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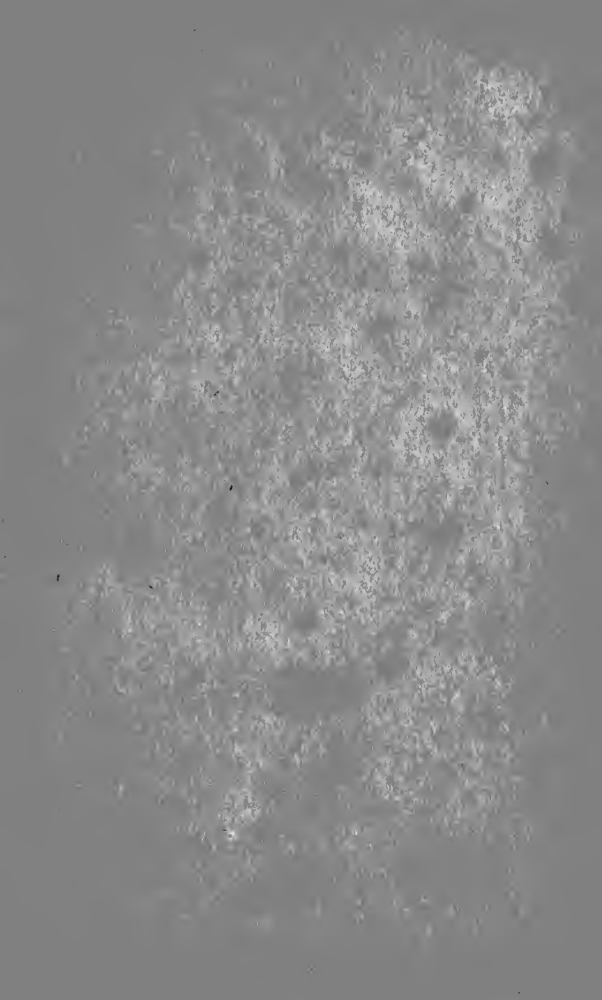
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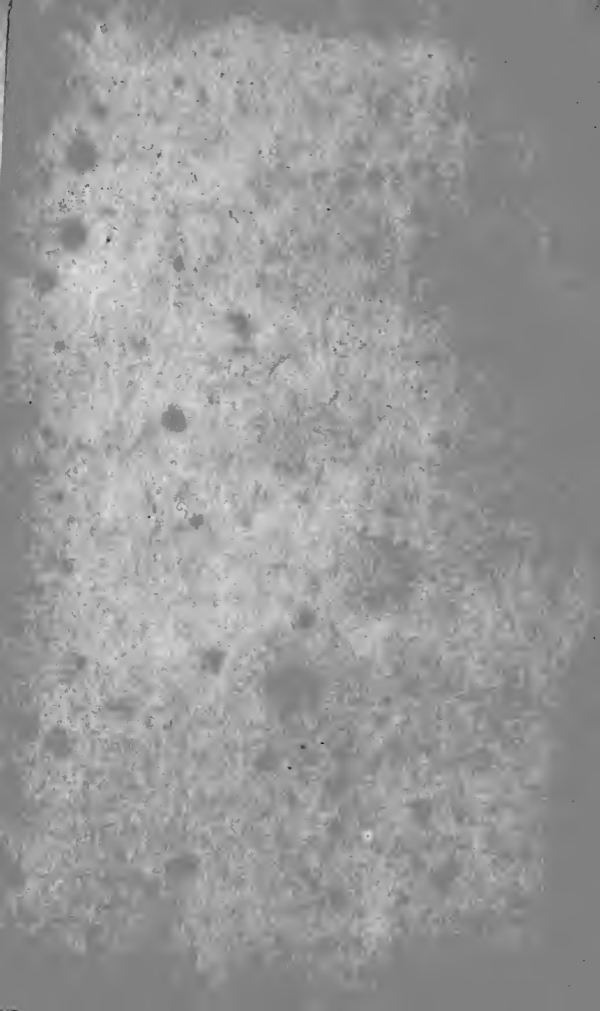
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THE

Baptized Turk,

BAPTIZEOR A

NARRATIVE

Of the happy Conversion of

Signior *Rigep Dandulo*,

THE

Onely Son of a Silk Mer-  
chant in the Isle of *Tzio*,  
from the Delusions of that great  
Impostor *Mahomet*, unto the  
Christian Religion:

AND

257

Of his Admission unto Baptism by  
*Mr. GUNNING* at *Excester-house*  
Chappel the 8<sup>th</sup> of *Novemb. 1657.*

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Drawn up by *THO. WARMSTRY, D.D.*

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*Pfal. 58. 31. --- The Morians Land shall soon stretch out her hands to God.*

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London, Printed for *J. Williams, T. Garthwait* in  
*St. Pauls Church-yard*, and *Henry Marsh* at the  
*Princes Arms* at the lower end of *Chancery-lane*  
near the inner-Temple-gate in *Fleetstreet*, 1658.

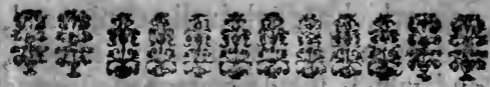
1894

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To the Right Honorable  
 The Countess of *Dorset*,  
 The Honorable  
 The Lord *Gorge*,  
 And the Worshipful  
*Philip Warwick Esq;*

Witnesses at the Baptism of  
 Signior **DANDULO**  
 the Convert.

*Right Honorable, Honorable and Worshipful,*



**T**Rue Honor is the splendor of Vertue and holiness, and where it hath its just derivation and place, it is a shadow of that sacred combination of Greatness and Goodness

## The Epistle

ness which are originally conjoynd, and even the same in God himself, and which should never be separated in the Creatures ; indeed all true Greatness is the issue of Goodness, if it be rightly begotten, and then like a good Childe it is ordained to be the Nurse of its own Mother, it being dispensed by God unto the Sons and Daughters of men, to be an advantage and encouragement, as well as an engagement unto virtuous, honourable and generous undertakings. Of which, however the blar-eyed and doating world is mistaken, there are none so truly and eminently glorious as those that are conversant in Religion and divine Worship, which as it is the highest end that God did, or could aim at in the creation of Man ; so it must therefore needs be the greatest eminency and perfection, that the generations of men are capable of ; for every thing is by so much more

## Dedictory.

more excellent, by how much the more it is advanced towards the scope and design of its being, and draweth nearer (if we may so speak where there is no comparison or proportion to be found) unto him who is the sum of all that perfection which is in the accumulation of all Greatness and Goodness together; and truly earthly Honor is then in its increment and exaltation, when it is made the ornament of Religion and Godliness, or rather is adorned by it. When the rayes of Eminency of Birth, Place or Reputation where-with God shines upon persons of Dignity and Honor, reflect back again in holy gleams of heavenly love to God, and holy beams of illustration upon his Worship and Ordinances, and when they raise that holy return unto God that was in *Dauids* soul at the dedication of his house, *Psal. 30.1. I will extol thee, O Lord, because thou hast lifted me up, and*

## The Epistle

*not made my foes to triumph over me:* And certainly this is the greatest end for which God bestows Honor upon the greatest men, that they may be the more conspicuous, and the more exemplary in the service and adoration of God, and not be as too many in our Age and Nation, like unthankful clouds, obscuring the Sun that raised them; or like the Moon in the Dragons Tail eclipsing that glory from whence she receiveth all her light. It is therefore the greatest advancement that you can give to your State and Dignity to let it shine in the Sanctuary of the Lord, that you may by your holy and eminent patterns help to undeceive the besotted World, that looks upon Offices of Religion as if they were a business fit onely for those that are of a low condition; that you may make them know that Crowns and Diadems, and Robes of Honor are never so resplendent as when they are cast before

fore

## *Dedictory.*

fore the Throne of the great God:  
How amiable was it to see you of  
late as so many Stars in your several  
sphears and degrees of Glory, shi-  
ning as a propitious constellation at  
the new birth of this our Convert,  
when you were Witnesses at his Bap-  
tism! and I hope you were orient  
and ascendent at that hour, and then  
I need not doubt but you had your  
happy influence, as well in the pro-  
curement of a spiritual blessing upon  
his Soul, as you honorable Madam  
have been special and noble in taking  
care for his supportance and encou-  
ragement. And I wish you may never  
want the milk of the divine breast  
of that God unto whose new-born  
Child you are become so bountiful a  
Nurse; wherein you have provided  
not onely for him, but for the ho-  
nour of the Christian, yea of the  
poor English Church, and for the  
encouragement of others to come in  
to the embracement of Gods Truth,  
in

*The Epistle, &c.*

in the entire reliance upon the divine mercy, which I wish you may see effectual in a happy confluence of many multitudes unto the Gospel of Christ, to the advancing of the reward of your piety from his hand whose abundant blessing I wish upon you all, who am,

*Honoured Madam,  
Noble Lord,  
Worthy Sir,*

Your humble Servant in  
Christ Jesus,

**THO. WARMSTRY,**

**TO**

# A POSTSCRIPT.

## Giving an Account, of the last Conference betwixt Mr. Gunning and Signior Dandulo.

After these words, pag. 95. line 23. After our departure it pleased God to send reverend Mr. Gunning, who after some strugglings obtained from him at length (as if some violent beam of light and grace had broken in upon his soul, &c. not onely a consent to be baptised, but an earnest desire that it might be done without delay, saying, Let it be done to morrow.

**T**hat the Reader may be satisfied, who will probably desire to know what that last Discourse was betwixt Mr. Gunning and Signior Dandulo, which obtained from him his consent to be Baptized, Dr. Warmstry by Letter intreated Mr Gunning, that he would be pleased to set down that last Discourse, which at Dr. Warmstry's request, Mr. Gunning hath done in the following account.

*Mr. Gunning.*



Signior, You may remember that when I was with you before, I told you that we must found our discourse concerning our two different Religions on that wherein we both are agreed concerning Religion; which was this; That the *Light of Nature* and *Right Reason* common to us both, hath confessedly taught us both, that one onely true God is to be worshipped, the Maker, Conserver

server, Governor, and Judge of the world, and that the Dictates of Right Reason and of the Law of Nature are the Laws of that One God, in obedience whereto, to serve that One God true Religion. Now whatever Religion superadds more then this, which the light of Nature teacheth, pretending *supernatural Revelation* for its perfecting, clearing, and repairing what by sin is become maimed, corrupt and obliterate, in the dim light of Nature which needeth medicine, (as both Christianity and Turcism do superadd) must either bring proofs of such their superaddition, & pretended supernatural Revelation, or must justly be suspected of Imposture. The proof of a supernatural Revelation and Religion made by Jesus Christ to the world, I having instantly offered you, you tell me it is unnecessary for that your own Religion doth confess and witness that already, and if Jesus Christ were not a true Prophet come from God, Mahomet must confess himself a false Prophet. It remains therefore, as I told you, and now this second time expect your deliberate Answer, *viz.* That you bring some proof that Mahomet hath received from God any such supernatural Revelation for the founding of his new Religion.

I askt you if it can be well proved concerning any *supernatural Miracles* which he wrought, or any Prophecy concerning him that had been known or affirmed by any, before his affirming it himself.

Sig: Dandulo. *I told you that Christ Jesus himself did foretell of Mahomet to come.*

Mr. G. If this can be proved, you say well and beleive well, for I having proved the Truth of Christianity, from the Confession of Mahometanism; if you can prove the Religion of Mahomet



met from the Prediction of Christ, then you have also the confession of Christianity: But now I Convene your Conscience, and require you before Christ Jesus, whom you call *The Spirit of the living God*, and we *the Word and Son of the living God*, to whose Prediction you now appeal, and to which we Christians must certainly be most obliged and willing to stand, to alledge and assign if you can through all that six hundred years that past 'twixt Christ and Mahometers time, any *words* witnessed to have come from Jesus Christ by any Disciple of his, or any deriving from them, or any *Book* extant before Mahometers birth written by any of the followers of Jesus Christ, or by Jesus Christ himself; or thirdly, any *Company* or *communion of men* that profess Religion in Jesus Christ, who lived in that six hundred years 'twixt Christ and Mahomet, that ever witnessed that any such prediction or promise was made by Jesus Christ concerning Mahomet, or held any such *Tradition* amongst them. If you are able to name any, let us hear the Author of such words or Books, or such company or communion of men, where or when they lived, or who ever heard of them. In sum, shew any thing of *Christ's* or *Christians* speaking concerning Mahomet before Mahometers first saying it of himself. Or else if nothing can be shewed, then tell me what could an Impostor have done other then Mahomet hath done in this? *viz.* either himself onely to witness of himself without doing any *supernatural Miracles*, which might bear witness to him, or to *alledge a witness* for himself, which none ever heard speak, nor ever said that he so witness'd, except and before himself. If to this you are still unable to reply anything, we are

both willing to put our selves upon that issue for the tryal of our grounds of our beleiving in Christ, which Jesus Christ himself offered his Adversaries for the proof of his Doctrine.

- a) Joh. 10. (a) *The works that I do, they bear witness of me.*  
25. (b) *If I do not the works of my Father beleive*  
b) Joh. 10. *me not; but if I do, though you beleive not me,*  
37, 38. *beleive the works.* (c) *And in another place, if*  
c) Joh. 15. *I had not done among them the works which none*  
24. *other did, they had not had sin.*

And secondly, We are ready to alledge numberless Volumes written by the followers of Jesus Christ within that six hundred years betwixt Christs Ascension, and Mahomets coming, and living Societies of Christian Professors throughout the World, and throughout those six Ages which witnessed to certain Books as containing the Doctrines, and Institutions, and Precepts, and Predictions made by Jesus Christ; in all which Books, according to any Copies in any Language extant within those 600 years, there is not any word of mention concerning such a Prophet as Mahomet to come, nor any Tradition ever heard of amongst those Christians concerning such a Prophet to come: Whereas we fetch our witness concerning the Prophecies of the coming of Jesus Christ from Books written many Ages before Christs coming, which our bitterest Adversaries the Jews keep, and attest, and own as *the Oracles of God*, confirmed to be such at first by supernatural miracles; and which Books our other Adversaries the *Pagans* had read and acknowledged to be extant before the coming of Christ. Indeed, whereas Jesus Christ *prophefied* that after his departure, he *would send the Holy Ghost the Paraclete to lead his Apostles into all truth*, and so it must needs be

be whilst the Apostles were yet alive, he having promised it to them. *Simon Magus* first about the fortieth year of Christ, gave out himself to be that promised *Holy Ghost*, or *Paraclete among the Gentiles*; and about the year 220. after Christ (*d*) *Montanus* pretended that he was that *Paraclete*, and that *Jesus Christ* had prophesied of him; and about the year 278 after Christ (*e*) *Manes* or *Manicheus* gave out himself to be that *Paraclete*, and that *Jesus Christ* had prophesied of him; all which could shew in the Books of *Jesus Christ a Paraclete* foretold should come, but no reason of their blasphemous affirmation, that they were that *Paraclete*: Then, 600 years after Christ *Mahomet*, pretends that *Jesus Christ* had prophesied of him as a great Prophet that should come into the world, but he not able so much as to shew any such Prophecie of any Prophet; now this Imposture being so gross, what can your Conscience have to answer before God, to follow longer, and to transmit to posterity by your adhesion, such a couzenage in so great a matter, concerning the Religion of the most High God, and the eternal woe or welfare of your own and others immortal Souls, contrary to the Religion both that which the light of Nature and right Reason, I told you taught us both, and that which he whom you call *the Spirit of God*, and we call *the Word of God* (by and from whom all Prophets, if Prophets of God, must speak) hath taught the whole world; and which Prophets cannot speak contrary one to another, nor to the Spirit of God, by whose inspiration they are prophets, nor to the Word of God who speaks by them.

*d* Epiph.  
 Hæres. 48  
 Aug. Hæres.  
 ref. 20.  
 86.  
*e* Epiph.  
 Hæres.  
 56. Aug.  
 Hæres.  
 46.

Sir, I pray tell me, need I farther to prove to you

you Christianity, or need I further explain to you the *Articles of Christianity* then has been done?

Sig.D. *No, They are true.*

Mr.G. If so you beleive, will you be baptized into that Faith?

Sig.D. *How think you I can do that without danger to my life? except I should resolve never to see more my Country, and Parents, and Friends, and all that is in this world dear unto me?*

Mr.G. I know well and consider that you cannot, without suffering that loss for Christ his sake, and yet for your own sake also; for you must remember that we took the rise of our discourse from what we were both agreed in, *viz. the Light of Nature and Right Reason*, which teacheth us, and hath taught many Heathen Philosophers, that the eternal concernment of our immortal Souls after this life, is to be infinitely preferred before any such considerations of such worldly and temporary losses; and that the one true living God, which Right Reason teaches is the Author of all good things Temporal and Eternal, and All-sufficient to make good to us any thing we lose for his sake, and is most certainly the rewarder of them that seek out the true Religion, and honestly follow it when they finde it. Also when you began any discourse about Religion, we took it for granted on both sides, that they are most unworthy to hear or make any such discourse, who are not resolved to adhere to the Truth, whatever worldly inconvenience come thereby. Also I now inform you of one part of the Revelation made by Jesus Christ, *viz. That there is no man who forsakes Father, or Mother, or Brethren, or Sisters, or Houses, or Lands*  
for

for his sake and the Gospels, but he shall receive in this world an hundred fold (however in spiritual benedictions and consolations) with persecutions, and in the world to come everlasting life. Having food and rayment we are bid therewith to be content; and that he hath promised to our prayers and honest endeavors, having left us this assurance, that the godliness of Christian Religion hath the promise of the life that now is, and of that which is to come. But tell me Signior, is it not everlasting life, and the true Religion, which leads thereto, concerning which you desired to discourse with me?

Sig D. Yes, that, that only is considerable, whatever becomes of my Body. But tell me, I pray Sir, may I not hold this Religion which you have taught me without being baptized, which is the onely thing will bring danger to me from my Country-men?

Mr. G. Nay, you must, as believe, so also confess the Faith of Jesus Christ, and set to your seal that this is the True Religion, and receive the seal of Gods Covenant, and not be ashamed to renounce that shameful Imposture of Mahomet, and own the Faith of the Lord of Glory Jesus Christ, whom we teach and preach unto you.

Sig. D. But where is that in your Books required, that I must needs be Baptized?

Mr. G. Hear me read out of that Book of God I pray you. (f) Amen, Amen, I say unto thee, except any one be born of Water and of the Spirit <sup>f Joh. 3:</sup> he cannot enter into the Kingdom of God; that <sup>6, 5.</sup> which is born of the flesh is flesh, and that which <sup>& Mark.</sup> is born of the Spirit is Spirit. (g) And another <sup>16. 15, 16</sup> place, Go ye into all the world and preach the Gospel to every creature; He that believes and is baptized

*baptized shall be saved, he that believes not shall be damned, (h) And in another place, Arise and be baptized, and wash away thy sins, calling on the name of the Lord.*

*Sig.D. To morrow, to morrow I will be baptized.*

*Mr.G.* Nay, our Religion and Discipline permits not that hastiness in this weighty matter; you must first be more fully instructed in the necessary works of Repentance, and Articles of Faith and Vows to be made in your Baptism, all which we will immediately go about, and within convenient time, through the mercy of God, you shall receive holy Baptism.

*Sig.D. But what if I should die in the mean time of this deferring?*

*Mr.G.* God will accept your present will, and desires for that deed, which it is his will should not be performed, but upon due preparation; in the mean time, let us humbly address our selves to prayers unto God through Jesus Christ, and call upon him on whom you have believed, that he will fit you for Baptism, by perfecting in you true Repentance, and a lively faith, and vouchsafe you remission of all your sins, and renewing of the Holy Ghost in the Layer of holy Baptism.

PETER GUNNING.



THE  
Happy CONVERT,  
OR THE  
TURK Baptised.



OD having been pleased of his great goodness to give a blessing unto the poor endeavors that have been used for the Conversion of a Soul from the errors and delusions of the Mahumetan Infidelity, to the holy Truth of the saving Gospel of Christ Jesus; whereby a comfortable access hath been made unto the afflicted Church of *England*; notwithstanding all the discouragements that are upon such designs in these evil times; I suppose it may be conducive to the glory of God, and to the comfort of his faithful people, that desire the advancement of

the Kingdom of Christ Jesus, and for the stirring up of others to the employment of their labours for the bringing home of such, and others that are misled, unto the Fold of the Lord Jesus Christ, that there may be some account given unto the people of this Nation, and that some publick Record may be left unto Posterity of the gracious dispensation of the Almighty in this matter. I have therefore thought good to set forth this brief declaration thereof, in hope that it will be no unacceptable service to God and his people.

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## CHAP. I.

*Of the Name, Linage, and Country of this Convert.*

**T**HE name of this person whom God hath thus graciously brought home unto his Church, was before his Baptism *Rigep*, or in our Language *Joseph Dandolo*, derived by six or seven Generations or Descents from a noble Family of the *Danduli* of *Venice*. Of this Name and Family I find divers in the Catalogue of *Grimstone*, who have been advanced to the great Dignity of the Dukedom of that famous and antient Commonwealth.

The



The first, *Henry D' Andule*, in whose time *Constantinople* was taken, and the Empire of the East gained, wherein he assisted the Princes and Barons of the French. This *Henry D' Andule* died General of all the Christian Armie.

Another *Dandule* chosen in his absence, in whose time the City was afflicted with Water and Earthquakes, he made war in *Istria* against the Patriarch of *Aquileia*, and the Count *Caritia*; at the instance of Pope *Nicholas*, he succoured with Twenty five Gallies, the Arch-Bishop of *Tripoly*.

The third, *Francis D' Andule*, by whose intercession (casting himself at the feet of the Pope with a chain of iron about his neck) the Excommunication of the Pope had been formerly taken off from *Venice*. In the time of his Dukedom, they of *Pola* and *Valese* submitted themselves to the Commonwealth; *Padua* was taken; he was of the League of the Christian Princes against the Turk; and in his time there were Three-score Ambassadors at once in *Venice*; he governed ten years and ten moneths.

The fourth, *Andrew D' Andule*, who caused the dearth to cease by bringing Corn from *Sicily*, he obtained of the King of *Babylon* free Navigation into *Egypt*. *Zura* having  
 B 2 rebelled

rebelled the seventh time was recovered; War was made against the *Genoës*, and the City was troubled with Earthquakes and Pestilence; he governed about twelve years

Besides these that enjoyed the excellency of the Dukedom, there is mention also of one *Matthew Dandale*, who was sent Ambassador, together with *Nicholas de Ponte*, from *Hierom Prioli* then Duke of *Venice*, to the Council of *Trent*.

From this noble Stock of the Venetian Commonwealth, was this our Convert, it seemeth, sprung; so that he is derived, as we see from Christian Ancestors. The corruptions of whose blood have now, (as I may so speak) been restored and purified in him by the water of holy Baptism, which he hath now lately through Gods mercy received.

Some of the branches of that generous Stock have been it seemeth transplanted (probably) in the various events of those Wars which have been so frequent between the Turk and the Venetians, of whom the Father of this our welcome Christian is at this time a silk Merchant of good Estate in the Island of *Tzio*, not far from *Smyrna*, a professed Turk, but his Mother is a Christian, of the Greek Church; whose Christian profession, as it did invest him unto a just title unto Baptism, even in his infancy; for the

the unbelieving Husband is sanctified by the Wife, and therefore the Childe was holy, 1 Cor. 7. 14. so it may be, the prayers of this Christian Mother, like the tears of *Monica* for her *Augustine*, have ministred unto the good providence of Almighty God, for the bringing home of this strayed sheep unto the holy Fold of Christ Jesus. This happy Convert her Son, was the subject of the Divine Providence in many notable passages of his life hitherto, through which the Lord hath at last brought him to this happy period of his wandrings, and change of his Profession, into the bosom of the persecuted English Church.

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## CHAP. II.

### *Of his Education, and Travails.*

**I**N his infancy he was bred up with his parents, but according to the way of the delusions of his Father, whose authority prevailed against the pious inclinations and desires of his Mother, which yet now at length God hath blessed with the Victory, and with a success even beyond her

desires; having brought him into a more pure profession of the Christian Religion then that which she embraceth; even into that which is embraced by the old and Orthodox part of the Church of *England*; then which (I hope we may be allowed to say) there is none in the world that doth more soundly embrace the Christian Doctrine, and is glorious even in the rubbish, the very stones and dust of the ruins which she is under, and whom God hath so graciously owned even in this time of her trouble and contempt, by giving this extraordinary access unto her Body.

About the sixth year of his age he was stoln away by the Moors, amongst whom he lived for the space of about Nine years, and in that time he visited the great City of *Grand Cairo* in *Egypt*; the place where God was pleased to deliver his people of old, that he might bring them into the land of Canaan: And so God hath called even this his Son, his newly adopted Son from *Egypt*: The Moor with whom he lived had a great desire to have detained him with him, and for an inducement thereunto offered him his Daughter. But God who had another and far more happy marriage in store for him, would not suffer him to lay hold upon that  
bait

bait, but made use of the natural desire that he had to see his Parents and his Country, to bring him from thence, that at length he might arrive at a better Country, even a Heavenly one, which is the Church of God; and come home unto better Parents, even God himself, and the Catholike Church. And so as *Saul* sought his Fathers Asses, and found a Kingdom; he might by the desire that he had unto a natural blessing, be set in the way to the obtaining a supernatural Inheritance.

So that God that in his wise Providence ordereth all things and motions of the World to the advancement of his Kingdom, and for the good and salvation of his People; and that maketh Nature it self serve the designs and purposes of his heavenly grace, drew this person from his Moorish entertainment by the cords of those inclinations that were in him towards his friends, and his native Soil, unto his Fathers house, where he arrived back again at the age of about Fifteen years. But his long absence having dismissed the hopes, and discharged the expectation of his Parents to see him again, he was become now nowhere a greater stranger then at home: The impressions of natural relation were in a great de-

gree worn out, and those characters that were yet left almost starved for want of that nourishment which they usually receive from the interview of presence, or intercourse of intelligence; even these it seems were so far out-grown by him, that there could be little or no compliance found between the species or forms he left behind him in their minds, and the favour and garb wherein he returned unto them; so that when he came to his Mothers door; and renewed his claim unto the Womb that bare him, and to the Breasts that gave him suck, the Mother fulfilled the word of God by the Prophet, and had forgotten her own sucking childe; she was hardly brought to own him for her Son, though she had no other childe of that sex to supply his room in her heart. For it is not to be omitted that he is the onely Son of his Parents; so that his retirement into the bosom of Gods Church, cannot reasonably, much less charitably, be looked upon as an earthly refuge, but as a gracious and heavenly choice, since he had so strong an interest as is that of an onely Son, both in the affection and care of those parents that were and are so well able to provide for him. And indeed though it be true, that it is the wonder of the Divine Mercy  
that

that the Lord is pleased not to refuse the very rejections and refuses of the world; and to take up those whom their Fathers and Mothers forsake; To receive a poor returning Prodigal that is driven unto him by the disappointment of the very trough and husks of the Swine, and take up even out-casts into his fatherly bosom: And though the same most gracious God thinks good to make the unhospitaleness and ill entertainment of the Relations and usage of the World, a means to bring in many sincere Converts into his House and Family; yet it is such an Argument of sincerity, as may well advance both our confidence and joy in this our late received Fellow-Christian, that he comes unto us upon more noble, generous, and free inducements, than the want of an interest in those earthly friends, that were well able to maintain him in that profession that he was in.

Neither was he long shut out either from the doors or from the bowels of his rechallenged Parents; for although at the first he was not acknowledged, yet (as Mothers are curious speculators of their Children,) she had, it seems, laid up in her memory against this time of need a certain mark that she had observed in the body  
of

of her Childe, to which she thought good to refer the trial of his plea for his restitution unto her Family and care; and upon the search, having found that character upon him, she and her Husband too, (as we may well imagin) received him with great joy into their mutual bosoms and embraces (as we use to do those comforts that come beyond our expectations) even as if they had had him new born unto them, or had received him from the very grave of death; which must needs stir up great endearments in their hearts, and raise up great joy and solace in their souls, whilst they might say in the litteral sence, as the Prodigals Father did in the spiritual, *It is meet that we should rejoyce, for this our Son was lost and is found, he was dead, as to our enjoyment or knowledge of him, and is alive again.*

And this was the first remarkable return of our Convert from his Moorish pilgrimage unto his Fathers house.

But in this he was but his own *Parable* as it were. This was but the dark type and figure of that more blessed return that he hath now lately made unto his heavenly Father, and to his Mother the Church. I conceive I may well call this a return too, because though he sprang  
imme-



Immediately from a Turkish Father, yet he was not onely derived from Christian Ancestors, as is before declared, (*and God hath mercy for thousands*) but he received his Conception and birth in and from the Womb of a Christian Mother; and so according to the Apostles decision (who alloteth the Title not unto the stronger in respect of Nature, but unto the better principle in respect of Grace, or the Christian profession) he was born into the world an holy Childe, and in the bosom of the Catholick Church of Christ; from whence, though he was ravished for a time by those evil principles which his bad Education infused into him, yet the Lord hath now in mercy restored him thereunto.

Yet he did not presently attain unto this blessing, but was carried through divers other Providences unto that happy time and place to which God had reserved him for the receiving of so great a mercy. Being received again into his Fathers Family about the age (as he relates) of 15 years, he there continued for some certain time: But after some years having both person and gifts to encourage him, and render him acceptable for the service of the Wars, He was engaged in several Expeditions against

against the Christians, and was himself employed in that late Battel between the Turk and Venetian, and was a witness and partner in that defeat which fell on the Mahumetans side; and by swimming through part of the Sea unto the Land, escaped that destruction which so many others of the Mahumetans recieved in that defeat that besel the Turkish Army.

And God made his deliverance a happy means of the escape of a poor Christian Slave whom he met withal, delivered from his hard Master by that storm. This poor Christian he met with when he was gotten to Land, and although he might have made good advantage unto himself by returning him again to his Master: Yet having received a command from his Mother to be kind and merciful unto Christians, and that loving and ingenuous disposition that appears to be in him, inclining him to compassionate one that had been under so great a misery, he was willing to venture his own safety, in assisting him to make his escape away.

Another Christian, (as it is averred) he redeemed at another time at the rate of forty and six Dollars, of which he wanting the odd six in money to make up the  
ran-

ransom of the poor Captive, he pawned his Garment to make it up; and surely as this compassion of his, whilst yet a Turk, towards those that were then so adverse to him in their profession, may shame here and will condemn hereafter that uncompassionate bowelleſs cruelty that Christians now exerciſe one towards another, amongst whom every difference in judgement or practice, is not onely taken for a diſcharge of love, but an engagement unto hatred and cruelty, which may well make our and other Christian Nations aſhamed with bluſhing, as they are with the blood of one another: So we may well conceive, that God that loves all goodneſs, and every thing in every creature that beareth any reſemblance of himſelf, hath graciously rewarded the pitty and mercy of this (then) Mahumetan unto poor Christians, by pouring out that flood of mercy and compaſſion upon him, in the illumination of his ſoul with his heavenly truth, and his ingrafting into the myſtical Body of Chriſt Jeſus, yet not of any merit, but of his free goodneſs.

I think not fit to forget, (though perhaps I have not remembred it in its due place,) that whilst he was converſant with his Parents at home, it being one of the  
 Mahume-

Mahumetan Laws, that all shall take upon them the state of Marriage at the age of Twenty five years old at the furthert, one or both of his Parents proposed a Wife unto him; The treaty whereof was even yet on foot, when he came lately out of those parts, and good endearment of affection was entertained on both sides, which yet he is now content to sacrifice in the fire of that holy love which hath been since kindled in his brest toward the Lord Jesus and his holy Gospel.

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### CHAP. III.

*of the Age, Stature, and Qualities  
of the Convert.*

**H**IS Age is now about Twenty four years, his Stature tall, his Body very slender, his colour something swarthy, and of the die of those Climates wherein he hath lived, his feature comely, and his deportment very loving and courteous, he is very temperate in his diet, sober and orderly in his conversation, of a chearful and ingenuous disposition, of extraordinary understanding and knowledge for one that hath

hath been bred up in those parts, and amongst those people where Arts and Learning are under restraints and prohibitions; he is of a pregnant wit, and of good and elegant expression, adorned with handsome rhetorical flowers and illustrations, he is one that dislikes debauchery of life, and hath complained before his conversion, of miscarriages of that kinde which he observed in some that walk under the name of Christians, particularly of some whom he met with at *Wapping*; which should admonish both them and others that live in an irregular course of life and conversation, to consider seriously of the great dishonor that they thereby do unto Christ and the profession of the Gospel, and the great danger that is upon them, to become answerable unto the dreadful judgement of God, not only for their own souls whom they ruine by their wickedness, but of the souls of many others whom they may ruine by their scandals; whilst they draw some into the like wickedness by their evil and contagious examples, and hinder others from embracing that truth, the profession whereof they finde accompanied with such vile debauchery of life and conversation; and so confirm them in their errors to the ruine of their souls which

are

are like to be laid to their charge at the last day; God grant we may all lay this unto our hearts; for I am perswaded the wickedness of Christians at the last day, will be charged with the loss and condemnation of the rest of the world.

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## CHAP. IV.

*Of the occasion and motive of his coming into England.*

**B**UT that we may make haste unto the main Business, and set before you that blessed work which the Lord hath wrought upon this our Convert, to the praise of the glory of his grace:

When he had for some time solaced himself with the enjoyment of the comforts of his recovered Parents and their Family, and passed through some other varieties of Providence both in War and Peace, being as it seems of too active a spirit to be shut up within the narrow bounds of his Family-contentments; he took a journey to *Smyrna*, where he met with Mr. *Lawrence*, Son to the Lady *Lawrence* of *Chelsey*, with whom he fell into some acquaintance, whereb y

whereby (though then it were little dreamt of) God made some preparations for that happy change that hath bin since wrought upon him, as will appear anon.

From *Smyna* he departed to *Tunis*, and from *Tunis* to *Algier*, where we shall finde a gracious experiment of Gods great goodness unto his people, and see how he makes all things work together for good, and for the advancement of those gracious designs which he hath contrived in his eternal Councils, for the bringing home of his lost sheep unto him; and for the spreading and exaltation of the Kingdom of his Son; and how he causes even the publike interests of those Princes and Nations of the world, and their Politick and civil concernments, (however excentricall they are in their purposes to his end) yet in their occurrences and events to concenter with those his gracious determinations; and that in order to those mercies which he intends to one particular soul; so watchful and careful is God for the advantage and benefit of his people, that designs of several great Nations and Kingdoms, may of the business of the whole world shall be brought in to serve and minister unto that blessing which he entendeth to one single Soul, rather then he shall fail of his mercy.

Whilst he was at *Algier*, being through providence disappointed of another intended journey, there was a dispatch of an Agent from thence into *England*, that God appointed to be his Convoy to waft him over not onely from that Turkish Region into this Nation, but also ( as it hath proved in the happy success, which is a good interpreter of Gods intendments, though not so good for a commentary upon his Laws, nor for the discovery of his judgment of our actions ) to convey him from the Turkish Religion into the bosom of the true and orthodox Christian Church; his desire to see this strange Nation, that is now ( upon very sad terms, as we may well conjecture ) become the noise and the wonder of the world, inclined him to comply with that opportunity, not knowing yet what God meant to do with him therein; and so hither he came: And that nothing might be wanting to the fulfilling of the gracious purpose of the Almighty, the foresaid Mr. *Lawrence*, the Son of the Lady *Lawrence* of *Chelsey*, was sent over about the same time to meet him here, by whom he was after some time brought unto *Chelsey* to the house of his worthy Mother, where he was kindly entertained, and in the time of his first continuance there



there, I had a sight of him in his Turkish Habit; but as yet God had not stirred up my heart to attempt any thing upon him for his Conversion; neither indeed did I well know how to assault him, he being as yet a stranger to the English tongue, nor acquainted with the Latin, nor any but the vulgar Greek, the Arab, and the Franck, which is a kinde of a bastard Italian; but in the time of his being there he had entered into some familiarity with Mr. *Lawrence* a Turkish Merchant, who married the Daughter of the Lady *Lawrence* before mentioned, who finding him, as he conceived, proper for some purposes of his, prevailed with him to stay some longer time in *England* then he intended to have done, and so became the means of that blessed opportunity, that hath been since laid hold on, for his illumination. A while after he came again to the Lady *Lawrences* of *Chelsey*, at whose house I happily found him when I came thither one evening to do those observances which I owe unto that worthy Lady (by whose favour I enjoy an habitation as her Tenant in the Town of *Chelsey*) but little did I dream what work the Lord had there for me to begin; but God having brought me thither began to work not onely by ex-

citing inward inclinations in me to the undertaking of that business of his Conversion, but also by the encouragement and compliant desires of the Lady her self, and Mr. *Shugborough* who sojourneth with her; so in much weakness, with the assistance of Mr. *Lawrence* the Merchant, before-mentioned, who was pleased to do the part of an Interpreter between me and this Convert, I made an entrance upon the Work of his Conversion.

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## CHAP. V.

*Of the method and manner of his Conversion.*

**V**Pon the first attempt I found him very averse, and even strongly and desperately resolved to venture himself upon that Religion which his Father had entertained, and derived unto him, though it should cost him his damnation; yet at the last he was brought into some doubt, whether was the true Religion, the Mahumetan or the Christian; and seemed to tend towards a kind of indifferency; and some expres-

expressions, (as I remember) fell from him, intimating a desire that God would direct him to the truth; and as such a thought, where it is sincere, I am perswaded, seldom or never returns without a blessing, unless we be wanting unto ourselves, in the use or embracement of Gods offers: so it is an excellent beginning to a work of Wisdom and Grace upon a Soul, for a man to be brought so far from his Errors, as *bene dubitare* to doubt well; for most men perish in evil and ungrounded confidences; when therefore I found that this breach was made in that evil Fortres wherein he had stood, I thought good to make the work as sure as I could; and therefore resolving not to rely upon my own strength, in a business of so great concernment, I made haste to *Westminster*, and imparted the business and the progress that I had made, and the hopes that I had, unto reverend Mr. *Thirsecross*, earnestly desiring his assistance in a matter that might bring so much glory to God; at least that we might do our endeavors, that we might not be answerable to God for the loss of his soul; withal expressing some hopeful confidence of a comfortable success in the undertaking: He seeing my earnestness seemed to conjecture that there

was some more then ordinary stirring of the Spirit in the matter, and shewed himself very ready to give assistance in the Work; advised me to an Interpreter, which we much wanted, viz. one Mr. *Samois*, who had been a Traveller in the Turkish parts, and so knew very well how to accost him in that Language which is usually spoken amongst them in those Territories which is the Frank Language, or bastard Italian. This Gentleman was but lately returned from his Travels to his Country, and since that return made another happier then that, from the errors and Superstitions of Popery to the true Christian Catholick, Apostolick Religion, professed by the Church of *England*, to which God brought him by the advice and instruction of his learned and worthy Kinsman Mr. *Samois*, lately Chaplain to my Lord of *Elgin*; and so as *Andrew* having found out Christ, brought his brother *Simon* unto him; & as *Philip* found out *Nathanael*, so the Lord was pleased to honor him, who had been but now very lately converted from his own Errors and Superstitions to the embracement of the Truth, by making him a very great and active instrument of the conversion of another, even of this our lately baptized Christian from the Ma-

humetan

humetan Delusions and Blasphemies to the holy Gospel of Christ Jesus.

But to the farther and surer promotion of our designe, Mr. *Thirscross* with my self, thought good to engage that worthy and learned Divine Mr. *Peter Guning*, who hath shewed himself a very able and worthy Champion of Gods Truth and his Church, both against Papists and others, that he might employ his excellent abilities for the bringing of this work begun unto a happy Issue.

The motion was no sooner made, but readily embraced by him.

To this purpose he with Mr. *Samois* addresseth himself unto *Chelsey*, to the house of the Lady *Laurence*, who was pleased to give a very favourable and courteous entertainment to all that came about that holy business (which I hope will be returned in many blessings upon her Family.)

Upon the first Discourse that Mr. *Guning* and my self together had with him, wherein Mr. *Guning* took great and effectual pains there was yet no conclusion produced in him answerable to desire

But the Lord himself the night after, it seems, took him in hand, and seconded our endeavors, with a very

strange and Wonderful dream, which the Convert himself related the next Morning, and seemed not a little affected with it.

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## CHAP. VI.

*The Relation of a strange Dream, that the Convert had, after some Discourse had with him, before his Conversion.*

The Dream was this.

**H**E thought he saw a Table, with a very fair Vessel like a Bason, standing upon it, and two men standing by it.

And presently after he dreamt that he was standing by a streame, wherein he had a great Desire to wash himself; but the Stream, was such a filthy stincking puddle water, that he could not wash himself in it: In this filthy stream he thought he saw a Hen lie dead with her head or neck cut, and that a woman came and took this dead Hen out of the puddle water, and when she had set it down upon its leggs, it ran away alive.

After this as he was troubled, that he could not wash himself in that filthy stream  
that

that was then before him, he thought he saw upon the suddain a very fair full and clear chrystal stream break forth of a certain place, which came with great force and gushed upon the filthy stream and drove it clear away, and presented it self in the place of it.

Into this pure stream he entred, (though with some fearfulness at the first) and but by Degrees, washed himself in it, and swam over it.

When he was gotten over the stream, and now as it seemed at some distance from it, he began to be very thirsty, and knew not how to get water to drink: But in this his necessity, there fell a showre from Heaven, which when he saw he betook himself unto a poor house and knockt at the door; upon that a woman came out unto him, who upon request, gave him a little dish, with which he took some of the heavenly showre that fell, and therewith quenched his thirst.

## CHAP. VII.

*An occasional Discourse concerning Dreams.*

THE Relation of this Dream raised some hope in us, that God had been pleased to own and second our endeavours; So great compliance was then between it and the holy designe we had in hand, which God was pleased as it seems to act over in the *preludium* of this Dream, as afterwards he brought it to pass in a waking performance; And indeed though many and most Dreams may go for the idle and impertinent issues of the wandring and extravagant fantasies of men, and of the impressions which they receive either from predominant humors in the body, or vein, and evill affections in the mind, or from the representations that are made in the time of sleep, by the subtile operations of wicked Spirits; and so are either not to be much regarded, or else to be thought upon with humiliation and sorrow, as those Evidences and fruits which break forth in our very sleeps, of our corrupt, vain, and sinfull inclinations; yet some of them are of such excellent harmony in their  
frame



frame and Method, and have such a stamp of sobriety and holiness upon them in their design and drift, that they ought not to be slightly passed over or forgotten, but to be diligently weighed and thought upon, that we may receive instructions and admonitions from them; especially since we find that this hath been one way whereby God hath been pleased in very eminent maner, to make known his holy will and pleasure to his people, and to admonish and direct them, both for the avoiding that which is Evill, and for the pursuance and embracement of that which is good and profitable unto them, and well pleasing unto him; as is manifest in the notable and weighty Dreams recorded in the Scriptures, as of *Abimelech*, Gen. 20. The Dream of *Jacob*, Gen. 28. of *Joseph*, Gen. 37. of *Pharoah*, Gen. 41. of *Nebuchadnezzar*, Daniel 2. Daniel 4. of *Daniel*, Daniel 7. see Daniel. 8. &c. Of the man of *Israel*, Judges 7. 13. of *Solomon* 1 Kings 3. 5. 15. of *Joseph*, the husband of the Mother of Christ, Matth. 2. 12. 22. And that this is a way wherein God hath heretofore promised to manifest himself unto his people, you may learn by that which is written, *Numb.* 12. 6. *Job* 33. 15. *Jer.* 23. 28. *Joel* 2. 28. *Act.* 2. 17. Nor dare

*Casaub.*  
of En-  
thus.ch.5 dare I condemn that which is said to be re-  
lated by *Antoninus* that famous Emperor  
concerning cures by Dreams, *not only* (saith  
a learned Writer of our Church) *approved*  
*unto himself by his own, but unto others al-*  
*so by frequent experience.* *Galen* is said of-  
ten to have had a Dream to write such or  
such a Book, to go, or forbear such a Jour-  
ney; which puts me in mind of that which  
befell *St. Paul*, *Act. 16.9.* unto whom a  
man of *Macedonia* appeared in a Vision or  
Dream by night, and prayed him, saying,  
*Come over into Macedonea and help us.*

*Ecclesiastical History*, and other Monu-  
ments that are left us of the various and  
wonderful passages of the world, afford us  
many and frequent examples of very re-  
markable things of this nature.

*Alexander* the Great, when he was  
upon an Expedition against *Tyre*, thought  
in his Dream that he saw a *Satyre*, which  
upon consultation had, this Interpretati-  
on, *ὡς Τύρος*, *Tyre is thine*; The very  
syllables of the name of that Monster  
which he thought he saw, importing in  
their signification the Victory that he ob-  
tained; and the Success was answerable  
thereunto.

Another Dream of his is more famous  
and remarkable, as that which *God* seemeth

to have made use of as an instrument of great and gracious Providence; and it was this: He thought he saw in a Dream or Vision, the form of a man presenting it self unto him in rich and awful Attire, even those very Robes which were used by Gods appointment by the *High Priest* of the *Jews*; and shortly afterwards, as he was riding toward *Jerusalem*, he met *Jadus* in a Habit directly answerable to his Dream, which struck such an awfulness into him, that he lighted from his Steed or Chariot, and did him great reverence, and by this means his fury was diverted from the *Jews*.

It is related of *Julius Caesar*, that the night before his destruction he dreamed that he was placed by the Throne of *Jupiter*, and that by and by after he was

*V. Plut. in vita Caesar. & Valer. Maxim. LI. c 7.*

*Simonides* having exercised his humanity and mercy, in burying of a dead man, and being afterwards determined to take a journey by Sea, thought he saw the same dead man whom he had buried, appearing unto him, and admonishing him so forbear that Voyage, declaring unto him that if he should undertake it, he should miscarry therein, and lose his life. He took this admonition, and so escaped that ship-

See *Strozio de spirit. & incantat.*

wrack,

wrack; whereby all that went perished.

Baldwin.  
l.3.c.5.de  
cas.conf.  
circ.divi-  
nationem

The Mother of *Gregory Nazianzen* (as *Baldwinus* relateth out of the History of his life) having petitioned *God*, in her prayers for a Son, with a vow to destinate him to the holy service of *God*, had it revealed to her in a Dream, That she should have a Son born of her, and had his Visage presented unto her, and his name declared in her Dream or Vision.

Aug.l.3.  
Conf.  
Bald.ib.

*St. Augustine* relateth in his Third Book of *Confessions*, that whilst he was yet a *Manichee*, his Mother *Monica* had a Dream that she was standing upon a wooden Rule, and being very sad, saw a glorious young man very joyful, and of a chearful countenance coming unto her, and that he asked her the cause of her sadness; and when she had declared that it was by reason of the sorrow that she had for her Son, who was then in the way of destruction; he bid her be of good cheer, and wished her to mark and observe, and that she should see her Son to be with her where she was, and so she saw her Son standing with her upon the same Rule.

The same *Augustine* hath a story of one *Curmas* that lived near unto *Hippo* where he was *Bishop*, who in his sleep thought he

he saw himself *Baptised* by *Augustine*, Baldw. l. 3. c. 7. de  
 and that afterwards he was *led into Paradise*, cas. conf.  
*and as he was dismissed from thence,* circa  
 he thought he heard a voice saying unto speetra,  
 him, *Go and be baptised, if thou wilt be in* cas. 2.  
*this place of the blessed;* and that after-  
 wards being admonished *to be baptized by*  
*Augustine,* and returning answer *that that*  
*was already done* (as his Dream had be-  
 fore presented it to him) he that spake un-  
 to him in his Dream or Vision replied  
 thus, *Go* (saith he) *and be baptized indeed,* for  
*that was but a Vision;* Whereupon he went  
 to *Hippo,* and was amongst others baptized  
 by *Augustine* that knew nothing of the  
 Vision or Dream.

*Sozomen* in the Sixth Book of his Sozom.  
*ecclesiastical History,* and Second Chapter, hist. l. 6.  
 telleth us, that the death of *Julian the A-* c. 2. c. 5.  
*postate,* was fore-discovered to *Sidymus*  
*Alexandrinus* in a Dream; and in the  
 Fifth Chapter of the same *Book,* that  
 the *Tumults* of the *Arrian* in the  
 Church were discovered to *Arrianus* in a  
 Dream.

*Lessius* in his Book, *De iustitia & jure* Lessius de  
*ceterisque virtutibus cardinalibus,* lib. 2. justitia,  
*cap. 45. dubit. 8.* the title where is, *Quoniam* l. 2. c. 45  
*que divinatio ex somnis fit la,* makes dub. 3.  
 mention of the *Dream of Theodosius,*  
 wherein

wherein he being yet a private man, thought he saw himself crowned by *Meletius* a Bishop, when as yet he had not thought of any such thing, nor had any knowledge of the said Bishop. See *Theodor. Hist. lib 5.*

*Theodor.*

*Hist. l. 5. c. 6. & 7.*

*c. 6. & 7.*

The same *Lessius* also, in the same Chapter remembers the Dream of *St. Policar-*  
*Iess. ubi* *pus*, who thought in his sleep that his pil-  
*supra.* *low* was all on fire, whereby was signified the manner of his *Martyrdom*:

It is also written in the life of *Parvus*, that before the destruction of the *Palatine*, he saw in his Dream *Heidleberg* on fire.

In the life of Sir *Henry Wotton* lately set forth, we have mention of two Dreams, one of *Nicholas Wotton*, Dean of *Canterbury* Uncle to Sir *Thomas Wotton*, and the other of Sir *Thomas Wotton* himself, Sir *Henries* Father.

The Life  
of Sir H.  
Wotton.

The first was this, *Nicholas Wotton* Dean of *Canterbury*, being Ambassador in *France* in the year, 1555. in the time of *Queen Mary*, had a Dream wherein he was admonished that *Thomas Wotton* his Nephew was inclined to be a party in such a Project, which (if he were not speedily diverted) would turn to the loss and ruine both of his life and Family. Whereupon he remembering

remembering the Dream of *Monica* concerning *St. Augustine* her Son; and considering that Almighty God hath even in latter times by a certain illumination of the Soul in sleep, discovered in Dreams many things that humane wisdom could not foresee, resolved to use some prudent remedy; to this end he wrote to the Queen and besought her, *That she would cause his Nephew Tho. Wotton to be sent for out of Kent and that the Lords of her Council might interrogate him in some such feigned questions as might give a colour for his commitment into a favorable Prison; declaring that he would acquaint her Majesty with the true reason of his request, when he should next become so happy as to see and speak to her Majesty.* This was done according to his desire, and *Thomas Wotton* committed to prison. And by this means he was prevented from an engagement with *Wyat* and the *Kentish Rebels*; wherein (as he afterwards acknowledged to his Uncle, when he returned into *England*) he was likely to have been involved; and so they both joynd in praising God for that admonition which was given in the Dream for the prevention thereof.

The other Dream was one that befel *Sir Thomas Wotton* himself, who (as it is related) had many that did usually prove

true, both in fore-telling things to come, and discovering things past : That which we now desire to mention was this; Sir *Thomas Wotton* a little before his death dreamed, *That the Treasury of the University of Oxford was robbed by Townsmen and poor Schollars, and that the number of them was Five*; And being the day following to write unto his Son *Henry* (being then at *Oxford*.) he gave him a slight notice thereof in a Postscript of his Letter, which came to his Sons hands the very morning after the night in which the Robbery was committed (being sent to him out of *Kent*) and when the *City and University* were both in a perplexed inquest of the *Theeves*, Sir *Henry Wotton* produced his Fathers Letter, and by it such light was given that the *Five Guilty persons were discovered and apprehended*.

*Vita Cl. Salmasii per Anto. Clement.* Take one more, with which we will conclude our examples of remarkable Dreams; it is that of the learned and famous *Salmasius*; related in his Life, set forth by *Antonius Clementius*, before the volume of the Epistles of the said *Salmasius*.

*Salmasius* having a desire to see *Rome*, and the Monuments that were there, and having provided himself for the journey, and



and entered himself into the company of some Merchants for that Voyage, the very night before he was to have taken it, was troubled with a terrible Dream, and thought he heard a voice, most earnestly dissuading him from his purpose therein, and withal threatening him, that if he went on, he should never return alive: Whereupon he desisted from his intended Travel, and so prevented that great danger that might very probably have befallen him amongst those people, from whom his great fame and learning would not likely have suffered him to have been concealed, and whom he had so much provoked by his learned Labors in the maintenance of that truth which lies so opposite unto their evil interest, and especially by the care that he had taken for the publishing and polishing of *Nilus* and *Barlaam*, those most eager Enemies of the Papal Monarchy.

He that desires to see more of this kind, may have recourse for his further satisfaction to *Strozio de spiritibus & incantationibus*, *Wierus de praestigiis demonum*, *Percerus de divinatione*, *Cicero de divinatione*, and others; as likewise to the several Histories of the World; amongst the rest, there is an History that I have seen of *Henry* the Fourth of *France*, that

makes mention of divers remarkable Dreams that ushered in the violent death of that Great Prince, and amongst the rest one of them, as I remember, was this, That his Queen a little before his death dreamed, that *all her Jewels were turned into Pearls*; which are the usual *Emblems of Tears*.

All these Examples, with many other that the Records of the times will afford us, may lead us safely unto this Conclusion; *That God may and doth sometimes admonish, not onely his own people, but others also, as Laban, Abimeleck and Balaam by Dreams,* and then it will easily follow, *That all Dreams are not to be despised, but that some are seriously to be weighed, and made use of, as admonitions from God.*

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become the parallel of that evill *Character* that St. *Jude* gave of some wicked people in his own times, οὐβίως ἠπίτοι καὶ ἔτι ἐνοπ-  
*νιάζουεν*, Likewise (saith he) these *Dreamers* defile the flesh, despise Dominion, and speak evil of Dignities: A glass wherein we may very visibly behold the evill Features of the *Dreamers* and *Enthusiasts* of our days; They are called *Dreamers* (as *Deodate* conjectureth upon the place) because they vented their own *Dreams* and *Fancies* instead of *Gods Truth*: See *Jer.*  
*25, to 28.* *23, 25, to 28.* *Beza* renders the word there *Sopiti*; and *Grotius* observeth that the word *חֲלוֹמִים* in the Hebrew, *Isa 56.10.* is translated *ἐνοπνιάζουεν* in the Greek; and it signifies (saith he) *stulta imaginantes, ita ut ii qui somniant. Those that imagine vain and foolish things, like them that dream.* Indeed as *Dreamers* may be said in some sence to be awake in their sleep; so our *Enthusiasts* are sleeping Wakers, and their pretended *Enthusiasms* but waking dreams, the mad and wilde fancies of souls that are in the dead sleep and slumber of sin; and though both *Inspirations* and *Dreams* may be good where they proceed from a right principle, and are entertained and used as they ought to be (as I have already shewed in that of *Dreams*)

*Jude 8.*

*Jer. 23.*

*25, to 28.*

*Be a in*

*Epist.*

*Jud.*

*Isa. 56.10*

yet

yet they are very apt to be mistaken, because they come very often in the dark, and not less apt to be abused to evill purposes : Infomuch that ( as a Learned Author hath already observed of one of them ) so I may be the bolder to say of both of them together, that *they have been made the colours and countenances of the most eminent mischiefs that have been in the world ;* And therefore ( as I shall be bold to say ) that *it is the part of a wise man to consider his Dreams ;* so withall I shall say, that *it is a point of good and of great Wisdom to distinguish well of them, and to know how to use them aright.*

*Causab.  
of En-  
thusiasm*

It is therefore a matter of concernment that we should be rightly guided in that *strange conversation* which we have with our selves, and *spiritual natures in Dreams.*

And as it is of concernment in it self, so of the more because it is a matter wherein I think I may say, we are most accountable to God for almost the third part of our lives. I mean all that time which is spent in *sleeping.*

And this *concernment* is attended with some *difficulty*, not onely because it may seem to require some more then ordinary *light* to discover these matters of *darkness,*

which usually move in the obscurities both of the *greater* and *lesser World*; but because it is that business of our life which is least understood by us, and of which we are least the *Masters*; and therefore since, *Ars est de difficili & bono*, The proper subject of Art is that which is useful and difficult. It requirerh some *skill* to state this *question* aright.

And first it will be requisite to know what these *Dreams* are. Methinks I may call them *certain Meteors* of the *lesser World*, which appear in the humane night of the *Microsm* or *little World* of man.

Some kind of stragglings that the *faculties of life* have with the *chains of slumber* under which they are bound, and as it were some *breakings* out from the *Prison of sleep*, some *agitations* of the mind within it self, raised either by some strong impressions that the *Memory* hath received, which are so *bright* that they break through the *cloud of sleep*, to the *illumination* and stirring up of the *Fancy* or *imagination*, or by some earnest or active *affections* that are in the *Appetite* or *Irascible Faculties* of the Soul, which draw as it were the *Pictures* of those things upon the table of the imagination, wherein they delight, or wherewith they are moved, clothed either with their *hopes* or *fears*, which make their  
 Dreams

Dreams either pleasing or terrible, or by some either *natural*, or *diseased* and *accidental predominancy* of some humors. The vapours whereof arising with some violence and thickness dispose themselves, as it were, into some kinde of *figure* like the *clouds* in the Heavens, according to their several tempers and complexions or by the influence of the *Heavens*; or temper of the *Air*, or by the operation of *evill Spirits*, or by good *Angels*, or by the influence of *God* by his *holy Spirit*.

And this will lead us in the second place to the consideration of the several kinds of Dreams, distinguished by the several *causes* thereof:

Which are thus distinguished, and that very well I think, by *Lessius* in the Book before cited, *de Justitia*. Some, saith he, proceed from the *singular providence of God*, to which those may be reduced that are by the operation of *good Angels*. Some from the procuration of the *Devil* or *evill Spirits*. Some from the constitution of the *Heavens*, or disposition of the *Air*. Some from *previous cogitations*, in which I shall include those that proceed from the Affections or inclinations of the *Mind*: And some from the *affection* (as he calls it) or (as I had rather say) from the temper

*Less. de  
justitiâ,  
l. 2. c. 45.  
dub. 9.*

temper and complexion of the *Body*.

Those that proceed from *God* either immediately, or by the ministration of his good *Angels*, are good, and true, and move to good, and are sent unto good purpose, and though these were more frequent and eminent in those times that went before the perfecting of the *Canon of Scripture*, as were also *Apparitions*, and extraordinary *Inspirations*, yet there is no cause to doubt but that there may be, and are sometimes (as extraordinary *divine inspirations*.) So *divine Dreams*, whereby *God* is pleased to impart himself either immediately, or by the ministration of his *Angels* unto his people, either to discover some secret or future things unto them, or to encourage or give approbation unto some good things which they have in hand or design, or that he would set them upon, or to admonish them to avoid some things that would be hurtful unto them, or displeasing unto him; and these Dreams must needs be of great concernment and consideration; *Deus* (saith *Lessius*) *illa nunquam immittit nisi ad aliquid significandum quo hominem moneat vel instruat*. And as they are of great concernment and consideration, so it is a point of great wisdom to know them.

*Lessius de  
justitiâ  
l.2. c.43.  
dub.8.*



The Marks or Characters whereby they may be discerned, are observed, and observeable to be these.

1. When they bring with them either some certain declaration of words, whereby God declareth his will, or that which he would reveal or admonish a man of, or some certain representation which hath some likeness or analogy unto the things whereof the mind is to be informed, or whereunto it is to be disposed thereby, which if it do clearly and perspicuously present that which the Dream intends, it is called, saith *Lessius*, *ὄρασις* or a *Vision*; if obscurely and enigmatically, it is called *ὄνειρος*, a *Dream*. So that from hence we may collect indeed three sorts of Divine Dreams,

First, By *word or clear declaration*, as was that of *Ioseph*, wherein he was admonished not to forsake the holy Virgin, and was warned to fly into *Egypt*, and to return from thence. Mat. 1. 20  
Matth. 2.  
13, 19.

Secoudly, By *clear presentation* of the object, or by *Vision*, as was that of *Paul*, *Act. 16. 9.*

Thirdly, By way of *Typical or Enigmatical representation*, as were the Dreams of *Ioseph*, *Gen. 37.* of the Butler and Baker of *Pharoah*, *Gen. 40.* of *Pharaoh*, *Gen. 41.* of *Nebuchadnezzar*, *Dan. 2.* &c. Gen. 37.  
Gen. 40.  
Gen. 41.  
Dan. 2.  
In-

Gen. 31. 10. Indeed some may seem to be compounded of two, or of all these, as the Dream of Jacob. Gen. 31. 10.

And yet this Mark of it self is something too wide to distinguish this sort of Dreams from others of the worser sort. For there is none of these ways but Satan and evil Angels may by Divine Permission make use of; but this will shut out *confused, headless, extravagant Dreams* from being of this sort.

2. The second Mark therefore is this, when they move unto that which is *truly* and *eminently good*, or from the *contrary evil*, and have nothing in them that stands opposite to the Truth or *Holiness* of the *Word of God*, or *sound Reason*, nor that addeth any thing to *Gods Word*, as a new way of *righteousness* or *salvation*; nor inclineth to exceed the limits or bounds of a mans *Calling or Vocation* (unless in some extraordinary case) and warranted by some extraordinary evidence. I accumulate all these together, for brevity sake. See how *S. Paul* gathered his Dream to be from God, *Act. 16. 9*.

3. When they are of a *wise, sober, of a just, and orderly frame and composure*, without any tincture of *lightness, gingling or vanity* in them, or in the analogy that they have unto the things which they seem to imitate or represent.

4. When

4. When they come unto those that Judg. 22; are good people, or unto others in the be- Gen. 20. half of them, as they did unto *Balaam* on Gen. 31. the behalf of *Israel*, and unto *Abimelech* 24. on the behalf of *Abraham*; and unto *Laban* on the behalf of *Jacob*; as also to *Pharaoh*, *Nebuchadnezzar*, &c. Yet I do not say that this is *proprium quarto modo*, Eut it is that, that when it is present concurs to the probability of the Dreams coming from God, although the contrary is not concluded by the absence of this Mark; for we cannot say, but that God that *sends his rain upon the just and unjust*, may also give admonitions by Dreams tending to the temporal good of those that are not *gracious*, or unto the spiritual good of those that are yet *wicked*, that they may be made gracious by embracing them, or left inexcusable in rejecting them, or for some other ends that are secret, and known onely unto God, at least not unto us; or bringing unto such wicked men the menaces of judgement and destruction, as the Dream of *Pharaohs* Baker, and *Nebuchadnezzar*.

5. When they come unto us being in an *holy temper and disposition of spirit*, not being in *intemperance*, or any other *sinful distemper of mind*.

6. When

6. When they come in some great necessity or strait, or in some extraordinary case, or to admonish of some weighty matter tending to some end that is clearly excellent and good; for God doth not use *strenue nihil agere*, nor to use extraordinary means, but to some great and extraordinary purpose, or else in some great necessity.

7. When it leaves, as an holy and humble, so a great and strong and certain impression upon the Mind, moving it not upon carnal but spiritual Principles and motives; for the Spirit may be known much by the Arguments he useth.

8. When the Design hath nothing in it unmerciful or uncharitable, nothing violent or rash, not tending unto self ends, or the satisfaction of a worldly or carnal mind.

9. By the effect and consequent of it in the soul, as *Lessius* hath it, *Ut si inde remaneat illustratio animi, consolatio sive promptitudo ad obsequium Dei*; If there remain after, an holy clearness and consolation in the Spirit, an encrease of vigor and readiness to godly obedience and holiness. *A spiritual effect is a sign that the Spirit was at work.*

10. It may be known (saith *Lessius*) by a certain

*certain inward taste and relish in the Soul;* which I conceive is not to be expressed, nor can be understood by those that have it not, nor can well be described by those that have it. But this Mark, because it is hard to be discerned, and may be counterfeited by him that knows how to appear in the form of an Angel of light, is to be attended unto with great *humility, sobriety, prudence and caution*, and is to be examined by the compliance that it hath with the former Marks. Especially we must see that that taste and relish do not *encourage* us to any thing that is *evil or sinful*, or discharge us from *duty*, or carry us on in worldly or *carnal designs*, or things that are frivolous and vain; but where it agrees with the rest, it may have the force of a strong assurance. *Aliter enim* (saith the Author before-named) *afficiunt mentem somnia divinitus immissa, aliter aliunde provenientia.*

II. When all the rest being agreeable, it agreeth with some *work* that God hath *in hand*, and hath something in it that seems to be *above humane invention*, and hath an excellent agreement in the several parts thereof, presenting the same, or several things; is composed in a wise method and order, and is approved by the event

event and exact consequence of things.

12. And lastly, When it comes *unsought*, and *unexpected*, nor hath any foundation in the *fancies* or *apprehensions* of him that dreameth it, but presenting things above his knowledge, or above his ordinary or usual affections.

*Filliucus Quest. Moral. Tract. 24. c. 5. n. 123, 124.* divides the Marks of Divine Dreams into two sorts, 1. *Those that may deceive.* 2. *Those that are more certain.*

Of the first sort are these. 1. The truth of them in the success; for the Devil may speak truth in some things, that he may deceive in a greater matter. 2. The profitableness of the matter of them. 3. That they are of good acts, and seem to induce thereunto; for he doth sometimes transform himself into an Angel of light. 4. That they signifie future contingencies, or internal thoughts or mysteries of Faith; for all these things the Devil may discover by conjectures, out of the affections of men, and out of the Scriptures.

Of the second sort are these. 1. If no filthy or dishonest thing happen in the Dream. 2. If it be probable that it proceeded not from natural causes. 3. If it leave the mind well disposed to devotion.

4. If

3. If the matter of the Dream induceth not to evill, or to vanity, or curiosity, but to good. 4. If the mind after the Dream be more apt and prompt unto good works. 5. If it render the mind certain that it is from God. In case of doubt he holds it safe to believe it to be from the Devil.

Secondly, Those that proceed from the Devil and evil Angels are always evill, at least in the design and end of them, and are to be rejected.

Of these *Baldwinus* setteth down these several Marks, whereby he would have them concluded to be from the Devil, or evil spirits.

*Baldwinus*  
l. 3. c. 6.  
de cas.  
conf. circa  
divinati-  
onem.

1. When they tend to the investigation or discovery of things secret or future, the knowledge whereof conferreth not to any profit (or true or solid good) but unto vain ostentation of knowledge, or to the commission of some evil; then (saith he) we may well judge that such Dreams are infused by the Devil; for the vanities of Science, and evil designs or contrivances are the Works of the Devil.

2. When they tend to the leading of men from the holy Word of God to wicked doctrines or opinions, which are painted over with the pretence or colour of Revelations and

*divine Visions*, when they are indeed the *meer delusions of Satan transforming himself into an Angel of light*. Such, saith he, were the *Dreams of the false Prophets of old*, tending to Idolatry; and of the *Anabaptists* who excused their *Seditious and absurd opinions and practises by Visions and Dreams*; and it were well that our *Quakers* and others that are carried away into strange Fancies, and irregular practises in this our Age and Nation would try their pretended *inspirations and Dreams by this rule*, See *Deut. 13. 1, &c.*

3. It is a sign that Dreams are from the Devil and wicked spirits, when they are such as *inflame and stir up men unto lust, to hatred or revenge*, or the like evil affections, whereby the *Bodies also of those that sleep are defiled*, and whereby they are indisposed to prayer, and the offices of piety to God, or charity to one another.

4. When Dreams come upon superstitious seeking and expectation of them. *Quando quis (saith Lessius) divinationem per somnia quaerit certo modo vel ritu se componendo ad somnium: hoc enim expresse est invocare Diabolum.* When any man doth purposely seek divination by Dreams, composing himself thereunto by superstitious Rites or Ceremonies; for this is expressly

Less. de  
justitiâ,  
l. 2. c. 45.  
dub. 8.



presly to invoke the Devil. Thus (saith See Cæ-  
 he) the Heathens were wont with premised lius Rho-  
 fasting, to sleep in the skins of slain beasts, dig. l. 27.  
 that they might receive Answers or Ora- antiqua-  
 cles in their sleeps. According to that of rum le-  
 Virgil. tionum.

*Pellibus incubuit stratis somnosq; petebat.*

*He lay in skins bespread upon the ground,  
 That he might answers have in sleep profound.*

As for those Dreams which proceed from the disposition of the Heavens and the Air; or from the busineses or occurrences of the life; or from the humors, diseases; or temper of the body; or from the affections, good or evil in their mind; they may be discerned probably by the correspondencies that they have any of them respectively, unto any one or more of those causes; especially such as proceed from the affections or dispositions of the Body or Mind. Thus (saith Lessius) if a  
 "a man dream of fire, it is a sign that he  
 "is troubled with choler; if of smoke, and  
 "darkness, of Funerals, or such like sad  
 "things; he is troubled with melancholy;  
 "if of rain, or snow, hail, or ice, with  
 "flegm; If of mercy and chearful things;

See Hip-  
 pocrat. de  
 insomni-  
 is.

Galen de  
 presagio  
 ex insom-  
 niis.

it seems to represent a sanguine complexion. "If a man dreams that he flies, or  
 "runneth swiftly, it is observed to be a  
 "token of a light, healthy, and temperate  
 "complexion: If a man dream that he is  
 "laden with heavy burdens, or is in strait  
 "places where he can hardly run or turn  
 "himself, it is a sign that the animal Fa-  
 "culty is oppressed with humors. *Si ea  
 que ad libidinem pertinent, signum est re-  
 dundantiae spermatis.* If a man dream that  
 he is moiled with dirt, or dirty, it is a  
 sign that he aboundeth with putrid Hu-  
 mors.

There is a story of one that dreamt that  
 he had his Thigh turned into a stone, who  
 shortly after had that Thigh stricken with  
 a Palfie. And when one had dreamt that  
 he was in a Cistern full of blood, Galen  
 conjectured that he was plethorical, or  
 troubled with over-much abundance of  
 blood. And thus that dream or trouble  
 in sleep, which the Physitians call *εφιάλτην*  
 or *πιγαλίονα* and the vulgar amongst us,  
 the Hag or Night-Mare, the Latines *Incu-  
 bus*, proceedeth (saith Lessius) from a  
 gross, and obscure, or *salignous* vapor seising  
 upon the brain, and intercepting the courses  
 of the animal Spirits.

See Ga-  
 len l. 3. de  
 lco. male  
 affectis  
 c. 4.

Such Dreams as these, are clearly e-  
 nough

nough many times, at least very probably deriveable from their roots and fountains.

And yet it is not to be denied, but that there may some Dreames seemingly *strange* and *prophetical*, proceed from some secret seeds, or indiscernable apprehensions of the *approach of such events* which are in the Soul; the manner whereof we cannot understand no more then we can understand the operations of the *Loadstone*; the presages that are found in *Beasts* and *Fowls*, of the change of the *Weather*, or the sense that the *Cock* hath of the several *Watches* of the night, or approach of the day; or those secret *excitations* that are of *causes* towards their effects, which may perhaps be felt and apprehended by the strange *intelligence* of *Nature* when we our selves cannot tell how we come to the *sence* or *apprehension* of them.

*Opus natura, opus intelligentia,*  
See *Ca-*  
*saub.* of  
*Enthus.*

Now if any shall be here desirous to inquire, why such kind of *apprehensions*, as likewise those *impressions* that are received from God or good Angels, or evil Spirits, should be more incident to men in their *sleeps* then when they are *waking*: Though it may be hard to give so clear an answer unto this doubt, as some would require; yet

yet this may be something towards a degree of satisfaction, that one reason may be because the soul is then usually fitted thereunto by a twofold advantage. First, By the advantage of the *night*, whereby it is delivered from those *noises* and *lights*, and other *objects* which are apt to distract the *notions*, and hinder the *intentions* of the *mind*; which may be the reason (as I think it is) that there is no time so fit for *study* and *meditation* as the *silent night*.

And then secondly, Because of the advantage of *sleep*, whereby the soul is in a great part delivered from *bodily operations*, and from the business of the *outward Senses*, and from the commerce with external and worldly matters, which puts it as it were into a kind of *Sabbath* or *state of rest*; yea, in some sort into a *state of separation*, though not from the bond of *bodily communion*, yet from the trouble of *Bodily operation* in some measure: Now the more *quiet* the soul is, and the more sequestred from *earthly* and *outward things*, the more apt it is to enjoy the benefit of *internal light*, and of discourse and intelligence from it self, and the better fitted for *spiritual commerce* either with *God* himself, or with *spiritual Natures*. Which may also lead us to understand something to-  
ward

ward a reason why men drawing near their departure, when the Soul is drawing into a separate condition by death, are observed to be disposed to *presage* and *prophecie*, and why people that are deprived of their Sences seem sometimes to fall into fits of *prophecying*. See for our present purpose what the Scripture saith, *Job* 33. 15, 16, 17. See *Ca-*  
*saub.* of  
*Ent hus.*

To this also may be added, That in the time of sleep, through the *Antiprivasis* of the cold temper of the night, and by reason of the shutting up of the doors and *pores of the Body*, the Spirits are like a fire in a close *Furnace*, more hot and active, at least to some purposes, and so more serviceable it may be to *internal* and *spiritual operations* and *receptions*.

But it is time to come to some Rules, and so to draw towards a conclusion of this matter.

That therefore we may know how to carry our selves in this matter as much as may be without offence to God, or hurt to our Souls ;

First, Let this be laid down as the *foundation*, That as many Dreams are to be despised, and some to be rejected, *abominated* and *repented of* ; so some are to be observed and regarded, and may be attended

Baldw. de  
cas. conf.  
circa di-  
vination-  
nem, l. 3.  
c. 6.

to unto good advantage and benefit. *Nam vel omnibus, vel nullis fidem adhibere somnii ejusdem est vanitatis,* (saith Baldwin.)

*Divine Dreams* that come unto us with good testimony that they are such (according to the Rules before set down) are to be exceedingly regarded, as coming to us by Gods special, and sometimes extraordinary *work of Providence*, which must needs be

Filliucius Quæst.  
Moral. Tract. 24. c. 5.  
n. 121. *Sanctum & necessarium esse fidem adhibere divinis somniis patet, quia quomocunq; Deus loquatur, fides ei adhibenda est.*

directed unto some weighty and good end, as we must conclude, if we either consider the first *Mover*, which is *God*; or the *Instruments*, which are his *holy Angels*: Such Dreams will challenge our very serious consideration, and diligent care to take notice of those admonitions, encouragements, or what else they offer unto us; and the neglect or contempt thereof cannot be committed without great impiety; and therefore we have not onely a warrant, but an unavoidable and inviolable *obligation* in point of *duty*, both in Obedience and Thankfulness, and in point of interest too, in order to the good of our selves or others, to take notice of such Dreams, and to make use of them according to their importance and purpose.

Indeed

Indeed we must first be careful to examine them and try them according to the Rules; and then when we have found them to be such, we may and must regard and make the best, and the fullest, and the holiest use of them we can.

Secondly, We must by no means affect *divination by Dream*, or put our selves thereupon, having neither warrantable example, nor any precept or allowance in the Word of God, no nor in sound Reason to encourage us thereunto; for this as it is a *tempting of God*, so it is also a grand practice of superstition, and as learned Mr. *Casaubon* saith, is little different from *Witchcraft*. And this is amongst those things which are forbidden by God, *Deut 18. 10.* See *Jer. 23. 26, 27. &c.* and *29. 8* Where the people are forbidden to *hearken to their dreams which they cause to be dreamed*, which doth very properly prohibit the affectation of Dreams; and all reliance upon such as are sought after: Indeed this is a ready way to ruine our selves, and to expose our selves to delusions and deceits. *If men*  
(saith

Filliuc. ib. *Ut his somnis fides adhibeatur, duo necessaria sunt; primo ut sufficienter constet Deum vel ejus Angelum esse Auctorem ejus. Secundum, ut significatio somni aperta sit.*

*Casaub.*  
of En-  
thusias.

Filliuc. ib. *Non licet futurorum, seu occultorum cognitionem desiderare per somnia; nisi urgens necessitas & ratio occurrat, vel nisi id fiat ex instinctu*  
*Sp.S.*

Casaub.  
of En-  
thusiasm  
cb. 4.

(saith *Casaubon*) give their minds to such things, there is no question that they shall fancy sometimes, nay often much more then there is just ground for. And sometimes it may be somewhat may happen extraordinary; but men, I think (saith he) were better want it by far, if it come by superstition, and not by immediate Providence, as (out of doubt) unto some sometimes that are not superstitious. *Lessius* hath a re-

*Lessius*  
*de justitia*, l. 2.  
c. 45. dub.  
8.

*Greg. l. 4.*  
*dial. c. 49*

lation out of *Gregory* of a certain man that was given much to attend unto Dreams, that he was promised in his Dream that he should live a long time, and when he had laid up great riches for the supply of that long life, which he thought himself assured of, He died suddenly. It is therefore well determined by learned *Dr. Sander-son*

*Dr. Sander-son's*  
*Serm on*  
*Gen. 20.*  
6.

in his Sermon upon *Gen. 20. vers. 6* 'That since Scripture Canon sealed, and the preaching of the Gospel become Oecumenial, Dreams and other supernatural revelations as also other things of like nature as miracles, and whatsoever more immediate and extraordinary manifestations of the will and power of God have ceased to be ordinary and familiar; so as now we ought rather to suspect delusion in them, then to expect direction from them.

Thirdly,



Thirdly, Yet because though God hath  
 now tied us unto the ordinary means and  
*directions of his Word and sound Reason* ;  
 beyond which we may not expect, and  
 against which we may not admit of any  
 other direction (saith the learned Au-  
 thor last named) as from God, yet he hath  
 nowhere abridged himself of the power  
 and liberty, even still to insinuate unto  
 the sons of men the knowledge of his  
 will, and the glory of his might, by  
 dreams and miracles, &c. (and let me  
 add.) since there is some promise of this  
 unto his Church; if at any time, either  
 in the want of ordinary means, or for the  
 present necessity of the Church or of some  
 part thereof, or for some other just cause  
 perhaps unknown to us, he shall see it  
 expedient, as these kindes of extraor-  
 dinary manifestations are not to be af-  
 fected; so neither when they come with-  
 out affectation, and bring good and sound  
 appearance of righteous, and prudent, and  
 holy importance with them, and are upon  
 trial approved to be from God, are they  
 by any means to be neglected. *But*  
*we must take heed we give not too easie*  
*credit unto them, untill upon due trial*  
*they shall appear* both in the end whereunto  
 they point, a direct tendency to Gods glory,  
 and

Dr. Sanderson  
 ibid.

Joel 2.  
 Act. 2.

Sanderson ubi  
 supra.

and in the means which they propose  
*conformity to Gods revealed will in his writ-  
 ten word.*

Fourthly, Take another Rule from the  
 last named Author : ‘ That so to observe  
 ‘ our ordinary dreams, as thereby to fore-  
 ‘ tel future events, or fore-cast therefrom  
 ‘ good or ill luck in the success of our af-  
 ‘ fairs, is a silly, groundless, unwarranted,  
 ‘ and therefore unlawful, and a damnable  
 ‘ superstition.

Fifthly, As he goes on, ‘ That there is  
 ‘ yet to be made a lawful and very profita-  
 ‘ ble use even of our ordinary Dreams, and of  
 ‘ the observing thereof both in Physick and  
 ‘ Divinity ; not at all by foretelling things  
 ‘ to come, but by taking from them some  
 ‘ reasonable conjecture of the state of our  
 ‘ bodies, because the predominancy of hu-  
 ‘ mours, and differences of strength and  
 ‘ health, and diseases, and distempers, ei-  
 ‘ ther by Diet or Passion, do cause differ-  
 ‘ ent impressions upon the Fancy ; our ordi-  
 ‘ nary Dreams may be a good help to lead  
 ‘ us into discoveries both of our natural  
 ‘ constitution in time of health, and of our  
 ‘ diseases in time of sickness. And because  
 ‘ our Dreams look for the most part the  
 ‘ same way which our secret thoughts in-  
 ‘ cline us ; they may be useful to finde out  
 our

our sins, and ( as he observeth ) our  
 'master sin. And to this is agreeable that  
 of *Lessius*; *Si somnia putantur esse ex*  
*causâ naturali, licitum est ex illis conjectu-* *Lessius de*  
*ram facere de eventis que ex illâ causâ præ-* *justitiâ*  
*venire solent*; if Dreams appear to pro- *l.2. c.45.*  
 ceed of a natural cause, it is lawful to make *dub.8.*  
 conjectures from them of those events,  
 which are wont to come from such a *Lessius*  
 cause. *ubi supra*

Sixthly, Take this from the same *Lessius*,  
*When Dreams proceed from previous cares*  
*and cogitations, they signifie nothing of things*  
*to come, but do onely signifie that cause,*  
*from which they proceed.* Yet so they may  
 be useful to us (I may say) to acquaint us the  
 better with our selves, and to admonish us  
 of our sinful and distrustful cares, for our  
 good and reformation.

Seventhly, Let this be observed as a  
 Rule of great concernment; That whatso-  
 ever may be presented unto us by *Dreams*  
 or *Enthusiasms*, or any other way, nay,  
 though by an assured vision ( if it were  
 possible ) of an innumerable company  
 of heavenly Angels, or with the testimo-  
 ny of many and great miraculous operati-  
 ons, that standeth opposite to the *dictates*  
*and revelations, and rules of God, and his*  
*Holy Spirit in the Scriptures, or intendeth*  
 to

to add any thing thereunto, as a way or means to attain unto salvation, is to be utterly rejected and abhorred as an accursed *delusor*, as likewise whatsoever tends to the discharging of us from any *duty*, or to move us to any *impiety*, *impurity*, or to *uncharitable* or *evill thoughts* of others without ground, or to any kind of *wickedness* whatsoever; or to any thing that exceeds the *bounds* of our *peculiar Callings*, unless in some extraordinary case or necessity. See *Deut.* 13. 1, 2. and that notable Scripture that all *Quakers* and pretended *Enthusiasts* may do well to ponder and study *Gal.* 1. 8, 9. *Though we*, saith *St. Paul*, *or an Angel from heaven preach any other Gospel unto you*, or (as it is in the original) *εὐαγγελίζηται ὑμῖν παρ' ὁ παρελάβετε*; *Preach any other thing unto you, besides what ye have received*, *ἀνάθεμα ἔστω*, *Let him be accursed*, which is repeated again at vers 9. with such an earnest *reduplication*, as I think will hardly be found again in all the Book of God; or at least very rarely; which should admonish all to take the more notice of it, it being a Scripture of that weight and force, that is able (if rightly understood and embraced) to overthrow all pretence of *Apostolical Authority*, whsch the Church of *Rome* boasteth of,

Deut. 13.

1, 2.

Gal. 1.

8, 9.

and

and of *Angelical authority*, or *divine Revelation*, which is the delusion of the *Enthusiasts* of our days, to inforce us to admit of any thing that is contrary to that saving Truth of the *Gespel*, which is registred in the Scripture, and was of old embraced by the people of God, or that proposeth any other way unto salvation, then that which is to be found therein.

Eighthly, ( which will follow upon the former ) All Dreams, and so likewise all pretended Enthusiasms, Inspirations, and Illuminations whatsoever, are to be *tried* and *judged*, approved, or *controuled* by the *revealed will of Almighty God in his holy Word*, as also by the *rule of sound Reason* Isa. 8. 19. and *Prudence*; and if they bring not a testimonial of conformity thereunto, they are by no means to be received. See *Isa. 8. 19.*

And hereby the way, give me leave to take notice of a very *evil* and *unwarrantable course* that hath been taken up ( if I be not mistaken ) by too many in these days, and hath received too much countenance from those that are very highly obliged to the contrary; so that it hath been made the *colour* of *great miscarriages*, whilst some have taken upon them to seek unto God by *fasting and prayer* for his directi-

on and counsel in weighty affairs and concernments; and neglecting to consider or embrace what advice God hath laid down for their case and purpose in his Law, they have sought and expected a return or answer by extraordinary motions and suggestions or inclinations, which may sort better with their (perhaps) evil interests and designs. And so whilst they have carried the Idol or stumbling-block of an evil interest in their heart, and in just judgment from God, are left to receive an answer agreeable thereunto, either from their own erring spirit, or the delusion of Satan, they have taken his evil suggestions, or those that have proceeded from their own corruptions (or at least have seemed to take them) for the holy counsel of the Almighty. I am perswaded it would be little less, if at all less pleasing to God for them to go to an *Heathen Oracle*, then to go to enquire of God upon such terms. I wish that the serious reading and meditation of the eleven first verses of *Ezek 14.* might be rightly understood, and made good use of for the reformation of this and such-like great miscarriages.

Eze. 14. verses of *Ezek 14.* might be rightly understood, and made good use of for the reformation of this and such-like great miscarriages.

Ninethly, As all wicked Dreams are to be abominated, and some to be earnestly repented of, which flow from our own corrupt

corrupt

corrupt inclinations and affections. So vain, and foolish, impertinent, confused Dreams (such as Dr. Jackson saith arise from the *Garboiles of the fantasie*, and of which he thinks that of *Eccl. i. 34. 1, 2, 3.* is most true) are to be sleighted; and those that move unto *superstitious fears*, that would discourage from trust in God, or from our chearful walking with him in duties.

Dr. Jackson in his *MAPANAOA* or Commentaries upon Christs session at the right hand of God, &c. *Sect. 3. ch. 9. sect. 11* Eccle. 34. 1, 2, 3.

But yet lastly, Those *Dreams* that without *affectation* offer themselves unto us in a *sober* and *calm temper*, and are of a wise and orderly, of a *just* and *pure*, of an *holy* and *religious frame* and *method*, not contradictory, but consonant to the *holy word of God*, and *sound Reason*, and tend to nothing but that which is just and holy, within the *bounds of our Vocation*, and to the *glory of God*, especially when they come so clothed with *opportunity* and *circumstance* as that they conduce to the encouragement or promotion of any good work that belongeth unto us, or that God hath undertaken; or is doing upon us, or by us upon others; or of any good and gracious design in hand, or to the taking us off from any sinful doubts; sloth or impedi-

ments, that lie opposite thereunto, and lie open to any such *holy* and *prudent interpretation*, as they may well be presumed to come from God, especially falling out in *extraordinary matters*, or for the setting forward of more than ordinary designs; so they are to be prudently regarded and weighed, so as to take *encouragement* and *admonition* from them, and sometimes they may intimate unto us *things that are to come*.

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## CHAP. IX.

*An Application of what hath been said unto the Converts Dream, together with the Interpretation thereof.*

**I**F we now compare what hath been last spoken with the Dream we have in hand, we shall finde it to be of good and warrantable consideration for our purpose, it being such, as first came in the transaction of a rare and extraordinary matter or business; The conversion of a Turk being such as hath been rarely seen (I mean, of one that hath been born and bred in that religion.)

Secondly, It hath no stamp but of sobriety,



briety, purity, prudence, and holiness upon it.

Thirdly, It came not upon any superstitious expectation, or preparation thereunto.

Fourthly, it excellently complieth with the holy Word, and sound Reason.

Fifthly, It exactly answereth, in all the parts thereof, unto that holy business that was then in hand, and had been in motion the very evening before, for the *conversion* of the soul of him that dreamed it to *God*, and for his admission to the Ordinances, Priviledges and graces of the *Gospel*.

Sixthly, The interpretation thereof is *clear* and *easie* for the most part, yea, wholly indeed without any unreasonable straining or crossing of any one part of it against another; it is very full of *harmony* and *concent*, and yet *above* and *beyond* the *knowledge* of him that dreamed it, as the case was then.

The Interpretation thereof is clear and easie for the most part.

The *Table* with the *Vessell* upon it like a *Basin* or *Font*, doth very well represent the two Sacraments of *Baptism* and the *Supper of the Lord* the two great *Pledges* and *Seals* of the *Christian Religion* and

The Interpretation of the Dream.

*communion, the one of our admission or initiation, the other of our confirmation or growth in the fellowship of Christ and the Church, and in the Graces of the Gospel.*

*The two men standing by; The two Ministers that were especially employed in the work of his conversion, to bring him to the fruition of the blessing of these Ordinances.*

*The filthy stinking puddle stream whereby he stood; The impure profession of the Religion of Mahomet, wherein he was as yet held, which he had a desire to continue in; but it could give no purgation, but rather pollution unto his soul.*

*The dead Hen cut about the head, and dead of that wound, lying in the filthy stream, which a woman came and took out of that puddle, and set it upon her feet, so that it ran away alive, we could not very well tell what to make of; but he himself, after he was baptized ( which may, I conceive, without offence, be taken for a special work of the Spirit in him ) he himself, I say, the evening after his Baptism ( as near as I can remember the time ) interpreted it thus, or to this purpose; Sure ( saith he ) that dead Hen that lay in the filthy stream, was my Soul that lay dead in the puddle of my errors; The Woman was the*

*Church*

*Church of God* (which is presented as a woman in the Scripture.) which hath taken my dead Soul out of the puddle of my errors, and restored me to life, even to the life of grace, which having recovered, he now runs from that filthy stream of the *Mahometan delusions*. (Let me add this) That as that Hen lay dead of a wound in the head, so he was dead in the blindness and errors of his *Understanding* or *Minde*, which is, as it were, *vulnus in capite*, a wound in the head, that being held to be the seat of the knowing or judging Faculties or Powers.

The full and fair stream that gushed out suddenly, and brake in with great force upon that *current of corruption*, and drove it clean away, and presentied it self in the place of it, which he entred into at first with some timorousness, and by degrees, and afterward washed himself in it, and swam over it;

The holy water of *Baptismal regeneration*, or the stream of the Truth and grace of the Gospel, which hath suddenly through the goodness of the Lord, and very powerfully, broken in upon his Soul, and driven away the puddle of his *former corruptions*; which he was fearful to enter into at the first, but hath now washed therein

for the cleansing of his soul, and will we hope swim through it unto the Haven of eternal happiness.

*The thirst that was upon him after his washing*; The desire which he expressed after the Lords Supper, or an holy longing after spiritual things, and the comforts of the Gospel, or after happiness; which Thirst can finde nothing upon earth to quench it; the showre from Heaven, the showre or dews of heavenly blessing, or of divine illumination and grace, which he could not tell how to receive of himself. *The poor house that he knockt at*, The habitation of the Church now in a poor afflicted condition, destitute of earthly magnificence and glory. *The woman that came forth*, That afflicted Church. *The dish she gave him*, The Ordinances and means of grace, whereby the heavenly dews we hope will be more and more conveyed into his soul, to the quenching of all evil thirsts after transitory things, and to the eternal refreshing of his Spirit.

## CHAP. X.

*Of some further progress made in the conversion of Mr. Dandule, and of another remarkable passage of Providence that fell out for the promotion and encouragement thereof.*

**T**His strange dream having made some impression upon the heart of this Convert, as we may reasonably believe, whereby the bars of his soul were something shaken and loosened, for the setting open of the gates for the admission of that Gospel light wherewith God hath been pleased now to illustrate his soul; we renewed our attempts with some earnestness and diligence that morning, and prevailed at length so far by the divine assistance, as to obtain of him, *to jyn with us in prayer for the assistance and direction of Almighty God in the carrying on of the work of his conversion*; and afterwards he was with us in the performance of the *service of the Church* for that morning, at my house, and kneeled down & joyned with us when we used the *Lords Prayer*; in this we made use of the help of his *Interpreter*, that he might repeat it after us.

And in this holy business I cannot think fit to omit one remarkable passage of the divine Providence which fell out in the performance of divine Worship at that time, whereby the Lord may seem to have seconded that of his Dream and it was this.

It pleased God ( which we neither designed nor foresaw ) so to order the matter in that holy plot that he had laid for the bringing home of this soul into his bosom, and for the reducing of this *lost sheep* into his *fold*; of this *lost piece* of silver into his *treasury*; and of this *Prodigal child* from his *Mahometan empty husk* unto his *Fathers house*, *The holy Church of Christ*; That in the ordinary course of the Church, the *Second Lesson* which we read appointed for that very morning in the *disposition* of the *Church Calender*, fell out to be the *Fifteenth Chapter* of the Gospel of *S. Luke*, where we have the parable of the *poor lost wandering sheep* brought home upon the *shoulders* of the *good Shepherd* unto his *flock*; of the *silver piece* that was *lost* and *found again*; and of the *Prodigal child* returned unto his *Fathers house* and *Bosom*, and there entertained with great love, melody and rejoycing - where also at the seventh verse I found my Text, upon which God directed me to preach at the time of his Baptism.

When

When in the reading of that Chapter, I observed that *gracious Providence*, I could not pass it by without some notes upon it, and therefore by his Interpreter I communicated unto him, that he might therein have a taste of *Gods care of his soul, that was pleased so wisely, and carefully to order things that we thought not off, for the speeding and promoting of the work of his Conversion.*

Withal, I offered him some observations upon the Chapter, tending to the discovery of the *wretched condition* of one that was *strayed* and lost from God in the wanderings and *wilderness of sin and error*, and of the wonderful and tender mercy of the Lord in seeking after, and receiving into his bosom such *poor sinners* returning unto him; and of the great *treasures* of his goodness and *Bowels of his mercy*, that he is ready to open and pour out unto them. And by way of Application, I shewed him, that he was in the several parts of that Chapter; he was the *lost sheep* that Christ was even now seeking in the endeavors of his *Ministers* for his *Conversion*, that he might bear him upon the *shoulders* of his *heavenly strength and mercy* unto the *Fold* of his *Church*: He was the *lost peece* that had been trodden under the feet  
of

of the *spiritual adversaries*, and defaced by the filth and pollution of *error* and *sin*, which the Lord was now about to recover into his treasury.

He was that *wandering* and *wretched Prodigal* that had been feeding upon the husks of *error* and *vanity*, and that was brought unto great *miser*y, whom the tender Father, though he saw him afar off at the great distance of the *errors* and *imperfections* that were in him, yet would run to meet, if he would but *turn* to him with *sincerity*, and would entertain him with *great love, mercy, and joy*, would fall upon his neck and *kiss him with the kisses of divine love*, would put the *Ring* upon his *finger*, would *marry* him unto himself, and give him the pledge of his *everlasting love*, would put the *best Robe* upon him, even the *Robe of the righteousness of Christ* for his *justification*, and of the *ornaments of the holy and heavenly graces of his Spirit*, for the *sanctification* of his soul.

Would kill the *fatted Calf*, would feast him with the mercies, graces, and comforts of the Gospel in Christ Jesus, who died for his salvation.

Would refresh him, and solace him with the heavenly *music* and *harmony* of



of *Divine Peace*, and his *heavenly love*, &c.

And thus the Lord was pleased to fasten another chain of his *Divine Providence* upon his Soul; and added unto that dream in his sleep another testimony of that watchful care that he had over that business we had in hand for his good.

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## CHAP. XI.

*A Discourse concerning this last Observation, and for the justification thereof, by the proposal of divers examples of Admonitions given and taken from Providential occurrences of the like sort out of Scripture, and other Histories*

**B**UT this observation will perhaps be accounted *frivolous* and *superstitious* by some, and may be abused by others; and therefore I crave leave a little to say something for the vindication of it from the first, and to give some *cautions* for the prevention of the second.

And

And first, That it may not be thought *frivolous* or *superstitious* that we have taken notice of that *Providential occurrence*, I shall give you some warrant for the justification of our observation, both out of the Scripture and other approved Authors. First, We finde the divine providence in a kinde not much unlike this, commended unto our consideration in the holy Book of God; such was that that fell out unto the *Eunuch*, when the like work of *conversion* was drawing near upon him, and that *in order to the promoting of that like gracious design that God had upon him*, Act 8.27. to 34. where it was so ordered by the divine *wisdom* and *Providence* that that place of Scripture, *Isa. 53.7.* was then in reading by the *Eunuch*, when St. *Philip* was sent by the *Spirit of God* to draw near unto his *Chariot*, by the explication whereof from the mouth of St. *Philip*, he was converted to the *Faith of Christ*, and was *baptized* in the way as he went, God making use of that *Providential occurrence* to promote his *conversion* to the *Gospel-truth*; meeting him in his passage, as he met St. *Paul* in his *journey*.

In the Fourth of *Luke*, we read that our blessed Savior being in the Synagogue at

Act. 8.  
27, to 34.  
Isa. 53.7.

Act. 9.  
Luke 4.  
16, 17,  
18, &c.

at Nazareth, there was delivered unto him the Book of the Prophet Isaiah, and when he had opened the book, he found the place (it may not improbably imply that upon the opening of the Book he found that excellent place of Scripture, *Isa. 61. 1, 2, & c. II. 61. 1, 2* wherein is contained our *Saviors* anointing and commission for the fulfilling of that great Office of the Savior of the World) offered it self by Providence first unto his view, that it might give him the occasion of that holy discourse, that he made then unto the people, shewing how that very place was fulfilled in him that day before their eyes. Whether he looked for it, or fell upon it by providence, is uncertain (saith one of our late Commentators.) I confess it is not very certain, but yet the words do unto me seem most probably to imply so much, that he fell upon it by Providence; especially in the Original, ἀναπύξας τὸ βιβλίον, ἀρεῖ τὸ τόπον ἃ ἦν γεγραμμένον & c. In the opening, or upon the opening of the Book he found the place where it was written. I am sure enough we may safely think so: for as all things that seem most casual even to the falling of a Sparrow, nay, of an hair from the head, are under the care and guidance of the divine providence, *Matth. 10. 29, 30*, so we may assure

sure our selves, that that *Divine Providence* is especially watchful for the ordering of all things (even the smallest matters) that can be thought of in the world to serve that *great design* of the bringing of Gods people to *salvation* by Christ Jesus. That Greek sentence is excellent, which Mr. *Down* hath, he telleth us not from whence, in his Treatise about Lots in gaming, *ἐκ ἀνέυ μικρῶν τῆς μεγάλης εἰσιν οἱ λιστολόγοι λίθους ἐν κείῳ*, They that speak of the laying of stones, tell us that the great stones cannot be well placed without the smaller. So (saith he) also in the Government of the world, for the better ordering of the greatest things, God takes care of the smallest also.

Something very observable of a nature near unto our case, we may find in the sixth of *Esther*, ver. 1. where we finde a *multiplied Providence* in the ordering of matters in esteem casual, for the diversion of that cruel design that *Haman* had for the procuring of the death of *Mordecai*, when the Gallows was made for poor *Mordecai*, and the next morning, that great Favorite that thought he had the key and the stern too of the Kings heart in his mouth, intended to sue out the Commission for his execution, whose life was the blast of all his comforts: God orders the matter so by the

the ministry of an *Angel* ( as one suppo-  
 seth ) that *the King could not sleep* that very  
 night ( for we may assure our selves no  
 man can at any time sleep , when God  
 hath any thing to do with his waking for  
 the good and benefit of his people; not the  
 softest beds, not the darkest night, nor the  
 weariest journeys or labors in the day, nor  
 the plentifullest cups, nor the warmest  
 cloaths , nor the quietest heart, nor the  
 strongest opium can prevent or disappoint  
 such a purpose of the Almighty. ) God kept  
*Ahasuerus* waking, because he had some bu-  
 siness to do with him about *Mordecai*, to  
 counterplot the design of *Haman*; and when  
 he found that he could not sleep, God finds  
 him out an employment to pass away the  
 tediousness of a waking night.

It is the observation of *Cornel. à Lapidè*  
 out of *Herodotus* ( as I remember ) that it  
 was a laudable custom received among the  
*Persians*, That those good and meritorious  
 performances, whereby any man had de-  
 served well of the King or Kingdom, should  
 be recorded in the publick *Annals* or *Me-  
 morials*, that they might not be forgotten in  
 the reward: And this agrees well with our  
 story in *Esther*, such a record there was  
 of that faithful service that *Mordecai* did,  
*Esth. 2. 21. &c.* This lay asleep for a time,  
 and

and was forgotten, but when the time of need cometh, then God revives it; who lays up *mercies aforehand for his Children*, and brings them out when opportunitie requires; and this was a *now or never*; for after the next mornings work, if *Human* had sped, it had been too late. Therefore now in this very night, that he might be sure to remember it in the morning, and that he might prevent the design and suit of *Haman*, the King being deprived of his rest, must needs call for the *Records of the Chronicles*; little thinking what Gods purpose was, or what a *Lecture* God had to read to him in that *Book*.

And when this Book is brought unto him, *That must be the place by Divine Providence, that must then needs be read unto him*, either in the course of the reading, or perhaps by *chance*, where poor *Mordecai's Neck-verse* was; where it was found written that *Mordecai* had told of *Bigthan* and *Teresh*, two of the Kings Chamberlains, the keepers of the door, who sought to lay hand on the King *Ahasuerus*: honest *Mordecai* would not be an accessory no not so much as by concealment unto *Treason* or *Treachery* against a *Heathen King*; and see how God blesseth *Fidelity* and *allegiance*; this faithful and honest act of his is in bank  
for

for him against the time of his *necessity*, and is by this *providential disposition* of the *Almighty* in this *nick of time* presented before the eyes of the King, to the turning of *Hamans* wicked design for *Mordecai's* shame and death, to his safety and honor; and to *return* at length his intended *mischief upon himself*, whilst *Mordecai's* escape gives the time for the procuring of *Hamans* condemnation. and for the defeat not onely of that bloody purpose which he had now for the ruine of *Mordecai*, but of that also which he had for the *destruction of the Jews*; and all this great evill is prevented, and so great good, so joyfull a deliverance brought to pass, by the (perhaps) *casual turning* of the leaf of a Book, or by the *order or course* which then fell out in the Kings reading of the *Chronicles*; *Natura nusquam magis quam in minimis*, so saith one; and we may further say, I think, *Providentia nusquam magis quam in minimis*; The Providence of God is very wonderful in turning the *greatest scales* with the *smallest grains*; in making so small, so inconsiderable a matter as the turning of a leaf in a Book at such a time to be the means to prevent the ruine of a Nation. Oh learn to admire and observe the Providence of God in the *smallest matters*: An holy curiosity of this kind is both

pious and profitable; who can consider it and not adore him? And consider withal, with how small a matter God can deliver a Nation, even with the *turning of a leaf*, and what great use he can make of the *orderly course of reading*, who can think on it, and not fear him and trust in him? He that did this with the turning of a leaf, can do as much with the turning of a straw.

Thirdly, Consider what great blessing the smallest matters in the world may minister unto us, if they be guided to our good by the gracious Providence of God; and what misery and mischief may grow up out of the smallest seeds, the poorest and most inconsiderable occurrences, if God do not shine through them unto us, and do not order them for our benefit, or shall appoint them to be instrumental to our hurt or destruction.

And lastly, See here not onely the *truth* but the *reason of Gods universal Providence* in the ordering of the *smallest things* and motions of the world, since we see that he makes even the smallest matters servsceable to his great and *wonderful mercies* and *judgments*. We cannot tell what God hath to do with a *single straw* that swimmeth down the *water*; And may not this without offence make something to the per-  
fwading



swading of people not to be so much out of love as they have been with the orderly course of the Churches readings?

We have discovered; I hope; so much countenance from these examples in Scripture that may *secure us from any just charge of superstition* in that observation that we have made of that which fell out in the course of the reading by the course of the Church; in order to the conversion of this person.

And having taken notice of this; I hope we may with the greater freedom and confidence offer to consideration some other passages of the like nature that have befallen others in the records of the succeeding times.

*Sulpitius Severus*, in the life of *Martinus*; hath a relation to this purpose; that when the people of *Tarconica* were about to chuse that holy man to be Bishop of that place, and one of the *Bishops* that were then present; whose name was *Defensor*, amongst others was a principal opposer of his election: The Reader (whose office it was to read the Scriptures that day) being wanting; another that was present taking up the Book of *Psalms*; fell a reading at that place which presented it self first unto his view; which was

*Sulpit.  
Severus  
in vita  
Martini.*

Pf. 8. 2, 3 *Pfal. 8.* at the second or (as it is there cited) at the *third verse* of which Psalm the words in that Translation which was then used, are thus rendered, *Ex ore infantium & lactantium perfecisti laudem, propter inimicos tuos ut destruas Defensorem; Out of the mouth of Babes and Sucklings thou hast perfected praise because of the Enemies, and that thou mayst destroy Defensor, or the Defender;* which having such a reflexion on his name (as it was apprehended) the people took as a testimony from Heaven against him, and his attempt in opposing the election of their Bishop, as if that Psalm had been appointed by *Divine Providence* to be then read upon that occasion, and so the people fell a shouting, and the contrary party was confounded.

It may be this may seem a *little too light*, nor do I press it to be valued any more then the weight of it shall persuade.

These that follow will, I hope, be admitted to be considerable to our purpose.

*Austin. Confess. l. 8. c. 12.* As first, That which *St. Augustine* relates of *Antonius*, that whilst he was yet hanging off as it were from God towards the world, casually lighting upon that place, *Matth. 19. 21. Vade & vende omnia,*

*Mat. 19. 21.*

*nia,*

nia, &c. Go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me; he was thereupon presently converted.

Secondly, that which he relateth of himself in the same Twelfth Chapter of the Eighth Book of his *Confessions* (which it seems had somewhat the more impression upon him, from the consideration that he had of the former example.) The matter was this; when he was in great perplexity of spirit in those *beginnings* and *preparations of the work of conversion* that were upon him, he heard a voyce, as he thought, from the neighboring house, as of Boys or Girls singing in these words, *Tolle lege, Tolle lege; Take up and read, Take up and read;* which he taking to be an admonition from Heaven, went speedily to the place where he had left his Book of St. Paul's Epistles, and upon the opening thereof found that place presented it self unto his view, *Rom. 13. 13. Non in Rom. 13. comessationibus, &c. Not in rioting and 13. drunkenness, not in chambering and wantonness, not in strife and envying, but put you on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof;* Whereby the clouds of those doubtings and waverings that were upon

his soul were presently scattered, and he brought into a chearful resolution, to give up himself in holy Religion to God, to the joy of his pious Mother. and the comfort of his own soul.

*Euseb.  
Eutic.  
Histor.*

Thirdly, That of *Origen*, I conceive, is not to be omitted; He living in a time of *temptation* and *persecution*, and having a great desire to draw people from Idolatry, and being deluded, as it seems, with hopes that some would be baptized upon a day wherein they were to offer incense unto the false gods, was stirred up with *zeal* in his heart to do his endeavour to turn some people unto Christ; and to that end,

*Placidus Origen.*  
*Ego vero infelix ante diluculum de Strato exiliens nec orationem quidem consuevit implere potui; sed desiderans omnes homines salvos fieri & in cognitionem veritatis venire. meipsum in Diaboli laqueis implicavi.*

he makes so much haste unto the place where that Idolatry was to be committed; trusting (it may be too much, as *St. Peter* did) upon his own strength and resolution therein, that he omitted his ordinary morning devotion (which I desire may be observed) and coming to the place, and being left unto himself by God

(whose service he had neglected that morning, and whose direction and assistance it may be he had not so carefully sought as he should have done) instead of diverting others

others from their Idolatrous practice, he was through weakness drawn into it himself, and so took a very dreadful and dangerous fall; chusing rather to offer incense, then to have his Body defiled by a filthy Blackmore, which it seemeth was threatened. After this being at Jerusalem, whether he went being ashamed to continue at Alexandria, and there requested to preach or expound the Scriptures unto the people; when he was entering upon the business, and had opened his Book, there was first, it seems presented unto his view that place of the Fiftieth, or as it is otherwise reckoned, the Forty ninth Psalm at the sixteenth verse, &c. *But unto the wicked God saith, What hast thou to do to declare my Statutes, or that thou shouldest take my Covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee, &c.* Pl. 50. 16

Whereat he was so smitten and startled, as if God himself had flashed with heavenly lightning into his face in the reading of those words, that his mouth was stopped, and instead of a fluent of words, he brake forth

*Peccatori autem dixit Deus, Quare tu enarras justitias meas; & assumis testamentum meum per os tuum?*

*Planctus seu lamentum Origenis inter opera ejus. Maceriam posuit orimeo, coactus sum à sanctis Episcopis in doctrina verbum prorumpere; & accepto codice Psalmorum orans aperui, & ascendit mihi eloquium illud quod confundor dicere, eloqui compellor;*

into

into a *flood of tears*. And when he had made a passage for his language through that great *storm* and dreadful *tempest* that was raised in his soul, instead of instructing the people, he fell into a greivous *lamentation* and *deploration* of himself and of his own horrid sins, and his wretched condition: Which we have recorded in the works of *Origen*, with so much bitterness of spirit, and deep humiliation of soul, as his expressions represent, as I think can hardly finde a parallel in the Ecclesiastical Story; and therefore we cannot I conceive without breach of charity, and without condemning our selves who come so far short of it, doubt but it was accepted by God: And as little reason have we to make any question but there was a gracious, and wise, and holy work of Gods all-disposing Providence in the matter.

I might here set down some remarkable passages of this nature, that have fallen out in our unhappy days, at the time of a great *trial* and *catastrophe* in this Nation, when the *readings of the day* did very aptly answer the sad condition of a great person in this Realm. But it may be this would more provoke then edifie.

It will be safer to tell you that it is related of *Franciscus Junius*, that is joyned with

*Tremelius* in the Translation of the Old Testament, *That he was not converted to be heartily a Christian untill the first words of St. Johns Gospel were offered unto him by a strange Providence, as he conceived.* See *Causaub* of *Enthus.* c.4.

These things I hope may serve for the justification of our fore-mentioned Observation.

## CHAP. XI.

*of Divine Providence, and the excellent use thereof.*

**B**UT it will be requisite I conceive, to say something by way of caution, least any should abuse it, or those other things that have been produced of the like nature to the encouragement or countenance of superstition.

There was indeed (as learned *Pencerus* writeth in his Book *de Divinatione*, and his Treatise *de Sortibus*) *A certain superstitious kinde of Sortilegy or Lottery amongst the Heathens, which were stiled Sortes Virgilianæ, Cum aperto libri codice qui primi visu occurrissent versus in oraculi cmen assumebantur* : When the Book being opened

*Helius.*

opened at adventure for the purpose, the first verses or lines that were presented to the eye, were taken to have the force of an oracle. An example whereof, as *Peterson* tells us, is remembered by *Helius Spartianus* in the life of *Adrian*, which *Adrian* being on a time solicitous concerning the mind of the Emperor towards him, and desiring to be resolved by this *Virgilian Sortilegy*, upon the opening of the Book met with these verses,

*Quis procul ille autem ramis insignis olive  
Sacra ferens? nosco crines incanaq; menta  
Romani regis, primus qui legibus urbem  
Fundabit, curibus parvis, & paupare terrâ,  
Missus in imperium magnum.*

Now that this was, and that all such practices are superstitious and impious, there is no question to be made, as being no better then Witchcraft, and consulting with the Devil; and that though the Book of the holy Scripture it self should be used in any such way, as to put any thing or event upon such a trial thereby, the holiness of that Book would be so far from excusing or diminishing the sin, that it were so much the greater, and more abominable iniquity; for the holier any thing



*is in the right use, the more wicked is the abuse thereof. Corruptio optimi pessima.*

That therefore whilst we labor to justify that which is good and lawful, we do not through unwariness encourage any unto that which is evil, which is too often done :

I shall endeavor to set down some safe and necessary Rules and Cautions to be observed in matters of this nature.

First, *Concerning matters of Providence in general.*

Secondly, *Concerning the use of Lots, which are reaucible thereunto.*

Thirdly, *Concerning the Observations that may be made of remarkable Providential occurrences.*

First, This is a safe and certain Rule, *That it is not onely lawful, but the duty of all people to take special notice of the carriages and dispensations of the holy Providence of God; and that even in those occurrences thereof, which seem unto us through the ignorance of the dependance that is between causes and effects, to be very casual and contingent, which is very clear not onely from those many places of the holy Scripture which present the Providential works of God unto our consideration, and earnestly call upon us for our*  
 . medita-

meditation thereupon, and rebuke the neglect; but also from sound and clear reason, and the many excellent uses that may and ought to be made thereof.

The Providence of God is his *great treasury*, abounding with excellent and precious riches from whence we may enrich and furnish our souls with many excellent documents and divine instructions.

It is a great and *glorious Theatre* wherein we may behold the great and magnificent and wonderful spectacles of the operations of the perfections and attributes of God, and see the divine Artificer at work in the great shop or laboratory of the world, and there making use of his several Agents and Instruments, of Angels and Men good and bad, of the heavenly Bodies, and of all the creatures in the variety of their motions and effects to those various and wonderful purposes and products whereunto they are imployed by the divine wisdom, and that many times against their own purposes and designs.

Here we may see him by the art and efficacy of his divine wisdom and holiness, exercising a strange and wonderful Chymistry (as I may so speak) making extracts of good out of every evill, light out of darkness,

ness, holiness out of sin, and the greatest good out of the greatest evil; as the salvation of the world out of the treason of a Judas, and the malice and cruelty of the wicked Jews.

Here we may see him in the *Divine subtilties* and wise contrivances of his heavenly policy, countermining the designs, and blasting the counsels of the crafty *Achitophels*, the greatest and wisest Politicians of the world, taking them in the nets that themselves have woven, and making their turning of things upside down, to be but like the turning or treading of the clay Is. 29. 16. for the Potter, out of which, when they have done all they can, he frameth what vessel it pleaseth him for the advancement of his own glory, the good of his people, and the confusion of his subtlest adversaries, making them in the midst of their joy and triumph, to dig those pits for their own ruine, which they intended for the destruction of others, and giving the prize from their great wisdom, unto the simplicity of foolish and imprudent people.

There we may admire him in *the might of his power, making the weak things of the world to confound the mighty*; carrying on a poor  
scattered

scattered and peeled people, a poor disarmed, persecuted Church, furnished with their prayers and tears, and destitute of all outward strength, in defiance of all the power and wisdom of the world that was against it, as in the times of the primitive Church; wherein the Church and Gospel being born upon the wings of the divine Power and Providence, without the help of outward force or wisdom by the ministry of weak and disarmed people, as to outward weapons, pressed through the terrors and strength of the greatest Potentates, and their Armies; through the Schools and reasonings of the great Philosophers, through fire and fagot; through most exquisite torments and disgraces; through all that Earth and Hell could do against them; and ran through *Europe*, *Asia*, and *Africa* in a small time, and subdued the world to the acknowledgment and worship of a crucified Saviour, and (which increaseth the wonder) suffering the same Church when once grown proud; through a luxurious diet she had put out like a wen, the monstrous exuberancy of a fleshly arm, to lose by strength what she got in weakness, which after so many sad experiments of the ill success of the

adven-

adventure of warlike Christians, with any other weapons then their own before mentioned, may well make us wish as one of elder times, *That Christians would lay down their swords and spears. and return to their prayers and tears;* The loss of so great a part of the world, as the Mahometans of several sorts, and others can boast of, being the sad consequent of the change of their armory.

There we may see the justice of God retrieving sinners from the mark where a long flight from pursuing vengeance had lighted them down, (they have thought) in a sure shelter, and fetching them up again out of their darkest Corners, and meting unto wickedness in its own very measure, and making impiety its own judge and executioner, and causing evill and destruction like a well-nosed Blood-hound, to hunt the violent man to overthrow him, to hunt him out of all his windings, and doublings, his traverses, and bushes, to bring him unto ruine.

Note that blood hath a hot scent and such as will not easily be gone.

There we may solace our drooping souls with the ravishing beauties of his transcendentholiness, of his unchangeable truth, and of his magnificent bounty overflowing the whole world, and all the creatures thereof, opening, extending, and enlarging his arms

arms and breasts both to the just and to the unjust; from the highest and greatest Angel to the smallest worm, or flie, or mite in the whole world, feeding the hands that fight against him, nourishing those mouthes that blaspheme and reproach him, pursuing those with blessings that run away from him in their sins: Courting those with the kinde tokens and large presents of his love; that continue in a perverse resolution of war and enmity against him; begging at the doors of poor and indigent people with great importunity, that they may receive the free almes of his riches; bearing many and many repulses and affronts offered unto his kindness by proud and wilful dust and ashes; and after much long-suffering vindicating the honor of his despised goodness, by turning all his contemned clemency into rage and fury against them that reject it.

And there we may solace our souls with the sweet operations of his most dear and melting mercies and compassions (as in the present case) unto poor lost sinners; fetching them home from their errors and wickedness upon the Shoulders of his strength, and in the Bosom of his love; *carrying his Lambs in his arms; and gently leading*

*Tremelius* in the Translation of the Old Testament, *That he was not converted to be heartily a Christian untill the first words of St. Johns Gospel were offered unto him by a strange Providence, as he conceived.*

These things I hope may serve for the justification of our fore-mentioned Observation.

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## CHAP. XI.

*Of some succeeding Passages after this forementioned work of Providence, in order to the Turks Conversion, and of his consenting and earnest desire to be Baptized.*

**G**OD having put the Dream, and that work of his Providence which have occasioned so large a Discourse, as two wheels as it were, unto the Chariot of our motions and endeavors, after some little pause caused by the business of the Lords Day, wherein I was employed, as I have been sundry times by the favourable admission of reverend Dr. *Bernard* in the honorable Society of *Graves-Inn* in *London*; which gave a seasonable opportunity

opportunity to Mr. *Dandulo* to ruminare upon the former passages, and to digest those admonitions and instructions which he had received: Upon the Monday following I thought good to endeavor some farther promotion of the Work, that we might not suffer those heats which God had raised to cool in his heart, nor those impressions which our Convert had received, to languish or grow dull in his Soul, but that we might make a seasonable advantage of those encouragements which God had given unto the business, and strike, as they say, while the iron was hot; and press in upon his Spirit at that door which God had now begun thus far to open unto us; and that not onely because constancy and prudent speed, that alloweth as little delay or intermission as may stand with convenience, are a great means to secure the success of a good enterprize, operations being then most strong and vigorous, when they are carried on in a sort together, so that they communicate mutual strength unto one another, and those that succeed become powerful, whilst they make advantage not onely of their own strength but of the force and impression of the former that have gone immediately before them: Upon which

account



account it cometh to pass that so many great and good undertakings in the World and in the Church have been lost by interruptions and procrastinations; opportunities once lost, being usually with much difficulty or not at all to be recovered; but besides these considerations we had reason enough to believe that the Devil who is very watchful to take all advantages for the blasting of those purposes that are good and holy, would be ready and diligent to make an evil use of all the time that should be given him for spoiling and disappointment of that business we had in hand, whereby God was like to be so eminently glorified, if it should obtain our happy and desired success. And that which was indeed very urgent in the requiring a speedy and vigorous prosecution of the work, was the danger that seemed to threaten an entire overthrow both unto our endeavors and hopes if not speedily encountered, by reason of those inclinations that appeared in him of a suddain departure, not onely from the place where the work was now begun upon him, but out of this Nation, by a return into his own Country, to which purpose (as it hath been since suggested with some apprehension, as it seemed to me, of disparagement

agement to him and his Conversion ; though I cannot see upon what reason or ground , and as he himself hath confessed, being put unto the question upon occasion of the aforesaid suggestion unto me ) he had attempted an address by way of petition unto the Protector for a Pass, and some provision to convey him over into his own Country again.

And give me leave to take notice of it by the way, because (as I formerly, in some discourse that I had with a worthy person concerning the care that ought to be taken of this new Convert, upon the assurance of the great malice that Satan bears unto such performances, against which he rageth in himself and his instruments, as a Bear robbed of her Whelps, did take upon me to conjecture and aver that it would fall out ) there have been various endeavors both to corrupt and to blast the credit of the Work that hath been by Gods mercy wrought upon this our Convert. One having reported, and he a Minister of these times, as I am informed, most falsely and uncharitably, that he was hired to become a Christian : Another, that he staieth here and becomes a Christian, because he dares not return home for fear of being put to death, for violating the

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the Laws of Mahomet in drinking wine before his conversion, for which he was reprov'd and threatned by the Agent with whom he came hither from *Algeir*: Another that he was baptized heretofore elsewhere. But I would advise all men to take heed how they go about to disparage the gracious works of the Almighty, through the envy that they bear towards the instruments which God is pleas'd to use and own in such matters, or to discourage young Converts that are brought home into Christs Bosom; lest they prove themselves thereby to be worse Christians than he, and render themselves liable to that condemnation of our Saviour, *Matth. 18. 6. Who so shall offend one of these little ones that believe in me* (which may be understood of those that are children in grace, as of those that are children in years also) *it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the Sea.*

But indeed this intention of his return which he manifested so clearly by his attempt of petitioning the Protector for the purpose, as is before declared, which hath been also urged against him as a disparagement, doth confute the most of these

suggestions, and doth render it improbable that he was either afraid to return, or that he was baptized before at any other place; which if it had been true, he could not have returned without an eminent danger of being put to death. And indeed this intention and inclination of his to a sudden return home, as it hath by Gods Providence proved useful for the clearing of him from those false accusations and disparagements, so was it also for the hastening us on in the prosecution of the work of his Conversion we had in hand, in order whereunto, I made speed unto the pursuance thereof, the day before-mentioned: And whereas many good undertakings it may be feared come short of an happy issue, through that evill selfishness which is in too many, whereby they seek to get the glory of the work unto themselves, together with that evil confidence and self-conceit which some men have of their own abilities which render them averse from either desiring or admitting that help that they might have from the Association of others, which the holy Apostles themselves disdained not to make use of: That therefore this work might not want either countenance or assistance, nor fail through the weakness or miscarriage

riage of my endeavors, of which indeed I was very fearful, whereby I might have become answerable for the loss of his Soul, and for the disappointment of that glory which hath since by his conversion accrued unto God, I prevailed with reverend Dr. *Bernard*, and Dr. *Gauden*, to accompany me that day unto *Chelsey*, who willingly complied with my desires therein; and sent withal to desire Mr. *Gunning*, and Mr. *Samois* the Interpreter to meet us there. When I with those two reverend Divines first mentioned had arrived at the place, Signior *Dandulo* was prevailed with to give us a meeting at my house; but Mr. *Gunning* and the Interpreter being not yet come, and the reverend persons that were with me being unwilling to stay long by reason of some occasions which it seemeth called them back unto *London*: We as well as we could, without the Interpreter entered upon some discourse with him, which although it was but short, and much disadvantaged for want of Language; yet we prevailed so far, that it obtained some kinde of consent unto the truth of those things which were offered unto him in order to his imbracement of the Christian Religion. ( An account of the Arguments and discourses that passed in this

business from the beginning to the end, I have thought good to make the business of a Chapter by it self, to avoid the trouble of repeating over and over the same things again both unto my self and to the Reader.) And although we could not as yet obtain of him a declaration of his full resolution to be baptized, which as he had manifested in former communications, he desired not to be over-hastily pressed unto, but that he might be allowed good time to deliberate and consider of so weighty a business as that was, and that was to be resolved on no other terms but the deserting and forsaking of so many earthly comforts, as of Parents, Country, Inheritance, and Marriage intended, which were all to be drowned unto him in the water of his Baptism; yet we obtained this expression of approbation and consent, at least unto the main of our discourse, *E Buono*, that is to say, *This is good or true.* But after our departure back to *London*, the same day it pleased God to send reverend Mr. *Gunning* and the Interpreter unto him, who in my absence accosted him with some fresh discourses at the Lady *Lawrence's*, where was his usual abode in *Chelsey*, and after some strugglings, obtained from him at length ( as if some violent beam of light  
and

and grace had broken in upon his Soul, and had upon the sudden captivated all his contrary imaginatious, and scattered the mist of all his waverings and doubtings) not onely a consent to be baptized into Christianity, but also so earnest a desire and inclination thereunto, that over-powered all his former thoughts of deliberatiou; and was so impatient of delay, that he cried out upon the sudden *De main*, that is to say, *Let it be done to morrow*; and when for the solemnity of the performance, and for the obtaining of some convenient space and opportunity for his further instruction and preparation to that great work, it was made known unto him that it was not thought convenient to perform the celebration until the Lords Day; he seemed to be something troubled at the delay. The happy and joyful news of this blessed success was carefully and very respectfully sent by Mr. *Gunning* unto me at *Westminster*, which drew me from thence unto *Chelsey* very late at night, that I might be a joyful witness of so happy an issue which God had given unto that gracious work he had begun by so weak and inconsiderable an instrument as I acknowledge my self to be: And that I might be serviceable by such advice, and  
 further

further assistance as God should enable me to give in order to the accomplishment of this so comfortable a product of the admirable and excellent mercy of the Lord, to whom be all the glory of this, and all the works of his gracious goodness: And if we glory in any thing, let it be in this, that God is pleased to be glorified by us or in us, that so if we glory we may glory in the Lord.

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## CHAP. XII.

*Of the Advantages found even in the Religion of the Mahometans, and in the Turks own acknowledgements, for the carrying on of his Conversion.*

**A**Lthough we have obtained one great end of our Narrative in that declaration which hath been already made of that blessed success which God gave unto our endeavors, in that ready consent and earnest desire which was wrought in the Soul of our Convert, in so little a time as was that of very few weeks, to renounce that great



great Impostor Mahomet with his delusions, and to devote and marry his Soul unto Christ Jesus the great and true Prophet of the Church and onely Saviour of the World, which is a matter that challengeth the joy both of Angels in Heaven, and all good men upon Earth; yet forasmuch as there is an holy, and not onely harmless but profitable curiosity, that doth usually possess the hearts of Gods people to search (as God is pleased to allow them) into the great and gracious works of the Almighty; and not onely to put that question, *Num. 23. 23. What hath God wrought?* That they may solace themselves with the spectacle of the sweetness of his mercy, but to look also into the ways and means, the manner and method whereby the Lord carries on his performances, that they may delight and edifie their Souls, by the contemplation of his divine wisdom and power shining forth through the weakness and simplicity of the instruments that he is pleased to make use of; The holy study of Gods works being the great Philosophy of Gods people; and their great learning to understand the loving kindness of the Lord: That this knowledge may be the fuel and furniture of their praise and devotion, which is the great end of their  
 Creation

Creation and Redemption, which is the study that they are invited unto in this Treatise; the design whereof is to present unto them a great and new work, and fresh frame and platform of divine, and those very remarkable dispensations which the Lord was pleased to produce and put together in this subject we have in hand. For this reason, and yet moreover, because it may perhaps give some light not unuseful for the discovery of the great difference there is between the beautiful truths of the Gospel, and the deformed errors of the Alcoran, and may afford some help and encouragement unto others for, and in the undertaking of the like endeavors of conversion: I shall therefore for the better clearing of the matter, and that men may see by what advantages this was, and other such like conversions may be attempted, and know in some measure from what desperate errors and mischief this conversion hath brought the Soul of him that hath imbraced it, to the enlargement of our comfort, and advancement of the glory of Gods grace, I shall endeavor to set down some principal matters or tenets wherein the Mahometans and we do agree; and subjoyn some of those most remarkable errors wherein they differ from  
Christi-

Christianity; that by this we may be enabled to discover the disease of those that are misled in that way of error, and by that we may be the better instructed for their conversion; for since every conviction doth proceed à concessis, and must fetch its strength from some Truths that are granted and agreed upon; if it be rightly managed it is of great concernment for us to know both wherein they agree with us, & wherein they differ from us, that we may gain strength and advantage from the one, for confutation and remedy of the other. Take therefore these Observations out of *Levinus Warnerus* in his *Compendium Historicum* printed at *Leyden*, 1643. and others.

First, They do acknowledge the fall of all Mankind in *Adam* and *Eve* their first Parents, in a greater degree I fear than some Christians in our daies; for they declare concerning the casting out of *Adam* and *Eve* out of *Paradise* that it may also be fitly understood of their posterity; for that seeing they were the original and root or stock of men, they were reputed as if they had been all men in general. In which words saith *Warnerus*, the same seemeth to be intimated that the Apostle of the Gentiles saith, *δι' ενός Ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, ἐν τῷ πάντες ἡμάρτων* :

*Quod illi (Adam & Eva) cum essent origo hominum eorumque stirps, reputati sint ac si homines universi essent.*

Rom. 5:

By

*By one man sin came into the world-- for that or in whom all have sinned: So that they seem to embrace that of the same Apostle, that by the disobedience of one man many were made sinners, but then though they acknowledge the disease so far; yet as evil and unkinde Physitians to themselves and others, they reject the remedy, and will not embrace that which the Apostle addeth, so by the obedience of one shall many be made righteous; but instead of this they believe that Adam without any satisfaction presently obtained pardon, when being led by repentance he made this Prayer to God, which the Alcoran reciteth, Domine noster, injurii fuimus animabus nostris, & si non condonaveris nobis ac misertus fueris, damnatum feremus. O Lord, we have been injurious to our souls, and if thou pardon us not we must bear the damage or punishment.*

And they say, that this sin of our first Parents was but a smal sin, that the punishment thereof might be the more exemplary, that men might thereby know that great and careful caution is to be used that they let not loose the bridle unto sin. *Cum ille Adam ejectus sit de Paradiso ob unicum peccatum, quomodo ingrediatur eam plurimis obnoxius peccatis? Since Adam was cast out of Paradise*

radise for one sin, how shall he enter there-into that is guilty of many sins? But they think that there is no need of a Mediator who should expiate this sin, or that should suffer death, that man under his conduct might triumph over death, being subdued and chained up.

They allow Christ to be the Son of *Mary*, and because Children are denominated from their Fathers not from their Mothers, they say we may learn from that denomination of him from his Mother, that he was born without a Father, according to that expression of the Evangelist, *ἔτεκε ἃ ἵδιον υἱόν*, *She brought forth her Son*. And to those eminent Prophecies, *Gen. 3. 15.* where he is called the *Seed of the woman*, not of the man: And *Isa. 7. 14.* where he is promised to be the Son of a Virgin: And such a wonderful conception and birth they acknowledge this to be as never was granted unto any other Mother or Childe; and therefore in their Exposition of the words which they say the Angel spake unto the Virgin, *O Maria, Deus elegit te & purificavit te, elegit te supra mulieres omnis aevi, &c.* *O Mary, God hath chosen thee and purified thee, he hath chosen thee above the women of all Ages.* They interpret it thus, He hath purified thee from  
 impure

impure works, and from that of which the Jews accused thee, he hath chosen thee above women of all ages, in that he gave thee *Jesus* without a Father, which happened not unto any other amongst women; contrary to that wicked lie of the Jews in their *Sepher Juchasir*, when they say that in the reign of the Grecians, and the time of the Tribes, there was a famous wise man at *Rome*, called *Prometheus* who decreed that the Ring should be worn upon the fourth finger, because the vein of the heart was in it, and that he had a Son called *Antaros*, who also was a man of excellent wisdom, and that he had seven daughters, whereof one was named *Eschtoniphos*, who as the Gentiles report brought forth two sons, *Ephun* and *Schaltsebin*, and that she was a Virgin before and after her delivery; וזה קשה and that was heard saith the Author. Whereunto was added by the hand-writing of a certain Jew in the copy that was in *Warnerus* his hands, as he relateth; it is hard to the Christians, being against their Religion, who say this was a miracle in *Mary*, the Mother of *Jesus*. The Turks also say some of them that *Mary* conceived at the thirteenth year of her age, others at the tenth;

ספר  
יוחסין

לנוצרים נגר דתם  
שאמרו שזה נם למרים  
אם של ישו

tenth; and some say that she was delivered in the sixth moneth, others in the seventh moneth, others in the eighth moneth; *nec supervixit partus octavo mense editus præterquam beatus Jesus*; and that never any birth brought forth in the eighth month lived, but only the blessed Jesus. They say also that he was brought forth under a Palm-tree: and they further say, That God created one without Father or Mother, as *Adam*, and brought forth one of a Mother without a Father, as *Jesus*; & that *Joseph* having a suspicion of her thought to have killed her; that the Angel *Gabriel* interposed, saying That she was with childe by the Holy Ghost, and so hindered him

They say also that *Mary* was the Daughter of *Amran*, the Son of *Matan*, the Son of *Suliman*, the Son of *David*, the Son of *Jesse*; and that between this *Amran* and that *Amran* which was the Father of *Moses* and *Aaron*, there passed a thousand & eighty years; and that she was brought up by *Zacharias*, and that her food was sent down unto her from Paradise, so that she never sucked any Breast, but that she had sent her from Heaven winter fruits in Summer, and summer fruits in Winter; and that as often as *Zacharias* went unto her in the Temple, he found meat by her: and when he asked her whence she had it, she said that it was

from God, for God feedeth whom he will without measure; and that many were found perfect amongst men, but none amongst women, but onely Four, *Asia* the Daughter of *Meraham*, *Mary* the Daughter of *Amran*, *Chadiga* the Daughter of *Hubald*, and *Fatima* the Daughter of *Mahomet*; and that *Mary* was consecrated unto God, whilst she was yet in the womb.

But though they acknowledg Christ to be the Son of the Virgin, yet they wickedly deny his Divinity; they say that Christ was born a Servant as other Servants; they also deny him to be the Son of God. The Christians, say they, made him the Son of God. But Jesus is only a Servant, say they, as other Servants, and they seem to bring in God speaking thus; We have dealt graciously with him, (that is with Jesus) in that we have appointed him to be a wonder, in that we have created him without an intermediate or second cause, as we created *Adam*, and rendered him famous by prophesie; but they conclude against his Divinity, because he knows not all that God knoweth, through ignorance of the divine mystery of his Incarnation, and of the unconfounded propriety of the two Natures in Christ. And though they confess that Christ did miracles, as that he cleansed the Lepers, and raised the dead,

yet



yet they say he did them not by his own power, but by the power of God; and so they say he restored *Sem* the Son of *Noah* to life. The ground upon which they deny Christ to be God, is, because they ignorantly suppose the Unity of the Divine Nature cannot be preserved if Christ should be acknowledged to be God: Therefore they have that so often in their *Alcoran*, and other Writings, saith *War-*

*nerus* لا اله الا هو *Non est Deus nisi ille;*

There is no God but he; And amongst divers things that are required unto their Faith, the first is this confession that there is not any God but one, which is indeed a great truth acknowledged by the Christian Church; but they ignorantly oppose it to the Trinity of persons, being bound up in the dark Dungeon of their carnal and weak reason; and therein they agree with the *Socinians* and *Photinians*, which are indeed rather Turks than Christians: The Turks themselves having as high an opinion of Christ as they, and they as low an opinion of him as the Turks.

They say moreover that Christ doth not arrogate this honor to himself, to be called the Son of God; but in the day of the Resurrection he will testify against the

Jews for that they charged him with falsehood, and against the Christians for calling him the Son of God.

They confess indeed, That the Christians teach but One Essence but Three persons; and they say that by the person of the Father, the Christians understand Essence; by that of the Son, Science; by that of the Holy Ghost, Life: which the Alcoran understandeth, according to their Commentary, as if God, Christ, and *Mary* were Three Gods, and Christ the Son of God by *Mary*; observe how they are held in their errors and opposition to Christianity, by their gross mistakes of the Christian Doctrine.

The grounds of this their denial of the divine generation or Sonship of Christ, whereby he is the Son of God, are these:

1. A carnal conceit that nothing can generate but a Body; for generation, say they, is the property of Bodies.

2. That Generation is not but between equals of the same kinde; but God, say they, in regard of his great Excellency hath no Equal or Consort, nor can have; because if he had any Consort, that Consort must be from the same kinde, but God acknowledgeth no kinde.

3. Because there is nothing that he hath not created, and which he hath not known; and therefore he wanted no Son. Thus they doat that value God according to the Creature.

Yet they give unto Christ the name of *Messias*, which they say is one of the most noble titles, derived from the Hebrew מָשִׁיחַ, which they interpret *Benedictus*, or the *Blessed*; whereas indeed it signifieth the *Anointed*, the same which *Χριστός*, *Christ*, signifieth in the Greek Tongue, implying the three annointed Offices of Christ; the great High Priest; the great Prophet, and the great King of the Church.

They acknowledg him also by the name *Jesus*, which they say is a barbarous name or word that cannot be expounded or interpreted, which in the Syriack Tongue is *Jeschua*, but they are ignorant that this name given him from Heaven signifieth the *Savior*, from the root *ysh* which signifieth to *save* in the Hebrew Tongue, as *ἰατρός* in the Greek also signifieth an *Healer*, or *Physitian*, from *ἰάωμαι* to *heal*, which in the Saxon accordingly is usually translated *Hæleno*, in the Saxon *Gospels*, as I remember; wherein is implied that great mystery which those blinded people acknowledge not, that is, that this Jesus is

the great Saviour and spiritual Physitian both of Jews, and Greeks, or Gentiles; having that name given him by the wonderful providence of God; that signifieth a Saviour and a Healer in both Languages; an importance, the like whereof I am perswaded will hardly be found in such a wonderful compliance of Languages in any other name in the world, where the roots from whence it is derived have no derivation from one another.

They confess that he was sent from God, that he might be the proclaimer of his Majesty, and the Corrector or Reformer of humane pravity, or the wickedness of man, a Teacher of righteousness, and a Publisher of the Gospel, and they do maintain that he executed his Office faithfully, in that he preached but one God, and converted men from their impious and vain worships, to know and worship the true God.

They do unanimously declare that he wrought many miracles, restoring strength to the weak, health to the sick, opening the eyes of the blinde, purging away the blemishes of defiled bodies, raising the dead unto life again, as if they had been awaked out of sleep, though they acknowledge not that immortal power in him whereby

whereby he performed these things, as an argument of his Divinity.

They allow him the Title of the Word of God; so the Alcoran brings in the Angels thus speaking unto the Virgin, *O Mary, God doth declare unto thee his W O R D, his name is Christ*: And they say that Christ was stiled by that name, because he was not born but of the onely Word of God; the manner thereof they thus express, *God said, be thou without the help of Father*. In the ascribing this name unto Christ, they agree so far with that of *Joh. 1. 1. In the beginning was the Word*, though they reject the true sence and meaning of that title, implying the divine person of Christ: they say also that he is *sermo verus Dei*, The true Word of God. So the Alcoran, *This Jesus is the true Word or Speech, whom the Jews call an Imposter and a Liar, the Christians the Son of God*; he is called also by them *روح الله* *The Spirit of God*; because as they interpret, he hath the Spirit that floweth like seed from the living Father, because he is indeed brought forth of God, and by his absolute power; though they give that title also unto the Angel *Gabriel*, as the Commentary intepreteth that place of the Alcoran, *We sens 10 her,*

ber, that is to *Mary, our Spirit, that is Gabriel.*

They say also that Christ is the Apostle of God, which is indeed a great Office of Christ, that seems specially to be foretold in that name *Shiloh, Missas, or Sent,* as it may be interpreted, and is intimated by our Saviour in several places of Scripture, where he is said to be sent of the Father; for *Apostolus, or Apostle,* is derived from *ἀποστέλλω, to send;* which I mention for the sake of those that are ignorant of so ordinary a matter, so that it signifieth one specially sent, and in sacred use, one sent to teach and govern the people of God, in order to Gospel-Truth, Grace, and Salvation. This Office of Christ we have expressly and eminently mentioned, *Heb 3.*

And this is it which he hath derived from himself unto the Apostles and their Successors in the Church; *As my Father hath sent me, so send I you:* This Office is at least in the name acknowledged by the Turks, and yet as it is thought is too too much slighted in the succession thereof by too many Christians; that have rejected the Apostles Successors, and the ancient Government of the Church; I wish they that have power in this Nation would consider of this matter, and remember

member it in their publick consultations.

The Turks acknowledge Christ the Apostle of God, but they do not honor him nor advance him in the acknowledgement of this Office as they should, since they ranck him in a fort with other Legates or Prophets, *Christus filius Mariae*, say they, *non est nisi Legatus ante quem jam alii venerunt Legati*; Christ the Son of *Mary* is but an Ambassador before whom other Ambassadors have already come. And his condition in revelation, say they, is like the condition of the rest of the Prophets that have gone before. Revelation say they is, *Sermo occultus qui cito fit*: An hidden speech coming suddenly; and this they say is of three sorts: 1. By Inspiration, unto which Dreams are referred. 2. By a Voice or Call. 3. Or by a Legate or Angel. In the first manner God, they say, spake to *Abraham*. In the second to *Moses*, and so unto the Angels themselves, which kinde the Alcorn calls *لا اله الا الله*, *post velum*, behinde the Hanging or Curtain, where a voice is heard, but the speaker not seen; for none, say they, hath seen God, and therefore they say that neither *Moses* nor *Mahomet* saw God.

3. By the sending of an Angel: As God spake unto the other Prophets beside *Moses*, unto whom, they say, he spake immediately, as to an Angel. To Christ, they say, he spake as unto the rest of the Prophets by an Angell. And they say the Gospel was sent him from Heaven with the testimony of Miracles, and amongst the rest they say he made a Bird of clay, and inspired it with life. And they say Jesus was famous in this life by Prophecie, and in the other life by intercession, and exaltation of degree in Paradise, that he might be amongst those that stand before the Throne, and a companion of Angels: So they hold Christ to be an Intercessor for the godly. Whosoever readeth *Su-*  
*rat.* &|| for him Jesus hath prayed for the forgiveness of his sins; as long as he liveth in this world, and at the last day he is his companion.

They acknowledge the day of Resurrection, which they call the day of Congregation.

But though they thus exalt Christ in Paradise, yet they say Mahomet is much more exalted in the other life, being honored or celebrated by the Angels, together with God, and that four of them say, *Praise*



be to thee, O God, and to thy Mahomet; Praise be to thee for thy Clemency after thy Power. And four say, Praise be to thee, O God, and to thy Madomet. for thy Gentleness after thy Wisdom. Thus they doat and rave.

They say that Christ was taken up to Heaven, but Mahomet is more excellent, who was sent unto men in general, and to whom sins were forgiven, both which he committed before, and which he afterwards committed; as if God had given Mahomet a dispensation to commit sin: Mark the the Impiety and Blasphemy of this saying. And they say that Mahomet concluded the number of the Prophets.

They say that Christ was presently heard as often as he called upon God. And they have a strange story of a Table, and a Fish broiled that was sent down from Heaven to him and his Apostles at his prayer, and that he revived the fish, and turned it presently again into a broiled fish, and that the Table afterward vanished; And that the Apostles when they afterwards rebelled, were turned into Apes and Swine.

They say as the Law was given to *Moses*, the Psalms to *David*, so the Gospel to *Christ*,

*Christ*, and that it was sent from Heaven the Thirteenth day of *Ramdan*, as the *Alcoran* was sent down the Twenty fourth day of that moneth. They say that God exalted *Ramdan* amongst the Moneths and *Friday* amongst the Days, because the Sun rose upon that day; and *Adam* was created and cast out into the Earth upon that day, and that the Day of Judgment shall be upon that day.

They say, which is very observable for the conversion of Turks, that Mahomet confirmed the Law and the Gospel, and commanded to believe the truth of the Prophets and Apostles, and whatever (or Books) was sent down unto them; and that in the Gospel there is the right way, light, and instruction for the godly; and they profess to believe whatsoever is written in the Law and Gospel. Thus we believe in God, and that that was sent down to *Abraham*, *Ismael*, *Isaac*, *Jacob*, and the Tribes; and that was delivered to *Moses*, to *Jesus*, and to the Prophets from God; and we make no difference between any of them, so as less to believe them.

But they say falsely that the Gospel hath been changed, for they say that the name of Mahomet was in the Law and in the Gospel. And in their Histories they say, that

that his name was also in the Psalms, and this they say a certain Monk confessed; and that Jesus foretold the coming of Mahomet and his people.

They say that *Abraham* professed their Religion under the name of *Islamism* long before the Law and the Gospel, and that he was neither Jew nor Christian.

They deny that Christ truly died, but they say that he was without death translated into Heaven. See their impudence against so manifest a truth. They say indeed that the Jews were deceived, and thought they had slain Christ, but they slew him not; but that God took him up unto himself. And that when the Jews were about to kill Christ, he asked his Companions, Which of you will be content to have my likeness put upon him, that so he may go into Paradise? and that one of them said, *I will*, and that God presently put the Image of Christ upon him, and that he was slain and crucified instead of Christ; and that after this the Associates of Christ fell at dissention about this; and that some said Christ was God and could not die, others that he was killed and crucified, others, if Jesus were crucified where is our Companion? if our Companion was crucified, where is then

then Jesus? Others said, he was taken up into Heaven.

They hold that Jesus shall descend from Heaven in the last days, and that there shall be no people to whom the Book comes (*i. e.* I conceive the Alcoran, which they call *κατ' ἐξουσίαν*, as we the Scriptures, the Bible) but they shall believe in it: So that there shall be but one Religion, to wit, *Islamism*, and God at that time shall slay the false Messiah, and there shall be safety, so that the Lions shall eat with the Camels, the Leopards with the Oxen, Wolves with the Sheep, and Children shall play with Serpents

And they say Christ shall stay and dwell upon earth Forty years; and that then the Mussins or Mussel-men, *i. e.* the Mahometans shall pray over him. They say moreover that when Christ shall descend, he shall frame himself according to the order of Mahomet, and shall poure out prayers turning toward him, as he were one of his followers. Nor shall the last day appear say they, until the descending of Jesus go before. They hold also that other dreadful signs shall go before the last day, The false Christ or Messiah, Gog and Magog, and the rising of the Sun in the West. Hence that irreligious or prophane Jest, whereby

whereby the witty *Persian* deciphereth the manners of a libidinous Judge, bringing in the King thus bespeaking the Judge, and the Judge replying to the King: The King said to the Judge, Rise I pray you, for the Sun is now risen; the Judge said, In what part of the world did he rise? The King answered, in the East, as he is wont. Then said the Judge, Blessed be God, for the door is yet open to repentance. I wish there were no such presumptuous scoffers amongst Christians.

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## CHAP. XIII.

*An account of the Arguments used for the conversion of the Turk, with some illustration and enlargement, and of his Baptism.*

**W**Hosoever shall take but a view of those things that have been discovered concerning the madness and vanity of the Mahometan Religion, they would have cause enough to wonder that a meteor made up of such earthy and corrupt exhalations should last so long, & have such a power.

powerful influence upon the minds of such multitudes of those creatures that have principles of Reason and Religion in them; but that the terrors of the World, and carnal apprehensions and interests have so embased the hearts, and dazled the eyes of poor mortals, that most men worship a flaming Sword, especially when the Hilts of it are enchased with transitory delights and advantages. And the greatest part of the world may seem to have their Religion cut out unto them by the weapons of their conquering Subduers, rather than commended unto them by the force of convincing Arguments.

— And indeed were not the souls of those that profess the Mahometan religion wrapped up in a dark vail of ignorance, under the cloud whereof they are purposely kept, it might seem almost incredible that they should not easily disclaim such impious errors, the falshood and impiety whereof are abundantly convinced by the very display and discovery of the very tenets and practises themselves; and yet a very rare thing hath it bin to hear of one bred up in that imposture of Turcism, converted to the glorious light of the Gospel.

It may easily be perceived by what hath been delivered, what great advantages there

there lie before us, even in the great absurdity of their opinions where they are at opposition unto us, and in those approaches that they make toward Christianity in some other things that they hold, as hath been shewed, for the undertaking and promoting their conversion, which will render it the more unanswerable and unexcusable, that there have been no more adventurers to that purpose : Since the Church which is the illuminated part of the world, as it hath a charge of the great work of the conversion of the rest thereof unto that truth which God hath revealed unto her, not onely for her own salvation, but also for the guidance and direction of others, according to that Commission which is yet in force, and hath in it the power of a command or heavenly injunction from Christ, *Go and teach, or make Disciples of all Nations, baptizing them in the name of the Father, and of the Son, and the Holy Ghost* ; and if there had been but the tenth part of those lives ventured upon a suffering account for the propagating of Gods truth, that have been hazarded and lost in the bloody quarrels of Ambition, Covetousness and Revenge, and for the propagating of Dominion by in-

vading of the rights of other Princes and people, in the way of bloody and active violence, in all probability the world ere this time might have been reduced unto the holy Gospel of Christ Jesus, and that Propheſie fulfilled which we yet hope for, (and God may promote it even from ſuch a beginning as this) that in *the laſt days the mountain of the Lords houſe ſhall be eſta- bliſhed in the top of the mountains, and ſet above the hills, and all Nations ſhall flow unto it.*

Iſa 2.2.

But this is like to be the work rather of the croſs than of the Sword. *In hoc ſigno vinces*, is ſtill the Chriſtians Motto. Our Victories are to be obtained under the Banner of the croſs.

But that I may draw to a Concluſion; The more than ordinary knowledge that our Convert ſeemed to have obtained not onely of the Turkiſh Religion, but alſo in ſome meaſure of the Chriſtian, by means (as it may be conceived) of his Chriſtian Mother, gave ſome good advantage to our work.

The firſt attempt whereof was an endeavor to bring him into ſome good ſenſe of the great concernment of his Soul in the embracement or rejection of the truth,



no less then in his eternal greatest good or evil, and to bring him into dislike, or at least into a doubt of that erroneous and impious way that he embraced, as being uncorrespondent and unsatisfactory to that which is, and needs must be the aim of every wise and serious man, in the choice or embracement of any Religion, which is a well-grounded hope and succeeding attainment of the salvation of his Soul in another world, and here in this life the peace of a good Conscience next to the glory and honour of God, which as it was shewed him, could not be found without a remedy for sin, which exposed unto Gods wrath and to eternal death and condemnation: And that there could be no remedy for this deadly disease but by a satisfaction to Gods Justice, *That Mercy and Truth might meet together, and Righteousness and Peace might kiss each other*; which remedy or satisfaction was not at all offered in that Religion that he embraced.

He said that God gave pardon upon repentance; but it was shewed him that his repentance, and the repentance of all others was imperfect; and no man was so cleared thereby from sin, but

that there would still need a satisfaction for the failings even of repentance and of the best ordered life that is to be found amongst men in this life. That this satisfaction is clearly and fully offered in the Christian Religion, in the blood, and sufferings, and righteousness of Christ Jesus, who being God and Man, and the eternal Son of God, became a fit Mediator between God and Man, and offered himself a sufficient Sacrifice unto the Divine Justice for the sins of the whole World: The benefit whereof, as it is proposed in the Gospel unto repentance, and to all true penitent sinners, so it is to be received onely from and in Christ Jesus, and by the true faith of the Gospel.

Upon this discourse, or to this purpose, with some other, which I cannot well now remember, he seemed to be something startled, and to doubt whether the ground whereon he stood was sound or no: And as I remember expressed, some desire that God would direct him to the Truth.

Some further Arguments were used to discover yet further unto him, not onely the insufficiency, but the impiety and  
vani-

vanity and great uncertainty of that Religion he had embraced; as that which countenanced cruelty and oppression, was carried on by violence and carnal ways, and proposed low and carnal delights for the reward, below the excellency of the spiritual Soul of Man; Countenanced wickedness, as Impurity and Revenge; and proceeded from a person of a carnal and lascivious temper and conversation, who pretended a more than ordinary Commission and allowance for lust, as a privilege belonging to him as the great Prophet. That pretended indeed revelation from Heaven, but had no testimony from God to commend it to the Souls of men; but depended upon the bare assertion of Mahomet, which if he be considered in the singleness of his person, being a man subject to error as well as others; especially if he be considered in his lascivious and wicked quality and condition, is too sandy a foundation, and of more than much too weak a credit, that the venture of the eternal good and safety of one single Soul should be committed thereto, much less of many millions, or of the whole world: That it was a Religion stuffed with mon-

strous lies and legends, as may be seen by those things that have been set down.

Whereas on the other side the Christian Religion hath upon it the very stamp of Gods image, which is his seal, in the high, excellent, mysterious and spiritual wisdom, too high for humane Imposture in any likelihood to invent; since it is so far too high for humane Wisdom or Understanding, even since it is revealed, to conceive, which is exactly answerable and uniform and correspondent to it self in all the members and parts thereof, which all make up a sweet and excellent tune and harmony amongst themselves, without any jar or discord between them; and all the Writers thereof, though being many, and living in many and several Ages and places, were forbidden thereby to conspire in falshood with one another; wherein there must needs have been much bogging in matters so high above humane reason and comprehension, if there had not been an infallible rule of divine Light and Truth to guide and unite them together at so great a distance.

Besides the wonderful and excellent  
consent

consent that is between the Types and Prophecies, and the fulfilled events thereof: The former whereof are for the most part consigned over unto us by the Jews, professed enemies unto the Christian Truth, who maintain themselves, and have delivered over unto us the predictions, the completions whereof yet themselves now deny: And so it is fulfilled of that blinded Nation of the Jews, that is said by one, I know not whom, of them, that it is *Asinus portans vinum & bibens aquam, An Ass that carrieth wine, and drinketh water*: They carry the wine of the holy Prophecies, and drink the water of their own foolish and malicious mis-interpretations and traditions.

It hath the stamp of the Divine wisdom and goodness upon it, in that holy policy established in the bond of Divine and Christian Love, whereby it unites all in the love of God, and in a mutual love unto, and a mutual charge of one another, and of all men, even greatest Enemies, in all their concerns, and in holy peace providing for all, and carrying on all things with a heavenly and publick spirit; so that if it were but generally embraced, it would make the

world happy, and establish a kinde of Heaven upon Earth; when every man should have a care of another as of himself in soul and spiritual good, in matter of Life, Estate, Health, Reputation, and all other matters wherein their good is concerned, whereby that wicked voice of *Cain*, which crieth so loud in the hearts and practices of the world, would be silenced and excluded out of the society of mankind, *Am I my Brothes keeper?* since it maketh all men keepers of one another, and teacheth all to take care of the publike good of all, and thereby enlargeth the riches and content of all particulars, teaching them to joy and delight in the good and blessing of others, as well as their own.

It hath the stamp of Gods Holines and Righteousness upon it, in the utter opposition that it hath unto all sin, in the admirable and perfect rules of Justice and Piety, and purity which it establisheth, both in regard of inward motions, thoughts, and affections, and in outward carriage and conversation of life, setting up the right mark before us, which is Gods glory, and eternal happiness in him to be pursued by all, in all thoughts,  
words,

words, and actions, in all their Offices, Trades and Vocations; so bringing in the whole life of man to be an holy sacrifice to God. And directing us unto this glorious Goal or prize in the holy road, or way of the holy commands of God, encouraging and facilitating our obedience thereunto by gracious promises, outbidding all that the World, or the Flesh, or the Devil can offer to hire us or move us to sin or wickedness, and so by another great and holy policy, engrafting our interest into all our duty; so that we cannot sin against God, but we must sin against our own felicity, nor advance in holiness but we must also advance in happiness, making holiness and happiness upon the matter one and the same thing, though they seem two unto us by the weakness of our sight, as one Candle seemeth two unto a distempered or weak eye.

It hath the stamp of Gods Meekness and Mercy upon it, not onely in revealing it unto us, and pouring it out upon us in the wonderful works of Redemption and Salvation by Christ Jesus, at which the Angels and host of Heaven stand amazed, whilst wicked and unthankful mortals despise and contemn it; but in the holy con-  
formi-

formity which it enjoyneth unto all, and worketh in the hearts and practices of true Christians thereunto, forbidding all manner, and every degree of cruelty and violence, of hatred, malice, envy, and revenge both in the root and the fruit thereof, and enjoining all acts of Mercy and compassion towards others, even our greatest adversaries and strangers, however different from us in judgment or affection, allowing no hatred unto any thing but sin, thereby opening a door of love unto the whole world for their edification, and bringing in unto Christ Jesus, and to the Truth, Grace and Salvation of the Gospel, which is too little thought on and less practised by the new and strange Christians of our days, whom God will convince either to condemnation or to conversion, as may be hoped by such as this our Convert and others whom he shall bring home unto his truth and love, making even them to provoke us to jealousy, and to be not onely Professors with us, but Reformers of us.

And these Rules of Love, Compassion, and Mercy are established in an excellent and most exact and perfect order and method both in regard of the objects and operations



perations thereof, they being first to be regarded that are nearest and dearest to God and us; or whose preservation and good is of greatest or most general concernment. And the operations to be exercised as in none but just, and pure, and holy, so chiefly and specially in spiritual ways. And this mark of love and tender compassion amongst Christians was that that made them antiently as glorious in the eyes of God and Man, as the contrary cruelty and unmercifulness hath rendred inglorious and ignominious the degenerate and false Christians of our days. So that the very Heathens are said to have fallen into an admiration of their mutual mercy, with an *Ecce quam se invicem diligunt, ecce quam pro se invicem mori parati sunt*; Behold how these Christians love one another, Behold how these Christians are ready to die for one another! As now Turks and Heathens may cry out with abomination against the Christians and self Canonizing Saints of our days, *Ecce quam se invicem oderint, ecce quam se invicem interficere parati sunt*! it is translated in letters and language of blood, and written all over our age and Nations; Behold how these Christians hate one another, behold  
how

*how these Christians are ready to kill and destroy one another !*

This and other wicked practises of those that walk under the names of Christians, so diametrically opposite unto the holy and merciful rule and constitution of Christ Jesus, are those that have cast reproach upon the name of Christ, and have clouded up the beauty and splendor of the Gospel and the Christian Religion, and do continually blast and hinder the conversion of Jews, Turks, Heathens and others thereunto, who are thereby confirmed and encouraged in their evill ways. For the love of God and our own souls let us think upon it. The wicked lives of Christians will answer for, and be charged with the destruction of the rest of the world as well as for their own, and theirs amongst whom they live. *But God is true, though every man be a liar.*

Christian Religion hath upon it the stamp and testimony of the great and unblemished innocency and piety of Christ Jesus, in the holiness of his Life and Doctrine acknowledged by the Turks themselves.

Of the great power of God in his wondrous

drous Incarnation, and miraculous conception and birth ; whereby he was a miracle himself above all other miracles whatsoever. The latter whereof, to wit, his wonderful conception and birth is acknowledged by the Mahometans themselves.

In the many and great wonders that he wrought, which they themselves also confess it is testified unto : As also by his Resurrection from the dead, and his Ascension into Heaven, which, to wit his Ascension, they aver, though they deny his Death and Resurrection. By the voice from Heaven at his Baptism and transfiguration. By the descending of the Holy Ghost both upon himself in the form of a Dove, and upon his Disciples in the form of fiery cloven tongues after his ascension upon the day of Pentecost, to the enduing of them with those wonderful gifts of all Languages which they exercised in the presence of many witnesses of several parts and Nations, who by Gods providence were then at *Jerusalem*, which was then made, as it were, the Representative of the World, that it might be the Theater of so glorious a spectacle.

To this may be added the great efficacy

cacy and power of the Gospel grace, shining in the lives of true Christians, and in the glorious sufferings of the Martyrs.

The spiritual and heavenly proposals of the Gospel.

And the spiritual wayes contrary to humane wisdom and carnal interest without humane force, whereby it hath been carried on.

And the standing testimony that is unto this day, in the dissipation, and afflicted, and wretched, and hateful condition of the banished Jewish Nation, scattered over the world, having been under that judgement for the space of One thousand six hundred years and upwards, as was foretold by *Daniel*, and our Blessed Saviour himself, that they may be witnesses to the world in the several Nations where they are scattered, and against themselves, of the truth of the Gospel and the glory of Christ, whose blood is upon them to this day, according to that dreadful curse that they laid upon themselves.

I have been bold to enlarge something more upon this then I did in the pressing of it upon the Turk; I hope it may

may be for the good of him and others: Now because we found that he acknowledged the Law, and Prophets, and the holy Evangelists; we had recourse unto them for the conviction of him in the Three great points of Christianity, which he opposed, *viz.* The God-head of Christ, and that he is the Son of God, and that he died and satisfied for the sins of the World, and so became the Saviour and Redeemer of Mankind. He was acquainted therefore by me with some passages of the Fifty third of *Isay*, and as I remember with that wonderful Prophecie of the Ninth of *Daniel*, where the death and satisfaction of the Messiah or Christ, are so clearly and evangelically expressed.

Mr. *Gunning* pursued the work that was begun with great industry, ability, and diligence; shewing him that his Religion had no warrant of truth in it, having neither the testimony from reason, not from heavenly revelation, made known by miracles, or any such heavenly evidence, which give abundant witness to the truth of Christianity; and when he vainly pretended, as it seems he had been informed, that there was a Prophecie in the Scripture,

ture, that another people should come to inform the World after the Christians, which it seems, was a misprision of that place in *Daniel 9. 26.* *The people of the Prince that shall come shall destroy the City and the Sanctuary, &c.* we shewed him as I remember, the true interpretation of the place, that it was a Prophecie of the destruction of *Jerusalem* by *Titus Vespasian*, and the Roman people. And having obtained of him that Christ was a true Prophet, and that all that he spake was truth, and that the Gospel of the Evangelists was true; The Divinity of Christ, and his being the Son of God was proved unto him out of the first of *John* the first verse, &c. if my memory fail not, and out of the words of our Saviour, who declared himself to be the Son of God. But that that especially prevailed with him was drawn from that acknowledgement, that the Mahometans have of Christ, that he was the Spirit of God, from whence it was shewed him that since the Spirit of God could be none other then God himself, that Christ then must needs be God, as the spirit of man is principally the man himself; which although it is to be warily understood, and so as not to  
make

ment. men a Sermon in the Abby, where after two *Psalms* sung out in the expectation of a Minister, none came to supply the place that I saw or knew of) a full and chearful Congregation being there assembled, Mr. *Gunning* officiated; and after the first part of the Service ended, the Convert came in in his Turkish Habit; and at his enterance into the Congregation desired several times that he might be admitted to the Baptism of the Christian Church, which being granted him, and these honorable and worthy persons, the young Countess of *Dorset*, the Lord *Gorge*, and Mr. *Philip Warwick*, being Witnesses at his Baptism.

He having made confession of the Christian faith in the Apostles Creed; and having answered the questions concerning the Christian Covenant and Profession for himself, which have been usually answered by the Godfathers and Godmothers at the Baptism of Children, and being commended to Gods Grace and Mercy in the prayers of the Congregation, with such alterations as were necessary for the extraordinary case, he being stripped of his Garment to his

Waste, received his Baptism upon his knees with great humility, and was named *Philip*.

The Baptism being performed, by Mr. *Gunnings* permission, I preached upon the occasion, and took my Text out of the Fifteenth Chapter of *St. Luke*, at the Seventh Verse, being the words of our Saviour, *I say unto you, that likewise joy shall be in Heaven for one sinner that repenteth, more then for ninety and nine just persons that need no repentance.* Of which Sermon it may be there shall be a further account given hereafter. And if God and Angels rejoyce, surely it is the duty of all good Christians to keep consort with them, and by the loving and charitable entertainment of this our Convert, to give encouragement to others to come in unto Christs fold.

In the afternoon of the same day he came in another Habit, after the English fashion (which was charitably provided for him by reverend Doctor *Bernard* of *Graves-Inn*) and then Mr. *Gunning* preached a learned Sermon upon *Psal. 68. Vers. 31.* as it is in the Liturgy translation; *The Morians land shall soon stretch out her hands unto God.* And so the comfortable



fortable solemnity of that happy day was ended. Our new Convert having since declared that he found extraordinary joy and solace in his soul at the time of his Baptism.

He for the present lives in *Holborn*, at the house of the honourable and vertuous Lady *Hutton*, and is I conceive much improved in the Christian knowledge, as appeared by a discourse he had lately at *Chelsey*, and I hope will prove an eminent Christian.

*Glory to God on high, on earth peace,  
good will towards men.*

*Psal 45. 4, 5, 6. And gird thee with thy sword upon thy thigh, O thou most mighty: according to thy worship and renown.*

*Good luck have thou with thine honor: ride on because of the word of truth, of meekness and righteousness, and let thy right hand teach thee terrible things.*

*Thine arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the Kings enemies.*

*Psal 67. vers. 1. God be merciful unto us, and bless us: and shew us the light of his*

countenance, and be merciful unto us.

2. That thy way may be known upon earth: thy saving health among all nations.

3. Let the people praise thee, O God: yea, let all the people praise thee.

4. O let the nations rejoyce and be glad, for thou shalt judge the folks righteously: and govern the nations upon earth.

5. Let the people praise thee, O God, let all the people praise thee.

6. Then shall the earth bring forth her increase: and God even our own God, shall give us his blessing:

7. God shall bless us: and all the ends of the world shall fear him.

Ecclesiasticus 36. ver. 1. Have mercy upon us, O Lord God of all things, and behold us, and [shew us the light of thy mercies.]

2. And send thy fear among the Nations, which seek not after thee, [that they may know that there is no God but thou, and that they may shew thy wonderous works.]

3. Lift up thine hand upon the strange nations, that they may see thy power.

4. As thou art sanctified in us before them, so be thou magnified among them before

3. That they may know thee, as we know thee: for there is none other God but onely thou, O Lord.

6. Renew the signs, and change the wonders: shew the glory of thine hand, and thy right arm, that they may shew forth thy wonderous acts.

8. Make the time short: remember thine oath, that thy wonderous works may be praised:

10. Smite in sunder the head of the princes that be our enemies, and say, There is none other but we.

11. Gather all the tribes of Jacob together, [that they may know that there is none other God but onely thou, and that they may shew thy wonderous works] and inherit thou them as from the beginning.

12. O Lord, have mercy upon the people that is called by thy name, and upon Israel, whom thou hast likened to a first born son.

13. Oh, be merciful unto Jerusalem the city of thy sanctuary, the city of thy rest.

14. Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glory.

15. Give witness unto those that thou hast possessed from the beginning, and raise up the prophecies that have been shewed in thy name.

16. Reward them that wait for thee, that thy Prophets may be found faithful.

17. O Lord, hear the prayers of thy servants according to the blessings of Aaron over thy people, [ and guide thou us in the way of righteousness, ] that all they which dwell upon the earth, may know that thou art the Lord, the eternal God.

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THE

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*The Paradise of Mahomet,  
which he promiseth unto  
his Followers.*

**T**hey shall be, saith he, in a Paradise watered with fair and delicate Fountains, which shall run so clear as if they were melted Chrystal.

They shall rest in the shade, or refreshing coolness of beautiful trees, full of leaves and branches, which by their motion shall cause a pleasant tune.

They shall eat of all manner of sweet and pleasant fruits in all seasons, and shall be solaced with the chanting of Ten thousand little Birds, which shall warble amongst their branches; and this shall be mingled with the consort of most harmonious instruments, and of most melodious voices.

Their Robes shall be most magnificent, and triumphant, as of silk wrought with gold, and chased with the richest stones and pearls.

They shall lye in Beds embroidered with gold, and hung the corners and Pillows with

with great Pearls, and the Curtains adorned with inestimable and innumerable precious stones.

That every one shall have his marvelous beautiful women, with their Breasts wantonly swelling, and Eyes like jet enchased in silver, whiter then snow, as big as good big eggs.

That with these they shall feast every day, and use all manner of sports and recreations possible, and shall be served in their Feasts with fair and great vessels of gold and christal, which shall be set with most precious Jewels, and shall be ministered unto by the hands of fair Boyes, more polished then the pearls themselves, and more sweet then Amber-greece, or the most oderiferous Perfumes of *Arabia, &c.*

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*Two Books of great esteem amongst the Turks, besides the Alcoran.*

**T**HE first hath the description of the Voyage of Mahomet in Paradise by the guidance of the Angel *Gabriel*.

He went, say they, into the first heaven, mounted upon *Albarach*, a Beast a little bigger

bigger then an Afs, having the face of a man; and found that first Sphear was of fine Silver, and so thick as the space that a Footman can run in Five hundreded years. There he found an Angel as tall as the space of the journey of a Thousand years, with Seventy thousand other Angels, every one of which had Seventy thousand Heads, and every Head seventy thousand Horns, every Horn seventy thousand Knots; and from one Knot to another the space of the jouruey of forty years: And every Head seventy thousand Faces, and every Face seventy thousand Mouthes, and every Mouth seventy thousand Tongues, and every Tongue spake a thousand Languages, with which they praised God every day seventy thousand times.

The second Heaven was made all of burnisht Gold, where he saw a great multitude of others greater then these, and amongst them one that had his feet on the earth, and his head in the third Heaven.

But all these were Pigmies to one that he found in the third Heaven, which was so monstrously great that he held the world in the palm of his hand, and yet it hindered him not from shutting it.

In the fourth Heaven, every one had  
seventy

seventy pair of Wings, in every Wing seventy thousand feathers to flie with, and every feather seventy thousand cubits long.

In the fifth Heaven the Angel that opened the Gate to them had seven thousand Arms, and every Arm seven thousand Hands.

In the other Heavens they found not any Angels of such an unmeasurable stature; but in the eighth Sphear, they tossed the Globe of the Earth and Sea as easily as a little Ball.

In the other Book is recited the History of a discourse between a Turk and a Jew, who asked him concerning the principal points of his Doctrine; he said that God created a Paper, and a Pen of so fair a Fabrick, that the Pen was Five hundred days journey long, and Fourscore thick; and that with this Pen that hath Fourscore points or nebs is written perpetually all that hath been is or shall be in the world.

That the Sun and Moon had equal light in the beginning, so that the day and night could not well be destinguished; but that the Angel *Gabriel* flying put the end of his wing into the Moon, and made her lose half her light.

There



There is mention made of a Cow that had forty horns, and between two of her horns the space of a thousand years journey, and yet that this Cow was under the earth.

Of a Fish that had his Head in the East, and the Tail in the West, that beareth upon his back the Earth, the Sea, and the Mountains.

That Rats were begotten in the Ark, of the sneezing of a Sow or Boar; and Cats of the sneezing of a Lion.

That *Seraphiel* in the day of the resurrection shall sound a Trumpet Five hundred years journey long, and that then all the souls of the dead shall seek out their bodies.

*That the Mahometan Religion cannot be a true Religion.*

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1. **N**O new Religion can be a true Religion.

2. No cruel and bloody Religion can be a true Religion.

3. That Religion that hath no testimony from heaven, but is grounded meerly upon the invention and authority of man, cannot be a true Religion.

4. That

4. That Religion that contradicteth self, and those authorities which it approveth and alloweth, cannot be a true Religion.

5. That Religion that affordeth no remedy for sin, no satisfaction to the Conscience, nor any certain way to salvation cannot be a true Religion.

6. That Religion that setteth not down a perfect Rule of holiness and righteousness, cannot be a true Religion.

7. That Religion that countenanceth and alloweth impurity, cannot be a true Religion.

8. That Religion that is carried on not by spiritual but worldly and carnal ways, cannot be a true Religion.

9. That Religion that proposeth a felicity consisting in carnal and impure delights cannot be a true Religion.

10. That Religion that confoundeth the difference between righteousness and unrighteousness, cannot be a true Religion.

11. That Religion that dischargeth from the prudent use of the means of safety and blessing, and teacheth people to tempt the Lord, cannot be a true Religion.

12. That Religion that proposeth rewards to violence and unrighteousness, cannot be a true Religion.





