on the Wisdom and Will of God; and that there is no Possibility of coming to the Knowledge of them, but by immediate Revela-

tion. And if in particular Instantaneous Cases, they are govern'd by revealed Laws; what hinders, but that in some other Cases they may be govern'd by them, thro' the vast Duration of Eternity? Who knows, but that there may be some positive Institutions, by which they may worship and exalt his Praise? And who can tell, how various and great may be the Number of them? Or whether some of them may not be temporary, and expire, and others succeed them of new Appointment and Command.

*Whether there is any thing that may and shall be known of God, excepted from natural, and reserv'd for supernatural Revelation?*

This nice and uncommon Question was never propos'd to the Athenian Society, and therefore I shall give it the following Answer, viz.

The Will of God is secret; and no Man or Angel can know, or understand it, 'till he hath by some Overt-Act discover'd and reveal'd it. That God wou'd be reconciled to the rebellious, saps'd, and fallen Man, was not discover'd by natural Revelation: Therefore all that Angels know about it, is by Revelation from God; and that by supernatural Manifestation.

Man whilst Innocent, knew at least some Part of God's Will, by supernatural and extraordinary Revelations; if since the Fall, God hath continued to make known his Will to the Patriarchs, Prophets, and Apostles, after the same manner; yea, if the Angels know much by the same Means and Means of Discovery; I see no Reason why it may not be at least probable, that the Blessed may encrease and

advance their Knowledge in the future State, by the same Way and Method. Tho' I doubt not, but that very many of the Nature, Will and Attributes of God, will be explain'd and lay'd before their Eyes, in the glorious Works of his Hands; yet I am not sure, that supernatural Revelations will be of no Use there. 'Tis not improbable, but something, that may and shall be known of God, may be accepted from natural, and reserv'd for supernatural Revelation.

As the History of this *World's Generation* was made known to Man by extraordinary Revelation; so 'tis possible, the History of the Generation of many other Worlds, may by the same Means, be made known to the Blessed: For as it will be abundantly obvious by natural Evidence and Light, that all *Beings* do proceed from the *First Being*; and all *Effects* from the *First Cause*; yet the Time and Manner of their Production, is not obvious thereby. If it may be suppos'd, that there are *Angels*, or *Intelligences*, younger than this World; I think it may be said, That they could know the Time or Manner of its Generation; unless by Revelation, or the Tradition of such *Intelligent Beings* were Pre-existent to it. There is no Evidence in the Nature of Things, that this World was made between Five or Six Thousand Years ago; nor that Light was one of the first Things that was made; and other Things in that Order, which they are describ'd in the History of the Creation.

As many of the Laws, and much of the Policy and Government of the Church of God in this World, is known both to Men and Angels by Revelation; so 'tis not impossible, but some Part of the Laws, Government, and Policy of other Worlds, may be known to the Blessed after the same Manner. They may obtain the Knowledge of it, as the Angels obtain the Knowledge of our Laws and Government here below: And 'tis affirm'd by St. Paul, that 'tis by the Church that they attain it: That is, as I receive, by the Revelations made to the Church, and by Experience that they have of the Obedience that they pay unto them, and the Rewards that are consequent thereunto together with the Punishments that attend the Neglect and Contempt of them; in which, many Times, they are Instruments and Executioners.

And who knows, whether many of the obscure Prophecies in the *Old and New Testament*, and some other Prophecies in the Inspired Writings, may not be explain'd and open'd and unfolded, after the same Manner that they were deliver'd to Men? They were spoken by the Prophets according as they were thereunto moved by the Holy Spirit, and perchance, the same Spirit that was the Author of



be the Interpreter and Explainer of them: The same Spirit that revealed the Matter of them to the Prophets, may open and unfold the Meaning of them to the People.

The Holy Apostle *St. Paul*, observes some Analogies and Similitudes between the first and second *Creation*, as is apparent in his 2d Epistle to the *Corinthians*. As in the old Creation, God commanded Light to shine out of Darkness; so in the new Creation, he causes Light to arise upon those that sit in Darkness, and in the Valley and Shadow of Death. As a dark and confused Chaos did precede Light, and a well-order'd World, and State of Things, in the first Creation; so a State of Ignorance and Darkness, doth precede a State of Light and Knowledge, Rectitude and Order, in the Second.

The Analogies, Likenesses, and Proportions, that are observed between these two Creations, by the sacred Writers, are not few: But 'tis not improbable, in my Apprehension, that there may be very many more than those observed in them; and perhaps, there may be almost nothing in the Story of the first Creation of Things, which hath not its likeness, Shadow and Resemblance in the Second. And I dare to deny, that they may be discovered to the People, by Extraordinary Revelation?

The Frame and Fabrick of the *Tabernacle*, and the several Parts and Utensils thereof, had certainly their Meaning and Signification: The Epistle to the *Hebrews* puts that out of all Doubt and Controversie; yet, I think, that there is very little of the Import and Signification of them expounded unto us, and set before us in the *Holy Scriptures*. What is meant by the *Shew-Bread*, and by the *Candlestick*, with its seven Lamps, by the *Cherubims* covering the *Mercy-Seat* with their Wings; who is able to determine? Something the *Testament* hath said for the Explication of some of them, and something other Authors have said to unriddle the Meaning of them: But besides what the Scripture hath said thereof, we have no Security of its Truth. All Accounts of the Signification of those Things, unless such as are found in the *Bible*, are but Conjectures; and as they may be true, so they may be false; for we have no certain Assurance of their Verity: And 'tis not impossible, but that all and certain Knowledge of them may be reserved for the next World; and that the Blessed may know them by particular and special Revelation.

Besides what I have said, there were many *Typical Persons*, and *Actions*, under the old Testament; and I do believe that no meer Man, either did, doth, or shall in this

World, understand them. Surely the High-Priest was a typical Person; and very many of those Actions, which a Priest he did perform, were also Typical: And I think of many Things, of which we read in the Old Testament; and particularly, the Holy of Holies, and the Veil that separated it from the Holy Place. David also, and Solomon, and Isaiah, were Typical Persons; and sometimes the Antitypes of them the New Testament doth instruct us of, but I think very little, and that darkly and imperfectly too. And perhaps the full Knowledge of them was kept in Reserve for the Kingdom of Heaven, and there shall there know it by Inspiration.

To which I may add the Meaning and Importance of many of the Ceremonial Laws, of which we read in the Books of *Moses*. What is the Meaning and Reason of this Institution, is not easie to tell: It may be reasonably supposed, that the *Hebrews*, from whom those Laws were pointed, understood the Meaning and Reasons of them better than we do at this Distance of Years; especially if we remember and consider, that we are under no Obligation to observe them: Yet I am much inclin'd to think, that even they themselves never fully understood either the Meaning, Ends, or Reasons of their Institution.

Who knows the Meaning or Reason of their several Kinds of Sacrifices; or can give us any Evidence that the *Jews* themselves understood them? Why were some of them wholly consumed upon the Altar, others only a Part? Why was some Part of them eaten by the Priests and others by the People themselves that made the Sacrifice and Oblation? There were many Particularities in the Institution of their Sacrifices, which can hardly be accounted for: I do much believe, that the *Jews* themselves never understood them. And what I have said of their Sacrifices is applicable to many other of their Laws. Some Knowledge of the Nature and Reason of them, was to be found in the more enlightned of them; but a full and perfect Knowledge of them, I do believe they were Strangers to; possibly, may be known by no Means but that of Revelation; nor in no Place, but in the future State, and there Blessed there.

In most Ages, since the Creation of this World, God hath on sundry Reasons, and at sundry Times, made known his Will and Purpose concerning future Events. Thus he made known to *Abraham* the Servitude and Bondage of his Posterity in a strange Country, for the Space of Four hundred Years, and their After-Deliverance and Prosperity. Thus he made known to the *Jews* their Captivity in *Babylon*, for the Space of Seventy Years, and their Deliverance

Cyrus, and Restauration to their own Country. And many other Things, which those that read the Holy Scriptures cannot be ignorant of.

It may reasonably be conjectured, that the Blessed Saints and Angels had the Knowledge of all these future Events, and the Revelations that God made concerning them: And see no Reason, why many Things may not be known by the Blessed in the Heavenly *Jerusalem*, after the same Manner, and that in a Succession of Times and Ages, without End, or Period of Duration.

Q. Is it possible in Heaven to arrive to the Knowledge of the Trinity, Incarnation, Resurrection, and other Divine Mysteries, by Ratiocination?

A. Mankind does naturally thirst after Wisdom, as that which is the NEWS (or rather Repast) of his Rational Soul. Certainly the Christian Religion held forth in the Gospel, teaches the most Excellent Wisdom, and is the most Rational Thing in the World, affording the most ample Satisfaction to the Soul of a Man, even far above all the Mysteries in Nature or Art, which the Reason of Man has found out; yea, even infinitely beyond all Mathematical Demonstration. Those are *Heavenly Mysteries* which the Wisdom of God found out at the first, which he kept hid in Ages, but now has made manifest in the World, such which the Angels covet to peep into, and then much more should we whom it specially concerns, seeing if we take care in Reference to them, to be Wise unto Sobriety, they are able to make us wise unto Salvation: But tho' I cannot but own there be several *Doctrines* and *Providences*, which in this Life transcends our Understanding; yet I hope to prove, That 'tis possible in Heaven to arrive to a Knowledge of the Trinity, Incarnation, Resurrection, and other Divine Mysteries, by Ratiocination; which NEWS will appear an undoubted Truth, by considering the following *Theses*.

1. Man hath an Inclination and Desire to know God: 'tis natural to him to proceed from the Effect to the nearest Cause, and from that to the next, and so in an orderly and regular Gradation, 'till it ascend to God, the Prime Cause of all Things; and there it rests, and is satisfy'd. That's the proper and terminating Object of all humane Knowledge and Disquisition: When we have pursued Things thither, there we sit down in Complacency, and solace our selves with our *Acquisitions*.

2. What the Mind of Man cannot receive of the Divine Mysteries at once, it may receive at many Times, and by Succession: The Soul being a limited Essence, it cannot receive or know much of the Excellencies of God, at one single Grasp or Fathom, but at several Times, and successive-  
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