

where it is such, as comprehends more than a single determinable *αἰών*, they express it in *Hebrew* by the Phrase of *עַד עוֹלָם*, in *Greek* by *εἰς τὸν αἰῶνα καὶ ἔτι*, or *εἰς τὰς αἰῶνας* and *εἰς αἰῶνας ἄμην αἰῶνων*. But by none of these Forms do they mean a Scholastick Eternity, unless the Nature of the thing then express'd require such an interminable Duration. And hence the Period of this World is call'd *αἰὼν ἕτερος*, when yet there is another to succeed it, *αἰὼν ἐπιπλεον* and as these *αἰῶνες* differ, so would also the meaning of *αἰώνιος* be different, according as it was apply'd to the one or other of them. And so in the plural Christ is said to appear and suffer *ὄχι συντελείᾳ τῶν αἰῶνων*, when yet the longest *αἰὼν* of all was not then come. And he of whom it was said, *Thy Throne, O God, is εἰς τὸν αἰῶνα καὶ αἰῶνος*, is yet to deliver up the Kingdom to God the Father, and to be subject himself to him who did subject all things to him: so that here is plainly an end of that Reign, which is said to be for ever and ever. And as *ἀπὸ αἰῶνος* does not in Scripture signify from all Eternity in the sense of the Schools, so by the same reason ought not *εἰς αἰῶνα* to signify to all Eternity in the same notion: and is not *εἰς αἰῶνα* and *αἰώνιον* all one? Every Lexicographer and Expositor will furnish you with Authorities enough to confirm what I have said; and I leave you to judg, whether the whole Subject matter in this periodical Doom, the Nature of that Fire and its fuel, the Powers of a Spirit incorporate, be not such as will inforce us to make it shorter than some Men do; who having got easy ways of assuring themselves it shall not be their portion, do as little pity those calamitous Souls, whose Lot it may be, as they darkly fancy God himself does. But tho we from the reason of Things, and right use of Words, do make it shorter than they do; yet, according to our Hypothesis, the whole punishment of Pain and Death will necessarily be so long, as may justly be call'd *αἰώνιος* in a very high sense of the word. But if out of filial regard to the Authority of our dear Mother the Church of *England*, you are yet something backward to give Assent to the Probability of *Origen's* Doctrine; I would have you first to consider, that all those that write and preach in this Nation, are not her Sons, no more than they of *Geneva*, or *Scotland*, or *New-England* are. Secondly, I would fain know why she, who in her 39 Articles does so punctually follow the Articles agreed upon in *K. Edward's* Days, or with very little variation, should wholly omit that Article which condemns the Restorers of this Opinion, if she had thought it ought to have been condemn'd. And the same may be said in behalf of the preceding Opinion; for she hath quite left out that Article of *K. Edward*, wherein it is affirm'd, that *the dead shall be restor'd to their own bodies,*

flesh and bones; very modestly and wisely contenting her self, to impose no more on the belief of her Sons in this particular, than what the *Three Creeds* say of it, which she approves of in her 8th *Article*: but they say no more, than that there shall be a *Resurrection of the Dead*, or *Resurrection of the Body*.

Epiphanius is also silent in the sixth and last Opinion, and *Jerom* says nothing against it. Nay, it seem'd so reasonable a Doctrine, that *Proclus*, by his Suffrage, confirms the Truth of it. For to *Aglaophon* the *Origenist*, in the Question about our future Bodies, arguing from the Conflagration of the World, and upon that demanding ἐν ποία διαγωγῇ τότε τὰ σώματα ἔσονται, when Earth and Air shall be utterly defac'd, he thus answers, That there shall indeed be a Conflagration, but not to consume things, but to perfect and renew them; for since it is better they should be than not be, (as is plain in that God made them to be, which he would not have done, had it not been the better) it is better they should ever be. And to this sense he interprets that of *St. Paul*, *The creature shall be deliver'd from the bondage of corruption*; and also that of *Isaiab*, *New Heavens and new Earth*. Which is just the same with that of *Sophocles*,

Ἔσαι γὰρ, ἔσαι ναινὸς αἰῶνῳ χροῖνῳ,
 Ὅτ' ἀν' πρὸς γέμονια θησαυρὸν χάσῃ
 Χρυσῶπῳ αἰθῆρ, ἢ ὅ βροσκηθεῖτα φλόξ
 Ἄπαντα τὰ πύγεια καὶ μετάρσια
 φλέξει μανῆσαι. ὅτ' ἀν' ὅ, &c.
 Καῖπειτα σώσει πάντ' ἀ' ἑρῶν ἀπόλεσει.

So that *Proclus* at least grants one new Habitation and Plantation of the Earth again after the Conflagration. And I esteem it a great Blessing that our Enemies are so far at peace with us, as either to say nothing against us, or in our behalf; especially in these two last Opinions of the Father, which seem the most bold and venturesome of all the rest. But it seems, that as all Truth was not discover'd in one Age, but something of her hid Treasures is purposely conceal'd to be the Price and Reward of After-inquirers, that so every Generation may have something of peculiar Excellency to equal it to those that went before: so neither is all Error detected and profligated by the Conduct and Courage of the Learned of one Age. And therefore those pious and learned Men, whom I have made use of for the Refutation of *Origen's* Temerities, contenting themselves with their zealous Endeavours to correct some of them, have left the rest to be the Spoil

Spoil of their victorious Successors: which, with what Success, and by what Arms they have done, is not my purpose now to shew. For truly, Sir, I am perfectly tired already, and your Commands, which alone made me hold out so long, by good hap confin'd my *Enquiry* to the more antient Writers; which now I have brought to an end: and having given you this Notice, that where I say *St. Jerom* is silent, or says little of this or that Question debated; my meaning is only, that he is so in such of his Writings, as were purposely compos'd concerning *Origen's Dogmata* (for what he is occasionally in his other Works, I cannot tell, I neither having them, nor being in a place where I have opportunity to procure them) Having given you this Advertisement, it remains only, that I beg your pardon for the imperfect Resolution I have endeavour'd of your Queries, and for the carelessness you will discover in my Style, and the negligent tacking of Sentence to Sentence, even to the obscuring my Sense sometimes; Faults, I confess, which might easily be mended; but not being so, therefore need your Pardon more: For, to tell you the Truth, I was unwilling to render the whole illegible by too frequent interlining, and very loth to write so long a Letter over again. Which I desire you to accept of, such as it is, as a Testimony of that great Power your Commands have over me, which you see I have not detrected, even in an Argument where the Sentiments of my own Mind are not at all interested. For I am,

S I R,

Yours, &c.

Phenix II.

God's first Sally out of Himself, in the Birth of the Universe.

TH O G O D was what he is, and in the perfect Fruition of his Grandeur, before his omnipotent Hand had drawn the Creatures out of their Nothing; yet his Nature requir'd Homage, his Majesty Service, his Glory Admiration, his Goodness Acknowledgment, and his Beauty, Hearts and Affections. It was needful, tho' he were independent of all Beings, Immense in his Extent, Eternal in his Duration, and Infinite in all his Perfections, that he should cause himself to be seen and felt by Emanations out of himself. It was not sufficient, (methinks) that God should contemplate himself in the Mirror of his Essence, and that without issuing out of himself, he should beget his Word in the Splendor which flows from his Light. It was not enough to love himself, and in loving himself to produce without Change, Loss, or Alteration, the sacred Fire of his Love. All these immanent and infinite Productions could not exhaust the Treasures of so fruitful a Nature: For in giving it self, it suffers no detriment, since amidst these Sallies and Emanations, the Father and the Son, in such sort, communicate their Nature and Perfections, the Father to the Son, and both to the Holy Ghost; that all Three by a Common power can act *ad extra*, or externally; and they needed to employ but one single word to create, not only a World, but even Worlds without end.

The Motives which invited God to create the World.

I fancy, that if Nature had had a Being, or could have spoke, she would have address'd the Almighty thus: *The Sighs of Nature.*

Speak, O speak (Great God) stretch forth thy Arm; and cast thy Looks out of thy self; Issue forth of the Luminous Darkness, which forms Thee a Day without Night, and a Night more resplendent than the Day. Give some little passage to those Ejaculations and Flames, which from all Eternity are inclosed within thy Bosom, and which frame therein a Circle of Light and Love. Thou need'st but open thy Mouth, and immediately all Creatures will be obedient to thy Commands: The least of thy Irradiations will dissipate the Shadows; and open that Abyss in which they are buried. It is true, that nothing ought to disturb the Peace and Repose of thy Solitude; It is true, thou hast and possessest in thy self all that can ever be. But thou canst bring it to light, and art able, without noise and disorder, to break that eternal Silence, which hitherto hath made Thee heard but of thy self. In fine, thou art a God of Love, and this Love would be Captive, if it had not Sallies and Ejaculations. It was not satisfied to remain in thee by Eminence, and, as it were, in the Source of Beauty and Goodness; but having made its Folds within it self by numberless Revolutions; it must descend upon external Objects, to attain that Effect and Property which is natural to Love, (*viz.*) that amorous Extacy, that prodigious Effusion, and that pompous and magnificent Shew, which, to speak properly, is the Torch of Love, or rather the Chariot of its Triumph. Upon which, God might have graciously spoke thus:

Well then, Creatures, come forth of the Mass in which you lie confus'd; Heaven, Earth, Sea, Stars, Trees, Fishes, Furnaces of Fire, and Flames; vast Extents of Air, Clouds, Abysses, Precipices; listen to the Voice and Command of God, of the Word, and of their Love. *The first Alarm of Nature.* O God! O Power! O Love! what Word? what Speech? and what Voice? We must proceed in Order, and pursue the same which God himself has follow'd.

The Word was in God the Father, and this Word was God; from that beginning which could never begin, the Common Spirit of God animated the Father and the Son: But, in fine, this glorious and happy Moment; which saw the Birth of Times and Seasons, being arriv'd; the eternal God seeing no Object out of himself, which could deserve his Love; and besides, this Love being incited by a holy Desire of communicating it self, it was requisite to frame a Copy of the Intel-

Love the Architect of the World. lectual Original, which was in his Idea, and in his heavenly Mind. From that instant the World, then but a lively *Vacuum*, but an universal Privation of Forms and Qualities, was chosen as the blank Table, whereon he resolv'd to draw the first strokes of his Goodness. That Nothing which hath but the bare name Men give it, became immediately a fruitful Abyss of Essences, and Nature was ingendred out of it by the sole Power of the Divinity.

First *Heaven, Earth, Water,* and Darknes appear'd in an instant, as the Field on which all the Effects of a most amorous and sage Prodigality were to be display'd. It was before any other thing that this dark Compound, this confused Medley, and this heap of Water and Earth, was the Object of him who alone was able to chase away its Shadows, and convert its Dust into Gold and Chrystal. This is the Throne on which the Title of *Sovereign Monarch* and Lawgiver shall be seen engrav'd: But what! this Theater is too obscure to behold therein the Birth of the World; we must expect the Aurora, and the Rays of the Day.

The first Day of the Creation. Nature awake, it is time for the World to rise; the Night hath preceded, and twelve Hours are, as it were, already past, since Heaven and Earth have been in obscurity. Behold the Break of Day; and those delightful Colours, which play upon the Waters, are the Companions of that Light, which in *Palestine* hath already opened the Doors and Windows of the East, and is going to spread it self upon another Hemisphere. Nevertheless, to finish this Career, to perfect this Course, and to go round the whole Globe twelve Hours more, are required; And then counting from Evening till Morning, and from Morning till Evening, you shall find all the Moments, which form the first Day, a glorious Day, a Day illustrious for having first receiv'd the Light, which gives Glory and Splendour to all Days. God himself made even a Stand to behold these Lights, and could not contain himself from praising the attractive Charms of this glistering and pompous Quality, which is as the Life of the Eye, and a most lively Representation of the Spirit.

The second Day. The second Day was no less glorious: for it was that in which God chose to raise up the Firmament, like a Circle of Brass, or rather like a Globe of Gold and Azure, which might serve to divide the seven Orbs of the Planets from the Empireal Heaven. Now it was in the midst of the Waters that this admira-

admirable Work was form'd ; whether they were necessary to temper the Rays and Orders of the Stars ; or that the Course and Revolutions of a moving Body would be more even and free in an Element so pure and so pliable to all sort of Motions ; Or, finally, whether it were for some other reason known only to the incomparable Architect, who caus'd his Power and Wisdom equally to shine in the Fabrick of the Universe.

The next day God descended from Heaven upon Earth, and it was on this day he mark'd *The third Day.* out Bounds and Limits to Rivers, Streams, Seas and Torrents ; so that the Waters retiring, some on one side, and some on the other, just as they were shut up within their Banks, Clifts and Channels, the Earth appear'd, and immediately her Sides were found pierc'd with Caverns, and her Back loaden with Mountains and Rocks, which rais'd her in a stately manner. Instantly her Entrals were fill'd with Stones and Metals : and whilst those four great Portions of the Earth, which divide the World, and all the Islands of the Ocean and Seas, were level'd to serve for Empires and Possessions of Men ; the Hand of God, as just as liberal, did in the Bosom of the Earth uphold the Arches of her Prisons and Dungeons, to the end, that if the Paradise of *Eden* was a Garden of Delights and Pleasures, Hell, on the contrary, might be an Abode of Dread, Horror and Misery. It was likewise very convenient, that as God had mix'd Light with Darkness, he should create wild Places and Desarts to render the Gardens, Fields and Meadows more delightful ; and finally, having the very same Day given Plants, Herbs and Flowers for an Ornament to the Earth, his wise Providence mingled Thorns with Roses, and the most wholesom Herbs sprung out of the same Soil with the *Mandrake* and *Aconite*.

The fourth Day having been, as it were, the Chariot of the Sun, Moon, Stars and Planets which shine in the Heavens, may, in some manner, be call'd the Day of Days ; since it was the Origin of the Fires brightness and flames, which are the Soul of the Day. *The fourth Day.*

Then were the frozen and condensed Waters gather'd together with more Light and Heat to form the Body of the Planets : Next the Sun, Moon and Stars began their Courses, Periods and Revolutions, and took the Tracks and Ways which were trac'd out to them from East to West ; they began likewise to cast their favourable Aspects, and from that time their Influences fell upon the Earth, and they receiv'd the Orders and Laws, which they have since observ'd so inviolably, and
with

with so great respect. But whilst these Torches rowl over our Heads, for fear lest our Eyes should be dazled at such luminous Objects,

The fifth Day. Let us turn them upon the fifth Day, wherein God created the Birds which fly in the Air, and the Fishes which swim in the Water. One must here represent unto his Thoughts some fair Summer's day, and imagine that he sits in the cool upon the Shore of some Island; from thence he must lift up his Eyes towards Heaven, and behold over head Thousands of little feather'd Bodies, cleaving the Air with their Wings, piercing the Clouds, and mingling with their Flight the sweet Harmony of their Warblings: He must afterwards behold at his Feet a River full of Fishes armed with Scales, some of which cut their Way near the Surface of the Water, and others through the midst of the Waves; some swim aloft against the Stream and Current, others are carry'd down at the pleasure of the Winds, and by the favour of so sweet and rapid an Element.

This is that which God took pleasure to see and do, five Days after the Creation of Heaven and Earth: This was the Day he chose to people the Air and Sea with their Guests, which were in so great Numbers, as since it hath not been necessary to create other Species of Birds and Fishes. But what! the Earth, which serves for a Basis and Foundation unto Sea and Air, would have some cause to murmur against both, and might with reason complain, as it were, of God her Creator, if she were abandon'd, and without Inhabitants. Soft, a little patience: It belongs not unto Creatures to prescribe Laws to their Creator.

The sixth Day. Scarce had the Morning brought news of the arrival of the sixth Day, but at the same instant the Earth opened her Eyes unto her Sun, and her Ears unto the Voice of her God. This dull, heavy and insensible Mass, not satisfied to have brought forth Flowers, Plants and Trees, yet farther display'd it self to produce all sorts of Beasts and Animals: Behold the World in her Cradle, and Nature in her Infancy; The unmoveable Earth, round about her Center, is sown with Flowers, tapistried with Turf and Verdures, beautified with Woods and Forests; She is stately in her Mountains, pleasant in her Valleys, delightful in her Meadows; She is rich in her Metals, fertile in her Fruits, and plentiful by her Rivers and Seas, which environ her on all parts, and form her a thousand liquid Transparencies. The Air encompasses her on all sides, and serves her for a Veil to temper the over-humid Influences

ces of the Moon, and the too ardent Rays of the Sun. The Heavens, like pendent Roofs and rowling Arches, are strew'd with Flowers, Emeraulds and Rubies. . . . What doth remain after all these Prôdigies of Power, and all these Works of Love? O Love! I cannot condemn his Fancy who said, that ** Love produc'd Heaven out of a Chaos, and the World out of a confused and undigested Lump.* These are the Draughts of a powerful God, which were victorious over the Nothing: These are the conquering Flames of his Love, who hath carried his Rays and Torch, even into the Abyſſes of an eternal Negation.

The World then had not its Origination in the Water, as *Thales* supposed; nor was the Impression of the Universe fram'd in the Air, as *Anaximines* affirm'd; *Heraclitus* was extravagant when he taught, that Fire was the Source and Origin of Nature; And *Democritus* was a mere Scoffer, and fitter to be laugh'd at himself, than to laugh at others; when he said, that the World was form'd by an accidental concourse and mixture of invisible Atoms. No, no; the Beginning of Beginnings must be without Beginning. But the Heavens, Air, Fire, Earth and Water, the World and Atoms, cannot be from themselves, and without a Producer; therefore grant, that God alone is the Fountain, Cause and Origin of the Universe.

Ah then, let the Heavens, and all the Elements; Let the Sun and Stars, let the Plants and Herbs, let the Birds and Fishes for ever more praise and bless the powerful Hand of the increated Love, who form'd them all out of Nothing. Let the World never have any propension, instinct, or inclination, but to become pliable to the impulses of its Author. Let the Morning and Evening Stars imitate him, conveying every where their Influences and Light. Let Rain be the Pledg of his Favours, and Dew the Symbol of his Graces. Let Thunder and Lightning be the Heralds of his Justice, and the Ministers of his Indignation. Let the gentle Western Winds awaken our Hearts, to listen to his most holy Inspirations. Let his Threats be heard amongst Storms and Waves. Briefly, let the World, and all Nature, be an Altar whereon Vows and Sacrifices may be continually offer'd to his Law; and let the Feast of the six Days, during which God created the Universe, be for ever celebrated. But what, O Lord? Who is it that hath hitherto spoken? From whence came this Voice? And where is the Person that can present Sacrifices unto thee? The World hath Altars, it hath Water, Fire, Wood and Victims:

Man necessary for the World. Victims: But where is the Priest? There wants a Man upon the Earth; and without a Man, all thy Works seem not sufficiently perfect. Yes, my God; this Man, who is to be the Image of thy Essence, the Accomplisher of thy Commands, and thy Lieutenant upon Earth, well deserves the last Touches of thy Hand; to the end, that after his Creation thou mayst continue in the Repose of thy most holy Entertainments.

Eloquence of Self-love. It is almost incredible how bold and eloquent Men are, when it concerns their own Praises: To hear them speak, would not a Man swear, all the Members of their Bodies are converted into Tongues, to publish, without blushing, the Advantages of their Nature, above whatever the rest of the World can boast of, as most rare and beautiful? The Earth, say they, is but an Abode, or rather a High-way, which shall be their Pilgrimage; The Air and Sea are but their Harbingers and Hosts; Lightnings and Celestial Flames form but a Plan, in which the Features of their Minds appear, as it were, rough-drawn: And Heaven it self is but the Haven and Shore, which after the Course of some Months and Years is to receive them all. Man, according to their Opinion, is the fairest Piece of the Universe, the All of All, and, as it were, the Soul of this World. *Anastasius*, in his Homily of Man's Creation, observes some Lines of Honour and Veneration in his Fabrick. *Clemens Alexandrinus* compares him to the *Thessalian Centaur*, by reason of the mixture of the Soul with the Body: And *Lactantius Firmianus*, speaking of the Composition of Man, saith, That he is a Work which may rather beget Admiration than Words. *Trismegistus* calls him the Interpreter of the Gods; *Pythagoras* looks upon him as the Measure of all things, in whom are found the Longitudes, Latitudes, Altitudes and Profundities of all Beings, *Plato* cries out, that he is the Miracle of all visible Miracles; *Theophrastus* considers him as the Copy of the Universe; *Synesius* calls him the Horizon of Creatures; And *Zoroaster*, as one transported, scarce finding Words to describe him, concludes at last, *That Man is the Portraitt of an attempting and daring Spirit.* Are not these very excellent Terms and Expressions? which sufficiently evidence, that albeit those Learned Authors did speak of Man in general, yet all of them were interested therein as to their own particular. But whatever they have said, it is certain, that of all the Encomiums

Encomiums can be given to Man, the most Noble, the most August, the most Transcendent and High is, *That Man is the Image of God, the Character of his Substance, and the most faithful Copy of his Divinity.* I know he hath a Being common with Stones and Marble, a Life common with Plants, a Sense with Beasts, and an Understanding which equals him with the Angels: but he excels them in this, That he was created from God's Idea, as the most lively and sensible Representation of his Maker.

God deliberates upon the Enterprize of this Work, and the Council is held in the Conclave of the most Holy Trinity; the Three Persons are assembled; Power, Wisdom and Love take their Seats near the Paradise of *Eden*. But let us not deceive our selves; is it not peradventure God's intention to recall into favour those proud and rebellious Spirits, whom a shameful Revolt hath most justly precipitated from Heaven to Earth, where they wander as Exiles and Reprobates? At least would it not satisfy him to banish them from Heaven, and to grant them the World for a Paradise, after so long and fatal a Captivity? Nothing less, the Act is past, the Angels are lost without Redemption, and the Punishment their Insolence hath merited, will pursue them without relaxation, term, or pity.

It is concerning *Man and his Creation* that the Decree is past; It is on him God reflecteth, and it is he who must be substituted in the place of Angels. It is this Act which makes the World behold God's Master-piece, the Object of his Favours, and the most glorious Term of his Power. O Sun! stop here thy Course, and be witness of his Birth, who was the Cause and End of thine.

It was, as I conceive, about high Noon, when the Earth was resplendent with Light, that this *Animated Sun was born.* It was by the *The Time of Man's Creation.* Light of Nature's greatest Bonfire that God vouchsaf'd to stoop so low as Earth to take Clay, out of which he form'd the Body of the first Man. This Wise and All-knowing Workman, to whom all things are possible, drew out of Dirt, Mortar and Dust, the Bones which were to be, not only the Piles, Pillars, Basis and Strength of the Body, but even the Instruments of all its Motions. He added to it Ligaments, Joynts, Cartelages, Nerves, and an Infinity of Fibres, or little Strings, which were to lock the Bones and Members within one another, to be serviceable to all Motions, to arm every Part, to keep in or draw superfluous Humors, or rather, to be assisting to its Nourishment. *The Body being thus rough-drawn, or, as I may say, in its first draught, appear'd*

appear'd at the same Instant divided into three Parts, of which the highest and most elevated was the Head, the Bulk appear'd in the midst, and the Joynts link'd together, the Legs and Arms to become more useful to all the extreme Parts. Within these Joynts were, as inhaled, all the Instruments of Life. Within the Trunk reign'd the Vital Parts, as the Heart, Lungs, and Liver; about which were found a thousand little Veins, and as many little Skins, which are the Channels of the Blood, and of all the Humours. O strange! this little Labyrinth was no ways confus'd. *The Heart*, the Monarch and Sovereign in this Empire, disdains not to unite it self with the Liver, and to join by a mutual and reciprocal Agreement; its Virtue and Heat, to act with more force upon the Aliment. From thence issue a World of interlac'd Veins, which are to suck in the purest of the Chile, and to discharge the grosser part, which afterwards conveys it all at leisure into the Bowels: At the same time the Liver will separate the Blood, and divide the Humours; and whilst the Heart is distributing all the Spirits through the Arteries, lest it chance to be over-heated, the more light, humid, and spongy Lungs will give it air, and refresh it by such regular Intervals, as even amidst this palpitation it may receive from the Arteries its purest Blood, and its most delicious Nourishment. All the rest passes into the Brain, which is the Summit of this admirable Structure. It is cover'd outwardly with Skin and Hair, and wrapped up within two Pannicles, which cover its Out-lets, its Substance, and the Source of all the Nerves. It is in this Fort or Dungeon where the Animal Spirits are to be form'd, which the Sensitive Soul distributes to the Five Senses; Spirits which are but Fire and Rays, that very often get loose, and escape from the Eyes like Lightnings, and so many Stars which appear to us at high Noon.

There is the Seat of the Common Sense, where all the Nerves of our exterior Senses meet, through which the Spirits slide, and is the way by which the Species pass, when they are the Messengers of their Objects. Well may this Part receive these Images, but cannot retain them. The Imagination then must be plac'd further within, which collecting and preserving the Species, will borrow part of their Name. *Behold the Body thus perfect, and accomplish'd*; but not to descry all the Bones naked, and a Flesh too lively and bloody, cover it with the whitest, smoothest and thinnest Skin that can be. Afterwards fix your Eyes upon his Face, behold his lovely Hair sweetly waving on his Shoulders; contemplate his

Fore-

Forehead smoother than Marble, and his Eye-brows forming an Arch of Ebony over his Eyes; consider his Mouth surrounded with Coral; observe his Cheeks mix'd with Roses and Lillies, and smell his Breath a thousand times sweeter than Ambergrease. In truth, are you not ravish'd with the Aspect of his Eyes, which are *the Windows of the Soul*, the Doors of Life, and the most faithful Interpreters of our Minds? What say you to the disclosure of this living Theater of Choler, of Vengeance, of Pity, of Hatred, of Fury and Love? *Theater of Passions.*

Do you see by their Looks how they rise and fall, how they flatter, how they excite, how they weep, how they smile, and how they shew upon their liquid and transparent Chrystal, all that is discernable in the World? But who will wonder at this, since, in truth, these are *the two Suns of the Little World*, and the Mirror of the Great One, which is to be compriz'd and inclos'd within the Humane Body?

Should not the Eyes of all Nature open themselves here to admire this Miraculous Body, and this Prodigy of the Universe? *The Master-piece of Nature.*

But the thing of greatest Admiration is, that God hath caused the Soul of Hearts, and the Life of Bodies, to flow into his Mouth and Heart; and that *Heaven hath poured the Seed of Immortality into his Breast.* God, by a Divine Breathing, communicated this Fountain of Life, to wit, the *Soul*, which instantly made the Image and Pattern of the Divinity reflect on his Face. This heavenly Form, without noise or delay, diffus'd it self entire into the Body, remaining neyertheless whole in every part. God alone knows with how many Lights the Understanding of Man was illuminated, with how many Ardors his Will was fired, and with how many Species his Memory was filled in a moment. *The sole Source of Beauty, and of Operations.*

PHENIX III.

A Design about Disposing the Bible into an Harmony: or, An Essay concerning the Transposing the Order of Books and Chapters of the Holy Scriptures, for the reducing of all into a continued History.

To the Right Honourable the LORDS and COMMONS Assembled in Parliament.

THIS that I now humbly offer to your Hands, hath been long in my Thoughts; but much more since in my Attendance on his Majesty's Children, I have (under the Encouragements and particular Favours of the Right Honourable, my Lord, the Earl of Northumberland, to whose Care You have intrusted those Royal Pledges) read thorow the whole Bible in an Expository way. I have high Thoughts of the sacred Authority of Scripture; I admire the Wisdom of the whole, and the admirable Consent of all the Parts of it; and do firmly believe, that the Majesty of it will triumph over the Attempts of all Anti-Scripturists to the contrary, till the Time of our Lord's coming again. 'Tis the Glory of Christian States to maintain and advance it, which was the meaning of those Learned Men, who have lately enrich'd the World with that Treasury of the King of France his Bible in Ten Volumes; where, in one Frontispiece, they have represented a Table of the Portraiture of Cardinal Mazarine, supported and mounted by Angels, as being a great Patron

Patron of that renowned Labour. May your Names also be great unto Posterity, whilst you promote the Glory of God, and the saving Knowledge of Men, by Works of this nature. The learned Licenser intimates the Difficulty of this, I also acknowledg it; but withal, I nothing doubt, but under such an Influence as Yours it may grow to a full Maturity.

Your Honour's most humble,
and most devoted Servant,

SAM. TORSHELL.

The Authority of the Canon of Scripture. The Liberty of Interpreting it. A Complaint against the Abuse of it. The Remedy.

IT is a receiv'd Principle, even among the *Turks* themselves, *That God's Testimony sufficeth*, (so the *Alcoran* speaketh, cap. de *Aranea*, *Sufficit Dei testificatio*) and, *That God hath made known his Will in Books*. The *Alcoran* gives witness to both the *Testaments*, as we call them. And *Philip Guadagnoli*, the *Arabick Professor* at *Rome*, in his *Apology for Christian Religion*, against *Ahmed the Persian*, hath produc'd clear Instances of some Passages, almost out of every particular Book in the whole Bible, expressly quoted, or manifestly alluded unto, in many Chapters of the *Alcoran*.

Much more therefore, in the entrance of this Discourse or Essay, which I have now undertaken, I will suppose it among *Christians*, to be a Principle that needs not proof, and a thing constantly granted, that the whole *Scripture*, contain'd in the *Canon*, or Number of Books, which we call *Canonical*, is the Word of God, divinely inspired, and left unto us to be the Rule of Faith and Manners. Under that *Title* or *Right*, the *Law* and the *Prophets* were deliver'd over from the *Jews*, the old and faithful Keepers of them, to the *Christians*, by whom both *those*, and the *Evangelical* or *Apostolical Writings* and *Declarations*, have been held in possession, under the same *Title*, in the several Ages since, even down to these days. There was never, among the *Antients*, any publick Quarrel about that; only (which adds also to the weight and strength of the *Scripture's Title*) there have been not a few Quarrels about the *Sense*.

The *Arts* that have been us'd by the *Romanists*, for the settling and establishing the *Right of Interpretation* upon the *Bishop of Rome*, have been well known; whereby they have labour'd to make him the *Oracle* to the World, as the *Turkish Musti* is (by the relation of *Busbequius*) in those Parts, finding it to be the most expedite way to gain the Opinion of the *publick* and *authoriz'd Interpreter*. But upon the experience of his own, and his *Servants* readiness, to make advantage of every thing that hath any *likelihood* to *advance* them, and to *wrest* and *abuse* *Scriptures* to the maintenance of their *Usurpations*; therefore so long as there are (at least) *reasonable Men* in the World, it will always prove a broken and entangled *Title* unto him.

Who then must be *Judg*? There are many that would give it to the *Fathers*, and that we must receive their *Sense*. But that were to make them not *Expounders*, but, in a manner, *Law-givers*. I have spoken somewhat to this in my *Exercitation* upon *Malachy*, and in my *Historical Preface* before *Mr. Stock's Commentary* upon that *Prophet*, from whence I shall transcribe a little: That we regard the *Fathers* highly, but yield them not the *Royalty* of a *Mint*, as *Mornay* speaks. In the very *Council of Trent*, a Saying of *Cardinal Cajetan's*, That a new sense of *Scripture* is not to be rejected; tho it be against the old *Doctōrs*, seeing *Power* is left now also to interpret; was by some much commended, who thought it a *Tyranny* to forbid the *faithful* the use of their own proper *Ingeny*. Others indeed opposed that Saying, accounting *License* worse than *Tyranny*. Among others, *Richard of Mans*, a *Franciscan Fryar*, went so far as to say, That the *Doctōrine of Faith* is now so *clear'd*, that we ought to learn it no more out of the *Scriptures*, which were heretofore read in the *Church* for instruction, but now only are read to pray by, not to study. There were not many that adhered to him; the better part deliver'd themselves, as *Dominick a Soto* did: That it was fit to keep every *Wit* within limits for *Matters of Faith and Manners*, but else to leave them to their liberty for the sense. Others of them yet more plainly: That it was not fit to restrain the *Understanding* of the *Scriptures* to the *Fathers* only, whose *Expositions* were for the most part *Allegorical*, seldom *Literal*, and those fitted to their own times. Seeing then the more learned and sober Party, even among the *Romanists* themselves, have been tender of taking away the *Liberty* of the *Faithful* to judg of what is written; far be it from us to be worse than they, or to erect a *Tyranny*, by putting the *Key of Knowledg* into the hands of any particular Order of Men.

But what way may be taken, to prevent, that this *liberty* prove not a *mischief*? Of late we have had too sad an experience, of the *boldness* of such as pretend to the *Knowledg* of *Scriptures*

Scriptures. Besides what we hear of, deliver'd here and there in corners; there is too much witness in those *weak, senseless and triebolary Pamphlets*, which have *wasted* so much Paper, and have *unnannerly* intruded upon the *leisures*, yea the necessary *business* of all sorts of Men of late years; in which, what *childish* and *impertinent Allegations* of *Texts* have we found? what *raw* and *indigested Collections* from them? what *bandying* up and down of *incoherent Scripture-words* and *Sentences*? Many thorow a proud forwardness, venture *unripe* and *unexperienc'd* upon the *expounding* of the *Scriptures*; that, as *Eckius* said, he chose the *Points of Predestination*, that upon them he might *exercere juveniles calores*, make trial of his youthly Heat; so these take the *sacred Oracles* of God, upon which to make their *raw* and *imperfect Essays*. And ordinarily, as the most learned Men are *sceptical*, and but little *positive*; so the *weakest* Men are most *magisterial*, and cry out like the *Mathematician* at *Athens*, *I have found, I have found it*, when they light upon a *Notion* which seems *new* to them; but, it may be, might be had in twenty *Authors* which they know not.

But the most of those that are *unlearned* and *unstable*, do *wrest* the *Scripture*, as the *Apostle* speaks, thinking they find that in it which is not it. They bring an *Opinion* with them, and with that they read the *Bible* all along, imagining that they see it every where before them; like the *Man* of whom the *Philosopher* spake, who thought he saw his own *shape* before his *Eyes* at every step he took. A strong *Imagination* or *Fancy* will persuade very much, and beguile both the *Eye* and the *Ear*: As for instance; Some, when they look up to the *Racke*, or moving *Clouds*, imagine them to have the *Form* of *Men*, of *Armies*, of *Castles*, *Forests*, *Landskips*, *Lions*, *Bears*, &c. where none else can see such things, nor is there any true resemblance of such *shapes*. And for the *Ear*, when a Man hath somewhat that *rolls* and *tumbles* in his *thoughts*, he will think, that the *ringing* of *Bells*, the *beating* of *Hammers*, the *report* that is made by great *Guns*, or any other measured or intermitted *Noise*, doth *articulately* sound and speak the same which is in his *Thoughts*. In this same manner, many persuade themselves, that the *Scripture* represents to them such and such formed *Opinions*, while they *patch* and lay things together, without any reason; like *Children* looking upon a *Wall*, will fancy an *armed Man*, or some other thing, such a *spot* to be the *bulk* of the *Body*, such another *spot* to be the *Head*, some other *scratches* or *flaws* to be the *Legs* or *Arms* with *weapons*; while another perhaps, at the same time, imagines the same *spots* to resemble a *Dragon*, and a third that they resemble a *Ship*, or what else may indeed be most unlike a *Man*. We could not have thought what *vanity*

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there is in the *imagination* of Men, if somewhat had not been testified to us of old by the *Apostle*, who tells us of the *Gentiles*, how their *foolish hearts* were *darkned*, Rom. 1. ver. 21. and by the *Antients*, *Augustine*, *Philastrus*, and others, who have recorded the *strange* and *senseless Dotages* of many *Hereticks*; and of late in the *ridiculous Papers* that have flown about, and bring *Scripture* with them, but no *sense*; fancying the holy Word of God, to *strike*, to *ring*, or *chime* to their Tunes. The *Apostles*, *Peter* and *Jude*, speak of *Dreamers*; sure there are many such now. A Man that is awake (we know) may think of a *golden House*, the way to which is *paved* with *Rubies* and *Saphires*, the *Wall* *plaster'd* with *Pearl*, and the *Gate* one entire *Diamond*: but his *external Senses* not being hinder'd with other witness and information, his *internal sense* gives judgment aright; but when the outward *senses* are lock'd up by *sleep*, then those vainest *fancies* are entertain'd without controul. Such danger is there, when (to use the *Apostle's* Phrase, *Heb. 5. 14.*) Men have not their *Senses exercised to discern both Good and Evil*.

But yet a greater *Mischief* ariseth out of a corrupt and deprav'd *Mind* and *Affection*; according to that of *St. Paul*, 1 *Tim. 6. 5.* *Perverse disputings of Men of corrupt Minds*. When the *Appetite* or *Affection* is *eager*, and stays not the leisure of *deliberation*, but *out-runs* it, so as not to be recalled; then the *Mind* is drawn to be of the same *Opinion* with the *Appetite*, and takes up what is *fancied*, as *true*; and what is *affected*, as *warrantable*: that at length the *beguiled Man* *believes* himself. He that looks upon an *unlovely* thing with the *Eye of Love*, thinks it *lovely*; so that what is *false*, seems *true* to him that strongly *affects* it. He that is *extreamly a-thirst*, drinks down that with pleasure, which if he were not so *distemper'd*, would offend his *tast*, and very much *nauseate* his *stomach*.

I might instance in many the like *deceits* and *inconveniences*, growing partly from *depravedness* of *Mind*, partly from *ignorance*, partly from *instability*, *suddenness* and *haste*, when Men take a *snatch*, and *run away* with that which looks like the *sense* of *Scripture*, as if they had gotten somewhat that made much for them, and *weary* themselves about them; like the *Apes* in the *story*, who finding a *Glo-worm* in a cold *Night*, took it for a *spark of fire*, and heaped *sticks* upon it, to *warm* themselves. So do they lose their labour, who are busy about *sounds of Words*, and *incoherent-Scripture-sentences*.

But I have not spoken all this with a mind to *defraud* the *faithful* of their *Right*, even their *Right* to *judg* of what is written. The *Sentence* of the great *Apostle* resolves and directs me in this, who applying himself to the *Community* of *Believers* at *Corinth*, saith even to all, *I-speak as to wise men, judg ye what*

what I say, 1 Cor. 10. 15. And in after-times, the *Christians* held themselves in possession of it. *Theodoret*, in the Fourth Book of his *History*, cap. 19. gives us a notable Testimony. When *Euzoius*, the Governor of *Alexandria*, had thrust out *Peter*, the Orthodox Successor of *Athanasius*, and had placed *Lucius* an *Arian* in that Church; the People having been brought up under *Athanasius* Doctrine, perceiving contrary Food provided for them, they would not hear, but forsook the *Ecclesiastical Meetings*. That which God hath given to the *People*, let none presume to take from them. Let us rather renew the Earnestness of *Chrysostom*, and others of the *Antients*, to persuade and encourage them more to the reading and examining of the *Scriptures*. Take not away the *Book*, only spread it more open. The *Ministry Ecclesiastical* was appointed to this end, and to this end were *Gifts* given unto Men.

To this purpose many have profitably labour'd: The *Antients* fram'd their *Commentaries*, *Enarrations*, *Scholies*, *Glosses*, *Metaphrases*, *Paraphrases*, *Homilies*. In the several Ages there have been some or other (as I have particularly mention'd in my fore-nam'd *Historical Preface to Malachy*) that have apply'd themselves to this Work, but more abundantly in these later Times. Only, whereas the *difficulty* and *obscurity* of *Scripture* is in great part, because of the *Anticipations*, *Transpositions*, and *Dislocations* of whole *Books*, or some *parcels* of the *Sacred Canon*; we are yet wanting to our selves, and to our clear understanding of the whole *Scripture*; that the *whole* hath not been digested into one *continued History*, according to the *Order of Times*, which would make the Work of *Commenting* and *Interpreting* much more easy, and the whole *Context* altogether more *clear*. This therefore is it, which I have humbly to offer:

1. To propose and open the Design about the Harmonizing of the whole Bible, or the bringing of both the Testaments into one continued History.
2. To shew the Usefulness or Benefit of such an Harmony.
3. To discover the Difficulty of such an Undertaking.
4. To enquire into some Helps towards it.
5. To commend it to the Allowance and Care of the Publick State.

An Essay of the Design.

THE Design is to lay the *whole Story* together in a *continued Connexion*, the *Books*, or *parts of Books*, and all the several *parcels* disposed and placed in their *proper Order*, as the continuance and *Chronical method* of the *Scripture-history* requires; so that no *sentence* nor *word* in the *whole Bible* be *omitted*, nor any thing *repeated*, or any word *inserted*, but what is altogether necessary for *Transition*. So as some *whole Chapters*, or *pieces*, be put into other places, yea great parts of some *Books*, and some *whole Books* to be woven into the *Body* of another Book. For the Illustration of my meaning, I shall only offer at a *general Draught*, or *imperfect Essay*.

It must necessarily begin with the first Book of *Moses*, which is *Genesis*, where such *anticipations* as may be found, are to be refer'd to their own place. As for Example: To make up the 27th and 28th *verse* of the *first Chapter* of *Genesis*, with the 7th, the 18th and 19th *verses*, &c. of the 2d *Chapter*, together into one *relation*. Then to continue, *Chap. 1. ver. 29, 30, &c.* after the end of the 2d *Chapter*. And to place the three first *verses* of the 2d *Chapter* at the *ending* of the 3d. And so throughout the *Bible*, where any thing is related by *Prolepsis* or *Anticipation*. And to place the whole Book of *Job* (digested also particularly, if there be any *Anticipations* in it) into the *Body* of *Genesis*, either after the *History* of *Nabor*; or next after the 33d *verse* of the 36th *Chapter* of *Genesis*, according as it shall be judged upon a learned *Examination*, that after the *Opinion* of the *Hebrews*, he was the *Third* from *Nabor*; or after the *Opinion* of the *Greeks*, and the *Genealogy* added in the LXX, at the end of *Job*, he were the *Fifth* from *Abraham*, and *Third* from *Esau*, and so the same with *Jobab*, mention'd *Gen. 26. 33*. Whether *Moses* wrote the *History* of *Job*, will not be material now to question: but however, the *Story* is to be *inserted* into that place that shall be found most unquestionably to agree to the *History* of his *time*.

In this manner to *digest* the *Books* of *Exodus*, *Numbers*, *Leviticus*, *Deuteronomy*, and to continue them to the *story*, placing the several *Exhortations* of *Moses* recorded in *Deuteronomy*, in their own proper times, when the *Occasions* of speaking them there were, if it may be found in *Numbers* the *History* of the *Removes*, when they were spoken. And into the *History* of *Moses*, to *insert* the 90th *Psalms*, if it shall be concluded to be writ by him, and (as to me it seems most likely) if it were pen'd upon occasion of that *threatning*, related *Deut. 4. 31*. then in that *story* to be conveniently placed. There

There are some particular *Anticipations* in *Joshuah*, and so in the Book of *Judges*; but those being *digested*, they are to be continued *successively* to the *story*. And for the whole Book of *Ruth*, it may seem fit to be put in the *story* of *Eli*, in the beginning of *Samuel*, if she be found to have liv'd under the time of his *Judging Israel*.

The *Books* of *Samuel*, *Kings* and *Chronicles*, will be next in their order, where the *History* of the *Kings* of the whole People, and after, of the two Kingdoms of *Judah* and *Ephraim*, being distinctly, and in one relation of their several Reigns, made up of the *circumstances* in the several Books brought together: here will be the greatest *variety* of *transposition* and *inserting*.

To distribute the *Psalms* (so many as are found to be *David's*, and whose *argument* and *occasion* may be found) into the *Chapters* in *Samuel*, according to the several *estates* and *passages* of *David's* life, that in his continued *History* we may hear him *singing* answerable to the *emergencies* of *Providence*, whereby we shall much better know his meaning. As for such *Psalms* as are thought his, but no *satisfaction* (so much as *conjectural*) concerning the *occasion*, those to be set at the end of his *Life* and *Reign*. The other *Psalms* to be *distributed* to the *Time* and *Stories* of their *Authors*; one to *Heman*, namely, *Psal.* 88. one to *Ethan*, where we find him mention'd in the *Kings*, namely, *Psal.* 89. some to *Asaph*; some haply to the *Sons* of *Korah*, that were of the *Quire* in *David's* time, namely, *Psal.* 42, 43, &c. and haply some to *King Solomon*, at least one, namely, *Psal.* 72. being thought to be of his *composing*.

The *Books* of *Proverbs* (so many of the *Proverbs* as may be judged to be *spoken* or *collected* by *Solomon*,) *Canticles*, and *Ecclesiastes*, to be put into the *Body* of the *second Book* of *Kings*, according to the *Times* of *Solomon's* *Reign*: If the *Opinion* of some *Rabbins* be thought to be followed, that the *Song* was made when he was *young*, at his *Marriage*, the *Proverbs* collected in his *maturity*, *Ecclesiastes* in his *age*; those *Proverbs*, ch. 25. ch. 26. ch. 27. ch. 28. ch. 29. to be placed in the *Body* of the *Chronicles*, at the end of the *Reign* of *King Hezekiah*.

The *Sermons* of the *Prophets*, to be disposed into the *times* of the *Reigns* of those *Kings* under whom they lived. So that if with industry and diligence the particular *times* and *occasions* can be found out, so accordingly to refer them; placing, it may be, a *Chapter* or *Chapters* of one, two or more *Prophets* contemporary, and prophesying of the same *Subject*, together. And so in order to the *Times*, without regard to the order of *Books*. And those *Prophecies*, whose *occasions* or *time* cannot be judged of, those to be placed at the *ends* of *Kings* under whom they lived.

Ezekiel and *Daniel* to be inserted about the end, or added after the end of *Chronicles*, as shall be maturely consider'd.

Haggai and *Zachary* to be interwoven, with the continued Histories of *Ezra* and *Nehemiah*, into which also the whole Book of *Esther* is to be wrought: And then *Malachy* to be placed in the order of his own time.

As for the *New Testament*, the beginning of it, namely, the History of our Lord's life and sufferings, recorded by four several *Evangelists*, is already brought together, by many *Learned Men* into an *Harmony*, but most diligently by *Chemnitius*, so far as he went, and then continued by *Lyserus*, and after by *Gerhard*.

Into the Body of the History of the *Apostles Acts*, are to be distributed the *Epistles* of *James*, *Peter*, and especially of *Paul*, in another order than now they lie, according to the times wherein they were writ, which will be applied without much difficulty to his History within several *Chapters* of the *Acts*. And the Writings of *John* will finish up the whole History.

And whereas it may be objected, That the Order of Books and Chapters being so alter'd and transpos'd, we shall not know where to find any thing.

That may be easily help'd by *marginal Columns*, all along throughout, with the *Context*; and a *Table* or *Index* at the end of the whole. In most places there will need but two *Columns*, for a great part none at all, where the History or Book runs along without *dislocation* or *insertion*; and in no place above four, as in the *Evangelists*, unless haply a fifth *Column* somewhere there, if it be judged fit to insert *Jude's Epistle*, into the History of the *Evangelists*; concerning which, for the present, I *Query*.

At the end may be an *Index* of two *Columns*: In the first, the Books, Chapters and Verses in the order as they lie now in the Bible: And in the other the Books and Chapters of the *Harmony*, it being divided into so many Books and Chapters, as may be most for ease. Whereby may presently be found, in what part of the *Harmony*, any Chapter, Verse, or Sentence of the whole Bible lies. As for Example:

| | | | | | |
|---|-----------------|---|---|-----------------|---|
| { | <i>Genesis.</i> | } | { | <i>Harmony.</i> | } |
| { | Ch. ver. | } | { | Lib. ch. | } |
| { | 1. 1. to 27.) | } | { | 1. 1. | } |

The *Harmony* being thus framed throughout, there may be some *marginal directions* where they are necessary, to give the Reasons of the *Transitions*, *Insertions*, *Transpositions*, and of the whole Order.

The Benefits.

THE benefit of such an *Harmony* will be greater than we can fully comprehend, till we have the use of it. It will help much toward the making up an *exacter Scripture-Chronology*. It will serve abundantly to the clearing of the *genuine and historical meaning* of the *Text* every where. As for instance: The Sermons of the *Prophets*, tho they were *laid up* and preserv'd by the *Sanhedrim*, are deliver'd unto us in a *body*, as the *learned Elders digested* them; yet they were *applied* at several *times*, in the several *emergencies* of affairs, of the *two Kingdoms* of *Judah* and *Israel*, and upon *several occasions*; which being found out, will make us as it were *present Auditors* of those *Prophets*, and in the *quality* of those to whom they were *directed*. So the *Psalms* were written by *several Men*, at *several times*, and those of *David* not all at *once*. We shall know the *temper* of their *spirits*, upon what *motives*; upon what *rejoycings*, upon what *fears*, or *distresses*, or *accidents* they were *composed*. Take one Example; *Psal. 90. 10.* The *Author* of that *Psalms* *passionately complains* of the *shortness* and *misery* of *Man's years*. *The days of our years are threescore years and ten, &c.* But it concerns not all *Men* and *Times*. Only *Moses*, who seems to have been the *Author* of that *Psalms*, complains upon an occasion peculiar to that *Time*, and that *People* whom he govern'd. It was the *Word* of the *Lord* concerning that *generation*, when they *provok'd* him in the *Wilderness*, that none of them should enter into his *rest*, nor see the good *Land*, but that all their *carcasses* should *fall* in the *desart*, that occasion'd this complaint. A *strange* and an *unusual* thing, that of *Six hundred thousand Souls*, *Men* of *able constitutions*, and lying under no *Epidemical disease*, none (except two persons, *Caleb* and *Joshua*) should out-live *threescore* and *ten years*, or at utmost but *fourscore*, that were *twenty years* of *Age* at their coming forth of *Egypt*. We may take another Example; *Psal. 27. 13.* *I had fainted, unless I had believed, to see the goodness of the Lord in the land of the living.* What was that *Land* of the *living* that *David* speaks of? When he made this *Psalms*, he was forc'd from *Jerusalem*, where he was wont to *live* in *society* with *Men*, and now shifted up and down among *Grotts*, and *Caves*, and *solitary Holes*, as if his *dwelling* had been among the *Sepulchers* of the *dead*. The *occasion* then *enlightens* the *Psalms*, if we insert it into that part of *David's* story. The *literal, historical sense* of *Scripture*, we must first *build* upon; else in *Mysteries* and *Allegories*, we may sooner be *fine* and *witty*, than *sound*. *Jerom* confesseth his own *youthly vanity*, in interpreting *Obadiab's* *Prophécy*. *When I*

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was young (saith he) I interpreted the Prophet allegorically, because I was ignorant of the History. I thought then I could read a sealed Book. No man can write so ill, but some will like it. Such an one praised it, but I blusht. I now freely profess, that was the work of my childish Wit, this of my mature Age. Many undertake Scripture as if they could read a sealed Book, and perhaps many praise them for lofty and raised Notions; but where is their Authority, when they lose the genuine and literal meaning of the holy Pen-man? *Isidore Pelusiota* hath observ'd, That whereas the *Manichees* thought that no part of the *Old Testament* spake of *Christ*; some in his time went to the other extream, thinking all to be spoken of him: and so brought a discredit upon the true Testimonies, when wrong ones were wrested. Weakness of proof brings the greatest prejudice against the Truth.

Divines have given out some Observations, for the understanding how Scripture is fulfilled; either, 1. When the thing is done or comes to pass, which was meant by the Prophet in his literal and proper sense. Or, 2. When that comes to pass which was fore-shadowed by the proper and immediate subject of the Prophet's speech. Or, 3. When the thing that happens, was not literally and properly pointed at, nor fore-shadowed, but aptly and handsomely applied to, and compared with somewhat like it. Or, 4. When that which was fore-told or fore-shadowed, tho it have been already done in part, or have been begun to be done, is afterwards done more fully, or else more constantly: It being possible that the same Scripture may be fulfilled, often, yea in the same literal sense. Now an Harmonious historizing of the *Psalms* and the *Prophets*, and the like, will lead us more clearly to know the immediate Subject of what was spoken, and give us hints to discern what was higher and further meant; yea, possibly more than what themselves understood in the words that themselves spake. For the Scriptures being given for the instruction and use of all succeeding Ages, it may be that the *Prophets* knew not all that they deliver'd, and which the sense of their words might be afterwards improved unto. *Daniel* was a Man full of the Spirit of God, and much travelled in Revelations, yet he knew not the then approaching time of the *Jews* Liberty, till that in the first of *Darius*, he learned more than was immediately inspired unto him, by Books that had been written by *Prophets* before him, *Dan.* 9. 2. In the first year of *Darius's* reign, I *Daniel* understood by books the number of the years, whereof the word of the Lord came to *Jeremiah* the Prophet. No doubt he diligently satisfied himself, unto what Year of *Jeremy's* publick Ministry those Predictions, *Chap.* 25. 11, 12. and *Chap.* 29. 10. were made. Some *Prophets* knew more, and some less. They saw for after-times, but often themselves saw but what concern'd the present times, places,

places, and affairs. It was said to Daniel himself, Chap. 12. 4, *O Daniel, shut up the words, and seal the book even to the time of the end.* These Mysteries were to be shut up till these later times, concerning which it follows in the same Verse, *Many shall run to and fro, and knowledg shall be encreased; namely, by reading thy Book, when the time of fulfilling comes.* There is a *Manuscript* that offers a pleasant Interpretation of these words; *That the opening of the World by Trade and Navigation, and the encrease of Knowledg, should meet in one Age.* The Lord Verulam embrac'd this sense, if himself invented the *Frontispiece* to his *Instauratio magna*, where, in a quiet Sea, a Ship is pictured with full-spread Sails, and under it this same Sentence out of Daniel, *Multi pertransibunt & augebitur scientia.* A little before Luther, when Columbus found out the Indies, there was also a general reviving of all Parts of Learning. And surely, as our Age hath much advanc'd above what Antiquity knew, so the Ages after us are likely to know more, even out of the Scriptures, concerning themselves, and their times. Had Moses, Abraham (of whom Christ said, *He saw his Day, and rejoiced*) David, Isaiah, Micah, Malachy, &c. lived; and had they been Ear-witnesses of Christ's words, and Spectators of his doings, they would better have understood one anothers words, yea, and their own too. But this is the benefit which the designed Harmony doth promise, that it will bring them nearer together in fellowship with themselves, nearer unto Christ and to his Apostles Writings, whereby much that we knew not what to think of, will be easy to us.

But I will not undertake a further commendation of the Benefit, which I do not yet myself so fully understand, nor can apprehend, as when, according to the Design, the thing it self shall be done. They talk much of the Glasses of those curious and excellent Men, Galileus and Gassendus, &c. that will rectify many of our Errors about the Planets; but thorow this Glass we shall see into the Heavens of the Scriptures, and every day enrich our selves with new Discoveries and Observations.

The Difficulty.

AS I have commended the Benefit, so I may not deny or conceal the Difficulty of the work. They that have labour'd in the lesser Harmony, namely, that of the Four Evangelists, have found it to be no mean labour, nor could they soon put it out of their hands. The Attempts of many upon it, give Testimony of this difficulty. Jacob. D' Ausoles a Lapeyre, in 1610. reckon'd up twenty known Authors this way. Renhard Lutz (omitted in Lapeyre's Catalogue) who compiled his Harmony, 1560. confessed

confesseth he was often at a stand in it. *Calvin*, who compiled it, 1555. made his way the easier, by treading after *Bucer*, but yet sometime was forc'd to part, and go another Tract. Indeed *Andrew Osiander* was willing to persuade himself he had overcome the Difficulties of it: He saith, That *John Schopper*, an Abbot, had shew'd him two Compilers of it; one an *Anonymus*, the other was *Zacharias Chryfopolitanus*; but they stuck where *Ammonius* of *Alexandria*, and after him *St. Augustin*, had, namely, at the cure of *Peter's Wife's Mother*, whether it were before or after the *Sermon on the Mount*. And there he had stuck and staid too, but that our *Cranmer* (being at his House, as he was on his way, being *Embassador* from *King Henry the 8th*, to the *Emperor*) desir'd him to go on. He did so, and saith, he saw his scarecrows remov'd: but some judg of it, that he had better have stuck, than plunged over. All that did it, met with censure. *Vincentius Regius* finds fault with *Jansenius*, others with him. *John de la Haye* at *Doway*, and *Francis de Roia* at *Toledo*, find defects in all before them: tho some have professed more than ordinary diligence, as particularly *Tho. Beaux-amis* a *Carmelite*, professeth it was the substance of twenty six years labour. 'Tis done at length, indeed to good satisfaction, but not by one hand, but begun by *Chemnitius*, continued by *Polycarp Lyserus*, and again continued by *D. Gerhard*. It cannot then be expected, that this Work now designed, should on a sudden be done, or done by one hand, being so much more large, and abundantly more difficult: For in many things there will be need of an *Elias*, as the *Jews* are wont to speak concerning knots that they cannot untie. As for Example;

Not to speak of the two *Psalms* which *Amadeus* saith, it was reveal'd to him that they were composed by *Adam*, which are in the *King of Spain's Library of Manuscripts* in the *Escorial*: It may notwithstanding, perhaps deservedly be put to the Question, Whether the 92d *Psalms* be to be inserted into *Adam's History*, seeing many of the *Jews* thought it was his; and in the *Chaldee* it hath this Title, *The Praise and Song which the first Man spake for the Sabbath-day*.

Then, as for the 90th *Psalms*, I have spoken to it, as composed by *Moses*; and so the *Chaldee Title* speaks, *The Prayer which Moses the Prophet of the Lord prayed, when the people of the house of Israel sinned in the desert*. But if we should follow *Jerom's Rule*, That all the *Psalms* which are without Title, are to be ascribed to the same Author that is mention'd in the next fore-going; then the 91st *Psalms*, and nine more that follow, should be inserted into *Moses's History*. But that Rule will justly deserve to come under Question.

Then,

Then, Whereas the *Vatican Septuagint* do insert the *Proverbs of Agur and Lemuel*, Prov. 30. and 31. between *Chap. 24.* and 25. it will require an Examination, 1. Whether *Agur* were some wise and godly Man in *Solomon's* time, or before; or rather, whether he were not *Solomon* himself, call'd *Agur*; *The Collector*, the Son of *Jakeb*, that is, *David*; *The Vomiter*, because as it was said of the *later Poets*,¹ that they *licked up Homer's vomit*, so *Solomon* gather'd up what *David* had let fall in many occasional Sentences; or else, *The Son of Vomit*, an *Hebraism* (i.) so full, that he could not hold, but must needs vent and utter what he had to say: according to that, *Psal. 45. 1. My heart is enditing, or boileth and bubleth up a good matter*: Or *Agur* (i.) *Solomon the Satyr*, so the Phrase is also us'd among the *Latins*, *Evomere aliquid in aliquem*. The Character of a great part of that 30th Chapter being *Satyrical*, may rather strengthen that Conjecture. But it is left to the Question, 2. Whether *Lemuel*, *Chap. 31.* be *Solomon*, who, they said, had *eight Names*, or else *King Hezekiah*, as it might seem, because the *Proverbs* of this Chapter are brought in *after*, and in order to those which his *servants copied out*, as is noted *chap. 25. 1.* But these, and an hundred more *Queries*, will require Solution to the framing of such a *work*.

The *Professor* of any *Faculty*, besides *Divinity*, may without much Skill in any Profession but his own, truly understand the *genuine Rules or Precepts* of it; all his Learning else, is but *Ornament* to him: As a *Physitian* needs not *History, Mathematicks, &c.* as necessarily to inable him to his *Faculty*. But the very *literal sense* of much in *Scripture* (which is the *Divines Canon*) cannot be rightly understood, without *variety* of Reading and Learning in other *Faculties* and *Sciences*. And to the *collating* of *Scriptures*, and reducing *parcels* to the *Order* of *History*, there will need both much *sagacity* and *industry*, and a competent knowledge in the *Rites and Customs civil* of all the neighbour Nations: together with *humane Histories*, of those and the succeeding Times; as likewise an acquaintance with the *Jewish Laws*; and haply the Time of some of the *Prophets* will be known only by the *Characterisms* of Language, peculiar to such and such different Ages.

The Helps.

THE *Helps* towards this Work, must be from such as have diligently written the *Ecclesiastical Chronology*, such as are vers'd in *Rabbinical* and *Talmudick* Learning. Among others, *Plantavitius* his *Florilegium Rabbinicum*, especially the *third Tome*, where we have the *Bibliotheca Rabbinica*. Such as have studied the *Jewish* Laws and Rites; *L'Empereur*, so far as he hath gone *De legibus Hebræorum Forensibus*; *Corn. Bertram de Politeia Judaica*; *Car. Sigonius de Republica Hebræorum*; *M. Selden* in many of his learned Books, will be of much use. And haply such as have confined themselves to particular Arguments, tending to the clearing of some *Scripture-Antiquities*, may be of service. *Peter Faber* his *Agonisticon* about *Sports* and *Olympick Games*. *Nicolaus Caussin* of *Hieroglyphicks* and *Ænigma's*. *Brissonus* and *Roa* for the *Customs* of *Marriage*, &c. *Janus Cornarus*, of *Things* belonging to *Vines*, according to the *Scripture*. *Georg. Longus* of *Milan*, concerning *signatory Rings*. Such as have writ of *Stones* and *Minerals*, of *Weights* and *Measures*, of *Treaties* and *Covenants*, of the *Jewish Kalendar*, and of the *Jubilees*, and many such other Arguments according to the *Scripture*. *Theodoret*, *Melanthon*, and *Moller* have done somewhat by way of *conjecture*, about the *occasion* of divers of the *Psalms*. *Petrus Aureolus* in his *Compendium Bibliorum*, *Georg. Ederus*, Counsellor to the Emperors *Ferdinand* the first, and *Maximilian* the second, in his *Oeconomia Bibliorum*; The *Tigurine Divines* in the *Preface* to their *Version*: *Solomon Glassius* in his *Traët de methodo S. Scr.* And *Eusebius Nierembergius*, *de Origine S. Scrip.* especially in his 9th and 10th Books; and divers Authors of that kind, have somewhat concerning the *Pen-men* of holy Writ, and their *times*. But whereas no Man hath yet thought of the *main design*, much less attempted any thing in direct tendency to it, it must be expected, that the way will be *rough* and *uneven*, full of *bracks* and *thickets*, and in which the *Undertakers* must be pardon'd, if haply they may sometimes lose their way.

The Recommendation.

BUT some *Helps* there are, and if the *State* may please to look upon it with *favour* and *encouragement*, somewhat may be done to the great *Service* of the *Churches* of *Christ*, not only for the *Ease* of the *Ministry*, which *Osiander* saith was the *Reason* why he set upon the *Harmony* of the *Evangelists*, but for the

the abundant encrease of saving Knowledge of all Christians, who will find the benefit of it being done, which, I doubt, I am not so happy in my expressions, as to make it plain enough in the Design. And the very labour and search will yield comfort all along, to such as may be employ'd in it, as *George Wyrth* professeth; that in his *Old Age*, when he had serv'd as a *Physitian* in *Brussels*, and in *King Philip the Second's Court* many years, he apply'd himself to the difficult collating of the *Evangelists* (being then turn'd Protestant) for his last Refreshments. Let the *State* only please to make it their care, after the example of some *Kings* and *Republicks* that have done such like Works of general use for the Advance of Learning and Divine Knowledge, and they will find some Men very learned of their own Order; besides, many in the Profession of Divinity, and others of private Quality, that will contribute much Assistance to it.

Perhaps it may be thought a daring and bold Design: I humbly submit it to the Judgment of Men learned, and godly wise, who will pardon an Error (if it be any) of earnest affection to the advance of holy Scripture-knowledge: which is the greatest Treasury of heavenly Wisdom and Science, that the whole Earth hath in keeping; and of which we cannot put too high a value. Let me, by way of Conclusion, add some just Characters of the whole Bible, and the particular Books; some of which I have gather'd from the *Antients*, and others, but many of them holding out their own Evidence.

The whole Bible. The Soul's food: so Athanasius.

The common Shop of Soul-physick: so Basil.

The invariable Rule of Truth: so Irenæus.

The Divine's Balance: so Augustin.

1. In respect of the dictating of it; It is,
The Library of the Holy Ghost.

Christ's Aphorisms.

The Acts and Statutes of the highest Parliament.

God's Mint-house.

The Signet of God's right-hand.

The Epistle of God to the World.

The Court-roll of God's Fines and Amercements.

2. In respect of its Worth; It is,

A stately Palace.

A fruitful Field.

The true Hesperides.

The inestimable Pearl.

3. In respect of its Use; It is,
The Touch-stone of Error.
The Key of the Sheep-fold.
The Glass of Life.
The Weather-glass.
The Christians Magazine.
The Armory.

Genesis. The Cabinet of greatest Antiquities.

Exodus. The sacred Rule of Law and Justice.

Leviticus. The holy Ephemerides.

Numbers. God's Arithmetick.

Deuteronomy. The faithful Monitor.

Joshuah. The holy War.

Judges. The Mirror of Magistrates and Tyrants.

Ruth. The Picture of a pious Widow.

Samuel. } Sacred Politicks.

Kings. }

Chronicles. The holy Annals.

Ezra. }

Nehemiah. } An Idea of Church and State Reformation.

Hester. The great Example of God's Providence.

Job. The School of Patience.

 } The Soul's Soliloquies.

 } The little Bible.

Psalms. } The Anatomy of Conscience.

 } The Rose-garden.

 } The Pearl-Island.

Proverbs. Divine Ethicks, Politicks, Oeconomicks.

Ecclesiastes. Experience of the Creature's Vanity.

Canticles. The mystical Bride-Song.

Isaiah. The Evangelical Prophet.

Jeremiah. The Pathetical Mourner.

Lamentations. The Voice of the Turtle.

Ezekiel. Urim and Thummim in *Babylon.*

Daniel. The Apocalypse of the Old Testament.

Hosea. Sermons of Faith and Repentance.

Joel. The Thunderer.

Amos. The Plain-dealing Reprover.

Obadiah. *Edom's* Whip.

Jonah. The Prophetical Apostle of the Gentiles.

Micah. The Wise-men's Star.

Nahum. The Scourge of *Assur.*

Habakkuk. The Comforter of Captives.

Zephaniah. Preparation for sad Times.

Haggai.

- Haggai.* Zeal for God's House.
Zachariah. Prophetick Hieroglyphicks.
Malachy. The Bound-stone of the two Testaments.
Matthew.
Mark. } The four Trumpeters proclaiming the
Luke. } Title of the great King.
John. }
Acts. The Treasury of Ecclesiastical Story.
Romans. The Principles of Christian Faith. **The**
Catholick Catechism.
1. Corinthians. Apostolical Reformation.
2. Corinthians. A Pattern of just Apologies.
Galatians. The Epistle to the *Romans* Epitomiz'd.
Ephesians. The opening of the great Mystery of Sal-
vation.
Philippians. An Apostolical Parænesis.
Colossians. A brief Rule of Faith and Manners.
1. Thessalonians. Practick Theology.
2. Thessalonians. Polemick Theology.
1. Timothy. The sacred Pastoral.
2. Timothy. The Title of the Scripture pleaded.
Titus. Agenda, or Church-Orders.
Philemon. The Rule of Relations.
Hebrews. A Commentary upon *Leviticus*.
James. The golden Alphabet of a Christian.
1. Peter. A Theological Summary.
2. Peter. The Encouragement of a Spiritual Warrior.
1. John. The Glass of Love, or Charity.
2. John. The Pattern of a pious Matron.
3. John. The Mirror of Hospitality.
Jude. A Picture of false Prophets.
Revelation. *Daniel Redivivus.* The opening of the
Treasury of future Events.

Phenix IV.

CHRIST's Birth Mis-tim'd ;

O R

A Resolution of the Right Honourable the Lord Carew's Question, touching the true time of the Conception and Birth both of John Baptist, and also of our Saviour. Proving that Jesus Christ was not born in December. By R. S.

SECT. I. *The Preface.*

Right Honourable,

Seeing we all agree in the Substance, and differ only three Months in the Circumstance of Time, (premising that of *Tully's Loquendum ut vulgus, sentiendum tamen ut sapientes*) for that I am careful that the least Schism should be made in Christ's *Tunica*, which is seamless and *Unica*: I have sent your Honour this Resolution, not out of *Beroaldus, Bucholcerus,* and *Broughton*, but out of the *sacred Scriptures*, which we are commanded to search, especially in difficult Points.

SECT.

S E C T. II.

The true Time of Christ's Nativity Evidenced.

TH E Conception of *John Baptist* was in the Month of *June*, as the *Hebrews* reckon their Months; therefore *Christ's* Conception must needs be in the sixth Month following *June*, which is *December*, where we ignorantly make his Birth.

1. The Consequent of the Major is proved, for that *John Baptist* was six Months elder than *Christ*, as appears *Luke* 1. 36. *And behold thy cousin Elizabeth, she hath also conceived a Son in her old Age, and this is her sixth Month, which was called barren.* Now compare the 36. v. with the precedent 26. v. and it will appear that this sixth Month of *John's* Age in his Mother's Womb, was the same sixth Month in which the Angel *Gabriel* was sent to the *Virgin Mary*, and in which she conceived *Christ*, as the words shew, v. 26. *And in the sixth Month, (viz. in which John was six Months old) the Angel Gabriel was sent from God to a City of Galilee named Nazareth to the Virgin Mary, &c.* And v. 31. his Message is declar'd to be this; *For lo thou shalt conceive in thy Womb, and bear a Son, and shalt call his name Jesus.* The *Virgin* then conceived *Jesus* in the same sixth Month of *John's* Age, *John* was then six Months old at *Christ's* Conception: Therefore *Christ* was consequently conceived in *December* after, and not Born then, as the Calculation is (groundlessly) made.

2. Now that *John's* Conception was in *June* (and not his Birth, as we make it) is proved by the Course of *Abia*, being the eighth Course of the twenty four Courses of the Priests, as is proved, *1 Chro.* 24. 10. *The seventh Lot fell to Hakkoz, the eighth to Abia.* Now *Zacharias* the Father of *John Baptist* was of this eighth Course or Lot of *Abia*, *Luke* 1. 5. *In the time of Herod King of Judea, there was a certain Priest named Zacharias of the Course of Abia, and his Wife was of the Daughters of Aaron, and her name was Elizabeth, and they had no Child,* v. 6. and v. 13. *The Angel Gabriel, v. 19. told him; Thy Wife Elizabeth shall bear thee a Son, and thou shalt call his name John.* And v. 23. *And when the Days of his Office was fulfilled, he departed to his own House.* And v. 24. *And after those days, his Wife Elizabeth conceived, after the end of his eighth Course, in the beginning of July, after our Accompt; for their June contains part of our July. And she hid her self five Months, saying.* And v. 25. *in the sixth Month after Elizabeth's Conception, the Angel was sent to Mary to tell her of her Conception of*

Christ. Now for as much as the *Jews* did begin to reckon their Years from the Month of *Nisan* or *Abib*, part of our *March* and *April*, which was the first of the Months of the sacred Year since their going out of *Egypt*, as appears, *Exod.* 12. 2. *This Month shall be unto you the beginning of Months, it shall be unto you the first Month of the Year.* Now *Chap.* 13. 4. *Moses* tells you what Month he means (by this Month) *This day came ye out in the Month of Abib*; the Month Corn began to Ear, containing part of our *March*, and part of our *April*. Now begin thou thy reckoning from *Abib* or *March*, giving and allowing to every Lot or Course of the twenty four Courses of the Priests one Fortnight, (for there were twenty four Courses of Priests, and but twelve Months, therefore every Priest must needs serve a Fortnight for his Course, for twenty four Fortnights make twelve Months;) and so the eighth Fortnight or Course shall fall to *Abia*, of which *Zachary* was, which was in *June*, after the *Hebrews* accompt.

For two Courses in *March*, and two Courses more in *April* following, make four Courses, two more in *May* make six, and two more in *June* make eight. The eighth *Abia's* Course, of which *Zacharias* was. I conclude then *John's* Conception to be in *June*, where we make his Birth, which in truth was in *March* following. And so consequently *Christ's* Conception was in *December*, six Months after *John's* Conception, in which *December* we make *Christ's* Birth; which Birth of *Christ* was in truth in *September* following, in the *Feast of Tabernacles*, beginning at the fifteenth of *September*, and lasting eight Days, till the end of the twenty second Day; in which Feast time of eight Days, *Christ* pitched in the *Tabernacle* of his *Flesh* amongst us, as appears, *John* 1. 14. *And the word was made Flesh, [καὶ ἐσάνθρωπον ἐν ἡμῖν] and pitched his Tabernacle amongst us: He became a Scanite.* Thus behold the sweet Harmony between the *Type* and the thing typified, for *Christ* came not to break the *Law*, but to fulfil it.

And thus desiring your Honour to vindicate my Credit from the unjust imputation that some, peradventure seeing this, may lay upon me as a Broacher of Novelties, in that I endeavour to wade further in the Originals, and paralleling of Scriptures than the *Vulgar* do, having written this to satisfy your Honour's request only, I rest now and ever,

Your Honour's obliged in all

Duty and Service,

R. S.

S E C T

S E C T. III.

Of the occasion of this Error, the invalidity whereof is manifested.

P O S T S C R I P T.

Saint *Chrystom*, mistaking the Story of *Zachary*, *John's* Father, 'was the occasion of this Error' in Circumstance of Time. For he supposed that *Zachary* ministred in the Priest's Office in the seventh Month, which is *September*, and fourteenth Course of the Priests, and not in the fourth Month *June*, and eighth Course, which is the Truth; thus we following his Calculation, *Christ's* Conception was in *March*, and his Birth in *December*, as we commonly reckon. Now that which deceived the golden-mouth'd Father, (tho all is not Gold that glisters) was this: *Chrystom* supposed, (as *Arias Montanus* the Popish Spaniard doth, that *Zachary* was the High Priest, and therefore the Course of his Ministry must needs be on the tenth of *September* the seventh Month, because on that Day only, called (*Iom Haccippurim*) the Day of Expiation of Sins and Reconciliation, the High-Priest must go into the *Debyr*, the Oracle, or *Sanctum Sanctorum*, once a Year only. Now I will shew you *Chrystom's* ground for these two things that moved him to think, 1. That *Zachary* was High Priest. And 2. That therefore consequently he must on the tenth of *September* go into the *Sanctum Sanctorum*.

יום
הכפורים

Drusus on *Luke* 1. 5. saith thus, *In Historia Hebraica Johannes Baptistes vocatur (Cohen Gadol,) hoc est maximus sacerdos: quæ vox æquè significat Pontificem maximum & Principem sacerdotum.* Therefore it's probable that *Zachary* was *Princeps Sacerdotum*, which he might be, and yet not *Sacerdos maximus*. For tho these two words *Sacerdos maximus*, and *Princeps Sacerdotum* be often promiscuously used one for the other, yet the distinction is plain in Scripture that *Princeps Sacerdotum* שַׂר הַכֹּהֲנִים (*Sar Haccohanim*,) was the chief Priest only of every one of the twenty four Classes or Courses of Priests; and so it's likely that *Zachary* was the Prince of the Priests, of his eighth Course of *Abia*. But *Sacerdos maximus*, or *Pontifex*, is he that is Head of all the twenty four Classes and Orders of Priests, which *Zachary* was not; for these reasons.

בְּחֵן גִּדּוּל

First, Because he is called, *Luke* 1. 5. ἱερέως τις, a certain Priest, therefore not *Pontifex maximus*; for had it been certain that *Zachary* had been High Priest, *Luke* wou'd have so stiled him, and not have spoken uncertainly of a certain and known Dignity in the Pronoun indefinite, [tis quidam] which indefinite Pronoun [tis] he presently defines, saying, Of the course of *Abia*. So *v.* 8. it's said of *Zachary*, that while he executed the Priest's Office before God. And *St. Luke* doth not stile him with the High-Priest's Office; which Title of Dignity to omit, had been an indignity offered by *St. Luke* to *Zachary*.

Secondly, for that it is said, *v.* 8. that his Lot was to burn Incense when he went into the Temple of the Lord. And *v.* 11. that there appeared an Angel to *Zachary*, standing on the right side of the Altar of Incense. For these two reasons *Chrystom* and *Arias* think *Zachary* to be an High Priest, whereas all Jews know, that the Candlestick, Table, and Altar of Incense were without the *Sanctum Sanctorum*, (not within, as they suppose) and therefore being placed without, they were daily gone unto by *Zachary*, and other Sacrificers in their Courses. And thus much of *Chrystom's* and *Arias Montanus's* Grounds, no solidier than an *Irish Quagmire* to trust to.

Thirdly, *Mr. Broughton* saith, that there was an Old Record in Greek found at Rome (as the Romanists say, but it is not now extant to be shewed) that mentioneth *Zachary* to have ministred in the seventh Month. And thus all Error cometh from Rome, that bitter Star, *Wormwood*, cast into the Fountains of the Scriptures and Universities, to corrupt and bitter them, not to better them, as *Moses Tree* did the Waters of bitter *Marah*. Now I will add, after Confutation of the Error, a probable Confirmation of the Truth.

The *Rabbins* in *Midrash Rabba* conclude, that the *Messias* must be born in the Month *Ethanim* or *Tisri*; that is, in September, the Month of Strengths, full of Feasts, to teach of the *Messias*. And so agreeably we find in *Moses*, that the Three chief Anniversary-Feasts do foretel and typify out *Christ's* times.

1. Their *Passover*, and our *Easter*, prefiguring his Death, falls out fitly in the first Month for redemption from *Egypt*, and of our redemption by *Christ*.

2. Their *Feast of Weeks*, or *Harvest*, fifty Days after the *Passover*, or *Joy of the Law*, when the Fire of the Law was given *Israel*; jumps with our *Pentecost*, or *Whitsontide*, when the fiery Law of the Spirit was given by *Jesus* in cloven Tongues,
Acts 2.

3. The

3. The *Feast of dwelling in Tabernacles* on the 15th of *September* for eight Days, is suitable to our Lord's pitching in the *Tabernacle* of his *Flesh* amongst us, or his *Nativity* in *September*, the first Month after the *Creation*. The *Feast of joyful Meditation* of God's dwelling in the *Cloud* amongst *Israel*, is a Memorial of *Christ* dwelling in the *Flesh* with us, *John* 1. 14. *And the Word was made flesh, and he pitched his Tabernacle amongst us.* So in *1 Kings* 8. 2. this is plainly typified. *Solomon* brings the *Ark* and *Tabernacle* into the *Temple*, in the seventh Month, call'd *Æthanim* or *September*, Month of *Strength* and *Fruits*; and the *Cherubims* spread their *Wings* over the *Ark*. This *Ark* and *Tabernacle* was the *Type* of the *Ark* and *Tabernacle* of *Christ's* *Body*: The bringing in of this *Tabernacle* into the *Temple*, the coming of *Christ* into the *World*, in the *Temple* of *Zorobabel*, under which he was born, preached, and wrought *Miracles*. And the *Cherubims* are the *Angels*, spreading their *Wings* of *Protection* over him, proclaiming him, singing at his *Birth*. And this was in the Month *Æthanim* or *September*, (the Month of *Strengths*, or *Fruits* and *Feasts*) wherein *Christ* was born, bringing *Strength*, and *Fruits* of *Righteousness*, into the *World*.

And thus having shew'd your Honour the sweet *Harmony* between the *Type* and the thing typified; The *Feast of Tabernacles* in *September*, and *Christ* in the same time pitching in this *Tabernacle* of his *Flesh*, amongst us; The *Consent* between the *History* and the *Mystery*: I conclude with that of the *Apostle*, *Great is the Mystery of Godliness, God manifest in the Flesh.* For the true *Calculation* of the *Months*, consult with *Munster's* *Calendarium Hebraicum.*

Phenix V.

The Reformation of the Church in Ireland, during the Reigns of King Henry VIII. Edward VI. and Queen Mary.

Wherein are several material Passages (omitted by other Historians) concerning the Manner how that Kingdom was first converted to the Protestant Religion; and how by the special Providence of God, Dr. Cole, a bloody Agent of Q. Mary, was prevented in his Designs against the Protestants there.

Set forth in the Life and Death of George Browne, sometime Archbishop of Dublin, who was the first of the Romish Clergy in Ireland that threw off the Pope's Supremacy, and forsook the Idolatrous Worship of Rome; with a Sermon of his, on that Subject.

GEORGE BROWNE, by Birth an *Englishman*, of the Order of *St. Augustin* in *London*, and Provincial of the Fryars of the same Order in *England*, being a Man of a meek and peaceable Spirit, was prefer'd to the Archiepiscopal See of *Dublin* by King *Henry the Eighth*, and consecrated before his Arrival into *Ireland*, by *Thomas* Archbishop of *Canterbury*, two other Bishops assisting him, viz. *John* then Bishop of *Rocheſter*, and *Nicholas* then Bishop of *Salisbury*, on the 19th of *March*, Anno 1535.

The

The Reverend *James Usher*, late Primate of *Armagh*, amongst his Memorials of *Ireland*, gives this holy Father this Description. *George Browne* was a Man of a cheerful Countenance, in his Acts and Deeds plain down-right, to the Poor merciful and compassionate, pitying the state and condition of the Souls of the People, advising them, when he was Provincial of the *Augustin* Order in *England*, to make their Applications solely to Christ; which Advice coming to the Ears of *Henry* the Eighth, he became a Favourite, and upon the decease of *John Allen*, late Archbishop of *Dublin*, became his Successor. Within five years after that he had enjoy'd that See, he (much about the time that King *Henry* the Eighth began to demolish the Priors, Abbeys and Monasteries, formerly built by the Romish Clergy, within these His Majesties Dominions of *England* and *Ireland*) caus'd all Superstitious Reliques and Images to be remov'd out of the two Cathedrals in *Dublin*, and out of the rest of the Churches within his Diocess; he caused the Ten Commandments, the Lord's Prayer, and the Creed, to be placed, being gilded and in Frames, about the Altar in the Cathedral of *Christ-Church* in *Dublin*: he was the first that turn'd from the Romish Religion of the Clergy here in *Ireland*, to embrace the Reformation of the Church of *England*; for which Fact he was by Queen *Mary* laid aside, and his Temporality taken from him, yet he patiently endured Affliction for the Truth to the end.

Upon the Reformation of King *Henry* the Eighth in *England*, and at his Renouncing the Papal Power or Supremacy of *Rome*, the Lord *Thomas Cromwell*, then Lord Privy Seal, wrote unto *George Browne*, then Archbishop of *Dublin*, signifying from his Highness (then terming the King by that Title) that he was fallen absolutely from *Rome* in Spiritual Matters within his Dominion of *England*, and how it was his Royal Will and Pleasure to have his Subjects there in *Ireland* to obey his Commands, as in *England*; nominating the said *George Browne* Archbishop, one of his Commissioners for the Execution thereof, who, in a short space of time, wrote to the Lord Privy Seal, as follows:

My most Honoured Lord,

Your humble Servant receiving your Mandate, as one of His Highness's Commissioners, hath endeavour'd, almost to the danger and hazard of this Temporal Life, to procure the Nobility and Gentry of this Nation to due Obedience, in owning of his Highness their supream Head, as well Spiritual as Temporal; and do find much oppugning therein, especially by my * Brother

*George Cromer then Archbishop of *Armagh*.

Armagh,

Armagh, who hath been the main oppugner, and so hath withdrawn most of his Suffragans and Clergy within his See and Jurisdiction; he made a Speech to them, laying a Curse on the People whosoever should own his Highness Supremacy; saying, that Isle, as it is in their Irish Chronicles, *Insula sacra*, belongs to none but to the Bishop of Rome, and that it was the Bishop of Rome's Predecessors gave it to the King's Ancestors. There be two Messengers by the Priests of Armagh, and by that Archbishop, now lately sent to the Bishop of Rome. Your Lordship may inform his Highness that it is convenient to call a Parliament in this Nation, to pass the Supremacy by Act; for they do not much matter his Highness's Commission which your Lordship sent us over. This Island hath been for a long time held in Ignorance by the Romish Orders; and as for their Secular Orders, they be in a manner as ignorant as the People, being not able to say Mass, or pronounce the Words, they not knowing what they themselves say in the Roman Tongue: The Common People of this Isle are more zealous in their Blindness, than the Saints and Martyrs were in Truth at the beginning of the Gospel. I send to you, my very good Lord, these things, that your Lordship and his Highness may consult what is to be done. It is fear'd O Neal will be order'd by the Bishop of Rome to oppose your Lordship's Order from the King's Highness; for the Natives are much in Numbers within his Powers. I do pray the Lord Christ to defend your Lordship from your Enemies.

Dublin 4. Kalend. Decemb. 1535.

The Year following a Parliament was call'd in Ireland, the Lord Leonard Grey being then King Henry's Vice-Roy of that Nation, in which George Browne, then being not many Months above a Year in his Archiepiscopal Chair in Dublin, stood up and made this short Speech following:

My Lords and Gentry of this His Majesties Realm of Ireland.

BEhold, your Obedience to your King, is the Observing of your God and Saviour Christ; for He, that High Priest of our Souls, paid Tribute to Cæsar (tho no Christian) Greater Honour then surely is due to your Prince His Highness the King, and a Christian one. Rome and her Bishops, in the Father's days, acknowledged Emperors, Kings and Princes, to be Supreme over their Dominions, nay Christ's own Vicars; and it is as much to the Bishop of Rome's shame, to deny what their precedent Bishops owned; therefore his Highness claims but what he can justify the Bishop Elutherius gave to St. Lucius the first Christian King of the Britains; so that I shall without scruple Vote his Highness
King

King Henry my Supreme over Ecclesiastick Matters as well as Temporal; and Head thereof, even of both Isles, England and Ireland, and that without Guilt of Conscience, or Sin to God; and he who will not pass this Act, as I do, is no true Subject to His Highness.

This Speech of George Browne startled the other Bishops and Lords so, that at last, through great difficulty, it passed; upon which Speech Justice Brabazon seconded him, as appears by his Letter to the Lord Thomas Cromwell, then Lord Privy Seal of England; which Original is in that famous Library of Sir Robert Cotton, out of which Sir James Ware, that learned Antiquary, transcrib'd the same.

Within few years after that the Act of Supremacy had pass'd in Ireland, we do find a Letter written by George Browne to the Lord Cromwell, complaining of the Clergy how they fell off from what had pass'd, and how the Bishop of Rome had contriv'd Matters against the then Reformation: Collected by Sir James Ware, out of an old Registry, some time in the Custody of Adam Loftus, Hugh Corwin's Successor, and also Archbishop of Dublin.

Right Honourable and my singular good Lord,

I Acknowledg my bounden Duty to your Lordship's Good Will to me, next to my Saviour Christ's, for the Place I now possess; I pray God give me his Grace to execute the same to his Glory and his Highness's Honour, with your Lordship's Instructions. The People of this Nation be zealous, yet blind and unknowing; most of the Clergy, as your Lordship hath had from me before, being ignorant, and not able to speak right Words in the Mass or Liturgy, as being not skill'd in the Latin Grammar; so that a Bird may be taught to speak with as much sense as several of them do in this Country. These sorts, tho not Scholars, yet are crafty to cozen the poor Common People, and to dissuade them from following his Highness's Orders: George, my Brother of Armagh, doth underhand occasion Quarrels, and is not active to execute his Highness's Orders in his Diocess.

I have observ'd your Lordship's Letter of Commission, and do find several of my Pupils leave me for so doing. I will not put others in their Livings till I do know your Lordship's Pleasure; for it is meet I acquaint you first, the Romish Reliques and Images of both my Cathedrals in Dublin, of the Holy Trinity and of St. Patrick's, took off the Common People from the true Worship; but the Prior and the Dean find them so sweet for their Gain, that they heed not my Words: Therefore send in your Lordship's, next to me, an Order more full, and a Chide to them and their Canons, that they might be remov'd. Let the Order be, that the Chief Governors may assist me in it. The Prior and

Dean

Dean have written to Rome, to be encourag'd; and if it be not hindered before they have a Mandate from the Bishop of Rome, the People will be bold, and then tug long before his Highness can submit them to his Grace's Orders. The Country Folk here much hate your Lordship, and despitefully call you, in their Irish Tongue, the Blacksmith's Son.

The Duke of Norfolk is by Armagh, and that Clergy, desir'd to assist them, not to suffer his Highness to alter Church-Rules here in Ireland: As a Friend, I desire your Lordship to look to your Noble Person; for Rome hath a great kindness for that Duke (for it is so talk'd here) and will reward him and his Children. Rome hath great Favours for this Nation, purposely to oppose his Highness: and so having got, since the Act passed, great Indulgences for Rebellion; therefore my hope is lost, yet my Zeal is to do according to your Lordship's Orders. God keep your Lordship from your Enemies here and in England. Dublin the 3d. Kalends April, 1538.

To the Lord Privy Seal
his Honourable good
Lordship's,
Ex Autographo.

Your Lordship's at
Commandment,

George Browne.

Soon after this Letter had been written, News came to the Castle of Dublin, that the Bishop of Rome had sent over a Bull of Excommunication of all those who had or shall own the King's Supremacy within the Irish Nation; which caused the Archbishop to write accordingly.

Right Honourable,

MY Duty premised, it may please your Lordship to be advertised, sithence my last there has come to Armagh and his Clergy a private Commission from the Bishop of Rome, prohibiting his Gracious Highness's People here in this Nation to own his Royal Supremacy, and joyning a Curse to all them and theirs, who shall not within forty days, confess to their Confessors, (after the publishing of it to them) that they have done amiss in so doing: the substance, as our Secretary hath translated the same into English, is thus.

“ I A. B. from this present hour forward, in the presence of
“ the Holy Trinity, of the Blessed Virgin Mother of God,
“ of St. Peter, of the Holy Apostles, Arch-
The Form of their “ angels, Angels, Saints, and of all the Holy
Confession to their “ Host of Heaven, shall and will be always
Popish Priest. “ obedient to the Holy See of St. Peter of
“ Rome, and to my Holy Lord the Pope of
“ Rome

“ Rome and his Successors, in all things, as well Spiritual as
“ Temporal, not consenting in the least that his Holiness
“ shall lose the least Title or Dignity belonging to the Pa-
“ pacy of our Mother Church of *Rome*, or to the Regality
“ of *St. Peter*.

“ I do vow and swear to maintain, help and assist the just
“ Laws, Liberties and Rights of the Mother Church of
“ *Rome*.

“ I do likewise promise to confer, to defend and promote,
“ if not personally, yet willingly, as in ability able, either by
“ Advice, Skill, Estate, Mony or otherwise, the Church of
“ *Rome* and her Laws against all whatsoever resisting the
“ same.

“ I further vow to oppugn all Hereticks, either in making
“ or setting forth Edicts or Commands contrary to the
“ Mother Church of *Rome*; and in case any such to be
“ moved or composed, to resist it to the uttermost of my
“ power, with the first convenience and opportunity I can
“ possible.

“ I count and value all Acts made, or to be made, by He-
“ retical Powers of no force or worth, or be practised or
“ obeyed by my self, or by any other Son of the Mother
“ Church of *Rome*.

“ I do further declare him or her, Father or Mother,
“ Brother or Sister, Son or Daughter, Husband or Wife,
“ Uncle or Aunt, Nephew or Neece, Kinsman or Kinswo-
“ man, Master or Mistress, and all others, nearest or dearest
“ Relations, Friend or Acquaintance whatsoever, accursed,
“ that either do or shall hold, for the time to come, any
“ Ecclesiastical or Civil Power, above the Authority of the
“ Mother Church, or that do or shall obey, for the time to
“ come, any of her the Mother of Churches Opposers or
“ Enemies, or contrary to the same, of which I have here
“ sworn unto: so God, the Blessed Virgin, *St. Peter*, *St. Paul*,
“ and the Holy Evangelists help, &c.

His Highness, Vice-Roy of this Nation, is of little or no power with the old Natives; therefore your Lordship will expect of me no more than I am able: This Nation is poor in Wealth, and not sufficient now at present to oppose them: It is observ'd, that ever since his Highness's Ancestors had this Nation in possession, the old Natives have been craving Foreign Powers to Assist and Rule them; and now both English Race and Irish begin to oppose your Lordship's Orders, and do lay aside their National old Quarrels, which I fear will, if any thing will, cause a Foreigner to invade this Nation: I pray God I may be a false Prophet; yet your good Lord-
ship

Ship must pardon my Opinion, for I write it to your Lordship as a Warning.

Dublin, May 1538.

Your humble and true Servant,

*To the Lord Privy Seal
with speed.*

George Browne.

Upon the Feast of St. John Baptist following, the said George Browne seiz'd on one *Thady O Brine*, one of the Order of St. Francis, who had Papers from Rome, as follows, being sent to the Lord Privy Seal by a Special Messenger.

My Son O Neal,

T*Hou and thy Fathers were all along faithful to the Mother Church of Rome : His Holiness Paul, now Pope, and the Council of the Holy Fathers there, have lately found out a Prophecy, there remaining, of one St. Lacerianus, an Irish Bishop of Cashell ; wherein he saith, That the Mother Church of Rome falleth, when in Ireland the Catholick Faith is overcome : Therefore for the Glory of the Mother Church, the Honour of St. Peter, and your own Secureness, suppress Heresy and his Holiness's Enemies ; for when the Roman Faith there perisheth, the See of Rome falleth also : Therefore the Council of Cardinals have thought fit to encourage your Country of Ireland, (as a sacred Island) being certified, whilst the Mother Church hath a Son of Worth as your self, and of those that shall succour you, and join therein, that she will never fall, but have more or less a holding in Britain, in spite of Fate. Thus having obey'd the Order of the most sacred Council, we recommend your Princely Person to the Holy Trinity, of the Blessed Virgin, of St. Peter, St. Paul, and of all the heavenly Host of Heaven. Amen.*

Rome 4 Kalend.
May 1538.

Episcopus Metensis.

Upon further Examinations and Searches made, this *Thady O Brine* was Pillory'd, and confin'd a Prisoner until his Highness's further Order for his Trial ; but News coming over, that he must be hang'd, he made himself away in the Castle of Dublin, on the Eve of the Feast of St. James ; yet his dead Corps was carried to the *Gallows Green* and hang'd up, and after there buried : But it was said, by the Register of St. Francis's Monastery of Dublin, that they brought him from thence, and buried him in that Monastery.

George

George Browne having enjoy'd the See of *Dublin* seven years, or thereabouts, King *Henry* the Eighth, upon the Dissolution of the Abbeyes, Priorys and Monastrys here in *Ireland*, chang'd the Priory of the *Blessed Trinity* of *Dublin* into a Deanery and Chapters; since which Mutation, it hath generally bore the Name of *Christ-Church*.

Upon this Alteration, as it appears upon Record, this Cathedral consisted of a Dean and Chapters, a Chanter, a Treasurer, six Vicars, Chorals, and two Singing-Boys, allowing to them two 45 *l.* 6 *s.* English (*durante beneplacito*) which Sum his Daughter Queen *Mary* confirm'd for ever, having confirm'd the Deanery, yet with Alterations, as she was a Romanist.

This Cathedral continued after this said Form (tho not in Popery) even until King *James's* Days, who then alter'd all what King *Henry* and his Daughter had done; and upon this second Alteration he constituted a Dean, a Chanter, a Chancellor, a Treasurer, three Prebends, six Vicars, Chorals, and four Singing-Boys; ordering likewise, that the Archdeacon of *Dublin* should have a Place in the Choir, and a Vote in the Chapters. As for a further Description of this Cathedral, we shall omit it; having reserved the same for a large Narrative of the said Cathedral, in a Book which is ready for the Press, entituled, *The Antiquities of the City of Dublin*.

King *Henry* the Eighth deceasing, and his hopeful Offspring, King *Edward* the Sixth, succeeding within a short space after his Royal Father's Death, that hopeful Prince (by the Advice of his Privy Council) began to consider what good Effects the Translation of the Holy Bible had done, also how much it had enlightned the Understanding of his Subjects; they alter'd the Liturgy-Book from what King *Henry* had formerly printed and establish'd, causing the same to be printed in English, commanding the same to be read and sung in the several Cathedrals and Parish-Churches of *England*, for the common Benefit of the Nobility, Gentry and Commonalty; and that his Subjects of *Ireland* might likewise participate of the same Sweetness, he sent over Orders to his Vice-Roy Sir *Anthony St. Leger*, then being Lord Deputy of that Nation, that the same be forthwith there in *Ireland* observ'd within their several Bishopricks, Cathedrals and Parish-Churches; which was first observ'd in *Christ-Church* at *Dublin*, on the Feast of *Easter* 1551, before the said Sir *Anthony*, *George Browne*, and the Mayor and Bailiffs of *Dublin*, *John Lockwood* being then Dean of the said Cathedral.

The Translation of the Copy of the Order for the Liturgy of the Church of England, to be read in Ireland, runs as follows.

EDWARD by the Grace of God, &c.

“ **W**Hereas our Gracious Father, King *Henry* the Eighth
 “ of happy Memory, taking into consideration the
 “ Bondage and heavy Yoke that his true and faithful Subjects
 “ sustain’d under the Jurisdiction of the Bishop of *Rome*, as
 “ also the Ignorance the Commonalty were in; how several
 “ fabulous Stories and lying Wonders misled our Subjects in
 “ both our Realms of *England* and *Ireland*, grasping thereby
 “ the means thereof into their hands, also dispensing with
 “ the Sins of our Nations by their Indulgences and Pardons
 “ for Gain, purposely to cherish all evil Vices, as Robberies,
 “ Rebellions, Thefts, Whoredoms, Blasphemy, Idolatry, &c.
 “ He, our Gracious Father King *Henry* of happy Memory,
 “ hereupon dissolv’d all Priors, Monastries, Abbeys, and other
 “ pretended Religious Houses, as being but Nurseries for
 “ Vice or Luxury, more than for sacred Learning; He
 “ therefore, that it might more plainly appear to the World,
 “ that those Orders had kept the Light of the Gospel from
 “ his People, he thought it most fit and convenient for the
 “ Preservation of their Souls and Bodies, that the Holy
 “ Scriptures should be Translated, Printed and placed in all
 “ Parish-Churches within his Dominions, for his faithful
 “ Subjects to encrease their Knowledg of God, and of our
 “ Saviour Jesus Christ. We therefore, for the general Be-
 “ nefit of our Well-beloved Subjects Understandings, when
 “ ever assembled or met together in the said several Parish-
 “ Churches, either to pray or to hear Prayers read, that they
 “ may the better join therein, in Unity, Hearts and Voice,
 “ have caus’d the Liturgy and Prayers of the Church to be
 “ translated into our Mother Tongue of this Realm of *Eng-*
 “ *land*, according to the Assembly of Divines, lately met with-
 “ in the same for that purpose. We therefore Will and
 “ Command, as also Authorize you, Sir *Anthony St. Leger* Knight,
 “ our Vice-Roy of that our Kingdom of *Ireland*, to give spe-
 “ cial notice to all our Clergy, as well *Archbishops, Bishops,*
 “ *Deans, Archdeacons,* as others our *Secular Parish-Priests* within
 “ that

“ that our said Kingdom of *Ireland*, to perfect, execute and
“ obey this our Royal Will and Pleasure accordingly.

Given at our Mannor of *Greenwich*, *Febr. 6.* in the Fifth
year of our Reign.

. E. R.

To our Trusty and Well-beloved Sir Anth. St. Leger Knight, our
Chief Governour of our Kingdom of *Ireland*.

*Several Collections from Anthony Martin,
formerly Bishop of Meath.*

BEfore Proclamations were issued out, Sir *Anthony St. Leger*,
upon this Order, call'd an Assembly of the Archbishops
and Bishops, together with other of the then Clergy of *Ire-
land*; in which Assembly he signified unto them, as well His
Majesty's Order aforesaid, as also the Opinions of those Bishops
and Clergy of *England*, who had adhered unto the Order: say-
ing, that it was His Majesty's Will and Pleasure, consenting
unto their serious Considerations and Opinions, then acted
and agreed on in *England* as to Ecclesiastical Matters, that
the same be in *Ireland* so likewise celebrated and performed.

Sir *Anthony St. Leger* having spoken to this effect, *George Dow-
dall*, who succeeded *George Cromer* in the Primacy of *Armagh*, stood
up, who (through his *Romish* Zeal to the Pope) labour'd with
all his power and force to oppose the Liturgy of the Church,
that it might not be read or sung in the Church; saying, Then
shall every illiterate fellow read Service (or Mass) as he in
those days term'd the word Service.

To this Saying of the Archbishop's Sir *Anthony* reply'd, No,
your Grace is mistaken, for we have too many illiterate Priests
amongst us already, who neither can pronounce the Latin, nor
know what it means, no more than the Common People that
hear them; but when the People hear the Liturgy in English,
they and the Priest will then understand what they pray for.

Upon this Reply, *George Dowdall* bad Sir *Anthony* beware of the
Clergy's Curse.

Sir *Anthony* made answer, I fear no strange Curse, so long
as I have the Blessing of that Church which I believe to be
the true one.

The Archbishop again said, Can there be a truer Church
than the Church of *St. Peter*, the Mother Church of *Rome*?

K

Sir

Sir *Anthony* returned this Answer: I thought we had been all of the Church of Christ; for he calls all true Believers in him his Church, and himself the Head thereof.

The Archbishop reply'd, And is not *St. Peter* the Church of Christ?

Sir *Anthony* returned this Answer: *St. Peter* was a Member of Christ's Church; but the Church was not *St. Peter's*, neither was *St. Peter*, but *Christ*, the Head thereof.

Then *George Dowdall*, the Primate of *Armagh*, rose up, and several of the Suffragan Bishops under his Jurisdiction, saving only *Edward Staples*, then Bishop of *Meath*, who tarried with the rest of the Clergy then assembled, on the Kalends of *March*, according to the Old Stile, 1551. But if we reckon as from the Annunciation of our Lady, which was the 25th of *March*, it was 1550.

Sir *Anthony* then took up the Order, and held it forth to *George Browne* Archbishop of *Dublin*, who (standing up) receiv'd it, saying, This Order, good Brethren, is from our Gracious King, and from the rest of our Brethren, the Fathers and Clergy of *England*, who have consulted herein, and compar'd the Holy Scriptures with what they have done; unto whom I submit, as Jesus did to *Cæsar*, in all things just and lawful, making no question why or wherefore, as We own Him our true and lawful King.

After this, several of the meeker, or most moderate of the Bishops and Clergy of *Ireland* cohered with *George Browne*, the Archbishop of *Dublin*: amongst whom *Edward Staples* Bishop of *Meath*, who was put out from his Bishoprick, for so doing, in Queen *Mary's* days on the 29th of *June* 1554. *John Bale*, who on the second of *February* 1552. was Consecrated Bishop of *Ossory* for his Fidelity, and afterwards by Queen *Mary* expelled. Also *Thomas Lancaster* Bishop of *Kildare*, who was at the same time put from his Bishoprick, with several others of the Clergy, being all expelled upon Queen *Mary's* coming to the Crown.

When these Passages had passed, Sir *Anthony* was in a short time after recall'd for *England*, and Sir *James Crofts* of *Herefordshire* Knight, placed Chief in his stead; who began his Government from the 29th of *April* 1551.

Sir *James Crofts*, upon his coming over, endeavour'd much for the persuading of *George Dowdall* to adhere to the Order aforesaid; but *Dowdall* being obstinate, his Majesty and the Learned Privy-Council then of *England*, (for his perverseness) upon the 20th of *October* following, took away the Title of Primate of all *Ireland* from him, and conferred the same on *George Browne* then Archbishop of *Dublin*, and to his Successors,
by

by reason that he was the first of the *Irish* Bishops who embraced the Order for Establishing of the *English* Liturgy and Reformation in *Ireland*: which Place he enjoy'd during the remainder of King *Edward's* Reign, and for a certain time after; as you shall know further in its due course and place.

Alterations following one after another, (even upon this Reformation of the Church of *England*) and the Title of Primacy being dispos'd of, as we have already mention'd, unto *George Browne* aforesaid; some Writers saying that *George Dowdall* was banish'd, others that he was not, but went voluntarily of his own Will; yet, not to dispute the Case, another Archbishop was consecrated in lieu of him, tho then living; by which it was then held lawful: As also, that constituting of Archbishops and Bishops was in the Power of Kings, and not in the Power of Popes, or of the Bishop of *Rome*, which would be much to the Abasement of the Powers of the Crown of *England* ever to resign, or to acknowledg to the contrary.

Hugh Goodacre, Batchelor of Divinity, was consecrated Archbishop of *Armagh* by the said *George Browne*, together with *John Bale* Bishop of *Ossory* (already mention'd) in *Christ-Church* in *Dublin*, on the second of *February*; Anno 1552. *Thomas* Bishop of *Kildare*, and *Eugenius* Bishop of *Down* and *Com* assisting him; yet notwithstanding *Hugh Goodacre's* Consecration, *George Browne* then held the Title of Primacy of all *Ireland*.

This Reformation and Alteration having not time to settle; or to take root, it was soon quash'd and pull'd down by that lamentable Loss of that hopeful Prince King *Edward* the Sixth; who died at *Greenwich* the 6th of *June*, 1553.

Upon King *Edward's* Decease, the Council having met to consult together upon the Affairs of these Dominions, as also how they might confirm and establish what they had already ordered and enacted, as well in Ecclesiastical Matters as Temporal, a Division soon sprung up; some being for the Choice of the Lady *Jane Gray*, others for Queen *Mary*. At last, upon conclusion; *Mary* the King's Sister was voted Queen, upon the Proposals and Promises which she made to the Council, to confirm all that had been perfected by her Father King *Henry* the Eighth; and her Brother King *Edward* and his Honour'd Council.

After she had been crown'd and entron'd, she, for the space of three or four Months, seem'd moderate to the Protestant Reformers, yet all that while combining with *Rome* and her Emissaries; but having accomplish'd her Designs, she revok'd her fair Promises, (which with Papists is a Rule) esteeming it no Sin to break Contracts or Covenants with Hereticks and

Protestants, numbred with such sort of People, especially with Papists, these Promises vanish'd: and then began the *Romish Church* not only to undo what King *Henry*, and his Son King *Edward*, had reform'd, but to profecute the Reformers and Reformed with Fire and Faggot.

But, to our purpose, upon the 11th of *November*, Anno 1553. she recall'd Sir *James Crofts*, and sent over Sir *Anthony St. Leger*, Lord Deputy into *Ireland*. This Sir *Anthony* had not been half a year Chief Governour of *Ireland*, before Queen *Mary* revok'd the Title of Primacy from *George Browne*, expulſing *Hugh Goodacre* out of the Archbishoprick of *Armagh*, and recalling *George Dowdall* to his See, and restoring him to the Primacy of all *Ireland*, as formerly; which Title hath ever since stood firm in *Armagh*, without any Revocation, either by Queen *Elizabeth*, or by any of her Successors.

George Browne, upon this Revocation, was by *George Dowdall* expulſed, and not thought fit to continue in his See of *Dublin*, as being a married Man; and it is thought, had he not been married, he had been expulſed, having appear'd so much for the Reformation, in both these former King's days. Upon the expulſing of this *George Browne*, all the Temporalities belonging to the Archbishoprick were disposed of unto *Thomas Lockwood*, then Dean of *Christ-Church* in *Dublin*. It having been an antient Custom ever upon the Translation or Death of any of those Archbishops, to deposit the Temporalities into the hands of the Priors, formerly of that Cathedral, when it was a Priory, and call'd by the name of the Cathedral of the *Blessed Trinity*. And it is observable, the last Prior became the first Dean upon the alteration, as aforesaid.

The See of *Dublin*, after this Expulſion, lay vacant for two years or thereabouts, until *Hugh Corrin*, alias *Corwine*, was plac'd therein: This *Hugh* was born in *Westmoreland*, a Doctor of the Law, being formerly Archdeacon of *Oxford*, and Dean of *Hereford*; he was consecrated Archbishop of *Dublin* in the Cathedral of *St. Paul's* in *London*, on the 8th of *September*, Anno 1555. He after, upon the 13th of the same Month, was by Queen *Mary* made Chancellor of *Ireland*; and upon the 25th of the said *September*, he receiv'd this Letter from the Queen, directed to *Thomas Lockwood*, the Dean of *Christ-Church*; it being an antient Custom formerly to recommend the Archbishop, whensoever constituted for that See, to the Prior of that said Cathedral.

*

Queen