

The Conclusion.

CONTAINING

A Defence of the Christian Doctrine, touching the Resurrection of the Dead; and of the Eternal Judgment.

Also Solemn Invectives against Atheism, Idolatry, and Superstition, the Mortal Enemies of Christian Religion.

With earnest Motives to all Christians to endeavour the Propagation of Pristine Christianity in all the Nations of the World.

CHAP. I.

Of the Resurrection of the Body, &c. The Objections answered.



Although we have already asserted the Great Article of the Resurrection of the Dead, *Book 1. Section 8, 9. Book 2. Chap. 3. Sect. 8, 10. Part. 2. Chap. 5. Article 20. And Book 4. Treat. 2. Chap. 4.* throughout: yet it may not be superfluous to add something further as a close to this whole Work; that the sense of that near-approaching Day being upon our Hearts, we may with the greater comfort prosecute the Holy Duties of Religion. And to this purpose we shall briefly shew,

1. *The Definition of the Resurrection of the Body, according to Christian Doctrine.*
2. *That the Resurrection of the Body is not impossible with God.*
3. *That it is very plainly delivered in the Scriptures, the Word of God.*
4. *The Objections which some make against it shall be answered.*

For the first; *The Resurrection of the Body is an Act of Divine Power, Mat. 22. 29: quickning dead Bodies, and restoring them to a state of Perfection; namely Phil. 3. 21. so as not to die again; but does not necessarily infer the happiness of the Dead so raised, but with respect to the event of that Trial which they then shall undergo: and thereupon the Resurrection is distinguished in two parts; John 5. 28, 29. Marvel not at this: for the hour is coming,*

in the which all that are in the Graves shall hear his Voice, and shall come forth; they that have done Good, to the Resurrection of Life; and they that have done Evil, to the Resurrection of Condemnation. And hence it's most plain, that the Matter to be raised being those that are in the Graves, it must needs be the same Bodies which once lived upon the Earth, according to that of Job 19. 26, 27. *Though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God: Whom I shall see for my self, and mine eyes shall behold, and not another, though my Reins be consumed within me.* And indeed (as the Learned have observed) the word *ἀνάστασις*, translated Resurrection, signifies to stand again, or the re-subsistence or second state of that which was before. All which is fully cleared to us in the Resurrection of our Lord, who rose with the same Body which was laid in the Sepulcher; and therefore did avouch it was he himself, even he that was dead, as before we have shewed. Howbeit, though we thus affirm the Resurrection of the same Body, even those which sleep in the Dust of the Earth, yet we also say with the Apostle, It is changed in the Resurrection, from its vile or low Condition, from its mortal or corruptible State, freed from Weakness and Dishonour, raised in Power and Honour; God Almighty therein giving evidence of his Power and Glory, in raising both the Just and Unjust to a state of duration, though under very different Circumstances.

2. That this is possible with God, or that it is not impossible for God to raise the Dead, as we have defined, is the clear sense of the Apostle, *Acts* 26. 8. *Why should it be thought a thing incredible with you, that God should raise the Dead?* And it is as clear as the Light; that Paul here speaks of raising the Dead in the sense we have defined; for this is that which was mocked at, or derided by the Sadducees and some Heathen People, *Acts* 17. 32. There is nothing but Ignorance or Atheism that can cause Men to look upon the Resurrection among things impossible; for (as before is shewed) he that believes what he reads of the Creation, and the many wonderful Works which God hath done since, before the eyes of the Children of Men; can never question the Power of the Almighty to raise the Dead. Cicero (as quoted by Augustin) will not allow the Resurrection to be possible, because, Nature (saith he) allows no place for an earthly Body but Earth, and cannot possibly be contain'd in Heaven; every Element having its peculiar poize, and tends to its proper place. To which Augustin answers very well, that there are many earthly Bodies which live in the Air, and that we our selves do live between the Earth and the Air; not in the Earth, as Fishes do in the Sea. And then demands, Why earthly Creatures do not live in the Water, which is the next Element to the Earth, but in the Air, which is the third? And seeing earthly Bodies belong to the Earth, why doth not the Air, the next Element, presently cloak them? And undoubtedly, take away the Power of the Creator, and Nature would fail to effect those things; for as it was his Power which at first brought forth all Created Things, so by his Power they continue. And though it be true, that Nature produceth great things, yet this Nature hath always such a dependence on the Creator, that it doth nothing without him; as is evident to him that reads the Lord's Answer to Job, concerning

Aug. de Civi.
Dii. l. 22.
c. 5.

Job 38, 39,
40, 41. chap.

concerning

concerning his Continual, as well as Original Power exerted or put forth in the great Works of Creation; otherwise Nature might array, or deck it self, with Majesty, Excellency, and Beauty, as being able of it self to act. But for as much as this Point is not determin'd by Reason, (though Reason rightly taken will not question the Power of God) we must stick to the Attribute of God's Omnipotency for the possibility, and to his Word for the certainty of the Resurrection of the Body, to which we proceed.

3. It is observed by some Christian Writers, that the Resurrection of the Dead is proved in the Scriptures four ways: 1. By plain Testimonies. 2. By plain Examples. 3. By Types. 4. By Reasons. The Testimonies are such as these; *Many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to shame and everlasting Contempt, Dan. 12. 2.* *Though after my Skin Worms destroy this Body, yet in my Flesh shall I see God, Job 19. 25, 26.*

I will ransom them from the Power of the Grave; I will redeem them from Death. O Death, I will be thy Plagues; O Grave, I will be thy Destruction; Repentance shall be hid from mine eyes. Hosea 13. 14. with *1 Cor. 15.* throughout.

The Sadducees denied the Resurrection of the Seven Brethren, and the Woman which was dead; whereupon our Saviour faith of them, *Ye do err, not knowing the Scriptures, nor the Power of God—as touching the Resurrection of the DEAD: Have ye not read—I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the Dead, but of the Living, Mat. 22. 29, &c.*

—We look for the Saviour, the Lord Jesus Christ, who shall change our vile Body, that it may be fashioned like unto his glorious Body, according to his working, whereby he is able to subdue all things unto himself, *Phil. 3. 21.* Where we have specially to observe, both from our Saviour's words, and of this Apostle, that the Resurrection is refer'd to God, as the Act of his Power; even that Power by which he is able to subdue all things to himself; which is not the ordinary course of his Power, but his great or mighty Power; an instance of which he gave, in raising up Christ from the Dead, *Ephes. 1. 19.* So that we conclude with that Testimony, *1 Thess. 4. 15, 16, 17, 18.* *For this we say unto you by the Word of the Lord, That we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep: For the Lord himself shall descend from Heaven with a shout, with the Voice of the Arch-Angel, and with the Trump of God; and the dead in Christ shall rise first. Then we which are alive, and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.* Doubtless there is nothing delivered in the Holy Scriptures with more plainness than this great Truth concerning the Resurrection; inasmuch that it may truly be said, they are willingly ignorant who see it not. We come next to the Examples.

The greatest Example in this case is Christ our Lord: For that there shall be a Resurrection both of the Just and Unjust, God hath given full assurance, in that he hath raised up Christ from the Dead. Certainly such

Acts 17. 31.

as

as will not believe, having such a President before their eyes, are not to be convinced by Instances of a lower kind; such are the reviving of the dead Man at the touching of the Bones of *Elijah*, 1 Kings 13. 21. The reducing the *Soul* of a Child to the dead *Body* at the Prayer of *Elijah*, 1 Kings 17. 22. And the like was done at the Prayer of *Elisba*, 2 Kings 4. 33. 34. Thus had the Jewish Nation Examples of God's Power this way. Yea, *Austin* gives some Instance of the Records of some Act of God's Power in this kind which happened among the Heathen; and it is certain, that many of them did believe the Resurrection to be possible; the belief of a state of future happiness was found in many of them. Though it is very true, that this Life and Immortality whereof we speak, is clearly set forth by the Gospel; where (beside what is already said) we find an evidence of great weight, *Matth.* 27. 52. *And the Graves were opened, and many Bodies of Saints which slept, arose, and came out of the Graves after Christ's Resurrection.* Christ himself raised *Lazarus*, and some others, *John* 11. 11. *Mat.* 9. 25. *Luke* 7. 14. Some were raised from Death to Life by the *Apostles*, *Acts* 9. 14. & 20. 10. We must therefore either believe the Resurrection of the dead Bodies of Men to be both possible, and which certainly shall come to pass, or else deny credit to these plain Testimonies, the least whereof prove the thing possible; but considered together, do prove it certain and necessary, inasmuch as the Apostle saith, *If the Dead rise not, then Christ is not risen; — But now Christ is risen, and become the first Fruits of them that slept: for since by Man came death, (even the death of the Body) by Man came also the Resurrection of the Dead, (even of the dead Bodies of all the Sons and Daughters of Adam): for as in Adam all die, even so in Christ shall all be made alive,* 1 Cor. 15. 20, &c.

The Types serving to set forth the Resurrection are chiefly these; of *Enoch* and *Elijah*, who were taken up, or translated, that they should not see death. For there is no reason why we should think that these things were done to them for their sakes alone, but rather that we might see in these some Instances of the Power of God, and of his Love towards those that fear him. Some do take the budding of *Aaron's Rod*, and the return of the *Jews from Captivity*, (signified by a Valley of Dry Bones) and of their standing up as an Army, to be a Type of the Resurrection. And doubtless the same God that could cause a dead Staff to bud and blossom, yea, to bear Almonds, can as easily raise the Dead: So that we conclude, He that believes the Scriptures, cannot question the truth of the Resurrection of the Body.

The Reasons which prove the Resurrection of the Dead, are, First, That of our Saviour, *Matth.* 22. For God's Covenant was not dissolved which he made with *Abraham*, because he was dead. But had not God provided for *Abraham* that he should live with him, it would not answer the intent of the Covenant, which is Life for evermore, this being the sum of the Blessing promised, *Psal.* 133. 3.

The second Reason is taken from that which the Scripture so plentifully declares of God, how that he is just; and therefore cannot let ungodly Men go unpunished, no more than to suffer the Righteous to perish

without

without the reward of his Righteousness. Should there be no Resurrection, much Wickedness would lie hid for ever; God should not do so equally himself, as he requires Man to do in the Acts of Righteousness. But far be it from us to think that the Judg of all the Earth should not do right. Now we know that the Wicked live long in this World; are full of Days, full of Children, full of Honour and Riches; and on the contrary, good Men are sometimes soon cut off, and are often either not endowed with, or deprived of the Comforts which this World affords, at least so as not to compare with many Worldly Men, in respect of Advantages of this kind, *Psal.* 73. 2. 10 15. And doubtless, the consideration of this, caused the holy Apostle to express these most true words of himself, and other faithful Christians: *If in this Life only we have hope in Christ, we are of all Men most miserable.*

The third Reason is taken from our Saviour's being the Head, not only of his Church in a peculiar Sense, but of Mankind Universally; and therefore as we all derive Death from the First Adam, for that by his sin Death entered into the World. Even so, *For this cause Christ both Died, Rose, and Revived, that he might be Lord (and so the Head) both of the Dead, and Living.* Hence it is, that by virtue of his Death and Resurrection, *He will draw all Men unto himself.* And thus, *As by Man came Death, even so by Man came also the Resurrection of the Dead.* It is better to argue from Christ's Universal Headship over Mankind, to the Resurrection, than from his Peculiar Headship to the Church, as Members of his Body; the Resurrection of the Wicked being as necessary an effect of the Death and Rising of our Lord, as the Resurrection of the Righteous. And as he is that Lord which brought all Men, (even them that deny him, 2 *Pet.* 2. 1.) so Reason wills, that every Man indifferently appear before his Lord to give an account of himself, and to receive a reward according to his Work. But when all is said that can be said, this great Point of the Christian Faith standeth much more firmly upon the Authority of God's Word asserting it, than upon the strength of Reason to demonstrate it. Happy therefore are they, that with the Mouth confess the Lord Jesus, as in their Heart they steadfastly believe that God hath raised him from the Dead. This will certainly teach them to live to him that died for them, and rise again. This will cause them also to walk in the steps of the Faith of Abraham, even to believe that God is able to raise the Dead: And this shall make them willing to obey this God, even unto Death, because Christ their Lord hath swallowed up Death in Victory.

Finally, As touching the Eternal Judgment, we have already spoken to that, *Book 2. Chap. 3. Sect. 10. & Chap. 7. Sect. 6. Part 2. pag. 72:* And indeed, the Resurrection being proved, does necessarily infer the Eternal Judgment: For in this World many have undergone a Temporary Judgment; even for that Sin which possibly may be their Condemnation; as Witchcraft, Murder, &c. unrepented of. How plainly does the Word of God give notice of this Great Day of the Lord, saying; *Behold, the Lord cometh with ten thousand of his Saints;* and that to execute Judgment upon all. All must come under Trial. And to convince all

Fff

THAT

THAT ARE UNGODLY among them, of ALL their ungodly deeds, which they have ungodly committed AGAINST HIM. And is not this enough? Shall we need to assign the place of Judgment, the Accuser? &c. No, the Time will sufficiently declare all these things. God in mercy grant, that all Men whilst they have time, would prepare for the coming of their Judg, whom they must know will execute Judgment righteously. I shall rather refer the curious to the Author of *The Millennium great Judgment*, or to Mr. Baxter's Discourse; or Sermon of Judgment. But above all, to the account given, *Rev. 20. throughout*, and *22. 12. to the end*, where he that will may learn sufficiently how dreadful to the Wicked, how comfortable to the Righteous, that great and terrible Day of the Lord shall be. We come now to the Objections.

CHAP. II.

Certain Objections of the Quakers, against the Resurrection of the Bodies which die, and turn to Dust in the Graves of the Earth, &c. transcribed verbatim out of the Writings of George Whitehead, and answered.

Post-script
to his Chri-
stian Qua-
ker.

George Whitehead taking notice of several things which (he says) make Men Atheists, makes this in particular to be one, viz. 'The affirming that these self-same Terrestrial Bodies of Flesh, Blood, and Bones, shall be made Spiritual, Immortal, and Incorruptible, and yet the same Matter and Substance as now. He should rather have said, Mens not believing this Doctrine, (though not so well expressed by him as it might be) is that which makes them Atheists; and to be plain with him, I fear Quakerism is not far from Atheism, whilst they count this an incredible thing, that God should thus raise the Dead. But seeing he seems to hold the Immortality of the Soul, it would be understood what it is that he sometimes would have to be the Resurrection of the Dead. The Spirit, or Soul dieth not, therefore it riseth not from the Grave, *Mat. 27. 52, 53.* That self-same Substance and Matter, which was laid in the Grave, G. W. will not have said to rise and be made Spiritual, Immortal, and Incorruptible. What is then become of the Resurrection of the Body? But let us hear the Difficulties (as he calls them) which (saith he) I object upon our Opposers Doctrines and Conceptions.

Object. 1. How the self-same Bodies should arise compleat after dissolved to Dust, without a new Creation, appears not, nor is demonstrated by them.

Answer. Here the Quaker plainly confesses, That it appears not to him, that the same Bodies which are dissolved to Dust, can arise without a new Creation, which new Creation he is not willing to admit. (Object. 2.) But for Answer, I say, To raise up a Body dissolved into Dust, is not properly a new Creation, but a Restauration of the same thing to its pishine, or better Estate: And doth appear as credible, and as demon-
strable,

strable, as that an Hand dried up, or withered, should by a word of Christ's Mouth, be restored to its life and activity in the Body; or that Aaron's dry Staff should bud, blossom, and bear Almonds. It's every whit as easie for God to restore a Body dissolved to Dust, as to restore a Body that is withered, or dried up. Can Men cause Ashes or Sand to become Glass? and cannot God cause that Dust which was Flesh, to become Flesh again, and give a Perfection and Glory to it? Oh the infidelity of these Quakers! Did not Christ raise a Body who had been dead four Days, (and in reason was putrified in that time) as in the case of LAZARUS? Nothing but unbelief can question his Power to have raised him, if he had been dead four Years, in which he should have been dissolved to Dust.

2. How can the Quakers look upon that Text, *Mat. 27. 52, 53.* The Graves were opened, and many Bodies of the Saints which slept arose, and came out of the Graves—and appeared to many. And is there not all the reason in the world to believe, that these Bodies had been dissolved to Dust? for we read of no Saints that died at that time of Christ's Crucifixion. Sure, this is a Demonstration of God's Power to raise the Dead, beyond the reach of Exception.

Object. 2. If a new Creation of compleat Bodies of the same Dust, and whitehead Elements, should be conceived, or admitted, it is incredible that God should create any corrupt, sinful, or polluted Bodies thereof, for perpetual Torments; seeing his Works are pure; and as incredible that he should make a pure Body to be invested with the former evil habit of Sin and Corruption, for perpetual Torment in Hell-fire. And to be sure, the first Elements, or Dust of dissolved Bodies, is as pure as the first.

Answer. 1. To concede a little. The word Creation, as used in the Scriptures, does not always signify the making of another Substance, but often intend only a renewing of the same thing. *Ephes. 2. 10.* We are his Workmanship created in Christ Jesus. *2 Cor. 5. 17.* If any Man be in Christ, he is a new Creature. *Psal. 51.* Create in me a clean Heart. Here the Creature is still the same Man, and the Heart the same Flesh, but freed from those gross Impurities which sometimes had dominion over them, and endowed with virtuous principles and qualifications of Holiness and Righteousness. Let the word Creation be taken after this manner in our present Question, and it will not at all prejudice our Doctrine of the Resurrection. Nor will it be any incredible thing that God should thus create, or restore the same Substance, devoid of Mortality and all Imperfections which once oppressed it, and confer perfections upon it of Immortality, and eternal Life and Glory.

2. God never did create any corrupt, or sinful Bodies, as such; neither do we read that the Bodies of the Wicked shall be invested by God, (or otherwise) with the former evil habit of Sin, but rather lie under perpetual Conviction. *Luke 16. 27, 28.* I pray thee, Father Abraham, send Lazarus, &c. For I have five Brethren, that he may testify unto them, lest they come into this place of Torment. The Wicked therefore shall be raised, and made capable to suffer for the Sins they committed against God, in the day of Grace, *Jude Epist. ver. 15. &c.*

3. It is very wicked to say, that the Bodies of Wicked Men being turned

turned to Dust are as pure from Sin, as the Elements were at the first, (which is the sense of this *Quaker*). And might not any Man as groundlessly say, That the Body of a wicked Whoremonger is as pure from Sin within one day after it is dead, as within a thousand Days? Does length of Time, or the dissolving a Body of Flesh into Dust, take away its Sin? This conceit is incredible, and not yet demonstrated by the *Quaker*.

Whitehead. Object. 3. *If Infants be supposed to arise at the stature of Men, how can theirs be the self-same Bodies they were.*

Ans. This is the same Objection that the Infidels made against the Resurrection of the Body, in the Days of *Augustin*, as may be seen in his Book *De Civit. Dei*; and it seems the same spirit is now at work in the *Quaker*. But I answer, Is not *George Whitehead's* Body which once was an Infant, the same Body still? It is not another Substance, because it's bigger now than it was then. And what if God cause an Infants Body to attain Man's Stature in a little time, whilst *George Whitehead* was long in growing up to it, is the difference here so great as to cast an absurdity upon our Doctrine, that in the Resurrection, the Body which died and was buried in weakness and dishonour; shall be raised in Power, and glorified? Nay, rather this idle Objection shews the absurdity of the *Quakers*, for according to his Reasonings, no Man hath the self-same Body scarce a Year to an end; for from our coming into the World to our going out of it, we either grow, or decay, according to that most true Verse.

Nascentes morimur finisque ab origine pendet.

Being born we die, our ends hang on our Birth.

Whitehead. Object. 4. *How the Bodies of the Saints, and Children of the Resurrection, should be either a Celestial, Spiritual, Glorious, or Angelical Body, and they equal to the Angels in Heaven; and yet the self-same Earthly Elementary Body, that dissolved to Dust, &c. Such a strange Transubstantiation appears not, unless that the Natural Body and the Spiritual, the Terrestrial and the Celestial, the Humane and Angelical, be both one and the self-same.*

Ans. 1. We readily grant, that the same Bodies of the Saints which shall come out of the Graves, even the same which was dead and buried, shall be Spiritual; shall be as the Angels of God in Heaven, in respect of Immortality, not marrying, or being given in Marriage: and yet we say also, these Bodies shall be the same which was first Natural, and remains the same Flesh still, though Spiritual; for so was Christ's Body, and ours shall be like his. *He shall change our vile Body, that it (even the same Body) may be fashioned like unto his Glorious Body, according to the working, whereby he is able to subdue all things to himself:* So that this Objection fights against the evident Light of this Scripture.

Col. 3. 2. It is false to say, The Saints Bodies in the Resurrection shall be Angelical, (in a strict sense) for that were wholly to destroy the Nature of Man; so that *G. W.* may keep his *Transubstantiation* to himself. For why should it seem a thing incredible that we should be like the Angels, and

and yet retain true Humane Nature? It is said of *Stephen*, That all that sat in the Council looked stedfastly on him, saw his Face as it had been the Face of an Angel; and yet it's certain he was a Man, and short of that perfection which he shall enjoy in the Resurrection. It's certain Christ was true Flesh and Bone after his Resurrection; yet who dare deny him to be a Spiritual or Heavenly Body, though he retain his Manhood? Christians are called Spiritual, even before they rise again, *1 Cor. 2. 15. Gal. 6. 1.* even because their Hearts are endowed with Spiritual or Holy Qualifications. And how then can it be such a strange thing to call the same Men (or Christians) Spiritual, when raised from the dead? And let it be observed, that though Christ's Body, and the Bodies of his Saints, are very Spiritual, as raised from the dead; yet are they not called Spirits, Christ himself affirming, that a Spirit hath not Flesh and Bone as ye see I have; and we shall have the same, for we shall be like him.

Object. 5. *That the Soul should not enjoy her self in absolute felicity, or misery, in perfect glory or contempt, (in her proper Vessel or Cloathing spiritually) without the earthly cloathing, which is Dust, appears not, while the Children of the Resurrection are equal unto the Angels of God in Heaven, who are absolutely happy; and the Devil and his Angels absolutely miserable.*

Ans. What perfect felicity soever the Soul attains before, it's certain it shall have more in the Resurrection, *Heb. 11. These all died in Faith, not having received the Promises—These having obtain'd a good report through Faith, received not the Promise. Acts 2. David is not yet ascended, &c.* Hence it's evident, there remains a greater felicity for *Abraham*, and the Faithful with him, than yet they enjoy; God having provided some better for us, that they without us should not be made perfect. Neither are the Angels so compleat in felicity, but they may have more; they have fresh cause of joy as often as any Sinner is converted; and then sure it will be augmented when they see them all in glory with themselves. The Devils are not so in torment as they shall be; they tremble to think of the Torments to come, *Art thou come (say they) to torment us before the time?* They are reserved in Chains under darkness, unto the judgment of the great Day, even the Day of Perdition of ungodly Men.

2. Away then with your dark Speeches, and tell us what is more truly the Soul's proper Vessel than the Body? And how will you prove the Souls to be the Sons of the Resurrection, without the Bodies belonging to them? When did these Souls rise from the dead in a proper sense? Is their Resurrection past already? If not, shall not these Souls be more compleat at the Resurrection than they are now? Answer plainly, Yea, or Nay.

Object. 6. *We cannot believe that the Invisible, Infinite God should be seen with bodily or fleshy Eyes after dissolution. Nor that Job intended he should see God with his Flesh or bodily Eyes; it being inconsistent, both with his being an Invisible, Eternal, or Infinite Spirit, and with the true spiritual sight of him, which Job received, Job 42. 5.*

Ans. 1. Good is the Lord who forceth thee to bear witness of thy own Infidelity. But yet see if peradventure this thought of thy heart

may be forgiven thee. Canst thou not believe that Christ now beholds his Heavenly Father with those very Eyes, which once wept for poor Sinners? Nay, dare you deny that he could see him even with those Eyes when he was on Earth? Certain it is, that the same Body which descended into the Sepulcher, ascended to the right hand of the Majesty on High, even into Heaven it self, there to appear in the presence of God for us. Did not God enable Stephen to see Heaven open, and Jesus standing on the right hand of God before he fell asleep? And is it incredible he should see him when raised from that sleep, even with the same eyes made perfect and glorious? Sure these things were written to inform us, that it is no impossible thing for God to enable us to see him in our Flesh, though Worms destroy these Bodies, and our Reins be consumed within us. The sight which Job had of God, Job 42. 5. was not that mentioned, Job 19. for Job was yet alive, his Reins were not yet consumed, Worms had not yet destroyed his Body; after all which he believed to see God in his Flesh, and to behold with those Eyes (though immortalized) whom he should see for himself, and not another.

2. Though God be invisible, (as to us in our mortal State, unless by Miracle he enable us) yet he is not altogether invisible, for the Angels do always behold his Face, as Christ witnesseth. And remember now how thou hast urged, that the Saints when the Sons of the Resurrection shall be as the Angels; Wherefore they also shall see God.

Whitehead. Object. 7. That the Seed to which God giveth a Body as it pleaseth him, 1 Cor. 15. and the Body given to it, should be one and the self-same earthly Body, is a nonsensical Doctrine, and an apparent incongruity.

Ans. But is this nonsense? Tell me then what Seed was sown in the Sepulcher when the Body of our Lord lay there? Was it not real Flesh? And what Body was given to that Seed? Sure the same Body which was sown in weakness, (as Christ was, 2 Cor. 13. 4.) was raised by the Power of God; and therefore thou must either say, that the same Body of Christ which died and was buried, never rose again, or else keep thy nonsense to thy self, and confess it to be good sense to say, of the same substance it is sown in Weakness, it is raised in Power: the difference lying not in Body, or Substance, simply considered, but in the state or condition of Mortal and Immortal, &c. Even as Barly sown cometh not up Wheat, nor Wheat Barly, but Wheat is Wheat still, &c. Even so Flesh is sown, and Flesh is raised; the Body is not sown Flesh and raised Spirit, but it's sown natural, weak, dishonourable and mortal; and raised Spiritual, Strong, Honourable, and Immortal. By its own Body then we understand its own Kind, even the humane Nature exalted in the Resurrection; or else let the raising up the Body of our Lord Christ himself serve to expound the Apostle in this place, and then the difficulty vanisbeth.

Whitehead. Object. 8. That the Terrestrial Bodies should be so desirable to the Souls of the Righteous after dissolution, (for the compleating their Felicity, and perfecting their Glory) appears plainly inconsistent with their desiring here to be dissolved; and to be absent from the Body, to enjoy and possess a Building of God, an House Eternal in the Heavens.

Or

Or that the Souls of the Righteous should be so variable, as to desire to be absent from the Body, and presently after dissolution, to desire the resuming of the same earthly Body, or a reunion to it. This implicitly accuseth the Souls of deceased Saints, with being in their Affections, both earthly, variable, and unquiet, as in a kind of Purgatory, which we can never assent to.

Ans. 1. This Objection is plainly foolish; As if it were a fault in the Souls of the Righteous to desire what they know is the Will of God. They know God hath decreed both the Death and Resurrection of the Body; the first brings them to a rest from their Labours; the second gives them a full enjoyment of the Fruit of their Labours. The Righteous Soul is not so unkind as to desire to enjoy all the happiness, and that the Body should perish for ever, which in its place did and suffered for Christ as well as the Soul. It is therefore very rational that the Soul should desire to be dissolved and reunited, &c. However it seems the Souls of the Quakers desire no such thing, as any reunion with their Bodies, and yet they would have the World believe they own the Resurrection of the Body; but that they do so, I do not, nor I hope never shall believe them till they change their minds.

2. Well, what think you of Christ's Soul? It left the Body, and delighted to do the Will of God, in being separated from it by death, Heb. 10. His Soul may rationally be supposed to be as happy after death as any Saints whatsoever. And yet we are sure (and let who dare deny it) that it was united to the Body again: And it is also certain, that his Soul desired to be glorified with his Body, witness the Prayers which proceeded from his Holy Lips on that account; and it knew as well that Christ ought to suffer death, and so enter into Glory, and therefore his Soul desired that also; yet was not variable, earthly, unquiet, nor in a Purgatory, or inconsistent: No, let these pertain to the Quakers, whose abuses they are, by which they would obscure the Glorious Truth of the Resurrection of the Body, both of Christ and all his faithful Followers.

Finally; Let all that fear the Lord, beware of the dangerous consequence of these Objections; and let me hereby provoke those that are particularly concerned, to examine that Book whence I have taken these Objections, and to give a full Answer to it; for it is so framed, as it requires a diligent hand to lay open the subtilties and cunning craftiness thereof; by which the Pen-men thereof do certainly lie in wait to turn Men away from Christianity, in the plain honest simplicity thereof, in many of the most important particulars of it.

C H A P. III.

Containing Serious Invektives against Atheism, Idolatry, and Superstition; with some earnest Motives to all Christians, especially the pious Churches, to endeavour more industriously by the propagation of Christian Religion in the World.

HAVING, by the help of God, finished those several Systems of Doctrines, together with these short Polemical Discourses, in which we have endeavoured, with all possible sincerity, to give Testimony to the Christian Religion, according to its native Purity and Integrity, wherein not many things are permitted, though some (perhaps) too briefly touched; which if God permit, and this present Work find acceptance, may be farther amplified.

I shall now, for a Conclusion to this Work, add a few Considerations, as well for the propagation of this Holy Profession, as to dissuade Men from the too much prevailing Errors of Atheism, Idolatry, and Superstition, the mortal Enemies of Man's Salvation, and Inlet to all Prophaneness.

S E C T. I.

Against ATHEISM.

1. Atheism is either a flat denial that there is any God, who rules the Universe by his Power and Providence; or else, an utter regardlessness whether there be any God, what he doth or requires to be done.

This damning Sin, in the first Branch of it, I hope is not very common; and where it is, it obtain'd its entrance by Mens desiring to be overwise, and are wical of bold and daring Spirits, such as Paul mentions, 1 Cor. 1. 21. *The World through Wisdom knew not God: or, as Pharaoh, who said, I know not the Lord; and who is the Lord that I should obey his Voice? Exod. 5. 2.* Or as *Staius*, who held, *That only Fear made Gods first in the World.* Or rather as *Diagoras* and *Theodorus*, who are said flatly to deny there was any God at all; *Protagoras* *Denm in dubium vocavit, Diagoras excludit.* These Men (how wise soever) are justly censured by the Apostle, Rom. 1. 22. *Professing themselves Wise, they make themselves Fools: and so they stand upon Record, Psal. 14. 1. The Fool hath said in his Heart, There is no God.* Of this sort were our late Ranters,

Litt. de fal.
Reli. c. 2.

* See Mr.
Pennington
in his Book
written to all

the Madmen in Great Bedlam, (meaning the Ranters in Great Britain) where he prophesies of their Revolution, and how they should be very famous in it; and it was not long before the Quakers showed themselves: and what the natural consequence of their Doctrine is, hath been sufficiently made manifest by many Witnesses.

(the Fore-runners of the * Quakers) as may be seen by their execrable Books yet extant.

The

The Atheist fights not against the Scriptures only, but against Heaven it self; which hath wont to convince Men that there is a God which ruleth the very Stars themselves. *Homines ceperunt Deum agnoscere, &c.* Men first began to acknowledge a God, when they considered the Stars to maintain such a comeliness Day and Night, both in Winter and Summer, to observe their designed Risings and Settings. Why then should any so far unman themselves, as not to lift up their Eyes, and dispose their Minds to consider the Eternal Power and Godhead, which shineth forth in the Creation and continuation of the World. *He that would see (saith Boetius) the Laws of God, let him with a prudent mind look up to Heaven, and observe there how all things agree. The Stars run their Courses in peace, the Moon's cold Sphere is not injured by the heat of the Sun, but each one keep their Course with exact motion, &c.* The consideration whereof, seems to have kept Aristotle himself from Atheism: What (saith he) can ever be compared with the motion of the Stars in their several Revolutions, which move exactly as it were by the Rule and Square, by Line and Level, from one Generation to another.

Plutarch.

Boetius.

Aristotle.

The Atheist being required to shew how the World came to be, and to bear so excellent a Form and Order? Is said (by a learned Pen) to give only this account: *That the World was produced of certain Atoms, dancing in an Eternal Circle.* But this is so vain, that it cannot be heard without just indignation; and it may well be demanded, Why Atoms do not still produce the same effects? Why are there not new Heavens, new Earths, new Suns, new Moons? &c. No Reason can be given why there are not the same things produced, if they had no other cause of their first being than Atoms: And it would be understood whence these Atoms had their being? But surely, as the Scripture informs us, that the Heavens are God's Handywork, Psal. 19. 1. So Lactantius said well against the Heathen Man, *As that which is made, had never been, had not God commanded, Let it be: So neither had they continued, unless he had given the Charge, &c.* Now he that denies a Deity, is confuted by every Creature in the World. All which in their kind proclaim a Creator, seeing their state is such as evidently shews they could not give themselves a Being; nor are they able to continue, though they desire it. Which shews they are under a Power, to which all must submit:

Lactantius.

2. Atheism in the second Consideration, is justly chargeable upon the Irreligious, or those that make no Conscience of Religion. Seeing there is no sufficient evidence that Mankind does either know, or love God, any more than the Beasts of the Field, but as he is distinguished from them by the Bond of Religion: And hence it was that Adam only, of all Creatures, had an Institution of Religion given him in his Innocency, which he not observing, was like the Beast that perisheth, Psal. 49. 10.

Those Men therefore are without God in the World, who are without Religion, or make no Conscience of the Worship of God (though they do not flatly deny his Being) the impious language of whose ungodly Conversation is expressed, Job. 21. 14, 15. *They say unto God, Depart from us, for we desire not the knowledge of thy Ways. What is the Almighty, that we should serve him? and what profit should we have if we pray unto him? Yea, should serve him? and what profit should we have if we pray unto him? Yea, they*

H h h

they plainly say, *It is in vain to serve God*, Mal. 3. 14.

These kind of Atheists are not only opposed to the principles of *Theologie*, but have therewith cast off the very Documents of Nature, which leads Mankind to acknowledg their Maker, and to delight to please him in all things: *The Gentiles having not the Law, do by Nature the things contain'd in the Law*; Whilst those fordid Creatures defile themselves in what they know, (or might understand naturally) as *Jude* speaks.

They arrive at this Impiety, to neglect Religion, by the love of present things: *Ye cannot serve God and Mammon*, saith Christ. And by degrees conclude, that God takes no notice of Religious Performances; yea, their Cogitations often-times are very strange concerning God, as that *the Lord hath forsaken the Earth*; that *he will not do good, neither punish them with evil*, Ezek. 8. 12. & 9. 9. When yet it is most certain, that nothing ever so much provoked the Lord to Wrath, as the neglect of Religion; this brought the Curse on *Adam*, Gen. 3. and this brought Destruction on the old World, Gen. 6. and 7. This often hindred the Mercies of God from descending upon his Ancient People, and particularly in the time of the Prophet *Haggai*, Chap. 1. ver. 9. *Ye looked for much, and loe it came to little— Why, saith the Lord of Hosts? Because of mine House that is waste, and ye run every Man to his own House.* And hence *Lactantius* truly said, *Discite igitur, si quid vobis reliquit mentis est, &c. Learn thus much then (if you have any understanding left) that Mischiefs daily befall Men, because God the Creator and Governour of the World, is forsaken of them— and finally because you will not permit the Worship of the True God, so much as to a few.*

Lactant.

2. Another great cause of Irreligion, or want of Conscience, is the ill example of many who are set over the People, in this and other Nations, as their Guides and Teachers, who live not in any measure as they teach, nor are they fixed in the Worship, or Religion they profess; but have been found ready to change with the Times, as if Religion was only to serve a turn. This the Vulgar observing, are stumbled, and made to regard no Religion at all. And here we may justly remember the complaint of the Prophet, *Isa. 3. 12. O my People, they that lead thee, cause thee to err, and destroy the way of thy Paths.* Worldly-minded Preachers are the ruine of true Religion, and the promoters of this kind of *Atheism*; for whilst they make their Belly their own God, in vain do they preach another God to the People. Against these, holy *Paul* inveigheth most bitterly, and under his just Censure I leave them, *Phil. 3. 18, 19. For many walk, of whom I have told you often, and now tell you even weeping, that they are Enemies of the Cross of Christ: Whose end is Destruction, whose God is their Belly, whose glory is in their Shame, who mind Earthly things.*

Let all Men seriously consider, that unless there be some duty of Religion pertaining to Mankind, as previous to a state of Happiness, it will be hard to dignifie Mankind (generally) above the Beasts of the Field. For though some few by reason of their Wealth and Honours, may seem to out-vie those *Animals*, yet the generality of Men seem to be (and doubtless are) exposed to a more anxious Life than the Fowls of Heaven,

ven, the Fishes in the Sea, and many Beasts of the Earth, to whom it is hard to add any thing to make their Life more happy than it is, save that they are Mortal. But wretched Mankind, if now debarr'd of the Knowledge of God, and true Religion, and the Glory that shall follow, is an object of the greatest Contempt (especially the Poor of this World) of all other; and by how much he hath reason to consider his state as such, it will be so much augment his Sorrows, and not relieve him at all.

But now, Consider him as capable to know the Lord, and to walk with him in a way of Faith and Religion whilst here, and to be thereby fitted to live for ever in the full enjoyment of the Presence of that God, who giveth Life and Being to all things; this, even this, and only this, makes him the most happy of all Creatures here below; This makes him forget his Sorrows as Trifles which last but for a moment, and which (by the power of the true Religion) work for us a far more exceeding and eternal weight of Glory, whilst he can cheerfully look at the things (by Faith) which appear not to sense: for the things which are seen are Temporal, but the things which are not seen are Eternal.

Wherefore let all Men be perswaded to hate, scorn, and detest the odious principles of *Atheism*, which so basely ignobles the Children of Men; as to make them the most wretched of all others. And let us love, walk, and delight our selves greatly in Religion, the true Religion, even the Ancient Christian Religion; which so advanceth, dignifieth, and for ever secureth the Faithful, to, and in, that Joy which is unspeakable, and full of Glory. Nor shall we *alium agere*, shew here what this true Religion is, having done that already.

S E C T. II.

Against IDOLATRY.

Idolatry; is the next crying Iniquity to *Atheism*, by which the Honour of God is given to a thing of naught. For so the word *Idol* is truly taken, *1 Cor. 8. 4. An Idol is nothing in the World.* So far from being a God, that 'tis a meer empty Sound, a thing of no Existence, a meer Fancy. For though the Image in respect of the Matter be something, as *Gold, Silver, Wood, Stone, &c.* yet the Internal form is merely imaginary, and hath nothing of a Deity pertinent to it. As for the Controversie among Learned Men about the agreement, or difference between the words *εἰδωλον*, and *Imago*, an *Idol*, or *Image*, we shall not enter into it; it's sufficient that we know, God hath forbidden us to Worship any but himself, *Mat. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.* *Exod. 20. 5. Thou shalt not bow down to them, nor worship them.* He therefore that is the Object of Religious Worship, must be God; yea, very God, as *John* teacheth, *1 John 5. 20. This is the true, or very God, and Eternal Life*; namely, that God whom he hath set forth under the Name of *Father, Son*; (or *Word*) and *Holy Ghost*: And then, inhibits the worshipping of any other: *Little Children, keep your selves from Idols.* Amen.

Idolatry

Idolatri may be considered as it is *more gross*; or as it is *more obscure*, and hard to be detected. 1. *David* shews the great vanity of the first, *Psal.* 115. 4. *Their Idols are Silver, and Gold, even the Works of Mens hands, &c. They that make them are like unto them, and so is every one that trusteth in them.* For as the Idol hath Eyes and fees not, even so the Idolater is blinded in his understanding, not perceiving the Living God; because of the blindness of his Heart, *Ephes.* 4. 18. And so the Prophet, *Isa.* 44. 9. at large discovers the unreasonableness of Idolatri: For a Man to worship a Tree, with part whereof he warms himself, and with the other part he makes an Idol, and saith, *Deliver me, for thou art my God.*

Now though this gross Idolatri is greatly impaired where the true Light of the Gospel shineth, yet it is not wholly extirpate there. Witnesses (beside other Vanities not a few) that Worship which the *Papists* give to the Bread and Wine, which they consecrate and sacrifice, and then adore it, as *very God.* A thing too evident to be by them denied, (neither do they deny it) and therefore to be by all that love Christ lamented, that ever those who pretend to advance that holy Name, should so obstruct the growth of Christianity, by such Idolatri. These Men seem to come under the censure of *Lactantius*, which he wrote against the Heathen: *Quæ amentia est, &c. What a madness is it either to make things which themselves fear, or to fear those things which themselves have made?*

LaQuant.

Neither do these foolish Men understand, that the Images [or Water-Cakes] which they adore, had they but sense and motion, would adore them who formed and framed them: But these things none, [no not the *Papists*] do consider—: *They which have sense, adore things without sense, &c.* What shall we think, that the *Romanists* who of old Time, were (as 'tis said) without Images, till they had conquered all the World, and then receiving into their Cities the Idols of all the Conquered Nations, became Vassals to the Idols of all the World. Shall these, I say, be the pattern of the *Roman-Christian Church*? Who at the first, we are sure, held forth the only Bread of Life throughout the World; As may be gathered, *Rom.* 1. 8. And shall they now adore, as the Godhead it self, the *Common Bread of every Nation*? And what though they say it ceases to be Bread when they have Consecrated it, doth not a silly *Mouſe* convince them of Falshood, whilst the will eat it up before their Faces? How then can it be God? How then is it not Bread?

Hagenwell.

When we consider this, how should we wonder, That the Nations of the World which are without that means of knowledg which we enjoy, should worship either they know not what, or the things which they behold. As some the *Devils*, some *Men living*, others *dead-Men*, others *four-footed Beasts*, *creeping Things*, *Fowls of the Air*, and *Fishes in the Sea*, and the *Hells of Heaven*, of all which, the last hath the fairest shew. Yet as it is abundantly reprehended in the sacred Oracles, so some of the Ancient Christians, even by *Reason*, did convincingly shew the Vanity thereof; which for the clearness of the Demonstration, I will here set down at large. *Argumentum illud, &c. That Argument from whence the Heathen do collect, that the Stars must needs be Gods, doth most plainly prove the contrary:*

Lactant.
1. 2. Inlitt.
c. 5.

contrary: For if they take them to be Gods, because of the certainty of their Courses; this rather shews they are no Gods, because they are not able to depart from their set courses; whereas if they were Gods, they would move both this way and that way in the Heavens, as freely as living Creatures do upon the Earth; who, because they have the freedom of their Will, they go up and down whither themselves think fit. But for the Stars, their greatness in their Creation, comeliness in their Order, constancy in their Courses and Seasons, could never at first have been framed without a cunning hand, nor so long have been preserved without a powerful Inhabitant, nor so wisely governed without a skilful Regent, as even Reason it self maketh plain and evident.

If then the Constellations of Heaven may not be accounted Gods, as by the Light of the Scriptures and Reason we see they may not, then no Created thing known by Man is worthy of that honour, the Heavenly Luminaries being far more excellent than any thing upon the Earth, or in the Sea. And therefore we are justly lead to the Maker of these things; as to him who only is worthy to have all Divine or Religious Worship, Service and Obedience: Let us then hearken to him, who saith, *Fear God, and give glory to him,—and worship him that made Heaven, and Earth, and the Sea, and the Fountains of Waters, Rev.* 14. 7. *Sea, let us say from the heart, Whom have I in Heaven but thee? and there is none upon Earth which I desire in comparison of thee.*

2. There is yet another kind of Idolatri too common among Men, and that is, the love of earthly things, more than him that is the bountiful donor thereof, to the Children of Men. Against this great Iniquity, *Christianity* in the Purity and Power of it, is a most sure Fortrefs: In this case her Sacred Doctrin crieth out on this wise; *Mortifie your Members which are upon the Earth,—inordinate Affection, and Covetousness, which is Idolatri, Col.* 3. 5. *For this ye know, that no Covetous Man, which is an Idolatri; hath any inheritance in the Kingdom of God, and of Christ.*

Now Covetousness standeth in these Particulars;

1. Dissatisfaction with our present Condition, be it never so plentiful; *Heb.* 13. 5. *Let your Conversation be without Covetousness, and be content with such things as ye have.* Thus this Vice is known by the Vertue of Contentment, which is its opposite. Against this part of Covetousness, which is the Inlet to all the rest, our Saviour bends his Discourse, *Luke* 12. 15. *Take heed and beware of Covetousness; for a Man's life consisteth not in the abundance of the things which he possesseth.* And the Apostle shews the dangerous nature of this Sin, even in this first branch of it; whilst it takes away the profit of Religion from us; *Goaliness with (not without) Contentment, is great gain, 1 Tim.* 6. 6.

2. Covetousness is a desire of that which is another Man's, or none of our own, and strictly forbidden by the Lord, *Exod.* 20. 17. *Thou shalt not covet thy Neighbours House, &c. nor any thing that is his.* This *φιλαργυρια*, or lover of Silver, is the root of much evil among Men. This Covetousness hath been the ruin of Kingdoms, and the disgrace of Christians; and is so at this day, as well as the prevention of the conversion of the Heathen, who have occasion to observe the abounding of this Iniquity

Benzo.

among those who bear the Christian Name. He that would know the truth of this, (among others) let him read the doleful History of *Benzo the Italian*, where he will find cause of holy indignation, when he shall hear the God of the Christians blasphemed by the Covetousness of the *Spaniards*; the poor Natives having too much cause to say; *The God of the Spanish Nation is Gold*; insomuch that when they of *America* could take one of them, they would *pour Gold into his Mouth*, supposing nothing else would satisfy the God of Christians.

3. Covetousness is a with-holding that which we possess, when we may do good with it, and especially the best good, namely to help forward the Salvation of Men, by the publication of the Gospel of Peace. For like as it profits nothing to say to a poor Man, *Be filled, be clothed, go in peace*, if we do not, withal give him those things which are needful; even so neither will it argue that we have a true Zeal for the Conversion of Souls, when we only pray for the Conversion of the Nations, but with these Prayers, Endeavours must be used; Men must be sent, whom God hath fitted to preach the Word, and this cannot be done without denying our selves, and laying out of our Substance. Would Christians but do what they can this way, it would certainly be blessed with some advantage; for in all Labour there is profit, but the Talk of the Lips only tends to poverty, Prov. 14. 23.

Scim. p. 22.

Mr. Stanley having described the Covetous Man, by certain devouring Creatures, who live upon the ruin of their Fellowes, gives too notable Rules by which such may be known. 1. *They will often plead, and contend for the upholding profitable Sins*, (or sinful wayes by which they get profit). 2. *They will plead and contend against charitable and chargeable Duties*. And in this he saith most true. Nevertheless, we know that there is no Duty pertaining to Christian Religion, but is under the reach of such Blessings, both Temporal and Eternal, as will more than requite all that we can do. Let me therefore exhort all Christians, especially the most pure Churches of Christ, to consider and labour after some singular Atchivement this way, to do more than others for the information of the Nations. They are not destitute of Men (let not that be pretended) who are competently capacitated to do the Truth service in many Nations. The greatest difficulty seems to be the different Languages of Men: for though in natural things Men can help with ease to understand each others meaning; in Heavenly things it is not so, these being the most hard to unfold, and yet require the most plain demonstration. Howbeit, sith (as we have proved) the Gifts of God, even that of Tongues, is not so taken away from the Church, but that the right of it remains to her, with other Gifts, to the end of the World; during which time she is obliged to Teach all Nations, to Preach the Gospel (by her Ministers) to every Creature: We may not lawfully doubt that there shall ever be any failure on God's part, his Servants doing what in them lieth. So that upon the whole Matter, let us but refuse to serve Mammon, and devote our selves to serve God with all our Hearts, with all our Might, and with our whole Substance, (part whereof is given for necessaries for our selves, and part for pious and charitable Uses, and God is served in both) and then if blessed

Effects

Effects follow not, we shall have a strange disappointment: But let us remember, *That he is faithful that hath promised*, Heb. 10.

S E C T. III.

Against SUPERSTITION.

As Atheism and Idolatry, even so Superstition, hath been a very great hinderance to true Religion, as some have observed; but have not been so happy as to remove such a pernicious Stumbling-block, as *Mr. Calvin*, and many other Protestant Writers; for seeing it is granted by the Learned, that *Will-Worship* and *Superstition* are of the same import; and that the latter does signifie, (of *supra statutum*) more than is appointed by God in his Word, voluntary Religion, such as *Man's Wit deviseth to himself*, without any Precept of God*. We are sufficiently admonished thereby, against the manifold Innovations in the Papal Worship, and the too too many yet remaining unpurged in many of those Churches, who have contended for Reformation. I shall do little in this case, but call to mind the Testimonies of our Reformers, which may be worthy the consideration of those that succeed them. *Luther* teacheth expressly, That no Man can avoid Idolatry, if God himself doth not shew—the manner how he will be worshipped. And speaking of the Sacraments, particularly he saith, That the Pastors are then clothed with Righteousness, when they execute a Righteous Office; that is, when they teach the Word sincerely; Also when they minister the Sacraments purely without corruption; so that whatsoever they do, or speak, be either the Word or Work of God.

And *Wickliff* before him is very positive against *supra Statutum*, Superstition, or adding any Ceremony in the Worship of God, which is not appointed by the Word of God: His words are, *That we must receive nothing but what is in the Scripture*—That no Rite or Ceremony ought to be received in the Church, but that which is plainly confirmed by the Word of God. That wise Men leave that as impertinent which is not plainly express'd. That we are to admit of no Science or Conclusion that is not proved by Scripture Testimony. And that whosoever holds the contrary Opinion, cannot be a Christian, but stately the Devil's Companion.

Calvin makes little difference between Superstition and Idolatry; but seems to make the terms convertable. So oft (saith he) as the Scripture affirmeth that there is but one God, it striketh not for the bare Name of God, but withal commandeth this, That whatsoever belongeth to the Godhead, be not given to any other. Whereby also appeareth that pure Religion doth differ from Superstition,—because always even the Blind themselves have found that this Rule ought to be holden, that God be not worshipped but as he hath ordered. EUSEBIA, in Greek, signifying as much as true Worship.—And that it is a fond colour which the Superstitious do pretend, when with indifferēt Zeal they give themselves leave to do all things,—but herein shameful ignorance bewrayeth it self, that neither they cleave to the one God, nor have any regard to Order in the worshipping of him; who will be a severe revenger, if he be mingled with any fained God. And then he setteth forth the lawful manner

* Infit. l. 1. c. 12.

* Leigh. Criti Sac.

In Psal. 132. vers. 5, 9.

As quoted by Mr. Dauvers, Treat. of Bapt. p. 286. second Edition.

Infit. l. 1. c. 12.

Mat. 28. 19.

Mar. 16. 15.

manner of worshipping, to hold Mankind in Obedience, containing both these Points in his Law.

Dr. Fulk.

To these we shall add the Testimony of Dr. Fulk, upon Colos. 2. 18. *What Religion of Angels sever it be, such as the Heathen used, such as Simon Magus invented; such as some Jews observed, or such as Raptists use: All Religion of Angels is forbidden, yea all Superstition or Will-Worship which is not after the prescript of God's Word.* And indeed who can imagine that any thing devised by Men, (though never so specious) can add any advantage to the Way and Worship of God; and if not, to what end are such additions made? And who seeth not, to add one Ceremony, is the same as to add one thousand; if therefore we desire God's Worship to be kept in purity; Let all that love Christ beware of Superstition altogether; and because, as a Learned Protestant observes, *That as the Atheist is like hard Ground where no Corn groweth, so the Superstitious exceeds in his Worship; and runs as far into the other Extremity: Christ suffered between two Thieves, so Christ suffereth between Atheism and Superstition.*

Wils. Christ.
Dict. p. 629.

S E C T. IV.

Motives to all that Love Christ, specially the Purest Churches, to endeavour the propagation of Christian Religion in the ancient purity of it.

1. In Undertakings of Moment, consideration is to be had of the possibility of the thing; and especially whether it comport with the Will of God, seeing where these oppose, no undertaking can be warrantable; however, the pride or confidence of any may prompt Men thereunto. But in our Case the way is most clear, for (not to scrutinize into the Secrets of God) his Word abundantly shews his Will to be, That his Church (and particularly his Ministers) should labour to make all Men see what is the Fellowship of the Mystery, which from the beginning of the World hath been hid in God, who created all things by Jesus Christ, Ephes. 3. 9. In pursuance of which gracious Design, Christ hath given perpetual Authority to his Servants to Teach all Nations; to Preach the Gospel to every Creature; and hath promised his concurrence therein by his presence with them to the end of the World. So that (as hath been shewed abundantly in our Defence of the Office of Messengers to preach the Gospel) no Man hath Power to teach any thing which Christ commanded, if this Commission be not in force for the teaching all Nations; and indeed this Work is Antecedent to all other Teaching, in reference to what Christ commandeth, seeing Faith comes by hearing; nor can they hear (ordinarily) without a Preacher, Rom. 10. Moreover when the Church prayeth, Thy Kingdom come. Thy Will be done on Earth as it is in Heaven; It must needs respect the Propagation of the Church, as well as the Accomplishment of her Glory. And when we consider how that Prayer for all Men is good in the sight of God, because he will have all Men to be saved, and come to the knowledge of the Truth, 1 Tim. 2. 3, 4. We must believe it is agreeable

agreeable with his Will that the Truth be preached to them: And hence the possibility of the thing is apparent, seeing God puts not his Servants upon any Impossibilities: And this shall suffice for the first Motive.

2. The most glorious and worthy Work to be done by God's People, is to advance his Truth, and to seek the Salvation of the World, by all possible means. About this Work God sent his only Son into the World, as being the most glorious Service he had to concern him in, in the days of his Flesh. 1 John 5. *The Son of God is come, and hath given us an understanding, that we may know him that is true. God hath in these last days spoken to us by his Son, Heb. 1. 1.* He that is an Ambassador of Peace from an Earthly Monarch, is a glorious Minister commonly. But how much more glorious is it to be sent with an Ambassage from the Prince of Life, to proclaim Peace and Reconciliation between God and Man, yea Peace on Earth, to the whole Earth, and good Will towards Men. Surely 'tis so glorious, the very Angels desire to look into it. *How beautiful upon the Mountains are the feet of him that bringeth good Tidings?* Glorious and worthy Actions do excite great Spirits to undertake them. How have Men undertaken to subdue Nations, yea, the whole World, to themselves! How much better is it to endeavour the subjection thereof to God, that Souls may be saved, and the Kingdom of Satan subverted. What a beggarly Warfare is it to obtain an Earthly Crown, a Corruptible Crown, and to bring a Nation into Bondage, when compared with the Spiritual Warfare, which vesteth every faithful Souldier with an Incorruptible Crown, and brings the Conquered out of Bondage, into the glorious Liberty of the Sons of God? Suppose all the People in a Nation, or City, were smote with Blindness, would any thing be more worthy than for some skilful Artist to restore their Sight? Why, this is our case, Paul was sent to open the Eyes of the Gentiles, and to turn them from Darkness to Light, Acts 26. 18. And are not many Nations Blind at this day? Is there not the same Eye-Salve in the Church as afore-time? Why then is not the fight of the Nations recovered? Surely there wants Physicians, or else they are not industrious to endeavour the Cure. It is true, There is a Lion in the way. But who delivered Paul out of the Mouth of the Lion? Who stood by him, that his Preaching might be fully manifested? Is the Arm of the Lord shortened that it cannot save? And is not any good Work so much the more glorious, as by how much it is attempted under difficult Circumstances? Let these things serve for the second Motive.

3. No Work under the Sun so needful, all is but Trifles in comparison: Yet the peril of Waters, Robbers, differing Climates, the absence of Friends, great Labour, great Cost, &c. all is put to the venture, and dispensed with for a Ship burthen of Earth, Wood, Stone, &c. and oftentimes without any necessity, either on the part of the Adventurer, or those that furnish him with Commodities. But who is able to express this one thing needful? to wit, the Hearing (and by consequence the Preaching of) the Word of Man's Salvation. A necessity was laid upon Paul to Preach the Gospel; It's strange no Man should be under a necessity now! The darkness of many Nations is as great now as then. The Truth is more opposed in the purity of it now, then it was in his days.

