

ad s—— first truck'd her Maiden-head,
 her lov'd and kiss'd her Husband dead.
 ay, so unnat'ral is this Creature,
 e'd almost gender with a *Satyr*.
 at tho' her Lewdness we deplore,
 here's none can match the *Common Whore*.

The *Brimstone Crack* I here arraign,
 ho's perfect Beast, and perfect Mange:
Night-Walker—— we do her call,
 in the DAY she'll backwards fall;
 e is a Prostitute to all.
 ast Tails we safely may carefs,
 at strut it in a Paper Dress;
 e for the Tails that ply for Hire,
 ey are perfect Brimstone mix'd with Fire.
 e *Common Whore's*—— an Hospital!
 e must be Pox'd that lies with all,
 e is not sq eamish in Amour,
 ell lie with Man, with Dog, with Boar:
 o gives her most is valu'd best;
 or be either Man or Beast.

et yet she's cheap in L——ry;
 Two Pence wet and Two Pence dry
 ell make the stoutest CRACK comply,
 at does in Street or Brothel ply.
 e whores for Money, and wou'd thrive,
 e is the poorest Slave alive.
 e *Night-Walker* scarce earns her Breath;
 e Trade's a sort of P O C K E Y D E A T H.
 e to Sirs, who can enough deplore
 e a very Beast—— *A Common Whore?*
 e knows her Arts of drawing in,
 e Tail-made Broker to the Sin?
 e to the Hospital bequeath her,
 e there we found her, there we leave her.

et tho' she breeds unnat'ral Vice,
 e's as much B E A S T in *Keeping Miss*:
 e these transgress; as much as those
 e Jilt their Lovers, Pox the Beaus.
 e *Stral*—— *n Ladies* here I mean,
 e Goatish Tails are so unclean,
 e buy their Hell; do purchase Lust,
 e are of Prostitutes the worst.
 e'll swear, perhaps, that they are Pure,
 e t' come but needy Strumpets Whore;

That such do scarce of C R A C K partake,
 Who only Whore for Whoring sake.
 If they do Whore, 'tis with a Friend,
 They take no Money, (rather lend)
 Turn Tail to Tail and there's an End.
 An End! No, Goats, take this from me;
 There is no End of L——ry.
 A Whorish Thought, a Lustful Eye,
 And all *unnat'ral Venerly*,
 Is down-right *Heart Adultery**.
 And thus all Strumpets are the same,
 They differ but in Face and Name;
 So early lewd, it may be said.
 That they scarce had a Maiden-head.
 Some may be common, and some kept;
 And some may hire what they affect,
 But are *unnatural* alike.

Nay, ev'n modest Whores we find
 Are to *unnat'ral Vice* inclin'd;
 They'll blush for Guilt, smile to do ill;
 But kiss for nothing but to kill.
 Modest when just on Whoring bent;
 They tempt when they seem innocent:
 Their Coyness is a perfect Slight;
 They use to strengthen Appetite.
 And thus *unnat'ral* and accurst,
 They do legitimate their Lust.
 Then *Naked Breasts* we shou'd deplore;
 When they heave up so high before,
 They speak thus——— *Here Sir is a Whore.*
 For why shou'd C R A C K S thus tempt the Men
 With naked Breasts and charming Skin,
 But that they know we love the Sin?
 Fam'd C——ly, C——k—— and L——son too,
 Have lately found (what L——s knew)
 Below † there's nothing chaff or true:
 For L U S T you see does Rampant prove,
 And then is Christned into L O V E.
 So that tho' B E A S T S we are in Shame,
 We must be L O V E R S all in Name.

Thus Tails have been unnatural,
 In Men, in Wives, in Cracks, in all:

* Mat. 5. 28.

† Below——— that's below the Girdle.

But still (as I observ'd before)
 The Sodomite does highest soar;
 For Men with very Men will Whore.
 With Men! they'll Whore with Incubus;
 If He's they care not what's the Curse:
 Their Tail's so hot, they can't be worse.
 Nor Man nor Turkey can escape;
 Scarce JACK* himself avoid a Rape:
 All must go Padlock'd, if the Rogue
 Should bring this He-Vice into Vogue.
 If Men invent new L——ry,
 Suspect thy Stable's Chastity:
 Or, which is yet a lewder Flight,
 Believe thy self a Sodomite.

Thus Tail of Man (add Woman's to't)
 When Sodom's Vice has burnt it out,
 Is no Tail, but perfect Brute.
 Alas! O no! It tempts to Evil;
 It is no Brute, but perfect Devil.

* The Author of this Satyr.

PROJECT V.*

The New Creation; or DUNTON'S
 Thoughts in a Fit of Sickness, upon those
 Words, Arise ye Dead, and come to Judg-
 ment; with Answers to some nice and cu-
 rious Questions, concerning the Time and
 Manner of the LAST JUDGMENT:
 In which is advanc'd several New Noti-
 ons; but more especially this, That Dooms-
 day (or the General Resurrection) is not
 so near as dreaded, and asserted to be,
 by Dr. Beverley and others.

IT IS reported of St. Hierom, that where'er he was, he
 fancy'd he still heard these Words sounding in his Ear,
 Arise ye Dead, and come to Judgment. The Words are fur-
 ring and awful! and as they ran often in my Mind in a late

Fit of Sickness, that I thought wou'd ha' ended my Days, I shall (now I'm recover'd to my former Health) discover my Sick-Bed Thoughts upon that Subject, and make such Enlargements in treating of the Last Judgment, as I hope may encourage and enable all that are on this Side the Grave to prepare for it.

And here I shall first observe that it is appointed to all Men once to die, and after: that comes Judgment, Heb. 9. 27. This Judgment, and the Manner of it, is set down at large in St. Matthew's Gospel*. St. John saw the dead both small and great stand before God: The Books were open'd †, and they judged according to their Works, of those things written therein.

It stands not with the Property of God's Justice, it should go ill with the Godly and well with the Wicked, as oftentimes it falls out in this Life. There must be a JUDGMENT and a Second Coming of Christ, to punish the one and reward the other. Remember (saith Abraham to the rich Man**) that thou in thy life time receivedst thy Pleasures, and Lazarus Pain now therefore is he comforted, and thou tormented. St. Paul makes the Troubles of the Righteous a Token of the righteous Judgment to come—— The Reckoning is not brought at the midst of the Meal, but when the Table is drawn.

If you ask me why I call this GENERAL RESURRECTION (Doomsday, or Last Judgment) a New Creation; my Answer I prove it to be so by the famous Basil, who saith, That Resurrection of the Body is a NEW CREATION; he shews that there are three sorts of Creations. 1. When a Thing is made of nothing, as in the first Creation. 2. When a Thing of evil is made good, as in Regeneration; Create me a clean heart. 3. When the Bodies shall be raised out of Dust, at the Resurrection. The first is call'd *γενεσις*; the Resurrection is call'd (what I have entitl'd this Prohemium *παλιγγενεσις*, or *The New Creation*).

There be several Pillars for the Resurrection to lean upon. 1. The Power of God; *Idoneus est reficere qui fecit*. 2. The Justice of God, Psal. 58. 11. 3. The solemn Funerals that are in all Nations: When we go to a Burial, we go to a sowing Seed. The Resurrection of Christ, 1 Cor. 15. 20. The first Fruits, the Head; the Husband is in Heaven; therefore the second Fruits, the Members, the Wite shall be there. Christ raised up Three, the one in Domo, the Daughter *Fairus*; the other in Feretro, the Widow's Son of Naim; the third in Sepulchro, which was Lazarus, when he began to rise. These are *Praludia nostrae Resurrectionis*. 3. *Dulcis titulus* of 1 Thess. 4. 13, 14. Job. 11. 12. The Dead are buried all shall rise again, good, and bad; Cain shall rise

* Mat. 25. 32. † Rev. 20. 12. ** Luk. 16. 25.

the same Hand wherewith he slew his Brother: *Jezebel* with the same Body that was eaten up by the Dogs; *Rabshakeb* with the same Tongue wherewith he rail'd on the God of *Israel*; *Judas* with the same Lips wherewith he Traitourously betray'd our Saviour Christ. Such like as these shall rise with Horror of Conscience; but the Godly that have stuck to Christ, shall rise with comfortable Consciences. *Joh. 5. 28, 29.* Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the Resurrection of Life; and they that have done evil, unto the Resurrection of Damnation.

Reader, having told you why I call this Project——
The New Creation—— that there are three sorts of Creations—— and that all the Dead are but asleep, and shall rise again—— I shall next shew (what run much in my Thoughts in my late Sickness)—— in what manner both good and bad shall arise to Judgment: And here I shall advance several new Notions, in shewing that the Time and Manner of the *Last Judgment* (or *General Resurrection*) will be quite different to most Mens Opinions about it; but how, and when it will be, God alone knows; yet this I'll venture to say,

The Period of Time makes swift Advance, and Providence seems to have reserv'd this passing Generation in the Womb of Nature, 'till the Symptoms of a final Change are legible in the Face of Things. Nature wants Spirit for her Work, grows weary of her Functions, and her Pulse beats slow, as tho' 'twere ready to cease and die.

How many Centuries are slip'd, since *Yet a little while*, was pronounc'd upon Time to come? Tho' the Knowledge of that important Article ben't communicated to any Creature; so, not to the Humane Nature of our Redeemer) yet this we may safely say, that the Sands of Time are few, and these once spent, it shall run out, and be swallow'd in Eternity. The length of Time is determin'd, 'tis Register'd in Heaven, and capable of receiving the least Addition. Separate Spirits were represented many Years ago, crying with a holy Impatience, *Lord, how long!* We can't express the Joy which holy Angels shall conceive, when they're summon'd to descend with Christ, and receive their *Cold Remains* into endless Union. Or will the active Emissaries of Heaven rejoyce, to go and gather the Elect from the Four Winds! With what speed will they execute their Divine Commission, and bring their Charge to the general Assembly? Death shall turn pale, and the King of Terrors shall be fill'd with Apprehension and Fear, when his Arm shall return in vain; and when those whom he presum'd as his own Prey, shall in a Moment become Immortal. As his universal Monarchy was shaken by the Prince of Life, so he broke the Chain, and led the Way to a future Resurrection.

rection. No Fetters were equal to Omnipotence, no Secures cou'd keep him in his dark Apartment; nor Death nor Devils cou'd restrain the powerful Enemy that quicken'd him to Life. The Victory was compleat, over all the wicked Efforts of Hell and the envious Attempts of Men; and gave full Evidence that he was no Impostor. How shining a Prelude was this to the *General Resurrection!* As the ancient Empire of Death which was founded on the Ruins of Innocence, receiv'd its mortal Wound by the Second *Adam*; so at the End and Restitution of all things it shall sink and dwindle into nothing: The Captives shall be repriev'd, Death shall want Prey, and die out into Immortality. How full of a Deity is the very Notion of the Resurrection? We can't run it over in a Thread of Thought, without Omniscience and Omnipotence to support us when we are overwhelm'd. How surprizing the Sound which shall spread thro' the Air, when the *Archangel* shall blow the Trumpet of God! The Noise shall reach the Poles of the World, and wheel round thro' either Hemisphere. Every Atom shall listen to that shrill Voice, and begin to march towards the general Rendezvous. What Commotions immediately succeed the universal Proclamation! *Arise Dead, and come to Judgment.* The Earth will quake and shiver, as if the Throws of a Woman in Travel were come upon her. No Cell nor Urn shall be left unsearch'd; no Grave nor Grotto shall conceal their Dead. The secret Chambers of the Earth shall be search'd and rifl'd; the Womb shall be rip'd up, that the living Embryo may have free Passage into Life and Immortality.

*Then Muse look up, for here you must essay
To Paint the Terrors of th' Judgment Day.
The Wheels of Time the destin'd Goal have gain'd,
And the loos'd Horses wildly range, unrein'd;
The Spheres unstrung, play Discord as they fly,
And standing Worlds all threating hang on high.
" So stops the Watch unwound, the Motions creep,
" And the slow Pulse sickens and falls asleep.
The Solar Rays point inward, and retire,
And feed with fresh Recruits the Fund of Fire.
Fair Cynthia's Silver Orb distain'd in Gore,
Drinks the Red Omen, reels, and shines no more:
The Ten-fold Heavens torn from Eternal Poles,
Are furl'd and shrivel'd, like the Paper-scrolls;
Promiscuous Elements mix horrid War,
And dreary Chaos groans, and frowns from far.
O'er Nature's Face undoubted Darkness reigns,
And hovers in the Air, and Masques th' *Aetherial* Ple*

See the great Artist's skilful Fingers fly,
 And lead the Mystick Lines of the Epiphany.
 Far off, behold! Just on the Verge of Day,
 Beyond the Plains where all the Planets stray,
 Th' Eternal Son descends, and Glory chalks his Way.
 Night's gloomy Reign pierc'd with Immortal Beams,
 Down to the dark Abyss affrighted streams;
 The courteous Seraphs joyn Harmonious Wings,
 And wait the Charriot as it bounds and springs:
 Swift rolling Wheels, so many Suns they seem.
 From whose bright Spokes strange Floods of Glory teem;
 Heav'n's Winged Squadrons all look Young and Fair,
 And their loose Robes are wanton'd in the Air.
 Far flowing Streamers all aloft are heav'd,
 With Friendly Æther fann'd, and gently wav'd;
 The floating Caravan Triumphant flies,
 And careless treads the Ruins of the Skies.
 High in the Air on curling Clouds they rest,
 And curling Clouds with Heav'nly Feet are press'd.
 See there the F U D G E, pierc'd are his Feet and Hands,
 The various Bow his Seat, the Globe his Footstool stands.
 Ah melting View! see there the precious Scars,
 The Marks of Conflict, and the Wounds he wears:
 Tho' the thin Veil the Radiant Godhead pours
 Full Tides of Beamy Light in pointed Showers:
 On Golden Thrones the Twelve Apostles wait,
 All to the Pomp, and share the Bar's Debate:
 Lo! Four Archangels leave th' encircling Throng,
 And thro' the Void, like Lightning shoot along;
 Eclisick Sounds they scatter where they fly,
 And shake the solid Base of Death's dark Tyranny.
 From Pole to Pole the pregnant Notes rebound,
 To West and East they run, and fleet around:
 The drouzie Dead the Sonorous Metal charms,
 They silent listen to the loud Alarms,
 O Rise ye Dead, and unto Judgment come.
 Now nimble Life labours in every Tomb,
 And forms the Embryo, and swells the Womb.
 The wandering Atoms meditate Return,
 And seek in haste their long deserted Urn:
 In Am'rous Swarms they Crowd about the Bones,
 And warm Life knits 'em to their Skeletons.
 Each twisted Vein with swelling Tides abounds,
 They restless travel their Immortal Rounds:
 The leaving Heart renews the panting Strife,
 And pours along the Tubes the purple Life:
 Light's fairer Portals now let in the Day,
 And there the missive Beams with Freedom play.

*See how the Monumental Marbles rise,
And ev'ry Captive seems all Wonder and Surprize,
And conscious of th' Event, they view the alter'd Skies.*

How amazing the Scene, when the ancient Patriarchs, who have slept some Thousand Years, shall awake, and leave the Tombs! Their Dust shall be as pure and entire, tho' transform'd a Thousand Times, as if it had been reposit'd in a Golden Urn. *Moses*, tho' the Place of his Sepulture be unknown, cannot escape the gathering Angels. The Sea shall disgorge her Stores; not a ship-wreck'd Mariner shall be forgotten. Those who were swallow'd in the Flood of Water must hear the summons, *Awake and live*; tho' their Bodies were immer'd with Mountains cast up by the Deluge, they shall thro' their Loads, and make their solemn Appearance. The glorious Effects of Wisdom and Power shall be conspicuous, and shine with equal Lustre in this *New Creation*, as in the former when every stragling Particle must haste Home and join its Portion with Kindred Dust. How demonstrative of Divine Power and Skill is it, to see a lifeless Atom grow amorous to its Fellow, and embrace it, 'till both are quicken'd into Union? To see the Bones slip into Joint, the Nerves begin to Brace, and the Heart begin to heave and beat. Every Particle in the whole Composition, shall shine with Immortal Glory, and contribute its Share, to render the Work complete and finish'd: Defects in Shape and Figure (as I hinted before) will be all corrected, there Deformity can be no more; most disproportion'd *Asop* shall be cover'd in equal Symmetry with comely *Absalom*. Why then, my Soul, art thou terrified with the Fears of Death? 'Tis only an indispensable Passage to Glory, Immortality, and Eternal Life: Why so anxious to leave this vile Dust that clogs and chains thee, in order to receive it again, stamp'd with the Image of Divine Perfection and purg'd from all Dross and Impurity in the Mintage of the Grave! Thou shalt soar to the Father of Spirits, and be embrac'd in the Bosom of *Faithful Abraham*, while thy Companion sleeps insensible of Joy or Pain. The Prospect of a glorious Reunion, abundantly recompences the Pain of Separation. Indeed the Unhappy Spirits that shall be enlarg'd from their cold Salutes will pass betwixt the condemn'd Spirits and their own Clay? — But the Soul of a Glorify'd Person, full of the Illuminations of the Divine Spirit, and strengthened by his Presence far above the natural Vigour of its faculties, and coming to be lodg'd in a Body, all whose Power was admirably perfect, and bringing thither the Impression of much excellent Knowledge, which it had already gain'd during the Time of its Residence in the Heavens, it cannot

thing, but Productions worthy of its marvelous Essence. As if during the Time of a long Separation, the Husband and Wife had equally encreas'd in Beauty and Virtue, and all other Advantages. they wou'd receive incredible Contentment they might return to each other, to enjoy long one and the other in common Felicity. Which made me often think in my late Dreams, (*Iris's* Love to me had made such a deep Impression) that it wou'd endear ev'n Heaven itself to me to meet her in that Glorious Place. Which if I do (so as to know her again) with what Ardours shall we then caress one another? With what Transports of Divine Affection shall we mutually embrace, and vent those innocent Flames which had so long lain smothering in the Grave? How passionately Rhetorical and elegant will our Expressions be, when our tender Sentiments which Death had frozen up, when he congeal'd our Blood, shall now be thaw'd again in the warm Airs of Paradise? Like Men that have escap'd a common Shipwreck, and swim safe to the Shoar, shall we there congratulate each other with Joy and Wonder. Our first Addresses (shou'd we meet in Heaven) shall be a Dialect of Interjections and short Periods, the most pathetic Language of Surprize and high wrought Joy; and our after Converse (even to Eternity) will be couch'd in the best Strains of Heavenly Oratory. But whether I shall see *Iris* again at the *Resurrection* I won't determine; but this I am sure, the Soul will rejoyce in its Reunion to the Body, and the Body will rejoyce in the Presence of the Soul, and both together composing one only Essence, will be equally ravish'd in the Happiness of their Condition, and with the Assurance they will have that it will be Eternal.

What shall be the Particularities of our Happiness, at the *General Resurrection*, what they will, in General it will be such in that happy Day, that I dare not attempt to describe it, thro' Fear of obscuring the Splendor of it. *Simeon* testifies that he cou'd see in Peace, having seen the Salvation of God in this little glorious Infant. *Zachary* was ravish'd to see his Fore-runner, the Virgin that conceiv'd and brought him forth, had such transports as cannot be express'd: The Angels themselves declar'd him to the Shepherds, altho' they had no Particular in the Need nor Hopes of Redemption, nevertheless perceiv'd thence a marvelous Joy: At the Sight of his Miracles, and the hearing of his Preaching, some one cry'd out, *Behold we those that see and hear him*: And then when he entered *Jerusalem*, on the Day which is yet observ'd by the Solemnity of Boughs, all the People cry'd *Hosanna* with unimagined Pleasure. What will it be then to see him come accompanied with Angels, in the Glory of his Father, with a Shout, and the Sound of Trumpet, and the Voice of an Archangel, descending from the Clouds his Chariots, and preparing a Throne in the

the Air, there to pronounce Eternal Judgments upon all the World, and to confirm the Hopes and Promises of Salvation that he hath made to Believers? What Triumph was ever to be compar'd to a Spectacle so glorious? What Pomp of a Conqueror did ever Crown his Battles and Victories after this manner? The comparing of the Calamity of another, doth but in making us more sensible of our own proper Felicity. Indeed the Poet saith, that he took Pleasure in seeing upon the Coast of the Sea, a Ship toss'd upon the Waves: Not that he had Pleasure in the Danger of another, but for that he saw it without, and that Perils either pass'd or present, except we have no part, do give some Sense of Joy. If it be certainly the Horror of the Condemnation of Unbelievers must infinitely add to the Joy of our Pardon and Grace. Christ will shew to them a Village severe and full of Rigour to us one supremely pleasant and full of Serenity. Christ will fill their Minds full of trembling and Horror; whereas Christ will overwhelm our Hearts with Assurance and Consolation. Christ will set them at his Left Hand with Indignation, and at his Right Hand, with Demonstration of Love and Pity. Christ will examine them, as a JUDGE, inflexible, and unpleasable to their Incredulity: And us as our ADVOCATE and Witness of our Faith. Christ will pronounce to the Unbelievers, *Go ye cursed into eternal fire; to us he will say, Come ye blessed into my Father.* Christ will effectively throw them down into Hell, and as to us, he will advance us to Eternal Glory in his Kingdom.

Such Thoughts as these gave me great Comfort in my Sickness, in hopes that as I had long beg'd for the Pardon of all my Sins, with a most sincere Abhorrence of 'em, that when the Trumpet sounded, *Arise ye Dead and come to Judgment,* I shou'd be found amongst that happy Number of *Cursed* blessed.

But after all that can be said or conceiv'd concerning the Condition of our Bodies at the Resurrection it is much easie to say what they shall not be, than what they shall be. But without Scruple there are divers Things which do raise our Happiness to a Pitch marvelously high: For, because the Apostle St. Paul writing to the *Thessalonians*, says, that those that sleep shall rise first, and afterwards, that those that are found alive shall be changed. The first Spectacle that a Believer will have before his Eyes, will be the Resurrection of all those that in all Ages have dy'd. When we read Exodus that magnificent Promise which God there makes to the Children of *Israel*, concerning their Restoration, represented under the Figure of a Resurrection, the only reading of that Divine Vision, forms in our Minds an *Idea* that gives a Cause of Admiration, and makes them easily conceive,

be, that the Spirit of God had seiz'd that of the Prophet,
 chiefly for this Reason, because of it self, the Imagination
 was not capable of such Meditations. He reports,
 this Spirit plac'd him in the midst of a large Plain, all
 cover'd with Bones: Tho' he says, that it caus'd him to turn all
 round, to the End that he might attentively consider them,
 that he might observe their Quantity, which was great, to Ad-
 miration, and their Dryness, which was such as there did not ap-
 pear the least sign that ever they had either Life or Sense. After
 he had sufficiently consider'd them, he demands if he believ'd
 those Bones could revive: About which, as it seems, he
 was himself perplex'd, and suspended between the impossi-
 bility that appear'd to be in the Thing it self, and the Con-
 sideration of the Power of God, with whom nothing is im-
 possible; and for that Reason he answers doubtfully and
 humbly, *Lord thou knowest*, being unwilling to determine any
 thing: Thereupon God commands him to prophesie upon those
 Bones, and to say unto them, (as if they had been endow'd
 with Understanding and Sense) *Ye dry bones, hear the word of
 the Lord, thus saith the Lord, behold I will cause breath to enter into
 you, and you shall live. I will lay sinews upon you, and I will bring
 flesh upon you, and cover you with skin, and put breath into you,
 and ye shall live, and know that I am the Lord.* The Pro-
 phet having pronounc'd these Words in Vision, there was
 immediately a Sound accompany'd with a general Motion
 of these Bones; which began to draw one after the other, and
 to approach each unto that wherewith it was to be joyn'd, to
 form the just and perfect Skeleton of a Body; immediately
 the Sinews began to be extended, and the Muscles to be
 form'd, and the Flesh to cover all their Protuberancies, and to
 fill up all their Cavities; and last of all the skin warps up all
 together, in such manner that all the Organs, and all the
 members being perfectly compos'd, there remain'd nothing
 for the Wind to give them Life and Motion. Which was done
 when God commanded the Prophet to prophesie towards
 the Wind it self, and to call it, crying, *Thus saith the Lord, come
 ye four winds, and breath upon these slain, that they may live.*
 This being punctually executed, every one of these Bodies
 was reviv'd, and stood up upon their Feet; and the Number
 was found so great, that it seem'd an Army rang'd for the
 battle. Now if the bare reading of this Vision doth seize our
 hearts with some Admiration, it cannot be doubted but the
 Vision it self did fill that of the Prophet with much more of
 Wonder: Be it that the thing were actually represented to the
 corporeal Senses, be it that it were only drawn within, by the
 Power of God upon the Imagination, the Impression thereof,
 without doubt, was much more illustrious and vehement than
 that

that which we can impress upon our selves, by the Idea that
 can form of it. Therefore it must also be that the Em-
 per his Mind concerning it be in Proportion much more
 as well for the Astonishment that he receiv'd from a spe-
 so strong and unusual, as for the Joy that the Hope of
 miraculous Re-establishment of the People of *Israel*, (by
 by this Vision) did give unto him, and for which the
 had extraordinary Desires and Passions. Nevertheless,
 is this, in Comparison of what we shall see then, when
 Men, but Angels, and the Sound of the Trumpet of
 (*Arise ye Dead, and come to Judgment*) shall effectually come
 the Earth that it open its Graves, and the Sea that it giv-
 its Dead, and to all the other Elements that they restore
 each of them do possess; and that from the Dust of the
 and the Bottom of the Sea, shall come forth the Matter of
 Bodies to be re-establish'd in Life. And how much will
 Subject of Admiration yet encrease, when we shall see the
 Power of God will form them; neither of Bones, or Nerves,
 or Muscles, or Skin, like to what we now have, but of
 Brick so new, (and therefore I call this Project *The New Creation*)
 that excepting the Humane Shape which it will give us
 that lovely Conformation, wherein we must express the
 of our Lord in the Resurrection, 'tis likely that they are
 Humane Bodies, but Millions of Stars Illustrious and Shining
 which are produc'd of all Sides, and born out of the very
 els of the Earth. Then let us all sing with the pious

I.

*How long shall Death the Tyrant Reign,
 And Triumph o'er the Just,
 While the dear Blood of Martyrs slain
 Lies mingled with the Dust?*

II.

*When shall the tedious Night be gone?
 When will our Lord appear?
 Our fond Desires would pray him down,
 Our Love embrace him here,*

III.

*Let Faith arise and climb the Hills,
 And from afar descry
 How distant are his Charriot-Wheels,
 And tell how fast they fly.*

IV.

Lo, I behold the scatt'ring Shades,
 The Dawn of Heav'n appears,
 The sweet Immortal Morning spreads
 Its blushes round the Spheres.

V.

I see the Lord of Glory come,
 And flaming Guards around;
 The Skies divide to make him Room,
 The Trumpet shakes the Ground.

VI.

I hear the Voice, Ye Dead arise,
 And lo, the Graves obey,
 And waking Saints with joyful Eyes
 Salute th' expected Day.

VII.

They leave the Dust, and on the Wing
 Rise to the middle Air,
 In shining Garments meet their King,
 And low adore him there.

VIII.

O may my humble Spirit stand
 Amongst them cloath'd in White?
 The meanest Place at his Right Hand
 Is Infinite Delight.

IX.

How will our Joy and Wonder rise,
 When our returning King
 Shall bear us homeward thro' the Skies
 On Love's triumphant Wing!

Thoughts as these engross'd most of my Thoughts by
 the Sickness, and I hope will influence the future Part of the
 for—Arise ye dead and come to Judgment—is a surprizing
 and Sound; and I daily pray that the few Moments
 to live, may be wholly spent in preparing for it; for the
 particular

particular Judgment (by reason of the Hippo, Stone, and Distempers) cannot be far off: But for the General Judgment I am going to prove, that it is not so near as dreaded, as asserted to be by Dr. Beverley, and others: And here let the Reader expect that I shall trouble my self much about the Etymology of the Word *Dooms-day*; let it suffice, that we know is that Day in which each Man shall receive his Sentence or according to Merit. In the Time of *William the Conqueror* there was a Book made and kept in the Tower of London wherein all the Antient Demesne Lands of this Nation are registered, call'd *Dooms-Day-Book*; because upon any Difference the Parties contending, thereby receiv'd their Doom. Or call it *Dooms Day—Quasi Domus Dei*. But thus much of the Word; now to the Thing.

As the Beginning of the World hath puzzl'd the wisest of Mankind, so the End of it hath pos'd the greatest of Clerks to determine. *Generatio una abit, & altera abibit, quamvis terra in seculum permaneat: ——— One Generation passeth away, another cometh; but the Earth abideth for ever, Ecclesiastes 1. 2.* Which [for ever] most Divines interpret to signify the Day, or *Dooms-Day*, viz. that Time in which the World shall melt with fervent Heat, and the Earth shall pass away, and be changed.

That the World shall have an End, (and this as certain as it had a Beginning) is a Truth so splendid, that it cannot possibly be question'd; no, not by the subtil'st Critick or tick therein. But to believe every Fancy or idle Notion of the melancholy Heads, either of former Ages, or of our Time, have broach'd, concerning the End thereof, would in an ingenious Person, an Absurdity of the grossest Philosophy teacheth us, *Whatsoever hath a Birth, passeth towards Death; and, that everything that hath a Beginning necessarily and interchangeably roul towards its End.* And Man should shew himself so grand an Infidel as not to this, let him but call to his Mind the Annual and Quarterly Examples hereof, in all things Sublunary, (which are many certain Demonstrations, in Epitomy, of the World) and he must necessarily be convinc'd. Not less, to determine the End of the World, is (I take it for granted) such a Determination as will never give the Author to boast of a judicious Brain.

There are Three manner of Ways by which I find too apt and busie in prefixing the Time of the End of the World.

- 1. } By { Apparitions, Visions, &c.
- 2. } { Mathematical Conclusions.
- 3. } { Arithmetical Conceits.

By Apparitions, &c. When Persons, by reason of an over-
 ed Brain and Imagination, shall conceive and believe they con-
 e with Angels or Spirits, &c. As it is reported of one
 a certain Woman of *Suevia* in *Germany*, *Anno Christi* 848.
 Prophecy'd the Destruction of the World in that Year;
 her Message she pretended to have receiv'd from the Mouth
 Angel. After whom, in several Years, we have had di-
 others, as certain and true Prophets and Prophetesses as
 self. Story maketh mention of one *S. Gallus* in *Helvetia*,
 1526. who running up and down the Streets of that City,
 with great Earnestness, *That the Day of the Lord was come,*
that it was present. And *Anno* 1530, one in *Germany*, pre-
 ing to be acted by the Spirit, raves at the same rate, and
 so strongly prevails with many, to believe that the End
 the World was come, that they grew prodigal of their
 es and Substance, fearing they shou'd want Time to consume

and it is still fresh in Memory, that in our late Times the *Fifth-*
city-Men, and many Ministers of the Gospel, as *Sedgwick*,
 and *Dr. Beverley*, &c. (and from their Examples many
 rate Men and Women) were constantly, from the Years
 1694. preaching—*That the End of the World was*
and that the Day of the Lord was at Hand. Which Persons
 we have been no less mistaken than the former. Enthusia-
 and direct Madness did so extremely Rage and Reign in
 e Years, (and a Spice thereof we yet have in these) and
 End of the World was suppos'd and talk'd of to be so near,
 many People sold their Estates, and threw Moneys about
 Streets, (expecting themselves to find the same Quarter as
 King's Lilly) but afterwards turn'd Beggars, and were glad
 re on the Alms of others.

ere there were again, that they might be the more noted
 their Message and Embassy, and to demonstrate themselves
 more eminent Converts unto this great Delusion, would
 Sackcloth, and shave their Crowns, that thereby they
 at the better ape and imitate the true Prophets for-
 sent of God. Others would wear Papers in different
 es and Figures upon their Breasts and Backs, with idle in-
 ions thereon pretending to come before as a Guard, for
 Approach of the King of Heaven, whom they said was
 ing. And the *French* Prophets (yet amongst us) are a de-
 and blasphemous Sect of Men, that rather deserve Car-
 al Punishment, than a more gentle Correction in Print; for
 Madmen remember not that the Scripture saith, *He shall*
like a thief in the Night. And others there were that ran
 ed, not only about the Streets but into Churches, denounc-
 Destruction to the Preachers, and to Mankind in general,
 and

happily fell into this melancholy Error, and suppos'd the
 Year 1588. shou'd have put a Period to the whole Fabrick and
 of Nature; because (saith he) that Year there was a
 great Conjunction of *Saturn*, *Jupiter* and *Mars*. But here, by
 way, I must acquaint the World, that either this learn'd
 Author was mi taken in reading *Regiomontanus*, (for I have not
 Predictions for that Year, neither cou'd I ever get 'em) or
Regiomontanus was much more erroneouſ than he reports
 it; for in that Year there was no ſuch great Conjunction as
 mentioneth; for *Saturn* and *Jupiter* were in Quartile in a
 Year all the Year round. It's true, there was that Year a
 Conjunction of *Saturn* and *Mars* in *Taurus*, the 28 h of *April*;
 ſuch a Conjunction happens every two Years, and in the
 ſame Sign once in thirty Years conſtantly: But the End of the
 all is a Queſtion of ſo curious a Nature, that it even mocketh
 not only the Prophecies and Preſages of melancholy Heads, but
 ſometimes the ſerious Predictions of the moſt Learned.

Thirdly, By Arithmetical Conceits: And that is by picking
 out certain Numeral Letters out of Sentences, and applying
 them to ſuch and ſuch Years, which their Number ſhall ſeem
 to agree with: As for Inſtance; one there was, who to make
 the Year 1532. the dangerous Year, or the Year in which
 the World ſhou'd be diſſolv'd, collect's the ſame out of theſe
 Words, *VIDebunt In qVem pVpVgerVnt*, the Numeral Letters in
 which make up 1532. exactly. Another wou'd have had
 the World to have ended in 1645. from ſuch a like Fancy, by
 picking out of the Numeral Letters in theſe Words, *adVentVr
 Vt*; which ſignifies the Coming of the Lord: Which
 Letters make 2012. But now altho' theſe Words afford more
 Numerals than makes up the former Sum, yet the Author
 of was ſo ingenious, that he cou'd eaſily bring the Moun-
 tain to *Mabomet*, and makes Things exactly to agree; and to
 that Purpose, out of 2012. ſubſtract's the Numerals in theſe
 Words, *Dies abreviabVntVr*, [the Days ſhall be ſhortned] *viz.*
 and then there remains 1495. unto which he adds as
 many Numerals as are to be found in the Words, *Propter
 Cur*, [for the Elect's Sake] which is 150. and that pro-
 duces you the exact Number 1645. Now, altho' this Conceit
 is witty, and beſpeaks a nimble Fancy in the Author thereof,
 yet we ſee that the World hath outgrown the Danger inculcated
 by many Years, and is likely to continue ſafe.

Another I have read of, that wou'd have had the World to
 have ended *Anno* 1657. becauſe of the Numerals in
 theſe Words, *Ugnatio MVnDI*, (which ſignifies the burning of the
 World) that make up precisely that Number of Years: And
 yet there were of great Learning, and very ſober Judg-
 ments, that began to be perſwaded into an Opinion of the

Dissolution of the World in that Year; not only for the Chronogram's Sake, (which is not so fit and apposite for the Purpose as by many suppos'd) but for another Reason, viz. because some think, that as the universal Deluge happen'd *Anno Mundi* 1657. so in the Year of Christ 1657. shall happen the universal Conflagration. And in the Year 1657. was this Doctrine both from the Press and Pulpit eminently enforced, and thence from the Words of our blessed Saviour, *Mat. 24. 37. Sicut fuerant dies Noe, ita erit & adventus filii hominis.*

But these Fancies and Conceits are too light and airy to gain a general Credit, and accordingly were not long believed. For, *Anno Mundi* 1657. and *Anno Christi* 1657. likewise, are only brought in to father what the Chronogram inculcates, and to make the pretended Prophecie the more evident and famous. Whereas it plainly appeareth by Chronology, compar'd with Scripture, that the World was 1656 Years old when first the Flood came upon it; and so (but for the Chronogram's Sake) it shou'd have been *Anno Christi* 1656. not 1657. in which the Conflagration shou'd have happen'd: But that Year being now six Solar Revolutions past us, hath sufficiently evinc'd unto us the Folly of the Chronogram, and indeed the Vanity as well as great Uncertainty of all Numerical Doctrines.

Concerning the End of the World, the Turks hold very ridiculous and reasonless Opinions; as, That at the blowing of the Horn, not all Flesh only, but the Angels themselves shall die: That the Earth (with an Earthquake) shall be kneaded together like a Lump of Dough: That a second Blast of the same Horn shall after few Days restore all again: That Cain shall be the Captain, or Ruler, leader of the Damned, who shall have the Countenance of Dogs and Swine: That they shall pass over the Bridge of Justice laden with their Sins in Satchels: That the great Sinners shall fall into Hell, the lesser into Purgatory only; with many other vain and idle Fancies needless to be repeated here, seeing the *Alcoran* it self commonly to be had in the English Tongue.

Now altho' these Opinions of the Turks are idle, reasonless and inconsiderate, yet I do not find that they are all out of mad and fanatical, as to assign the particular Time of the World's Dissolution, as our European Enthusiasts are (almost) constantly adventuring at.

To conclude: If Men will yet give Credit to the Opinions of melancholy Heads, concerning the World's ending, which we see still hath fail'd, as often as presaged; I shall leave them to the Misery of their own Merits, viz. instead of Truth to hug and embrace a Lye. And if we shall rigidly adhere to the literal Sense of sacred Writ, (in relation to the Matter in Question) which tells us, ————— before the end of the world shall be wars and rumours of wars, &c. (as one learnedly observes) it will be very difficult for us truly to term these, or any of

Last Days; since all Times from the Beginning have been acquainted with such Reports: And yet the World (as Dr. *Arctur* prudently observeth) is not grown old, nor doth Nature suffer any real Decay, or Abatement. (It is the Form only, not the Essence of Things that cease to continue.) And that Reason (as I said before) *Doomsday* (or the *General Resurrection*) cannot be so near as dreaded. But tho' the Day and Hour of the last Judgment is unknown to all Men, to the *Angels of Heaven*; yea, albeit the *Son* himself being on Earth knew it not; yea, altho' no Man knoweth the Year when the *Son of Man* will come to Judgment, (*For it is not for us to know the times and seasons which the Father hath put in his own power*) yet the Lord Jesus, that he might not so much leave the *Heathen*, his irreconcilable Enemies, without all Excuse and Pretence of Ignorance, and with all Appa'l. affrighten and astonish them; especially when his Second Coming nearly approacheth, he kindly and lovingly forewarn his Children, that they shou'd never be amazed, nor found unready; for a Man forewarn'd is half arm'd. And that he might comfort and encourage them against the manifold Scandals, Troubles, and Miseries of this present Life; he hath, I say, in the Scriptures, left and sent them many general and notable *Signs, Tokens, and Forerunners* of his Coming; which they daily do, and always ought, to take notice of, that when they see *these things come to pass*, they might hold up their heads, knowing that their redemption draweth nigh.

These *Signs* and *Forerunners* are like to so many tender and leavy Branches of the Fig-tree, that sheweth the nearness of their Happiness to be nigh. These are like the ripe and yellow Ears of Corn that declare the Harvest to be at hand; and are (as it were) so many sounding Trumpets, or Alarms, to awaken us. And as the Sun being about to rise, first sendeth forth his bright Beams afar off, and enlighteneth the East; so our LORD JESUS, the *Sun of Righteousness*, doth before his Second Coming, send certain general *Signs*, and (as I may say) *Harbingers*, that Men might the more carefully wait for, and more diligently address and prepare themselves against that Time.

How childish and inadequate are all the *Ideas* we can form of *Doomsday*, (or the *General Resurrection*) and of that *Heaven and Glory* into which both the Souls and Bodies too of *Saintly Men and Women* shall then enter! How small is our acquaintance with that remote Country! Our short Sight can scarce discern the Object; for the Distance sharpens the Rays, and renders the Appearance little. Heaven must be a *Land of Promise*, 'till the Soul, freed from Matter, shall obtain a naked Possession. The Pains of dying will be fully recompens'd with the *Prospect* of that Royal Residence, which makes but a small

Portion of our future Bliss; for there we shall see the sacred
 Trinity, the *Father, Son, and Spirit*, those perfect and shining
 Person; all harmoniously united in the same eternal Substance.
 There we shall see Christ cloath'd with Mediatorial Glory,
 and far advanc'd above the Contempt and Scorn of Men.
 There the sweet Society of Angels, that minister to us here,
 will entertain our Souls, and augment our Bliss. There
 shall see *Abraham, Isaac and Jacob*, and sit down with them
 the Kingdom of God for ever. We shall there meet with *Edi-*
fications that we lov'd, and never be separated more. The Sol-
 arriv'd at that happy Haven, is beyond the Reach of Sorrow
 and Sorrow. No Storm or Tempest can toss it more; the
 everlasting Serenity shall succeed. No subtil Serpent shall en-
 ter there; or were that possible, he might with greater Eas-
 quench the Flames of Hell, or recover his own Innocence, than
 stain the Integrity of perfect Spirits; for all Inclinations to Sin
 is laid aside with Mortality, and bury'd in the Grave.
 blessed State, where the dazzling Glory of the Deity shall
 ver let, but perpetually supply the Absence of Sun, Moon
 and Stars! where we shall gaze with Pleasure upon our Saviour
 who redeem'd us from Sin and Shame, from Hell and his
 Father's Wrath. Such refreshing Views will transport the Soul
 and kindle flames of Love that shall neither dwindle nor decay,
 but run parallel with Eternity. In Heaven no discordant Notes
 shall break the Harmony: No Heart shall contain its excess
 Joy, but flow forth in Songs of Praise to the Spring of Heav-
 piness. No Capacity of our Souls, improv'd and enlarg'd
 the utmost Stretch, shall want its full Share of agreeable Sa-
 faction. There we shall be at Rest, in the perfect enjoyment
 of the greatest Good. No Thought of aspiring higher, shall
 ever enter the Breast of any there. Nay, 'twill be utterly im-
 possible for the Glory'd Soul to fancy a State of larger Heav-
 piness, or greater Glory, unless the Soul cou'd conceive of
 State more than infinitely pleasurable. There the Soul shall
 rais'd as high as a Creature can be advanc'd. What ravish-
 Pleasure will the Soul find in knowing Matters that were
 mysteries? How will thy Soul be solac'd in understanding a
 nity in Unity? How will it be entertain'd in seeing the
 Platform of our Redemption? There we shall know the
 stery of Christ Incarnate; there we shall better understand
 the Measures of Redeeming Love, and every Step that
 taken thro' the whole of that august Transaction. There
 shall be satisfy'd concerning such dark Providences that amaze
 here. There we shall be acquainted with the Springs of Truth
 and know whether it derives its Rise from the supream Will
 from the Nature and Constitution of Things. In Heaven
 shall understand the Mysterious Union of a Believer with
 his Head. The Divine Perfections will entertain
 Those

Thoughts: They are too large to be seen and known at first; but will furnish Matter for new Discoveries for ever. As our Understandings shall meet with the Revelation of Things here unknown, and be united to the first Truth, so our Wills shall be sufficiently gratify'd; for equal to the Discoveries the Understanding makes of any Good, are the vigorous Efforts of the Will; and our Wills in Heaven shall enjoy this glorious Privilege, that what farther Excellency the Understanding shall discover in the Deity, the Will need not long and languish with a painful Desire of Enjoyment: But the Will shall obtain its Pleasure upon all the Spoils of the Understanding. Your Love in Glory will be Love of Complacency, immediately resulting from full Fruition; for any other Love would be a Tumult very inconsistent with that serene Rest the Saints shall for ever enjoy in Heaven, immediately after that universal Proclamation, *Arise ye Dead, and come to Judgment.*

Thus, Reader, I have largely shewn — how the Resurrection is a *New Creation* — and how those Words, *Arise ye Dead, and come to Judgment*, shou'd influence our Thoughts, Words, and Actions; (as they did mine, in my late sickness) to make good my Promise, I am next to answer some nice and curious Questions, concerning the Time and Manner of the LAST JUDGMENT.

Answers to some nice and curious Questions concerning the Time and Manner of the *Last Judgment.*

QUESTION.

If the Soul at its Departure hence be doom'd to Heaven, or Hell, then unchangeably, what needs there then any further Judgment?

ANSWER.

Yes, the General is needful, that it may thereby appear evidently that the Sentence which God pass'd privately upon every Party, in the Close of this Life, is just and equitable; and therefore call'd the *Day of Revelation*, or the *Declaration of the Righteous Judgment of God.*

Besides, since Man hath sinn'd against God in his Body and his Soul, he must accordingly be judg'd in both; which shall be 'till the General Resurrection.

We must give an Account of our Deeds; but of them whatever is faulty in them shall thro' God's gracious Mercy and our unfeigned Repentance, be done away before we come to God's Tribunal; and then whatsoever was found to be being graciously pardon'd, the Remainder is crown'd and rewarded in Mercy.

And will there be such a Day of reckoning? and would we escape the Terror thereof? St. Paul tells us how we must it; *we must judge our selves, and then we shall not be condemn'd with the world.* If we would judge our selves, (for we must keep Court, a Court of Conscience within our selves) if we wou'd examine our own Heart, and our Ways, accuse, confute and condemn our selves for our Sins, we shou'd stand *recti in Curia*, at that higher Bench and Bar of Judgment. We must judge our selves at this privy Sessions, where we be cast. (as undoubtedly we shall, if the Proceeding be just and impartial) we may have the Benefit to fly to another Court: So did David. *If thou be strickt to mark what is amiss, Lord, who shall abide it?* He is gone at Common Law to the Court of Pleas, and then he flies to the Throne of Grace; but *there is mercy with thee that thou mayst be feared.* His remedy and ours lies in the Chancery, in the Court of Equity.

QUESTION.

Were it not to be wish'd we might know before-hand what Judgment wou'd pass upon us?

ANSWER.

Physicians observe certain Accidents to befall their Patients upon the Critical Day, (as they call it) and accordingly as they then work and dispose them, they judge of their future Disease or Recovery. God hath given us a Critical Day, wherein and whereby we may make Judgment of our spiritual Health. There is to every Man a Day of Salvation: *Now is the accepted time,* (saith the Apostle) *now is the day of salvation.* And there is a great Day of the Lord's Wrath, which no man is able to stand in: And there are evil Days before us; therefore the Lord warneth us, *to take unto our selves the whole Armour of God, that we may be able to stand in the evil day.* Let us then fix our selves upon some set some stationary Times for Humiliation and Examination of our spiritual State: And this Crisis, or Trial, (if it be justly carry'd, and impartial) may be to us (as Tertullian saith) *fuuri Judi. ij praedivium*, a Prognostication, or Prejudgment, to tell us before-hand what will become of us in God's tory Day of the Last Judgment. For, look how the Verdict is given in here, in all likelihood the General and Final Sentence is like to pass hereafter.

In the mean Time we must stand Centinel, watch continually, and wait for the Bridegroom's Coming, inasmuch as we know not whether the Lord will come even this Hour, to the general, yet to our particular Judgment; and so we must live of every Day as if it were the last Day. St. Hieron.

whatsoever he eat or drank, or whatever else he did, he thought he heard a Trumpet sounding, *Arise ye Dead, and come to Judgment.* He (or some that goes under his Name) should have the Manner of the *Last Judgment* painted on the Walls of our Houses, and in each Corner thereof, that so our Day might be always in our Sight, as a Terror, to keep us in Order, and tye us to our good Behaviour.

Cicero reports, that whilst *Theodora* possess'd the Empire of *Constantinople* with her Son, who was yet in Minority, one nam'd *Methodius*, an excellent Painter, an *Italian* Nation, and Religious by Profession, went to the Court of the *Bulgarian* King, where he was kindly entertain'd. This King was as yet a Pagan, and tho' Trial had been made to convert him to the Faith, yet it succeeded not, because his Mind was wholly taken with Pleasures: He was excessively pleas'd to hunting; and as some delight to see in Remembrance what they love in Substance, so he appointed *Methodius* to paint an excellent Piece of Hunting in a Palace which he had lately built, and not to forget to pencil forth some hideous Faces of wild Beasts and Monsters.

The Painter seeing he had a fair Occasion for the Conversion of this Infidel, instead of painting an Hunting-piece for him, he painted an exquisite Table of the Day of Judgment. There on the one side was to be seen Heaven all in mourning Weeds; on the other, the Earth on Fire, the Sea in Blood, the Throne of God hanging in the Clouds, environ'd with Legions of Angels and countless Numbers of Men rais'd again, expecting the Doom of their everlasting Happiness or Misery. Below were the Devils in divers Shapes of hideous Monsters, ready to execute Judgment upon the Wicked; the Pit of Hell was open, and threw forth Flames of Vapour able to cover Heaven and infect the Earth. This Draught being in Hand the King still held the King in Expectation, saying he was painting an excellent Picture for him, and such as he held to be his Master-piece: In the End, the Day assign'd being come, he drew aside the Curtain, and shew'd his Work. It is said that the King stood some while pensive, not being able enough to wonder at this Sight: Then turning towards *Methodius*, what is this, said he? The religious Man took Occasion thereupon to tell him of the Judgments of God, of his Punishments and Rewards in the other Life; wherewith he was so mov'd, that in a short Time he yielded himself to God, and had a happy Conversion.

At the Sight of a Map or Draught of Doomsday, and the seeing the Emblem thereof, wrought so kindly with this Pagan Prince, why might it not have the like Influence upon Christians, if we wou'd but duly ponder the lively Descriptions of those last Things that are reported to us by God's

Ministers out of Moses and the Prophets, Christ and Apostles?

QUESTION.

Have not the evil Angels their Doom already?

ANSWER.

They had it in part when they were cast down to Hell, deliver'd into Chains of Darknes, to be reserv'd unto Judgment, unto the Judgment of the great Day. They are serv'd in everlasting Chains, as Prisoners are kept in Prison bound 'till the Affizes come; *to wit*, to the End of the World when all the World shall be judg'd. They were adjudg'd when they were cast out of that higher Heaven of Glory and Light into these lower Regions of the Air, near to the Earth, they shall be committed to perpetual Imprisonment, and shut up in the dark Dungeon of Eternal Torments; and thus expect, inasmuch as they crave they might not be confin'd to the Deep, nor tormented before the Time: And it is no small Grief to them, that Man, whom they have continually vexed, tempted and accus'd, that *Christi servus, ille peccator*, as *Cicero* speaks, that that Servant of Christ, that Sinner should sit in Judgment upon the Devil and his Angels.

QUESTION.

How are those evil Spirits tormented?

ANSWER.

For the Manner of their Torment, whether it be so, that the Souls of Men are joyn'd with their Bodies, and suffer with them by partaking of their Pain, so these evil Spirits be (as it were) to the Stake, and suffer in those material Elements Punishment from that Fire, *non dantes ignibus vitam*, and giving Life thereunto; or that they be hung and scorched with some kind of spiritual Flame and inward Exercise, the Holy Ghost hath not acquainted us herewith, as we should rather fear and carefully avoid it, than curiously enquire after it.

QUESTION.

How shall each Man among so many Millions of Millions know his own Doom out of these Records?

* Aug. de Civit. Dei. l. 21, c. 10.

ANSWER.

1. *St. Austin* saith *, we must conceive that it is some extraordinary and divine Power, which in an Instant and marvelous Speed enlightens the Mind, and remembreth them of whatever they had done, good or evil: The Conscience shall then (saith a learned and zealous Divine †) be suddenly, cleared, and universally irradiated and enlarg'd with extraordinary Light, to look upon all the Course of its Life at once as it were.

2. Concerning the Judgment that then shall be return'd and award'd, tho' it be not utter'd, and sensibly pronounc'd by the Congregation of Men and Angels, it sufficeth it be spiritually manifested and represented to every Man's Mind, as ** *Hugo de S. Victor* thinks.

QUESTION.

Will the Golly come to this Trial as well as others?

ANSWER.

1. They shall: For albeit here they have a Discharge to shew particular Arrears, yet they have not their publick and general Acquittal 'till the great *Audit* be held.

2. They shall not be try'd *in foro stricti juris*, in the Rigour Law, but in a Court of Equity; for their Pardon is already secur'd, and their Reckoning made up to their Hand, and the Matter of Charge is fully answer'd beforehand, so as they shall not have their Sins, whereof themselves have repented, and for which Christ hath satisfy'd, they shall not have their good Works remembered: *Their sins and their iniquities will I remember no more, saith the Lord.*

And were it so, their whole Life were laid open in the Presence of Men and Angels, yet this cou'd not abash them; for they shall then be so taken with God's beatifical Vision, and their own Absolution, as there can be no Place left for any Passion.

Then is it so, that at that Day the Secrets of all Hearts shall be discover'd? In vain then do Hyppocrites dig deep, and seek to keep their Counsel from the Lord, as if they suppos'd their Sins and Designs to be so closely and covertly carry'd that he himself could not descry or discover them. In vain doth the Adulterer wait for the Twilight, and the Strumpet cover her Shame with Darkness as with a Mantle; for albeit Darkness be a

* *De Civ. Dei. l. 2. c. 14.* † *Mr. Bolton of Judgment.*
 † *Lib. 1. de Anima. Cap. 2.*

Hindrance to Man's Sight, yet it serveth God's Eye as well the Light: The Darknes and the Light are both alike him. Do not then go about, nor encourage thy self to commit any Sin because it is Midnight, or that the Doors are lock'd upon thee, because thou art alone and no Mortal Eare heareth thee; for (haply) thou wilt not keep thine own Countenance, or impart it to some of thy Fellows, who may prove false, thy self blab it out unawares, or out of Trouble of Conscience in Time of Distraction, discover it, or talk of it in thy Sleep, or utter it on thy Death-bed; or if by none of these Ways it comes out, yet thine own Conscience, that Spy, that Intelligencer in thy Bosom and Bed-chamber, will at that last great Day of Doom reveal it. This is that which Esaias can tell what is done at the Funerall, in the King of Arams Chamber. Let us then exercise our selves, to have always a conscience void of offence towards God and towards man: For Conscience be not our Compurgator and Apologist here, will turn Informer, and be our Appeacher there.

It is reported of one *Thais*, that being wantonly given her Youth, the Abbot *Papbnutius* came to her in a secular Habit, and sollicitated her to commit Folly with him: She drew him aside, and shew'd him divers private Rooms, but he doubted still to be seen; why (said she) here is a Place where no body is wont to come, there's none can see us but from his Presence: Whereunto the good Man repli'd, Knowest thou that there is a God and a Judgment to come? If thou knowest why hast thou liv'd thus? And at these Words the Woman repented and was converted. — Sin not then upon Holy Secrecy, for God will bring every work unto Judgment, with what secret thing, whether it be good or evil. But if thou wilt sin, seek out some Place where God cannot see, & see thee (as *St. Austin* saith) and then do what thou wilt.

QUESTION.

How, and with what Truth, cou'd *St. Paul* in his Time say that the ends of the world were come on them; and *St. Peter* write that the end of all things was then at hand; seeing from that Time unto ours, have pass'd above One Thousand Seven Hundred Years, and we certainly know not how many Years remain to be accomplish'd?

ANSWER.

I answer, First, from Christ's Birth (or Death) unto the End of the World is counted but an Age, or the last (perhaps) the longest Age of the World. Seeing we are to have, nor expect any new Christ, new Gospel, new Sacraments, new Scriptures, new Apostles, new Evangelists, new Miracles,

content our selves with those that Christ hath unchange-ly left unto us.

Secondly, This last Age of the World is not confin'd and tied to a certain Stint and set Number of Years, as the former Ages are, and were; because we shou'd always be prepar'd, in continual Expectation when it shou'd end, otherwise we wou'd more delay their Repentance: Therefore, as the Age of a Man (*to wit* old Age) cannot be determin'd by a certain Number of Years, as the precedent Ages of a Man; *viz.* Child-hood, Youth, and Ripeness of Age can: Even the last Age of the World cannot be determin'd and defin'd by certain and express Years.

Thirdly, As we call the End of the Year not the last Day but the last Month, tho' containing Thirty Days; so we may, and do call the last Quarter of the World the End of it, tho' it be of longer Extent than any Age from the Beginning of the World unto Christ's Incarnation.

Q U E S T I O N.

Whether that the World shall End in the Year of Christ Two Thousand and Thirty Nine? that is, about Four Hundred and five and fifty Years hence? Seeing that from the Beginning of the World to this Day, are accomplish'd the six Thousand Years of the World's Continuance, figur'd (as divers Old and New Writers think) to be six Days of the Creation.

A N S W E R.

First, From the six Days of Creation to conclude of six thousand Years of the World's Continuance, it is no certain Rule or Axiom, but only a Conjecture: And whereas Peter saith, *That a thousand years with the Lord (viz. being compar'd with his Eternity) is but as one day, and one day as a thousand years;* he neither alludeth to the six Days wherein the World was Created, nor doth determine how long the World shall endure.

Secondly, The Wise Virgins, that is, the holy Professors of the Religion, shall *not* *slumber*, *i. e.* nod and slumber (tho' their Hearts shall wake); and therefore they have no certain knowledge of any Year when the Lord will come to Judgment: otherwise they wou'd the more rouze up themselves.

Thirdly, The sixth Angel has already blown or sounded with his Trumpet, and when the seventh shall but begin to blow (which Time is shortly expected) then the *Mystery of God shall be revealed*, (*i. e.* the World shall be ended) as he hath declar'd by his Servants the Prophets, *i. e.* will reveal to the godly learned Pastors and Ministers, who (no doubt, some of them) will take special Notice of it. that they may more painfully perform their Office, and more prevailingly stir up their Hearers.

QUESTION.

Whether the very Age (which some, reckoning according to the full Account, restrain to fifty Years) wherein our Lord shall come to Judgment, either now is, or hereafter may, or shall be revealed any; especially seeing that our Lord, speaking of the Signs of the Days, saith, That this generation (i. e. the Age or Time of this Life) shall not pass, until all these things shall be fulfilled.

ANSWER.

I answer, First, That to restrain a Generation, or Age of a Man, to fifty Years, may seem too short an Account; for seventy or eighty Years may make a Generation.

Secondly, The Age wherein Christ shall come may be known because our Lord only excepteth the Day and Hour.

Thirdly, The Scripture expressly saith, that in that Age wherein the false Christs and Prophets shall arise, all shall be fulfilled.

Lastly, When the seventh Angel shall begin to blow, the mystery of God shall be finished, and those Words shall be fulfilled, *Arise ye Dead, and come to Judgment.*

PROJECT VI.*

The Nightingale; or an ODE upon the Death of Mr. Henry Purcel, who (as 'tis hoped) is gone to Heaven; where only his Harmony may be exceeded.

The Second Edition; to which is now added Mr. Purcel's EPI T A P H.

I.

WEEP, all ye Muses, weep o'er *Damon's* Hearse,
 And pay the grateful Honours of your Verse;
 Each mournful Strain in softest Accents dress,
 His Praises, and your Sorrows to express.
 Ye Sons of Art, lament your Learned Chief
 With all the Skill and Harmony of Grief:
 To *Damon's* Hearse your Tuneful Tribute bring,
 Who taught each Note to speak, and ev'ry Muse to sing.

II.

Hark! How the Warlike Trumpet groans!
 The Warlike Trumpet sadly moans,
 Instructed once by *Damon's* Art
 To warm the active Soldier's Heart,
 To soften Danger, sweeten Care,
 And smooth the rugged Toils of War;
 Now with shrill Grief, and melancholy Strains
 Of *Damon's* Death and *Albion's* Loss complains.

The sprightly *Hautbois* and gay *Violin*
 By *Damon* taught to charm the list'ning Ear,
 To fill the Ecchoing Theatre,
 And with rich Melody t' adorn each Scene,
 Forget their Native Cheerfulness,
 Their wonted Air and Vigour to express,
 And in dead doleful Sounds a Tuneless Grief confess!

Weep, all ye *Muses*, weep o'er *Damon's* Hearse,
 And pay the grateful Honours of your Verse.

III.

Mark how the melancholy *Flute*
 Joyns in sad Consort with the amorous *Lute*,
 Lamenting *Damon's* hapless Fate:
 From him they learn'd to tell the Lover's Care,
 With soft Complaints to move the cruel Fair,
 To calm her Anger, and to change her Hate.

The various *Organ* taught by *Damon's* Hand
 A Nobler Passion to command,
 The roving Fancy to refine,
 And raise the ravish'd Soul with Charms Divine,
 Now in deep Sighs employs its Tuneful Breath,
 And bids each secret Sound conspire
 To mourn its Darling *Damon's* Death,
 And with consenting Grief to form one num'rous
 (Choir.

Weep, all ye *Muses*, weep o'er *Damon's* Hearse,
 And pay the grateful Honours of your Verse.

IV.

Cease, cease, ye Sons of Art, forbear
 To aggravate your sad Despair!
 Cease to lament your Learned Chief
 With fruitless Skill, and hopeless Grief:

For sure, if Mortals here below
 Ought of Diviner Beings know;
 Damon's large Mind informs some active Sphere,
 And Circles in melodious Raptures there,
 Mix'd with his Fellow-Choristers above,
 In the bright Orbs of Harmony and Love.

Grand Chorus. { Cease, cease, ye Sons of Art, forbear
 To aggravate your sad Despair!

So much by way of Ode to the Memory of Mr. Purcell
 shall only add, in *Westminster-Abby* an ingenious Gentleman
 (whose Name I conceal, for a special Reason) has bestow'd
 upon him this Epitaph.

*Here lies Henry Purcell, Esq; who left this Life, and is
 to that Blessed Place where only his Harmony can be
 ceeded. Obijt 21. Die Novembris, Anno Ætatis sue
 Annoq; Domini 1695.*

P R O J E C T VII.*

*A Narrative of the Scotch Commencement
 or an Account of what pass'd in the several
 Assemblies at Edinburgh, Glasgow,
 Aberdeen, at the late Promotion of Mr.
 Daniel Williams, Mr. Benjamin Calamy,
 Mr. Nathaniel Oldfield, to the Degree
 Doctor of Divinity, &c. With a
 Character of the Scotch Professors; in a
 Letter to the Author of these Sheets, by
 Reverend Mr. M—— A——, one of
 new Graduates. Which Letter was thi
 following.*

Dear Sir,

YOU desire me to send you a Narrative of the
 Commencement, or an Account of what pass'd
 General Assembly at *Edinburgh, Glasgow, and Aberdeen,*
 Laureation of *Dr. Calamy, my self, and others:* I have
 answer'd your Request; and to set this Narrative in the
 Light, I'll first give you a brief Account of the C

Ends of erecting of Universities, and then proceed to Narrative of the late Commencements in the Scotch Uni-

is a Truth clearly evidential to all, who in a small measure but convers'd with History, or are not absolute In- against the Fidelity and Facts of former Ages, that there have been few Nations so feral and savage who have not had Literature, and, in some way or other, have not had Means for the propagating of Learning: Which is clearly witness'd by the most Nations of Note; for the Indians had their *Brachman's* and *Gymnosophists*; the *Persians* their *Mages*, or *Magicians*; the antient *Gauls*, and *Britains*, their *Druides*; the *Jews* their *Rabbies*, both *Cabulists* and *Talmudists*; and the *Grecians* their *Masters* and *Philosophers*; the *Romans* also had their *Priests*, who were Men of great Learning: and did but account of the *Grecians*, in point of Knowledge as Children, as one of them objected, *Vos Græci semper pueri*; and this was that great Learning, which *Moses* bewails in, is commended by *St. Stephen*, *ὃ ἐπιδέξασθαι μωσῆς ἀπὸ τῆς Αἰγυπτίων*, and *Moses* was instructed from a Boy in Learning of the *Egyptians*.

These had their *Gymnasia*, or Publick Universities, where they instructed their Youth, as *Apollonius Tyaneus* witnesseth of the *Indians*, and so *St. Paul* testifieth of himself, That he was brought up at the feet of *Gamaliel*. And doubtless in all or these Eastern Nations, the *Grecians* erected their Schools and Academies; for *Pythagoras*, *Democritus*, *Socrates*, and others, having travel'd into Foreign Parts, to partake of their Knowledge; and returning home abundantly furnish'd therewith, did open their Schools to instruct their Countrymen, and to let them, in some measure, taste of the Fruit of their far-fetch'd and dear-bought Science. Yet they not (as far as I can gather) any publick Salaries, but Merit was their Maintenance, and their Excellency and diligent Industry, the only Trumpet to blow up their Fame, and to procure them both Advancement and Rewards.

I need not need to enlarge my self to speak of their Antient, or the commendable Ends of their first Erection, it is manifest, that the chief Ends in the Institution of the Schools amongst the Heathen, were, first, to enable Men to be able to undertake in the Commonwealth; and, secondly, to be able for the Service or Worship of their Idols, and imaginations: Which Ends (tho' diversified in the Object) were probably the same that Christians aim'd at in setting up Schools and Universities: The first of which was to be publick, useful and profitable, enabling Men for all their Undertakings, both Military and Civil.

Mr.

Mr. *Dunton*, Having given you a Brief Account of the Origin and Ends of Erecting of Universities, I shall now proceed to give you a Brief Narrative of the late Commencement at the Scotch Universities.

Sir, Your Request about the Act at the Doctor's Commencement, flows from your Mistake about the Manner of it: There was nothing that pass'd which will bear a presentation from the Press. I went along with Mr. *Calamy* into the Upper-Hall, or Gallery, wherein the Principal *Carstairs*, the Professors, and all the Members of their Society were present; where they invested us with proper Habits, Cushions being laid for us, the Principal pray'd over us in elegant Latin, and then proceeded to the Ceremony of Lawe pronouncing the known Form of Words, *Ego eadem potestate quâ instituta fuit hæc Alma nostra Academia à Jacobo Sexto* making and declaring us Masters of Arts, and putting *Pileus* upon our Heads. Mr. *Calamy* was made Master of Arts along with me, in the first Place, in Regard that Degree necessary, as a Footstool for the *Doctoral Degrees*, Accidental not being conferr'd *per saltum*. Mr. *Calamy* was then invested with a *Doctor's Gown*, and plac'd in the Chair, out of which he rose, while another Prayer (as I remember) was made in Latin by Principal *Carstairs*, who in the next Place pronounced the common Form of Words, *Ego eadem potestate quâ instituta fuit hæc Alma nostra Academia à Jacobo Sexto beate memorati Edmundum Calamy Doctorem, &c.* Putting the *Doctor's Gown* upon his Head, and embracing him, the Ceremony of the *Laureation* was performed. We pass'd under no formal Examination, excepting a short Discourse, and the Fame which had reach'd that Length, when we came there. When this Ceremony was over at Edinburgh, the Members of the Colledge had prepar'd Coaches to carry us down to *Leith*, where they treated us with a noble Dinner, and at our Return (the Distance being only a large Mile) gave 'em a Treat in the City of *Edinburgh*, and receiv'd their *Diploma's*—— As to Dr. *Williams* and Dr. *Oldfield*, not being upon the Spot, nothing more pass'd than the presentation of their *Diploma's* of Doctor, and the Subscription of the Members of the Society.

We travel'd North to the City of *St. Andrews*, and there we saw the Place where Archbishop *Sharp* was murder'd, upon the Hill, and afterwards saw his Monument in one of the Churches of that City. We visit'd their three Colledges there, *New College*, *St. Leonard's*, and *St. Salvador's*; and at the first of these Colledges were present at the *Laureation* of about four Students. The Members of these Societies treated us with the utmost Hospitality. We saw the place where *Wisbert* was burnt, and the

Cardinal *Reaton* look'd out of, as you have it in *Bishop
Reaton's History of the Reformation*—— I hence travel'd
to the new and old *Aberdeens*, and visited both the Universi-

At old *Aberdeen* they conferr'd the Degree of *Doctor* afresh,
in *Dr. Calamy*, where *Dr. Middleton*, an Episcopal Divine,
resided.

At *Glasgow* the Doctor receiv'd a Doctor's *Diploma* over again
I had my *Diploma* of Master of Arts, being too young
for a superiour Degree.

The Scotch Universities were worth our seeing; but are so
well known, and so fully describ'd in that late Treatise entitl'd
present State of Scotland, 'twere Loss of Time to say any
more of 'em. But that which redounds most to the
Honour of *Scotland* is—— First, That they can shew a Car-
ge of Kings for above twenty Ages, which amount to the
Number of One Hundred and Nine, from *Fergusius* to *Charles I.*
Secondly, That their Divines are inferiour to none in
the World for their great Piety and Learning; of which Assertion
Principal, *Mr. Carstairs*, and the present Professors of
Edinburgh, Glasgow, and Aberdeen, are shining Instances. The
best Divines (as is seen by *Mr. Hamilton, Mr. Nisbet, Mr.*
Wright, and Mr. Trail, now living in *London*) are Preachers,
Sermon-Readers; and for their affable Carriage, great
Learning, and holy Lives, they have few Equals—— So that
no Reflection upon those two famous Nurseries of Pie-
ty and Learning, *Oxford* and *Cambridge*. to say the Scotch
Universities have bred as eminent Preachers as they have done,
is such as are both a Blessing and Ornament to the *British*
Nation: And for that Reason the Scotch Clergy are greatly
loved and respected in all Countries; but more especially
in——

London, I might here inform you what great Masters
of the *Hebrew, Greek, and Latin* Languages; but
I will spare my self that Labour, having told you before, they are
all skill'd in the learned Languages, that they can even
write in *Elegant Latin*: And I believe all will own that have
been at the Scotch Universities, that their Pupils there are as soon
fitted for the Work of the Ministry as they are either at
Cambridge, or at any other publick or private Aca-
demy, but only except *Dr. Ker's* in *Clerkenwell*, who is acknow-
ledged by all to have an Art in educating Young Men for the
Ministry, beyond all other TUTORS that can be nam'd; of
whom *Mr. Reswell*, and *Mr. Marriat*, are two famous
Examples.

London, I shall say no more concerning the Piety and
Learning of the Scotch Professors, (or of *Edinburgh* and *Glasgow*,
where I took my Degree of Master of Arts) save that these

Scotch Professors speak of every thing without any Mixture and in its own Purity; of Physical Matters, as Physicians should speak; of Policy, as Politicians; of Logick, as Logicians; of Metaphysics, as Divines; and so lay open the whole Course of Philosophy, dispersing those Shadows and Chimera's which make it obscure and dark in most other Universities; and therefore I did not wonder to see *Edinburgh, Glasgow, and Aberdeen* so much crowded with Pupils, or that NEW COLLEGE (before mention'd) should Laureat fourteen Students at one Time; for certainly all that design for the great and most useful Work of the Ministry, ought to take the shortest and nearest Way they can find to conduct 'em to Sciences; for if they linger or go astray never so little, they will never come to an End of this *brave Journey*, there are so many Things to be known in this World. The Volume which Nature has put in us to read over is so large, she hath so many SECRETS hid in her Breast, that we are so far from attaining to the Knowledge of all Things, that the greatest Wits have asserted, That all that we know is nothing in Comparison of Things which are unknown to us. But if any TUTOR should find out the *shortest Way* to the Arts and Sciences, 'tis the Professors; for in *Edinburgh, Glasgow, and Aberdeen*, young Men often finish their Study of Mathematicks and Philosophy, at fifteen or sixteen Years, even before they are of Age, to undertake that Profession whereunto they are design'd for the Residue of their Lives; which makes them more capable and fitting for publick Employments, than other students are; for all the Parts of Philosophy and Mathematicks are applicable to the Necessity of living, and Welfare of Commonwealths; LOGICK clears and strengthens the course. giving a Method and Rule unto it; METAPHYSICS governs and mitigates our Passions, makes good Fathers of Families, and good Citizens; PHYSICS gives us the Principles, and disposeth us to be good Physicians; the MATHEMATICKS fit us for Affairs belonging to War or Peace, either in Mechanick or Liberal Arts, and are the Grounds and Maintainers of Societies: And therefore the *Students of Edinburgh, Glasgow, and Aberdeen*, run thro' with so much Expedition and Assurance that they are in some sort *Masters of Arts* before they are put upon their Heads.

Thus, Mr. *Dunton*, I have given you a brief, but full Narrative of the *Scotch Commencement*. of the Piety and Learning of the *Scotch Professors*, and of what pass'd in the Assembly at *Edinburgh, Glasgow, and Aberdeen*, at the Commencement of Dr. *Calamy*, my self, and others—— But there is (as I said before) nothing in these Commencements

hear a Representation from the Press—— The chief Pages that deserve Remark are these.

1. The Principal's (Mr. Carstairs) praying over us in *Elegant Latin*, before he proceeded to the Ceremony of Laureation.

2. The Principal's and Professor's investing us with proper Habits; Mr. Calamy with a Doctor's Gown, and myself and others with ours according to our several Degrees.

3. Mr. Carstairs putting the Doctor's Pileus upon Dr. Calamy's Head and embracing him.

4. The Laureation of the fourteen Students at New Colledge, and the several Degrees of Bachelor of Arts, Master of Arts, Doctor of Divinity, that are conferr'd at the Scotch Commencements.

5. Lastlly, 'Tis worth Remark, that at old Aberdeen they confer'd the Degree of Doctor afresh upon Dr. Calamy, whilst Dr. Estlin, an Episcopal Divine, officiated.

My first Remark shall be upon—— the Principal's (Mr. Carstairs) praying over us in *Elegant Latin*—— My Remarks shall first respect—— the Principal's praying before he stand on the Ceremony of Laureation—— and next his praying in *Elegant Latin*—— Mr. Randolph says,

*He that i'th' Morning does forget to pray,
Will not himself good Morrow, nor good Day.*

It is certain no serious Christian will enter on any Affair of Importance without first praying to God and begging his Blessing upon it. Braithwait tells us that PAUL the Hermit was found dead, kneeling upon his Knees, holding up his Hands, lifting up his Eyes; so that the very dead Corps seem'd to live, and by a kind of zealous and religious Gesture, pray'd still unto God. In matter of spiritual Life 'tis as necessary to pray, as in the animal to breath. The *New England* Soldiers, on a Training Day, as soon as ever they come into the Field call all their Companies into their CLOSE ORDER, and then go to Prayer, and then pray themselves at the Head of their Companies, and when their Exercise (or Training) is done, the Captain concludes with Prayer, as Mr. Carstairs did, (as I hinted before) when the Laureation-Ceremony was done. I have read that Gustavus Adolphus, the Warlik-King of Sweden, wou'd before the Beginning of a Battle kneel down at the Head of his Army, and pray to God, the God of Victory, to give them Success against their Enemies, and commonly was the Event; and that he was as careful always to return Thanks to GOD for the Victory: But solemn Prayers in the Field, upon a Day of Training, I never heard

of but in *New-England*, or saw, upon the meer conferring Titles of *Doctor* and *Master of Arts*, &c. but in pious Scotland. But certainly thus beginning and ending every Action with Prayer, is a Duty incumbent on us; for as we are created God after his own Image, and for that Intent to honour and serve him, 'tis but reasonable we shou'd pray to him; more especially Morning and Evening: And whenever we enter on any Affair of Consequence (like Mr. *Carstairs*) we should begin it with Prayer; for we find that *Abel* pray'd, *Abraham*, *Isaac*, *Jacob*, and other Patriarchs, pray'd to God in all their doubtful Affairs, and gave Thanks for the good achieving them. So that to enter on our *New Degrees* with praying to God that they might tend to his Glory, is but to imitate the Practice of holy Men from the Beginning.

And so much shall serve for the Reason of Mr. *Carstairs* praying before he enter'd on the Ceremony of *Laureation*. I shall next proceed to make some few Remarks upon his praying in Elegant *Latin*: And here I shall first observe, It is much to be wish'd, for the Satisfaction of Men, the Concord of Nations, and the communicating of Thoughts, there were but *one Language in the World*; then were it easy to travel into far Countries, there wou'd be great Facility in Commerce, and the whole World wou'd be as it were one State; but since so much Happiness is not to be hop'd for, we are at least bound to refine our own Language, and make it uniform throughout the whole Kingdom; which if we could and fit it so that we may teach Sciences, and (like Mr. *Carstairs*) ev'n pray in Elegant *Latin*, the *Latin* Tongue might grow in as great Repute as other Languages were, and Foreign Nations will come to us, as they formerly did to *Greece* and *Egypt*, to learn Sciences. — But tho' Mr. *Carstairs* pray'd, and many *English* Divines do often pray in Elegant *Latin*, yet it must be own'd, the *Latin*, as well as other Languages, hath been subject to Mixture and Corruption, and hath not long remain'd in one State, as divers learned Authors have written. — We may observe in it five several Idioms, or kinds of Language, namely, the First, and Antient, the *Latin*, the *Roman*, the Mix'd, and the Bastard. The Antient, which the first primitive People of *Italy* us'd, wherein some obsolete Words were extant in *Varro's* Time. The *Latin* which the *Latins* us'd, was spoken under the Reigns of the *Tuscan* Kings, in that Language were written the *Decemvires* Tables, the *Twelve* Tables, and the Sacred Laws, and the Publick Edicts. The *Roman* which sets down the *Roman* Histories, and the Civil Law, began immediately after the Kings were expell'd, and was first us'd by the Poets, *Plautus*, — *Nevius*, *Pacuvius*, *Ennius*, *Terence*, *Ovid*, and *Horace*; amongst Orators and Historiographers

as, *Hortensius, Cicero, Cæsar, Salust,* and *Livy*. The mix'd began with the Increase of the Empire, and was in Esteem under the Emperors, who admitting divers Nations to the right of being *Roman* Citizens, and to City Honours, were thereby constrain'd to admit also of a Mixture of several Barbarous Words; by which means the *Roman* Virtue began to degenerate, and, by little and little, with its Liberty, lost the purity of its Language— Finally, The Bastard, and Spurious Latin, which hath lasted from the Dissipation of the Empire to this Time, every Day receding more and more from its primitive Pureness; at last was divided into the *Italian, Spanish, French,* and several other Tongues. So that the Speaking (as much more Praying) in elegant *Latin*, sufficiently proves what I said before of the Piety and Learning of the *Scotch* Ministers; and that Mr. *Carstairs* does well deserve the Title of Honour of being their *Principal*.

My next Remark shall be upon— *The Principal's and Professors investing us with proper Habits; as Mr. Calamy with a Doctor's Gown, and my self and others with Habits according to several Degrees* — Before Sin, *Adam* and Eve were cloath'd with Light; (that was the proper Habit in which they were then invested) O precious Attire! The Sun will have no other Mantle than his own Rays, nor the Moon any other Robe than her own Scarlet, because Nature has sufficiently adorn'd them: So Man, had he continu'd within the Limits of Original justice, wou'd not have wish'd for any Garment: but Innocence, no Habits can be so proper; and for that Reason, when *Pluto* was going to be invest'd with an embroider'd Robe, offer'd him by *Dionysius*, he refus'd it, saying, *That he was a Man, and therefore wou'd not make himself like a Woman*: But *Aristippus* accepted of that offer, saying, *The outward Accoutrement cannot corrupt a Man*. And for the same Reason Dr. *Calamy* so far comes with the Laureation-Ceremony, as to accept of a Doctor's Gown; and my self, and other Graduates, with Habits according to our several Degrees; neither can any Student be a Graduate, either in *Oxford, Glasgou, or Dublin*, without being invested with such proper Habits as are us'd by the Clergy and Students in those Universities where they take Degrees; and from this Source or Spring, usher'd in Diversions of Garments, Gowns, Hoods, Tippers, Round Caps, Mitres, Sursingles, &c.

To the End that Prelacy and Clergy in *England* might be distinguished by outward Reverence and Honour, and as a Badge to distinguish them by, it was enjoyn'd by Ecclesiastical Canons and Constitutions, what manner of Robes all Masters and Fellows of Colleges and Halls, all Students of both Universities, Ministers, Arch-deacons, Prebendaries in Cathedral and Collegiate

giate Churches, Deans, Batchelors of Arts, Masters of Arts, Batchelors in Divinity, Doctors in Divinity, Bishops, Arch-bishops, shou'd wear.

Arch-bishops had their particular Habits and Titles, to call'd *Metropolitans*, becauie their See was in the Mother Church of the Province. *Clement I.* ordain'd that all Patriarchs and Arch-bishops shou'd wear a *Pall*; which doth signifie Meekness and Justice, wherewith they shou'd especially be garnish'd. Then also the *Inferior Orders* began to be divided, and vested with proper Habits, as that the Arch-deacon shou'd be above a Deacon, and Arch priest above a Priest, and above them the Deans; and then were ordain'd Canons that were in Cathedral Churches; all which Dignitaries are invest'd with a distinct Habit: But all their Canonical Garments have always been esteem'd proper Habits; for (as I noted before) *Innocency* was the Garment *Adam* wore in Paradise; and *Eve* forbore the forbidden Fruit, we had never heard of a Doctor's crown, or a Cloak, or of any of those Habits which either the *Scotch* or *English* Graduates are invest'd with when they take a Degree.

In *Iertulian's* Time, every one that was made a Priest did renounce his Gown, which was the *Roman* Vestment of the Clergy and Laity in the End came to be both alike: But *Dr. Fuller* in the Third Book of his *Ecclesiastical History* saith, that about the Year 1202. it was ordain'd, that the Garments of Clerg-men shou'd be of one Colour: So that Custom is of no great Antiquity: But Black Colour has been so reverenc'd, and accounted so peculiar to the Clergy that in late Years it caus'd Admiration, if any other Colour was assum'd to preach, as if the Ministry of the Gospel were enter'd upon by a Layman. 'Tis true, *St. Jerom*, a learned and a Reverend Father in the Church, about the Year 390. bad *Nepotian*, being to enter into the Clergy, to avoid the *Attire*; and a Bishop was condemn'd by the Council of *Arles* for introducing the Fashion of sad colour'd Gowns; which Assembly condemn'd, as unbeseeming the Priesthood*.

However, if the Habits of the Clergy were only used as a Distinction and Decency, (as they are in the *Scotch* Universities) and not made Sacramental; viz. To be an outward Sign of an inward spiritual Grace. "I do not think (sayeth *Author* †) "any Man wou'd be frighted out of the Ministry by seeing a Reader in White; and the Convenience

* Tertul. de pallio, with the Notes of Salmasius.

† In his Book entitl'd Catholicism without Popery; Essay to render the Church of England a Means and a Cause of Union to the Christian World. Printed for Mr. L. in the Poultry.

wou'd soon make it pass for a proper Habit, and certainly carry it for a Gown, against a Cloak, (tho' we have an account of *St. Paul's* Cloak, but no. of his Gown) if it were once heard, That there is no more Holiness in a Clergyman's Gown, than in an Alderman's : And I do not believe *St. Paul* us'd to preach in his Cloak; for if he did (being so conversant a Preacher) he wou'd not have left it behind him at

My third Remark shall be upon — *Mr. Carstairs's* putting the Doctor's Pileus upon *Dr. Calamy's* Head, and embracing — This Friendly Way of embracing even eyes pious together by Links of Love, and is very antient; for it is the Manner of the *Hebrews* to embrace Strangers at their meeting — *Jacob* embrac'd *Rachel* before he made known to her that he was her Kinsman; and *Laban*, after he knew him to be his Sister's Son, embrac'd him with his Arms, and in the same Friendly Manner the *Principal* embrac'd *Calamy*. And the *Roman* Custom was to kiss their Kin-folks and Friends; but afterwards this Custom was chang'd to only embracing them: But whatever might be the Custom of those late Salutations, 'tis certain *Mr. Carstairs* embrac'd *Dr. Mead* in Token of that great Respect he bore to his Person and eminent Learning: And their Embracing (after he had put the Doctor's Pileus upon his Head) shews that the late UNION between *England* and *Scotland* has extended to the hearts of both Nations, as well as the Laity; and even melted into one Interest, and (if I may so express it) into Friendship. So that now instead of publick Railery and Controversie against each other, all the Controversie now is, who will embrace each other in the kindest Manner, and be most friendly — The *English* and *Scotch* Clergy have united and embrac'd in the late Commencement, and I hope the UNION will be more lasting than that between the *Presbyterians* and *Episcopalians*, in their late Heads of Agreement: And that it may be a Blessing to us all take *Mr. Mead's* Advice *, to "take heed of appropriating Christ to a Party; a common Evil, but a dangerous one: It was the Sin of the Church of *Corinth*: Every one of you saith I am of *Paul*, and I of *Apollo*, and I of *Cephas*, and I of *Christ*. Now the Apostle reproves them all; as well as he that said I am of *Christ*, as any of the rest — We shall never embrace with Hand and Affection too, if we are not partial. If Christians wou'd live in *Brotherly Love*,

This Sermon entitl'd Two Sticks made one; or the Excellency of Unity: Being a Sermon preach'd to the *Presbyterian* Independent Ministers, at their happy Union; and at their Request made Publick.

as well as shew they do so by kind Embraces, they must labour to remove all the Causes of Division. And to do this, (as *Mead* observes) "we must take heed of passing rigorous Conclusions on every light Occasion, and making the worst Matters. In weighing the Actions of others be sure always to cast in the Allowance of Humane Frailty; because it is not just which you expect many Grains of for your self, when another holds the Scale—— There's no Embracing, or true Friendship, where Men are of a proud, narrow, censorious Spirit; for this Austerity and Soreness of Spirit is usually attended with a double Mischief: It hinders UNION, or Friendly Embraces, where it is endeavour'd, and it often breaks it where it is attain'd. And therefore if we are Men let us be humbly (i. e. imitate the pious and courteous *Carstairs* in his kind Embraces and Brotherly Love.) What is the Meaning of HUMANITY, but *Affability, Gentleness, Pleasantness* in our Conversation towards another? But still the Consideration grows nearer, as we are Subjects to the same QUEEN; (a Queen who has UNITED *England* and *Scotland*, which all her Predecessors cou'd never do, and who has nothing so much at Heart as UNION amongst all her Subjects) but above all, as we are *Christians*, and joyn'd in such a blessed Root, JESUS CHRIST, the Foundation of all Love and Peace, and in whom we all unite.

I have read of two Rivers in the *East*, *Sava* and *Danube*, that run along in one Channel Threescore Miles together without any Noise or Bubbling, and yet they both keep themselves distinct all along. Why shou'd we not think it possible for us to go along close together in Love, and to embrace as Friends tho' in some indifferent Things our Judgments and Principles be apparently different one from another? — *Mr. Calamy* and *Dr. Carstairs* very kindly embrace, tho' (as 'tis said) their Judgments differ in some Things; and I heartily wish that the *Orthodox Clergy* of all Perswasions wou'd imitate their Example and shew to the World, (by their embracing of one another) that Variety of Opinions, and Unity of those that are true, may stand together—— I wou'd enlarge upon this Healing Subject, (as *Mr. Carstairs's* Embrace is HOPEFUL enough to deserve a larger Remark) but I shall meet it in my Remark— upon *Dr. Middleton's* (an Episcopal Bishop) officiating at *Dr. Calamy's* taking his Degree at *Aberdeen*— therefore, that I may not be tedious, I'll now pass on to

My fourth Remark, upon— the Laureation of the *Students* at *New Colledge*, and the several Degrees of *Bachelor of Arts, Master of Arts, and Doctor of Divinity*, conferr'd at the Scotch Commencements—— In these Commencements (as well as in those in *England*) diverse Degrees and Titles are conferr'd— At *New Colledge* we were

(hinted before) at the Laureation of about fourteen Students, as well as at *Edinburgh*, &c. Degrees are conferr'd according to their Standing in the University: *Batchelor of Arts* in such a Time, *Master of Arts* in such a Time, *Doctor* in such a Time, &c.—— *Doctor* is he that has taken the highest Degree in *Divinity*, *Physick*, *Civil Law*, or *Musick*, and is a Title known in the Apostles Days; for *St. Luke* tells us that *Christ* was found in the Temple, sitting in the midst of the *Doctors** *Demetrius* is call'd a *Doctor of Law*†. So that *Doctor* is a Title of Dignity, but great Antiquity—— *Zuinglius* on *Mat. 23.* said, "That the Titles of *Bachelors* and *Doctors* are not of God——" And *Mr. Wilson* in his *Christian Dictionary* saith, "Ambitious seeking after Titles ought to be eschew'd——" And *John Wickliff*, condemn'd for his *Obstance*, who suffer'd as a Martyr for his Testimony against the Apostatized *Roman Church*; his Testimony was, that Graduations and Doctorships in Universities and Colleges, then in Use, conduc'd nothing to the Church of *Christ*—— But the Mistakes and Errors of hot Men should be no Rule for us to walk by, where we have Scripture Testimonies, and the Word of God to direct our Practice.

When University Students have got a *Degree* in the *Arts*, then they have a Gown and a Cap for the Sign of it: And the first Degree is *Batchelor of Arts*, in *Latin* *Baccalaurius*; which imports as much as *Laurel Berries*; which puts me in Mind of the *Romans* who accounted *Apollo* their God of Wisdom, and dedicated the *Laurel-Tree* to him, and such as were judg'd worthy, they became *Laureati*; that is, were crown'd with, and wear Garlands of *Laurel*, in Token of Honour and Reward: And this Title, this Gown and Cap, are as Signs and Tokens of that, whereof they by their Natural Education are made *Masters*; and such in *Scotland* as are attain'd to the Degree of *Batchelor of Arts*, *Master of Arts*, and *Doctor of Divinity*, are call'd *Laureati*, *Laureat*, from the *Laurel-Tree*. My last Remark shall be upon— *Dr. Middleton's* (an *Episcopal Divine*) officiating whilst *Dr. Calamy* has afresh the *Degree of Doctor of Divinity* conferr'd upon him at *Aberdeen*—— That great Respect was paid in *Scotland* to *Dr. Calamy's* piety and eminent Learning, that he is afresh made *Doctor of Divinity* at *Aberdeen*, *Dr. Middleton* (an *Episcopal Divine*) officiating at the Ceremony; and 'tis hop'd this pious and learned *Doctor*, by his conversing with such *Dissenting Ministers* were then present, did not find them (to use an Expression of *Dean Young's*, which I shall further quote in the Conclusion of these Remarks) such "supercilious, untractable, and selfish Men, as *Satan* does represent 'em;

* *Luk. 11, 46.* † *Acts 5, 42*

for by that *mutual Respect* that pass upon this Occasion betw
 Dr. Middleton and Dr. Calamy, 'tis evident (as Mr. Rogers
 serves*) " This falling out by the Way among good Pe
 " proceeds from want of frequent Conversation and Acqu
 " tance with one another: They whet their Spirits with a
 " dance of useless and dry Disputes, and when they come
 " bly and civilly to talk together, they find they are all of
 " Mind. Strangeness, and Distance, and Reservedness,
 Shyness, perpetuate many times the Quarrels and Content
 which an Hour or two's familiar Discourse wou'd remove;
 'tis worth remarking, Good Dr. Middleton (tho' an Episc
 Divine) does here in Person officiate at the Laureation of
 Calamy, a Nonconformist—— Wou'd Dr. H——
 Mr. B——net (who call the Dissenters *Schismatics*)
 been thus generous and condescending? [I wou'd not judg
 charitably, but I fear not:] Or if they wou'd, I am a
 think they wou'd begin to entertain a better and more fa
 vourable Opinion of the Dissenters than they had before. An
 deed (as Dean Young observes, as you'll hear anon) " We
 " to converse with one another as Friends, and remem
 ber that the Way to Agreement of all Parties is not to bring
 to be of one Opinion, but to be of one Mind; which we ma
 do tho' of different Opinions, " not by thinking the same Th
 " but by thinking well one of another; endeavouring to
 " serve Charity, as carefully as to preserve Truth †.
 " not see any Reason (says Mr Rogers) why a Conformist
 " shun our Society, or we theirs, nor why we shou'd be fr
 " to one another, because we have not the very same S
 " ments in Things that are not essential to Religion:
 " when we mutually become such good Christians, as to
 " converse with one another, 'tis my Advice (says Mr. Rogers)
 " we avoid all needless Disputations: Carnal Zeal may p
 " on disputing, but true Zeal will put us upon Prayer.
 " my Part, (says Mr. Rogers) I had rather be a quiet Pl
 " man than a fiery Philosopher. Disputes occasion Abun
 dant of Ferment in the Minds of those who wou'd otherwise be
 quiet People: Such as love Disputes generally sting one
 another with many base and mean Reflections, and which taste
 of *Billingsgate* than of *Jerusalem*—— " I thank God
 continues the same Author) " I have a peculiar Antipathy
 " Temper to all hot and fiery Proceedings, and had I
 " preach one Sermon of Unity among Brethren, than w
 " a thousand Folios of Controversie: And I am apt to
 think were all our conforming Brethren as truly kind and char

* In his Book entitl'd Fall not out by the Way.

† Bishop Patrick's second Part of a Sermon before the then
 of Orange. p. 39.

Dr. Middleton has shewn himself to be, by officiating at the
 re-creation of Dr. Calamy, all Names of Distinction wou'd
 cease, and all Orthodox Protestants of all Perswasions
 all love and unite as Brethren: And sure I am we have
 reason to be thankful that our Age is pretty well deliver'd
 from a doating Admiration of the old Schoolmen, that spun
 every thing into Cobwebs, and made Depths and Mysteries where
 there was none. However, this is certain, " cou'd we (as
 Dr. Young observes) " but once descend from our high Pre-
 tensions of Religion, to the Humility that only makes Men re-
 ceive; cou'd we but once prefer Christianity it self before
 the several Factions that bear its Name, our Differences
 wou'd sink of themselves; and it wou'd appear to us, that
 there is more Religion in not contending, than there is in
 the Matters we contend about.

As far Dr. Young, Dean of Exeter, who 'tis evident by
 his Words wou'd have been as willing to converse with differ-
 ent Parties as Mr. Rogers, and perhaps as ready to officiate at
 the re-creation of Dr. Calamy, as Dr. Middleton: But lest
 prejudic'd Men of the Church of England shou'd think I
 stretch'd Dr. Young's Charity to the Dissenters farther
 than it did extend, I shall here give it in his own Words; viz.
 And you our Brethren, the Pastors of those that separate
 (as I am willing to cast away a few Words in the Air, tho'
 there be none here concern'd to regard them) I say you our
 Brethren, the Pastors of those that separate! What shall we
 do to conciliate or oblige you? Would you have us come off
 from the Establishment to meet you? but that is not in our
 power: Do you think that Establishment so extremely blame-
 worthy? But why will you always be Judges where you are
 Parties? We desire not to be so: Let all former Ages, and
 all the wise Men of the indifferent World at this Day be
 Judges betwixt us: In the mean Time, why do you not
 exchange us your Correspondence? why do you not seek
 the Fruits of Peace in the Methods of Peace? Come and
 see whether we are those supercilious, those untractable,
 and selfish Men: See whether you shou'd not be welcome to
 our Friendships, if they were thought worthy: See whether you
 wou'd not be welcome to our Fortunes, if they were thought
 equal. Cannot the Consolation of Christ, and the Comfort of
 his Spirit, and the Fellowship of the Spirit, and Bowels and Mercies,
 be any thing to cement us? Must our own Particularities
 continue to divide us, tho' the Things of Christ conjure us
 to unite?

St. Dunton, If any thing extraordinary had pass'd at these
 commencements, more than the Narrative and Remarks I have
 sent you, it might have given Life to a Pamphlet; but as
 the Case stands, this Brief Narrative must satisfy your Curio-
 sity and that of your Friends.

I shall only add, my Health wou'd not suffer me to pro-
last Lord's Day; and I think I shall not stay long in
World: I have study'd more than my Constitution will
and am now to receive my *Quietus*—— I am (dear Sir
great Hast, and out of Health,

Your truly Affectionate Friend,

M. A.

Thus, Reader, I have given thee— *A Narrative*
the Scotch Commencement, &c. as 'twas sent to me by
Reverend Mr. M—— A——, one of the New Gra-
duates, without the Addition or Alteration of one Word
save the *Account of the Original and Ends of these*
Universities, and the Five Remarks, &c. which are
mine; (tho' for the better understanding the *Scotch Narrative*
they are inserted as if they had been part of it) and there-
fore if there is any Mistake in the REMARKS, my Reverend
Friend is not accountable for them; for by living as far
Edinburgh, he has never yet seen 'em either in Print, or Written
but they are such REMARKS as I thought proper upon
Promotion of Dissenting Ministers to the Doctoral Dignity
and tho' my Reverend Friend modestly tells me there was
nothing happen'd at this *Commencement* that will bear a Repre-
sentation from the Press, yet, Reader, upon viewing his
Narrative, I suppose you'll be of another Opinion: However
I was willing to think that this *Narrative of the Scotch Com-
mencement* (as 'tis every Word of it true, being sent to me by
Reverend Person, and one of the *New Graduates*) wou'd be
acceptable to some Persons in *London*, who have heard
of the *Dissenting Doctors*, but have yet had no particular
account of what pass'd at their *Commencement*; which is
briefly and truly related.

But perhaps this *Prose Narrative* will be a little too
for some Readers; and therefore (as 'twas Matter of pu-
blish'd Joy, to see Mr. *Williams*, Mr. *Calamy*, and Mr. *Oldfield*
advanc'd to the Doctoral Dignity) I'll grow a little more con-
fident, by presenting the Reader (in the next *Project*) with
a *Congratulatory Poem*, which I'll call— *THE DISSEN-
TING DOCTORS.*

PROJECT VIII.*

*The Dissenting Doctors— A P O E M—
 on the late Promotion of Mr. Daniel
 Williams, Mr. Benjamin Calamy, Mr.
 Joshua Oldfield, to the Degree of DOC-
 TOR OF DIVINITY— The Second
 Edition— completing the Character of
 the Dissenting Clergy— with a Dedic-
 ation to the Dissenting Clergy; in which is
 propos'd this Paradox,
 That Protestant Churchmen, and such as
 dissent from it, are Members of the same
 Church.*

*the Dissenting Clergy: But more especially to
 those who lately took, or accepted, the Degree
 of Doctor of Divinity in the Scotch Univer-
 sities.*

Reverend Sirs,

*The Authors I suppose wou'd expect the Thanks and Respect of
 the Dissenting Clergy, after attempting their Praise; but
 it is an Honour I as little expect as deserve: Those Dissenting
 Clergy I have characteriz'd may with more Reason find Fault with
 those I have omitted; (tho' all my Omissions are rather obo-
 liviousness than Design) for it is much better not to be drawn
 out to be drawn by halves; which all those Ministers are, (but
 especially you who lately took, or accepted, the Degree of
 Doctor, in the Scotch Universities) whose Characters are attempted
 in the following P O E M, which was formerly inserted in my Satyr
 call'd The Pulpit-Fool*; but here so greatly enlarg'd, as to
 contain (so far as I cou'd do it upon my own Knowledge) the Char-
 acters of the Dissenting Clergy.*

*Reverend Sirs— You all know the Business of a Poet is to please;
 and the Dissenting Doctors (for you are all so, or merit that Title,*

Printed by John Morphew, near Stationers-Hall.

as is prov'd in the following Poem) neither desir'd or expected a Poem from me, (your own Eminent Piety and Learning being sufficiently known to all that either know your Persons, or read your Works; especially those publish'd by Dr. Williams, Dr. Calaneo, Dr. Oldfield, Mr. Showers, Mr. Watts, and the Immortal Stennet) yet I hope 'twill be some Apology for my writing the following POEM, that I keep as near to Truth in my several Characters as ever Poetry did; and that most of the Characters of the Dissenting Clergy are my own Observations digested into a few Rhimes; which had been more polish'd, had not my two Præceptors (Mr. Tookey, and Mr. Darrack) wanted Copy much faster than I cou'd provide it: However; Gentlemen, if neither my Narrative of the Scotch Commencement, (I call it mine, and made such large Additions to the Letter Mr. A—— sent me on that Subject) or this POEM I call— The Dissenting Doctors don't gratifie the Curious, yet I hope it will ANGER no more for, (as I said before) the Business of a Poet is to please: I am sure I am he is very unhappy who gives Offence where he designs only to give Respect; and for that Reason I have not attempted the Character of six Ministers in this Poem with whom I am not personally acquainted: The whole Body of the Dissenting Clergy of England wou'd be a boundless Subject. "Painters (as one observes) find it a harder Matter to give a true and lively Air and Posture to a Picture; to place the Legs, and due proportion all the while, than to draw the Face, and take the Likeness. But this Picture of the Dissenting Doctors was only intended for an Half Length, and that too is only a rough Draught, and in Miniature. He that is a Gentleman, tho' the following POEM may want an Excuse from the High-flyers, and such as TACK all Religion to their own Party, I will not despair of a Pardon from the Dissenting Clergy (to whom 'tis here dedicated) for if I have fail'd in describing the Eminent Piety and Learning, (of which I was an Eye and Ear for thirty Years) I have at the same Time given you an opportunity of shewing your Goodness and forgiving Temper, which is not to be en't mistaken) is the most difficult Point in Christianity, either to understand or practice.

Reverend Sirs, I dedicate this Poem to the Dissenting Clergy, as I have often desir'd a fit Opportunity to testify, both to you and the World, how much I honour your transcendent Piety and Learning, and to pay my grateful Acknowledgments for the many undescribable Favour I receiv'd from you, during the Life of my Reverend Præceptor, Dr. Annesley, of whom Mr. Foe gives this deserv'd Character

He had no Priest-craft in him, nor no Pride.

* In his ELEGY that he calls The Character of Dr. Annesley.

It certainly, (as Mr. Foe observes) " 'tis very Beautiful, to see a Man that is a Minister be also a Gentleman; for good Manners are the most consistent with Christianity of any thing in the World; but Vanity and Self-esteem on one side, and Covetousness and Self-seeking on the other, are things so frequent among our Teachers, (Churchmen as well as Dissenters) that there never was more Need for us to bear the Word of God without Respect of Persons: And for that I can gladly hear a Pious Orthodox Preacher of any Persⁿ. But, Gentlemen, I hope you'll think it no Reflection upon the Dissenting Clergy, if I SURPRISE you so far as to resolve to live and die in the Communion of the Church of England, as believing that KNEELING at the Holy Table is the most becoming Posture for all such as wou'd HUMBLI and DEVOUTLY commemorate the Death of JESUS— Our great Redeemer himself kneel'd and pray'd. Luk. 22. 41. And that for certain, is the Pattern we can follow. If our Blessed Lord so humbled himself, the greatest Man must not think much to come down so

Kneeling ne'er spoil'd Silk Stocking— Herb.

to hurt the Finery, it will make him the better Christian. — KNEELING is a fit Posture for all Acts of Worship: The Eucharist is the highest Act of Worship, or it contains in it many other Acts, Prayer, Praise, Singing, and Adoration, " and why shou'd we not then, (Mr. Wesley *) " in the Celebration thereof, fall down and adore before the Lord, our Maker? The main Reason why some dissenting Persons might at first scruple Kneeling at the Sacrament seems to have been the Fear lest this shou'd tend to the adoration of the Elements, or of any fancy'd Corporal Presence of Christ's Body and Blood in them; but this (as Mr. Wesley *) " is entirely precluded by our Church, who must be allow'd to know best the Meaning of her own Injunctions and Commands. And in order to prevent any Misinterpretation of this great decent Ceremony, she has expressly declar'd †, " That no Adoration is intended, or ought to be done, either to the Sacramental Bread and Wine, which is Bodily receiv'd, or to any Corporal Presence of Christ's Natural Flesh and Blood. — And the famous Mr. Baxter tells us, that for many years he never heard any thing to prove it unlawful **; (says Mr. Baxter) There is no Word of God for, or against any Gesture. And, 2. The Nature of the Ordinance is

his Book entitl'd *The worthy Communicant.* p. 88.

after Communion Service.

Baxter's Christian Directory. Part II. p. 3.

" mix'd:

" mix'd : And if it be lawful to take a Pardon from a
 " upon our Knees, I know not what can make it unlawful
 " take a seal'd Pardon from Christ, by his Ambassador, in
 " same Manner. And therefore (as I said before) I
 KNEELING at the Holy Sacrament to be the most becom-
 Posture for all such as wou'd HUMBLY and DEVOUT-
 commemorate the Death of the Blessed JESUS. But tho'
 are my Reasons for KNEELING at the Holy Sacrament
 and being (what the High-flyers abhor) a Moderate Church-
 man, yet I wou'd not censure any serious Christian that is
 contrary Opinion; for, (as Mr. Rogers well observes*) 'The
 " to Agreement of all Parties, is not to bring Men to
 " one Opinion, but to be of one Mind; which we may be
 " of different Opinions: not by thinking the same Things
 " by thinking well one of another, endeavouring to preserve
 " rity, as carefully as to preserve Truth. And this was ex-
 Belief and Practice, and of my Reverend Father† before
 whose Charity was so extensive to all Parties, that he had
 rally a Dissenting Minister** preaching in his own Hou-
 at the same Time he was reading of Prayers, and preach-
 Aston Church; and wou'd bind me Apprentice to no other
 an Eminent Dissenter***, (as Mr. Sands can testify, if
 yet living.)

So that you see, Gentlemen, DUNTON'S CREED (and
 Reasons for being a Moderate Churchman) has both Sense and
 Reason, and my Reverend Father's Example for its Recom-
 mendation; and for that Reason I assure my self, that no Dissent-
 ing Clergyman will have the worse Opinion of me for speaking
 Thoughts of the Church of England in this Dedication: At
 least, that they may not, I shall here prove this
 PARADOX†††; Viz.

That Protestant Churchmen, and such as dissent from
 are Members of the same Church.

* In his Book entitl'd *Fall not out by the Way; or a
 Dissertation to a Friendly Correspondence between the Conformists and
 dissenters.*

† Mr. John Dunton, late Rector of Aston Clinton in Bucks.

** Viz. the truly pious and learned Mr. John Marriat
 Son (Mr. Obadiah Marriat) was Minister at Chiswick and
 for many Years; and his Grandson (Mr. Zephaniab Marriat)
 now Minister in London.

†† Viz. the Parsonage House of Aston Clinton.

*** Viz. Mr. Thomas Parkhurst, at the Bible and Three
 in Cheap-side.

††† As I lately did against the Tacking Clergy, in my
 entitl'd *The Pulpit-Fool.*

I know, Gentlemen, some of the *High-flyers* of all Parties will
 be from my Satyr entitl'd *The Pulpit-Fool*, that the Aukor
 Religion at all, or at least (as he now publishes a Poem he calls
 the *Dissenting Doctors*) but a *Trimming* one.

It is I answer, I am, or wou'd be a True (not high or low)
 Churchman; and therefore let the *High-flyers* call me *Trim-*
mer, *Phanatick*, or what they please; for 'tis of small Moment
 to me, whether a malignant World will allow me that excellent
 Title; my Right to the Covenant of Grace, and my eternal In-
 heritance have no Dependance upon ill Nature and Envy: However,
 the serious Reader may be no longer confounded with the Di-
 vision of High and Low Church, but be what he ought——

A True Churchman—— I shall here give the Character of
 a True Churchman, that the World may the better judge to whom
 that excellent Name belongs, and who they are that unjustly usurp it.

A True Churchman (whether of the Clergy or Laity) is one
 who is in Communion with the Church of England; that is, who
 communicates in Religious Offices, in the Prayers and Sacraments of
 that Church. Some think it Title enough to the Name of Church-
 man, that they communicate with no Dissenters; as if to dissent from
 any Religion were the Character of a true Churchman. Certainly,
 if any Religion is nearer the Church of England, than be
 any other; for they agree in worshipping God, tho' they differ
 in Modes of Worship. And there is too great a Party of these
 Churchmen, who seldom see the Inside of a Church, and as seldom
 any Signs of Devotion, when they are there—— God de-
 parts from such Churchmen, and the Church from the Scandal of
 their Pretenders.

It is, in short, is the Character of a True Churchman; wherein
 I shou'd answerably to it (for I must cry with the Publican——
 be merciful to me a sinner) I heartily ask Pardon from God,
 Forgiveness (where 'tis necessary) from Men: Then shou'd any call
 me a *Phanatick*, *Trimmer*, (that is, in the Sense of the *High-flyers*,
 a Man of no Religion) yet I shall ever declare my self——
 A True Churchman, that is, (in three Words) A Protestant
 Churchman, a Son of the Church of England, as now establish'd
 by Law; and (as Eternity depends upon it) I think no Man can
 be so foolish as to chuse what I count the Best Way to Heaven. Not
 that I think the *Anabaptists*, *Independents*, *Presbyterians* (who
 are the nearest the Church of England of any that dissent from it)
 hold a different Religion from mine, and shall be ever ready, as Op-
 portunity offers, to hear (and encourage, as my Estate shall enable
 me) any serious Preacher (or poor Christian) of any of those Per-
 sons; for we all hold One Faith, One Lord, One Baptism,
 and it betrays great Ignorance, as well as Uncharitableness, to
 distinguish of another Religion from those Three I have nam'd, when
 we all agree in the Fundamental Points of the Christian Faith.

Reverend Gentlemen, I shall give no farther Account of the Author of this Poem, or my Reason for calling it The Dissenters; but only to acquaint you I have perform'd it without Partiality, either to Persons or Parties: And I'm thus impartial to all Parties, as believing (what I'm now going to prove) that All Denominations of Protestants (holding the Fundamentals of the Christian Faith) of the same Church, 'tis a great Paradox to call Churchmen, and such as dissent from it— Members of the same Church— But 'tis not they are so; for 'tis not (to use Bi:op Hall's Expression) "or a Retinue, or a Ceremony, a Garment, or a Colour, or an Organ Pipe, that can make us a different Church.

"I affirm (says the ingenious Povey) that every Person that subscribes his Name to an Orthodox Confession, and orders his Conscience suitably thereunto is no Schismatick, notwithstanding he disagrees from the Church of England, as by Law established, refusing to pay Obedience to her Forms and Ceremonies. I say that any who profess themselves Genuine Sons of that Church, shou'd so far expose themselves to the Scorn of all quick-sighted Men, as to affirm that any make Schism in our Church, but such an Assertion is unanswerable to the Purity of her Doctrine.

So that 'tis clear, Mr Povey (a profess'd Son of the Church) thinks all True Churchmen and Orthodox Dissenters (for he calls the Independents and Presbyterians, &c.) to be of the same Church. I have ever liv'd, and hope I shall die in the same Church (as this Gentleman further observes) "Whoever will be a Christian, must have a true lively Faith, and an universal Charity, a pure even and firm, a peaceable Mind, and a pure Soul— "Christian Moderation to such as dissent from the Church, that Mr Burnet say, "I own I began the World on a Principle of Moderation, which I have carry'd down thro' my whole Life, and I hope I shall continue to my Life's End—

Then let the Pulpit-scoole (for they are no better than railers of their own Church, for such I have prov'd the Dissenters are) say much Dirt as they please, to gratifie their Passion and Ill Nature. I will for my own Share truly love and respect every honest Dissenter that Fears GOD, and Honours the QUEEN; that is, (as to my Paradox) I will love and respect him as a True and Orthodox Churchman. 'Tis made K. William declare with his own Breath That he dy'd a Christian of a comprehensive Nature. 'Tis no small Satisfaction to me to find all WISE and Modest Clergymen thus moderate; and more especially those described in the following POEM. This charitable and peaceable Temper is acceptable to God, and all those that are in love with true Religion, not a bare Opinion and empty Name, only of I know not what Party, Sect, or Opinion.

It is sad to behold how far the Differences of the Times have prevail'd with even the better Sort of Men, (as well Churchmen