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AN
ENQUIRY
Into INTO THE *Cuxton*
NATURE and PLACE
OF
HELL.

SHEWING

- | | |
|--|---|
| I. The Reasonableness of a FUTURE STATE. | V. The Improbability of <i>that</i> FIRE's being <i>in</i> , or <i>about</i> the Center of the EARTH. |
| II. The Punishments of the next LIFE. | VI. The Probability of the SUN's being the <i>Local</i> HELL, with Reasons for this Conjecture; and the Objections from Atheism, Philosophy, and the Holy Scriptures, answered. |
| III. The several Opinions concerning the Place of HELL. | |
| IV. That the FIRE of HELL is not metaphorical, but real. | |

By TOBIAS SWINDEN, M. A.
Late RECTOR of *Cuxton* in *KENT*.

The SECOND EDITION.

With a SUPPLEMENT, wherein the Notions of Abp. TILLOTSON, Dr. LUPTON, and Others, as to the *Eternity of HELL Torments*, are impartially represented. And the Rev. Mr. WALL's Sentiments of this learned WORK.

L O N D O N:

Printed by H. P. for THO. ASTLEY, at the *Dolphin* and *Crown* in *St. Paul's Church-Yard*. M.DCC.XXVII.



Faint, illegible text at the bottom of the page, possibly a signature or a date.

Epistle Dedicatory.

ble Present of this Treatise to
Your LORDSHIP, not as wor-
thy of Your Acceptance in it
self, but as a true and unfeign-
ed Testimony of that Respect
and Duty, which, as one of
Your Clergy, I owe Your LORD-
SHIP.

IT is the Manner of *great*
and *good* Men to descend some-
times beneath themselves, and
to receive as kindly the mean
and homely Entertainments of
their poorer Neighbours, pro-
vided they do not pretend to
any Thing above their Sphere,
as the noble and costly Feasts
of their wealthy Friends.

M Y

Epistle Dedicatory.

MY LORD, this encourageth me to hope that Your LORDSHIP, in whom those Titles eminently meet, will, at least, pardon the Attempt of this Address; which is made by one, who ingenuously acknowledgeth himself too poor to manage an Argument of this Nature with that Fund of Learning and Accuracy it deserves; and who therefore chuseth rather to set before Your LORDSHIP a plain Dish, than in vain to attempt to please Your nice and curious Palate with the Varieties and Delicacies of a full, artificial Treat.

Epistle Dedicatory.

MY LORD, I wrote the following Discourse, in a very obscure Retirement, where I have spent much of my Time, and where I had not an Opportunity of consulting any publick Library; and therefore, my domestick Charge being too great to suffer me, with my little Income, to buy Books, it will be no Wonder if this appear like the *Sketch*, or rather the very *first Lineaments* of a *Picture* whose *Vacuities* are left to be be fill'd up, and its *Graces, Air, and Life-touches* to be given by some more *masterly Hand*.

Epistle Dedicatory.

'TIS possible the Conjecture, which was the Occasion of the Whole, and is the Subject of a great Part of it, may have been proposed to the World before now ; but that is more than I know of ; and certainly, if it had, even in my small Acquaintance with Books and Men, I should have met with some Intimation of it.

BUT, why do I plead Novelty, when, perhaps, that will be thought its Fault, and it will be condemned purely upon that Account ? If so, I must say it will meet with a very odd Censure, since Novelty seems

Epistle Dedicatory.

to be of the Essence of a Conjecture, so that it is mere Nonsense to propose one without it. If Reason be not wanting, the newer the Thought is the better; nor indeed except it be such will it be tolerable. What can be more ridiculous than to pretend to Discoveries of Things which have been already so often discussed, that they are become trite and thread-bare? The only material Thing then is, whether the Subject of the present Conjecture be serious or trifling, whether it be built on a sound or weak Foundation, whether it be treated of in a clear or confused Method, and delivered in a familiar or
harsh

Epistle Dedicatory.

harsh Style: All which is, with great Deference, entirely submitted to Your LORDSHIP'S Judgment.

IN seeking out for *Origen's* Opinion I was forced to use, though at the same Time I was sensible it is not wholly to be relied upon, *Rufinus* his Interpretation of his Books *περι' Ἀρχῶν*; because the more Authentick Original is not now to be met with. However, in the main, I suppose it exactly the same that St. *Austin* doth, and some of our excellent modern Authors, Bishop *Pearson*, Sir *Thomas Browne*, and others,

Epistle Dedicatory.

thers who have occasionally spoken of it.

B U T I forget to whom I address this: I recal my self therefore, and ask Your Pardon for it, I humbly assure Your LORDSHIP, that as I join with the Diocese in offering up our hearty Thanks to G O D, that in the Room of that most excellent B I S H O P whom he hath lately taken from us to himself, he hath been pleased to place over us a *Prelate, whose consummate Endeavours peculiarly qualifie him to fill the Chair after that great and celebrated Person*; so I humbly implore the *divine Majesty*, that he will
bles

Epistle Dedicatory.

bles all Your Labours for the good of this *National Church*, and continue Your LORDSHIP, what You have, with eminent Distinction, hitherto approved Your self, *a glorious Instrument of its Prosperity and Welfare*. And in Recompence for this, that he will pour down upon You the Blessings both of his *right Hand*, and of his *left*; that he will enrich You with all temporal Favours the Heart of Man can desire; above all, that he will give You increase of *Grace and Piety* in this Life, and, at length, make You perfect and compleat with *the great Bishop of Our Souls* in the World to come.

T H I S

Epistle Dedicatory.

THIS is the daily and earnest Prayer of,

My Lord,

Your Lordship's

Most obedient Son, and

Most humble Servant,

TOBIAS SWINDEN.

CUXTON,
1714.

T H E



THE
P R E F A C E
TO THE
R E A D E R.



*THE most proper Motive to dissuade the attempting any Action, is the Evil or Mischief attending it; the greater and more lasting that Evil is, the greater and more prevailing still is the Motive to discourage the undertaking of it: And therefore
amongst*

The P R E F A C E.

amongst all the Arguments that are used to bring Men off from their sinful Courses, that of the eternal Hell, if it be rightly urged, and duly considered, must have the most powerful Influence upon them; because that is the greatest, and the most lasting Evil our Nature is capable of.

IT is true indeed, an Object looked upon at a Distance, will, as that is greater or less, appear so likewise: One that is ten thousand times bigger than another, shall yet, by Reason of a mighty interjacent Space, appear less than almost the least Part of that other. Nay it may, by the Interposition of that be so eclipsed thereby, that the Eye shall have no Perception of it.

IT is thus likewise with the Eye of the Mind, and its proper Objects: Things remote and distant, however great and concerning in themselves,
are

The P R E F A C E.

are hardly discerned by it, whilst those that are near, and at Hand, though never so mean and inconsiderable, take up all its Thoughts, and employ all its Faculties.

HENCE it is that each poor pitiful Pleasure affecting the Sense, is preferred even before Heaven it self; and every light Affliction, which is but for a Moment, is far more dreaded than everlasting Torments; for whilst Men look on the Things of the other World through the vast and obscure Medium of this, they not only lose of their Magnitude, but in a manner disappear and dwindle into Nothing.

IT must therefore be useful to discourse of these Things, to place them at their due Distance from us, to clear the Medium through which they are beheld, to paint them in their true Colours, and to set them in their pro-
per

The P R E F A C E.

per Light; that the little Landscape which is made of them may give us, though not a full, yet a true and lively Idea of the large and spacious Country it represents. Indeed when all this is done, when Things are never so exactly displayed in their truest Shapes, and most genuine Colours, the desired Effect doth not always follow; but then the Reason is, they are not adverted to as they ought to be; either the Eye of the Mind (like that of the Body many Times) is vitiated or disturbed with some Humour; or, as I said before, some other Object interveneth, and spoileth the Prospect; but when the Organ is clear, and the Object perfect, and there is a right Intercourse and Correspondence between them, Things will then appear, as they are, in their natural Dress, and the Mind will form such Inferences and Deductions as necessarily flow from them.

The P R E F A C E.

IT is my Business therefore, in my following Discourse to lay before you as true and clear a Representation of the Nature and Place of Hell, as the little Compass I have taken to do it will permit. And I hope it may be such as will give you, if not entire, yet sufficient, or at least some Satisfaction.

AS for the Nature of Hell, I shall not be over nice and curious in that, but shall content my self with what is manifestly contained in the Holy Scriptures concerning it: Those I shall always have my Eye upon, and if at any Time I deviate in the least from them, I'm sure it shall be unwillingly.

AS to what concerneth the Place of Hell, I shall not attempt a Topography, or exact Delineation of each Region of it; I shall not quarter this Troop of Sinners in one,
a *that*

The PREFACE.

that in another Part of it. Such light, airy, and fantastick Stuff will better besit a dreaming visionary Writer, than one that pretendeth to be awake, and to design nothing but Reality and Truth. No, it is my Purpose only to shew you, and certainly it will be sufficient if I do it, that there actually is such a Place as Hell, and to give you some solid Account where possibly 'tis situate; such an Account as though not demonstrative, because the Nature of the Subject will not bear it, yet being rational and probable, may and ought to satisfy any modest and sober Enquirer.

THAT which the Reader is obliged to, with Respect to this little Treatise (as I take it) is, That he apply himself to it without Partiality of any Kind; That he be not biassed against it, either by prejudicated Opinions, or inveterate Lusts, but that he readily
em-

The P R E F A C E.

*embrace the Truth when it is fairly
and friendly offered to him.*

*T H I S, if he take Care to do,
he will perform his Part; and in
Confidence of this, I freely commit
what I have written to the Bles-
sing of G O D, and his candid and
ingenuous Perusal.*



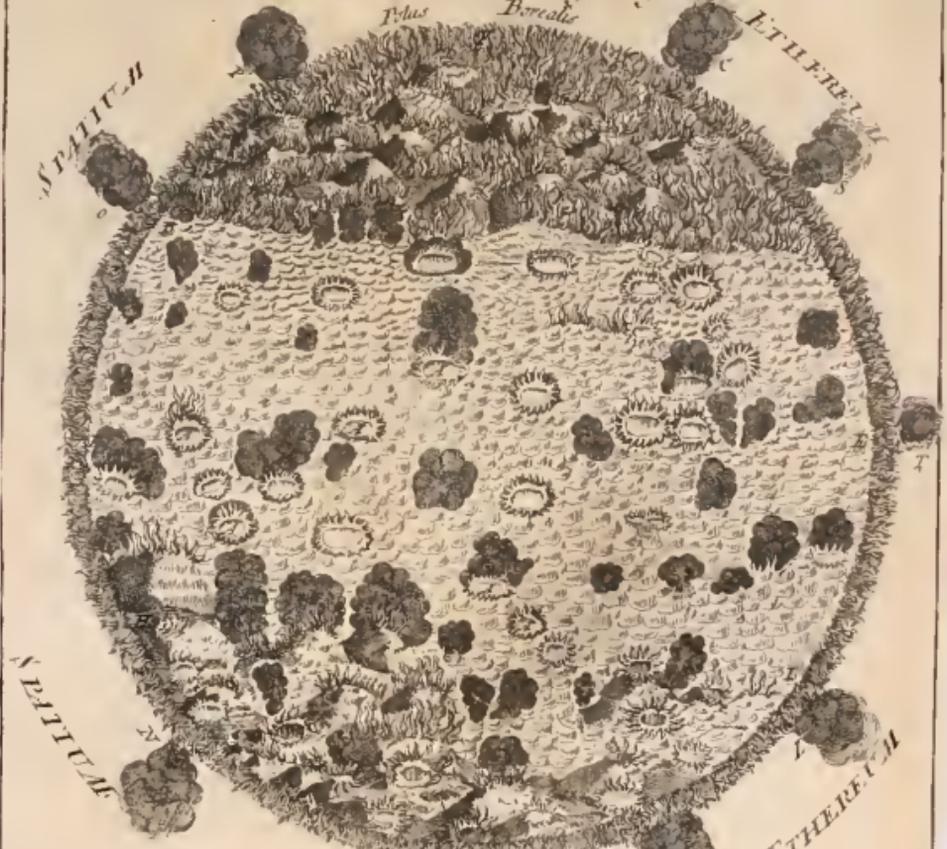
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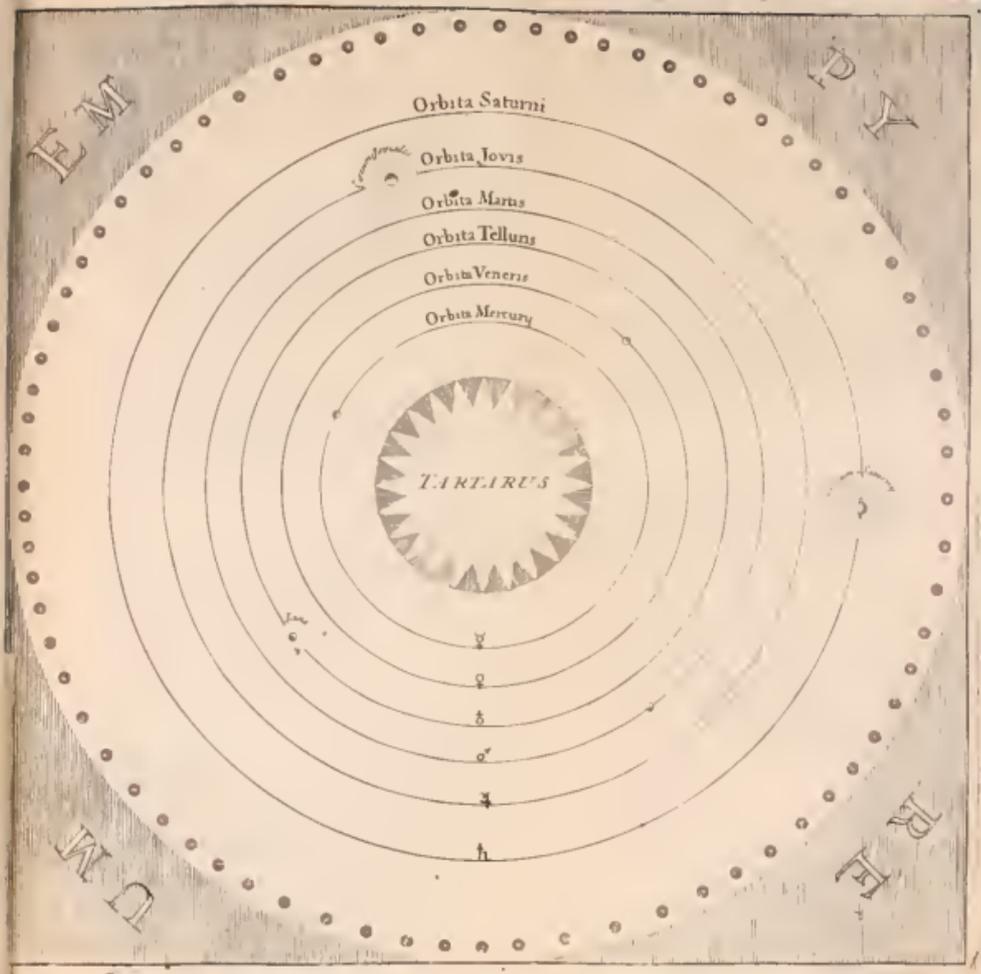
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— Summa corporis SOLARIS. prout PP. Kircherus
 et Scheiner Roma Anno 1638 observatum fuit
 Poles Borealis



Fo. Aes. vltia Solaris. DE. Equator Solaris. Poles
 HGT Spatum S. Aes. australe. B. CHI. Spacium S. Aes. torridum. Poles lucis. PONCM. etc. Equator Solaris borealis
 Australe







AN
ENQUIRY
INTO THE
Nature and Place
OF
HELL.

CHAP. I.

*The Reasonableness of a future
State in general.*



THE continual Mixture of
Good and Evil, Happiness
and Misery in this present
State of Things, naturally
prompts a considering Mind to the
Belief and Expectation of another
B World,

World, which shall be both more constant and more perfect. St. Paul, from his own Observation of the inconstant and perishing Nature of Things here below, maketh this rational and pious Inference, *Here we have no continuing City, but we seek one to come.*

Heb. 13.
4. 1

AND indeed it is altogether inconceivable, that the Creator and Author of all Things should frame a Being of so vast a Comprehension as the Spirit of Man is; endue it with a Capacity of knowing and conversing with himself, give it a Foresight and Prelibation of his own Happiness; and yet, after all, blast so great an Expectation by the utter Extinction of its Essence.

THERE is something in the Soul of Man that breathes after Immortality; and if all our Happiness were commensurate only to the unsatisfactory Enjoyments of this Life, of all created Beings, Man were the most miserable. To
have

Nature and Place of HELL. 3

have strong and impatient Desires implanted in him, when there is no Object suitable to them; or, what amounteth to the same thing, to know of an *Heaven* and everlasting Happiness; to be born in Hand, and possess'd with earnest Hopes of future Glory, and to be quite cut off, and never able to come to the Fruition of it: This, I say, to a considerative Mind would be a Torment superior to any the other Creatures are capable of. Nor do the Fears and Apprehensions of an eternal *Hell* serve to any other End or Purpose at all, but to plague us here, if not to prevent our incurring the Punishment of it hereafter.

IF these things were not in themselves true and real, how could the Ideas of them be so powerfully imprinted on the Minds of all Mankind, so that no Nation of the World was ever so barbarous as not to own them? Nay, it is utterly impossible to eradicate the Notions of them out of any one Person,

the Faculties of whose Mind are not disorder'd by Phrensy, or disabled by Stupidity.

INDEED some Men have been so unhappy as to make Profession of contrary Principles; and have taken great Pains to propagate them, and infuse them into others: But upon close Observation it hath been judged, that they have rather wished their Positions to be true, than believed they were so; and that their Scepticism hath proceeded not from any solid Reasoning of their Understanding, but from an evil Disposition in their Affections. And this, I think, is evident from the force of Conscience in some of the chiefest of that Persuasion; for they who have endeavoured most of all to deny the Existence of a future State, and to obliterate all Sense of it out of their Minds, have not been the least sensible of those *νοῖαι ἐνοιαί*, those common Notices within them, those secret Lashes and Gripings of Conscience which accompany

Nature and Place of HELL. 5

pany the Commission of bad Actions, and that Serenity which sitteth upon the Soul after good ones.

HENCE *Cotta* in *Tully* tells us of *Epicurus*, who, as* *Lucretius* confesseth, * Lib. 1. Primum Graius homo, &c. was the first that endeavoured to free and disengage the Minds of Men from the slavish Fears of these things, that, when he came to dye, he was willing to retract his Opinions concerning them: And the dismal Apprehensions of what should become of him, after he quitted this Station, made him to quake and tremble: *Nec quemquam vidi* (saith he of him) *qui magis ea, quæ timenda esse negaret, timeret, Mortem dico & Deos.* Tully lib. 1. de Nat. Deorum.

THUS it was with him, and thus it is or will be, more or less, at one time or another, with all Scepticks; for the Existence of a future State, like that of the Deity upon which it is founded, will be either granted or extorted,

INDEED if there be a *God*, and his Providence be allowed, it must be supposed that he will do right: And since things happen promiscuously in this World, so that there is one Event to the Righteous, and to the Wicked; nay, since it oftentimes cometh to pass, that the Troubles of the Righteous are many; that they have none, or little of the Enjoyments of this World; that they *are cut down and withered, whilst*
 Ps. 37. 35. *the Wicked flourish like a green Bay-Tree, are in no fear of Death, come into no Trouble, neither are plagued like other Men*: I say, since these things are thus, how can exact Justice be done if there be not a future State? How can the seeming Incongruities of this Life be reconciled and made even, but by the equal Distributions of the next, wherein good Men shall be mightily rewarded, and evil Men as mightily punished.

'T IS true, they who seem to doubt of a *future State*, do likewise generally deny the Being of a *God*, and deride the Notions of Righteous and Wicked. They affirm, that all Actions are alike, and that Good and Evil are nothing else but the Daughters of Policy, and the Resolutions of State: But these Positions are so very absurd, that Indignation at the Baseness and Degeneracy of such profligate Wretches as deprave human Nature, dissolve Societies and unhinge the Foundations of Religion, will not permit so close an Enquiry into them as the Nature of the Subject doth require. Besides, it is altogether foreign to my Design to insist on collateral Points; that suiteth not with my intended Brevity: It is sufficient to my Purpose at present, if a *future State* be acknowledged equally plain with this grand Truth, that there is Good and Evil, Right and Wrong, and with the very first Principle in Religion, that there is a

God: I shall therefore no farther stand upon the Proof of it, but pass on to the subject Matter of the next Chapter,



CHAP. II.

Of the Punishments of the next Life, and particularly of the Tartarus or Hell.

HA V I N G, in the foregoing Chapter, briefly set down the Reasonableness and Certainty of a future State in general; I shall now, in order to the Design in Hand, treat of the *Tartarus* in particular, and make some short Enquiry into the Nature and Kind of its Punishments.

THAT the Punishments of the next Life will be extremely sharp and violent, hath been the common and universally

fally received Opinion of Mankind : The ancient heathen Poets, according to the Light that they had, represented them in the most terrible and frightful Shapes they could. They tell us of an *Ixion* fastned to a Wheel, that with a swift and rapid Motion turn'd about with him without ceasing. They sing of a *Tantalus*, who, for the loathsome Banquet he made for some of the Gods, was in *Hell*, set in Water up to the Chin, with Apples hanging to his very Lips ; yet had he not Power either to stoop to the one, to quench his Thirst, or to reach up to the other to satisfy his hungry Appetite. They tell of the *Belides*, or *fifty Daughters of Danaus*, who, for the barbarous Massacre of their Husbands in one Night, were condemn'd in *Hell*, to fill a Barrel full of Holes with Water, which, as fast as it was filled, ran out again. And much to the same purpose was the Story of *Sisyphus*, who, for his Robberies, was sent to *Hell*, and there set to roll a great Stone up a steep Hill, which, when it was just
at

at the top, suddenly slid down again, and so renew'd his Labour. And the Punishment of *Tityus* was no less remarkable, who, for attempting to ravish *Latona*, was struck dead with a Thunder-bolt, and so sent to *Hell*, where he was adjudged to have a Vulture feed upon his Liver and Entrails, which grew and increased still as they were devoured. All which the ingenious Poet *Ovid* pithily sets forth in these seven Verses.

*Viscera præbebat Tityus lanianda
 novemque
 Jugeribus distractus erat ; tibi, Tan-
 tale, nullæ
 Deprenduntur Aquæ, quæque immi-
 net effugit Arbor ;
 Aut petis, aut urges ruiturum, Si-
 fyphe, Saxum ;
 Volvitur Ixion, & se sequiturque,
 fugitque ;
 Molirique suis lethum Patruelibus
 ausæ
 Assidue repetunt, quas perdunt, Be-
 lides Undas.* BUT

BUT besides these, together with *Salmonus*, *Lapithæ*, *Phlegyas*, *Piritheus*, and many other particular Persons, who, as they tell us, were diversly tormented; they have given us Descriptions in general, and at large, of all the Wicked's Punishments, representing horrid Hydra's, and revengeful and cruel Furies, with snaky Heads and fiery Whips, agitating and torturing guilty Souls. *Virgil*, at the end of his Description of *Hell*, saith, that if he had an hundred Mouths, and an hundred Tongues, they would not suffice to shew the various Distributions of *Hell's* Impieties, and every Plague wherewith they are vexed and tortured. Now though the Particulars of this, and all their other Descriptions of *Hell*, were Stories and mere Fictions, yet do they express the lively Sense they had of the sharp and terrible Punishments of the next Life.

BUT we Christians have the Advantage of a better Light, a clearer and truer

er

er Representation of these things in the holy Scriptures, which plainly declare the Tortures of *Hell* to be, as indeed they are, violent in the greatest Extremity; so that the very Thoughts of them are enough to create Horror and Astonishment in the Minds of Men:

Rev. 20.
10, 14, 15.

For they describe *Hell* as a *Lake of Fire and Brimstone, wherein the Wicked shall be tormented Day and Night for ever.* So the Apocalypst directly; repeating it no less than three times in one

Chapter, for our greater Assurance of it. And our blessed Saviour himself, with the like Repetition, and that also reduplicated, expressly telleth us, that *Hell*

St. Mark
9. 43, &c.

is a Fire that never shall be quenched. And in another place he calleth it *Hell-Fire*, and *everlasting Fire.* And in

St. Matt.
13. 8, 9.

the parabolical Relation he maketh of

St. Luke
16. 23,
&c.

it, he saith, the rich Man *in Hell lifted up his Eyes, being in Torments;* and the next Verse sheweth us what those torments were, *viz. that he was tormented in that Flame.* Now what greater Torment can the sensitive

part

part of Man be imagined to endure than that of Fire? *Who amongst us can live with devouring Flames, who can dwell with everlasting Burnings?* Isai. 33.
14.

BUT this is not all neither, there is another *Hell* in the midst of *Hell*; for there *the Worm dieth not*, as well as *the Fire is not quenched*. St. Mark
9. 44, 46,
48. There are Agonies and Tortures peculiar to the Soul, as well as Fire and Brimstone to torment the Body. *There* the Wicked shall be exposed to the intolerable Anguish of an enraged Conscience, the Remorse of which shall continually prey upon them for what they have done in their Lifetime. *There* they shall be possess'd with a present and constant Sense of the everlasting Displeasure of *God*, and an utter Impossibility of ever obtaining his Favour. *There* they shall be tortured with an absolute and compleat Despair of any better Condition, or of the least Relaxation from their Pains, so much as of a *Drop of Water to cool their Tongues, tormented in those Flames.*

Flames. In a word, *there* is the Absence of all Good, and the Presence of all Evil.

THE Punishments of Hell are by Divines reckoned to be these that follow; Shame, and Confusion of Face, the Wrath of *God*, an eternal Separation from *God*, and his holy Angels, and the Spirits of just Men made perfect; a Society or Fellowship with Devils and wicked Men, Tribulation, and Anguish of Mind: And lastly the Torments of outer Darkness, and Tortures of *Hell-Fire*. But all these are rightly reduced by that known Distinction, which the Schools have made of them, to the *Pæna Damni*, & *Pæna Sensus*; the Punishment of Loss, and Pain of Sense.

1. THE Punishment of Loss; for though the Wicked are not sensible, in this Life, what it is to fall short of heavenly Bliss, yet at their Death, after the Separation of the Soul and Body, the Eye of the Understanding shall be open-

opened; and they shall then clearly discern what it is to be shut out of the Kingdom of Heaven, to be deprived of the beatifick Vision, and to lose the Fruition of all the Glory, Splendor and Blessedness of it: They shall then, to no purpose incessantly cry, *Lord, Lord, open^{Mat. 25:}*
unto us. Besides which Punishment of^{11.} Loss, they shall, as it is before said, be affected,

2. WITH the sharpest Pains of Sense, even all the Horrors of *outer Darknefs*, and Tortures of *Hell-Fire*; and that not for an hundred, or a thousand, or a Million of Years only, but unto all Ages, or *for ever and ever.*

AND this is that which consummatteth the Torments of *Hell*, that they must be undergone unto all Eternity, that they must never have an end, although they are each moment intolerable. If by numbring one Grain of Sand, one Spire of Grass, or one Ear of Corn every Day, those miserable
Per-

Persons had Hopes of Releasment, after they had told so far as to count all the Sands upon the Sea Shore, all the Blades of Grass, and all the Ears of Corn growing throughout the whole World, it would be some Comfort to them: But after so many millions of Ages past as would suffice for that Task, their Torments will be as far from ending as they were the very first Moment they began: For, after all those Ages, Eternity is nothing less'n'd, still it is, what it was before, an Abyſs of Duration that can have no End.

THERE are two Opinions contradictory to the foregoing Notion of *Hell*, and the Punishments thereof; the one against the Eternity of them, the other against a local *Hell*, or place of Fire, where the Wicked are tormented. I shall defer my Enquiry into the former to its proper Place; and for the other, it may be sufficient at present to observe, that a *Tartarus*, or local *Hell*,
what-

whatever the Punishments may be in it, of which I shall treat farther in the fourth Chapter, hath been universally received by most Men of all Religions, as well Heathens and *Turks*, as *Jews* and Christians. And the metaphorical *Hell*, or bare State of separation from God, whether in this, or in the World to come, doth by no means contain the whole of those fearful and terrible Descriptions of *Hell* we meet with in the holy Scriptures; so that either they were made to very little purpose, or it must be acknowledged, that they infer not only a State, but also a *Place* of suffering.

INDEED, to say that there is not a *local Hell*, seemeth to me to contradict the very Letter of the Text: For the *rich Man* petitions *Abraham* to send *Lazarus* to his Brethren, that he may ^{Luke 16. 28.} testify unto them, lest they also come into this *Place of Torment*. If it be objected here, that this is only inferred from a Parable, we may observe farther,

C

ther,

2 Pet. 2.
4. ther, how St. Peter telleth us, that God spared not the Angels that sinned, but cast them down to Hell, and delivered them into Chains of Darknes to be reserv'd (where? *ὃν τῶν ὅ τῶν ταρτάρω*, most certainly, as may be justly inferred from the Participle *ταρταρώσας*) unto Judgment. And St. Jude tells us the same thing, and expresseth it in this

Ep Jud.
6. manner, *The Angels that left their own Habitation*; so that if Heaven, which was their own Habitation, and out of which they were cast down, be a Place; then Hell, their present Prison, into which they were thrown down, and in which they are reserv'd, or kept in safe Custody, must be a Place also. The studious and diligent Compilers of the *Magdeburgian Ecclesiastical History* gave their Opinion in

Hist. Eccl.
Magdeburg.
Cent. 1.
Lib. 1.
Cap. 5. this Point thus, *Quod autem locus aliquis torquendis damnatis sit destinatus manifestè Christus docet: Ubi verò locus ille sit, non est à Christo expressum, i. e. That there is a certain Place appointed for the Punishment of the dam-*

damned, Christ plainly teacheth; but where that Place is, he hath not expressly declared. To them that ask whether Hell be a material Place or no, saith Dr. Dove, a learned Writer of the last Age, *I answer, It must of necessity be so, because in it are to be tormented not only Souls, but also Bodies; it is no imaginary thing, because, when they come there, it shall be no imaginary Punishment which they shall suffer.* And the exquisitely learned Bishop Pearson observed, that however the antient Fathers of the Church differed in their Opinions about the Hell, yet they all agreed that there was such a Place, and never any doubted but that it signified some Place or other.

*D. Dove's
Confuta-
tion of A-
theism,
p. 226.*

*Pearson
on the
Creed.*

AND truly for Divines so far to forsake the Scripture and them, as to make it merely Metaphorical, would be highly injurious to the Truth; it would betray and give it up to the profane Scoffs of Atheists and Scepticks, who,

if *they* should once directly conclude it to be *no where*, would easily, if not rationally infer from thence, that it is *no thing*.

BUT, as they, who suppose only a Metaphorical Hell, are comparatively but very few; so if any modern Sceptick will not be persuaded of the Truth of a real *Hell*, but will go on, and walk after his own Lufts, and follow his own vain and extravagant Imaginations; he may hear what I have somewhere read, quoted out of *St. Austin*, *Whoever laugheth at this Faith, and therefore will not believe, because he doth not see; when that shall come to pass which he did not believe, he shall blush, and be confounded; he shall be confounded and separated from the Blessed, and have his Place with the Damned for evermore.*

CHAP. III.

A short View of the several Opinions concerning the Place of Hell.

HAVING, in the preceding Chapter, laid down this as a most certain Truth, that there is a *local Hell*, or Place of Torments in the next Life; it may not be amiss, in order to our search after it, to look briefly into the several Opinions concerning it.

AMONG the Heathen, the *Grecians*, Lucian de luctu. as *Lucian* tells us, persuaded thereunto by *Homer*, *Hesiod*, and others of their Poets believed it to be *Τόπῳ πικρῷ ὑπὸ τῆς γῆς μέγαν, καὶ ζοφερόν*, a certain large and dark Place under the Earth. And *Eustathius* upon *Homer* giveth the like Account of it, *viz.* ἔστι Τόπῳ Eustath. in Hom. σκοτεινῷ ὑπὸ γῆς, that it was, according to him, a dark Place under the Earth. Some of the *Latins*, from the

Grecians, placed it in subterraneous Regions, immediately under the Lake *Avernus* in *Campania*, a Country of *Italy*, in the Realm of *Naples*; only, because in that fruitful Country, that Lake sent forth such sulphureous Exhalations, as that Birds could not fly over it, but, overcome with the Strength of the Vapors that arose, they fell down, and were drowned in it. Through a dark Cave near this Lake, Enead. 1.6. the Poet *Virgil* saith, that *Eneas* visited the infernal Kingdoms.

OTHERS placed it under *Tenarus*, a Promontory of *Laconia* in *Peloponnesus*; only because it was a horrid dark Place, full of thick Woods, into which if any enter'd they were very rarely known to return, being usually lost, either through the vast Extent and inextricable Windings of the Woods themselves, or by the Fury of Wild Beasts that devoured them. And this way the Poet *Ovid* saith, that *Orpheus* descended into *Hell*. Metam. 1. 10.

OTHERS

OTHERS fancied the River or Fountain of *Styx* to be the Spring-head of *Hell*, because the Waters of it were so venomous, that they surely kill'd any thing that drank of them.

BUT these and the like were the Fictions of Poets, who from the certain Death which they exposed themselves to, who attempted any of these Dangers, took occasion to represent them as so many Gates or entring Places into the other World. They used, indeed, some of these Names to signify *Hell* it self: But, if they really thought they were so, nothing could be more ridiculous and absurd; excepting what others of them fancied, *viz.* that it stood in the *Cymmerian* Regions, a proper Name for those Parts of the World, which, by reason either of the Sun's Distance, or the Grossness of the Air, were, as they thought, uninhabitable, excepting it were by Ghosts and Spirits, the pro-

per Subjects of that dark Kingdom ; which was placed by them now in one unknown Corner of the World, and then in another, according as their Story or their Fancy led them.

BUT this Opinion, if ever it obtained, is now perfectly exploded ; those Parts of the World, which were unknown to them, and thought uninhabitable, being on the Account of Trade, or Curiosity, frequently visited, and known to be inhabited, as well as other pleasant and more temperate Climates.

To leave then the Heathen, and their fanciful Guesses at it, let us pass on to the Jews, to see what Light we can get from them to direct us in our Enquiry after it. * But, to speak the

* *Dr. Barrow, Vol. 2. Sermon 15. Indeed as to evident Discovery concerning the Immortality of Man's Soul, or the future State, even the Gentile Theology, &c. seems to have outgone the Jewish, &c. The Pagan Priests more expressly taught, more frequently inculcated Arguments drawn from thence, than the Hebrew Prophets.*

Truth, it must be acknowledged that the State of the World, as to this Point, was not much more perfect under the Mosaical Dispensation ; for though the Prophets, and other learned Men, particularly of the Sect of the Pharisees, had a good Understanding enough of these things ; yet the generality of the Jews were not much less ignorant of them than the very Heathen themselves. The future Life it self was no otherwise made known to them than by bare Tradition, by ambiguous Expressions of their inspired Men, or by such Sayings as implied it only. That the Notices of these things were not clear and certain, is apparent from hence, that there was a numerous and prevailing Sect amongst them, *viz.* the *Sadducees*, who absolutely denied that there was Acts 23.8. either *Angel* (Good or Bad), *Resurrection* or *Spirit* : And yet never, that we read of, was this their Heresie condemned by any publick Censure of the Jewish Church. Now, if the future

ture Life it self was not generally, and sufficiently made known to them, much less was the particular Nature and Place of *Hell* determined by them.

2. Tim.
1. 10.

BUT when, as St. *Paul* tells us, (putting this Matter beyond all Controversy) *Life and Immortality was brought to Light through the Gospel*: When that had given the World true Ideas of the Rewards and Punishments of the next Life, and plainly told us that there assuredly is both a *Heaven* and a *Hell*; the one the Court of *God* and his Holy Angels, the happy Region of the Just and Blessed; the other, the proper Mansion of the Devil, and those rebellious Spirits that fell with him, the miserable Seat of wicked and damned Men; I say, when these things were once clearly and plainly revealed, the Scales began to drop from Mens Eyes, and they to consider and discourse of them. And as *Heaven* was, on good Grounds, judged to be above; so *Hell*, in opposi-

position to that, was thought to be beneath. And since the Earth was, according to its Appearance to the Eye, esteemed by the first Christians to be, not a round globular Body, but one vast extended Plain, fixed upon its own firm and sure Basis; and the *Heaven*, as it seemed, a bright Crystalline Arch, expanded far and wide over the face of the whole Earth; they thence inferred that the lowest Parts of the Earth must be at the greatest Distance from *Heaven*, and by Consequence, that the most likely Place for the Situation of *Hell*. This Opinion, I think, was generally received amongst the Primitive Christians. And though their Error concerning the System of the Earth was afterwards clearly discovered; yet their Conjecture about the Place of *Hell*, arising from that mistaken Hypothesis, hath been very rarely gainsaid. Their Authority was deservedly great, and of very high account; and if the Scripture seemingly closed with it, or was
but

but silent, it usually prevailed with succeeding Generations ; and where Experience did not plainly refute it, as in the Cases of the round Figure of the World, the Antipodes, and the like, obtained an entire and almost implicit Subjection to it.

Lib. de
Anima
Cap. 55.

THAT they placed *Hell* in the Bowels of the Earth, may appear from what *Tertullian* saith, *Inferos Plato velut Gremium Terræ describit in Phædone, quo omnes Labes mundalium Sordium confluendo, & ibidem desidendo exhalent, & quasi Cæno Immunditiarum suarum, crassiolem haustum, & privatum illuc Aerem stipent: Nobis autem Inferi, non nuda Cavositas, nec subdivalis aliqua Mundi sentina creduntur, sed in Fossâ Terræ, & in Alto Vastitas, & in ipsis Visceribus ejus abstrusa Profunditas: Siquidem Christum in Corde Terræ triduum Mortis legimus expunctum, i. e. in Recessu intimo, & interno, ac in ipsâ Terrâ operto & intra ipsam cavato, & inferio-*

ferioribus adhuc Abyssis superstructo; i. e. Plato, in his Phedo, describeth Hell as a hollow Bosom of the Earth, situate, I suppose, in some unknown part of it, whereinto all the Dregs and Off-scouring of worldly Filthinesses flowing and settling, are thrown up; which, as it were by the Mud of their Uncleanness, stop the thicker Draught, and stifled Air: But we Christians do believe it to be not a bare Cavity, on the Superficies, or Surface of the Earth, not any open Sink of the World, but a vast Place in the Cleft and Depth of the Earth, an hidden Profundity in the very Bowels of it; since we read that Christ was three Days (dead) in the heart of the Earth: i. e. in the most intimate Recesses of it, cover'd close, and kept secret by the Earth, and hollow'd within it, but yet built, and founded on lower Abysses of it.

THIS is a very plain Account of their Thoughts concerning the Place
of

of Hell. And the great Argument by which they strengthn'd their Hypothesis was drawn from *Christ's Descent into Hell*; an Article own'd by the whole Church of Christ, and, as they conceived, the more plainly to be proved in the Scriptures, by supposing it to be in the very Heart, and Bowels of the Earth. The *Psalmist* had prophetically spoken of *Christ*, and the Pf. 16. 10. Apostle St. *Peter* directly applied it to him, that *his Soul was not left in Hell*. Acts 2. 31. This was sufficient whereon to ground the Article; but then they thought it re-asserted and confirmed by other Texts, importing his Descent into, and continuance in, the lower Parts of the Earth. These they took as Expositions or Explanations of the former; from thence concluding, that *Hell* and the lower parts of the Earth were synonymous Terms, or such as signified the same thing.

THIS *Tertullian* plainly inferreth, not only in the Words before cited, drawn

drawn from the 12th Chapter of St. Matthew, and the 40th Verse. *For as Jonas was three Days, and three Nights in the Whale's Belly, so shall the Son of Man be three Days, and three Nights in the Heart of the Earth*: But likewise in the next Chapter, where, speaking of the same thing, he saith. *Quòd si Christus Deus, quia* Tertul. de Anima Cap. 56.
 & *Homo mortuus secundùm Scripturas, & sepultus secundùm easdem, hìc quoq; legi satisfecit, Formâ humanæ Mortis apud Inferos functus: Nec antè ascendit in Sublimiora Cælorum, quàm descendit in Inferiora Terrarum, ut illic Patriarchas & Prophetas compotes sui faceret: Habes & Regionem Inferúm subterraneam credere, & illos cubito pellere qui satis superbè non putent Animas Fidelium Inferis dignas: i. e. If Christ be God, and he, as Man, also died according to the Scriptures; and being buried according to the same, here also, i. e. in Hell satisfied the Law, and suffered the perfect Form of Human Death to*
pass

pass upon him : Nor did he ascend into the highest Heavens, before he descended into the lowest Parts of the Earth, that there he might make the Patriarchs and Prophets Partakers of his Merits : Hence thou hast both to believe, that there is a subterraneous Region of Hell ; and also to make them stand off, and at a Distance, who have Pride enough to imagine, that the Souls of the Faithful are too good for that Place.

I will not say that by *Inferi Tertulian* meant nothing but the *Tartarus properly speaking* : But, by the Opposition he maketh of the Christian *Hell* to that described by *Plato*, 'tis evident that he took the *Tartarus*, at least, to be a Part of those *Inferi*, into which he supposed the Souls of Christians, as well as those of the Patriarchs and Prophets, to have descended after Death. And it is also plain, that his Argument is directly built on those Words of the Apostle, *Now that*
he

he ascended, what is it, but that he Eph. 4. 9.
also descended into the lower Parts of
the Earth ?

BUT though that Text seemeth to
come near to the Words of the Arti-
cle, and to express the same, especial-
ly as it was at first delivered by *Rufi-
nus, descendit in inferna*, almost in
Terms, as the learned Bishop *Pearson*
hath observ'd ; yet doth it by no
means, of it self, prove the actual Des-
cent of Christ into *Hell*, or that the
Apostle meant any such thing by it.
For, as he argueth : “ We cannot be
“ assured that the Descent, which St.
“ *Paul* speaketh of, was performed af-
“ ter his Death, or that the lower
“ Parts of the Earth did signify *Hell*,
“ or the Place where the Souls of Men
“ are tormented after the separation
“ from their Bodies. For it is writ-
“ ten, *No Man ascendeth up to Hea-* Joh. 3. 13,
“ *ven, but he that descended from*
“ *Heaven* ; so this may signify just
“ thus much and no more ; *in that*
D “ he

- “ *he ascended, what is it, but that he*
 “ *descended first? And for the lower*
 “ *Parts of the Earth, they may signi-*
 “ *fy no more than the Place beneath:*
 Joh. 8. 23. “ *As when our Saviour said, Ye are*
 “ *from beneath, I am from above: Ye*
 “ *are of this World, I am not of this*
 “ *World. Or as God spake by the*
 Joel 2. 30. “ *Prophet, I will shew Wonders in*
 “ *Heaven above, and Signs in the*
 “ *Earth beneath. Nay, they may*
 “ *well refer to his Incarnation, accor-*
 “ *ding to that of David, My Sub-*
 Pſal. 139. “ *ſtance was not hid from thee, when*
 15. “ *I was made in ſecret, and curiouſly*
 “ *wrought in the lower parts of the*
 “ *Earth; or to his Burial, according*
 “ *to that of the Prophet, Thoſe that*
 Pſ. 63. 8. “ *ſeek my Soul to deſtroy it ſhall go*
 “ *into the lower parts of the Earth;*
 “ *which two Inferences have a great*
 “ *Similitude, according to that of Job,*
 Job 1. 21. “ *Naked came I out of my Mother’s*
 “ *Womb, and naked ſhall I return thi-*
 “ *ther. Thus far the learned Biſhop.*

AND the no less learned Dr. *Hammond*, doth directly restrain the *Heart of the Earth* to the last of these Interpretations, *the Grave*; and likewise giveth us this Paraphrase on that Verse of the Apostle, containing, in short, the whole of the Bishop's Exposition of it; "What doth this his Ascent to *Heaven* signify, but that he first descended to these lower Parts of the World, called the Earth; or to the Virgin's Womb to be conceived there in human Flesh, which is by the Psalmist also styled being *fashioned beneath in the Earth*, or else to *the Grave*, called the lower parts of the Earth?"

THESE Interpretations agree well with that of the learned *Hemingsius*, in his Commentaries on the Epistles of the New Testament, where, on that Text, he discourseth thus, *Hac in parenthesi legenda sunt: Ex citato enim Psalmi Testimonio, duo colligit* (nem-

pe Apostolus) *per digressionis schema, unum de Christi Humiliatione, alterum de ejusdem Glorificatione: Ex eo enim quòd ascenderit, significat præcessisse descensum; hoc est Humiliationem, quod factum est per Assumptionem humanæ Naturæ, per Passionem & Mortem: i. e. The Apostle having cited the Testimony of the Psalmist, by way of Digression, collecteth two things, the Humiliation of Christ, and his Exaltation; the latter of which presupposeth the former, for in that he ascended it is plainly signified, that his Descent went before: Which Descent, viz. his Humiliation, was effected by his Assumption of the human Nature, and by his Death and Passion. And presently after he saith, They who from this Place infer the Descent of Christ into Hell, or the Place of the Damned, do it not upon good Grounds. Non enim hîc Comparationem instituit Apostolus unius Partis Terræ ad aliam, sed totam Terram cum Cælo confert. For, saith he, the Apostle*

poſtle doth not here make a Compariſon between one part of the Earth, and another, but he comparcth the whole Earth with the Heaven.

INDEED he oppoſeth the loweſt Earth to the higheſt Heaven, and that in an hyperbolical Expreſſion both of the one and of the other : For though *Chriſt* is ſaid, in the Verſe following, to have *ascended far above all Heavens*, it cannot be imagined that he went up above that *Heaven* which is the Throne of *God*, and in reſpect of which our Saviour commandeth us to pray to *our Father which is in Heaven*. That being the *Heaven* into which he really *ascended*, and in which he *ſitteth at the right Hand of God*, and from whence he, at the end of the *World*, ſhall come to judge the *Quick and the Dead* ; ſo though he is ſaid to have deſcended into the loweſt parts of the Earth, yet is this rather to be underſtood as a rhetorical *Antitheſis* to the other, denoting his extreme Hu-

miliation, as that his highest Exaltation, than in a literal Construction of the Words, as if, by his Descent, he had penetrated the opake Body of the Earth, and went down to the central Recesses of it.

Vid. Pearson on the Creed.

AND this will farther appear, if we observe with the learned Bishop *Pearson*, that it hath been the Opinion of most, both ancient and modern Divines, that the proper Descent of *Christ* into *Hell*, was by the Transition of his Soul or Spirit into it; that rational intellectual part of his human Nature, which by the violence of Pain upon the Cross was forc'd from the Body, and not by any proper Descent, either of the divine Nature or of his whole Person, both Soul and Body assumed into it, thereinto. Not of his divine Nature, for that could not be said to descend into where it was before; that always filleth all Places, though it is not confined to Time, or contained in any Place. Not of his whole Person,

son, for it is certain, that one part of it, his Body, was buried and rested in the Grave most part of the three Days it was bereft of Life. It remaineth, therefore, that his Descent into *Hell* was by *his Soul*, which, as the *Psalmist* speaketh, *was not left in Hell*. But now the Apostle immediately adding, *He that descended is the same also that ascended far above all Heavens, that he might fill all things*, must be understood as speaking not of the Soul of *Christ* descending into *Hell*, for that was not the same that ascended up into *Heaven* that it might fill all things, but of the eternal Λόγος, the divine Substance or Essence in the *second Hypostasis* of it; who, in a wonderful, ineffable, inconceivable Manner, descended from *Heaven* into this lower World, to take upon him our Nature. Which having done, *i. e.* assumed our Nature, and suffer'd in it, the same eternal Λόγος, clothed with that, went up into *Heaven* again, that so he might *fill all things*, *viz.* with his divine

Power and Godhead, whereby he is present every where, and by Consequence with us unto the end of the World ; and whereby he not only fills but fulfils, or perfecteth all things, (as the original Word importeth) bestowing his Gifts and Graces amongst us, to do us good, and to supply all our Wants,

Ephes. 4. *Giving some Apostles, some Prophets,
11, 12. and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ.*

I have insisted the rather on the Explication of this Text, because I take it to be the only one in Scripture on which they who suppose *Hell* to be in the Entrails of the Earth do sustain themselves. And therefore having shewn, that it is so far from proving what is asserted by them, that it hath no relation at all to it ; I may now with greater safety affirm, that though the holy Scriptures have given some general Intimations of the Situation of *Hell,*

Hell, which shall be considered in their due Places, yet have they by no means positively determined where it is fixed.

* So that we have our liberty to enquire into the Nature of the thing, and to examine the several parts of the Creation ; to see which of them agrees best with those general Hints and Descriptions of it we meet with in the Word of *God*, and is most consonant to the Principles of right Reason and Philosophy, by which our Opinions, in Matters not revealed, are to be regulated.

* Hist. Eccl. Magdeburg. Cent. 1. Lib. 2. Cap. 4. Locum aliquem fore in quo pœnis æternis afficiantur Damnati ex jam citatis sententiis apparet, &c. Sed ubi Infernus seu locus Damnatorum sit futurus, ut Apostoli à Christo non acceperunt, ita nec Ecclesiæ tradiderunt.

CHAP. IV.

That the Fire of Hell is not metaphorical, but real.

HAVING shewn that the Scriptures are silent as to the *Place* where *Hell* is, and that they have not determined it to be in the Bowels of the Earth: Let us now enquire into the Nature of the Thing, and see whether that Hypothesis be consonant to Reason and Philosophy. In order to which we must once more observe, that the chief Ingredient of the sensitive part of *Hell's* Torments, as they are represented in the Scriptures, is *Fire*. This they have plainly made the *Materia* of that *Pœna Sensûs*, or Punishment of Sense, that doth so miserably torture the Damned; as the *Materia* of the *Pœna Damni*, or Punishment of Loss, is the Exclusion from the beatific Vision, and all other consequent

sequent Glories and Happiness of *Heaven*. And the Consciousness of the Eternity of both these, with the Horror and Despair that attend it, I take to be the *formal* part of *Hell*, or that which compleateth it, and maketh it, what it really is, intolerable.

I know there are some who have rejected this Division, and resolved the whole into the two latter; supposing the *unquenchable Fire*, to be only *metaphorically* spoken, to denote that grievous Burning and Anxiety of Mind, which doth torment the Souls of the Wicked, for the Sins they have committed in this Life, and because they are excluded from *God's* Presence. Thus St. *Austin* telleth us of some that thought so in his Days; and so *Calvin*, and some of his Adherents, have taught of late: But certainly I should think that to multiply Figures in the divine Writings, and to allegorize away the Text when there is no necessity for it, is unreasonable. If that late

Repen-

Aug. de
Civ. Dei
l. 21. c. 10.

Calvin in
Esa. 66.

Repentance and Dolor of Mind be sufficiently express'd by the *Worm that dieth not*, to what End is the Addition of *Fire unquenchable*, and *Hell Fire* made, if not to denote something different from the other ?

WHOSOEVER narrowly observeth the repeated Description of *Hell* in *St. Mark 9.* will find, that they will be put to a very great Plunge, to make tolerable Sense of the whole, who thus expound that particular of it. For if we take it out of the Metaphor in which they are pleas'd to clothe it, and put it into plain Language, it will be found to speak thus, *It is better to enter into Life maimed, than having two Hands, to go into the eternal Punishment of the Wicked ; into Vexation of Mind that shall never cease, where their Vexation of Mind never ceaseth.* Now how forced and unnatural is this, and what a manifest *Tautology* doth it infer ? Whereas the other Interpretation, which supposeth the

s. Mark
9. 43, 44.

the word *Gebenna* not to denote the Punishment it self, (which by a *Metonymie* it is true it may,) but the *Place* of Punishment, (and the Particle $\delta\pi\upsilon$ *where* hath a direct relation to it as such) and eternal Fire the Nature and Quality of that Place, (as in the last Instance it is plain it doth, where it is called $\Gamma\acute{\epsilon}\nu\eta\alpha \tau\tilde{\iota}\varsigma \pi\upsilon\rho\acute{\iota}\varsigma$, *the Hell of Fire*) then the Sense is plain, and the Text easie and familiar; then we have but one Repetition in each of the two former Instances, (which may well be supposed to be *ob majorem Terrorem*) and none in the last, which yet must be judged to speak the whole Sense and Importance of the other.

BUT besides the Indecency of the *Tautology*, that which maketh it more unpardonable is, that there is no necessity at all for it; the literal Construction being far more consonant to other Scriptures, to Reason, and to the Authorities both of modern and ancient Doctors of the Church.

I. 'TIS more consonant to other Scriptures. There are two or three Texts whereby the reality of *Hell Fire* (as I take it) is peculiarly asserted, because the metaphorical Acceptation cannot, without great violence to the Nature and Design of their Contexts, possibly take place. Our blessed Saviour put forth a Parable to the Multitudes, concerning *good Seed sown by the Owner of the Ground, and of Tares sown by the Enemy*, as also of the *Harvest and Reapers*. And when his Disciples pray'd him to declare unto them the Parable, he expounded it in these Words, *He that soweth the good Seed is the Son of Man; the Field is the World, the good Seed are the Children of the Kingdom; but the Tares are the Children of the Wicked one: The Enemy that sowed them is the Devil; The Harvest is the end of the World, and the Reapers are the Angels. As therefore the Tares are gathered and burnt in the Fire, so shall it*

St. Mat.
13.
v. 24.
v. 37, &c.

it

it be in the end of the World ; the Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them which do Iniquity, and shall cast them into a Furnace of Fire ; there shall be Wailing and gnashing of Teeth. Now when Parables, by reason of their Darkness, are expounded, that they may be understood, the Exposition surely should be in plain and proper Speech ; lest a dark and doubtful Exposition breed a farther Confusion in the Minds of the Hearers than the Parable it self. The *Fire* therefore, into which the Wicked shall be cast, must be no parabolical Allusion, because by it the Obscurity of the Parable is unfolded ; and we may as well suppose, that the *Angels* and *the End of the World*, and every other part of the Exposition is allegorical as that.

AND this, I think, is very manifest from what followeth : For when our Lord had repeated the same Exposition

on the occasion of *the Net cast into the Sea, viz. so shall it be in the end of the World. The Angels shall come forth, and sever the Wicked from among the Just, and shall cast them into the Furnace of Fire; he said unto his Disciples, understand ye all these things? And they said unto him, yea* Lord. The Parable it self, 'tis plain, they understood not, because they asked him to declare it to them; but all and every part of the Exposition they understood, *i. e.* They presently conceived his Meaning by the Perspicuity and Propriety of his Words, as indeed every good Christian may at the very first hearing of them.

AGAIN, our blessed Saviour describing the great and terrible Day of Judgment, telleth us, he will then pass this final Sentence upon the Wicked, *Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels.* Now the Sentence of a Judge cannot well be supposed to be

be wrapt up and delivered in Figures and Parables, especially at that time when Allegories must cease, and all dark and obſcure, both Things and Words too, must be laid open and brought to Light. The End or Use of Parables, or allegorical Similitudes, our Saviour ſhewed to his Disciples, *viz.* *That ſeeing they might ſee, and not perceive, and hearing they might hear, and not underſtand:* And therefore *when they were alone he expounded all things to his Disciples, because to them it was given to know the Myſteries of the Kingdom of God.* The Use then of Parables or Allegories (for they are both one) is to hide the Meaning of the Speaker, and to darken the Underſtanding of the Hearer: But the laſt Judgment of Chriſt is to a quite contrary End, *viz.* That the whole World may not only hear it with their Ears, but underſtand it too with their Hearts, and ſee it executed with their Eyes. It is evident therefore, that the general and final Sentence, by which

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the Wicked shall be adjudged to *everlasting Fire*, must have in it no Figures or Allegories, but plain and proper Speech only; because the Guilty must perceive thereby what is their Doom; the Angels, who are the Ministers of that Judgment, must know what they are immediately to execute; and the Elect, who shall concur with Christ in Judgment, must discern what they are to approve of.

BESIDES these self-evident Texts, there are others no less plain and clear, as those of the *Apocalypse*; *Whosoever was not found written in the Book of Life was cast into the Lake of Fire.*

Rev. 20. 15.

c. 21. 8. And again, *But the fearful and unbelieving, and the abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars, shall have their part in the Lake that burneth with Fire and Brimstone.* These and other places of Scripture are express and emphatical. Nor,

2. BOTH Reason, as is pretended, in the least contradict the literal Construction of them. For, to set down the whole Hypothesis, as briefly as may be; Can it be thought irrational to assert the Immortality of the Soul, or the Existence and Operation of it after its separation from the Body? That though it be of a spiritual Nature, yet is it then really in a Place, if not circumscribed by it, as Bodies are, yet at least determined thereunto, and thereby render'd distant from other Places; so that we may rightly say, it is actually present there, and not elsewhere. And as it is in some *Place*, so must it be supposed to operate, to understand, and to will, and to be subject to the Affections of Joy and Sorrow, and by Consequence to be in a State of Happiness or Misery. If it hath demeaned it self righteously and well in this Life, it is by the Mercy of *God* disposed of to a *Place* of Peace and Rest: But if unrighteously and ill,

it is, by his Justice, condemned to a *Place* of Pain and Sorrow. And therefore, as there are two different Kinds of Men here; so are there two different *Places* for the Societies of Souls after Death, one for the Just, the other for the Unjust. And as the *Place* in which the Souls of the Just are happy is *Heaven*; so the *Place* where the Souls of the Wicked are tormented is *Hell*. In a word, as the Soul is thus happy or miserable after this Life; so the Body, at the last Day, will be raised and reunited to it, and partake of its Bliss or Torments; so that every individual Person shall either in his Flesh see *God* shining in his glorious Majesty on his Throne in *Heaven*, or have his Portion (both Soul and Body) with the *Devil* in *Hell*, the *Lake that burneth with Fire and Brimstone* for evermore.

Now what is there in all this irrational or false, though taken in the plainest, and most literal Construction
of

of it? I am sure, thus it hath been understood, by great and orthodox Writers, if not, generally, by the whole Church of God.

AMONGST modern Divines, those of our own Church whom I shall produce, shall be Dr. *Barrow*, Dr. *Hammond*, and Bishop *Bilson*; all great Lights and Ornaments of it, and they expressly declare the Doctrine I contend for.

Dr. *Barrow* upon the Creed, where Barr. m^o on the Creed. therefore he professedly treateth on what we are to believe, in the Article of *Life everlasting*, giveth us his Sense of the Point in this Manner. *In the State of everlasting Death, our Bodies shall be afflicted continually, by a sulphureous Flame, not only scorching the Skin, but piercing the inmost Sinews; and our Souls shall incessantly be gnawed upon by a Worm (the Worm of bitter Remorse, for our wretched Perverseness and Folly, the Worm of hor-*

rid Despair, ever to get out of that sad Estate) under which inexpressible Vexations, always enduring Pangs of Death, always in Sense, and in Desire dying, we shall never be able to dye. Now if the Bodies of the Damned shall be afflicted continually by a sulphureous Flame, (and what Flame, I beseech you, is that, if not a corporeal one?) as well as their Souls be gnaw'd upon by the Worm of bitter Remorse, and horrid Despair; if the Damned shall be always dying, as well in Sense as Desire, it is evident that the Flame must be distinct from the Worm; the Flame by which the Body shall be tortured, and be continually dying in Sense, from the Worm by which the Soul is gnaw'd upon, and continually dying in Desire: Unless we will confound Sense and Desire, and make the Soul and the Body one and the same thing.

Hammond Dr. *Hammond* on the forementioned
 in *St. Mat.* Sentence of Christ, *Depart from me, ye*
 25. 41. *cur-*

cursed, into everlasting Fire, prepared for the Devil and his Angels, thus paraphraseth. You are an accursed Number of Men, adjudged to the eternal Hell, which was not originally created or designed for you, or any of Mankind, but for the Prince of the Devils, and those Angels that sinned, and fell with him; but now by your wilful Defaults is become your Portion also. Now, which is more proper to say, that the Regret and Anguish of Mind, to which the Wicked will be condemned, was made or prepared for the Devil and his Angels; (which, I think, cannot be affirmed at all) or that the Eternal Fire of *Hell*, which was made, or prepared for the Devil and his Angels, is by the wilful Defaults of wicked Men adjudged to be their Portion also? The latter, I am sure, is much more consonant to what he elsewhere delivereth, *viz.* That *whosoever died not constant in the Faith, he was cast out into eternal Fire*; for so he expoundeth the *Lake of Fire* mentioned, *Rev. 20. 25.* E 4 THE

THE zealous Bishop *Bilson* was, in his time, very copious upon this Subject. And, indeed, as Dr. *Heylin*, in his Introduction to the History of the Life and Death of Archbishop *Laud*, observed, he amassed together, in his *Survey of Christ's Sufferings*, whatsoever the Fathers, *Greek* and *Latin*, or any of the ancient Writers, have affirmed of the local Descent of *Christ* into *Hell*, with all the Points and Branches which depend upon it. One of which is the Truth and Reality of *Hell-Fire*. Concerning which, to his

Bilson's
Survey of
Christ's
Suffer-
ings, p. 47.

Opponent loosely, interrogating whether there be not true *Brimstone* as well as true *Fire* in *Hell*, he returneth in this Manner. “ Touching *Brim-*

“ stone, you may jest at St. *John* if

“ you list, who saith of the Wicked,

Apoc. 14. “ They shall be tormented in Fire and
10.

“ *Brimstone*; and likewise of the De-

Cap. 20. “ vil, that he was cast into a *Lake of*

10. “ *Fire and Brimstone*: Or, if you

“ please, you may oppose *God* him-

“ self,

“ self, and ask whether material Brim-
“ stone were mixed with the Fire
“ which he rained on *Sodom* and *Go-*
“ *morrah*, and why he poured them
“ both on the Heads of those Wicked
“ ones, as if Fire alone were not suf-
“ ficient to destroy them who are set
“ forth for an Ensamble (by) *suffering* Ep. Jud.
“ *the Vengeance of eternal Fire?* But
“ howsoever you presume to alter or
“ new frame the Judgments of *God* af-
“ ter your Fancies, when I read that
“ *God rained Fire and Brimstone up-* Gen. 19.
“ *on Sodom*, and the Cities adjoining, 24.
“ and *will rain Fire and Brimstone* Ps. 11. 6;
“ *upon the Wicked*, I dare not allego-
“ rize either of them ; because I reve-
“ rence the Word of *God*, which is
“ his Will, and by no means distrust
“ his Power. For if *God* will have
“ *Brimstone* mixed with *Hell-Fire* to
“ make it burn not only the darker
“ and sharper, but also the loathfomer,
“ and so to grieve the Sight, Smell,
“ and Taste of the Wicked, which have
“ here forfeited with so many vain
“ Plea-

“ Pleasures, what have you, or any
 “ Man living, to say against it? Yea,
 “ rather, why teach you not Men to
 “ tremble at the Terror of God’s Judg-
 “ ments, who can and will so fully pu-
 “ nish all the Powers and Parts of Bo-
 “ dy and Soul, with one and the same
 “ *Fire in Hell?*

AND for Confirmation of the Do-
 ctine of true, substantial, external Fire
 in *Hell*, he setteth down the Opinions
 of several later Writers, not inferior in
 true Religion and Learning to any of
 his time, viz. (a) *Peter Martyr*,
 (b) *Munster*, (c) *Bullinger*, (d) *Gual-
 ter*, (e) *Musculus* and *Zanchius*. It
 will be too tedious to give you the
 Words of all these, I shall only refer
 you to them in the Margin, and specify
 in the last their Sense of the Point being

(a) Pet. Mart. in 2 Cap. 2. L. Reg.

(b) Munster Annotat. in 30. Esa.

(c) Bulling. Homil. 90 in Esa. 30.

(d) Gualter Homil. 163. in Esa. 30.

(e) Muscul. in Mat. c. 25.

much to the same Purpose with his. And he very soberly and learnedly examining this Question, resolveth it in this sort. (f) “ It is certain the De-

“ vils and all the Wicked shall be in
 “ everlasting Fire, and therein tormen-
 “ ted. *Christ* plainly professeth he will

(f) Zan-
 chius de
 operibus
 Dei. par.
 1. lib. 4
 c. 19.

“ say to the Wicked, *Depart into e-*
 “ *verlasting Fire, prepared for the*
 “ *Devil and his Angels.* What man-
 “ ner of Fire it shall be, I dispute not,
 “ because the Scripture doth not ex-
 “ press it. But this is without Ques-
 “ tion, that not only the Souls of the
 “ Wicked, but also their Bodies shall
 “ suffer Torment from this Fire : And
 “ therefore the *Fire* must be such as
 “ may work upon their Bodies, and
 “ inflict on them a far greater Pain
 “ than our Fire doth impress on us.
 “ What Quality soever it shall be of ;
 “ it seemeth it shall be altogether a
 “ corporeal Creature, which may ope-
 “ rate upon Bodies, and torment them.
 “ Which being so, it is manifest, the
 “ Devil shall suffer Pain and Torment
 “ from

“ from a corporeal Thing, I mean
 “ from this *Fire*, and that ever-
 “ lastingly : Therefore it is called e-
 “ ternal and unquenchable Fire.” And
 asking the Question, how it is possible
 that spiritual Substances should suffer
 from corporeal, he answereth, “ We
 “ have an Example in our selves, in
 “ whom the Soul suffereth many things
 “ from the Body by her Conjunction
 “ with it. Again, what can resist the
 “ Power and Will of God ? Let this
 “ Doubt therefore depart from the
 “ Minds of the Faithful.

Idem in
 1. Cap. 2.
 Ep. ad
 Theff.
 par. 3.
 Theff. 4.

To these that he hath brought I shall only add the Opinion of those learned Divines who compiled the *Magdeburgian* History ; and they not only expressly declared, as was before said, for the Locality of *Hell*, but amongst the Punishments which the Wicked shall suffer in that place of Torments, they reckon *eternal Fire*

Hist. Eccl.
 Magd.
 Cert. 1.
 Lib. 1.
 C. 5.

for one ; which, say they, *It is to be believed will be not only spiritual, but*

cor-

corporeal, since Christ is pleased so often to speak in that Manner.

NOR have the *ancient Fathers* of the Church been less forward to uphold and maintain the same Doctrine. The learned Bishop, but now cited, produceth many of them in Confirmation of it. I think it may not be amiss to lay down the Sentiments of some of them, with others of my own Observation, that the Christian Reader, being thoroughly satisfied of the Truth of it, may the better dispose himself to receive what I have to offer in Consequence of it.

Justin Martyr, in his first Apology ^{Justin Martyr prima Apol.} for the Christians, saith, the Devils shall suffer Punishment and Vengeance, ἐν αἰωνίῳ πυρὶ ἐγκλειθέντες (by) being enclosed or shut up in everlasting Fire. And *Polycarp* the Martyr answered the Pro-consul, threatening to consume him with Fire, ^{Euseb. Eccl. Hist. Lib. 4. Cap. 15.} πῦρ ἀπειλᾷς τὸ πρὸς ὧραν κάομενος, καὶ μετ' ὀλίγον σβεννύμενον, ἀγ-
ροῦσι

τοῦτο γὰρ τὸ τῆς μελλούσης κρίσεως καὶ αἰωνίου
 κόλασεως τοῖς ἀσεβέσι τηρεμενον πυρ.
*Thou threatnest me, saith he, with
 Fire that burneth for an hour, and,
 after a little time, is quenched; but
 thou knowest not the Judgment to
 come, and the Fire which is kept in
 store for the eternal Punishment of the
 Wicked.*

St. Cyprian, or whoever else was the
 Author of the Oration *de Ascensione*
Christi, saith, *Vivent Incendia, & in-*
consumptibiles Flammæ nudum Corpus
allambent: That those Fires shall live,
and the unconsuming Flames shall lick
the naked Body. And again, Inter sar-
tagines flammeas miserabilia Corpora
cremabuntur: The miserable Bodies of
the Damned shall fry and burn in
those Flames.

Tertullian, never esteemed hetero-
 dox by the Church for this, in one part
 of his *Apologetick*, defineth the *Tarta-*
rus or *Hell*, wherein the Souls of the
 Wick-

Wicked are tortured, to be *infernarum Pœnarum Carcer*, the Prison of infernal Punishments. And in another, he saith, that the *Gebenna* is, *Ignis arcani subterraneus ad Pœnam Thesaurus*; a subterraneous Treasury of secret Fire for the Punishment of the Wicked. And he addeth, “ As Philosophers know the difference between the secret and common Fire; so that Fire is of one kind which we make use of, and that of another which serveth the Judgment of God, whether it pierce or strike through the Clouds of Heaven in Thunder, or break out of the Earth through the tops of Mountains.” And wherein the difference lieth, he sheweth immediately; “ For this, saith he, doth not consume what it burneth, but repaireth what it preyeth upon; so that the Mountains remain which always burn, and he that is struck with Fire from Heaven is not to be reduced to Ashes by other Fire: And this may be a Testimony of the
 “ eternal

“ eternal Fire, this an Example of that
 “ Fire which continually nourisheth
 “ and preserveth those that are punish-
 “ ed in it. The Mountains burn and
 “ endure, and why not also the Guilty
 “ and Enemies of God”? He never
 dreamt of a mere metaphorical Fire,
 which needed no such Illustration or
 Similitude to shew the possibility of it.

AND as the Doctrine of a *local Hell*,
 and *true Fire* in it, was never reckon'd
 amongst the erroneous and heterodox
 Opinions of *Tertullian*; so the con-
 trary Conceit hath been esteemed as
 such by Catholick Writers in *Origen*.

Hieron.
 ad Avi-
 tum. quid
 sit caven-
 dum in
 Libris
 Ag-
 25.
 26.

St. *Jerom* directing *Avitus* what he
 should beware of in *Origen's* Books,
 saith, *Scias detestenda tibi esse quam-*
plurima, & juxta sermonem Domini,
inter Scorpiones, & Colubres inceden-
dum. This know, that there are very
many things which thou art to detest;
and, as God speaketh, thou must walk
amongst Scorpions and Serpents. And
 repeat.

repeating divers Errors, he mentioneth this for one of those things he was to beware of and detest, *Ignes quoque Gehennæ & Tormenta, quæ Scriptura sancta Peccatoribus comminatur, non ponit in suppliciis sed in Conscientiâ Peccatorum, quando Dei Virtute & Potentiâ, omnis Memoria Delictorum ante oculos nostros ponitur, ac præteritas Voluptates, Mens intuens, Conscientiæ punitur Ardore, & Pœnititudinis stimulis confoditur, i. e.* “ The
 “ Fire of Hell also, and the Torments
 “ which the holy Scripture threatneth
 “ unto Sinners, he (*viz. Origen*) places
 “ not amongst external Punishments,
 “ but within the Conscience of
 “ Sinners; when, by the Virtue and
 “ Power of *God*, the Remembrance of
 “ all our Sins are set before our Eyes,
 “ and the Mind beholding her Pleasures
 “ past is punish’d with the *Fire*
 “ *of Conscience*, and pierced with the
 “ stings of Grief and Repentance”. This
 Error *St. Jerom* more fully expresseth,
 and more severely reprimandeth in his

Commentaries on the Epistle to the *Ephesians*; whose Words, tho' they be many, I shall set down, as they are in the *Latin*, because they give Light to the former Testimony.

Hieron.
in 5. Cap.
Epist. ad
Ephes.

Quia sunt plerique, qui dicunt non futura pro Peccatis esse supplicia, nec extrinsecus adhibenda Tormenta; sed ipsum Peccatum & Conscientiam Delicti esse pro Pœnâ, dum Vermis in Corde non moritur, & in Animo Ignis accenditur; in similitudinem Febris, quæ non torquet extrinsecus agrotantem, sed Corpus ipsa corripiciens, punit sine Cruciatuum forinsecus Adhibitione. Has itaque Persuasiones & Decipulas fraudulentas, Verba inania appellavit & vacua, quæ videntur blandiri peccantibus, sed magis eos ferent ad æterna supplicia, i. e. “ Because there are
“ many that say, there shall be no ex-
“ ternal Punishments for Sin, nor Tor-
“ ments outwardly inflicted, but that
“ Sin it self, and the Conscience there-
“ or is instead of a Punishment, whilst
“ the

“ the *Worm* in the Heart dieth not;
 “ and a *Fire* is kindled in the Soul;
 “ after the manner or likeness of a Fe-
 “ ver, which doth not outwardly tor-
 “ ment the Sick, but seizing the Body
 “ vexeth it without any foreign inflict-
 “ ing of Pain: These Persuasions and
 “ deceitful Devices the Apostle calleth
 “ vain or empty Words, because they
 “ seem to flatter, but do indeed deceive
 “ Sinners, and push them on towards
 “ eternal Torments. *Hell-Fire*, by this
 Resolution of St. *Jerom*, is a Punish-
 ment *outwardly* inflicted on the Dam-
 ned, and not an *inward Fire* or Pain
 kindled in the Mind, and possessing the
 Soul or Body as a Fever doth, which
 is an inward Grievance, but no exter-
 nal Violence: And the contrary Opi-
 nion, that a spiritual Fire in the Mind
 is the only *Hell Fire*, is here condem-
 ned in *Origen*, and others, as a deceit-
 ful and detestable Error, hastening Men
 to eternal Punishment.

THE same Doctrine of *true Fire in
 Hell* still continued in the Church of
 F 2 Christ

Prosper
de Vita
contem-
plativa,
Lib. 3.
Cap. 12.

Christ: Prosper said, To be cast into everlasting Fire with the Devil and his Angels; to see no Light in that Fire, but to feel that it burneth; to suffer the terrible Cracks of that flaming Fire; to have their Eyes blinded with the bitter Smoke of that fuming Gulph, and to be drowned in the deep Lake of Hell; to think on these things, and many such like, is a sure way to renounce all Vice, and refrain from all

Gregor.
Moralium
Lib. 9.
Cap. 38.

Allurements of the Flesh. So Gregory: Those whom the Flame of Hell devour-eth, it blindeth from seeing the true Light, that the Pain of Burning may outwardly torment them, and Punishment of Blindness inwardly benight them; that as they sinned against their Maker with Mind and Body, so they may be punished both in Soul and Body.

St. Ber-
nard de
interiori
Domu.
Cap. 38.

Thus St. Bernard: Fear shall amaze thee when thou shalt fall into the Lake of burning stinking Brimstone; Fire shall outwardly burn thy Flesh, and a Worm shall inwardly gnaw thy Conscience.

science. So *Isidore*: *There is a double Punishment of the Damned in Hell: Their Minds burn with Sorrow, and their Bodies with Fire and Flame, by a just Retaliation; that, as they debated with their Minds what they might do with their Bodies, so they should be punished both in Soul and Body.* So venerable *Bede*: *By the Worm Christ noteth the over late Repentance of Sin, which shall never cease to bite the Conscience of the Damned in their Torments; as by Fire the burning of Hell, that the Fire might be a Torment outwardly raging, and the Worm a Grief inwardly accusing.* And,

Isidore de summo Bono. Lib. 1. Cap. 31.

Beda, I. lib. 3. in Cap. 9. Sancti Marci.

St. Austin, (to name no more in Confirmation of this Point) writeth thus, *Jam enim superius disputavi posse Animalia etiam in Ignibus Vivere, &c.* “I have before disputed, “ that Animals may live even in Fire, “ in Burning without being consumed, in Pain without Dissolution, “ by the miraculous Appointment of

August. de Civ. Dei, Lib. 21. C. 9.

“ our Almighty Creator. And he who
 “ denieth that this is possible with
 “ him, knoweth not who it is that
 “ doth every thing that is wonderful
 “ in all Natures.

* Explo-
 dendæ
 sunt cras-
 sæ hujus-
 modi I-
 maginati-
 ones, cum
 figuratè
 Prophe-
 tam loqui
 intelligen-
 mus. Cal-
 vin in Efa.
 30. v. ult.

WHY then must these Truths be ex-
 ploded as gross * Imaginations, since
 they are delivered in the Scriptures, and
 received by the Church of *God*? Let
 us not be wiser than Wisdom it self,
 but beware how we censure such great
 and good Men as inept, ridiculous and
 sophistical: Let us not spiritualize a-
 way the substantial Flames of *Hell*,
 and refine them into nothing. What,
 though we cannot discern the Man-
 ner how material Fire may be of eter-
 nal Duration, will we thence directly
 conclude it is impossible to be so? 'Tis
 true, no material or physical Thing is
 naturally capable of immaterial or hy-
 per-physical Properties; but what
 then? Will we confine the infinite
 Power of *God* to the scanty Laws of
 Nature, or to the more scanty Measures
 of

of our shallow Understandings? Will we deny a possibility of Continuation to that by the Breath of his Mouth, which by his Word he created? Besides, to say that no material or corporeal Being is in any respect capable of Eternity, is manifestly false; for the Bodies of Men, after they are raised again, and re-united to their Souls, shall endure for ever. And why not then those Flames wherein many of them shall be tormented? How is any one sure that corporeal Fire hath no Power to affect or act upon a Spirit, and that therefore since the same Fire of *Hell* is prepared for the Devils, as well as wicked Men, under the Image of that some spiritual Punishment must be decipher'd? I am sure St. *Austin* bestoweth a whole Chapter upon proving the contrary.

“ WHY, saith he, may not the Punishment of corporeal Fire afflict even incorporeal Spirits, after a true, though wonderful Manner? If the

St. Aug.
de Civ.
Dei. Lib.
21. Cap.
10.

“ Spirits or Souls of Men, which are
 “ also truly incorporeal, may both now
 “ be included in corporeal Members,
 “ and then, *i. e.* after this Life be in-
 “ dissolubly united to, or join’d with
 “ the Bands of their Bodies; then the
 “ Spirits of Devils, nay though the
 “ Devils be all Spirit, and perfectly
 “ without Bodies, may be tortured by
 “ corporeal Fires, which may adhere
 “ to them, although they have no Bo-
 “ dies. Not that the Fires which ad-
 “ here to them will, by that Adhesion,
 “ make them living Creatures, con-
 “ sisting of a Body and a Spirit; (as
 “ in the Case of a Spirit’s Union with
 “ a Body to make a Man) but, as I
 “ said, by adhering to them after a
 “ wonderful and ineffable Manner,
 “ they, *i. e.* the Spirits, receive their
 “ Punishment from them, yet do not
 “ these give Life to them. And this is
 “ rationally inferred, because that o-
 “ ther mode or way of the Spirit’s or
 “ Soul’s Union with the Body is al-
 “ together as marvelous; nor can a
 “ Man

“ Man comprehend this very thing,
“ that he is a Man.

THE Argument for the possibility of the Thing is demonstrative ; for if Spirit and Matter may be joined here, so that Spirit may be affected with mere Matter, and Matter may act upon mere Spirit ; what hindreth but that it may be so hereafter ?

HE concludeth therefore, at the end of that Chapter, and I with him and all the other fore-mentioned Fathers and Doctors of the Church, that *Hell*, which is called a *Lake of Fire* in the holy Scriptures, is a true, real, corporeal Fire ; and that it doth torture the Bodies of the Damned, both those of Men and of Devils, solid ones of Men, and aerial ones of Devils, which he saith before, some learned Men supposed them to have ; or it may be, saith he, only the Bodies of Men with their Spirits ; and the Devils, if they are Spirits without Bodies, receive their Punishment

nishment from the corporeal Fires, by Adhesion to them, *Unus quippe utriusque Ignis, sicut Veritas dixit; for there is but one Fire for both, as the Truth hath said.*



CHAP. V.

*The Improbability of Hell Fire's
being in, or about the Center
of the Earth.*

HELL being supposed a Lake of real corporeal *Fire*, as it is described in the Scriptures, and concluded to be by the best and most orthodox Writers in the Catholick Church of Christ; I have two or three Things to object against the Opinion that it is in the Bowels of the Earth.

I. THE first is, that this Hypothesis seemeth to contain in it something contradictory to the Nature of *Fire*. For the due understanding of which, it will be needful to observe, that to the Being and Constitution of Fire, there is required both an unctious sulphureous *Pabulum* on which it feedeth, and also a nitrous Fewel which it receiveth
from

from the Air; without both which it can by no means subsist or act. For Fire being a thin and subtle Body, whose Particles are in a very vehement and rapid Motion, if the Matter, adequate to receive the Property of its Body, either consume or be subtracted, it must decay and languish; or, if the rapidity of its Motion be on a sudden over-powered and stopped, it will be stifled and extinguished. In plain Terms, when the Fuel is spent or taken away, it dies, and when the Air is wholly excluded or kept from it, 'tis put out.

Now on both these Accounts *Hell* can hardly be supposed to be placed about the Center of the Earth; for though there are indeed lodged within the Bowels of the Earth mighty Quantities of oleaginous and sulphureous Matter; which, if disposed into due Order and Form, might constitute a vast Furnace, and maintain its Fires for a great space of Time; yet if we
consider

consider how that this Matter is not so disposed of together into one Place, but dispersed here and there, and intermixed with other solid incombustible Bodies; and also how long the World hath already continued without any perceptible Alteration in the Body of the Earth in that respect, any Diminution of that Matter by such Fire; we must think that it cannot naturally be placed there, but that it rather is in some other part of the World, although unobserved by us.

I doubt not but on Computation of the magnitude of the terrestrial Globe, the little Wit and Understanding of Man might lay out the Dimensions of such a Furnace, as were the Earth all proper Matter, and accordingly applied to it, would consume the whole in far less time than it hath already stood: Much more then may we conclude, that the *eternal Tophet*, which the infinite Power and Wildom of *God* hath prepared, had it been placed in the
Earth,

Earth, would have long since reduced it into Ashes.

BUT if we could suppose Fewel enough laid up in the Earth for such a Fire, yet how can we imagine so free a Passage of Air into it as is requisite to support the violence and rapidity of its Flames? The external part of the Earth is of so solid and substantial a Nature, and that Solidity (as we are assured by Experience) of so vast a Thickness, if it be not quite so to the very Center, that it cannot be thought previous and penetrable by the Air to that degree.

IF it be objected here, that the Nature of that Fire may be such, as that it doth not consume but repair what it preyeth upon, as *Tertullian* argued; or else that the Power of God may miraculously supply or renew both the *Pabulum*, and the nitrous Particles necessary to its continued Subsistence, as *St. Austin* supposeth.

To the former of these I answer, that *Tertullian* founded his Argument on the Allegation or Concession of Philosophers (*noverunt Philosophi Diversitatem arcani & publici Ignis*) whom yet, upon Enquiry, we shall find to have been mistaken in what was reported by them. For in those Instances of secret Fire, which he mentioneth, we really find no such difference, as, he saith, they allowed of. As for Lightning, one of the two, it is so far from doing what they alledged, *viz.* rendring Bodies combustible in their Natures, impossible to be calcined by other Fires; that it many times kindleth such Flames as are not extinguished, till the whole Matter it lighteth upon is reduced into Ashes. Nay, the Nature of it is so quick and piercing, that it hath a very strange and wonderful Operation, quite contrary to what they mention, on many Bodies that are not ordinarily wrought upon by other Fires; calcining, if Re-
ports

ports are to be believed, the Blades of Swords within the Scabbards, the Scabbards in the mean time remaining untouched or unhurt by it.

As for the Instance of Mountains burning and enduring, I shall account for that by and by, in a brief Discussion of the Nature of *Vulcano's* by it self. In the mean while, to the other Part of the Objection drawn from the Supposition of *St. Austin*, I answer, that if the Place of *Hell* were as plainly revealed in the holy Scripture, to be in the Body of the Earth, as that there are *everlasting Burnings*, and that the Devils and wicked Men are, and shall be, tormented in them; which were the Positions he brought it in Proof and Confirmation of, then I should readily close with any, and especially with that Argument for it: But since this is not a revealed Truth, we are not presently to have recourse to Miracles, and to what *God* can do, to prove that of which we have no such Pre-assurance.

whence it is usually called the *terraqeous* Globe. Not that the Elements of Fire and Air are perfectly excluded from it, there is a Mixture of both in it; but because Water and Earth are the main Ingredients of its Body, and constituent Parts of the same, where they are and acquiesce as in their proper Sphere: Whereas Fire and Air are in the Body of the Earth, as it were by Accident, and, like Prisoners, are held there by Force, against the violent Bent and Inclination of their Natures. They are Bodies of a more rare and subtle Contexture, whose Parts are volatile and light, especially those of Fire, which, above all others, is endued with a mounting and soaring Quality, quite contrary to that of Water and Earth, which are gross and heavy, and apt to descend or tend downwards. It seemeth therefore to be a great Violence offered, not only to the Nature of Fire, to fix that to a Place which it abhorreth and shunneth; but to the Nature of the
Earth

Earth too, to with-hold and keep that from the Center of its Acquiescence and Rest.

IF there must be some other Body about the Center besides Earth, it would be more consonant to Reason and * Experience, if not to Revelation too, to place Water there than Fire; for by so doing we suppose nothing contrary to either of their Natures, or disagreeing with their Qualities. Water indeed seemeth to be of a lighter, and less solid Constitution than Earth; but yet we find that it equally tendeth to the lower Place with Earth; and if Earth sink through to the bottom of Water, so Water sinketh through to the bottom of Earth, in so much as the deeper and lower we dig in the Earth, the greater Plenty of Water is still found.

Vide *Dr. Nichol's Conference with a Theist, Part 2. P. 204.* where the Reasonableness of this Hypothesis is shewn.

Ray. loco
prædicto. MR. *Ray* relateth an Observation of a Friend of his concerning Coals, *viz.* that the Beds of Coals lie all one way, and do always dip towards the East, let them go never so deep; so that, would it quit cost, and were it not for one Reason, the *Colliers* say, they might pursue the Beds of Coals to the very Center of the Earth. Coal is certainly one of the mightiest and chiefest Veins of combustible Matter in the Earth; and if Fire were placed about the Center, one would imagine that might be the Reason why their Attempt in this respect is unfeasible; but it seemeth, not Fire, but Water is their Hindrance, as is professed by them.

IN a word, Revelation so far agreeth with Reason and Experience, as to favour this Opinion rather than the other; for, do not we read in *Exod. xx.* *Moses* of *Waters under the Earth?*
Pf. 24. ^{4.} 2. Doth not the *Psalmist* declare, that
 God

God founded the Earth upon the Seas, and established it upon the Floods? Doth not God, speaking of the Wonders of his Creation, ask Job this Question, *Who shut up the Sea with* Job 31. 8. *Doors, when it brake forth as if it had issued out of the Womb?* An Expression that seemeth to suggest its Eruption from the Womb of the Earth, before it covered the Face of it, and was commanded by God to his decreed^{v. 10.} *Place which he brake up for it.* And doth not St. Peter tell us, that of old,^{2 Pet. 3. 5.} *i. e.* in the beginning the Earth was made by the Word of God, standing out of the Water, and in the Water? ἐξ ὑδάτων & συνεσῶσα, *i. e.* consisting or made up of Water, and ἐν ὑδάτων & συνεσῶσα, standing or placed in the midst of Waters; for so the Original importeth, as the learned Dr. Hammond remarketh in his Annotations on that Text; observing farther, that the Globe of the Earth consisted of a great Quantity of Waters called the *Abyss or Deep*, which Abyss or Deep^{Cen. 1. 2.}

is it that maketh the whole Body of the Ocean, and all other Rivers in the World: And also great quantities of Waters in the Bowels of the Earth, breaking forth, if I may use the Scripture Phrase once more, as if it issued out of the Womb, in Fountains that flow perpetually, and maintain with Supplies all the Rivers and Seas in the World. And this, saith he, may fitly own the Expression of the Apostle concerning the Earth, that it is ἐξ ὑδάτων ὅσα made up of Water, because it hath abundance of Water in its Constitution or Compass, *viz.* all the Water under the *Expansum*, *i. e.* under the Body of the Air, which maketh up, as the Philosophers say, one Globe with the Earth. To be short, I do not say that Water abstracted or separated from Earth, is certainly at the Center of the Globe, but that it is much more likely to be there than Fire, especially so vast a Store of it as must be supposed to constitute the *Hell*, or the Place where the Devils
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are punished, and the Damned with them after this Life. For such a quantity of Fire would surely have deserved to be mentioned amongst the Wonders of the Terrestrial Globe; and the Word of *God*, which is so particular in the Description of the other parts of it, would not wholly have omitted that, or at least would not have insinuated the quite contrary to it.

3. A third Argument against *Hell's* being at or about the Center of the Earth, is, that such a supposed Place there must be too small to contain the lapsed Angels, and the infinite Numbers of the Damned. It is certain, if we compare the Earth with the Heavens, it is but *as a Drop of the Bucket* to the Ocean, or, *as the smallest Particle of the Dust of the Balance* to the whole Body of the Earth. It is affirmed by Astronomers, that the least of the fixed Stars is bigger than the Earth, and that, by reason of the

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vast

vaſt diſtance between us and them, if we were from thence to behold the Earth, it would appear to us as nothing; ſo inconfiderable for Magnitude is this ſordid Globe, not only in reſpect of *God*, who, as the Prophet ſpeaketh, *taketh up the Iſles as a very little thing*, but of the Heavens too, which, if compared with that, are immense, and almoſt of infinite Extenſion.

Cap. &
verſ.
predict.

Now if the whole Body of the Earth, thus conſidered, is ſo ſmall, what then muſt the leaſt part of it, *viz.* that neareſt the Center be?

* BY the Fall of Angels there was *μείγα χάσμα*, a great Gap made in Heaven, a vaſt void Place there. Now,

* Aug. de Civ. Dei. l. 22. c. 1. Qui (viz. Deus) de mortali Progenie, meritò juſtèque damnatà tantum Populum per gratiam ſuam colligit, ut inde ſuppleat & inſtauret Partem, quæ lapſa eſt Angelorum; ac ſic illa dilecta & ſuperna Civitas non fraudetur ſuorum numero Civium, quin etiam fortassis & uberiore lxtetur.

as St. *Austin*, and many other learned Men have supposed; one kind is to supply for another, Men to recover what Angels fell from, those having left their Stations we are to possess them; Heaven having lost a Number of Spirits, that Loss is to be made up with Souls: For that Place admitteth no *vacuum*, no more than this; Nature abhorreth it and Grace too. If then such a Number of Angels fell as caused a great Chasm in the vast Orb of Heaven it self, how can they be conceived as containable in a minute Part of the little Ball of the Earth? And then if we add to these the prodigious Numbers of the damned Men, as contained and punished in the same Place, the Hypothesis will be much more incredible.

Now that the Number of Angels that fell was indeed very great, even beyond our present Apprehension, will appear, if we consider how it is said, that *the Tail of the great Dragon*,^{Rev. 12.}
when^{4.}

when he fell, *drew with him the third Part of the Stars of Heaven.* The

Job 38. 7. Angels are called Stars by God himself, the Stars representing them not only in the Glory and Brightness of their

1 Cor. 15. Nature, (so St. Paul saith, *One Star differeth from another Star in Glory,*)

but also, and principally in the Multitude and mighty Numbers of them; the Hosts of Heaven being, like the Stars of it, said to be innumerable.

Nor are the lapsed Angels to be esteemed much less so than the Holy and Elect; for the Saints taken up to supply their Places are still spoken of in Numbers altogether indefinite, they

Rev. 5. are said to be *Thousands of Thousands,*
12. *and Myriads of Myriads;* and to be *a great Multitude of all Nations, and*

a. 7. v. 9. *Kindreds, and People, and Tongues, which no Man can number.* And if

the Saints, or they who are saved, are numberless, what then are the Damned? It is a sad and dismal Contemplation to enter into a Comparison between them in this respect; and yet

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I cannot but observe what is plainly affirmed in the holy Scriptures, *viz.* *Strait is the Gate, and narrow is the Way which leadeth unto Life, and few there be that find it; but wide is the Gate, and broad is the Way that leadeth unto Destruction, and many there be that go in thereat.* This Comparison was made by Truth it self, and the Argument needeth no Enforcement; the Subject of it, although melancholick and sad, is yet beyond a possibility of Contradiction: And therefore they who fix the Dimensions of *Hell* in the Earth, and state it to any determinate Number of lapsed Angels and miserable Men, are unpardonably presumptuous; they intrude into those things which they have not seen, they undertake that which is impossible for them to do, *viz.* to demonstrate that which, whilst they are on Earth, they cannot comprehend; and to define that which with us is really indefinite.

IT is a poor, mean, and narrow Conception both of the Numbers of the Damned, and of the Dimensions of *Hell*, which * *Drexelius* hath laid down. The former he supposed to be an hundred thousand Millions of Men: And the other a Place square, a *German Mile* each Way, *i. e.* so much in Length, Depth, Height, and Breadth. The Number he calleth a prodigious, stupendous Number, and a Place of those Dimensions, he saith, is capable of receiving such a Number of Men. But alas! How infinitely short is that Computation to those Multitudes who, as *many*, are set in Opposition by *Christ* to the *few* Saints, *which*, yet *no Man can number*? Certainly, if a Million or more of Men have been brought into the Field at one Time, by one Prince, as Historians tell us, were by

* *Drexelius de Damnator. Carcere & Rogo, par. 2. cap. 8.*

Tamerlane the Zagataian Tartar, against Bajazet King of the Turks; what must the Number of the whole Body of Men be, at the same time living upon the Face of the whole Earth? And if the Numbers of Men alive upon the Earth, at one time, do surmount any certain Calculation, how may it be guessed at, if multiplied by the Computation of those Ages of Years the World hath already continued, and those that possibly are to come?

DR. Burnet, in his *Theory of the Earth*, supposeth it an *absorpt Sun*, as the best Account of the Generation of all the Planets, and maketh the twentieth Part of its Semidiameter on either, I suppose he meaneth, on every Side the Center, the Sphere of the Central Fire; the nineteen Parts being requisite, as he saith, to secure us from the Apprehension of the Earth's being consumed by the Central Fire. Now though this is a much more noble

Burnet's Theory of the Earth, Lib. 3. Cap. 6.

ble Idea of such a Furnace of Fire as *Hell* may be supposed to be, yet is it by no means difficult to number the Men which a Sphere of that Magnitude will contain : Nay, the Globe of the Earth it self hath its certain Bounds and Limits, and the Understanding of Men hath found out the Dimensions of it ; and were it hollow from the very Superficies, may possibly, for ought that I know to the contrary, by the Rules of Art comprehend and define the Number of Men it would contain ; but that there shall never be a greater Number than that, is what no Mortal can affirm. For how can any one fix a Time for the putting an End to the Generations of Mankind? *God* hath reserved that peculiarly to himself, who, as he in the Beginning made the World, and Mankind in it, so doth he only know the Time when, with them, it shall cease to be. He certainly silenceth all such Accountants, and biddeth them to cease their Curiosity, who saith,
'Tis

'Tis not for you to know the Times and Acts 1. 7.
Seasons which God hath kept in his
own Power.

To leave then such nice, and therefore dangerous, because forbidden, Speculations: Let us proceed to that which is, with something more of Reason, urged against us, in Defence of the foregoing Hypothesis, *viz.* The mighty *Vulcanoes*, or vast Eruptions of Fire out of certain Mountains, that have been taken Notice of in all Ages of the World. And here, I readily grant that some of these, *viz.* *Ætna*, *Vesuvius*, *Helga*, *Hecla*, those of *Guatimalla*, and some others, according to the Reports of credible Authors, are prodigiously great: And the Noises, Flames of Fire, wonderful Quantities of bituminous Matter, Stones, Ashes, and the like, which are thrown out of them, are so terrible and surprising, that they gave Occasion enough for the Poetical and Fanciful to conceit
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that they were the Mouths of *Hell*. But if we take them into a strict Examination, and weigh them in the Balance of Truth, we shall find that they are far from being really so; and that they are only Fires of Nature's kindling in some of the extreme Parts of the Earth, and not Results of a general *Tophet*, about the Center of it.

I very freely acknowledge, that there are many and great Cavities in the Body of the Earth; and likewise, abundant Veins of such Matter, as not only yieldeth to the Power of Fire; but, in a manner, coveteth, and catcheth at it. And where that Matter is lodged within, or disposed amongst those Cavities, and they especially lie under the direct Beams of the burning *Sun*, they are very apt to take Fire; and, according to the Quantity and Quality of them, to rage more or less. Such I imagine the Nature of these *Vulcanoes*, or
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burning Mountains to be. Not that the Fire of them is contrary to the Nature of other Fire, in that it doth not calcine or consume what it feedeth upon, as was fancied by Philosophers in *Tertullian's* time: But that they proceed from hidden Stores of inflammable Matter, the Mountains themselves being in the Nature of Chimnies, of such a solid incombustible Substance, as yieldeth not to the Violence of the Flames. And this appeareth from the Ashes that are thrown out of them, the mighty Quantities of which, far beyond any thing else, clearly prove both the devouring, alterative Nature of the Fire, and the vast Stores of bituminous and sulphureous Matter in the great Cavities of the Earth, near those Mountains; the In-breaches or Down-fallings of which do not only feed those Fires, but also, by reason of the Air that is gotten into, and pent within those Caverns, occasion more violent and convulsive Shocks, or

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Earthquakes, to those Parts of the World, than are experienced elsewhere.

INDEED, if these *Vulcanoes* were much more considerable than they are for Number, and were equally dispersed through all the Quarters of the Terrestrial Globe, as well towards the Polar Circles as near the Equator; and if the Fire that appeareth out of the Tops of them were pure Flame, constantly bright and clear, we might be apt to think them so many Vents or Discharges of a central Fire: But when we find that they are but few in Number, and the chiefest of those too near the torrid Zone, and from their Tops to issue forth, now clear Fire, then thick, black Smoke, and sometimes little or nothing at all; we must conclude, that they are only particular Fires, probably of the *Sun's* kindling at first, and since continued by the casual and incidental Applications of

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of that *Pabulum*, which those Parts of the Earth administer to them.

I might here dismiss the Opinion of *Hell's* being in, or about, the Globe of the Earth, were it not fancied by some, that, at the End of the World, when the Fabrick of Nature shall be dissolved, this shall be the Scene for the Punishment of Devils and wicked Men. So the learned Dr. *Henry More*.

“ At the Conflagration of the Earth, More's Grand Mystery of Godliness, L. 6 Cap. 9;
 “ the great Channel of the Sea shall
 “ be left dry, and all the Rivers shall
 “ be turned into Smoke and Vapor ;
 “ so that the whole Earth shall be in-
 “ veloped in one entire Cloud of un-
 “ speakable Thickness, which shall
 “ cause more than an *Egyptian* Dark-
 “ ness, clammy and palpable to be felt ;
 “ which, added to this choaking Heat
 “ and Stench, will compleat this *Ex-*
 “ *ternal Hell*, a Place of Torment;
 “ appointed not only for the pro-
 “ phane Atheist and Hypocrite, but
 “ also for the Devil and his Angels ;

“ where their Pain will be proportioned according to the Untamedness of their Spirits, and Unevenness of their perverse Consciences.

BUT, with submission to so great a Name, I take the Conflagration of the Earth to be, rather a Proof of *Hell's* not being situate there, than any Argument that it is. For if that

2 Pet. 3.
10. of St. *Peter* hath Relation to the End of the World, and the Manner of the Dissolution of it, as it is generally supposed, and particularly by him to have, it is expressly said there, that *the Earth shall be burnt up* [*κατακαήσεται*] shall be destroyed or consumed by Fire. Which Expression certainly implieth more than the Conversion of the watry Substance of the Globe into Smoke and Vapor, and the more solid Part of it into Heat and Stench: For thereby, they are not supposed to be burnt up, or consumed by Fire; but only to suffer a Change, to be new modified or altered, and so to

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continue to eternal Ages. Besides, St. Peter had before said, *God spared² not the Angels that sinned, but cast⁴ them down to Hell.* Where he plainly spake of *Hell*, as a Place in Being, not only then when he wrote; but ever since the Fall of *Lucifer* and his Apostate Angels, and not to commence at the End of the World. And therefore, this Earth, although we do not suppose it at the End of the World quite burnt up or consumed by Fire, but receiving never so much Horror, Stench, and other dismal Qualities from that terrible Catastrophe, cannot yet be the *Hell* into which the Devils were cast down; because they were cast down to *Hell*, and delivered into *Chains of Darknes*, to be reserved, or kept, as I observed before, there *καταζομένους* punished [in the present Tense] *εἰς κείαν*, unto [the great Day of] Judgment. As the learned Doctor *Hammond* from the King's Manuscript observeth it ought to be read: And not as St. *Austin*, and the

Vulgar Latin construe it [*In Judicio puniendos vel cruciandos*] to be hereafter punished or tortured in the Day of Judgment. So that upon the whole Matter, the Conflagration of the Earth is so far from being an Argument of *Hell's* being in, or on the Earth, that it is a very good one to the contrary.



CHAP. VI.

*A Conjecture that the Body
of the Sun is the Local Hell,
with an Apology for the No-
velty of it.*

THE Mind of Man is not only a curious, inquisitive Principle, but apt to be very incredulous and diffident ; especially when it cannot, in some measure, comprehend the Truths that offer themselves to be embraced by it. Hence it is, that some Men, taking into their Consideration the Subject in Debate, and finding a Local *Hell*, or Place of true, real, and everlasting Fire, hardly reconcilable to their present Apprehension of Things, have flatly denied the Existence of it. And although the Holy Scriptures have plainly enough declared for such a Place, yet they have chosen rather to expound away the

Text, and make *Hell* a mere putative and phantastick Being, than to acknowledge the Reality of it; and at the same time confess themselves unable to tell how it is, or where it may be found.

OTHERS discerning the Rashness and Danger of that Conclusion, and willing to avoid the mischievous Consequences of it, as also to satisfy the curious, and searching Nature of the Soul of Man, have rather placed it where Reason telleth us it cannot be, than that it should be thought to be no where. Now having in the foregoing Chapters opposed both these, having first established the Doctrine of a Local *Hell*, and then set down the Improbability of its being in, or about, the Body of the Earth: Having examined the Scriptures, and observed there the former plainly revealed, but the other no where either positively asserted, or by sound Inference to be thence deduced:

duced : Having likewise consulted Philosophy, and found that altogether repugnant to, and not in the least favouring that Opinion ; I proceed now to offer a Conjecture, which I take to be more agreeable both to Scripture and Reason than the former, *viz.* that, *the Body of the Sun is the Local Hell.*

Do not, I beseech you, start at the Proposition ; be not offended at the Novelty of it. Some things, when they are first advanced, seem light and less serious ; but when they are maturely reflected on, they justly challenge the most profound Contemplation. And however jocular and ludicrous, at first sight, this may appear ; yet when you have considered of it, I doubt not but you will bestow a farther, and more intense Thought upon it.

AN Opinion is not presently to be condemned and dismissed, because it is new. I confess in Points of Faith, and necessary Belief, whatsoever is introduced apparently novel is dangerous: But in Matters of Speculation and Theory, it is not so; except it tend to weaken Faith, and vitiate Practice. Revealed Truth standeth, like the *forbidden Tree*, in the midst of the Garden: There is a *Noli me tangere* written upon it; and we are not by any Means to make bold with it: But mere Opinions are, like the Fruit of the rest of the Trees, freely permitted our Touch and Taste, and we may eat, or not eat of them, as our Curiosity leadeth us. And truly, however unnecessary Curiosity in Matters of Religion may be justly discouraged; yet to have some Curiosity in them, methinks, is commendable. Revelation doth not discard Reason. It found us Men, and it dealeth with us as such. And, as a
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Faculty of distinguishing one thing from another, and forming Deductions and Inferences from Things is our Specifick Difference from Brutes; so no where, that I know of, is this distinguishing Principle better exerted, this Difference more plainly specified by us, than in the Search and Contemplation of Truth.

WE are not presently to conclude, that all those things which are not plainly revealed in the Holy Scriptures are withheld by *God* from us. For *God* is the Author of Nature, as well as Scripture; and the *eternal Law which he hath written in our Hearts* is to be attended to as well, though not in the same Degree, as the more express Declarations of his Will. I do believe it best for the World, that Revelation should be just as it is; and that it would not have been better, if more had been discovered to us. The Holy Spirit of *God* hath, no doubt, left many Truths unrevealed, to reward the

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Industry and Pains of those that seek after them. It was *God* that implanted in our Minds the Love of Truth, and interwove it with our Natures. On which Account, I hold it good to stir up the Gift of *God* that is in us, to exercise our discerning Faculty, to contemplate the Works of the Creation and Providence, and to observe how they contribute to the Proof of natural Religion, and to the Illustration of revealed Truth. He who thus employeth his Talent, shall not only receive it with Interest, but *having made good Use of what he hath, more shall be given to him.* Whilst he who layeth it by, folded up in the *Napkin* of Incogitancy and Sloth, shall be justly deprived of it.

Mat. 25.
14, &c.

THAT such will be the Consequence, with respect to this World, as well as the next, is evident, not only from the Divine Appointment, *God* having directly so decreed it; but from Experience too, and the Reason of the
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the Thing. For what is more plain than that some Men, by a studious and speculative Life, have as much improved and raised their Minds above the common Level, as others by a stupid and thoughtless Inactivity have sunk them down beneath it? Hence it is that one discourseth, reasoneth, and speaketh more like an Angel than a Man, when at the same time it may be justly disputed whether there be any difference between another and a good tractable Horse; for as the Carrier's Horse joggeth on in the same Road, and knoweth when he is to take up his Load, and when to set it down, when he is to stop, and when to move, is pleased when his Proven-der is sweet, and refuseth it when it is musty: So his Rider seemeth in that respect alone to be above him, for he ploddeth on too in the same little Circle of Things, employeth his Thoughts on the Roads and Dishes before him; and, if he is question'd in any thing beyond that narrow Sphere, he re-
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maineth *ut Piscis in arido Montium jugo*, mute as a Fish, and quite out of his Element.

AND the Reason of this great disparity between two of the same Species is plain, *viz.* because Habits are not only the Consequents, but the Perfection of Acts; so that every *εὐρησια*, or fresh Acquisition of the Understanding wideneth the Faculty, giveth farther degrees of Ability to it, and disposeth the Mind to an Habit of better knowing; whereas a torpid and lazy Stupidity contracteth and crampeth the Mind, and so fasteneth it to the Senses, that it cannot reflect on any thing but what doth necessarily thrust it self in the way; its Thoughts are thereby at best included within the Compass that it took up by the sensible Horizon of the Eye, and cannot extend themselves beyond it: Whereas *Speculation* and *Theory* make a Man feel that he hath within him not only an animal, but also an intellectual

Nature and Place of HELL. III

lectual Principle of Life; so that we may almost say, that the Soul of Man blessed with the Benefit of Knowledge and Happiness of Speculation, doth as much differ from it self, without those Improvements, as in the same State it is described to differ from it self, when in its *Platonical* State of Inactivity.

NEITHER is *Speculation* beneficial only to one's self, but to others too; for as the Love of Truth inviteth and stirreth up our Endeavours after it, so the same Affection persuadeth a free Communication of it. All Good is communicative, and in this respect, as well as any other, the *Greek Proverb* is very true, ἄνθρωπος ἀγαθὸς κοῖνον ἀγαθόν. A good Man is a common Good. For the Treasure which the speculative Person, with the Oil both of his Lamp and of himself, diggeth out of the hidden Mines of Learning or Nature, is imparted generously to the Publick; he enricheth that at his private Expence, and maketh others wise by his own Harms.

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AND as *Theory* is in it self truly beneficial to the Publick; so hath it been esteemed and venerated as such by Mankind in all Ages of the World. The first Inventors of useful Arts were accounted Gods, and had divine Honours and Acknowledgments paid to them, and their Memories were preserved and continued sacred unto late Posterity: And it hath been the Practice of all wise and flourishing Commonwealths to found Academies, or Places of Study, for the Advantage and Erudition of the Curious; that their Minds being withdrawn from sensual and secular Employments, they might the better apply themselves to the Knowledge of Letters, and to the Speculation of Truth; and the Consequence of this hath been the Improvement of all the liberal Arts and Sciences, to that height of Perfection they are now arrived at.

IN vain therefore do Men dispute against *Speculation*; for though the Abuses of it may deserve Correption, yet surely it is it self above Censure; the best things, we know, are liable to Misapplication, and, when corrupted, degenerate into the worst; but still that is no Argument against them. We ought not certainly to conceive the least Prejudice against *Religion*, because its Beauty is such, that it prevaieth with some who are not truly religious, to put on the Mask of it; and when they have so done, under the Cover of that, they many times act the vilest Impieties. Nor is it any real Reproach to *Truth*, that its opposite Falshood is sometimes dress'd up in its Cloaths, and so palmed upon the World for it. If *Religion* were not excellent, there would not be so many Hypocrites as there are; and if *Truth* were not amiable, there would not be so much Paint and *Fucus* laid on Falsities to make them look
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like it: So though *Speculation* hath been biaſſed and wire-drawn by the Paſſions and Interests of evil Men, and made to ſerve to the apparent Damage both of *Religion* and *Truth*, yet is it in it ſelf never the leſs valuable for that; becauſe that is ſo far from being the natural Reſult and Conſequence of it, that no one thing, purely of this World, hath been more conducive to the real Good and Eſtabliſhment of both.

I would not here be miſtaken, as if I preferred the ſpeculative part of Religion above the practick; I enter into no ſuch Diſpute; or, as if I thought all Men proper for the refined part of it; I might as well ſuppoſe all cut out for Politicians: But I urge this becauſe I take *Speculation* to be commendable in all, and neceſſary in ſome, and becauſe I would not have the Ornament, both of a Man and a Chriſtian, deſpiſed and trodden under Foot.

T H E R E

THERE is a great difference between representing Religion as a mere Science, and urging the Excellence and Necessity of Knowledge in Religion; the former of these few have affirmed, and the latter, as few denied; and both the Affirmers of the one, and Denyers of the other, have been, generally speaking, *Enthusiasts*.

IT may perhaps be the fault of the Men of this Age to be more violent on Disputes than on the Performance of their known Duties; many fancy themselves skilled in the Depths of Controversy, and for that Reason think themselves of a super-eminent size for Piety; when really in Understanding they are Babes and mere Dwarfs for Practice: But what then! shall Reason be quite laid aside because of these Mens vain Pretences to it? Shall that have nothing to do in Matters of Religion, because some of its Mysteries are above it, or because

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some of its Professors are below it, or at least are not entire Masters of it? This is a Consequence that requireth more than ordinary degrees of Speculation to make out; and if it were admitted, would be serviceable to none that I know of, but them that challenge an implicit Faith to all their Dictates and Determinations, and extol and magnifie Ignorance as the true Parent of Devotion. Certainly the Disputings of this Age, bad as they are, are not worse than the profound and dark Ignorance of some preceding ones.

I speak not this to encourage Men to be talkative, and given to dispute; to entertain either themselves or others with crude, indigested Notions, or to make *Speculation* their chiefeft Study or Business. No! but to let us see that it is the part of a Man to think, and to discourse; and that Knowledge is to be esteemed no mean part of our Duty. Undoubtedly the Ministers of Christ do
well

well to inculcate Practice; but cannot that be done without flying in the Face of Knowledge? Is not *the Innocence of the Dove* consistent with *the Wisdom of the Serpent*? Is not the Perfection of the one the Complement of the other? Can there be a compleat *Innocence* without *Wisdom*, any more than a true and perfect *Wisdom* without *Innocence*? *If ye know* St. Joh. 13. 17. *these things* doth surely presuppose *Knowledge*, and the Happiness consequent to *Practice* will not be taken away or diminished, because it is grounded upon *Knowledge*. One necessary Qualification of true *Zeal* is, that it be *according to Knowledge*; Rom. 10. and we are exhorted by the Apostle to ² be *in Understanding Men*, and to ^{1 Cor. 14:} *increase in the Knowledge of God*. Doth ^{20.} not St. Paul say, *The invisible things* Colof. 1. *of God, even his eternal Power and* ^{10.} *Godhead, are clearly seen from the* Rom. 1. *Creation of the World, being under-* ^{20.} *stood by the Things that are made*? But can the Works of the Creation de-

clare the Power and Glory of the Creator to them that do not behold them? If the Eye of Reason be put out, or, which amounteth to the same thing, be kept fast shut against the Wonders of them, how can the admirable Contrivance of the great Architect be discerned from them?

Speculation then is both a revealed Duty and a part of natural Religion too, and consequently ought to be esteemed by us, both as we are Christians, and as we are Men. It is like a generous Fruit Tree growing in the rich Soil of Religion; out of which indeed there are apt to sprout many noxious Suckers and luxuriant Branches, which both may, and ought to be cut off; but then due Care is to be had in the doing it, that the Stock it self suffer no Injury, lest instead of mending we mar the whole Matter, and Religion be deprived of one of its fairest and most fruitful Productions: Knowledge is Religion's
Lea-

Leaven, it diffuseth the Efficacy of its Ferment through the Lump till the whole is leavened. It is the Salt that seasoneth all its Duties, and without which Obedience itself is insipid and tasteless, the Sacrifice of an Afs, a mere empty and senseless Nothing. To be short, *Speculation* is not only a Qualification of a Divine, but an Accomplishment in any Person. And therefore it is not merely the Necessity of some, but ought to be the Choice of all. The Perfection of the Duty the former should always aim at, but a competent Measure of it all are engaged to attain, I mean according to Mens Capacities and Opportunities; and truly the least degree of it in any is rather to be cherish'd than chastis'd, as deserving Praise and Encouragement, not a Frown and Rebuke. The more curious Men are in Religion, the better; I do not perceive how they can understand too well: It is more commendable certainly

ly to be neat than slovenly, to have a distinguishing Palate than no Taste at all.

Our Religion is such as will bear the Test of the nicest *Reason*, and needeth not to fear the most strict and close Applications of it; for if some of its Mysteries are above it, yet none are against it. And though its Sancti- ons, with respect to the next Life, are not in their full Extent and Latitude explain'd to us; yet may we, by a diligent Attention to them, in a great Measure attain to a clear and distinct Perception of their Nature and Quality. And the exercising our selves in this, is both a delightful and profitable Work. It cannot surely but be delightful to be enquiring after our Father's Country, those happy Regions, whereafter a short and painful Life ended, we hope to pitch our Tents, and live for ever. It cannot but be profitable to ruminate on the dreadful Punishments annexed to the breach of our
Duty,

Duty, that so, by the Performance of that, we may take care to avoid them. The more the former are considered by us, the more pleasurable will our Search after them be ; and the more the latter are revolved in our Minds, the greater Aversion will they work in them to the Enticements of Sin : And therefore it hath been the Care of holy and good Men, that they might effectually persuade us to lead virtuous and godly Lives ; to display and lay open, as much as possibly they could, the Glories and Beatitudes of Heaven, as the very strongest Charm and most powerful Allective to it. And that they might deter us from Wickedness and Vice, to present to our View the horrid Torments and Agonies of *Hell*, as the most direct and sure Antidote against it. And as their Endeavours have been all along well designed, so, no doubt, they have been very effectual to restrain and reform the Actions of Men ; for if these

Argu-

Arguments will not prevail, there are none that will.

OTHER Motives there are besides the Veracity of *God*, and the Signification of his Will, proper to infuse Faith and Holiness; else why are not those the only ones made use of by Divines to excite and encourage Men to live and die to the Lord? Indeed he that doth really believe in *God* must believe that he is true; and a Declaration of the true *God* to such as believe in him, is a sufficient Motive of Assent in all Cases; but yet those are hardly the only Motives to Assent in any, and specially not in the Cases of a general and explicit Account of the Rewards and Punishments of the next Life, as they are Persuasives to Piety and Virtue in this.

THE Suitableness or Agreement of them to our Nature is something different from both the other; and yet I take that to be an Argument, and a very

very good one too, for our Assent to them. And indeed this is the true Reason of learned Mens Inquiry into, and discoursing of the Nature and Quality of them, *viz.* that they may make them appear to be what to be sure they are, Rational, and adapted to our Constitution and Being as we are Men, and by Consequence proper to work on the Passions and Affections of our Nature as such.

AND *God* himself hath, in this respect, vouchsafed to condescend to our Infirmities ; for he hath not only, as our supreme Lord, laid his Commands upon us, which he might have done and gone no farther, if he had so pleased ; but, as our just Judge, he hath ordained Sanctions, and, as our all-wise Creator, he hath suited them to the Frame and Temperament of our Beings. And he hath promulged them, not in general Terms only, but with many singular Particularities ; which, when throughly and with express In-

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tention of Mind considered by us, must gain our Assent to them, and fully satisfy us of the Truth of the divine Revelation of them; and that they could come from no other than the *God* that made us, and who alone knoweth the Workmanship of his own Hands. In a Word, the Rewards proposed are not only said to be large, but, by the Description made of them, they appear to be rational too. And the Punishments threatned are both great, and such, we are assured, as are pungent and afflictive to the whole Man. That the Truth of this may the better appear, it may be convenient to instance in a few Texts of Scripture, that give sufficient Intimation of the Nature and Quality of them.

Now concerning the Rewards of the next Life, it is said, not only in general Terms, that *the Sufferings of this Life are not worthy to be compared to the Glory that shall be revealed*

Rom. 8.
13.

ed in us : But that the Nature of that *Glory* might in some fort be discerned by us, the same Apostle telleth us, that *now we see through a Glass darkly, but then Face to Face* : Now I^{12.} know in part, but then I shall know even as I am known. And St. John saith, *Beloved, now are we the Sons* ^{1 Joh. 3.2.} *of God, and it doth not yet appear what we shall be ; but we know that when he appeareth, we shall be like him ; for we shall see him as he is.* And our Lord and Saviour himself pronounceth *the pure in heart blessed,* ^{St. Mat. 5. 8.} *for they shall see God.* And he telleth his Disciples thus, *In my Father's* ^{St. Joh. 14. 2, 3.} *House are many Mansions, I go to prepare a Place for you, that where I am, there ye may be also.* And accordingly the Apostle affirmeth, that *we shall be ever with the Lord.* And ^{1 Theff. 4. 17.} therefore it was that he so earnestly desired to depart, that so he might be *with Christ which is far better.* And ^{Philip. 1. 23.} the Author of the Epistle to the *Hebrews* esteemeth it the great Privilege of

of Christians, that they are entituled
 Heb. xii. *to the heavenly Jerusalem, and to the*
 22, 23, 24. *Society of an innumerable Company of*
Angels, of the general Assembly of
the Church of the first born; of
God the Judge of all, of the Spirits
of just Men made perfect, and of Je-
sus the Mediator of the new Cove-
 Rev. 3. 21. *nant. And Christ himself saith, To*
him that overcometh will I grant to
sit with me in my Throne, even as I
also overcame, and am set down with
my Father in his Throne. And the
 Adoration that is paid to God and
 Christ, is particularly described in the
 fourth and fifth Chapters of the *Re-*
velations.

So then; if to know as we are
 known; if to contemplate the blessed
 Face of God, and to be like him;
 if to enjoy the sweet Society of our
 dearest Lord and Master, and to be
 fellow Citizens with the Saints and
 Angels, and to pay our Service, Ho-
 mage and Adoration to *him that sit-*
teth

teth on the Throne, and to the Lamb for ever and ever: If these, I say, are to be looked upon, as, what indeed they are, explicit Descriptions of the Nature and Quality of the Joys of Heaven, then are not they, like the Ark of old, forbidden to be seen, they are not the secret things that belong to God; but part of the revealed things that belong to us, and to our Children for ever, that we may thereby be encouraged to do all the Words of the Law. For though it is very true that Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man, the things which God hath prepared for them that love him: Yet it is also as true, what immediately followeth, But God hath revealed them unto us by his Spirit, which searcheth all things, yea the deep things of God.

Deut. 29.

usq; ult.

1 Cor. 2.

v. 10.

AND that the Nature and Quality of the Punishments is revealed likewise, is evident from what hath been al-

already alledged in the second, third and fourth Chapters of this Book ; so that I shall observe nothing more here, than that it is not only the bare preceptive part of the Gospel we are to attend to ; but, in order to our fulfilling that, we shall do well to have a special regard to the Promises and Threatnings of it, as principally designed to influence our Affections, which is confessedly the direct and great business of Religion.

AND indeed these, I mean the particular Promises and Threatnings of the Gospel, are alone accommodate to allay the Heats and Disorders of our Nature : And the want of them hath been, and is the Defect, the great Defect of other Religions, and is a sufficient Distinction of the Revelation of the everlasting Gospel from them all. The Christians *Heaven* is clearly another thing, and of a quite different Nature from the *Elyzian Fields* of the ancient Heathen, and from the sensu-
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al *Paradise* of the present *Mabumetan*; and the *Hell* described in the Gospel is not with the same Particularities to be met with in any other Religion, that is or hath been in the whole World. *Knowing therefore,*^{2 Cor. 5.} on the one hand, *these Terrors of the*^{11.} *Lord, we persuade Men*; and having, on the other, *these Promises, we exhort them to cleanse themselves from all Filthiness both of Flesh and Spirit, perfecting Holiness in the Fear of*^{C. 7. 1.} *the Lord.*

IN FINE, to bring the whole to as short an Issue as I can; as *Speculation* in general is commendable, so the Rewards and Punishments of the next Life are proper Objects of it. And so long as Men have a due Regard and Veneration to the sacred Authority of Holy Writ, and behave themselves with an humble, modest, and submissive Respect to it, they may propose such Reasons as they take to be explanatory of what the Holy

Scriptures have declared concerning these Things, as well as any other whatsoever. And he who denieth this, and telleth me that the general Account we have in Scripture of the Glory that shall be revealed in us, hath received no additional Force at all, nothing proper to work on the Hearts and Affections of Men from the profound, but clear Reasonings of, (for instance) amongst some others, the late incomparable Dr. *Scott*, doth, at the same time, what in him lieth to satisfy me, that there is an End both of writing and speaking; and that all Ratiocination whatsoever, beyond the bare Letter of the Text, is unnecessary, and what is more, unlawful too.

*Christian
Life, ca. 1.*

To be Brief, if I were not well

*Burnet's Theory of the Earth, lib. 4. c. 9. We are very happy if, in this Life, we can attain to the sub-

assured of the * Liberty each Man hath of propounding a *speculative* Question concerning these things, without the least apparent Hazard either of his own, or other Mens Salvation, by so doing; nothing in this World should

should have obliged me to enter upon this Argument: But since I am fully persuaded that the Souls of Men, without their own previous, concomitant, or subsequent Fault, can receive no real Prejudice by a moderate attending to such like *Speculations* as these; and that this, which I now advance, may rather be useful and serviceable to Religion than otherwise; I have adventured to propose it as a *Conjecture* and no more, to be embraced or refused as Men in their Judgments shall be convinced of the Probability or Improbability of it. Only thus much I must say for it at present, that having well weigh'd and consider'd it, it seemeth, according to the Module of my poor Understanding, highly probable; and such as is back'd with sound and convincing Reasons, which are the Subject of the following Chapter.

stance of Truth: And make rational Conjectures concerning Modes and Circumstances; where every one hath right to offer his Sense with Modesty and Submission.

CHAP. VII.

Reasons for the aforesaid Conjecture.

HA.YING conjectured that *the Body of the Sun is the Tartarus or Local Hell*, it will be expected that some Reasons be laid down to justify, and shew the Probability, at least, of the Assertion.

I. N O W the first that I shall bring for this Purpose, shall be drawn from the Nature of the Body of the *Sun*. And here, I hope, it will not be expected that I should give you a particular Description of the *Sun's* Body, so as to set down the *Modus* of its Existence or Operation. That, I confess, is a Task too difficult for my Undertaking. Or, that I should give an Account of all those Theories that have been formed of its seeming various

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ous Motions, with respect to this Terrestrial Globe, and the other Parts of the visible Creation. This, could I perform it never so exactly and well, would not be pertinent to my present Purpose: For which it will be sufficient if I observe, what, indeed, is obvious to each Man's Sense and Reason, that the Body of the *Sun* is real, corporeal *Fire*. If any one be so stupid as to doubt, or so hardy as to deny this, let him only betake himself to those Parts of the World that lie directly under the Line, and there expose his naked Body to its scorching Beams, when in its full Meridian Strength: Or, if that be too long a Voyage for him, let him even in these cooler Climates, on a clear Summer's Noon, lay himself open to its piercing Rays, when collected into the Focus of a reflecting Concave, or other Burning Glass, and he will receive immediate and sensible Satisfaction. That the Body of the *Sun* is *Fire*, is as evident, as that it shineth.

It is as demonstratively the Fountain of Heat as of Light ; it doth no less refresh us with the Communication of its fervid, than delight us with the Diffusion of its lucid Quality. And he who questioneth this, may as well doubt whether or no it be Day, when it is apparently above our Horizon.

Dr. Plot.
in Philos.
Transacti-
ons Num.
166.

WE have had a mighty stir amongst our experimental Philosophers about *the Perpetual Fire*. We have been told by a Gentleman, that in the *Linum Asbestinum* or Earth-flax, he thought he had found out an everlasting Wick ; and if he could have been but so happy as to place it so as that it might be constantly supplied with that liquid Bitumen, which he had heard of at *Pitchford* in *Shropshire*, the Business would have certainly been done. He told also of certain Fire in some Veins of Coals, very deep in the Earth, that required neither Air to preserve its Activity, nor any other than its own constituent Matter to feed

feed upon. But then it was such a Fire as gave Light indeed, but did not burn; a mere *lambent Flame*, like that of those *sepulchral Lamps* of the Ancients, which upon the least Admission of Air into them were extinct, and vanished into nothing, and left behind them, no not so much as the least Smoke or Vapor,

N O W these fanciful Accounts might serve well enough to entertain and divert witty Men; but they will hardly stand the Test of a close Disquisition. In truth, if they were thoroughly discussed, they would be found to be mere notional Whims, such as have no other Existence than in the fertile Brain of him that first related them.

B U T what need Men be so very earnest to hunt out for that which is every Day presented to them? by the Light of which they behold and discern other Objects, the burning Heat of which they are so sensible of, and

the Continuation of which, they are perfectly satisfied hath been ever since the World was. This Fire, as the
 Pf. 19. 4. Psalmist speaketh, *Goeth forth from the uttermost Part of the Heavens, and runneth about to the End of it again, and there is nothing hid from the Heat thereof.* This Fire is placed at so convenient a Distance from the Earth, that its Heat is extremely comforting to us; which, if it were nearer us, would scorch and burn us up to nothing. It is a Fire that is neither oppress'd with, nor devoid of proper Matter. It hath not so much Fuel as to choke, nor so little as to starve its Flames. It is not sometimes languid and weak, and at other times over-violent and raging; but it is always the same, and ever resplendent with an equal and bright shining Lustre. In a Word, when I contemplate this great, glorious, and burning Object, I am filled with Wonder and Amazement to think what *Pyrenean Mountains* of Sulphur, how many *Atlantic*
tick

tick Oceans of scalding Bitumen, are requisite to maintain such mighty, such rapid Flames.

THE *Ætnas* and *Vesuvios* of the Earth are mere Glow-worms to it. The meanest culinary Fire that is, is far larger, compared to them, than the very largest of them all; nay, than they all put together are, when conferr'd with it. If they who suppose only a *Metaphorical Hell*, do it for this Reason, that they cannot conceive where such a material Fire should be, as is sufficient for so great a Work; let them but look on this, and they will see an Object adequate at least to, if not exceeding, the very utmost Stretch of their Imagination. But,

II. IT may be worth my while to enquire somewhat more particularly into the *Magnitude* of the Body of the *Sun*, the reasonableness of my Hypothesis in a good Measure depending on it. The Body of the *Sun* was
judged

judged by *Tycho-Brabeus* (who of all Philosophers attributed the least Magnitude to it) to be an hundred thirty nine times bigger than the Earth. *Copernicus* computed it to be an Hundred sixty and two. And the old *Ptolemaick Hypothesis* would have it to be one Hundred sixty seven. But *Philippus Lansbergius* supposed it to be much larger, viz. Four Hundred thirty four times bigger than the Earth, and distant from it Fifteen hundred Semidiameters of the Earth; each of which containeth between three and four thousand Miles. This Account of the Magnitude of the Sun's Body, though far larger than the other, is yet but very small in Comparison of that, which the most skilful Astronomers and Mathematicians of this Age do give of it. *Hugenius* telleth us that *Cassini* in *France*, and Mr. *Flamsted* amongst ourselves, affirm, that it is distant from the Earth ten or eleven thousand of the Earth's Diameters; from whence it is collected, that

Hugen.
Cosmo-
theoros.
Lib. 2.

that it is a Million, nay more than eleven hundred thousand times bigger than the Earth. And he addeth, that he himself hath, by a probable Conjecture, found it to be twelve thousand of the Earth's Diameters distant from it. *Which huge, vast Space, saith he, if it were to be measured by Numbers of Miles, would take up more than seventeen Millions of German Miles; but perhaps we shall better conceive the vastness of it in our Minds, if we measure it by the swiftness of some certain Motion. And if we suppose a Bullet to proceed with the same swiftness it doth, when just discharged from a Cannon's Mouth, it would take up almost twenty five Years in its Passage from the Earth to the Sun. Nor is this the largest Account that hath been given of this Thing. For * Eratosthenes affirms*

* Cited by Willet upon Gen. from Plutarch de Placitis Philosophorum, Lib. 2. Cap. 31.

the *Sun* to be eight hundred and four Millions of Furlongs distant from the Earth; which at eight Furlongs to the Mile maketh above an hundred Millions of Miles of it.

BUT I need not insist on this last Account; it will be over and above sufficient for my Purpose if the *Sun's* Body come up, or near to the Calculation of our late and most eminent Astronomers, who earnestly contend that it is ten, eleven, nay, more than twelve hundred thousand times bigger than the Earth. I leave it to professed Arithmeticians to sum up, if they can, the square Miles of its Superficies; or, what is more, the cubical Miles of its solid Content; whilst I satisfy my self with observing, that if they who suppose *Hell* to be in the Earth, think the twentieth part of its Semidiameter on every side the Center to be Sphere sufficient for the Activity of its Flames; then certainly the Body of the *Sun*, which is so many

ny hundred thousand times, as these Philosophers have described it, bigger than the whole Earth, must be acknowledged by all to be capacious enough for that Purpose.

I do not think that any one can have much to object against this Hypothesis, either from the nature of the Body of the *Sun*, or from the magnitude of it. It hath apparently the Advantage of the other in these respects, which yet are the principal, and ought to be of the greatest Weight with us. For since it is expressly revealed in the Word of *God*, that there is such a Thing or Place as *Hell-Fire*, and that the same is appointed for the Punishment of an innumerable Company of Devils and wicked Men: And since this is so far from being found a thing impossible, that we have plain demonstrative Proof of such a Place of Fire in the World, abundantly large, and capable of receiving vast, infinite Numbers both of Devils, and also

also of the Bodies of Men; have we not some Reason to infer that this is possibly the *Hell*? I am sure no one, without an exprefs Revelation from *God*, can say it is not. But besides theſe direct and eſſential Proofs for it, there are other conſequential ones ſufficiently declaring the probability of it, ſome of which ſhall be taken,

3. FROM the Poſition or Situation of it; concerning which I ſhall not pretend to frame any new Hypotheſis of my own, but proceed upon that, which, as it was very ancient, if not the moſt ancient of all, ſo hath it been revived by modern Philoſophers, and is now generally received by the learned in that way, *viz.* the old *Pythagorick* and new *Copernican* System, which ſuppoſeth the *Sun*, and not the Earth, to be placed in the Center of the World.

I shall not need to contend for the Truth of this Hypothesis, or to set down what it hath to say in defence of it self, to the various Objections drawn from Sense, Reason and Scripture against it. This hath been already sufficiently done by many eminent Hands, and particularly by the famous *Gassendus*, in the third Book of his *Astronomical Institution*, to which I refer the learned Reader. I shall therefore at present take it for granted, and use it as the Foundation of three or four Arguments for my Opinion. In order whereunto I shall lay it before the Eye of my Reader, only with this Variation from the usual Figure, that the Earth and the *Sun* are, in some measure, proportioned to the forementioned difference in the Magnitudes of them.

BEHOLD therefore the *Sun* fixed in the Center of the Universe, about which in their several Orbits the Planets

nets are supposed to move; and among them this terraqueous Globe on which we live, in an Orbit large enough for the *Moon* to move round it as its *Affecta*, without interfering with the Planets of *Venus* and *Mars*, between which it is placed. In the Orbits near the *Sun* are *Venus* and *Mercury*, in those beyond the Earth are *Mars*, *Jupiter*, and *Saturn*, and beyond them the Firmament of the *fixed Stars*; between *Saturn* and which there is supposed to be a mighty, yea almost infinite space; so that by reason of the distance between the Earth and fixed Stars, not only the Earth, but even the *magnus Orbis* it self, or the whole Heaven wherein the Earth moveth and performeth her Course round the *Sun*, is, when compared with the Orb of that immense Firmament, but as a single Point.

SUCH is the *Copernican* System of this visible World, to which I shall

shall only add the *Cælum Empyreum* in the same Form that *Gassendus* describeth it in the vulgar *Ptolemaick* Scheme, omitting the *primum mobile*, and the *Crystalline Heavens*; because as they make neither for nor against our Opinion, so they do not suit or agree with our Hypothesis. Now that which I desire to be observed from this Scheme in the

1st Place, is, that the two Extreams or Opponents in the highest degree, are the *Empyreum*, and the Body of the *Sun*. The former of these is confessed by Divines, as *Gassendus* affirmeth, to be the Region of Angels and happy Souls. And therefore what more rational than to suppose the latter to be the Seat of Devils and miserable Spirits? We know * *Heaven* and *Hell* have been all along opposed, and judged to be quite con-

* See Dr. Barrow on the Creed. Art. He descended into Hell.

trary the one to the other. Indeed, there are not greater and more direct Oppositions in Nature than they are; hot and cold, black and white, hard and soft, or any other adverse, or even contradictory Terms may as soon be predicated of the same Subject, as *Heaven* and *Hell* agree in any one Property, Degree or Quality whatsoever.

THEIR Contrariety reacheth even Gal. 5.17. to this World; *The Flesh*, saith St. Paul, *lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary the one to the other.* And if we observe the Account that immediately followeth, of the Works of the Flesh and the Fruit of the Spirit, they will plainly appear to be so. For what can be more contrary to *Adultery, Fornication, Uncleanness and Lasciviousness*, than *Love*; the pure seraphick *Love of God*, and the true sincere *Love of our Neighbour*, the doing to him as we would he should do unto us? What more contrary to *Idola-*

Idolatry and Witchcraft, than *Joy and Peace in the Holy Ghost*? What more contrary to *Hatred and Variance*, to *Wrath and Strife*, to *Envyings and Murthers*, than *Long-suffering, Gentleness, Goodness, Meekness*? What to *Heresies*, than *Faith*? And what to *Drunkenness and Revelings*, than *Temperance*? These are entirely opposed to each other here, and what is more, they are the Seeds of a compleat, fixed and irreverfible Opposition hereafter.

THE Natures of Virtue and Vice are fo far opposed in this World, as that Virtue can never be Vice, or Vice Virtue; yet if they are confidered with relation to their Subject, they are alterable; for a good Man may become bad, and a bad Man may become good. But in the next World they are opposed in this no lefs than all other respects: For, after Death, our Habits, according to their refpective Predominancy, will be always ex-

tended to the very utmost Pitch they are capable of. If they are Good, they will be refined and made altogether Impeccable; if they are Evil, they will be envenomed with all Virulency and Malignity, which will be wholly irrecoverable. The time is then at hand when Men shall be either *confirmati in Bono, vel obfirmati in Malo*; or, in the Language of the Holy Ghost, when *he that is unjust, will be unjust still, and he that is filthy, will be filthy still*; as he that is righteous, is more righteous still, and he that is holy is more holy still.

Rev. 22.
11.

NOR are *Heaven* and *Hell* contrary to each other only in the Qualities and inward Dispositions of their Subjects, but to all other Intents and Purposes whatsoever. *God* the King of *Heaven*, is directly contrary to *Satan*, the Prince that ruleth in the Children of Disobedience. Indeed, *God* and *Satan* are not Contraries, *ratione Essentia*, with respect to their
Es-

Essence, or Being. There are not two contrary independent Essences, the one Good, the other Bad; as *Plutarch* and the *Manichees* imagined. But they are opposed as to the Nature and Operation of their Beings, and that in the highest Degree possible. *God* is a Being self-sufficient, and independent, infinitely pure, good, holy, gracious, beneficent, and whatever else containeth in it Perfection. *Satan*, for his Existence, dependeth upon the Will of *God*: But as to the Nature and Operation of his Being, quite contrary to that of *God*; he is corrupt, evil, wicked, malicious, destructive, and the like. *God* is the Fountain of all Grace and Virtue; *Satan* is the Author of all Sin and Wickedness. *God* is infinitely happy in the Contemplation of himself, and the beauteous Works of his Power and Goodness; *Satan* is wretchedly miserable in reflecting on his own Deformity, and the Odioufness of that Depravity he hath introduced into the

L 3 World.

World. The Contrariety between *God* and *Satan* might be set forth in fundry other Instances ; but it is so apparent, that the mentioning of these perhaps may be thought superfluous.

I pass on therefore to observe a Contrariety not only in the Rulers and Subjects of these two Kingdoms, but in their Officers and Ministers too ; those of *Heaven* are the upright, holy, glorious *Angels* ; those of *Hell* are the fallen, impious, foul *Devils*. * The Opposition that is between these two Orders of Beings is beyond our Comprehension at present ; but yet enough of it we know to assure us they stand at the greatest Distance the one to the other ; the former are Angels of Light, the latter of Darkness : The former are ready and chearful Executioners of the Will and Commands of *God* ; the latter are forced Drud-

* Vide Sanctum August. de Civ. Dei. lib. xi. c. 33.

ges and tired Slaves of *Satan* : The former, as they assist to, so they rejoice in the Conversion of Sinners ; the latter are employed in tempting and endeavouring, by all Means, to ensnare and seduce the Righteous : The former have from *God* the constant Care of the Upright in this World, to defend and protect them according to that of the Psalmist, *He shall give his Angels charge over thee,* ^{Psal. 51.} _{11, 12.} *to keep thee in all thy Ways ; they shall bear thee up in their Hands, lest at any time thou dash thy Foot against a Stone* : The latter are permitted by him to pursue their own devilish Spight and Malice, in now and then afflicting the Godly for their Tryal, as in the Case of *Job* ; and in many times bringing such of the Wicked as are forsaken of *God*, to their deserved End and Punishment. In a word, the former, as they are Inhabitants of the Regions of Glory themselves, so do they delight in conducting the Saints to, and placing them on their

L 4 Thrones,

Thrones, in fitting on them their Garments of Light, and adorning them with their Crowns of Righteousness and eternal Life ; whilst the latter, being condemned to the Prisons of Horror and Darkness, become the furious Lictors and Tormentors of the Damned, tumbling them down headlong into those Dens and fiery Dungeons, where they shall be tortured Day and Night, and suffer the Pangs of the second Death for ever and ever.

BUT to bring this Argument to its Head ; since there is nothing more distant from *God* than *Satan*, from *Angels* than *Devils*, from *Saints* than *Sinners*, from *Elect* than *Reprobate*, from *Blessed* than *Cursed*, from *Saved* than *Damned*, from *Glory* and *Light* than *Horror* and *Darkness*, from *Life* than *Death*, from *Fruition* than *Despair*, from *Hallelujahs* and *Doxologies*, than *Cursings* and *Execrations*, from *perpetual Exultations*, *Singings* and *Rejoicings*, than
eter-

eternal Weeping and Wailing, and gnashing of Teeth: I say, since there is in these and all other Instances so direct a Contrariety in the Natures of Heaven and Hell, how can we think but that there must be likewise the greatest * distance of Space between them? Especially since this is inferred not only from the Reason of the Thing, but in some measure standeth on the firm and stedfast Foundation of Scripture it self: For in the Parable the rich Man being tormented in Hell, lifted up his Eyes, and saw Abraham a-^{St. Luke} far off. And Abraham afterwards told^{16. 23.} Dives, that between the two Places where they were, there was a mighty^{v. 26.} Gulph fixed, so that they who would pass from the one to the other could not.

* Dr. Barrow on the Creed. It is obvious that this Sheol (when most absolutely and properly taken, the Circumstances of Discourse about it implying so much) is commonly opposed to Heaven, not only in Situation, but in Dimension and Distance. And this, he before saith, is according to the vulgar Opinion, as it seems anciently ever the World. Art. He descended into Hell.

Which

Which Expression cannot in any Reason be so restrained to the Decree and Purpose of *God*, as to have no relation at all to the foregoing one, or to exclude the vast *Hiatus*, the almost boundless Space that *God* hath put between them; banishing the Wicked as far *from the Presence of the Lord, and from the Glory of his Power*, as they can be imagined, or as they can really and possibly be. Again,

2. BE pleased to observe from the forementioned Scheme, that the *Empyreum* and Body of the *Sun* are not only Opposites in the greatest Degree; but they are likewise opposed as *highest* and *lowest*, which hath been as general a Notion of *Heaven* and *Hell* as any one of Mankind hath entertained, and which is frequently insisted on in the Holy Scriptures themselves. I do not say that the highest *Heaven* hath been universally taken for the Place where the Souls of Good Men are happy after Death; or the lowest *Hell*,
for

for the Place where the Wicked are punished: For the Descriptions we meet with of them in some of the Heathen Poets suiteth not with this Notion. *Diphilus* an ancient Comick Poet, cited by *Clemens Alexandrinus*, speaketh of them as followeth, καὶ δ' ἄδ' ἔστιν δύο τρίβες νομίζομεν, μίαν δὲ καίων, ἑτέραν δ' ἀσεβῶν εἶναι ὁδόν, καὶ εἰ τὰς δύο καλύψει ἡ γῆ. *We are of Opinion, that in Hades there are two Paths or Places, one for the Just, the other for the Wicked, howbeit, the Earth doth cover them both.* Thus *Virgil* supposeth them both to be in the infernal Regions, although in distinct and most distant Places. For so he,

Hic locus est partes ubi se via findit Æneid. lib. 6.
in ambas,
Dextera quæ Ditis magni sub mœnia
tendit ;
Hæc Iter Elysium nobis ; at læva ma-
lorum
Exercet pœnas, & ad impia Tartara
mittit.

Which

Which may be English'd thus;

*Here the Way parts, and cuts itself
in twain ;
To the great Pluto's Walls the Right
doth bend,
By which to blest Elysium we tend :
But the left leads to Tartar's tort'ring
Cell;
The Place where damned Souls are
plagu'd in Hell.*

By this it is plain, that *Virgil* thought the infernal Regions contain'd both the *Tartarus* and *Elysium*; too. Except we will say that this was only, what in Truth I take it to be, a mere Poetical Description of the other World, and the Scene thereof laid, not according to the true Judgment or Belief of the Poet, but to the Occasion of the Poem. But, however that was, others were dubious whether the Souls of good Men went to the *Elysian* Fields, wherever that
Place

Place was, or to *Heaven*; or, at least, they affirmed that some went to *Heaven*, and some to the *Elysian* Fields. For so *Seneca* the *Tragedian*,

Quisquis est placidè potens, Hercules
Dominiuſq; Vitæ ſervat innocuas Ma- ſurens.
nus,
Et incruentum Mitis Imperium regit,
Animoq; parcit: Longa permensus
diu
Fœlicis ævi Spatia, vel Cælum petit,
Vel lata fœlix Nemoris Elyſii loca.

That is,

He that is great and good,
That's Lord of Life, yet keeps his
Hand from Blood,
And mildly reigns, after a good old Age
Of happy Years ſpent on the World's
great Stage,
Either to Heaven flies, or ſtrait re-
moves
To the ſweet Shades of the Elyſian
Groves.

BUT

BUT however the Poets differ'd in their Thoughts concerning the Place whither the Souls of the Virtuous went after this Life ; yet it is certain that all the Heathen, as well Poets and Philosophers, as others, placed the chief Residence or Court of the supreme God in the highest Regions of *Heaven* ; and laid the Scene of *Hell* as low and deep as they could imagine. *Regnare in Cælo Jovem, Vulgus existimat : Id doctis pariter & indoctis persuasum est.* That *Jupiter* reigneth in *Heaven*, saith * *Lactantius*, is commonly thought : This, both the learned and unlearned are persuaded of. Hence the usual Adjuncts or Epithets of *Jupiter* were, Ὀλύμπιος, and Ὀλύμπια δώματ' ἀναίων. A Metaphor fetch'd from *Olympus*,

* Lactantius de falsa Religione: Lib. 1. Cap. 11.
Arist. de Cælo. 1. 3. ἢ πάντες ἢ ἀνέτατον πρὸ Θεῶν
τόπων ἀποδιδοῦσι ἢ Βάρβαροι ἢ Ἕλληες ὅσοι πρὸ εἶται
νεμίζουσι Θεῶν.

that,

that, as that was the highest Mountain they knew, so he dwelt in the highest Places that were; which in plain Terms was, at other times, thus express'd by them. Ὅς ὑπέριστα δώματα ναίει. And therefore all those Philosophers that took the Soul to be a Ray, or Emanation of the Divinity; that it came from *God*, and, if it preserv'd its Dignity, returned to him; and that its Happiness consisted in the Fruition of, or its Conjunction with *God*, must suppose the Seat of its Felicity to be the same with *God's*, which, according to the general Opinion, was the highest *Heaven*.

As for *Hell*, that was called by them, *Loca infima*, the lowest Places; and χάσμα ὁ πυθμένα ἐν ἔχει, a *Gulph* Plato in Phædone. that hath no Bottom, being it self the Bottom and lowest of all things. And it was peremptorily concluded by them; *Nil ultrà jacet Inferos*, that *nothing* Seneca Trag. was beyond or lower than *Hell*. If you run over all the Poets, saith Bishop *Bilson*,

Bilson, you shall find that with one general Consent they placed *Hell*, not only *κάτω below*, but *ὑπὸ χθονός quite under the Earth*. And the Gods of *Hell*, according to their Fashion of having Gods for all Places, were stiled *ὑποχθόνιοι subterraneous*, and *positi sub Terrâ Numina Mundi*, i. e. *The Deities of the World placed under the Earth*. So that this Notion of *Heaven* and *Hell*, that they were the highest and lowest Places, seemeth to have been generally received, and owned by the ancient Heathen.

Hesiod.
Ovid.

THERE is a pretty Account of the Height of *Heaven*, and Depth of *Hell* in *Hesiod's Theogonia*, where the *Tartarus* is placed just as far under the Earth as *Heaven* is above it. And that we might in some Measure conceive the vast Distance of them both from us, it is expressed by the Motion of an Iron Wedge or Ingot, falling from the one to the other. In its Passage from the *Heaven* to the Earth, the

the Poet saith, it would contain nine Days, and so many Nights, and reach its Journey's End on the tenth; as it would also take up the same Time in passing from the Earth to *Hell*.

Ὅσον ἐξείκοσι ἔς ἀπὸ γαίης
 ἴσον γάρ τ' ἀπὸ γῆς ἐς τάρταρον ἠερόεντα·
 Ἐννέα γρ' νύκτας τε καὶ ἡμέρας χάλκεον ἄκμων
 οὐρανὸθεν κατιῶν δεκάτη ἐς γαῖαν ἵκοιτο.
 Ἐννέα δ' αὖ, νύκτας τε ἡμέρας χάλκεον ἄκμων
 ἐκ γαίης κατιῶν δεκάτη ἐς τάρταρον ἵκει.

Hesiod.
 Θεογονία.

I do not think the Poet there pretended to an exact Calculation of the Time of its Passage to the real Space that is between them; as *Hugenius* did by the like Example, to shew the Distance between the Sun and the Earth, which I before instanced in; but that this was then the utmost Notion he had of the Height and Depth of Things, beyond which, he thought there was nothing but *Heaven* and *Hell*, according to the general Opini-

on, that they were the highest and lowest Places. The like Account of *Heaven and Hell*, *Homer* giveth, when after *Jupiter* had proclaimed a Cessation of Arms between the *Greeks* and *Trojans*, he threatens that if any of the Gods were so bold as to break his Orders, he would take him and throw him into *Hell*, which he describeth as a deep Pit very far off; yea as far below the Earth as *Heaven* is above it.

Ἦμεν ἔλων εἶψω ἐς τάρταρον ἠερόεντα,
 τῆλε μάλ' ἤχι θάλαισον ὑπὸ χθονός ἐσι βέρεθρον.
 τόσον ἐνερθ' αἰίδαο ὅσον ἔραϊ' ἐς ἀπὸ γαίης.

So consonant and agreeable to the Natural Sentiments of all Mankind is that Conclusion of *Drexelius*. *Jure suo hic Improborum Carcer Loco infimo*
de Damn. Carcere,
Est. Par. 2. *est, uti Beatorum sedes amœnissimæ*
Cap. 8. *Loco summo ac nobilissimo.*

AND if we look into the holy Scriptures, we shall find the same Account

Account of them there, both before and after the coming of Christ. Thus *Zophar*, in the Book of *Job*, speaking of the Wisdom of *God* saith, It is as high as *Heaven*, Job. 11: 8: What can't thou do? Deeper than *Hell*, What can't thou know? That this is to be understood of *Heaven* and *Hell*, strictly speaking, or properly so called, will be acknowledged, if we attend to what presently followeth. *The Measure thereof is longer than the Earth, and broader than the Sea*; that is, It is beyond all the Works of the Creation, or as he speaketh of it before, *The Secrets of it are double to that which is.* v. 6: *God*, if he had so pleased, could have made more Worlds than he did, or those as large again as they are; for his Wisdom is more than double to the whole Creation, or to *all that which is*. It surmounteth the highest Part of it which is *Heaven*, it fathometh the lowest Depth of it which is *Hell*, it measureth out the Length of the Earth, and the Breadth of the Seas. Confo-

Pf. 139.
8, 9.

nant to this, is that of the Psalmist, *If I ascend into Heaven, thou art there ; If I go down into Hell, thou art there also ; If I take the Wings of the Morning, and dwell in the uttermost Parts of the Sea, even there also shall thine Hand lead me, and thy right Hand shall hold me.* A plain Description of the Omnipresence of God, whose Nature, Operation, and Influence extend themselves through the whole Creation, both Height and Depth, and Length and Breadth of it. Of the same Importance with respect to the Height of *Heaven* and Depth of *Hell*, is that Declaration in

Amos 9.2. the Prophet *Amos*, *Tho' they dig down into Hell, thence shall my Hand take them ; though they climb up into Heaven, thence will I bring them down.*

Isa. 14.
13, &c.

So in the Poetical Allusion of the *King of Babylon's* Destruction to the Fall of *Lucifer*, we have these memorable Expressions. *Thou hast said in thy Heart, I will ascend into Heaven, I will exalt my Throne above the Stars*

Stars of God; Yet, as it followeth soon after, shalt thou be brought down to Hell. Again, Thou hast said, I will ascend above the Height of the Clouds; I will be like the most High. But how art thou fallen from Heaven, O Lucifer, Son of the Morning! Hell from beneath is moved for thee, to meet thee at thy Coming. Thus our Blessed Saviour describing the Height of Capernaum's Pride and Glory, together with the Depth of her ensuing Misery, setteth them forth by the most emphatical Antithesis of Heaven and Hell. Thou Capernaum, saith he, ^{Mat. 11.} which art exalted unto Heaven, i. e. ^{23.} to the very highest Pitch of Glory, shalt be brought down, or, as it is in another Evangelist, shalt be thrust ^{Luc. 10.} down to Hell, viz. to the very low- ^{15.} est State of Misery.

I should be tedious, should I pursue the Illustration of this Point any farther; I shall therefore briefly apply it to my present Purpose, and pass

on. In the forementioned Scheme, it is evident, the Globe of the Earth is placed between the *Empyrean Heaven*, and the Body of the *Sun*; and that it still must be so, let it be in what Part soever of its Orbit it will: Whence it followeth, that if *Heaven* be above it in one Extreme, the *Sun* must be below it in the other, and by Consequence that this Notion of *Hell* too suiteth with that Place.

I confess, indeed, this and the former Argument have no Weight at all in them, if the Hypothesis be not admitted, or the Earth be supposed to be the Center of the created World: For, then the Earth and not the *Sun* would be in the highest Degree opposed to *Heaven*, and would also be the lowest Part of the whole Creation. But then, I conceive, it would also from hence follow, that the Earth must be the *Hell* too, according to that Conclusion of Dr. *Dove*, *If any ask where Hell is, surely it is in the lowest*

Dove's
Confuta-
tion of A-
theism,
Cap. 15.

lowest Parts of the Earth, because they are the farthest from Heaven. But that hath been already disproved, both from the Composition of the Globe of the Earth, and from the Minuteness of it. And therefore, the burning Nature of the *Sun's* Body, and the Magnitude of it are, to me, not only Arguments of its being the *Tartarus* or Local *Hell*, but, for that very Reason, a good Proof too, of the Truth of the *Pythagora-Copernican* System, which hath so placed the *Heaven*, the *Earth*, and the *Hell*, as suiteth with the Nature and Constitution of each one of them, and is agreeable likewise to the universal Notion which Mankind hath received of the situation of them.

3. 'Tis worthy of our Observation, in the next Place, under this Head, that the *Empyreum*, and Body of the *Sun* are opposed, not only in the extremest Degree, and as highest and lowest, but as the greatest and least.

It is confessed there are other Bodies, in the State of Nature that now is, by far less than that of the *Sun*. Our *Earth*, the *Moon*, and most of, if not all, the *Planets* are in Magnitude greatly exceeded by it. But when the glorious Frame of this visible World shall be destroyed, and all the intermediate Orbs and Bodies in them shall be annihilated, so that *Heaven* and *Hell* shall only remain; the *Sun* will then appear to be, by numberless Degrees, the least of those two Works of *God* which are to endure unto all Ages. And since it was the Ambition of *Satan* to equal the Most High, and that, as we may fairly suppose, as well in his Omnipresence as Omnipotence, it being the Nature of Pride to swell itself into a larger Bulk, and to take up more Room than really belongeth to it, it seemeth very consonant to Reason, that he who could not content himself, in his Sphere, to enjoy the spacious, and almost infinite Regions of Light, should for his Punishment

ment be expelled those vast and glorious Habitations, and be thrown down into, and incarcerated in the close and narrow Dungeon of *Hell*. And as the boundless, indefinite Orbs of *Heaven* are well judg'd to be the proper Habitation of *God*, because they best describe and set forth his Infinite Nature to us; so the Body of the *Sun*, which with respect to them is, as it were, a single Point, may seem no unfit Dwelling-Place for Satan and his accursed Accomplices, as best suiting with the Nothingness of their Being, who set themselves up in Opposition to the Glory, and Majesty of their great Creator.

4. ANOTHER Reason for the *Sun's* being the *Tartarus*, drawn from the forementioned Scheme is, that it is placed in the Center of the Universe, from which it is supposed not to have moved in the least at any Time. Of all the Affections of Place, Immobility suiteth best with Eternity. *Aristotle*

Aristot:
de Cælo.

Aristotle saith, ἐν εὐλογον τὶ κινήσον εἶναι αἰ-
διον. *It is not reasonable that any*

thing moveable should be eternal. The Ancient *Pythagorick's* placed Fire in the Center, or Middle of the World, for this Reason, because they supposed it to be the Element into which all the rest should be resolved, and that it should remain for ever. But though, perhaps, they might not have any good Foundation whereon to build their Hypothesis, yet we are assured from better Authority than theirs, that when *God* shall think fit to put

2 Pet. 3.
10.

an end to this World, *the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat; the Earth also, and the Works that are therein shall be burnt up, i. e.*

All those heavenly Bodies, which move now with so much Harmony and Exactness, shall then be no more, they shall shrivel together like a Scroll of Parchment; the Elements also of Air and Water shall with extrem Heat be evaporated, and the

Earth

Nature and Place of HELL. 171

Earth with all, as well the solid and stony, as combustible Works that are therein, shall be quite consum'd and destroy'd.

THAT the World shall have an End, is a Point so clear in the Christian Religion, that it needeth not to be proved from the Principles thereof; neither is he worthy the Name of a Christian who maketh any doubt of it. And that this End or Destruction of the World shall be by Fire, is a Truth acknowledged, not only by the generality of Christians, but by many Heathens themselves; *Quid quod toti Orbi & ipsi Mundo cum Syderibus suis minantur Incendium, Ruinam moluntur*: They threaten Fire and Flame to the whole World, and even Ruin and Destruction to the Heavens themselves, with the Stars that are and shine therein, said Octavius in Minucius Fœlix of the Christians in his time; not remembering that the Hea-
then

Minucius
Fœlix, p.
31.

then Poet had before then thus written,

Ovid.
Metam.
l. 1.

Esse quoque in Fatis reminiscitur a-
fore Tempus,

Quo Mare, quo Tellus correptaque
Regia Cæli

Ardeat, & Mundi Moles operosa la-
boret. i. e.

He also calls to mind how by Decree
Of Fates, a time shall come when
Earth and Sea,

And Heav'n's high Throne shall burn,
and the whole Frame

Of this great World shall be consum'd
in Flame.

And before him the Verses which
go under the Name of the *Sibylline*

Oraculo-
rum, l. 2.

Oracles thus,

Tunc ardens Fluvius Cælo manabit ab
alto,

Igneus, atque locos consumet funditus
omnes,

Terram-

*Terramque, Oceanumque ingentem, &
cærulea Ponti,
Stagnaque, tum Fluvios, Fontes Di-
temque severum,
Cælestemque Polum, Cæli quoque Lu-
mina in unum
Fluxa ruent; Formâ deletâ prorsus
eorum
Astra cadent etenim de Cælo cuncta
revulsa.*

Which in our Language are thus,

*Then shall a burning Flood flow from
on high,
And with its fiery Stream all things
destroy:
Earth, Ocean, Lakes, Rivers, Foun-
tains, Hell,
And Heav'n, the Lights in th' Fir-
mament that dwell,
Shall lose their beauteous Form, and
darken'd all
Drop'd from their Places down from
Heav'n shall fall,*

So

Seneca de So *Seneca* the Philosopher, and o-
 Confola. thers of the *Stoicks* both thought and
 ad Mart. taught, *Sydera Syderibus incurrent,*
 c. 26. *Et omni flagrante materiâ uno Igne*
quicquid nunc ex disposito lucet arde-
bit, i. e. The Stars shall make In-
roads on one another, and the whole
World being on Flame, whatsoever
now shineth in comely and decent Or-
der shall burn together in one Fire.

Now that this mighty Conflagra-
 tion shall be effected by the *Word*, or
 miraculous Command of *God*, as the
 whole World was created by it, is
 most certain: And that he will make
 use of natural Causes to that End,
 and, amongst the rest, chiefly of the
Sun, is not unlikely: But whether
 that shall be so or no, I think we can-
 not with greater probability look for
 the $\pi\upsilon\rho\ \alpha\iota\omega\acute{\nu}\iota\omicron\nu$, the Fire that is to con-
 tinue to all Eternity, than in the Place
 where so great a Body of it is fixed,
 and

and where it hath remained immovable so many Ages, even from the Foundation of the World.

I am not insensible that an Objection may here be raised against me, *viz.* that the *Sun* is a part of this visible World, and by Consequence as such must be consumed at the general Destruction. But to this I answer, that as a *Sun*, or a part of this World, it shall; for there will then be no farther need of the Light and Heat thereof, to refresh and comfort those Creatures, which *God* hath made, and which shall then be no more: But, since the Place appointed for the tormenting of the Damned must certainly be exempted from the general Destruction, as well as the Mansion of the Saints and blessed Angels; so why the *Sun* may not be that Place, as well as any other part of the Creation whatsoever, there can be no Reason shewn: If the foregoing Scheme be allowed, I think 'tis a good one, why it should be, that it is

is supposed no less fixed and immovable than that; in which respect it is equally disposed, with that, to remain unto all Eternity.

I have laid the Reasons drawn from the *Position* of the Body of the *Sun* together, under one Head; because, as they receive Strength from, so they give Light to the premised Scheme of the visible Creation, and do indeed mutually support and illustrate each other. But,

4. ANOTHER Reason for the probability of this Opinion shall be drawn from the *Time* of the *Sun's* Creation; and that we may apprehend the full force of this Argument, we must have recourse to the *Fall* of *Lucifer* and his apostate Angels, who are acknowledged to have once possessed the heavenly Habitations, but for attempting the Most High, were thrown down into their infernal Prison. Now it can hardly be supposed
that

that *Hell* was created before the Devil and his Angels sinned, both because it was originally designed, or, as our Lord speaketh, *prepared* for them, that is, for the Punishment of their Sin; and because if such a Thing were in Being before, it cannot well be imagined but that they must have some Knowledge of it, which Knowledge would surely have kept so acute and quick-sighted Creatures as they were, from daring to incur the severe Punishment of suffering the Vengeance of eternal Fire.

No! it is more obvious and rational to think, that there was then none but the *Empyreum*, or angelical World created, which containing in it nothing but what was Bright, Glorious and Beatifick, they might think themselves so secure of that State (there being then no other, and they knowing themselves to be created Immortal or Eternal, *à parte post*, and therefore not capable of Annihilation)

lation) as that *God* himself could not dispossess them of it; and might from thence be induced to affect an Equality with him. But *God*, whose Purposes and whose Power they had not a full Comprehension of, (for how should finite Creatures comprehend an infinite Creator?) to disappoint their haughty and aspiring Humour, to baffle and confound their vain Attempts, and to punish their Insolence, at once layeth the amazing Scene of their Torment and his own Glory; and to shew the vast and easie Efficacy of his Omnipotence, speaketh this beautiful Universe into Being, which we now so much contemplate and admire. The first part of which that was created, I suppose, to be the Body of the *Sun*; into which the Devil and his Angels were thrown down, that it might be at the same time an Instrument of Praise and Glory to *God*, of Torment and Punishment to them, and of great Good and Benefit to the whole new Creation.

THIS

THIS I take to be no ways disagreeable to *Moses* his History of the Creation, where we are informed, that the first thing which the divine *Fiat* produced, was *Light*; which, as Dr. *Nichols* telleth us, the *Rabbins* Confere-
rence with
a Theist,
part 1. will have to be the *Sun*. I know not how fruitful their Invention may be; but I think it is indisputable that the *Sun* is the great Fountain of Light to this planetary World, the History of whose Creation *Moses* giveth us. And it remaineth a Difficulty insuperable to me, how *Light* (the Benefits of which both they, for whose sake *Moses* more immediately wrote, were, and all Mankind else are, obliged to praise God for) should be in this planetary World without the *Sun*.

I know the same learned Person will not have actual *Light* to be then produced, but only a tendency to it; but how that cometh up to the Text; I must own it is not in me to discern;

for immediately after *Moses* saith expressly, that *the Light* he called *Day*; where he giveth us as plain a Description of *the Light* he meant as words can make. It was *the Light* which *God* called *Day*, that the Efficacy of the divine *Fiat* produced; and what *the Light* is which maketh, and indeed is, *the Day*, any ordinary Understanding may perceive: This therefore seemeth to be plain enough; but then the Difficulty will be, how to reconcile this with the Account of the fourth Day's
 v. 16. Creation, where it is said, that *God* made two great Lights, the greater Light to rule the Day, and the lesser Light to rule the Night, he made the Stars also.

Now to wind our selves out of this Labyrinth, the same learned Person hath given us an excellent Clue; for he hath told us, that both the Latin word *Facere*, and the Original word *Gnafah* (in our Translation rendered to make) signifie not only a new
 Forma-

Formation, but any new Use or outward Appearance of a thing. For the Proof and Illustration of this, I refer you to the Doctor in the fore-cited Place, and observe, that though the *Planets*, according to him, and the *Sun* too, according to me, (for we may conclude this certainly of one as well as the other) were formed before then; yet they are properly said to be *made* the fourth Day, *Because they were then appointed to be for Signs, and for Seasons, for Days, and for Years.* That was the Use for which they were created, and which they were that Day, and not before put to: Times and Seasons, Spring and Autumn, Summer and Winter, were then decreed. The Sun was ordered to beat over the oblique Path of the Zodiack, or rather, according to our Hypothesis, the Earth was commanded to move in her Elleipsis in such a manner as should alternately advance to, and withdraw her Parts from immoderate Heat; that so hav-

ing spent her Strength in the Summers Productions, she might have time to recruit with new Moisture and other Qualities, and by the Fatness which drops from the Clouds be the better disposed for another Harvest.

NOR let any one think that this was so inconsiderable a part of the Creation, as that it should not be thought to take up an whole Day: We know that in making a Clock, or any other piece of mechanical Workmanship of that Nature, it requireth not only Skill, but Time too to dispose and set the Wheels and Movements in their proper Places and Order, that so they may answer the respective Ends and Functions they were framed for. And certainly the Harmony, and admirable Contrivance of the various Motions that are in the great Machine of this visible World, do as much demonstrate the Wisdom and Power of *God*, as the Production
of

of its Substance out of Nothing; and may as well be supposed to take up time in the doing of it, as any other Part or Operation in the Creation whatsoever.

THIS Difficulty therefore being over, I hope the *Time* that I have allotted for the Creation of the *Sun* will be allowed of, and then the Inference which I before made from it, if it be well considered, cannot be thought irrational.

5. THE last Argument I shall urge in favour of this Opinion shall be drawn from the ancient and almost universal *Idolatry of the Sun*. That the *Sun* was one of the first Idols Men paid their Worship to, we have great Reason to believe; since, as far as we have any account of Time, and the Transactions of the World, we still meet with the Idolatry of it. We have it mentioned in the Book of *Job* (which is believed to be the first writ-

ten of any in the holy Bible) with
 this Remark upon it, that it is *an Iniquity to be punished by the Judges,*
 together with the Reason why it
 ought to be animadverted upon, *viz.*
 because *it is a Denial of the God that*
is above.

Vide Dr.
 Patrick's
 Para
 phrase up-
 on Job.

Job. 31.
 26.

THE ingenious Mr. *Sammes* tells
 us, that in the *Phenician* Tongue *Moloch*
 signifieth *the King of the Gods*;
 Now *Moloch* or *Molech* was nothing
 but the *Sun*, as is evident from the
 Scripture, where we are told, that
 the *Jews* (having, I suppose, learnt it
 from the *Canaanites*, as they from
 the *Syrians*) offered up human Sacri-
 fices to it, making *their Children to*
pass through the Fire to Moloch :
 Concerning which it is farther added,
 that *Josiah* took away the *Horses* that
 the *Kings of Judah* had given to the
Sun, *i. e.* had dedicated to it, and
 likewise burnt the *Chariots of the Sun*
 with Fire.

Sammes
 Britannia,
 C. 9.

2 Kings
 23. 10.

v. 11.

THE great Idol of the *Moabites Baal Peor* was (as is affirmed by learned Men) the *Sun*, under which Name a little modified or varied, it was worshipped by divers other Nations, as Mr. *Sammes* affirmeth, *viz.* by the *Cretes* and *Lacedemonians*, by the *Tyrians* and *Assyrians*, by the *Gauls* and ancient *Britains*.

THAT the *Sun* was generally worshipped in the oriental Parts of the old World is most certain, the mighty Empire of *Persia* being entirely devoted to it: And it was so unanimously adored by the *Assyrians* and *Arabians*, that the God *Belatucadrus* is said by that learned Antiquary to be derived from *Bel-Atur-Cadar*, which in the *Phenician* Tongue signifieth *Bel* of the black, swarthy or Sunburnt *Assyrians*. And he remarks farther out of *Macrobius*, that the *Assyrians* called the *Sun* CAD; the Interpretation of which Name is One or Only, which Attribute was given to the

Loco
prædict.

the *Sun*, because, as the same Author reporteth, he was the greatest and almost the only God, the rest being accounted but his Assisters or Coadjutors.

Saturnal.
lib. 1.

MACROBIUS (as also Dr. *Nichols* remarketh) spendeth seven whole Chapters in the first Book of his *Saturnalia*, to prove that *Apollo*, *Mars*, *Mercurius*, *Æsculapius*, *Salus*, *Hercules*, *Isis*, *Serapis*, *Adonis*, *Atys*, *Osyris*, *Horus*, *Nemesis*, *Pan*, and even *Saturn* and *Jupiter* were nothing else but the *Sun*. As for the *Egyptians*, it is plain enough why they worshipped the *Sun*, viz. because to his Heat and kindly Influence they owed both the Birth and Growth of their beloved Garden Gods: *Nam sine Solis igneo Calore, neque nasci quicquam neque augeri potest, cujus fotu concipiuntur, nascuntur, sustentantur omnia*, as *Lactantius* observeth: Which also he telleth us was the Reason why the Story of *Saturn's Genitalia*

Lactantius, lib. 1.

talia abscissa was by the *Stoicks* interpreted of the *Sun*. In a word, the *Sun* was so universally worship'd, that in *Julius Cæsar's* time, some Nations that did not so much as know of the Herd of the other *Roman* Gods, yet paid their Adoration to that great Idol. For so he in his Commentaries telleth us of the *Germans*, *Deorum numero eos solos ducunt quos cernunt, & quorum opibus apertè juvantur. Solem, Vulcanum & Lunam, reliquos ne famâ quidem acceperunt.* Cæsar. Com. de Bello Gall. lib. 6. That they held those only for Gods which they saw, and by whose Means they were plainly and manifestly assisted, viz. the *Sun*, the *Moon* and *Fire*: As for the other Gods, they had not so much as heard of them.

BUT to the Purpose: It is a close and excellent Observation of Dr. *Nichols*, Nichol's Conf. with a Theist, part 2. that the Devil was much pleased with *Serpent-Worship*, and that he mightily delighted in it: And he bringeth some Instances out of approved Authors

Authors to shew that he, as it were, thereby gloried and triumphed in his unhappy Deception of our first Parent *Eve*, by or under the Form of a Serpent, exulting in that fatal Miscarriage among the poor Idolaters.

AND had he not as great Reason, think we, to triumph over the wretched Folly of Mankind, in so universally imposing on them the Idolatry of the *Sun*; whereby he made them not only to *deny the God* that is *above*, but in Opposition to him to assert and vindicate the Seat of his own Empire below: And, which was above all worthy of his Craft and Cunning, even to adore and worship the Place where he knew he should hereafter punish and torment them for ever?

CHAP. VIII.

*Objections from Atheism and
Philosophy answered.*

HAVING produced some Reasons for the probability of my Assertion, it may be proper in the next place to remove the Objections, which I apprehend will be made against it: For it cannot be imagined that a Proposition of this Nature and Consequence should be started in so late and curious an Age of the World as this is, and not meet with Opposition. The Subject of it is that which concerneth every Man, and it becometh those who are capable of judging, to consider whether or no it may be true: And the great Variety there is in the Understandings and Tempers of Men, will, no doubt, cause some to think well, others the contrary of it. Those Arguments that seem rational to me
may

may have little Weight with another Person; and as I condemn no Man for disagreeing with me, so I know not why any one should be angry with me for yielding my Assent to that which he may possibly disallow. The holy Scriptures, as I have before shewn, are silent, or at least have not positively determined in the Matter under Debate, and our Church hath no ways interposed her Authority: And if some particular Men, and those chiefly of the *Romish* Communion, have been zealous for the Opinion of *Hell's* being placed in the Earth, yet since their Position seemeth to me not to be rightly grounded, I hope I may, without Offence, have the Liberty to dissent from them: That Assertion is not so established, even amongst themselves, as to obtain universal Assent; many of their learned Men are otherwise persuaded: * *Thomas Aquinas*, although

* Aquin. Sum. Theol. Suppl. tertiz partis. Articulus 1. utrum Ignis Inferni sit sub Terrâ.

he would be thought not to gainsay it, yet at the same Time shewed himself sufficiently dissatisfied about it; and as to the *Place of Hell*, where it is situate, owned himself at a Loss. And not only so, but said, He thought no Man in this World would be ever able to tell where it is, excepting by express Revelation from the Spirit of *God*.

FAR be it from me to pretend to any thing like that, nor do I directly define where it is, I only put in my Conjecture, or give my Opinion; and yet in the same Place where *Aquinas* saith this, he telleth us that *Pythagoras* placed the seat of Punishment in the Sphere of Fire, and that he also placed that in the middle, not of the Earth, but of the Universe, or whole World, and for this he quoteth *Aristotle de Cælo*. Indeed *Aristotle* telleth Arist. de Cælo l. 2. us there, not of *Pythagoras* himself, but of certain *Pythagorick*, or *Italian Philosophers* that placed the Sphere of
Fire

Fire there, and that they also called it *Jupiter's Prison*, Ὅτι Διὸς φυλακὴν ὀνομά-
 ζουσιν τὸ τ' αὐτὴν ἔχον τὴν χώραν Πῦρ.

So fair an Hint as this might, me-
 thinks, have given some free Philoso-
 phizing Christian, an occasion to take
 this Matter into his Consideration, e-
 specially since that antiquated and out-
 dated Philosophy hath once more lift-
 ed up its Head and is not ashamed to
 shew its Face.

BUT that I may observe, in this part
 of my Discourse, something of Me-
 thod, I shall defend my self against
 the Arrows that are levell'd at me,
 out of the Quivers of *Atheism*, *Phi-*
losophy and *Scripture*: And as to the

FIRST of these, it is possible I
 may be blamed for advancing this Pro-
 position, in that thereby I may seem
 to have given too great an Handle to
Atheists, which now the World is too
 full of, who perhaps may say, that you
Utopian

Utopian Divines, in your romantick Descriptions of the other World, cannot tell where to place your *Hell*, into which yet you have the Charity to condemn us: Some of you are for having it near the Center of the Earth, others of you suppose the whole Earth, and all that which is to be the Matter of the general Conflagration at the last Day, to be the Fire in which those whom you are pleased to call wicked Men shall suffer everlasting Torments; and now forsooth steps forth one that will have the Body of the *Sun* to scorch us eternally.

BUT, if it be a good Argument against the Infallibility of the *Romish* Church, (and it is your own) that they themselves know not where to place it, some affirming it to be in the Pope alone, others in a general Council, and a third Party in both these united: Why is it not a good Argument against your *Hell*, that you yourselves know not where to place it,

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whether in the Body of the *Sun*, the Center of the Earth, or on the Surface of it?

To this I answer, that admit the Cases between the several Claims to Infallibility, and the several Places in which it is said *Hell* may be, were parallel, as it will appear presently they are not; yet the Inference from thence drawn doth not much affect me. Indeed if all the Defenders of the Doctrine of an *Hell* had, before now, unanimously agreed concerning the Nature and Place of it; then to have introduced into the World a novel Opinion would have been to break the Ice, and to make Way for a various, and, according to this Objection, an uncertain diversity to have enter'd. But since there is and hath been a diversity of Opinions, and no one hath been so settled, as to pretend to universal Reception, it will not much increase the uncertainty of the Matter
(if

(if it were so) that one more be added to the rest.

BUT if this suffice not, I answer more directly, that the different Opinions of Men, concerning the *Modus* or *Ubi* of a thing, doth not take away the Truth and Certainty of the Thing itself, except they can invalidate not only the several Pleas made to it, but likewise all other Arguments or Reasons upon which the thing itself is founded. If a Doctrine be established on any confessed Principle, it matters not how many, or how wrong the Claims be that are made to it. To give an Instance or two of this.

SOME affirm, that the Body of *Christ* is present in the holy Sacrament of the Lord's Supper by way of *Transubstantiation*, others by way of *Consubstantiation*, others *figuratively* only, and others *really* but *sacramentally*; but however these differ concerning the Manner of its Presence, yet

all agree, that it is present, because it is expressly affirmed to be so by *Christ*, whose Word is the Standard, and ultimate Resolution of all their Faith. Thus many, nay, almost infinite Parties have, and do put in their Claims to the Christian Religion; but will we from thence conclude that there neither is nor hath been such a thing at all? when that is evident from plain Matter of Fact at present, and from undeniable History of times past. In like manner it is disputed amongst Philosophers, whether the *Sun* or the *Earth* be placed in the Center of this visible World, and some will have this, some that to be fixed there; but certainly it would be a strange Inference from hence, that there is no Center at all, when that is demonstrable from the Nature of a Sphere, the Figure of which the Machine of this World is supposed almost on all Hands to resemble. Thus, though it is not, and indeed cannot be absolutely determined by us, whilst we are in this Life,
where

where *Hell* is placed ; but that some will imagine it to be in one, and others in another part of the World, yet since it hath been made evident before from allowed Principles, that there must be an *Hell*, the difference of Opinions, as to the Place of it, is really no Argument against it, any more than it is in the Cases but now mentioned, and forty more that might be named.

IF it be asked, How then comes this Argument to be urged against the Infallibility of the *Romish* Church, since, according to me, there may be such a Thing, notwithstanding the various Opinions they entertain about it? I answer, that we do not bring this against them as an Argument primarily, and of itself conclusive, farther than we can disprove each one of their Claims to it: If we could evade all and every of their Pleas but one, and knew not what to say to that, they were safe enough, notwithstanding

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they had never so many, and such false Pretences to it. But the mischief of it is, we have confuted them severally and jointly too, and proved that the Principle itself is not to be defended, much less the particular Ways by which they have endeavoured to maintain it.

BESIDES, there is a great difference in the Subjects of these two Debates, the one of them is about a Matter present and demonstrable, which by Consequence admits of, and therefore requireth plain and certain Probation; so that it is pertinent enough to object against them that pretend to such a thing, that they cannot agree about it, because if they had it, it would prove itself; and they could not but agree in the Demonstration of it: Whereas the other, *viz.* the Subject of this Debate is concerning an Object future and invisible (for though the Body of the *Sun*, as such, is present and visible, yet as it possibly is
and

and shall be the *Tartarus*, it is by no means such) and therefore as to the Place of it far from demonstrable; so that though the Mediums offered for the Solution of it are not Dogmatical, but only Problematical and Logical, yet since they are the best the Nature of the Subject will bear, they are to be allowed of till they have received sufficient Confutation.

HOWEVER then, it may perplex and puzzle the Cause of Infallibility, that there are so many, and such warm Disputes about it, amongst the Pretenders to it; because, without clear and evident Proofs for it, they are nothing else but so many Demonstrations against it: Yet every new Opinion touching the *Place of Hell*, that hath but a probability on its side, is so far from giving Atheists Advantage against, or letting them loose from the Doctrine of it, that it tieth them closer to it; and they can never to any Purpose conclude against it, till they

have proved each way of its Solution (and by Consequence this among the rest) to be irrational.

IT is, I confess, the peculiar Humour and Infelicity of this, to be Sceptical beyond the Examples of foregoing Ages, and the Men of it are very apt to scoff at that which they have not some experimental or rational Account of; hence it is that they endeavour to fix all absurd and contradictory Consequences they can think of, upon the Articles of our Faith, and amongst the rest, this of an everlasting *Hell* hath been not the least ridiculed by them. But certainly if it be once made plain to their Reason, that there is a place of true corporeal Fire in the World, sufficient to answer the Account that is given of *Hell* in the holy Scriptures, and that it hath continued ever since the Creation of the Universe: They will, I hope, at least leave off imputing an Impossibility to it, and, if they have any Ingenuity will

will acknowledge, that what hath stood for so many, may possibly remain unto eternal Ages; so that this Proposition is so far from enlarging the handle these Gentlemen have hold of, that it hath rather pared it and taken it shorter, by setting them a Task which they will not perhaps so easily perform, as at first sight they may promise themselves to do.

I. IT may be objected against me, that there are some things in Philosophy I may seem to have passed over too slightly, which yet deserve more particular Consideration; for instance, First, May it not be demanded, whether it be not precarious to reduce the central Fire to the Nature of our culinary Fire, that so it may need a continually renewed Nitro-sulphureous *Pabulum*? For the Assertors of central Fire may say, it is of the same Nature with the solar, being an absorpt *Sun*, and whatever way may be found for
the

the maintaining of the one, will serve also for the other. Now if there were the same Evidence for the central Fire that there is for the solar, this Objection would have weight with it; but since the central Fire is a mere Creature of the Brain, and standeth upon no sure Foundation, either of Sense or Demonstration as the solar doth, there is no Reason I should admit the Consequence. Besides, if we consider, we may perceive a manifest difference between them. The Influence and Operation, of the *Sun's* Fire sheweth plainly enough that it hath an open Sphere to act in, and therefore though we cannot demonstrate how, or in what manner the vast Body of it is maintained; yet have we reason to think that it is not, in this respect, of any other Nature than our common Fire: For we experience the very same Effects of the one, as we do of the other; which is a good Argument that the Nature of the Cause is the same

same too. * But the supposed central Fire is, by the very Hypothesis incrustated, *i. e.* inclosed or shut up with a circum-ambient Solid, which must both preclude any nitrous *Pabulum* from without, and also obstruct the force of those Operations from within that are consequential to its very Being. So then, till we have some Demonstration of another Species of Fire different from our material culinary Fire, in this essential Property of it, besides the solar, which is manifestly not so, we cannot, as I before urged, suppose a Fire of any magnitude to continue near or about the Center of the Earth.

2. IT may be objected to my Argument against the insufficiency of the central Fire to contain the Damned,

* *Dr. Burnet's Theory of the Earth, l. 3. c. 6. This central Fire must be inclosed in a Shell of great Strength and Firmness; for being of itself the lightest and most active of all Bodies, it would not be detain'd in that lowest Prison without a strong Guard upon it.*

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from the numbers of lapsed Angels, that except the Philosophy of Spirits were better settled it may not conclude: If they are fixed to Vehicles they may require a larger space, if not, and Spirits admit penetration of Dimensions, they may take up room little enough. To this I return, that if it were an absolute Necessity laid on us from Revelation to believe the *Hell* to be in the Body of the Earth, we must then account for it this way, *viz.* by Spirits admitting penetration of Dimensions, there being no other left whereby we can possibly suppose the infinite Numbers of Devils and damned Spirits to be contained in it. Or, if we had any such Description of Spirits in the holy Scriptures, then it would be to no purpose to seek for a larger Place elsewhere, than in the Earth, because that would then be abundantly sufficient for it: But since neither of these is plainly revealed, we are at Liberty to Philosophize upon them. And, as to the latter, the Philosophy

lofophy of Spirits, I affirm, it will be extreme difficult to conclude concerning their Nature in this refpect, and especially to determine pofitively, that it muft confift in admitting penetration of Dimensions, becaufe 'tis contrary to that of Bodies fo to do. There are fome Things that confeffedly agree with the Nature of Bodies and Spirits too, (I mean here created Spirits:) And therefore we cannot infer a Contrariety between them in all refpects. Time and Place, for Instance, are acknowledged on all hands to be common to them both: That the firft of thefe is, the very Notion of their Creation witneffeth, and that the latter properly doth affect them, is confeffed even by thofe who affirm, that they admit penetration of Dimensions. Dr. *More*, the great Affertor of this, fuppoſeth a local *Hell*. And if there be one, I muft fay, it is inconceivable to me how that Place ſhould be occupied by Spirits, if they are not fixed to ſome Vehicles or other. If
this

this be not suppos'd, we may as well, I think, crowd all the Devils together into a Baker's Oven, as imagine that *God* prepared, *i. e.* made an *Hell* on purpose for their Prison, and for the Seat of their Punishment.

BUT if this do not satisfy, I desire it may be observed, that the infinite Numbers of Devils was but part of my Argument; there was added to it that of Men too, whose Spirits, we are assured, are fixed to Vehicles, and that those Vehicles also shall receive the same Sentence, and undergo the same Fate with their Spirits; for *all Men shall rise again with their Bodies, and shall give an Account for their own Works; and they that have done Good shall go into Life everlasting, and they that have done Evil into everlasting Fire.*

LASTLY, This Objection doth not in the least invalidate my Proposition; on the contrary, it assists and
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confirms it ; for however the unsettledness of the Philosophy of Spirits in this particular, *viz.* whether they are fixed to Vehicles, or admit penetration of Dimensions, may affect the Hypothesis of *Hell's* being in the Earth, because, if the first of them be true, that is thereby rendered altogether incredible ; yet is the Supposition, that the Body of the *Sun* is the local *Hell*, not concerned at all with them, because that may consist with either, there being abundantly more Space there than can be imagined to be taken up by the Bodies of Men only : So that the latter must be allowed to be the surer and more rational Hypothesis of the two in this respect, which is all I am concerned in, and the chief thing that Argument was brought to prove.

3. ONCE more it may be objected, that we are not sufficiently assured even of the Nature of the *Sun's* Body it self, that it is of a fiery and burning

ing Substance ; for * *Aristotle* telleth us, that in all simple Bodies, such as are the Heavens, the parts are of the same Nature with the whole ; and by Consequence the Substance of the *Sun* and Stars is not igneous but ethereal : And that the Motion of the Orbs is the cause of that hot and fiery Quality in the Air, which seemeth to proceed from the *Sun* and Stars themselves. And for the proof of this he instanceth in an Arrow headed with Lead, which by the Swiftnes of its Motion through the Air will be heated so as to melt the Lead it is pointed with : From whence he inferreth, that if Wood and Iron and Lead by mere Motion will take Fire, then much more will the Air, which is nearer to the Nature of Fire than they are, be apt so to do.

* *Aristot. de Cælo, l. 2. c. 7.*

N O W though this hath some little Appearance of Truth with it, when taken entire and all together, yet if we consider it apart, it will be found to be weak, and altogether unbecoming a Philosopher to affirm: For though in Bodies, which are purely simple and unmixed, the parts must be of the same Nature with the whole; yet who sees not that the Heavens, as they contain in them all those vast and glorious Luminaries that entertain and delight the Eye, are not of such a simple uncompounded Essence? The *Sun* and the fixed Stars are possibly of the same Nature, but it is agreed on all hands, that the Planets are of a different Constitution. The *Sun* and each fixed Star, as it is thought, shine with their own Light; but the Planets are opaque, dark Bodies, that borrow all their Light from his Beams, and shine only as they reflect them to us. They are of the same Nature with this our Earth, which is rightly judged to be one of them, and to be as beneficial

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by retorting the Sun's Light to them; as they are by remitting the same to us; and therefore we may as well conclude, that the Rain, Snow, Hail, Lightning, and the like, are of the same Nature with the Air, whilst they are lodged there, as that all the Bodies contained in the vast Regions of the Sky are of one pure ethereal Substance.

NEITHER is the Motion of the heavenly Sphere (should we suppose it to move) the Cause of that Heat we observe in the Air; for then we should experience it the same at all Times, since, according to the Hypothesis, the Heavens move round at all Times with an equal Swiftnes of Motion; but that the Heat is not always the same is evident, and was confessed by *Aristotle* himself, when he told us, that it is necessary the Air which is under the Body of the heavenly Sphere should, by its Motion, be heated, and most of all under that part of it where
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Loco
prædict.

the *Sun* is fixed ; for when that riseth and draweth near to us, so as to be over us, then the Heat is the greatest. Now that thus it is, is so plain that he could not deny it ; but why it should be thus, if what he asserteth be true, that the *Sun* is of the same Nature with the rest of the heavenly Orb, he giveth no manner of Reason, nor indeed can there be any given for it. He did well therefore not to go about to prove or explain it ; for he might far better rely on the Authority of his *Ipsè dixit*, than offer at Arguments for his Assertion, which would, he knew, be apt to betray the Weakness of the One, and by Consequence the Insufficiency of the other:

HIS Commentator, *Havenreuter*, endeavoureth to clear and strengthen his Opinion ; but in vain. For having owned, that he there supposeth one only Cause of Heat in the Air, *viz.* Motion, yet that he might make him agree with other Philosophers, who,

Exercita-
tione 74.
c. 2. con-
tra Car-
danum.

he faith, suppose three, he will have it to be the Motion of some certain particular Body, containing in it the other two, *viz.* Light, and a peculiar innate Virtue or Power to produce that Heat: To which last Cause, the Virtue, Power or Influence of the Sun's Body, he telleth us, *Julius Cæsar*, *Scaliger* attributeth so much as to affirm, that if the *Sun* moved not at all, it would heat the Air, not less, but more than by its Motion it now doth.

BUT this is, I think, plainly to give up *Aristotle's* Notion, and not to defend or explain it. For if the Heat proceed from the Virtue or Influence of this certain particular Body, then this, and not the Motion of the whole Sphere, is the Cause of it. But how this is the Cause of Heat more than any other Part of the Sphere, if it be of the same Nature with the rest, is that which was to be made out, and remaineth unresolved still.

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WHAT he aimeth at, towards the Close of that Chapter, hath some little shew of an Argument with it, but no great Weight. His Words are these, *Hic autem quæritur quomodò hunc Effectum producant, siquidem qualitate nullâ patibili Stelle sunt præditæ? Respondendum est, Calorem excitari in ipso Aere a Sole, non quòd Radii Solis actu sint calidi, sed quia vehementer sunt luminosi, & propterea si referuntur, & refranguntur Aerem attenuant, atque illum attenuatum igneum, atque calidum efficiunt, i. e. If it be here demanded, how the Stars produce this Effect, since they are not supposed to be endued with any sensible Quality? We answer, that the Heat is produced in the Air itself by the Sun, not because its Beams are actually hot, but because they are very luminous, and therefore, if they are returned, and refracted, they whet and sharpen the Air, and so render it fiery and hot. But now, that*

the Rays of the Sun cause Heat and Fire in the Air, because they are luminous, is just as true and significant, as that Flame is bright and luminous, because it is hot. There is altogether as much Consequence and Illustration in the one of these, as in the other. There is, indeed, something in the last Clause, the whetting and sharpening of the Air by its Refraction, which, for ought I know to the contrary, may be the Cause of the Heat and Fire in it. But then the Question is, whether this doth not proceed from the burning Nature of the *Sun's* Body; which, we may well think, it doth, since this seemeth, as probably, to be the very Way whereby our common culinary Fire communicateth itself to Bodies, that at a Distance, or through some aery Space, are apt to catch at and receive its Property.

I know but of one Argument more, supporting *Aristotle's* Opinion against mine, that is worth taking notice of,
viz.

viz. That the Air on the Tops of the highest Mountains is very cold, so that the Snow continueth there most part of the Summer, when yet it is very hot in the Valleys. But this, I think, is too light to overthrow so sure and established a Truth: And there are good Reasons to be given for this, without destroying the fiery Nature of the *Sun*. For, may not the Cold on the Tops of Mountains be accounted for by the briskness of the Air, which hath a more free and open Passage there than it can have in the pent and coop'd up Valleys? We know, in some Countries that are exceeding hot in themselves, the cool Breezes do so alloy the sultry Quality of the Climate, that, though without them, they would hardly be habitable, yet are they not only tolerable, but pleasant enough to them that are refreshed by them. And we may experience the like daily in our culinary Fire, that when a Room is well warmed with a good Fire, if there happen

to be a Door on each side, one over against the other, and they are left open, the Air shall be much cooler in the intermediate Space, than in that Part of the Room which is farthest off from the Fire.

BUT if the Air on the Mountains Top be supposed still and quiet, and as to the Motion of it scarce perceptible, yet is it at least more rare and subtile there than in the Valleys, and therefore not so qualified to retain the hot and fiery Particles as the other. We may experience something analogous to this, by setting on two large Iron Pots over a Fire, filling one with Liquor, and putting nothing into the other. Now though the Fire under both is the same, and that which is empty shall be sooner hot, and as to it self, in a greater Degree than the other which is full; yet when once the Water is boiling hot, that shall not only retain the Heat longer than the other, but the Liquor shall be more sensibly scalding

ding in that than the Air is in the other. Now, in the Vallies the Air is thicker, and approacheth nearer to the Nature of an humid than on the Mountains; and when once it is heated through with the Sun's Beams, will both retain the Heat better, and more sensibly affect us. And this is the Reason why a Garment, or any other thing of a suitable Substance or Composition, laid in the *Sun*, or before a Fire, shall, after some time, be plainly warmer than the adjacent Air, *viz.* because it hath a greater Aptitude to receive and lodge the fiery Matter that maketh its way into it. Besides, when the Surface of the Earth is warmed by the *Sun*, the Air next it must partake of its Heat by way of Reflection, which may be another Cause of the Intenfeness of it. Thus the middle Region of the Air is held by natural Philosophers to be colder than the lower; not that the supposed Element
of

of Fire, and Body of the *Sun* have no Operation at all upon that; but because its Rays are reflected and doubled in this. And I doubt not but our experimental Philosophers, if they would set themselves to work, would easily find out Instances enough of the Operation of our culinary Fire, in all respects analogous to this. For when I plainly see that, which by its Nature is disposed to be melted by the Fire, to be melted also by the *Sun*, and that which is hardened by the one, to be hardened also by the other; I cannot think they are of different Natures and Constitutions, which do so exactly produce the very same Effects.

BUT, that I may not seem to stand only on my own Bottom, I shall here set down the Sentiments of two curious and excellent Philosophers of this present Age, who have directly concluded concerning the *Sun's* fiery and burning Nature, as I have now done.

The

Nature and Place of HELL. 219

THE one is Dr. *Nichols*, who, in his <sup>Confere-
rence with
a 1 beist,
Part 1.</sup> Account of the Possibility of the Mosai-
cal Creation, having laid down this,
That the *Chaos* extended to the farthest
Limits of the *Magnus Orbis*, or (as
he was pleased to call it) that Circle
which *Saturn* describeth about the
Sun; supposeth it in the first place to
be drained of all its terreous and o-
pake Matter; and then again to be re-
fined by drawing off all its aqueous un-
inflammable Matter: But besides these,
saith he, in all natural Bodies we find
an unctious inflammable Matter, which
did remain still diffused throughout the
whole *Expansum*, which, upon the
Command of the divine *Word*, subsided
to the central Point of the whole *Mag-
nus Orbis*: All which vast Quantity
of unctious Matter, being compacted
together into one Globe, broke out
that, *viz.* the fourth Day, into the
SOLAR FLAME.

I am not here concerned in the Do-
ctor's Hypothesis, either as to the *Mo-
dus*,

dus, or *Time* of its Formation : I only bring this to shew his Sense of the Nature of it, which he hath declared to be *igneous* in Terms as plain as can possibly be expressed.

THE other Authority I shall name is that of *Hugenius*. And that he supposeth the Body of the *Sun*, to be of the same, or the like Nature with our Fire, for Heat as well as Light, is evident from the whole Scope of the Second Book of his *Cosmotheoros*: Wherein setting down his Conjectures concerning the Cœlestial Earths, or Planetary Worlds, he suiteth both their Ornaments and their Inhabitants to their several Distances from the *Sun*, which he maketh the commou Fountain both of Heat and Light to them all. It may not perhaps be unacceptable to the curious, inquisitive Reader, to relate, in brief, what he imagineth peculiar to the Site or Position of each Planet, with regard to this.

MERCURY

MERCURY he supposeth to be thrice
as near to the *Sun* as our *Earth* is:
“ From whence it followeth, that the
“ *Sun* appeareth to them in its Diame-
“ ter thrice as big as we take it to be,
“ and so both its Light and Heat is
“ nine times more to them than it is
“ to us: Which, by Consequence,
“ would be altogether intolerable to
“ us, and would perfectly burn up the
“ scorched Herbs and Grass, were
“ they in all respects the same with
“ them as they are with us : And yet
“ (saith he) this hindereth not, but
“ that the Creatures, living in that
“ Planetary Region, may be so or-
“ dered, that they may find their de-
“ sired and wished for Temperature
“ in that vast Heat, and their Herbs
“ may be of that Nature as to en-
“ dure, nay, require the Force of it.
“ Nor is it to be wondered at, if those
“ Mercurialists admire how we can
“ bear our Cold, or can have any En-
“ joyment of that little Light we
“ have, since we are removed so much
“ farther

“ farther from the Sun than they are:

“ T O the Inhabitants of the Planet
 “ *Venus*, he saith, the *Sun* appeareth
 “ larger than it doth to us by a Di-
 “ ameter and half, and in its Orb, ra-
 “ ther more than double; by which
 “ he must afford them twice as much
 “ Heat and Light as he doth to us:
 “ And therefore that Planet cometh
 “ so much the nearer to our Tempe-
 “ rament:

“ B U T the Light and Heat of the *Sun*
 “ to them that dwell in *Mars* is dou-
 “ bly or trebly less than it is to us,
 “ and yet, as we believe, not in the
 “ least to their Inconvenience or Loss:
 “ And the *Sun* being looked upon
 “ from *Jupiter* hath its Diameter five
 “ times less than with us; and accor-
 “ dingly there the twenty fifth Part
 “ of that Light and Heat which we
 “ have is perceived by them; and *Sa-*
 “ *turn* hath but the hundredth Part
 “ of that Light and Heat which we
 “ have

“ have from the *Sun* ; and therefore
“ the Light and Heat must be very
“ small to the Inhabitants of those
“ two Planets, if we were to judge of
“ it by our present Apprehension of
“ things: But without doubt to the
“ Dwellers there it is such, as they
“ have no cause to complain of it.

AND when he cometh to write directly of the *Sun*'s Body, he saith ;
“ There are some to whom it seemeth
“ not improbable that there are
“ Animals also and Dwellers there ;
“ but what Reason they have to think
“ so, I know not : For it doth not
“ certainly appear whether the Matter
“ of that vast Globe be hard or
“ liquid ; though from the Nature of
“ Light it be most likely to be liquid.
“ And then, after some curious Observations concerning a supposed Inequality in its Circumference, and the *Maculæ* that appear in it, with the brighter Spots that some profess to have observed, he cometh to this Conclusion,

clusion, *Summum quidè in Sole Ca-*
 " *lorem Fervoremque esse certò cre-*
 " *dendum est ; in quo nihil omninò nos-*
 " *trorum Corporum simile vivere possit*
 " *aut momento superesse, i. e.* We are
 " undoubtedly to believe, that there
 " is the greatest Heat and Burning
 " in the *Sun* ; in which nothing like
 " our Bodies can live, or subsist so
 " much as one Moment. And there-
 " fore, as he goes on, we are to con-
 " ceive in our Minds some other
 " kind of living Creatures quite diffe-
 " rent from the Nature of all those
 " that we have either seen or thought
 " of; which is almost the same thing
 " as if we should say, there is no
 " room left for our Conjecture here.
 " And then he addeth ; *Est quidè*
 " *tam præstans, tantæque Molis Cor-*
 " *pus, haud dubiè, maxmâ Ratione,*
 " *ac propter insignem aliquem Usum*
 " *creatum.* Without all doubt a Body
 " so excellent, and of so vast a Bulk,
 " must be created with the greatest
 " Reason, and for some extraordinary
 " Use

“ Use and End : So writeth that great and eminent Philosopher.

AND truly when I consider with how acute and perspicacious an Eye he hath viewed the several Parts of this visible World ; and that amongst the many probable Conjectures he hath made upon them, there is none, no not the least Mention of any Place therein answerable to the Description we have of *Hell* in the Holy Scriptures, excepting the Body of the *Sun* ; which, according to his Opinion, exactly suiteth with it, this being both a great and very extraordinary Use, for which it might be created ; and the supposed Dwellers there, being also of a quite different Constitution and Make from those of this World ; I say, when I consider this, I am the rather inclined to believe that this may be the *Hell*, because in the whole visible World there is no other Place that looks like it.

I am not insensible that a Difficulty or two may here arise from the noble *Idea* he hath formed of the stupendous Works of *God*, *viz.* That the fixed Stars are of the same Nature with the *Sun*; and that the *Sun* is one of them. That they are likewise placed in the Centers of so many *Vortices*, and are attended upon by the like planetary Worlds that the *Sun* is. From whence, in prejudice to my Assertion, one or both of these two things may seem to follow, *viz.* That the *Sun* may not be placed in the Center of the Universe; for he being looked upon from the Earths that move round, each Star must appear to them as one of the fixed Stars doth now to us; or, that there must be so many *Hells* as there are fixed Stars.

NOW these I call Difficulties rather than Objections, because they are founded on a mere Conjecture which may be false as well as true; and if it be true, neither of the Inferences doth
nece-

necessary follow. What is, or is transacted in another *Vortex*, as without express Revelation from *God*, it is impossible for us to know, so is it nothing at all of our Concern. We have received an Account of the Creation, and of its Parts, so far forth as our Salvation dependeth upon it, in the Book of *God*; where we are told not only of this our Earth, which we see and whereon we live, but of an *Heaven* and an *Hell* too; of an *Heaven above*, and of an *Hell beneath*; of an *Heaven into which the Son of God ascended*, and of an *Hell into which the old Serpent the Devil was cast down*. In a word, of an *Heaven* that is *above the Stars of God*, and of a *nethermost Hell*. Now such being the Account that we have received of these things from *God* himself, we must take Care that our Philosophical Conjectures do not contradict it, but that they be at least consistent with it. That therefore there are so many several *Vortices*, in every respect the same with this of

ours, we are not to determine. But this we may be sure of, that if there are so many Worlds as that Philosopher supposeth, they must be consistent with the Truth of *God* revealed to us in the holy Scriptures; which speaking but of one *Heaven*, where is the Throne of *God*, and one *Hell* created for the *Devil* and his Angels, we must beware how we directly conclude upon any more.

I answer then to the first of the objected Difficulties, that if all these * *Vortices* are allowed of, yet why may not this of ours be placed in the middle as well as any other? That the uni-

* D. Greg. Astron, l. 1. Propos. 65. Comune Centrum gravitatis Solis omniumque Planetarum & Cometarum quiescit: Quod proinde pro Centro Systematis Solaris, ipsiusque adeo Mundi habendum est — Porrò si universæ Corporum omnium Compagi (sive Mundo) Figura competat, Limitesque statuantur; aliud nullum Systema potiori jure ejus Meditullium vendicat, quam Solare nostrum aliudque igitur nullum Centrum, quam supra definitum, Mundo convenit.

versal Creation is of an orbicular Form may well be imagined; since, as far as any of it appeareth, either to our Sense or Reason, no other can be discerned or apprehended by us. Now though the *Vortices* are never so numerous, and the Worlds in them never so many, yet they must be limited somewhere; and where they terminate, there we suppose the *Empyreum* to begin. It mattereth not how many the *Vortices* are, or how large the Spaces be, if this be placed the farthest off from that *Heaven*, which is the Throne of *God*, and where *Christ* sitteth at the right Hand of his Father; and why it may not there, doth not the least Reason appear. So that they, to whom it may seem rational to entertain this august Idea of the Universe in their Minds, may suppose these *Vortices* with safety enough to their Faith; nay, they may thereby improve the Notion of the Devils and wicked Mens Exclusion and Banishment from *God's* Presence, between

which and whom there are so many Worlds, such immense and indefinite Spaces as bereave them of all hopes of the least Glimpse of the glorious and beatifick Vision of *God*.

To the other Difficulty I answer thus; suppose there be so many *Vortices* as there are fixed Stars, each Star being placed in the Center of its *Vertex*, and that they are likewise incircled with planetary Earths as our *Sun* is; yet it doth not necessarily follow, that those Stars should be appointed as so many Places of Punishment for Offenders, although we suppose this of our *Vortex* to be, because we are not assured that their Inhabitants (if we grant them to partake of the same rational and spiritual Nature that we do) have sinned, and fallen short of the Glory of *God*, as we have done. They may (as I but now argued) be removed farther off from that fiery Dungeon into which *God* cast down the old Serpent; and the extent
of

of this *Vortex* * may be the farthest Limits of his reach, to which he may be confined, and beyond which the Chain, wherewith he is fettered, may not permit him to pass. And therefore being freed from his ensnaring Temptations, they may have stood fast in the Righteousness and Integrity wherein they were created; so that there may be no occasion at all for any more such Places of Punishment as this of our *Vortex* is thought to be. Nor will it from hence follow, that those fiery Bodies are less necessary and useful in them than the *Sun* is in ours. There are a great many other high and excellent Ends to which such glorious Bodies as they may serve; Ends so admirable and useful, that they have hitherto taken off the Eyes

* Sanctus Augustinus describit duas Societates Angelorum, unam truentem Deo, alteram tumentem Typho: illam in Cœlis Cœlorum habitantem, istam inde dejectam in hoc infimo acris Cœlo tumultuantem. De Civ. Dei, lib. xi. c. 33.

of the best and most acute Philosophers from discerning any other in the *Sun* it self, however probable it be that this, which I have here insisted on, may be added to the rest.

THERE are other Answers that might be returned to these Difficulties, but being, as they themselves are, merely conjectural, I think it not worth the while to spend time upon them; nor had I troubled the Reader with this little, but that some curious Gentlemen might perhaps have thought themselves slighted, had they been altogether passed by unregarded.

I proceed now to those more plain and common Objections, which possibly may be drawn by good and well meaning Men, from the holy Scriptures, and from the confessed Benefits of the *Sun*, to which this use that I have named, may seem contradictory or adverse, the first of which will afford Matter for the next Chapter.

CHAP. IX.

Objections from the holy Scriptures answered.

IT is not my Design here to disprove the Objections that are usually brought from the *holy Scriptures*, against the *Copernican System* of the World: That, as I before said, hath been already vindicated by far better Pens, and needeth not the Assistance of my weaker Hand to support it. I shall therefore pass them by as sufficiently confuted. All that I shall consider at present are some few Passages of *Scripture* (for many there are not) which declare such things of this great and glorious Creature of *God*, as seem inconsistent with this End, for which, amongst the rest, I affirm it probable to have been made,
And,

FIRST,

234 *An ENQUIRY into the*

FIRST, It may seem strange that this End should not be so much as mentioned in the *holy Scriptures*, amongst those others, for which they declare it to have been created. We find, in the first Chapter of *Genesis*, and elsewhere, that it was made to *rule and govern the Day*, to distinguish it from the *Night*, and that it should be *for Times and for Seasons, for Days and for Years*. We find it farther said by *Moses*, to be made to produce or *bring forth precious Fruits*. We find that it was reckoned by the Psalmist as part of those *Heavens* which were made to *declare the Glory of God*, and of that *Firmament* which *sheweth his handy Work*. We find it to have been made as a general Blessing to Mankind; for it is esteemed as an Instance of God's Beneficence to Mankind, that *he maketh the Sun to shine on the Just, and on the Unjust*. And the wise Preacher telleth us, that *it is a pleasant thing for the Eyes to behold the Sun*. Notwithstanding

Gen. 1.
16.

Pf. 36. 8.

Deut. 33.
14.

Pf. 19.

Mat. 5.
45.

Eccles. 11.
7.

withstanding which, we find, that it was made to be a Punishment or Affliction to some: So after that the *Gourd*, which sprang up out of the Earth, and came up over *Jonah*, that it might be a shadow over his Head, was withered; *the Sun*, by God's Appointment, *beat upon the Head of* ^{Jonah 4ⁱ} *Jonah, that he fainted, and wished in* ^{6, 8.} *himself to dye.* And therefore it is promised as a Blessing to the Righteous, that *the Sun shall not smite him by* ^{Pf. 121. 6.} *Day*; and to the Church of the *Gentiles*, among many other Freedoms and Mercies, that *the Heat of the Sun* ^{Isai. 49.} *shall not smite them.* ^{10.}

Now amongst all these Ends, for which it was made, if it were designed also as a Punishment to wicked Men hereafter, why would not that be intimated in the Word of *God* as well as any other? To this I answer, that *Moses* intended his Writings principally for the Information and Improvement of the *Israelites*; and they

they having been educated in a dark and ignorant Slavery, and having their Minds chiefly fastened on Liberty and Freedom from their late and severe Bondage, and on the Land of *Canaan*, the Possession of which they were promised to be conducted to; he did not so much mind them of the Rewards and Punishments of the next Life as those of this. And therefore in his Account of the parts of the Creation, he set down only those Ends for which it was apparent and demonstrable they were made; and by which they were so beneficial to Mankind, that they could not but be acknowledged by every one to be evident Demonstrations of the Power and Goodness of their great Creator; both which *God* had declared to the *Israelites* in particular, by many miraculous Performances, which bespoke the same to them, no less plainly than the Works of the Creation did to the whole World.

NOR did he only direct his Writings to this End, but he condescended also to the meanest Capacity ; and in his History delivered such things as were most plain and easie to be understood by them. He spake of the heavenly Bodies, not as they really were in their own Natures, so much as they were taken and apprehended to be by the vulgar ; he called the *Moon* a *great Light* as well as the *Sun*, although it is not really luminous in its own Nature, but only as it returneth the *Sun's* Light to us. He did not pretend to set forth all the Ends or Uses for which they were made, but only those for which they manifestly serve to us that live upon this Globe. Nor are they professedly treated of in any other part of the whole Bible, but only occasionally mentioned on the Account of their ordinary Operations, or as they have been extraordinarily diverted from them by the Command of *God*. And now for us to confine the Use and Operations

rations of all those great and glorious Bodies only to the poor pittance of this Earth, which is as nothing in respect to them, when the Word of *God* hath not so done, must argue a stranger piece of Pride and Arrogance in us than it would in the Men of a little Country Village, should they issue out a Declaration, that the whole Globe of the Earth and Seas was made purely for their Service, and that all the rest of Mankind were not in the least concerned with it.

AND as it is but rational, and by no means against Scripture, to suppose that those vast and mighty Bodies may serve to some other purposes than what may appear to us at present; so the *Sun* in particular, which is judged to be, if not the greatest, yet certainly as great as any, may have its peculiar and intrinsick Use as well as any of the rest. And since this that I have named is, in every respect, worthy of it, and none can be imagined more agreeable, either

to its Constitution, or to its Position, than this; of both which we have sufficient, tho' general Informations, in the *holy Scriptures*; I do not see how it can be judged an unreasonable Presumption to suppose it designed for this End, although it be not there expressly declared to be so. *God* hath given us only general Intimations of the Situation of that *Heaven*, which is his Throne, and where the Saints enjoy the beatifick Vision; and yet it hath not been thought inconsistent with the Rules and Precepts of Theology to add the *Empyreum* to the usual Scheme of the World, and to suppose that the Scene of all those Glories and Felicities which flow from it; and therefore why this Hypothesis concerning the *Hell* may not be allowed of as well as that of the *Heaven*, I can see no Reason; since that is as much conjectural as this, and this standeth altogether upon as firm and sure a Foundation as that.

IF the Reason be demanded, why *God* hath not given us a full and particular Representation of these things in his holy Word? I answer, that he did it not because he would not discourage our Industry at present; nor would he anticipate that entire and plenary Satisfaction which must arise from our perfect and compleat Knowledge of them in the Life to come. Again

2. IF the Body of the *Sun* be really that which I suppose it to be, *viz.* the Prison into which the Devil was thrown down; and in which he and his Angels are tortured; may it not seem strange that in the *holy Word of God* itself, *God* and *Christ* should be compared unto it, and called by its very Name? For so the Psalmist expressly. *God is a Sun.* And the Prophet foretelling the Incarnation or Coming of the *Son of God* in the Flesh Mal. 4. 2. saith. *But unto you that fear my Name*

Name shall the Sun of Righteousness arise with healing in his Wings. But now, if God, the high and holy one that inhabiteth Eternity, be so jealous of his Honour, as that he will not be liken'd to any thing *in the Heavens above, or in the Earth beneath, or in the Waters under the Earth*; how then can he be compared to that which is supposed to be lower yet than the lowest of all these, even the most hateful and loathsome Dungeon of *Hell*, which is stuffed full of those impure and wicked Wretches which are most contrary and hateful to him? And if *Christ* be both Righteous in himself, and the meritorious Cause of all Righteousness in us: If he hath risen *with healing in his Wings*, and bestowed Salvation upon all them that truly believe in him; how can he endure to be resembled to that which is indeed the very Pit of Destruction, and from the Jaws of which he came on purpose to deliver us?

To the first of these, I answer, That *God* is compared to the *Sun*, not as it is the *Tartarus*, or place of Punishment for the Wicked in the next World, but as it is the most glorious and resplendent Part of this; as it is a *Sun*, the Fountain of Light and Heat, the Principle of Life and Health, of Fructification and Exhilaration to all Creatures. In these Respects, *God*, so far as he can be likened to any Creature, may be compared to that. Nor is the other Use, to which it may possibly serve hereafter, such a Blemish to its Glories and Perfections here, as to destroy or take off the Similitude or Resemblance between *God* and it. No, even as it is the supposed *Hell*, or place of Punishment to the Wicked, it is the Creature of *God* still, and therefore Good; it is the Place appointed by him for the Execution of his Justice, and by consequence for the Manifestation of his Glory. If the Idolatry which was paid to the *Sun* by
the

the Heathen World did not hinder but that *God* would suffer his Saints to compare him to it, much less will the Supposition of its being the *Tartarus*, i. e. an Instrument of his Justice and Glory, be any Obstruction to that Comparison. By being an Idol, it was the Occasion of Mens *denying the God* that is *above*: But by being the *Hell*, it maketh even the *Devils* to *believe and tremble*. If *God* in the Scripture is once said to be *a Sun*; let us remember too, that he is there also more than once said to be *a consuming Fire*. Deut. 4. 24. & c. 9. 3. & Heb. 11. 29.

To the other Part of the Objection, I reply. That *Christ* is called *the Sun of Righteousness*, is, indeed, by a rich Allusion to that great Star of the Day; which is the same to us in Nature that *Christ* is in Grace. For, as in Nature, the *Sun* assisteth us in the Enjoyment of all the good things of this Life; so in Grace *Jesus Christ* is of *God* made unto us *Wisdom, Righteousness,* 1 Cor. 1. 30.

R. 2 *teousness,*

teousness, Sanctification, and Redemption. If the *Sun* therefore be said to be the Love and Joy of Nature, the Church, in Contemplation of the *Sun* of Righteousness, may be said to rejoyce in him with *Joy unspeakable and full of Glory.* *Alexander the Great* said very well, that *Nature could not bear two Suns* : Nor can *Grace* admit of such a Competition. And therefore, the *Romanists* do very ill to establish two *Suns* in the Firmament of the Church, *i. e.* two Names whereby Mankind shall be saved; *Jesus* and *Mary.* The blessed Virgin herself express'd her Dependence on this *Sun*, when in a kind of Rapture and Extasy, she cried out, *My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour.* That sacred Receptacle of *the Sun of Righteousness*, all glorious as she is, is not herself *the Sun of Righteousness*; that Holy Womb, which was for some Time the Temple of *God*, ought not to be esteemed by us as the *God of the Temple.*

Luke 1.
46, 47.

Temple. God forbid then, that we should go about to take away the Unity from the *Sun* of the Church. It is upon this Account that *Christ* was called *the Sun of Righteousness*. And well might he be resembled to it. But yet this is not the least Hindrance why the *Sun* may not serve as an Instrument of *God's Glory*, for the Punishment of the Wicked in the next Life, any more than it is inconsistent with *Christ's Office and Title of Saviour*, whereby he is the *Sun* of the Church, that he will at the last Day be the Judge also of Mankind, and say unto the Wicked, *Depart from me ye Cur-* Mat. 25.
*sed, into everlasting Fire, prepared*⁴¹
for the Devil and his Angels.

3. IT may be objected against my Hypothesis, that the Devil is said, in the Book of *Job*, to be *going to and* Job. 1. 7.
fro in the Earth; and walking up and
down in it; and is represented by St.
Peter, as a roaring Lyon walking up 1 Pet. 5.
and down (viz. on the Earth) *seeking*⁸.

whom he may devour. And Devils are said in the Gospel to *possess Men and Swine*; and the lower Region of the Air is generally thought to be full of evil Spirits; and St. *Austin* particularly supposeth them to tumultuate in it. But St. *Peter*, as hath been often observed, saith, that God not only cast the *Angels that sinned down to Hell*, but also delivered them into *Chains of Darknes* to be reserved, i. e. as I have affirmed, kept Prisoners unto Judgment. From all which it may be urged,

De Civ.
Dei, Lib.
xi. C. 23.

1. THAT the Distance from the *Sun* to the Earth is so great, that their Presence on the latter seemeth to contradict the Notion of their Imprisonment in the former. And,

2. THAT the Body of the *Sun* is so very bright and glorious a Creature, that it cannot well be thought to be the proper Mansion of Darknes.

I. TO the former of these I answer, that the *Sun*, notwithstanding its Distance from the Earth, may as well be supposed to be the fixed and proper Seat of the Devil's Imprisonment, though not absolute Confinement at present, as any other Place whatsoever. The Psalmist saith of the holy and elect Angels, *God shall* Pf. 91. 11. *give his Angels charge over thee, to keep thee in all thy Ways:* And the Apostle saith, *Are they not all ministering Spirits, sent forth to minister for* Heb. i. 14. *them who are Heirs of Salvation?* What then! Are not the Angels therefore in *Heaven*? Their Office is to attend and guard the Faithful here upon Earth; and yet *Heaven*, which is vastly farther from the Earth than the *Sun* is, is the Place of their Habitation, whither they repair with an unimaginable Celerity, when their special Services are finished. Thus the Devils may have *Hell* appointed for the Place of their Condemnation, and yet be permitted to move

R 4 beyond

beyond that their Prison, strictly speaking, at such Times as *God*, in his Wisdom, thinketh fitting to give some of them particular License, to wander in the Air, or compass the Earth, to tempt the Wicked, to try the Righteous, and to work their Malice against the Church of *God*. And therefore, though the Earth and the Air are the Places wherein they assault us, yet *Hell* is their Home, and *God* remandeth them thither whensoever he pleaseth.

THIS Notion of their restrained and enlarged Condition we have a plain Account of in the Gospels of St. *Matthew* and St. *Luke*; in the former of which the Devils expostulate with, and beseech *Christ* not to * torment them before the Time: On which Text the learned Dr. *Hammond* thus paraphraseth, *Our Time is not yet*

Mat. 8.
24.

* Dr. Hammond, *ccerce.*

come of being remanded to our Prisons, do not thou hasten and precipitate it. This Passage St. Luke repeating, and, as it were interpreting, saith, *They besought him that he would not command them to go out into the Abyss,* ^{Luk. 8. 31.} *i. e.* saith the same learned Expositor, the Pit of *Hell*, the Place created for the Devil, and his Angels, whereforever it is situate.

IN short, the Devils are not all of them always close, but some of them at sometimes, *viz.* when *God* pleaseth, Prisoners at large; and nothing hindereth but that the *Sun* may be the Place of their close Imprisonment; and, as I hinted before, the whole *Vortex* may be, not improbably, the Sphere of their enlarged Motion. Which huge Space is yet to them an Imprisonment; for if, admitting *Hugenius* his Hypothesis for true, it be compared with the vast Number of the other *Vortices*, of the same Nature and Kind with itself, and farther yet,

yet, with the *Empyreum*, which is supposed to be indefinitely extended about, over and beyond them all, even this whole *Vortex*, although so wondrous large as it seemeth to us, whose Spirits are check'd and hinder'd in their Motions by those Bodies, to which they are so closely united, cannot be judged any other than a Confinement to them; who being nothing but mere Spirit, are, no doubt, possessed as with a Desire, so with a Power to move themselves through the whole Creation, except where they are otherwise restrained and prohibited by *God*.

AND this Hypothesis is the rather to be received, because, as it suiteth with the Opinion of them that suppose the Air to be full of those evil Spirits, from whence *Satan*, himself is called, *the Prince of the Power of the Air*: So it doth not destroy the Notion of a *Tartarus*, which hath always been taken for a Place, not only of Punishment,

ment, but of Confinement too; and with respect to which, the same Word βασανίζεν is, in the Gospels, used to signify both.

I know it is affirmed by some, that the Devils do not at all suffer in the infernal Flames at present, but that they have their Residence altogether in the Air; whence, at the Day of Judgment, they shall be precipitated into the Fire which is prepared for them. But though that Doctrine be favoured by some of the Antients, as * Dr. *Whitby* sheweth, yet the other, which supposeth them to be in a State, at least capable of suffering at present, though not in such a Manner, or to that Degree they shall do at the Day of Judgment, when they shall be solemnly condemn'd to, and absolutely confin'd in, and without any Intermiſſion cruciated with the Flames of *the Lake that burneth with Fire and*

* *Whitby's Comment on 2 Pet. ii. 4.*

Brimstone; as it is not contradicted by any thing the Ancients affirmed, excepting what some of them said, that *the Devils knew not any thing of their Damnation till after the Coming of Christ*, which is a mere Dream, and far from having any Foundation in Scripture, so is it generally asserted by learned and orthodox Interpreters.

Loco
prædict.

DR. *Whitby* saith, *that if the Devils do not suffer in the Flames of Hell till the Day of Judgment, then much less do Men*: And indeed this is collected with great Reason, for truly it would be very hard to suppose Men in a worse Condition than Devils. The Devils sinned purely from themselves, Men as they were tempted to it by Devils. Devils were created in a much higher Condition than Men, and sinned against greater Light and greater Manifestations of God's Nature and Goodness than were ever given to Men: And therefore we may with good Assurance conclude, that if Men,
immedi-

immediately after their Departure out of this World, and before the Day of Judgment, do suffer the Pains of *Hell*, much more do the Devils the same.

AND that Men are in a suffering Condition presently after their Souls quit this mortal Station, our Saviour plainly telleth us in the 16th Chapter of *St. Luke's* Gospel; where he representeth the State of the Dead, in *Dives* giving us an Instance of the wicked Man's Punishment in the Flames of *Hell*, and that immediately after his Death, whilst his Kinsfolk were alive, and might be warned from coming into *that Place of Torment*. 'Tis true, this is a Parable, but certainly our Saviour would never deliver his Doctrine of the State of the Dead (which he purposely there doth) quite different from, if not contrary to that which in truth and reality it is.

THE learned *Gualter*, upon that Place saith, *We must thoroughly maintain*

Gualter
Homil.
15^s. in
Luk. 16.

tain, against scoffing Epicures, that there is a certain Place prepared for the Wicked, into which their Souls, straight after Death, and their Bodies, after the Resurrection, are received. And in another Place he layeth down the same Doctrine in this Manner, The sum of all that is said by the Prophet is this, That the Medes should kill the King of Babylon, and his Soul be cast down to Hell, among other Tyrants, to suffer everlasting Torments. This Place hath an evident Testimony, teaching us that Souls do not die with their Bodies, but are Spirits immortal, and gathered into a Place appointed for them, the Wicked to Hell where utter Darknes is, and eternal Weeping and gnashing of Teeth.

Idem in
14. Cap.
Esa.

Mollerus
in 14. C.
Esa.

*Mollerus, upon the same Place, writeth thus, In these Verses is described the State of the Dead which depart this Life in their Sins, without Repentance, as it is in the Story of the rich Glutton, Luke 16. For, as he was carried to Hell, so this Tyrant and all others
that*

that dye in their Sins, descend to Hell. Bullinger likewise: *The Prophet goeth on to describe the wretchedness of Balthasar, the wicked King of Babylon, when therefore he was thrust through the Body in many Places by the Soldiers that brake into the Palace, his Soul went strait to Hell, where two things are to be observed First, That the Soul of Man doth not dye with his Body: Next, that Hell is appointed as a certain Place for the Souls of the Wicked, which is here avouched to be beneath us. Thus Lyra: Here is the Insultation of the Dead: First, Against the Soul of the King of Babylon: And, Secondly, As touching the burial of his Body. Concerning the first we must know, The Jews and Catholick Writers expound this Place of Nebuchadonozor's Soul descending to the Pains of the Damned; but it must be referred to Balthasar his Nephew. And so it is said, Hell, i. e. the Devil, the Ruler of Hell, under thee, because Hell is said*

to

Bullinger
in Loc.
eund.

Lyra in
eund.

to be beneath the Earth, is troubled, because the Devils were busie about the receiving and leading his Soul.

Lyra in
Cap. 6.
Apoc.

Lyra saith also in another Place, Post Cursum Vitæ presentis statim captus est ad Pœnam Gehennæ. After the Course of this present Life the Wicked is straightway carried to the Torments

Bullinger
in Loc.
eund.

of Hell. And Bullinger, on the same Place saith, If thou understand this

Hom. 31.

wholly of the Place of the Damned :

They are surely thrown down headlong to Hell, as many as being here consumed with Diseases, dye without Faith and Repentance. Rightly therefore doth Hell follow after Death. So O-

Oslander
in eund.

siander : Hell followeth the Death, not of the Godly, but of the Wicked : These, after their corporeal Death, descend directly to Hell.

THESE and many other very learned Interpreters are quoted by Bishop *Bilson* in Confirmation of this Point, concerning which he delivereth his
own

own Opinion thus, “ Our Lord and ^{Bilson in} Master, almost one Thousand six ^{survey of} hundred Years since, made the Soul ^{Christ's} of the rich Man, *Luke 16.* to say ^{Sufferings} of *Hell Fire, I am tormented in this Flame.* And St. *Jude* said of *Sodom* and *Gomorrhah*, They are set forth for an Example *πρὸς αἰῶνός διάνην ὑπέχουσαι* (in or by) *suffering the Punishment of eternal Fire.* And the Inhabitants of those Cities are affirmed by the Apostle, even then when he wrote, to suffer everlasting Fire.” (Which also is, as will be shewn, exactly Dr. *Hammond's* Sense of the Place.) “ It is therefore, saith the Bishop, one and the same Fire of *Hell*, that punisheth the Wicked, before and after Judgment; which was prepared long since, as *Isaiab* saith, and is everlasting, *i. e.* not ending or changing into another Fire, but increasing and kindling with greater fierceness, at the Day of Judgment; that all the Wicked, both Men and

“ Angels, may receive a Damnation
 “ answerable to their Deserts, which
 “ in part they now feel, but then ex-
 “ pect a sharper and forer Torment
 “ than yet is executed on them, which
 “ is the terror of Judgment, and ful-
 “ ness of Damnation reserved for
 “ them.

BUT why do I so earnestly con-
 tend for the Truth of this Doctrine,
 that the Devils and Souls of wicked
 Men deceased do suffer at present in
 the everlasting Fire, since my Hypo-
 thesis concerning the *Sun's* being the
Tartarus, or Place of Punishment in
 the next Life, may consist with either
 the one or the other? For even the
 Defenders of the former, *viz.* that
 the Devils do not at present suffer
 therein, confess that the *Hell*, to which
 they are pre-condemned, doth actual-
 ly exist; and that it is, and hath been
 from the Foundation of this visible
 World, prepared for them; and that
 in Contemplation of it they tremble,
 and

and are filled with present Horror : So Dr. White:
by Loc.
predict. that whether they all, or any of them, actually suffer therein at present is not very material ; since it being placed in the Center of the Sphere of their Habitation and Motion, even according to them, the Devils cannot but discern and know it, and consequently must be affected with it.

2. As for the *Darkness* in the *Chains* whereof they are said to be reserved, I take it to be an Objection against me of little Weight, because it will admit of several Solutions. If it be understood of the Darkness of the Place, which is the proper Seat of their close Imprisonment, it is not altogether unintelligible how even that may consist with my Hypothesis. For if the Figure of the *Sun*, as it was discovered by *Kercher* and *Scheiner*, through the great Telescope at *Rome*, in the Year 1635, (and which I have here laid before the Eye of my Reader to give him a just Idea of the Body of

the *Sun*) have any thing of Truth in it, as it is thought by some learned in that way to have ; there are not only great Fountains or Ebullitions of Fire and Light spread thick over the whole Body of it, but in many Places *dark Spots* representing Dens or Caverns ; which therefore may not irrationally be supposed the proper Seats of the Blackness of Darknes.

BUT there is no necessity to depend altogether on this: For by *Darkness* may well be understood that *Blindness*, with which, as with Chains, they are fettered, that they cannot approach the glorious Light of *Heaven*, in comparison of which even the brightest Light of this World is *Darkness*. This *Darkness* may either be considered as inherent in themselves, being part of the Punishment inflicted when they were cast down, as we know the Men of *Sodom*, a Type and Resemblance of *Hell*, were stricken with *Blindness* ; or else as it may possibly

sibly be caused by the Operation of the Object from without, as we see the cloudy Pillar was a Trouble and *Darkness* to the *Egyptians*, but a Comfort and Light to the *Israelites*. Now any of these Reasons make it plainly intelligible, how that and the like Expressions of Scripture may agree with my Hypothesis; which if Fire and Darknes may consist together, as the Word of *God* directly telleth us they may, by placing both of them in *Hell*, biddeth as fair for the Solution of the Point, as any other whatsoever.

CHAP. X.

Objections, from the Benefits of the Sun to us in this World, answered.

BECAUSE the Benefits we receive from the *Sun* in this World are so great, that they may, perhaps, occasion some unthinking Men to be scandalized at my Proposition; I shall particularly insist on some of the chiefest of them, and shew that they are by no means inconsistent with it. I begin with the

I. **FIRST**, and indeed the most apparent of them all, *Light*; a Blessing so very necessary, that without it all others signifie little. *Light*, as it was the first, so was it a most essential part of the Creation: For the Darkness that involved the Mass was altogether as ill as either its want of
Form

Form or Emptiness ; if that had continued, although the jarring Elements had been separated, yet would there have remained nothing but Ataxy and Confusion, and so the Chaos had been as great as ever. This the discerning Eye of *God* foresaw, and therefore he commanded, *there should be Light*, Gen. 1. 3. the glorious *Light* of the *Sun*, whose streaming Splendor breaking out from amidst the Darkness immediately received his Approbation, *and he saw* v. 4. *that it was good* ; and that according to the very noblest Character of *Good*, it being so diffusive of itself as to become universal, extended not only to the inferior Works of the Creation, but to *God's* Master-piece, *Man*, for whose Service all other things were made, and especially the great abundance and variety of Objects that entertain that most curious Organ the Eye, which would be altogether useless and superfluous were it not for *Light*, by which alone it hath an opportunity of expatiating in the View

of all those that appear grateful and pleasing to it. Now this lovely Creature *Light* being nothing but an Effect or Emanation of the *Sun*, it must go against the Grain to think, that the Fountain of *Glory* and *Light* to us here should be the Region of *Horror* and *Darkness* hereafter.

2. ANOTHER Benefit we receive from the *Sun* is *Life*, for his warm and enlivening Influence maketh all Nature fruitful; the *Sun* hath been always judged as the Husband of Nature, to concur in the Generation of Animals and Plants: Of Animals, for so the Proverb concerning the Head and Chiefest of them, *The Sun and a Man beget a Man*: And then for Plants, when the Sun withdraweth in the Winter, the dry Stocks seem as it were decayed and dead, yea altogether lifeless and sterile, till his return in the Spring raiseth up a vital and fecund Principle in them. And in this respect, no less than the former, it seemeth
hard

hard to conceive how the Well-Spring of *Life* should be the Lake of the shadow of *Death*.

3. ONCE more, the Sun as it is the *Light* and *Life*, so is it the very *Joy* of Nature. All things are exhilarated and refreshed by the Warmth and Brightness of his comfortable Beams; at his appearance each Morning the dismal Darkness of the Night is dispelled, and gladfom Day succeedeth; at his approach in the Spring the Earth putteth on her fresh Apparel, the Fields are green and verdant, the Trees bud forth and blossom, and the Birds with their wild Notes welcome the Chariot of this returning Conqueror; who having dissolved the hard Frosts, and chased away the thickest Mists and Fogs of Winter, createth a sprightly Cheerfulness in all Creatures. Could we suppose the pleasant and lightsome Summer, in its full Strength and Beauty, to follow the Cold and Gloominess that is in the depth of Winter;

Winter; could the Earth from that poor and naked State immediately appear clothed with all the Ornaments of her rich and gawdy Dress, it would certainly affect us with a most delicious Astonishment. But that is a Change too great for us to bear at once, and therefore the all-wise Providence of *God* hath ordered the Succession of Summer and Winter by certain Steps and Degrees, that so we might not be surpris'd and overcome by it.

THESE are some of the Benefits we receive from that glorious Creature *the Sun*; which though they are very great, yet do they not hinder, but that if we are not so affected with them as to serve *God* sincerely and thankfully for them, it may possibly torment and plague us more hereafter, than it doth refresh and please us here.

AND this will appear to be no ways irrational, if we consider the great variety

riety that *God* hath implanted in the Nature of his Creatures, and the different Ends to which one and the same Thing doth oftentimes serve. The Elements of Earth, Water, Air, and Fire, which are plainly discerned and distinguished in the Composition of this World, have in each one of them not only a Diversity, but even a Contrariety of Effects.

WHAT is more beneficial to us than the *Earth*, whose teeming Womb bringeth forth such plenty of Necessaries, such store of Delicacies, that curious Man, had he been left to his own Option, could not have wished for greater? What is there that can be thought of, needful either to the Support or Comfort of Life, which that doth not furnish us with? How many Sorts of strengthening Grain, what sweet and nourishing Roots, what variety of wholesome Herbs, what lovely and most delicious Fruits doth it abound with?

What Flocks of Sheep, what Herds of larger Cattle, and what infinite Numbers of other Animals that serve apparently either to the Use or Pleasure of Man doth it sustain? And yet, in how many several Respects may we suppose even this our common and great Benefactor to be also adverse and hurtful to us? Particularly, if it were not tilled and cultivated, how soon would it degenerate from that Beauty which now delights us; How would Weeds and Thorns and Thistles over-run the Face of it? So that it would rather seem an horrid Wilderness than a pleasant Garden. But, as it is at present, notwithstanding all the Art and Industry of Man to the contrary, how many unfavoury and noxious Roots, how many distasteful and poisonous Herbs, how many nauseous and deadly Fruits doth it produce? What wild and ravenous Beasts, what voracious and hurtful Animals, what vexatious and venomous Insects doth it constantly nourish?

rish? Nay, she is so apparently more free and liberal to these her Productions than to the former, that she hath been rightly accounted *his Mater, istis Noverca*, a fond natural Parent to these, but a cruel, nigardly Step-dame to the other.

IF we pass on from the *Earth* to the *Water*, we shall find the same Opposition there likewise: For, according to the common Observation, what so good a Servant as that, and yet what so bad a Master? But besides the evil of Inundations and Deluges, whereby abundance is our Destruction, and too much plenty altogether as bad as, if not more pernicious, than Want; doth not the Nature of the Thing inform us, that if there were running Rivers in *Paradise*, there was a standing Lake at *Sodom*? If the Waters were sweet at *Elim*, they were at *Marah* bitter; if some are fresh, others are Salt; if some are clear and pleasant to the Taste, others are muddy and
unfa-

unfavoury; if some are pure and limpid, others stink and are corrupt? In a Word, if there are Shoals of excellent and wholsom Fish in some, there are Snakes and Toads, and thousands of poisonous and destructive Animals in others.

IF we proceed from the *Water* to the *Air*, there are therein Storms no less than Calms, and Hurricanes as well as mild and gentle Breezes; there is what we call an ill, as well as a good Air, and thick foggy Mists as oft as clear and serene Skies. The same Clouds that sometimes descend in *Dews and Drops of Rain*, do at other Times throw down *Hail-stones and hot Thunder-bolts*; they now send forth Blastings and Mildews upon Herbs and Fruits, and then scatter their *Snow like Wool*, and their hoary *Frosts like Ashes*. Then for the winged Inhabitants of the Air, there are amongst them both Doves and Vultures, and hoarse screaming Bitterns,
as

as well as sweet chanting Nightingales. In short, if there are some whose melodious Notes ravish the Ear, whose delicious Flesh pleaseth the Taste, or whose surprizing Beauties charm and attract the Eye, there are, to weigh down for these, Ravens and Screech-Owls, and Bats and Hornets, which are our Antipathy and Aversion.

So also in *Fire*; *What, as St. Au-* St. Aug. de Civ. Dei, lib. 12. c. 4.
stin saith, *is more glorious, more love-*
ly to look upon than Fire, than flam-
ing shining Fire? What is more use-
ful than Fire to warm and comfort,
to purge, cleanse and purifie, to dress
our Meat, to prepare and make it
ready for the Concoction of the Sto-
mach? *But then, saith he, there is*
nothing in the World more vexatious
and troublesome than Fire, when it
scorcheth and burneth us. The same
Fire therefore, being penally applyed,
is most pernicious, which, when con-
veniently

veniently used, is most commodious and profitable to us.

N O W, the Reason why I observe these various and contradictory Affections in the Natures of things, is to let us see that the *Sun*, like other Creatures, may be so constituted as to contain in it that which may incommode and molest us; however to him that looketh only on the Surface of things, and doth not penetrate into the Depth of them, it may seem to be made only for our Benefit and Pleasure. And, indeed, this is so far from being hard to conceive that it is obvious, and admitteth of direct and plain Demonstration. We have seen before out of the Scriptures, that the being *being smitten by the Sun* was reckoned a Plague and Judgment.

Loc. præ-
dict.

And St. *Austin* telleth us, *that Malefactors in his Days, and such as did not pay their Debts, were by their Judges condemned to be exposed to, or laid a roasting in the Sun, which,*

in

in *Africa* where he lived, and where the *Sun* shineth violently hot, was an extreme Punishment. Nor is its Heat only troublesome; its Light too may offend. For if we look upon it in its full meridian Strength, we shall be dazled, not delighted; and if our Eyes, like those of Owls, were bereaved of the Defence of their Lids, we should no more endure the piercing Light of his Beams than they; but if obliged to a constant beholding of them for any Time, should be thereby reduced to a Sate of perfect *Darkness*.

Now, if the *Sun* is apt to be so troublesome and offensive to us here, where we are at such a mighty Distance from it; what do we think, would it be, if we were cast into the very Body of it, and made capable of subsisting in it, and enduring all those sharp and dreadful Torments that so vast and vehement a Fire must inflict?

AND as the Benefits of the *Sun* to us here do not really hinder, but that it may be sorely afflictive to us hereafter; so we have no Reason to imagine that it is contrary to the Nature of *Hell* Fire, though it may punish wicked Men hereafter, to be beneficial to us here. *St. Austin* saith of the Natures of Things in general, *That it is not from our Pleasure or Pain, but as it is considered in it self, that the Nature of every thing yieldeth Praise and Glory to its Maker.* And he saith particularly of Fire, that *they are not to be heard, who praise in it the Light, but dispraise the burning Heat, because they attend not to the Nature of the Thing it self, but to their own Profit or Disprofit, their own Pleasure or Pain. They would see, indeed, by its Light; but they would not be burnt by its Heat: But, saith he, they do not consider this, that the same Light, which pleaseth them, is hurtful to infirm and weak Eyes, and that some Creatures live with Conveniency*
and

Lib. &
Cap. præ-
dict.

and Delight, in those very Burnings they are so out in Love with. And he concludeth yet more particularly of Hell Fire. Sic est & Natura Ignis æterni, sine ullâ Dubitatione, laudabilis, quamvis Damnatis Impiis futurus pœnalis: That its Nature is, without all Doubt, excellent and Praise-worthy, however it may punish those wicked Men that shall be condemned to it.

IT is the Prerogative of God, to bring Light out of Darknes, as well as Good out of Evil: And if he from the horrid Sin of *Satan*, and the apostate Angels, took Occasion to raise the stupendous Fabrick of this World, and to create Mankind in it, that they might inherit the Kingdom from which the former, by Transgression, fell; why may not we also think, that he hath ordained the Seat of their Punishment for our present Good, and out of their *Darkness* and *Death*, caused *Light* and *Life* to spring up to us?

CHAP. XI.

Of the Eternity of Hell's Torments.

HAVING run through what I determined to observe of the *Place of Hell*, before I put a Conclusion to this Treatise, I think it necessary to add something concerning the *Eternity of its Punishments*: This, as I intimated in the beginning of this Discourse, being objected against, as well as the *Locality* of it.

Now there are two Opinions repugnant to the *Eternity of Hell's Torments*; the one of *Origen*, a most learned Presbyter and Catechist in the primitive Church, who yet, amongst other Heterodox and unsound Opinions, is known to have held,

* *That*

* *That wicked Men, and even Devils, after they have suffered a sharp and continued Torment for their Sins, shall, some at one Time, and some at another, sooner or later, according to the greater or lesser Depravity of their Wills, be reconciled to God and finally saved.*

THE other of those who affirm not that wicked Men shall be saved, but that they shall be reduced to their first Nothing; or that there will be an utter Extinction of their Being. I shall with all convenient Brevity,

First, Consider what is distinctly urged for these Opinions apart; and then,

* Quæ de re misericordior profectò fuit Origenes, qui & ipsum Diabolum & Angelos ejus, post graviora & diuturniora supplicia, ex illis Cruciatibus eruendos atque fociandos sanctis Angelis credidit. Aug. de Civ. Dei, l. 21. c. 17.

Secondly, In Opposition to them both, I shall prove that *the Torments of Hell are properly eternal*, or that they shall never have an End, but shall endure, in the very utmost Latitude of the Phrase, *for ever and ever*. And,

First, As to the Opinion of *Origen*. It is very true, that Father doth not seem to assert what he delivereth concerning this Matter positively, but only by way of Problem, * and leaveth others to their Liberty of thinking as they are persuaded. And therefore, He is not so much to be blamed, as if he had been dogmatical in it. But however, since the contrary is plainly (as you will see presently) taught in the Holy Scriptures, he hath been justly con-

* Nunc autem disputandi specie magis quam definiendi prout possumus exercemur. Περὶ Ἀεχθῶν. l. 1. c. 6. Interprete Rufino.

demned by the Church of *Christ* for it. He built his tottering Edifice chiefly upon this sandy Foundation.

* That as well in the next as this World, all Orders, both of those we call Devils and Men, are endued with free Will, or a Liberty of Choice :

† That Rewards and Punishments shall be dispensed in the next World, not only according to previous Demerits, but likewise according to that which is well or ill done then. || That all Punishments both now and then are purely emendatory, and are like sharp Corrosives in the Hand of the great Physician, who will apply them so as to reduce his Patients to a com-

* Si aliqui ex his Ordinibus qui sub Principatu Diaboli agunt, poterunt aliquando in futuris Sæculis converti ad Bonitatem pro eo quod est in ipsis liberi Facultas Arbitrii, &c.

† Interim tam in his quæ videntur & temporalibus Sæculis, quam in illis quæ non videntur & eterna sunt omnes isti pro Ordine, pro Ratione, pro Modo & meritorum Dignitatibus dispensantur.

|| Quanto magis intelligendum est & hunc Medicum nostrum Deum, volentem diluere vitia Animorum nostrorum uti hujuscemodi pœnalibus Curis, &c.

pleat and perfect Health, to a State of harmonious and eternal Felicity.

BUT all this, however smooth and agreeable it may appear to Flesh and Blood, is yet, if the Scriptures be true, undoubtedly false.

THAT the Devil and his Angels have not such a Freedom of Will and Choice, as to be capable of embracing, and doing that which is good, of willing and chusing a Reconciliation with *God*, is plain from the inveterate and confirmed Malice of their Natures. The Devil is stiled in the

Mat. 13. Scriptures, *The Enemy* καὶ ἐξοχὸν, *The Adversary of God*, and of all Goodness.

1 Joh. 3. 8. And as *he sinneth from the Beginning*, so when he sinneth, he sinneth from himself. He is not tempted to it by any other, but sinneth directly from the malicious Pravity of his

Joh. 8. 44. own Will. *He was a Murderer from the Beginning, and abode not in the Truth, because there is no Truth*

Truth in him: When he speaketh a Lie, he speaketh of his own, for he is a Liar and the Father of it, said one who knew both him and his Nature full well. He is the great De- Rev. 12.9.
ceiver which deceiveth the whole World. And therefore, we find that when Satan entered into Judas, he immediately went about to betray John 13.
Christ. And when Satan filled the 27.
Hearts of Ananias and Sapphira, A&ts 5.3.
they lied to the Holy Ghost. Nay, he endeavoured to deceive Christ himself, and tempted even the only begotten Son of God to forsake his Father's Service, and to fall down and worship him. And therefore, how any Christian could be so far deceived by him, and led away by his Devices, as to think he is, or can be, in a State of Salvation, and capable of being reconciled unto God, is hard to imagine. It is said of Origen, that he was so versed in the Scriptures that he had them all by Heart, without Book. But, if so,
it

it is very strange he should make no better Use of them, than to broach a Doctrine so contrary to the whole Tenor of the Bible, and for which there is not the least Ground or Colour there. I challenge the most acute of his Followers to shew me one Text that directly pointeth at so much as a Possibility of *Satan's* Reconciliation with *God*. And then when we have so many, and so clear, Proofs of his utter Enmity to *God*, and to all Goodness; when it is expressly said *there is no Truth in him*, how can he be supposed to love *God*, who is Truth itself? And if he be the *Wicked one*, how can he chuse, and acquiesce in the *Holy one of Israel*?

AND as he himself is, such also are his Angels. They are usually joined together, both for Dispositions, and for Punishment too. If they were cast out of *Heaven* with him, doubtless the Crime, for which they were expelled, was of the same Nature
with

with his; and is likewise confirmed and radicated in them, as well as in him. They encouraged, they buoy'd him up in his Rebellion, and are, therefore, deservedly Sharers with him in his Fall, and in all the fatal Consequences of it. One of the most formidable of which to them was, that they were cast out of a State of Happiness and Bliss, into one of Misery and Torment: Which Torment is not, as *Origen* fancied, mitigated or increased, according to their present Demerits; but is always extreme, and the pure Effect of their primitive Rebellion. Not that their present Malice and Wickedness against *God* doth not deserve the Punishment they now labour under; but that their present State both of confirmed Wickedness, and extreme Punishment is, by the just Judgment of *God*, become the necessary Sequel of their Fall: So that their former State of Innocence and Bliss is neither in the whole, nor in part to be

retrieved by them. They are not now Probationers or Candidates for an heavenly Crown, but fettered Slaves, condemned to toil, and suffer in their infernal Prison.

THE Notion that all Punishments are purely emendatory is false; but especially in the Devil and his Angels, who are manifestly incorrigible; who have proceeded even to the last and most capital Crime; a Crime that cannot be pardoned, *Salvâ Justitiâ*, with Safety to the *Justice*, or even to that which is so much pleaded for by *Origen* and his Admirers, the *Mercy of God*; which, though infinite as himself, is yet not capable of being extended to those obstinate and wilful Offenders, to them that despise, revile, and trample it under Foot, to them that contemn, and undermine, and oppose the gracious Designs of it. Nor is this affirmed *gratis*, as the contrary Hypothesis purely is; but it is back'd with clear and undoubted

Proofs

Proofs from the holy Scriptures. For there it is expressly said, That *the*^{Rev.} *great Dragon was cast out, that old*^{8, 9.} *Serpent, called the Devil and Satan: He was cast out, and his Angels were cast out with him; neither was their Place found any more in Heaven.* And, *Verily the Son of God took not*^{Heb.2.16.} *on him the Nature of Angels, but he took on him the Seed of Abraham.* And that Nature which was not assumed, was not ransomed by him, but left to the Thralldom and Misery of *Hell*. And accordingly we read that *the Devil was cast into the Lake*^{Rev. 20.} *of Fire and Brimstone, where also*^{10.} *the Beast and false Prophet are, and shall be tormented Day and Night, i. e. without Intermission, for ever.* I shall have Occasion to mention and vindicate some other Texts of Scripture, of the same Importance with this, when I come to treat of *Hell's* Torments in general, with Respect to the Devils and damned Men too. I shall therefore insist no farther on this
at

St. Aug.
de Civ.
Dei, lib. 8.
cap. 22.

at present, but shall close up this Resolution concerning the Nature, and irremediable State of the *Devil* and *his Angels*, with that known Determination of *St. Austin*. *Credendum est Dæmones esse Spiritus nocendi cupidissimos, a Justitiâ penitus alienos, Superbiâ tumidos, Invidentiâ lividos, Fallaciâ callidos: Qui in hoc quidem Aere habitant, quia de Cæli superioris sublimitate dejecti, merito irregressibilis Transgressionis, in hoc sibi congruo velut Carcere prædamnati sunt, i. e.* We are to believe that the Devils are Spirits most desirous of our Hurt, perfectly abhorrent of all Righteousness, swelled or blown up with Pride, meagre with Envy, in Deceit most crafty, who inhabit the lower Air, because being cast down from the Heights of the supreme Heaven, they are, through the just Desert of their irretrievable Transgression, condemned to the infernal Prison, as most congruous, and fit for them.

AND

AND as *Origen's* Hypothesis is absolutely false, with respect to the *Devil* and his *Angels* : So is it in regard of damned *Men* too ; who after this Life have not such a liberty of Choice as he speaketh of : Neither are Rewards and Punishments dispensed to them accordingly as they behave themselves in that State ; nor are their Sufferings properly emendatory, or in order to their final and eternal Happiness.

'TIS true indeed, whilst we are in this World we are endued with Freedom of Will, and it is the great Happiness of our Condition here, that we are not necessitated to do Evil : For Life, as well as Death, is set before us, and we have a Power to refuse the Evil, and to chuse the Good. And as Helps in order to this End, we have *Reason* and *Understanding*, and *Memory* implanted in us ; which Faculties I will not deny but that even the
Damned

Damned may, in some fort, have in the next Life. But then they, who from hence infer that they have the Freedom of Will before spoken of, make a very wrong Deduction, for the Circumstances of this and the next Life are vastly different; and those Faculties, though they serve to good Ends here, yet there they are left them to improve and heighten their Despair, to increase and aggravate their Misery, and not as a Means to lead them to a better Life, or to bring them out of their sharp and never ceasing Torments. For as *all*, even the worst Things of this Life, *work together for Good to them that love God, to them who are called according to his Purpose*; so all, even the best Things (if any such can be supposed) in those that hate him, and are reprobated by him hereafter, shall naturally tend to add Fewel to their Flames, and Bitterness to their Cup.

WHAT

WHAT will it then avail the Wicked that in *Hell* they shall understand and remember too, since it will be a great Part of their Punishment so to do? Conscience will then have its full Force upon them; and the furious Reflections they will then make upon themselves, that they might have been happy but they would not; that they have let the Day of Grace slip; that in Contempt of *God*, and his most merciful Designs to save them, they have wilfully plunged themselves into the horrid Pit of Destruction: These, I say, and the like Reflections will break in upon them, and confound them with all the Terrors of a guilty and self-condemned Breast. And if it be truly said in this World, when the Gashes are slight, and there is *Balm in Gilead*, and *healing Virtue in the Waters of Bethesda*, and by Consequence where there is a Door open for Hopes of Cure, that *a wounded Spirit* Prov. 18. *who can bear?* How can the Agonies ^{14.}

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and

and Tortures of it be endured, when the Sword of Despair cutteth deep, and pierceth the very Vitals, and the Wounds it giveth are perfectly incurable? What though the natural Effect of Pain be to set the Mind on work to contrive some Way or other to get out of it! What though *Reason*, *Understanding* and *Memory* be, like mercenary Soldiers, employ'd by the Will to serve to this End; and they likewise are not wanting to the damned in *Hell!* yet if there be no Means left them for the Attainment of that End, if that is altogether out of their Sphere, and beyond their Power to accomplish, they may join their Forces to as little Purpose, as the *Daughters of Danaus* did theirs to fill the Barrel with Water, whose Holes let it out as fast at the Sides and Bottom, as they poured it in at the Head. The rich Man indeed in *Hell* sought for Redress and Mitigation of his Pains, he earnestly applied himself to *Abraham*,
 Luke 16. that he would send *Lazarus to dip the*
 24. *tip*

tip of his Finger in Water to cool his Tongue, tormented in those Flames: But we know that he was denied even that small Refreshment, and the Reason which was given for it was, not his present Misbehaviour in that State he was then in, but the ill Management of his past Life, where he had *receiv'd his good Things*, and uncharitably refused them *Lazarus*; and the Faculty of Remembrance was stirred up in him, not to mitigate and sweeten, but to enhaunce and embitter his Sufferings, *Remember Son, that thou* v. 25. *in thy Life time receivedst thy good Things, and likewise Lazarus his evil Things; but now he is comforted, and thou art tormented.*

THE present Life then is the only time of Probation; *Behold! now is* 2 Cor. 6. 2. *the Day of Salvation; as the Tree fall-* Eccles. 4. *eth so it lieth:* And as we have de- 3. *meaned our selves well or ill here, so is it likely to fare with us for ever here- after. No after Corrections or Amend-*

ments can be made in our Condition, we shall no more be admitted to the Terms of Option and Choice; but as Death leaveth us, so will an unalterable *Eternity* find us. All our good Purposes indeed, and pious Resolutions *Eternity* will improve and perfect for us, but it altereth no Man as to his main Estate; but as *he that is holy will be holy still, so he that is filthy will be filthy still.* There will then be no more Atonement or Offering for Sin, since *Christ being raised from the Dead dieth no more;* and they who have despised the all-sufficient Sacrifice of his Death upon the Cross, and *counted the Blood of the Covenant an unholy Thing* in this Life, shall never reap any Benefit from it in that which is to come.

IN vain therefore do the pretended Followers of *Origen* alledge for the countenancing of their Opinion, that of *St. Paul*, that *as in Adam all dye, even so in Christ shall all be made alive;*

live ; inferring from thence, that as by *Adam's* Transgression all Men become subject to Death temporal, and liable to Death eternal ; so by *Christ's* Sufferings and Merits, all Men shall be raised to such a State as is freed from those evil Consequences or Effects of their first Parents Fall ; otherwise, say they, the Remedy is not proportioned to the Disease, nor will the *second Adam* be found so powerful to save, as the *first* was to destroy : For the Apostle in that Place disputeth only of the Resurrection of the Flesh, or if he be supposed to speak concerning a spiritual Resurrection, yet that the *All* in the latter Clause must be taken in a limited Sense, is evident from the Explanation he giveth of it in the Verse following, where he telleth us, that they are only such as are *Christ's at* v. 23.
his coming. Others indeed shall at the last Day come forth, not to the Resurrection of Life, but to the Resurrection of Damnation ; or, as the Prophet *Daniel* expresseth it, *to Shame* Dan. 12.

and everlasting Contempt. For tho' we doubt not but the Redemption *Christ* wrought was universal, for he

¹ Tim. 4. *is the Saviour of all Men*, yet the

10.

Benefits of that Redemption are effectually applied only to such as by a sincere Repentance and lively Faith embrace him; for he is the Saviour,

^{y. præd.} *especially of them that believe*, and ex-

Luke 13. *cept we repent we shall all surely*

3.

perish. But in the next Life God will neither, that we know of, enter into a new Covenant with Sinners, nor will he renew the old, and so that is no proper Time at all for Faith; and though Repentance is never so in this World, yet it will then be too late, because there will be no Virtue in it. The Faith of damned Men, will, like that of Devils, cause only Confusion and Trembling, and their Repentance will be like that of *Esau's* for the loss of his Birthright, which he could ne-

Heb. 12. *ver regain, though he sought it care-*

17.

fully with Tears.

AND

AND if there is no Alteration to be wrought in their Sufferings by inward Dispositions, much less will there by any external Operation of the Punishment it self; as if that were of a purgative and cleansing Nature, and like the sharp and severe Providences of this Life emendatory and sanative: For tho' *God* may indeed be considered under the Notion of a *Physician*, yet he may be supposed to meet with them whose *Cases are lost*, who are corrupt, putrified and gangreen'd Members, and are therefore without Mercy to be cut off, and like the unprofitable Tree, fit for nothing but to be *hewn down*, Mat. 7. and *thrown into the Fire*. A Physi-^{19.}cian is not presently to be taxed with want, either of Compassion or Skill, for giving over a Patient that lieth past Cure of a contagious and mortal Distemper. Much less is it expected from him, that he should raise the Dead, and restore Life to that Body from which it is actually departed.

So, who art thou, O *Man*, that objectest against *God*, and wouldest have him to want either Pity or Power, because he giveth them over, who have made themselves incapable of his Cure, and are so far past Grace, that they are even dead in Trespasses and Sins. And if in this World he leave an hard'ned *Pharaoh* to himself, because he hath *forsaken* him, doubtless in the next *he will cast such an one off for ever.*

¹ Chron.
28. 9.

IT is very true, by cupping and the Application of other Causticks it sometimes happeneth, that Life, when there seemeth to be no Hope left, is retrieved, and the Patient restored to his former Health. So likewise the great *Physician*, now and then, worketh wonderfully on the Hearts of notorious and great Sinners; and by Sickness, or some other severe Dispensation, recovereth them into a State of Salvation; but then we must remember that these Cases are so far from

from being certain and general, that they are extraordinary, and very rare. And, as there is no depending on, so there is no arguing from them.

IF it be here urged that it is as natural an Effect of Fire to purge and cleanse, as it is to enflame and torment, and therefore, that the Wicked may be cast into *Hell*, in order to be refined, as well as punished; I answer, that the Scriptures no where teach or countenance any such Doctrine, but, on the contrary, declare that they are condemned to that Place, there to undergo or *suffer the Vengeance of eternal Fire*. Jude v. 7. And truly, if the Damned are supposed to remain there till they are purified by any peculiar or necessary Operation of the Flames themselves, they may as well be supposed to continue there for ever. Since we have none, no not the least Account of any such Virtue, either present or future, in them. As for the Justice and Mercy of *God* in this Punishment
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of the Damned, those shall be cleared and accounted for, after I have established the Eternity of it upon his Truth and Word.

AND so much may suffice to be particularly laid down concerning *Origen's* fanciful Hypothesis, *viz. That the Devils and damned Men shall, after they have suffered most severe and sharp Torments for their Sins, be released from their Sufferings, and finally saved.* I shall now, briefly as may be, in the

2. PLACE shew the Insufficiency of the other Opinion, *viz. That the Wicked shall be reduced to their first Nothing, or, That there shall be an utter Extinction of their Being.* I confess the Scriptures call the Punishment of the Wicked in the other World * *Perishing and Destruction.*

* Locus Mat. 10. 28. Perditionem tantum Animæ in Gehennâ, non Cruciatum denunciat. Smalcusius contra Meisnerum.

And

And from thence, some infer * that it is a perfect Cessation of their Being. But those Words in the Scriptures, as well as other Authors, and even in common Speech, do signify sometimes, not an End of Being, but a State of Misery much worse than not Being. It is commonly said of careless and dissolute Persons, that they run upon their own Destruction: Not that they directly and presently murder themselves, but because they unadvisedly throw themselves into such Courses as must needs make their future Condition of Life very unhappy. And in *Tiberius* his Letter to the Senate of *Rome*, he thus expresseth himself. † *Ita me Dij Deaque omnes pejus perdant, quam hodiè me perire sentio*, where he useth both the Words, to *destroy* and

* *Igni æterno illi quidè m Christi Hostes, qui sunt Diabolus & Angeli ejus, cum impiis cruciabuntur & ita delebuntur, Crellius Com. in 1 Cor. 15.*

† See *Dr. Tillotson's Sermon before the Queen, on St. Mat. 25. 46.*

to *perish*, to signify the Torment he then felt in his Mind. And certainly saith the learned * Bishop Pearson, *We may as well conclude, that whenever any one saith, ὀλλυμαι, Perij, i. e. I am destroyed or undone, he must intend thereby that he actually is no more, as that the Destruction, or Perishing, now spoken of, must denote the perfect Deletion or Annihilation of the Wicked.*

NOR can this Inference be more justly drawn from its being called *Death*; since the same Scriptures that give it this Name, assure us also, that Death doth not make an End of us; Heb. 9. 27. *for after that is the Judgment.* To live properly, is to act with Pleasure and Delight; and to die, is to cease so to act. The first Death therefore, the Death of the Body, consisteth in its Separation from the Soul, by which

* *On the Creed in Art. And the Life everlasting.*

it is absolutely disabled from all such Activity. And the second Death, the Death of the Soul, consisteth in its Separation from *God*, the Life of rational Nature. And therefore, when the Wicked are sentenced to depart from *God*, and are banished his Presence, they are, in the most proper Sense of the Word, *Dead*; because they are divided from that Principle of Life, by which they can alone act with Complacency and Satisfaction. There are, indeed, some other Attendants or Consequences of both these Deaths. For, in the first, the Body, after its Separation from the Soul, is not only rendered thereby unactive or incapable of the Pleasure of Life, but is likewise liable to be prey'd upon by Worms and other Animals, and to undergo such Mutations and Corruptions, as its inglorious Estate is subject to. So also in the second Death, the Soul after its Separation from *God*, though it be not annihilated, yet is it put into a State of Dishonour and
Suf-

Rev. 21. 8. Suffering : And therefore, *The Lake of Fire into which the fearful, and unbelieving, and the abominable, and Murderers, and Whoremongers, and Idolaters, and Liars, and, in a Word, all those who are not found written*
 C. 20. 14. *in the Book of Life, are to be cast, is directly called, the second Death.* The Expression therefore of *Death* doth no more signify the utter Ex-tinction of the Sinner, than the former of Destruction doth, and both of them imply that which is much more formidable, *viz.* his eternal Anguish, and Torment. And this lead-eth me,

2. To the true Opinion, which I shall now confirm with clear and express Testimonies of Scripture against them both. Now the Holy Scriptures most plainly declare, that the Punishment both of fallen Angels, and of those miserable Men who must be their Associates in a future State, shall be eternal. This is evidently proved from
 from

from the Sentence which our Saviour *Christ* telleth us, he will pronounce against the Wicked at the Day of Judgment. *Depart from me ye cursed into everlasting Fire, prepared for the Devil and his Angels.* And that their Torments shall be of as long Continuance as that *Fire* which is *everlasting*, St. *Paul* assureth us: For, saith he, *They shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power.* I know it is objected, that the Word *Everlasting* or *Eternal*, is in Scripture used for Things of a long Continuance indeed, but not of *infinite Duration*. So *Circumcision* is called an *everlasting Covenant*. And St. *Jude* telleth us, *The Cities of Sodom and Gomorrah are set forth for an Example, suffering the Vengeance of eternal Fire.* But we see *Circumcision* is by *God's* Appointment abolished; and those Flames which consumed the Cities of the Plain are long since extinguished. And there-

therefore, there seemeth to be no Necessity of understanding the *everlasting Fire of Hell*, and the *eternal Torments of the Wicked*, in the scholastick Sense of the Words, to signify those which shall have no End; but only such as shall have a long Continuance, or such as shall make an End of the Sinner, as that Fire which St. *Jude* calleth *everlasting*, did of *Sodom* and the adjacent Cities:

To this, I answer, that the Word *ἄιδιον*, interpreted in our Language, sometimes *everlasting*, and sometimes *eternal*, is indeed in Scripture, and especially in the Old Testament, taken now and then for a long, but not an *endless* Duration. But, whenever it is thus to be understood, the Scriptures themselves declare this to be the meaning of it. And where there is no such Evidence from Scripture, then it is to be taken in its proper Signification, as it confessedly is in some Places. But there is no Declaration in
the

the whole Bible, that the miserable Estate of Devils and wicked Men shall have an End. On the contrary, the Eternity of their Torments is as plainly affirmed as Words can express it. For our Lord, in the forementioned Description of the Day of Judgment, having told us, that the Punishment of both shall be the same, doth, at the winding up, or Conclusion of the whole, affirm, that *these, viz. the Wicked, shall go away into everlasting Punishment; but the Righteous into Life eternal.* Where the same Word *ἄϊωνι* being predicated both of the Punishment of the Wicked, and of the Life of the Righteous, we have as much Reason to believe, that the former shall be properly everlasting, as that the latter is properly eternal. For these two being directly set in Opposition to each other, and the same Epithet applied to both, plainly shew that they must be of equal Duration. And that the Happiness of the Righteous shall have no End, St. Paul assureth

X sureth

2 Cor. 4
 17.

sureth us, when he telleth us, that *our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory*; or, as it is in the Original, καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον δόξης. *viz.* such an *Eternity* of Glory, opposed to the *Moment* of Affliction here, as is not to be express'd but by *Hyperbole* upon *Hyperbole*, an *Hyperhyperbolical Eternity* of solid and substantial Glory. Now the Happiness of *Heaven* itself would not be such, if it were not properly *eternal*. If the Possession of it were not certain and unalterable, it would be lame and imperfect, for amidst all its Joys, it would damp the Spirit to think that they were finite; that the Time would come, when its Felicities should have an End, or its Enjoyment of them must cease. This would bring such a Concern upon the Mind, such an Heaviness upon the Spirit, that it would rob the Soul of that entire and plenary Satisfaction it must otherwise take

take

take in those pure and pleasant Regions. But *God*, to secure us against those dismaying Fears, hath promised us a Felicity adequate to our very Beings, nay, as immortal as himself.

For so St. *Paul*, ἐν ἑτάω πάντοτε σὺν κυρίῳ 1 Thes. 4.
 ἐσόμεθα, *we shall ever be with the Lord.* ^{17.}

Where *God*, by his Apostle, hath added this *Heaven to Heaven*, that it shall be such to us, whilst he is the Lord. And that surely will be, not only εἰς ἓν αἰῶνα for an Age, or some great Period and Revolution of Time, or εἰς τὰς αἰῶνας τῶν αἰώνων, to Ages of Ages, as the Objecters do interpret the Phrase; but πάντοτε *always*, which admitteth of no Restriction, but plainly importeth, in the scholastick Sense of the Word, *for ever and ever*. Now such being the *Eternity* of Life, into which the Righteous shall go, the *Eternity* of Punishment, into which the Wicked shall be sentenced to depart, must be the same. And that it is so, we may gather farther, from that plain Account which our *blessed Savi-*

our giveth of it, in the ninth Chapter of St. *Mark's* Gospel; where he hath told us, more than once or twice, that in *Hell the Worm dieth not, and the Fire is not quenched.* The *Worm*, as was observed before, from several of the Fathers, is, as St. *Austin* expressly saith, figuratively referr'd to the Soul, and the Fire is properly spoken of the Body; and surely both Body and Soul must needs be eternally miserable, since the *Worm* of the one *dieth not*, and the *Fire* of the other *is not quenched.* Where the present Tense *is* not quenched, doth strongly and emphatically denote the future; as is evident, not only from the Place from whence it is quoted, but from this, that it is just before called the τὸ πῦρ τὸ ἀσβεστον, *the Fire unquenchable*, or as our Translation deservedly readeth it, *the Fire that never shall be quenched.* Now, if the Fire of *Hell* shall never be extinguished, it must remain, as it is at present, a Torment
to

St. Aug.
de Civ.
Dei, lib.
20.

to all those that are and shall be cast into it *for ever and ever*.

As for the πῦρ αἰώνιον, or *eternal Fire*, mentioned by St. *Jude*, who-^{V. 7.} soever readeth Dr. *Hammond's* Note upon that Text, will be satisfied that there is no Necessity at all of understanding it of the Fire which consumed those Cities; but rather that there is a Conjunction of all Circumstances in the Context to persuade the Understanding it of the *eternal Hell*. For the Inhabitants of those Cities being undoubtedly signified by the Names of them, (For these were they that giving themselves over to Fornication, and going, or *having gone*, after strange Flesh) the Apostle affirmeth, that they *are* set forth for an Example, ὑπέχουσαι, *undergoing*, or suffering [in the present Tense], *viz.* at that time when St. *Jude* wrote this, the Vengeance of *eternal Fire*.

*Letter of
Resolution
concerning
Origen,
&c. p. 74.*

P. 7.

SUCH and the like are the Declarations of the Holy Scriptures concerning the *Eternity* of *Hell's* Torment, which have been interpreted in the proper Sense of the Words, not only by *modern* Theology, as is insinuated by the *Author* of the *Letter of Resolution concerning Origen and his chiefest Opinions*; but by the unanimous and concurrent Agreement of all Antiquity, *Origen* only excepted; as is confessed even by that *Author* himself towards the beginning of his Book, however he seemed to have forgotten it near the Close. For he telleth us, that his Opinion, concerning the Liberation of the punished, whether Men or Dæmons, is such, that they, *viz.* the Antients could not tell whether they should be grieved or laugh at it. And he ingeniously acknowledged, that he could not oppose to this severer Censure so much as one more favourable in his Behalf, because the more antient Authors,

thors, however they favoured and admired his Person, (as he had shewn before under the former *Quære*) were yet all professed Enemies to that his *Dogma*.

IT will, therefore, I hope, be sufficient to set down, out of the infinite Authorities that might here be produced, a Specimen or two of what the Ancient Fathers taught concerning the Point in Dispute. And

Tertullian, in his Apologetick, and other Pieces, very often declareth both his own, and the Opinion of the Christians in his Time about it. *Afirmamus te, Anima, manere post Vitæ dispunctiōnem, & expectare Diem Judicij, proque Meritis, aut Cruciatibus destinari, aut Refrigerio, utroque sempiterno, i. e. We Christians affirm that the Soul remaineth after this Life, and that it expecteth the Day of Judgment; and that, according to its Deserts, it is destin-*

*Tertul.
de Testi-
monio
Animæ.*

ed either to Torments, or to Bliss, and both of them Everlasting. Again, *Qui judicaturus sit Cultores suos in Vita aeterna Retributionem, profanos in Ignem aequè perpetuam ac jugem, i. e. Who will adjudge his Worshippers to the Reward of eternal Life, but the Profane unto Fire, and that equally perpetual and everlasting.*

Cyprian.
Ep. ad.
Demetri-
anum.

ST. Cyprian saith, *Cremabit addictos ardens semper Gehenna, & vivacibus Flammis verax Pœna: Nec erit unde habere Tormenta vel Requiem possint aliquando, vel Finem. Servabuntur cum Corporibus suis Animæ infinitis Cruciatibus ad Dolorem, i. e. The true Punishment of a burning Hell shall always torture the damned, with living Flames: Nor shall their Torments have, at any Time, either Intermision or End: For both their Souls and Bodies shall be preserved and kept to suffer eternal Pains. Again, *Manet postmodum Carcer**

Ep. præ-
dict.

Nature and Place of HELL. 313

Carcer æternus, & jugis Flamma, & Pœna perpetua. There remaineth to them afterwards, the eternal Prison, the everlasting Fire, the perpetual Punishment. And elsewhere he saith, *Eruntque in Tenebris & Gebennalibus Flammis, Pœnae irremediales, inconsumptibiles Ignes, Dolores perpetui, Tormenta æterna, i. e.* There shall be in the outer Darkness and Flames of Hell irremediable Punishments, unquenchable Fires, perpetual Pains, and everlasting Burnings.

THE Bishop and Clergy of Rome, in an Epistle to St. Cyprian, write thus, *Paravit Deus Cælum, sed paravit & Tartarum; paravit Refrigeria, sed paravit etiam æterna supplicia, i. e.* God hath prepared an Heaven, but he hath prepared an Hell too; he hath prepared Refreshments, but he hath also prepared everlasting Punishments. And,

ST.

Aug. de
Civ. Dei,
l. 21.

ST. *Austin*, to name no more hath bestowed a whole Book upon the *Eternity* of *Hell's* Torments, against the various Opinions of the *Epicureans*, *Peripateticks*, *Platonists*, *Origenists*, and such lewd and carnal *Christians*, as depended upon either Intercessions of Saints, or the external Participation of the Holy Sacraments, or the *Opus operatum* of Prayers, Alms-deeds, and the like; in Opposition to all whom he hath proved at large, *That the Bodies of Men shall not be annihilated by Death; but that those of the Wicked, shall, after the Resurrection, remain in the Torments of Eternal Fire, that it is not necessary, that the perishing Dissolution, or utter Extinction of the Flesh, should follow from extreme Pain and Anguish. That living Bodies may subsist in real Fire. That the Fire of Hell, although it be material, may by its Adhesion torment even incorporeal Spirits.*

Spirits. That Justice doth not require that the Time of Sufferings should be no longer than the Time wherein the Offences were committed. That the Punishments after Death are not inflicted for the Sake of purging and cleansing the Criminals. And, in a Word, That their Opinion is most false, who say that the Punishment of Devils and damned Men shall not be perpetual and without End.

AND thus having from the Scriptures, and Writings of some of the Fathers of the Church, established the Truth of the Point under debate; I shall now make some Return to what is objected against it, from the *Justice and Mercy of God*, and so pass on to the Conclusion of the Whole.

IT is objected to the Truth now laid down, that it cannot be consistent with the *Goodness and Justice of God,*

God, to inflict *eternal* Punishments for temporal *Offences*, there being no manner of Proportion betwixt these two. And to make way for this Objection to enter, that it may have the freer Passage and greater Force with it, the Nature of *Sin*, the Nature of *Punishment*, and the Nature of distributive *Justice* are all misrepresented to us. As to the

*Account
of Origen,
&c. p. 72.*

First, The Nature of *Sin*, we are told, *That it seemeth true, and not dishonourable to God, that Sin it self proceedeth from no Power of the Sinner's own making, neither is the Pleasure of it from any Suitableness or Congruity which he devised; for he findeth them both made ready to his Hand, only he was so careless and unhappy as to transpose Things from their due Places, and make such Combinations of them as were to his own Damage in the Event, and such as were not primarily intended by that most wise and benevolent Mind, which*
made

made and ordered all things to the best they were capable of. Concerning the

Second, It is affirmed by the same Author, *That the Reason of all Punishments inflicted by God or Man, is the Profit of the punished, the Emendation of the Party suffering.* And as to the

Third, It is said, *That distributive Justice consisteth in proportioning the Pain and Smart of the Punishment to the Pleasure reaped by the Transgression.*

BUT these Objections, if they are looked into, will appear frivolous, and to have little Weight with them.

I. THE Art and Slight of the first lieth chiefly in extenuating the heinous Nature of Sin, by ascribing it partly to *God*, and partly to the Sinner, as if *God* had ordained both the Power and the Pleasure of it; and as
if

if it were only an Infelicity, or at most, a Carelesness in the Sinner.

BUT to this I answer: If by *Power* is meant Authority or Licence to Sin, then it is certainly false, and most dishonourable to *God*, to say, that the Sin it self proceedeth from a Power of his, and not of the Sinner's own making: For this directly taketh the Odium from off the Sinner, and throweth it upon *God*. This maketh *God*, and not the Sinner, the Author of Sin; but saith the *Son of Sirach*,
Say not thou, it is through the Lord that I fell away, for thou oughtest not to do the Things that he hateth. Say not thou he hath caused me to err, for he hath no need of the sinful Man.
The Lord hath commanded no Man to do wickedly, neither hath he given any Man Licence to sin.

Ecclus.
15. 11, 12.

v. 20.

OR, if by *Power* is meant Inclination or Appetite to *Sin*, which both adviseth the Fact, and enforceth the
 Com-

Commission of it, neither is that from God, but from the Sinner's self; for so St. James expressly, *Let no Man* James 1. 13, 14. *say, when he is tempted, I am tempted of God, for God cannot be tempted with Evil, neither tempteth he any Man; but every Man is tempted when he is drawn away of his own Lust and enticed.*

BUT if by *Power* is meant only a Faculty or Ability in general of acting or not acting, then it is true what *the Son of Sirach*, in the Chapter before cited, affirmeth, that *God made Man* Eccelus. 15. 15. *from the Beginning, and left him in the Hand of his own Counsel, i. e. God endued Man with a Liberty of Will, and made him a free Agent, and so gave him a *Power* of sinning or not sinning; but then the Sin doth not proceed from this *Power* as the necessary Cause of it; for that is contrary to the very Supposition. And the *Power* it self is so far from extenuating, that it doth indeed inhaunce and*

ag-

aggravate the Sin, because it is a manifest Abuse of a great and most excellent Gift of *God*. To explain this in a familiar Instance. Suppose a Prince should raise a Man of a low and mean Degree to an high and honourable Station, and put him into such a Post as is not only very profitable to himself, but attended with great Power over others, whereby he is enabled to do many Things, both good and bad, which in his humble and abject Estate he could not possibly be supposed to attempt: Now if the Person thus advanced, far beyond his Desert, and by the sole Favour and Kindness of his Prince, so that he is to be esteemed merely his Creature, useth this Power not to support and defend, but to injure and affront his Sovereign; pray tell me whether this *Power*, so abused by him, can be judged any Excuse for his Villany? I am sure the good Patriarch *Joseph* thought otherwise, when the Advancement he met with in his Master's House, and the

Au-

them from their due Places, disturbeth the Harmony of Things, from whence alone ariseth all true Pleasure. And this transposing of Things from their due Places, and putting them out of the Course which *God* allotted to them, contracteth a greater Guilt than the Epithets of *unhappy* or *careless* would be thought to betoken; for it is indeed a direct Opposition of the Sinner's Will against *God's*: *God* will have Things go one way, but the Sinner will have them go another. And therefore though *God* doth not, cannot suffer any real Injury, or Detriment from the Transgressions of a Sinner, yet since there is such an infinite Distance between an Almighty Being encircled with Glory and Power, and a mere lump of Clay, or heap of Dust and Ashes, informed and inspirited purely by his Goodness and Power, and which by Consequence is altogether his Creature, and the Workmanship of his Hands; for this poor and despicable Creature, I say, that
liveth

liveth and moveth only in him, to exalt himself above his Maker; for a Worm to attempt to controul the Sovereign Lord of all Things; for a Man to resist *God*, and to spurn at his mighty and only Benefactor, is a Crime of that complicated Guilt, that the Odioufness of it cannot now be fully conceived, much less expressed by us; and therefore, if persisted in, may well be thought to deserve a Punishment infinite in Duration, as the Majesty against which it is committed, is such in all Respects whatsoever.

I am a little cautious here how I exprefs my self as to the Infinity of the Punishment, because it is urged, that *the making the Punishment infinite in all Respects, because God is so, sets such a Rule for the measuring a Fault by as will make all Sins equal.* But I do not affirm, that the Punishment of *all* the Damned is infinite in *all* Respects; nor do I make the *Infinity of God* the only Reason

Account of Origen, &c. p. 75.

even of its *Infinity of Duration*. For the Wilfulness and Impenitency of the Sinner cometh into the Account as well as the infinite Majesty and Goodness of the Person against whom the Sin is committed; so that I do not make all Sins equal either for Guilt here, or for Punishment hereafter.

I. NOT for Guilt here; for though the Nature of Sin in general be of that horrid Quality I have now described, and must, in it self considered, be (as the ingenious Mr. *Norris* hath demonstrated) the very greatest of all possible Evils, and consequently (as he argueth) deserve even an *Eternity* of Punishment; yet there may be, as was hinted, greater or lesser Degrees of Wilfulness and Impenitency in particular Instances of it, which may aggravate or lessen the Guilt of them. And *God*, against whose infinite Majesty they are committed, hath a Right to pass by and pardon what and how he pleaseth.

And

*Norris his
Miscellan.
p. 385.*

And he hath declared, that *he remembereth whereof we are made, he considereth we are but frail Dust*; and that in the final Sentence of Condemnation, he will involve, not all Sinners, (for who then could stand before him?) but those only who are obstinately and impenitently such; those who have adhered to the Part, and maintained the Faction of *Satan*, against himself, and against his *Christ*, and that also, to their Lives end. Now all such, because they are guilty, not of a temporal, but an eternal Offence, are worthily punished with an eternal Punishment; for that Sin is an eternal Offence (*à parte post*) against the Majesty of *God* is plain from hence, that an eternal Satisfaction is due to him for it. Otherwise what Necessity would there have been for the *eternal* Son of *God* to have come into the World and to have died for it? Which Death of his was therefore a sufficient Satisfaction for Sin, because the Dignity of his Person, being infinite, gave such a

Ovid.
Pœna po-
test demi,
culpa pe-
rennis e-
rit.

value to it, that what he suffered, though but for a short Time, was equivalent to what we should have endured unto all Eternity. In short tho' the Act of Sin be transient, yet the Offence or Guilt is permanent, and will endure for ever, unless expiated by the Death of *Christ*, which therefore, that it may expiate the Offence, is eternal. And therefore the Man who, at the Bar of *God's* Justice, cannot plead that Satisfaction, or *Christ's* Payment of the Debt in his own Right, shall at the last Day, by the just Judge, or great *King*, be delivered over to the *Tormentors*, till he himself pay (which alas! he can never do) *all that is due unto him*. Nor doth it from hence in the

2 PLACE follow, *viz.* because all wicked Mens Punishments in the other World are eternal, that therefore they are equal. For those that are the same in Duration may be vastly different as to their Degree. And as *one*
Star

Nature and Place of HELL. 327

Star differeth from another Star in ^{1 Cor. 15.}
Glory, and one faithful Servant is ^{41.}
made Ruler over five Cities, and ano- ^{Luke 19.}
ther oven ten, which representeth a ^{17, 19.}
 different degree of Bliss, or at least of
 Glory in the eternal Reward of good
 Men; so *one Servant shall be beaten* ^{C. 12. 47,}
with many, and another with fewer ^{44.}
Stripes. And it shall be more tolera- ^{Mat. 11.}
ble for Tyre and Sidon, and even for ^{22.}
the Land of Sodom in the Day of
Judgment, than for those Cities and
 Places wherein the mighty Works of
 Christ were done, and they repented
 not; which evidenceth that there are
 degrees of Punishment even in that
 eternal Hell which God hath prepar-
 ed for the Wicked, according to that
 of St. Austin, *Nequaquam negandum* ^{Aug. de}
est etiam ipsum æterum Ignem, pro di- ^{Civ. Dei.}
versitate Meritorum, quamvis malo- ^{l. 21. c. 16.}
rum, aliis leviozem, aliis futurum
esse graviozem; sive ipsius vis atque
Ardor pro Pœnâ dignâ cujusque va-
rietur; sive ipse æqualiter ardeat,
sed non equali Molestiâ sentiatur, i. e.

It is by no means to be denied, but that even the eternal Fire will, according to Mens Deserts, though evil, be to some lighter, and to some more grievous; whether its force and heat shall vary according to the condign Punishment of each Sinner, or that equally burn, but yet be not to be felt with equal Pain and Trouble. As for the

2. OBJECTION, viz. *That the Reason of all Punishments inflicted by God or Man, is the Profit of the punished, or Emendation of the Party suffering; a little will suffice to be said to that, because it is directly and manifestly false; for the formal Reason of all Punishment is the Prevention of Sin, or securing the Law against Transgressors and Violators of it. Indeed Emendation of the Party suffering is so far the Reason of Punishment, as it falleth in with, and supporteth that great End; but where there is no Likelihood or Hopes of*
that

that, Punishment hath none, no not the least Regard to it. This is evident in all capital Punishments whatsoever. As likewise in perpetual Exiles, Slavery, and the like, of which how the End or Reason can be the Good, the Political Good it must be in those Instances, of the Party suffering, is inconceivable. Less yet will serve in Answer to the

3. *Viz.* That distributive Justice consisteth in proportioning the Pain and Smart of the Punishment, to the Pleasure reaped by the Transgression. For though Justice may be concerned to proportion the Punishment to the greater or lesser Degree of Malignity in the Crime; yet how it is concerned in the Pleasure of that which hath, or at least is supposed by Justice to have, none in it, must be hard to imagine. I doubt not but there is as much pretended Pleasure in over-reaching a Man in a Bargain, as there is in breaking open an House; but that
the

the distributive *Justice* of a Nation is obliged to treat those two Faults with an equal Punishment, I suppose, will not be affirmed. Indeed as *Justice* hath none, no not the least Regard to the Pleasure that is fancied to be in a Crime, so I doubt not but that Sinners, generally speaking, take more Pains, and create more Vexation and Trouble to themselves, to purchase Damnation, than good Men do to arrive at the glorious Mansions of eternal Bliss.

BESIDES what hath been already said towards the clearing and vindicating the divine *Justice* and *Mercy* in the eternal Punishments of the Damned; it may be farther considered, that the Rewards, which *God* hath promised to Obedience, do as far exceed the Merits of our best Performances, as the most reflecting Sinner can pretend, that those Punishments are greater than the Demerits of his Crimes: That *God* hath not by any four ne-
cessita-

cessitating Decree predestinated any one to those Torments, but that it is within the Sinner's own Breast, either to be everlastingly happy, or eternally miserable. That *God* hath plainly proposed, and made known the Terms and Conditions upon which eternal Happiness may be obtained, and eternal Misery avoided. That he hath likewise made those Conditions possible, nay that, by the Assistance of his Grace, he will enable every one who sincerely endeavoureth it, to perform them : What therefore can be more just than, after all this, to bestow the one, and to inflict the other ? What can be more good than to create a Being capable of the highest Happiness, and then to leave it to its own Choice whether it will be so or no ? So that in this Case the Sinner, if he incurreth eternal Punishment, can have no other to blame but himself, because his Destruction is purely from himself.

ADD to all this, in the last place, that Punishments are not threat'ned primarily with a Design to be inflicted, but to deter Men from the Commission of that against which they are threat'ned; and therefore the fixing and determining the Nature of these, is not so properly an Act of *Justice* as of *Prudence* in a Lawgiver, to secure a just Deference to his Authority, and a due Observance to his Injunctions. And by how much the severer these are, in the Case before us, so much the greater Manifestations are of the divine *Goodness*, which hath laid such forceable Obligations upon Men to be Holy, and consequently to be Happy: So that *God* seemeth in great Mercy to have threat'ned an *Hell*, on purpose to fright Men into *Heaven*. And truly, as *St. Chrysofom* observeth, Εἰ μὴ Γεένναν ἠπέ-

Chrysof. λισειν, εἰ μὴ κόλασιν ἐτοίμασεν, ἐν ᾧ πολλοὶ τοῦ βασιλείας ἐπέτυχον. i. e. *If God had not threat'ned an Hell, if he had*

not

not prepared or made ready an eternal Punishment, not many would have obtained his everlasting Kingdom.



CHAP. XII.

Application of the Whole.

IN the concluding Chapter of this Book I think it proper to apply my self to four sorts of Men.

1. TO the *speculative Atheist*, who denieth the Being of a *God*, and derideth a future State, both good and bad, both *Heaven and Hell*.

2. TO the *practical Atheist*, who though he professeth to believe these things, yet liveth as if they were altogether unworthy of his Belief.

3. TO such *Christians* as entertain other Notions of *Hell* than what I have here laid down. And,

4. TO them (and I hope some such there will be) who may agree to, and
be

be satisfied with what I have written of it. And,

I. F O R you Gentlemen of loose and atheistical Principles, I think myself in Duty bound to warn you of that evident Destruction into which those Principles naturally lead you. And if that which I have treated on in this Discourse have any, though but the least appearance of Truth with it, methinks it should stop you in your Career, and put you at least upon considering whither you are going. I question not but it will be its Fortune to meet with some of you, who may think your selves obliged to look into it, if for no other Reason, yet to see what you can pick out of it for the Subject of your Wit and Drollery. But as it was good Counsel given to the oppressed Subjects of *Herod*, to be sure of his Death before they publickly rejoyced at it; so I would advise you, Gentlemen, to be sure of your Hand, that there is no *Hell* before

fore you scoff and jeer at the Punishments of it. Indeed the Triumphs of your Wit, should you happen to be in the right, will pass off well enough, with a pleasant and brisk Air, amidst the Applauses of your Admirers ; but after all, should you be in the wrong, should there prove to be an *Hell*, I fear you will carefs one another in it with as ill a Grace as Malefactors do at the Place of Execution. The poinancy of your Reflections, however insipid and flashy now, will then, resulting from the just mixture of proper Ingredients, have its full Taste and Relish : And your Jests, though they do little else than shew their Teeth at present, will then bite like a Serpent, because they will then be put home to their true Object, transferred from the supposed to the real, from the credulous to the incredulous Fool, to the Fool that now saith in his Heart there is no *God* ; who being then stripped of his beaush Dress, will lay himself open to your Lash in his naked Simplicity,

plicity, and sufficiently expose himself both to your Laughter and Indignation. For however you may hug and please your selves with a fond Imagination that you are wiser than the rest of Mankind, that you are not to be imposed upon by the crafty Tales of Priests, and the cunning Inventions of subtle Politicians; yet when the Devil hath once brought you to his Lure, decoy'd you into his Net, and caught you in his Trap; believe me, Sirs, you will then too late find your selves the only gulled and cheated Persons: There will be no *Scepticism* there. Your beloved and now extolled Principle of *Sense* will fully convince you of the Truth and Reality of those Torments, which you would not now believe; and all the evasive Shifts of your abused *Reason* will afford you no means of Escape, no not the least Loophole to creep out at from them. It is rationally presumed, that notwithstanding your Endeavours to stifle it, you have a faithful

Witness of these things in your own Breasts, which now and then, in spite of all, doth remind you of them; and who knoweth but the *Sun*, even in whose sight you are not ashamed to offend, and who is a Witness of your daring Impieties, may be ordained to punish you for them? There is a confessed *Analogy* between *Conscience* and the *Sun* in this World, and it is not impossible but that as one is the inward, so the other may be the outward Plague of the other; as the one is *the Worm that dieth not*, so the other may be *the Fire that never shall be quenched*.

BUT whether this Conjecture have Truth with it or no, you may be assured that there is an *Hell*; if it be not there, it is certainly somewhere else. And this I dare more than conjecture, that if you your selves would but attend to all the Principles of human Actions; if you would take in the whole Extent of our Nature, and
not

not discard the better half of it, the Soul; the Certainty of *Hell-Fire* would be no less visible and glaring to the Eye of your Mind, than that of the *Sun* is, in a clear Day, to those of your Body. It would be well therefore if the daily Sight of the one would put you in Mind of the dreadful Punishments of the other, for this might possibly be a Means to move you to escape them.

2. As for you who profess the Belief of a future State, that acknowledge an *Heaven* and an *Hell*, and yet live as if there were neither, you are under a much greater Condemnation than the former. For they, bad as they are, do yet act according to their Principles; but you, by living contrary to yours, do manifestly betray them. They are Religion's generous, open Enemies; you its treacherous, secret Foes, from whom much more Danger and Mischief may be expected. For Religion doth not, cannot

suffer so much from the rude Attacks of those its avowed Adversaries abroad; as it doth from the deep and fatal Wounds it receiveth from you, its false Friends at Home. And therefore if there be one Place in the Dungeon of *Hell darker* than another; (and so there is, as surely as there are *Maculae* in the Body of the Sun) it must be you, you Traitors, that deserve it. — But I forget my Design, which is not to suppose you there, not to bring you, but to prevent your coming, thither. And surely this is so charitable, that you your selves, if you have not quite lost your Wits, will assist me in it. And all that I crave of you to this End is, that you would sit down, and put it earnestly to your selves, what it is to *live with devouring Flames*, what it is to *dwell with everlasting Burnings*. Represent to your Minds, in as lively Ideas as you can, the horrid Torments by Fire even in this World; Think of the Roarings of *Phalaris* his Brazen Bull, of
which

which the witty Inventor *Berillus* made the first Experiment. Think of the Gridiron of St. *Laurence*; the boyling Caldron of Oil into which the Evangelist St. *John* was put, before the *Latin-Gate* at *Rome*, and the unparalleled Tortures by Fire, it is said the *English* suffered from the *Dutch* at *Amboina*; or what others you have either read of in History, or may furnish your selves with, out of the rich Store-house of Fancy and Imagination. And then, when you have done this, think, how that all these are but as Fleabites, as nothing, in Comparison of the dreadful Torments of *Hell* Flames, which exceed all these in Degree, as much as the vast Body of the *Sun* exceedeth a poor culinary Fire, or as Devils are more ingenious and malicious to torment than Men. And then, for Duration, these, you know, can be but momentary and short; but those, as you have heard, are lasting and permanent, and will endure *for ever and ever*.

AND now, how can you think on such an *Eternity* as this and not tremble? How can you profess to believe all this, and yet boldly walk on in the ready Road to it? For, be ye assured, every Sin you commit, every lewd, dishonest and ungodly Action you are guilty of, is a plain Step, a direct Advance towards it; and will as certainly, if persisted in, lead you thither, as keeping on in a known Way, from one Place to another, will bring a Man to the City or Town, his Journey is designed for. It is no great Matter whether you your selves actually intend this or no; for he who is insensibly carried down the Stream into a devouring Gulph, is as sure to perish there, as he who wilfully throw-

IIa. 46. 8. eth and plungeth himself into it. *Remember this therefore, O ye Transgressors, and shew your selves Men.* Be advised of the Danger you are in; and, while you have Opportunity and Power so to do, rescue and save your selves

felves from it. It is the Saying of the Wise-Man, and worthy it is to be written with the Point of a Diamond, that, *He who seeketh Mischief, it shall* Prov. 11.
come unto him; and he that pursueth ^{19, 27.}
Evil, pursueth it to his own Death.

Be not then, by an irrational Adherence to those Ways that inevitably tend to your Destruction, *led, like* Prov. 7.
an Ox to the Slaughter, and like a ^{22.}
Fool to the Correction of the Stocks.

Do not stop your Ears to such friendly Admonitions, but turn away in time from your irreligious Courses, the Path that leadeth to Death and *Hell*; and make haste into the Ways of Godliness, the Road to eternal Life and Happiness. It is certain the serious Consideration of these things will have this Effect upon all, but such as have the inconsiderate Courage to be damned. But,

3. IT is very probable there may be some that entertain other Notions of *Hell* than what I have here laid
Z 4 down,

down, and that either as to its *Place*, or as to the *Eternity* of its Punishments.

To you who may not be satisfied with the former, I have this short request to make; that, as you think fit to take your Liberty, so you would not condemn me for making use of mine. There is a confessed Latitude in the Point of the *Place of Hell*; and therefore I have taken all the Care imaginable to declare, that the Proposition, concerning the Body of the Sun's being the *local Hell*, is purely conjectural. If the Reasons brought for it do not satisfy you, you are but where you were, and there cannot be any great harm done: Because I do not either arraign your Sense, or magisterially impose mine. Indeed, I thought my self obliged, before I introduced a new Hypothesis, to shew why I did not acquiesce in the old: But, if that which I have said on that Head too, seem ill-ground-
ed,

ed, upon Information, there are Hopes of Amendment : For I am not so fond of my Notions as to venture with the good Bishop, who asserted the *Antipodes*, to be branded as an Heretick for them. Obstinacy is that which above all things I would avoid; and if you are thoroughly persuaded I am in the wrong, and think it worth the while to set me right, instead of being offended with, I shall be indebted to you; and I do here faithfully promise, I will not be ashamed to acknowledge the Obligation.

As for you that differ from me about the Eternity of Hell's Torments, I cannot be so indifferent towards you, because I take that to be a necessary part of the Christian Doctrine, and a fundamental Point of Faith, expressly contained in the last Article of our Belief, and founded directly upon the Word of *God*: And therefore if any of you cannot reconcile this with
the

the Notions you have of the *Mercy* and *Justice* of *God*; yet since this is revealed in the Word of *God*, and embraced by the whole *Catholick* Church, whatever Opinion you may cherish privately, within your own Breasts, you ought not to publish it: Because this is a fundamental Point, and of a very nice Consequence, which toucheth the Essence and Operations of *God*, whose *Thoughts* are not as our *Thoughts*, nor are our *Ways* like his *Ways*, and therefore we cannot reach or fathom the Depth of them; but this we may be assur'd of, that as *they* are *Mercy* and *Truth* to such as keep his *Covenant*, and his *Testimonies*; so even in respect of those who shall be condemned to *everlasting Burnings*, he will, at the great Day of Judgment, plainly appear to the whole World, and even to themselves too, to be *justified* in his *Sayings*, and clear when he is judged.

4. I have now only one Word more to offer to you that are not adverse to what I have written on this Occasion, and I have done: And that is, that you would not look upon these Things as dry and useles Speculations, but such as ought to have a strong Influence on our Lives and Conversations. I am sure, whenever I turn my Eye towards the *Sun*, with an exprefs and actual Intention of Mind to these Things, instead of worshipping and adoring that, I cannot refrain myself from breaking out into this, or the like devotional Meditation to the great Creator of it.

O *God*, who above all thy sublunary Creatures, hast dignified Man with the Light of Reason, which affordeth him many full and substantial Proofs of a future State; and hast also expressly declared in thy holy and revealed Word, that there is a Life after this, wherein good Men shall be rewarded,

rewarded, and evil Men punished; that the Righteous shall be received into thy heavenly Kingdom, and that the Wicked shall be shut out from thence, and thrown into the horrid and dismal Pit of *Hell*. O God, who hast farther declared, that the *Hell* was prepared for the *Devil*, that rebellious Spirit, and an innumerable Multitude of Angels that fell with him, who are reserved there *in Chains of Darknes unto the Judgment of the great Day*; and that it will also be the Fate of infinite Numbers of ungodly Men to be, both Soul and Body, cast into it; and hast also expressly called it, *ἑὴν τῆς πυρῆς, the Hell of Fire*, and described it to be *a Lake of Fire that burneth Day and Night for ever*. I am inclined from all this to conclude, that it is a mighty and vastly extended Place, far beyond what can be supposed to be at or near the Center of this little Ball of the Earth, and of a Nature not likely to subsist there; but though it
suieth

suiteth not with my Reason to think it there, yet do I not in the least disbelieve that it is, nay, there appear to me plain Evidences of it: For when I consider the Works of thy Hands, and, as I conceive my self obliged, seriously contemplate the beautiful Fabrick of this great visible World, amongst the rest of its Parts, a Body of a vast and wonderful Bulk, ten hundred thousand times bigger than this Globe of the Earth and Seas, presenteth itself daily to my View, which by the burning Heat of its Rays sensibly convinceth me of the hot and fiery Constitution of its Nature: And being, according to the Opinions of the best and most acute Philosophers, situate at the extremest distance from the *Empyrean Heaven*, where is the Throne of thy Glory, and the Seat of the blessed Angels, and the happy Souls of just Men made perfect; being it is directly opposite to that in this, as *Heaven* and *Hell* are to each other in all respects whatsoever;

soever ; being that is the highest and this the lowest Place, that the greatest and this the least of thy everlasting Works ; being this remaineth no less fixed and unmoveable than that ; being this was the first part which thou didst create in this visible World, immediately succeeding the Sin and Fall of *Lucifer* and his Angels ; it seemeth to me, upon the best Reason I have of Things, to be the Place which thou madest for their Prison, and for the Punishment both of them and of wicked Men. And I am the rather confirmed in this, because of the early and almost universal *Idolatry* paid to it, it suiting well with the extream Subtlety of that apostate Spirit to entice Mankind to *deny thee the God above*, and to worship at once the Seat of his Kingdom, and the Place of their own eternal Torment. And though this End of its Creation is not plainly mentioned in thy revealed Word, yet is it not in the least contradicted by it, or any Part of it ;
nay

nay, I think there is one Hint that foundeth something like it. For there I read of an *Angel that poured out his* ^{Rev. 16.} *Viol upon the Sun, and Power was* ^{8, 9.} *given him to scorch Men with Fire, and Men were burned with great Heat, and blasphemed the Name of God, and they repented not to give him Glory.*

IT is true indeed, thou hast suffered thy Saints to compare thee to it; but this they did, not as it is the Place of Punishment in the next World, but as it is the most glorious and resplendent Part of this: As it is the Fountain of Light and Heat, the Principle of Life and Health, of Fructification and Exhilaration to all Creatures; which Benefits, though very great, and absolutely necessary to us in this Life, do not yet hinder, but that it may also be the Instrument of thy Glory in punishing the Enemies of thee and thy Goodness to all Eternity hereafter.

FOR

For that the Torments of *Hell* are *eternal*, or without End, is a Truth established upon the express Testimony of thy Word, and the universal Consent of thy holy Church.

FROM all which I apprehend it to be my certain Duty, neither with the Speculative Atheist to deny the Existence of an *Hell*, nor with the Practical to live so as if I dreaded not to come thither.

GRANT therefore, O Lord, that I may be so affected with the mighty Benefits which thou hast ordained the *Sun* to be an Instrument of to me here, that I may not be punished in the Flames of *Hell*, whether it be situate there, as I imagine, or elsewhere, for ever hereafter. This I beg of thee, for the sake of *Jesus Christ, the bright Sun of Righteousness*, who is appointed to be the *Judge both of Quick and Dead*. To whom with
Thee,

Thee, O *Father*, and the *Holy Ghost*,
Three Persons, and *One eternal God*,
be ascribed all Honour and Glory,
both now and for evermore. *Amen.*





POSTSCRIPT.

HAVING shewn my Papers to some of my Friends for their Opinion, and amongst the rest, to the ingenious and very learned Mr. *William Wall*, Author of the *History of Infant Baptism*; he gave me, together with his Advice to publish the Treatise, his Thoughts on some Passages, and withal added this, *viz.*

“ I have a Notion, which whether
 “ you will judge agreeable to your
 “ Hypothesis, I know not: I will
 “ however briefly communicate it to
 “ you. I think it very probable, that
 “ there are, belonging to the Sun, a
 “ great many more Planets than what
 “ we

“ we see, some perhaps *within* the
 “ Orb of *Mercury*, never seen nor to
 “ be seen by us; but a great number
 “ *without*, or beyond the Orb of *Sa-*
 “ *turn*, which we can never see (till
 “ they are on Fire) partly by reason
 “ of the distance from us, and partly
 “ because they, being very remote
 “ from the Sun, do receive but a
 “ weak Light from him, and do much
 “ more weakly reflect it. ’Tis known,
 “ as you observe, that the distance
 “ from the Orb of *Saturn* to the Orb
 “ of fix’d Stars, is almost infinite. I
 “ do not think that God made all that
 “ space void. To take the least mea-
 “ sure for that space: Suppose it be a
 “ thousand times as much as from *Sol*
 “ to *Saturn*: Then there being six
 “ Planets in the latter, there may pro-
 “ portionably be six thousand in the
 “ former. I believe, that when any
 “ Planet comes, by force of God’s
 “ Providence and Decree, to be de-
 “ stroyed, the ordinary way of its de-
 “ struction is, by falling into the Sun,

“ or so near the Flames thereof, as to
 “ be burnt up; that we our selves
 “ have seen many of these funeral
 “ Fires; I mean, that all Comets are
 “ such. The plain Phænomenon of a
 “ Comet is, that it is a solid Body, a-
 “ bout the bigness of the Earth (some-
 “ thing more or less) all on Fire; and
 “ the late Astronomers (Sir *Isaac*
 “ *Newton*, Mr. *Halley*, Mr. *Flam-*
 “ *stead*) have observ’d, that they al-
 “ ways have their line of Motion,
 “ falling toward the Sun. One, or
 “ more of them (after they have seem-
 “ ed to have fallen quite into the Sun)
 “ have been seen afterward to emerge
 “ again out of that Flame, and mount
 “ again from him faster than ever they
 “ fell, and so go back quite out of our
 “ sight. Their Elements in the mean
 “ time (such Elements as they have,
 “ that are evaporable) being turned
 “ into Vapour and Smoke, do (both
 “ in their Descent, and in their Ascent
 “ again, if they have any) make that
 “ Tail or Hair of the Comet which
 “ we

“ we see ; which Tail or Hair may (if
 “ the Comet get up again far enough
 “ out of the Heat) settle again upon
 “ that Nucleus, or Coal of the Co-
 “ mets Body, and perhaps become a
 “ much more glorious Planet or Earth
 “ than it was before.

“ You need not wonder that in
 “ the three thousand Years, that the
 “ Stars and Planets have been observ’d
 “ by Astronomers, neither *we* nor a-
 “ ny of the five about us have yet fal-
 “ len ; it has not been our share by
 “ the proportions of this Hypothesis ;
 “ for if there fall one in about ten
 “ Years (as I think in the fifty Years
 “ of our Time there have been about
 “ five) there have been at that rate,
 “ in three thousand Years, three hun-
 “ dred. But all our six do make less
 “ than a three hundredth Part of the
 “ whole Number. If *Tellus* should
 “ live to see the fall of any of the o-
 “ ther five, I hope she would be a-
 “ larm’d.

“ IT may be objected against this,
 “ that by Sir *Isaac Newton*’s Calcu-
 “ lations, some Comets (*i. e.* as I
 “ make ’em Planets on Fire) have
 “ been seen as high as the Orb
 “ of *Mars*; which may seem too
 “ great a distance from the Sun, for
 “ them to be there fired by him; but
 “ it must be considered, that the Pla-
 “ nets are of very different Constitu-
 “ tions, as to their Capacity of bear-
 “ ing Heat or Cold: And that as *Tel-*
 “ *lus*, if she were to be brought into
 “ the Orb of *Mercury*, would be fi-
 “ red, so one of the remote Planets,
 “ which I here suppose, may take Fire
 “ when it approaches the Sun so nigh
 “ as *Mars*.

“ THIS Notion or Conjecture
 “ (which I desire to propose to you
 “ with all the same Rules of Modesty
 “ that you do yours to the World)
 “ being joined with some Passages
 “ concerning our Earth, which by
 “ God’s

“ God’s Word are certain, may form
 “ this Hypothesis concerning the fate
 “ of the Earth, with respect to the
 “ Sun, part of it uncertain, but part
 “ most certain.

“ THAT when our blessed Saviour
 “ shall come in the Clouds, &c. and
 “ the dead in Christ being first raised,
 “ the Righteous then living shall (be-
 “ ing changed) be caught up together
 “ with them to meet the Lord in the
 “ Air, never more to be parted from
 “ him; then the Earth, being now
 “ forsaken of God, and of all that
 “ was good in it, will be left (together
 “ with the Moon) to fall into
 “ that horrid Flame: In which De-
 “ scent (before it ever come to the
 “ Fire itself) not only the wicked
 “ Men, with all that is on the Surface,
 “ will be burnt up; but also the
 “ Heavens, *i. e.* the Sky about the
 “ Earth, will be dissolv’d, and the E-
 “ lements (of Air, Water, &c.) be e-
 “ vaporated, or melt with fervent

“ Heat, and the Body of the Earth
 “ burnt to a Coal. But whether this
 “ Coal will (like a Nut-shell let fall
 “ into a great Flame) be tossed out a-
 “ gain, and carried to a new and bet-
 “ ter Place in the Firmament, and be-
 “ come a new Earth in a new Heaven
 “ or Sky, and there be the Scene of
 “ the millennial State, I at present
 “ forbear to consider : But so much is
 “ plainly declared in the Scripture,
 “ that after all this the general Judg-
 “ ment will be ; which will transfer
 “ the Righteous into a Place or State
 “ much better, not only than this
 “ here, but even that millennial State
 “ itself ; and the Wicked into that $\pi\tilde{\upsilon}\rho$
 “ $\alpha\tilde{\iota}\omega\nu\omicron\nu$, concerning the Place of which
 “ you have made (as I take it) so pro-
 “ bable a Conjecture.

F I N I S .

A
SUPPLEMENT
TO
Mr. SWINDEN'S
CHAPTER
Concerning the
ETERNITY
OF
HELL'S TORMENTS.

Desipere tandem vel potius insanire desinamus.
Sufficiat unicuique proponere suam sententiam,
optimis, quibus poterit, rationibus & argu-
mentis munitam: sine damno alterius, absque
contumeliis aut rixis: quæ nihil faciunt ad ve-
ritatem, aut ad suæ causæ probationem.

Burnet de statu Mort. & Resurgent.

L O N D O N:

Printed for T. ASTLEY, in the Year
M.DCC.XXVII.



SUPPLEMENT
TO
Mr. SWINDEN'S
ENQUIRY, &c.

 HIS Gentleman in his Chapter upon the *Eternity of Hell's Torments*, having (as well as indeed throughout his whole Work) allowed a full Scope to the *Freedom of Thought*, and justly defended all *speculative Enquiries*; the present *Attempt* is neither to *defend* nor *decry* his *Hypothesis*, but to discover *Truth*, and as such, will, I hope, prove acceptable.

THE

THE *Notions* of the *human Species*, as to a *future State*, are so various, that, a *Connection* of them, as it seemed to be wholly Mr. *Swinden's* Design, is no other than the Pursuit I have in View; and this may be clearly perceived by the following Papers drawn up, soon after the first Appearance of his Book, for the Satisfaction of a Lady of great Worth and Honour, who desired to know the whole *State* of the *Controversy* relating to this *important ENQUIRY*.

Now, it must appear greatly surprising, that after Mr. *Swinden* has declared his *Approbation* of the *Freedom* of *Thought*, which ought to be allowed to every *Writer*, that he should pronounce such an *Ipsè Dixit*, as to assert (in the 284th Page of his Chapter, on the *Eternity* of HELL's *Torments*) that, "the *Mercy* of God, " which, though *infinite* as *Himself*,
 " is

“ is yet not capable of being *extended*
“ to *Sinners*.

IN Order therefore to set this Matter in as clear a Light as possible, I shall produce the Sentiments of a very learned Foreigner, (the Reader will easily apprehend I mean Monsieur LE CLERC) whose *Defense* of Archbishop TILLOTSON's *Doctrine* was translated from the *French* Original by the Reverend Dr. *Desaguliers*; which in Justice both to Him and the Author, I shall here insert *Verbatim*.

THE Doctrine delivered by Archbishop TILLOTSON in his 35th Sermon, I have here faithfully set down. I shall also add a few Remarks, and draw some Consequences which appear proper for the Defense of the *Christian Religion*, against those who reject it upon account of its teaching the *Eternity* of the *Pains* of the *next Life*.

“ THE

“ THE eternal State of *Rewards*
“ and *Punishments* in another *World*
“ (says the Archbishop) our *Blessed*
“ *Saviour* hath clearly revealed to us.
“ And as to one Part of it, *viz.*
“ That good Men shall be eternally
“ happy in another World, every one
“ gladly admits it: But many are loth
“ that the other Part should be true,
“ concerning the eternal Punishment
“ of wicked Men. And therefore they
“ pretend that it is contrary to the
“ Justice of God to punish temporary
“ Crimes with eternal Torments:
“ Because Justice always observes a
“ Proportion between Offences and
“ Punishments; but between tempo-
“ rary Sins and eternal Punishments
“ there is no Proportion. And as
“ this seems hard to be reconciled
“ with Justice, so much more with
“ that Excess of Goodness which we
“ suppose to be in God.

“ AND

“ AND therefore they say, that
 “ though God seems to have declared
 “ that impenitent Sinners shall be e-
 “ verlastingly punished, yet these De-
 “ clarations of Scripture are so to be
 “ mollified and understood, as that
 “ we may be able to reconcile them
 “ with the essential Perfections of the
 “ Divine Nature.

“ THIS is the full Force and
 “ Strength of the Objection. And
 “ my Work at this Time shall be to
 “ clear, if I can, this difficult Point.
 “ And that for these two Reasons.
 “ *First*, For the Vindication of the
 “ Divine Justice and Goodness: *That*
 “ *God may be justified in his Sayings,*
 “ *and appear Righteous when he*
 “ *judgeth.* And *Secondly*, Because
 “ the Belief of the Threatnings of
 “ God in their utmost extent, is
 “ of so great a Moment to a good
 “ Life, and so great a Discourage-
 “ ment to Sin; for the Sting of Sin is
 the

“ the Terror of eternal Punishment ;
 “ and if Men were once set free from
 “ the Fear and Belief of this, the
 “ most powerful Restraint from Sin
 “ would be taken away.

“ So that in Answer to that Ob-
 “ jection, I shall endeavour to prove
 “ these two Things.

“ *First*, That the eternal Punish-
 “ ment of wicked Men in another
 “ World is plainly threatned in Scrip-
 “ ture.

“ *Secondly*, That this is not incon-
 “ sistent either with the Justice or
 “ the Goodness of God.

“ *First*, That the eternal Punish-
 “ ment of wicked Men in another
 “ World, is plainly threatned in Scrip-
 “ ture, namely, in these following
 “ *Texts*, Mat. 18. 18. *It is better*
 “ *for thee to enter into Life halt and*
 “ *maimed, than having two hands*

“ or

“ or two feet to be cast into everlasting
 “ ing Fire. And Mat. 25. 41. De-
 “ part ye cursed into everlasting Fire,
 “ prepared for the Devil and his An-
 “ gels. And here in the Text, These,
 “ that is, the wicked shall go away
 “ into everlasting Punishment. And
 “ Mark 9. it is there three several
 “ Times with great vehemency re-
 “ peated by our Saviour, where their
 “ Worm dieth not, and the Fire is not
 “ quenched. And 2 Theff. 1. 9. speak-
 “ ing of them that know not God,
 “ and obey not the Gospel of his Son :
 “ It is said of them, who shall be pu-
 “ nished with everlasting Destruction.

“ I know very well, that great En-
 “ deavour hath been used to avoid
 “ the Force of these Texts, by shew-
 “ ing that the Words, for ever and
 “ everlasting, are frequently used in
 “ Scripture in a more limited Sense,
 “ only for a long duration and conti-
 “ nuance. Thus, for ever, doth ve-
 “ ry often in the Old Testament only

“ signify for a long time, and till the
 “ end of the *Jewish* Dispensation.
 “ And in the *Epistle* of St. *Jude*,
 “ *verse 7th*. The Cities of *Sodom*
 “ and *Gomorrhah* are said to be set
 “ forth for an Example, suffering
 “ the Vengeance of eternal Fire, that
 “ is, of a Fire that was not extin-
 “ guished till those Cities were utter-
 “ ly consumed.

THERE is no *Hebrew* Word which,
 properly speaking, signifies *Eternity*,
 or a *Time without end*. חַלְמַי *Holam*
 means only a Time, whose *beginning*
 or *end* is not known; according to
 the meaning of its Root, which sig-
 nifies *to hide*. Thus it is taken in a
 stricter, or less strict Sense, according
 to what is treated of. When God, or
 his Attributes are meant, this Word
 is understood in its greatest Extent;
 that is, it means a true *Eternity*. But
 when it is applied to Things which
 have a *beginning* and an *end*, it is
 then also taken in as limited a Sense
 “ as

as the Thing requires. Thus when God says concerning the *Jewish* Laws, that they must be observed לְעוֹלָם *leholam*, for ever, we are to understand as long a space of Time as God should think fit; a space whose end was unknown to the *Jews* before the coming of the *Messiah*. All general Laws, and such as do not regard particular Occasions and Circumstances, are made for *ever*; whether it be express'd in those Laws or not; which yet is not to be understood in such manner as if the sovereign Power cou'd no way change it. The *for ever* is constantly understood, till the Sovereign thinks fit to change that Law. So the Archbishop makes it no Difficulty.

“ I shall readily grant, *says he*, that
 “ the Words, for *ever* and *everlasting*,
 “ do not always in Scripture signify
 “ an endless Duration; and that this
 “ is sufficiently proved by the Instances
 “ alledg'd to this Purpose. But

“ then, *Secondly*, It cannot be denied
“ on the other hand, that these Words
“ are often in Scripture used in a lar-
“ ger Sense, and so as necessarily to
“ signify an interminable and endless
“ Duration. As where Eternity is
“ attributed to God, and he is said
“ to *live ever and ever* : And where
“ eternal Happiness in another World
“ is promised to good Men, and that
“ *they shall be for ever with the*
“ *Lord*. Now the very same Words
“ and Expressions are us’d concerning
“ the Punishment of wicked Men in
“ another Life, and there is great
“ Reason why we should understand
“ them in the same extent : Both, be-
“ cause if God had intended to have
“ told us that the Punishment of
“ wicked Men shall have no End,
“ the Languages wherein the Scrip-
“ tures are written do hardly afford
“ fuller and more certain Words, than
“ those that are used in this Case,
“ whereby to express to us a Dura-
“ tion without End : And likewise,
“ which

“ which is almost a peremptory De-
 “ cision of the Thing, because the
 “ Duration of the Punishment of
 “ wicked Men is in the very same
 “ Sentence express'd by the very same
 “ Word, which is us'd for the Dura-
 “ tion of the Happiness of the Righ-
 “ teous: As is evident from the *Text*,
 “ *These*, speaking of the wicked, *shall*
 “ *go away*, εἰς κόλασιν αἰώνιον, *into eter-*
 “ *nal Punishment* ; but the righteous
 “ εἰς ζωὴν αἰώνιον, *into Life eternal*. I
 “ proceed to the

“ *Second* Thing I propos'd ; name-
 “ ly, to shew that this is not incon-
 “ sistent either with the Justice or the
 “ Goodness of God. For in this the
 “ Force of the Objection lies. And
 “ it hath been attempted to be an-
 “ swered several Ways, none of which
 “ seems to me to give clear and full
 “ Satisfaction to it.

“ *First*, It is said by some, that be-
 “ cause Sin is infinite in respect of
 “ the Object against whom it is com-
 “ mitted, which is God, therefore it
 “ deserves an infinite Punishment.

“ B U T this I doubt will upon Ex-
 “ amination be found to have more of
 “ Subtlety than of Solidity in it. ’Tis
 “ true indeed, that the Dignity of the
 “ Person against whom any Offence is
 “ committed, is a great Aggravation
 “ of the Fault. For which Reason
 “ all Offences against God are certain-
 “ ly the greatest of all other: But
 “ that Crimes should hereby be heigh-
 “ ten’d to an infinite Degree, can by
 “ no means be admitted; and that
 “ for this plain Reason; because then
 “ the Evil and Demerit of all Sins
 “ must necessarily be equal; for the
 “ Demerit of no Sin can be more
 “ than infinite: And if the Demerit
 “ of all Sins be equal, there can then
 “ be no Reason for the Degrees of Pu-
 “ nishment

“ nishment in another World : But
 “ to deny that there are Degrees of
 “ Punishment there, is not only con-
 “ trary to Reason, but to our *Savi-*
 “ *our's* express Assertion, that some
 “ shall be *beaten with many Stripes*,
 “ and some with fewer, and that it
 “ shall be *more tolerable for some in*
 “ *the Day of Judgment* than for o-
 “ thers. Besides, that by the same
 “ Reason that the least Sin that is
 “ committed against God may be said
 “ to be infinite, because of its Object;
 “ the least Punishment that is inflic-
 “ ted by God may be said to be infi-
 “ nite, because of its Author; and
 “ then all Punishments from God
 “ as well as all Sins against him
 “ would be equal; which is palpably
 “ absurd. So that this Answer is by
 “ no Means sufficient to break the
 “ Force of this Objection.

BESIDES, it may be observ'd,
 that the Person against whom a Fault
 is committed, makes it to be greater,

when it is directly against that Person, and not when it regards him only indirectly. All the Crimes that are committed in a Kingdom are oppos'd to the Will of the Prince ; yet all are not Crimes of High-Treason, neither are they punish'd so severely. Crimes of High-Treason are such as are committed with a Design to hurt the Person or Authority of the Prince ; and not all those that are committed against the Laws of the State. Thus in respect of God, Atheism and all its Consequences are more directly committed against God, and are much greater Sins, than those which are Breaches of other Divine Laws. Besides, as to the Aggravation of a Sin, we must have regard to the Circumstances ; as for Example, to the Degree of Knowledge of them that sin, the Malice of their Behaviour, the ill Consequences of their Actions, and other such Things. These Circumstances do much more aggravate the Sin, than the Object, against which
it

it was committed. Justice requires the Weakness of the Sinners to be consider'd, as well as the Person against whom the Sin is committed.

“ IT is said by others, *continues*
“ *the Abp.* that if wicked Men lived
“ for ever in this World, they would
“ sin for ever, and therefore they de-
“ serve to be punish'd for ever. But
“ this hath neither Truth nor Reason
“ enough in it to give Satisfaction.
“ For who can certainly tell, that if a
“ Man lived never so long he would
“ never repent and grow better ?

“ Besides that, the Justice of God
“ doth only punish the Sins which
“ Men have committed in this Life,
“ and not those which they might
“ possibly have committed if they
“ had lived longer.

“ *Thirdly,* It is said in the last
“ Place, that God doth set before
“ Men everlasting Happiness and Mi-
“ fery,

“ fery, and the Sinner hath his
 “ Choice. Here are two Things
 “ faid which bid fairly towards an
 “ Answer.

“ *First*, That the Reward which
 “ God promifeth to our Obedience is
 “ equal to the Punifhment which he
 “ threatens to our Difobedience ; but
 “ yet this I doubt will not reach the
 “ Bufinefs; becaufe, though it be not
 “ contrary to Juftice to exceed in Re-
 “ wards, that being Matter of mere
 “ Favour ; yet it may be fo to exceed
 “ in Punifhments.

“ *Secondly*, It is farther faid, that
 “ the Sinner in this Cafe hath no-
 “ thing to complain of, fince he hath
 “ his own Choice. This I confefs is
 “ enough to filence the Sinner, and
 “ to make him to acknowledge that
 “ his Deftroytion is of himfelf ; but
 “ yet after all that, it does not feem
 “ fo clearly to fatisfy the Objection
 “ from the Difproportion between the
 “ Fault and the Punifhment.

“ AND

“ AND therefore I shall endeavour
“ to clear, if it may be, this Matter
“ yet a little farther by these follow-
“ ing Considerations.

“ *First*, Let it be consider'd, that
“ the Measure of Penalties, with
“ respect to Crimes, is not only,
“ nor always to be taken from the
“ Quality and Degree of the Offence,
“ much less from the Duration and
“ Continuance of it, but from the
“ Reasons of Government; which re-
“ quires such Penalties as may, if it
“ be possible, secure the Observation
“ of the Law, and deter Men from
“ the Breach of it. And the Reason
“ of this is evident, because if it
“ were once declar'd that no Man
“ should suffer longer for any Crime
“ than according to the Proportion of
“ the Time in which it was commit-
“ ted, the Consequence of this would
“ be, that Sinners would be bet-
“ ter Husbards of their Time, and
“ fin

“ sin so much the faster, that they
 “ might have the greater Bargain of
 “ it, and might satisfy for their Sins
 “ by a shorter Punishment.

“ AND it would be unreasonable
 “ likewise upon another Account; be-
 “ cause some of the greatest Sins may
 “ perhaps be committed in the short-
 “ est Time; for instance *Murder*; the
 “ Act whereof may be over in a Mo-
 “ ment, but the Effects of it are per-
 “ petual. For he that kills a Man
 “ once, kills him for ever. The Act
 “ of Murder may be committed in a
 “ trice, but the Injury is endless and
 “ irreparable. So that this Objection
 “ of temporary Crimes being punish-
 “ ed with so much long Sufferings,
 “ is plainly of no Force.

“ BESIDES that, whoever confi-
 “ ders how ineffectual the threatening
 “ even of eternal Torments is to the
 “ greatest Part of Sinners, will soon be
 “ satisfy'd that a less Penalty than that
 “ of

“ of eternal Sufferings, would to the
“ far greatest Part of Mankind have
“ been in all probability of little or
“ no Force. And therefore, if any
“ Thing more terrible than eternal
“ Vengeance could have been threat-
“ ned to the Workers of Iniquity, it
“ had not been unreasonable, because
“ it would all have been little enough
“ to deter Men effectually from Sin.

“ So that what Proportion Crimes
“ and Penalties ought to bear to each
“ other, is not so properly a Consi-
“ deration of Justice, as of Wisdom
“ and Prudence in the Law-giver.

“ AND the Reason of this seems
“ very plain, because the Measure of
“ Penalties is not taken from any strict
“ Proportion betwixt Crimes and Pu-
“ nishments, but from one great End
“ and Design of Government, which
“ is to secure the Observation of
“ wholesome and necessary Laws;
“ and consequently whatever Penal-
“ ties

“ ties are proper and necessary to this
 “ End are not unjust.

“ AND this Consideration I desire
 “ may be more especially observed,
 “ because it strikes at the very Foun-
 “ dation of the Objection. For if
 “ the appointing and apportioning of
 “ Penalties to Crimes be not so pro-
 “ perly a Consideration of Justice,
 “ but rather of Prudence in the Law-
 “ giver; then whatever the Dispro-
 “ portion may be between temporary
 “ Sins and eternal Sufferings, Justice
 “ cannot be said to be concerned in
 “ it.

“ JUSTICE indeed is concern'd,
 “ that the Righteous and the Wicked
 “ should not be treated alike; and
 “ farther yet, that greater Sins should
 “ have a heavier Punishment, and
 “ that *mighty Sinners should be migh-*
 “ *tily tormented*; but all this may be
 “ consider'd and adjust'd in the De-
 “ gree and the Intensity of the Suf-
 “ fering,

“ fering, without making any Diffe-
“ rence in the Duration of it.

“ THE Cafe then in ſhort ſtands
“ thus. Whenever we break the
“ Laws of God, we fall into his
“ Hands, and lie at his Mercy; and
“ he may without Injuſtice inflict
“ what Punishment upon us he
“ pleaſeth: And conſequently, to ſe-
“ cure his Law from Violation, he
“ may beforehand threaten what Pe-
“ nalties he thinks fit and neceſſary
“ to deter Men from the Tranſgreſſion
“ of it. And this is not eſteem'd un-
“ juſt among Men, to puniſh Crimes
“ that are committed in an inſtant,
“ with the perpetual Loſs of Eſtate,
“ or Liberty, or Life.

FOR the right underſtanding of
this, we muſt know, that the Pains
ſettled by the Laws, are only appoin-
ted for one, or ſome one of theſe four
Ends. The Firſt is to repair the In-
jury, as when a Man is condemned to
repair

repair the Wrong that he has done to another. The Second, is to correct those that have committed a Fault, whether they be punished in their Goods or Persons ; to the intent that People may observe the Laws, and be honest Men. The Third, is to prevent Evil, by making an Example of some, to hinder others from committing the Disorders for which Punishments are inflicted, and which would otherwise be prejudicial to Society. The Fourth, is to satisfy offended Justice, by imposing Pains proportional to the Crimes. Several Things may be found upon this Subject in GROTIUS, *de Jure Belli & Pacis*, B. 2. Chap. 20. And PUFFENDORF *de Jure Naturæ & Gentium*, B. 8. Chap. 3.

THE *Pains* of another Life are neither appointed for repairing an Injury, or making the Sinner to amend, nor for preventing Evil, at least at the Time that they are inflicted, as all the

the World now believes. But it is only of those Pains, of which some pretend to affirm that there is not an equal Proportion observ'd between the Crime and its Punishment. The Injury is greater or less, according to the Circumstances, and the Reparation varies also according to them, as may be learn'd in the forenam'd Authors; so that sometimes not upon account of the present Wrong, but upon account of the Consequences, a Reparation is exacted, which is much greater than the Damage done. Oftentimes also to reform a People, or prevent an Evil, much more severe Pains are inflicted than would otherwise be, if the People were not addicted to certain Vices, and if nothing was to be fear'd for the future. This is the Reason of the want of Proportion, which sometimes appears to be between the Punishments which the Sovereigns inflict, and the Faults which have been committed. But if we throughly examine the Reasons

C e

why

why the Sovereign does thus, supposing him just, we shall not find such a Disproportion as at first appears to be ; because we shall easily conceive, that the Circumstances, in which a State happens to be, do very much diminish, or aggravate the Faults ; which are not so much consider'd in themselves, as in respect to the Harm which they may do to the State, if they are not severely punish'd. That we may rightly understand what Proportion there is between the Fault and the Punishment, we must, together with the Fault, weigh all the Evil which it wou'd cause at certain Conjunctions, if it was not severely punish'd ; for this is what the Sovereign considers when he is govern'd by Wisdom, and willing to observe Justice. Thus in this, as well as in every Thing else, he must observe the Rules of Justice, and of Proportion between the Faults and the Punishments. If the Sovereign, for the Reparation of a Damage, small in it self, and
which

which could have no ill Consequences, shou'd impose a Punishment altogether disproportionable, he might very deservedly be said to be unjust.

THEREFORE I don't know, whether the Answer that Archbishop TILLOTSON gives here is altogether satisfactory. Nevertheless it may be said, that if God's Threats be consider'd in themselves, and before the Execution of them be seen (and that is the Manner in which we consider them whilst we live) they may serve to repair the Wrong that is done to another, to better those that are frighted with them, and to prevent a great many Evils. If we consider them as being yet but Threats, and before their Execution, no Man can complain of them. Tho' they should menace Pains much greater than one would think cou'd be deserv'd by the Sins of so blind and frail a Creature as Man, and whose Consequences do not extend beyond this Earth or this Life;

yet God cou'd not be said to be unjust, neither cou'd the Holy Scripture give us an ill Notion of his Justice; because we know that Threats are not executed with the utmost Rigour, and that more Severity is express'd than design'd, to fright those whom we love and wou'd keep in their Duty. The Case being thus, it may be said, to quiet the Mind of those who are startled at the Eternity of the Punishments, that no one on Earth can complain of the divine Justice, in Respect to the Pains of the next Life; because no one yet knows what will be their Execution at the Day of Judgment, nor how the Souls of wicked Men are treated now when they die. Besides, God has in this Life given us so many Proofs of his Kindness, both in the Works of his general Providence, and in the Revelation of the Gospel, that he very well deserves that we shou'd rely upon him in Respect of the next Life, and be persuaded that he will do nothing that is contrary to the strictest Justice. If his
Threats

Threats contain excessive Pains, he has it always in his Power to moderate them, as Equity shall require; and we must not doubt but that he will do it, if his sovereign Perfection engages him to it. For my Part, I am persuaded, that the Clouds which darken our Sight being then dispers'd, the Wicked and the Good will have equal Reason to acknowledge his Justice on the one Hand; and on the other, how much those have been in the wrong who have expos'd themselves to the Effects of it. Then let such as find Fault with the Gospel Revelation, because it speaks of eternal Punishments, own themselves in the wrong, and forbear complaining till they have seen the Execution of those Punishments. Let them in the mean Time entertain a favourable Opinion of the Divine Bounty and Justice; judging of the future by what is already pass'd. Nothing unjust is requir'd of them, and the Advice which is given of them, cannot but be very much for their Advantage. It can be no Preju-

dice to them, to have had an high Opinion of God's Attributes, and they hazard all in beginning, even in this Life, to blaspheme against their Maker, in censuring his Revelation. Must they for the Satisfaction of an unreasonable Passion expose themselves to the most severe Effects of the Divine Justice, if there be a Divine Justice, as we have such Reasons to believe as they can by no Means overthrow: They are at least forc'd to confess, that no Body can demonstrate the contrary; and in such a Doubt, a Man must be mad to inveigh against what he will find but too true.

Lastly, I take no Notice of the fourth End of Punishments, inflicted, according to some, only to satisfy offended Justice; tho' it is usual to refer to Punishments of that sort, those of the next Life; because the Archbishop takes no Notice of them in what he has just said; and what he says afterwards will answer all the Objections

jections that can be rais'd on this Occasion, concerning the Disproportion of the Faults and the Punishments.

“ SECONDLY, *says he*, This will
 “ yet appear more reasonable when we
 “ consider, that after all, he that threa-
 “ tens hath still the Power of Executi-
 “ on in his own Hands. For there is
 “ this remarkable Difference between
 “ Promises and Threatnings; that he
 “ who promiseth passeth over a Right
 “ to another, and thereby stands ob-
 “ liged to him in Justice and Faithful-
 “ ness to make good his Promise; and
 “ if he do not, the Party to whom
 “ the Promise is made, is not only
 “ disappointed, but injuriously dealt
 “ withal: But in Threatnings it is
 “ quite otherwise. He that threatens
 “ keeps the Right of punishing in
 “ his own Hand, and is not obliged
 “ to execute what he hath threatned,
 “ any further than the Reasons and
 “ Ends of Government do require:
 “ And he may without any Injury to

“ the Party threatned, remit and a-
 “ bate as much as he pleaseth of the
 “ Punishment that he hath threatned;
 “ and because in so doing he is not
 “ worse but better than his Word, no
 “ Body can find Fault, or complain
 “ of any Wrong or Injustice thereby
 “ done to him.

“ NOR is this any Impeachment of
 “ God’s Truth and Faithfulness, any
 “ more than it is esteem’d among
 “ Men a Piece of Falshood not to do
 “ what they have threatned. God
 “ did absolutely threaten the Destru-
 “ ction of the City of *Nineveh*, and
 “ his peevish *Prophet* did understand
 “ the Threatning to be absolute, and
 “ was very angry with God for em-
 “ ploying him in a Message that was
 “ not made good. But God under-
 “ stood his own Right, and did what
 “ he pleas’d, notwithstanding the
 “ Threatning he had denounc’d; and
 “ for all *Jonah* was so touch’d in Ho-
 “ nour, that he had rather have died
 “ him-

“ himself, than that *Nineveh* should
 “ not have been destroy'd, only to
 “ have verify'd his Message.

“ I know it is said in this Case,
 “ that God hath confirm'd these
 “ Threatnings by an Oath, which is
 “ a certain Sign of the Immutability
 “ of his Counsel ; and therefore his
 “ Truth is concern'd in the strict and
 “ rigorous Execution of them. The
 “ Land of *Canaan* was a Type of
 “ Heaven, and the *Israelites* who re-
 “ bell'd in the Wilderness were also a
 “ Type of impenitent Sinners under
 “ the Gospel ; and consequently the
 “ Oath of God concerning the rebel-
 “ lious *Israelites*, when he *sware in*
 “ *his Wrath that they should not en-*
 “ *ter into his Rest*, that is, into the
 “ Land of *Canaan*, doth equally ob-
 “ blige him to execute his Threatning
 “ upon all impenitent Sinners under
 “ the Gospel, that *they shall never en-*
 “ *ter into the Kingdom of God*. And
 “ this is very truly reason'd, so far as
 “ the

“ the Threatning extends, which if
 “ we attend to the plain Words of it,
 “ beyond which Threatnings are ne-
 “ ver to be stretch’d, doth not seem
 “ to reach any further than to the Ex-
 “ clusion of impenitent Sinners out
 “ of Heaven, and their falling finally
 “ short of the Rest and Happiness
 “ of the Righteous : Which, however,
 “ directly overthrows the Opinion
 “ ascrib’d to *Origen*, that the Devils
 “ and wicked Men shall all be saved
 “ at last ; God having *sworn in his*
 “ *Wrath, that they shall never en-*
 “ *ter into his Rest.*

NEVERTHELESS, it is certain that
 whatever agrees with the Type does
 not necessarily agree with the Anti-
 type ; and that this typical Divinity
 contains rather Applications of Passa-
 ges to a Subject different from that
 which they directly treat of, than de-
 monstrative Proofs. This is the Rea-
 son why School-men say that nothing
 can be concluded from Symbols. *Theo-*
logia

logia Symbolica non est Argumentativa. Except the Scripture teaches us that God had regard to such and such Things, when he expresses himself after such a particular manner, we cannot speak of Types with any Certainty.

“ BUT then, as to the eternal Mi-
 “ fery and Punishment threatned to
 “ wicked Men in the other World,
 “ though it be not necessarily com-
 “ prehended in this Oath, that they
 “ *shall not enter into his Rest*; yet
 “ we are to consider, that both the
 “ Tenor of the *Sentence*, which our
 “ blessed *Saviour* hath assur'd us will
 “ be pass'd upon them at the Judg-
 “ ment of the great Day, *Depart ye*
 “ *cursed into everlasting Fire*; and
 “ likewise this Declaration in the Text,
 “ that *the Wicked shall go away into*
 “ *everlasting Punishment*; though
 “ they do not restrain God from do-
 “ ing what he pleases, yet they cut
 “ off from the Sinner all reasonable
 “ Hopes

“ Hopes of the Relaxation or Mitiga-
 “ tion of them. For since the great
 “ Judge of the World hath made so
 “ plain and exprefs a Declaration,
 “ and will certainly pafs fuch a Sen-
 “ tence, it would be the greateft Fol-
 “ ly and Madnefs in the Wo rld for the
 “ Sinner to entertain any Hope of
 “ efcaping it, and to venture his Soul
 “ upon that Hope.

“ I know but one Thing more,
 “ commonly faid upon this Argument,
 “ that feems material. And that is
 “ this, that the Words *Death* and *De-*
 “ *struction*, and *Perishing*, whereby
 “ the Punifhment of wicked Men in
 “ the other World is moft frequently
 “ exprefs'd in *Scripture*, do moft pro-
 “ perly import *Annihilation*, and an
 “ utter End of Being, and therefore
 “ may reasonably be fo underftood in
 “ the Matter, of which we are now
 “ fpeaking.

“ To this I anfwer, that thefe
 “ Words and thofe, which anfwer
 “ them

“ them in other Languages, are of-
 “ ten, both in *Scripture*, and other
 “ *Authors*, used to signifie a State of
 “ great Misery and Suffering, without
 “ the utter Extinction of the Miser-
 “ able. Thus God is often in *Scip-
 “ ture* said to bring *Destruction* upon
 “ a Nation when he sends great Judg-
 “ ments upon them, though they do
 “ not exterminate and make an utter
 “ End of them.

“ AND nothing is more common
 “ in most Languages, than by *Perish-
 “ ing* to express a Person's being un-
 “ done and made very miserable. As
 “ in that known Passage in *Tiberius's*
 “ Letter to the *Roman* Senate, *Ita
 “ me Dii Deaque omnes pejus per-
 “ dant, quam hodie perire me sentio,
 “ &c. Let all the Gods and Goddesses
 “ saith he, destroy me worse, than at
 “ this very Time I feel my self to pe-
 “ rish, &c. in which saying, the
 “ Words, *destroy* and *perish*, are both
 “ of them us'd to express the miser-
 “ able*

“ able Anguish and Torment, which
 “ at that Time he felt in his Mind,
 “ as *Tacitus* tells us at large.

AND as for the Word *Death*; a
 “ State of Misery, which is as bad or
 “ worse than Death, may properly
 “ enough be call’d by that Name:
 “ And for this Reason the Punishment
 “ of wicked Men after the Day of
 “ Judgment is in the Book of the *Re-*
 “ *velation* so frequently and fitly call’d
 “ *the second Death*, Rev. xx. 14. And
 “ *the Lake of Fire*, into which the
 “ Wicked *shall be cast* to be torment-
 “ ed in it, is expressly call’d *the second*
 “ *Death*.

“ BUT besides this, they that ar-
 “ gue from the Force of these Words,
 “ that the Punishment of wicked Men
 “ in the other World shall be nothing
 “ else but an utter End of their Be-
 “ ing, do necessarily fall into two
 “ great Inconveniences.

“ F I R S T, that hereby they exclude
“ all positive Punishment and Tor-
“ ment of Sinners. For if *the second*
“ *Death*, and to be destroy’d, and to
“ *perish*, signifie nothing else but the
“ *Annihilation* of Sinners, and an utter
“ Extinction of their Being ; and if
“ this be all the Effect of that dreadful
“ *Sentence*, which shall be pass’d upon
“ them at the *Day of Judgment*,
“ then the *Fire of Hell* is quench’d
“ all at once, and is only a frightful
“ *Metaphor* without any Meaning.
“ But this is directly contrary to the
“ Tenor of *Scripture*, which doth so
“ often describe the Punishment of
“ wicked Men in Hell by positive
“ Torments : And particularly our
“ Blessed *Saviour*, describing the la-
“ mentable State of the Damned in
“ Hell, expressly says, that *there shall*
“ *be weeping and wailing, and gnash-*
“ *ing of Teeth*. Which cannot be, if
“ Annihilation be all the Meaning and
“ Effect of the Sentence of the Great
“ Day.

“ S E-

On the Eternity

“ S E C O N D L Y, another Inconve-
 “ nience of this Opinion is, that if
 “ *Annihilation* be all the Punishment
 “ of Sinners in the other World, then
 “ the Punishment of all Sinners must
 “ of Necessity be equal, because there
 “ are no Degrees of *Annihilation* or
 “ *Not-being*. But this also is most
 “ directly contrary to *Scripture*, as
 “ I have already shewn.

“ I know very well that some who
 “ are of this Opinion do allow a very
 “ long and tedious Time of the most
 “ terrible and intolerable Torment of
 “ Sinners, and after that they believe
 “ that there shall be an utter End of
 “ their Being.

“ B U T then they must not argue
 “ this from the Force of the Words
 “ before mentioned, because the plain
 “ Inference from thence is, that An-
 “ nihilation is all the Punishment that
 “ wicked Man shall undergo in the
 “ next Life ; and if that be not true,
 “ a

ments to be eternal, strictly speaking, a Kind of Torment may be suppos'd, which is sufficient to fright and curb the Sinners. The Reason that the Threats of the Gospel do not produce their due Effect upon Men, is not owing to the Duration of their Torments, which the Wicked are threatened with; but altogether to this, that those Punishments do not affect their Senses, appearing to them to be at a Distance. Present Pleasures blind them, and move their Passions so violently, that the Ideas of a Futurity, distant as they imagine, do hardly affect them.

MOREOVER, those that are for Pains which must end in an Annihilation, take their Foundation for such an Opinion, partly from those Passages which mention positive Pains, as in all those Places where Mention is made of a *Fire*, which will burn the Wicked; and from thence they have their Idea of those terrible Punish-

“ ments;

ments; and partly from those which speak of an *End*, as of *Death*, which according to them will put an End to that *Fire* by annihilating the Sinners, after they have been punish'd. But Archbishop TILLOTSON does justly object to them, that the Punishment of *Fire*, which is doubtless a positive Punishment, is nam'd the *second Death*, and consequently Death does not signify an Annihilation. Nevertheless, if any one disturb'd at the Disproportion of eternal Pains with the Sins of Men, and for fear of offending the divine Justice, shou'd rather choose to follow this Opinion, than that which is commonly receiv'd; I don't see why it shou'd be look'd upon as so great a Crime, and equal to the denying of the whole Gospel. They that accuse others so rashly, say enough to those Men that reflect upon it; and for those that do not, even the Eternity of the Punishment will not fright them, as Experience shews. At least, it is infinitely better

for a Man to believe the Gospel, admitting of such a kind of Punishment, as to reject it wholly, because he cannot allow of eternal Punishments which the Gospel is said to teach.

“ *Thirdly*, says the Archbishop,
 “ We may consider farther, that the
 “ primary End of all Threatnings is
 “ not Punishment, but the Preven-
 “ tion of it. For God does not
 “ threaten that Men may sin and be
 “ punished, but that they may not
 “ sin, and so may escape the Punish-
 “ ment threatned. And therefore the
 “ higher the Threatning runs, so
 “ much the more Mercy and Good-
 “ ness there is in it; because it is so
 “ much the more likely to hinder
 “ Men from incurring the Penalty
 “ that is threatned.

“ *Fourthly*, Let it be considered
 “ likewise, that when it is so very
 “ plain that God hath threatned e-
 “ ternal Misery to impenitent Sin-
 “ ners,

“ners, all the Prudence in the World
“obliges Men to believe that he is in
“good Earnest, and will execute
“these Threatnings upon them, if
“they will obstinately stand it out
“with him; and will not be brought
“to Repentance. And therefore in all
“Reason we ought so to demean our
“selves, and so to persuade others,
“as knowing the Terror of the
“Lord, and that they who wilfully
“break his Laws are in Danger of
“eternal Death. To which I will
“add in the

“*Fifth* and last Place, That if we
“suppose that God did intend that
“his Threatnings should have their
“Effect to deter Men from the
“Breach of his Laws, it cannot be i-
“magin'd that in the same Revelati-
“on which declares these Theatnings,
“any Intimation should be given of
“the Abatement or Non-execution of
“them. For by this God would have
“weakened his own Laws, and have

“ taken off the Edge and Terror of
 “ his Threatnings ; because a Threat-
 “ ning hath quite lost its Force, if we
 “ once come to believe that it will not
 “ be executed : And consequently it
 “ would be a very impious Design to
 “ go about to teach or persuade any
 “ Thing to the contrary, and a be-
 “ traying Men into that Misery,
 “ which, had it been firmly believ’d,
 “ might have been avoided.

“ WE are all bound to preach,
 “ and you and I are all bound to be-
 “ lieve the Terrors of the Lord. Not
 “ so, as saucily to determine and pro-
 “ nounce what God must do in this
 “ Case ; for after all, he may do what
 “ he will, as I have clearly shewn ;
 “ But what is fit for us to do, and
 “ what we have reason to expect, if,
 “ notwithstanding a plain and express
 “ Threatning of the *Vengeance of e-*
 “ *ternal Fire*, we still go on to *trea-*
 “ *sure up to our selves Wrath against*
 “ *the Day of Wrath, and the Re-*
 “ *velation*

“ *velation of the Righteous Judg-*
 “ *ment of God; and will desperate-*
 “ *ly put it to the Hazard, whether;*
 “ *and how far, God will execute his*
 “ *Threatnings upon Sinners in ano-*
 “ *ther World.*

“ AND therefore there is no Need
 “ why we should be very solicitously
 “ concern'd for the Honour of God's
 “ Justice or Goodness in this Matter.
 “ Let us but take Care to believe
 “ and avoid the Threatnings of God;
 “ and then how terrible soever they
 “ are, no Harm can come to us. And
 “ as for God, let us not doubt but
 “ that he will take Care of his own
 “ Honour; and that he, *who is Holy*
 “ *in all his Ways, and Righteous in*
 “ *all his Works,* will do nothing that
 “ is repugnant to his eternal Good-
 “ ness and Righteousness; and that he
 “ will certainly so manage Things at
 “ the Judgment of the Great Day, as
 “ *to be justified in his Sayings, and*
 “ *to be righteous when we are judged.*

“ For notwithstanding his Threat-
 “ nings, he hath reserved Power e-
 “ nough in his own Hands to do right
 “ to all his Perfections : So that we
 “ may rest assur’d that he will *judge*
 “ *the World in Righteousness* ; and
 “ if it be any wise inconsistent either
 “ with Righteousness or Goodness,
 “ which he knows much better than
 “ we do, to make Sinners miserable
 “ for ever, that he will not do it ;
 “ nor is it credible, that he would
 “ threaten Sinners with a Punish-
 “ ment which he could not execute
 “ upon them.

THESE Reflections of Archbishop
 TILLOTSON’S are, no doubt, full of
 good Sense and Piety, and that Coun-
 sel may be follow’d which he very
 prudently gives. Yet some People
 have censur’d this Place in his Ser-
 mon, accusing him of having spoken
 very imprudently. If God, say those
 Men, has not given us any Expressi-
 on in Holy Scripture, from which we
 may

may imagine that he will not put his Threats in Execution, lest it should destroy the Effects of them ; why does Archbishop TILLOTSON in this Place insinuate, that perhaps God will not put them in Execution ? It is a great Imprudence to reveal what God has been pleas'd to hide, and as it were to betray his Secret. He should have kept that Knowledge to himself (if he thought he knew it) and not make it known to those who might make an ill Use of it.

BUT this is only Cavilling ; for what he has said can have no ill Effect ; since in the Main , they that might make an ill Use of such a Thought, must remember, that the Archbishop only speaks doubtfully of it, that he was not infallible, and that they shall not at all be more excusable for having follow'd his Opinion, in Case that he was mistaken. If God has not tied his Hands by his Threats, much less will he be oblig'd to act according to
the

the Conjectures of Divines. Thus we should think and always act with the greatest Caution to avoid the Effect of his Threats, whatever it be. Nevertheless, we must do Justice to this excellent Archbishop, and observe, on the other Hand, that there are some Cases where it is well to discover what in other Cases it would be proper to conceal. If there were no Objections to be made against the Eternity of the Torments, it would not be well to meddle with that Question; but since we know that there are some Men who attack the Gospel on that Side, and pretend to shew that the Doctrine of it is not consistent with it self; because, as they say, it affirms God to be just and good, and at the same time teaches, that he punishes Sin in a manner that is not agreeable to his Justice or Goodness. We are oblig'd to bring back such Men, and to hinder their Reasonings from being prejudicial to others, and encouraging them to Libertinism.

There-

Therefore, to prevent this Evil, and extirpate it just as it is taking Root, by putting an End to all Dispute about it, we are oblig'd to declare, That if any one can't persuade himself that eternal Torments are just, he had better look upon what the Gospel says of them as Threats, or *Comminatory Punishments* (as the Expression is) than to reject the whole Gospel upon that Account. It is better in such a Case to be an *Origenist* than an Unbeliever ; that is, to disbelieve the Eternity of the Torments out of regard to God's Justice and Goodness, and obey the Gospel in every thing else ; than wholly to reject Revelation, imagining that it contains something contrary to the Idea which it self gives us of God, and which is conformable to the Light of Nature. Mr. *Camphuysse*, a Person famous in *Holland* upon account of several Pieces of Poetry, has publicly declared, that he had been tempted to reject the Christian Religion altogether, whilst he

he believed that it taught the Eternity of Torments; and that he never overcame those Temptations, till he found that the Threats of the Gospel might be taken in another Sense. It was for promoting the Salvation of such doubting Men, that Archbishop TILLOTSON spoke as he did.

SAINT JEROM, at the end of his Commentary upon *Isaiab*, after quoting some Passages by which ORIGEN pretended to prove, that the Punishments of the next Life would not be eternal, expresses himself thus: *Pag. 514. T. 3. Ed. Bened.* “ They
 “ say all this, hoping to shew, that
 “ after the Punishments and Tor-
 “ ments, Refreshments will come,
 “ which must now be conceal’d from
 “ those that can be acted upon by
 “ Fear, that the Dread of the Punish-
 “ ment may keep them from sinning.
 “ We must leave this to the Know-
 “ ledge of God alone, whose Punish-
 “ ments, as well as Mercies, are set-
 “ tled ;

“ tled; who knows whom, which
 “ way, and how long, he designs to
 “ punish. Let us only say what be-
 “ comes human Frailty; O Lord, re-
 “ buke me not in thine Indignation;
 “ neither chasten me in thy Displea-
 “ sure. *Quæ omnia replicant adseve-
 rare cupientes post cruciatus & tor-
 menta, futura refrigeria, quæ nunc
 abscondenda sunt ab his quibus timor
 utilis est; ut dum supplicia reformi-
 dant, peccare desistant. Quod nos
 Dei solius debemus scientiæ derelin-
 quere; cujus non solum misericordiæ,
 sed & tormenta in pondere sunt, &
 novit quem, quomodo, aut quamdiu
 debeat judicare. Solumque dicamus
 quod humanæ convenit fragilitati:*
 Domine, ne in furore tuo arguas me,
 neque in ira tua corripias me. This
 is much after Archbishop TILLOT-
 SON'S manner. The Fear of eternal
 Punishments, when it induces Men
 to obey the Gospel, cannot but be
 useful (according to him) although it
 should be ill-grounded; and it would

not

not be well to deliver from that Fear those on whom it produces so good an Effect.

BUT on the other hand, when we have such Men to deal with as rebel against the Gospel, upon account of the eternal Torments, and endeavour to seduce others from believing it; it is better to let them believe the Punishments finite, than to throw them wholly off of the Christian Religion, or give them an Advantage to strive against it. St. JEROM himself was moderate in that Case, as it appears by his Words following: “ As
 “ we believe that there are eternal
 “ Torments for the Devils, for all
 “ those that deny the Being of God,
 “ for all the Impious, which say in
 “ their Hearts, *There is no God*; so
 “ we believe that the Sentence of the
 “ Judge is softned and mix’d with
 “ Clemency towards those Sinners and
 “ impious Men which yet have been
 “ Christians, and whose Works must
 “ be

“ be prov'd and purg'd by Fire.” *Et sicut Diaboli & omnium negatorum, atque impiorum, qui dixerunt in corde suo, non est Deus; credimus æternæ tormenta: sic peccatorum atque impiorum, & tamen Christianorum, quorum opera in igne probanda sunt atque purganda, moderatam arbitramur & mistam clementiæ sententiam judicis.* Other Fathers have follow'd the same Notions, as may be seen in Mr. HUET's *Origeniana*, Book 2. Q. II.

5. THEY who are of that Opinion, at least in some respects, believe that God may have threatned in such a manner, not only to awe Men by Fear, as a Father often threatens his Children with what he does not mean to do; but because there being infinite Kinds of Sinners and of Sins, there is no limited Term for all in common, and it is even a great Part of the Punishment that there is no positive Promise that it will have an End, or Knowledge of the Time when

when that End will be. This last will be wholly conceal'd, and the first is only a Consequence drawn from the Mercy and Justice of God, which are only known to himself. God will condemn the Impenitent to certain Pains, without letting them know what he designs to do : As among Men, Criminals are publicly condemn'd to the Death which they have deserv'd, tho' there is an Order for their Pardon, which they are not to be made acquainted with till the Moment they expect to die. It might after the same Manner happen (according to those whose Opinion I am explaining) that God would condemn to Pains *unlimited*, as to their Duration, such Men as his Mercy would afterwards release at different Times, after they had suffer'd as much as his Justice would require. The Holy Scripture would have call'd *Eternal*, such Punishments as are to be of an unlimited Duration in respect of the Creatures, and whose End is only known
of

of God ; which is the proper Meaning of the *Hebrew* Word קול , which is express'd by the *Greek* Word $\alpha\iota\omega\upsilon$, which signifies such a Time.

SUPPOSING the Case to stand thus, as indeed it may ; the Thought of such Punishments is dreadful enough to cause the most hardened to tremble ; if they expect and consider any such thing. As for those that are altogether Unbelievers, they are no more afraid of the eternal Punishments which they don't believe, than of limited ones.

THIS Notion was made use of in the 1st Tome of the *Parrhasiana*, to endeavour to bring back those whom the Objections of M. BAYLE's *Manichæi*, (for I don't look upon their Opinion as his) might have startled, or dissuaded from the Belief of Christianity. For indeed if the Holy Scripture should represent God to us in a

Manner different from the Idea which his Works give us of him, as the Objections *Manichæi* suppose; or if it should represent God as an hurtful Being, and an Enemy to Virtue, it cou'd not be a divine Revelation. It would not be Piety but Folly, to believe a Book to be from God which should affirm any such Thing, tho' the same Book should in other Places say the contrary; for it would be a Contradiction, of which the Spirit of God can no more be the Author than he can be the Author of Evil.

MONSIEUR BAYLE thought fit again to introduce his *Manichæi*, and has answer'd for them at full length to the Article concerning ORIGEN. See the *second Edition* of his DICTIONARY. I shall not undertake to confute them here, not thinking it necessary. They who have his Dictionary may read the Replies of the *Manichæi*, and I will suppose them known.

I be-

I believe M. BAYLE will not think me in the Wrong for defending the *Christian Religion*, the Truth of which I believe, and for which I would lay down my Life, if God should call me to it; when at the same Time he thinks it allowable to furnish with Arms those which he thinks to be in an Error, and for whom I don't suppose that he would lose the smallest Advantage. If I have any sharp Expressions against the *Manichæi*, they cannot reflect upon him, who according to all Appearance disapproves their Doctrine; but I look upon all the Attempts made by the *Manichæi* against Christianity, as level'd at me who profess it, and am persuaded that nothing can be found in the Christian Religion which is contrary to Reason. If it be ask'd why I have not answer'd sooner, I say that I did not imagine that any Body could have been led aside by such Replies; but since I understand that some People are puzzl'd with

them, I was willing to take Notice of 'em in a few Words, to shew that they are no Way terrible to me. It were to be wish'd, as I said in the 6th *Tome*, that the *Manichæi* wou'd establish some Principles, that one might be able to dispute with them. But I was willing to answer here directly, lest what I then objected shou'd be look'd upon as a Trick to shift off the Dispute.

I shall still reason upon the Principles of the *Origenist*, which was introduc'd in the *Parrhasiana*: M. *le Clerc's* ESSAYS, under the Title of PARRHASIANA, are translated into *English*, 8vo. Not to exact too much of the *Manichæi*, or of those which like their Replies. It is better, as I said before, to give them up something, and bring them over to the Gospel; than to keep them at a Distance by requiring more of them than they wou'd be willing to grant. M. BAYLE'S *Manichæi* have in some
Mea-

Measure been affected with it, since they confess that the *Origenist* of the *Parrhasiana*, by making eternal Happiness succeed the eternal Torments which the damned are to suffer, *has taken off the greatest Difficulty of the Manichæi; namely, the Eternity of the Moral and of the Physical Pains of Hell.* M.^r BAYLE indeed quotes a Jesuit, who says something concerning the Opinion of ORIGEN, which does agree with all that the *Origenist* says. We know that; but thought it as allowable for us to put what Words we pleas'd in the Mouth of the *Origenist*; as it was for M. BAYLE to make his *Manichæi* speak after what manner he thought fit.

First, The *Manichæi* say, that the Goodness of God, which, as we conceive it, ought to be an *ideal Goodness*, that is, without any Mixture of Ill-will, ought not to suffer him to make us buy eternal Happiness, with the suffering of the least Pain, but he

ought to do us Good without the least Mixture of Evil. To this I answer, *First*, That God having made an infinite Number of Creatures, of different Degrees of Perfection, to shew his Power an infinite Number of Ways; he has form'd Man, who in his Order is neither one of the most perfect, nor one of the most imperfect. *Secondly*, It cannot be doubted, but that the Divine Bounty can bestow more or less upon a Creature, according to his Pleasure: So that a Creature has no Reason to complain, because God, who owed him nothing, has given him no more. *Thirdly*, God has not created the Mind of Man so perfect, as to enable him never to wander from his Duty, or from the Rules which Reason and Revelation prescrib'd him to become acceptable to him, and happy even upon Earth; neither has he given him a Body so strong, as not to be liable to several Inconveniencies; but he has given him the Means of being happy,

if

if he will but observe the Rules prescrib'd him, being oblig'd by no unconquerable Necessity to violate them.

I affirm that there is nothing in this, that can give Men any Reason to conceive any disadvantageous Notions of the Goodness of God. For the Goodness of God, however infinite in it self, is not oblig'd to communicate it self to every one of his Creatures, in the fullest manner possible. If the Creator's Bounty is not free, Nothing in the World can be so; for by what Contract is the Creator oblig'd to give a Creature (which he designs to draw out of nothing) all that he can possibly bestow? There can certainly be no such Contract, neither is there any Thing in his Nature to oblige him to be so communicative to every Creature, as to be unable to bestow any more upon it after having created it. If this was true, God must have made but one

Sort of Creatures, whereby this Liberality must have been so wholly exhausted, as to make him incapable of bestowing any Thing more. Otherwise these Creatures might, according to the *Manichæan* Objection, say, that his *ideal* Goodness does not appear in his Works, and that they are not all equally well treated, nor with the same Liberality. From this also would follow a downright Absurdity, namely, that God's Creatures wou'd be as perfect as himself; that is, wou'd have infinite Perfections, which is impossible; because otherwise it might still be said that God might have given them infinite Degrees of Perfection, which he has not given them; and consequently that his Goodness appears in them only limited, and only capable of limited Effects. After this rate, God must make as many Gods as Creatures, (which is a Contradiction) otherwise his *ideal* Goodness would not appear.

WHAT

WHAT then must be said in this Case? That the Goodness of God is in it self infinite, but that each Creature is finite, and therefore incapable of exhausting that Bounty. But the Infinity of God's Goodness appears, from the infinite Number of Objects to which it is more or less extended, and that after an infinite Number of Ways, especially as it bestows eternal Felicity on an infinite Number of intelligent Creatures. After this manner also does the Almighty Power of God appear in the Universe; not that God has made it either wholly, or in its Parts, as perfect as himself, which would imply a Contradiction; but it shews it self in the vast Number of its Effects of all Kinds, whether known to us, or unknown to us, but perceived by other intelligent Beings.

Secondly, Man's Imperfection has been the Reason that he has made an ill Use of his Liberty, and err'd from his

his

his Duty; and this has brought upon him all the Evils which happen to him in this Life, and in the next; from which God would preserve him if he should continue in Innocence. This is an Effect of the Liberty which he was created with. Had he made a good Use of his Liberty, he might have procur'd himself the Favour of Heaven, and a thousand Blessings which are the Consequence of it; but it has happen'd otherwise.

HERE our *Manichæi* reply, that this Liberty is a fatal Gift, and that if Man was created by a good Being, he would not have bestow'd on him such a Talent as he might have made an ill Use of, in a manner destructive to himself; and which, according to us, God knew that he would make an ill Use of. They use all their Rhetoric to aggravate the Evil which this Gift has brought upon Mankind; and which they might have avoided, if he that made them, had created them of such

such a Nature that they could not err from their Duty.

BUT all these Arguments against the Creator's Goodness, will vanish, if we consider well what I have before observ'd, and what the *Origenist* of the *Parrhasiana* said upon that Subject. The Liberty of doing Ill is an Imperfection in such a fickle Creature as Man, if we compare him with Creatures of a more exalted Nature, which may be exempt from it; and the divine Goodness does not tax him with it as a Crime: It only condemns him for the ill Use which he makes of it, because it is in his Power to make a good Use of it. And even to prevent that ill Use, and lead Man to Happiness, God has in the Gospel propos'd to him eternal Rewards, and *unlimited* Punishments. It is in Man's own Power to avoid these Punishments, and obtain the Rewards.

BUT

BUT then, say they, God knew what wou'd happen. It is true, certainly God was not mistaken in his Design, he did not intend to create Angels [uncapable of sinning, when he made Man; but before we go on, we must observe, that if the divine Goodness has made Man liable to fall, it has also given him the greatest Motives possible to prevent his Fall. If he has been in danger of bringing Torments upon himself, he has also had the Power to avoid them; and not only so, but even to obtain eternal Happiness, which God was not oblig'd to give him. This being observ'd, I say, that God was not oblig'd to prevent, by his Almighty Power, the Evil which he foresaw would happen, through Man's own Fault; because that Evil which is so much talk'd of, and against which some endeavour to enflame the vulgar and weak Minds, is but of a small Duration in it self, and in [all its
Conse-

Consequences, and can no Ways break the Order of the Universe; because God can take it off in a Moment, and will at last do it for all Eternity, according to the Opinion of the *Origenist*.

BUT, why must Men go through Evil, before they can feel all the Effects of the divine Goodness? I have already answer'd, that this is a Consequence of Man's imperfect Nature; which cou'd not have that Degree of Imperfection which it has, without being liable to what has happen'd. Either we must say, that God cou'd make nothing imperfect, compar'd with himself, which is absurd, as I have shewn; or we must grant that he made Beings that want something, and which have been expos'd to the Inconveniencies which were the result of that Want; but that God may remove those Inconveniencies when he pleases, and after what Manner he pleases.

As for Example, God cannot make Creatures without beginning, because to be created, and to have no beginning, are contradictory Propositions. Nevertheless, this Consequence may be drawn from it, *viz.* That God has been an infinite Space of Time, or a Time without beginning, without shewing his Goodness. Yet (I dare say) there is not any one so void of Sense as to complain, because God has not from all Eternity made him sensible of his Blessings; as being a Thing which implies a Contradiction. But God manifests his Goodness to intelligent Creatures, during another Kind of Eternity, of which they are capable, that is, for a Duration without end. Thus it is that God remedies the Inconveniency which arises from the Nature of the Creature, which, how perfect soever it be in its Kind, must have had a Beginning. So in respect of a Creature of a changeable Nature, and which changes

ges for the worse, because God has left it its Liberty; he afterwards brings a Remedy for that Misfortune, in such a wonderful Manner, as the Creature is bound for ever to give him Thanks, and not to quarrel with the Almighty, for not having been made of a more exalted Nature, after such an unworthy Manner as the *Manichæi* do.

Thirdly, If God had made Men of such a Nature, as not only to be liable to fall, but also never to rise again when once he was fallen, and God had foreseen that he wou'd actually fall and so never rise again upon any Account whatever; it might be said that God had created him for that Fall and its Consequences. But God, who has foreseen that Man wou'd fall, does not damn him for that; but because, being able to rise again, he rises not; that is, because he freely retains his evil Habits till the End of his Life. This is a Step of Mercy already very considerable. *First*,
Because

Because no one is cast into the Torments of the Impenitents, but by his own Fault. *Secondly*, Because a great many lay hold of this Goodness of God, and rising from their Sins, form virtuous Habits, by which they avoid the Pains of the next Life, and beforehand taste a great deal of Calm and Sweetness even in this.

As for the others, on whom God inflicts Punishments after Death, and who by their Folly bring Evil upon themselves, and upon each other during this Life: After God has punish'd them according to his Justice, he will (if we believe the *Origenist*) transfer them to a State of eternal Felicity. Thus it is that God shews an infinite Mercy; and as to the Impenitent, there will not be any one of them, but what will accuse himself of all the Evil that he has suffer'd, and at last give God Thanks for ever. *First*, That God had created them such as to be able to attain eternal Happiness. *Secondly*,

condly, Because tho' they had made such an ill Use of their Liberty, yet notwithstanding all that, God has not for ever excluded them from Happiness, but has been willing (after the Sinners have justly suffer'd the Punishment due to their Impenitence) to admit them to that Happiness which they had not pursued tho' God had shew'd them the Way. They will not any more remember either the Pains of this Life, or the Pains of the other, except it be to thank God that they are deliver'd from them, and to admire the more his Mercy and Goodness. For indeed we do not know how far God may carry the Torments, according to the Rigor of his Justice; neither can we say that he will not annihilate the Impenitent after they have endured Hell Torments. Absolutely speaking, God can take away from the Creature all that he has given it; and if he does not do it (especially when an ill Use has been made of his Gifts) he thereby shews his

Mercy. The Impenitent therefore will always have great Occasion to thank God, and accuse themselves; instead of censuring him, as M. BAYLE'S *Manichæi* do. Who doubts but that it is infinitely more advantageous to have been created, tho' liable to some Inconveniencies, than never to have been created at all? Who does not see the Divine Goodness shine in this, in a Manner worthy of it self?

Fourthly, but M. BAYLE'S *Manichæi* make this further Objection, *viz.* that if it be said that the Duration of the Evils, which Man suffers here, and in the other Life, is nothing, when compar'd with Eternity, it will give Occasion to this unphilosophical Reasoning, namely, that according to this Principle an hundred thousand Millions of Ages, and any other finite Duration, during which the Creatures shou'd suffer, must be look'd upon as nothing when compar'd with Eternity. I answer, *First*,
that

that it is true that a past Duration, how long soever it has been, is nothing in Respect of Eternity, if it has no evil Consequence of everlasting Duration. This cannot be doubted of, if we are but capable of Reasoning; for there is no Comparison between Finite and Infinite; and a Philosopher who shou'd argue otherwise deserves to be sent to School again. Thus when a Creature has thro' its own Fault suffer'd any determinate Time; when it might have avoided, there will be no Comparison between the Severity and the Goodness of God. This is a Thing of Mathematical Evidence, not to be disputed by any one that knows how to think. But,

Secondly, to satisfy even such Arguers, an *Origenist*, who rightly understands his own Principles, will answer; that he does not define the Duration of the Torments, but that they will be longer or shorter, as Justice shall require. According to the same Principles, the Duration of the Torments

will be shorter as the Torments are sharper ; and there will be as much Variety in the Punishments, as there was in the Sins. But if it shou'd be replied, that the Duration of the Torments will be long in Respect to the Life of the Impenitent, and to the Time of the evil Consequences of their Misbehaviour, an *Origenist* need not fear that such a Notion shou'd be prov'd absurd, or contrary to the Holy Scripture. Because what is object-ed against him concerning Torments that are to last several Ages does no Way confute his Assertions; for he does not believe that they will last so long, tho' he cannot determine their Duration. It can't be alledg'd against him, that a long or a short Duration differ only comparatively; since the Duration of the Pains must be proportioned to the Sins, and to all their Circumstances.

Fifthly, M. BAYLE'S *Manichæi* say that all the Advantage which the
Ori-

Origenists seem to have in this Dispute, is owing to the Falsities which are proper to them ; as on the one Hand, giving a great Extent to the Power of the Free-Will ; and on the other, substituting eternal Happiness instead of the eternal Torments, which they suppress. But the *Origenists* will answer the *Manichæi*, that they are very bold to call that Falshood, which ORIGEN has taught concerning Free-Will, when themselves have been condemn'd, not only by all the Rest of Mankind, who acknowledge Free-Will ; but also by the whole Christian Church, which has constantly detested the Doctrine of MANES, concerning Free-Will, which he deny'd. It is not ORIGEN alone who has attack'd this Opinion of MANES ; but all who have spoken of this Heretick, and have detested his Doctrine, whether Eastern or Western Writers ; especially before the Disputes with the *Pelagians*. The *Origenists* wou'd also al-

F f 3

ledge,

ledge, that it is false to say that it may be concluded from the Terms of Holy Scripture, that the Torments will be eternal; and there is no Need of dwelling any more upon that Topic after what has been said. I do not believe that the Objections of the *Manichæi* against the Goodness of God can be call'd *unexceptionable Truths*; or that the Answers of the *Origenists* in Defence of the Divine Goodness can be term'd *Falsities*; since, Philosophically speaking, the Opinions of the Latter have a Foundation infinitely stronger, against which the *Manichæi* can make no reasonable Objection.

Sixthly, Nothing then can be more absurd, than wholly to deny Hell Torments, to defend the Divine Goodness. An *Origenist*, by supposing them finite, easily removes all Difficulties. He finds in God the following Tokens of Goodness, and such a Goodness as must truly be infinite.

finite. Namely, *First*, that God has created Men to be kind to them, out of pure Goodness; for having no Being, we had not done any Thing which cou'd bring on us the Effects of his Kindness. *Secondly*, he has given them a thousand excellent Qualities, as appears by the Invention of Arts and Sciences, both Speculative and Practical. *Thirdly*, he has encompass'd them with a numberless Quantity of sensible Benefits or Blessings that affect their Senses, which are enjoy'd with a great Deal of Pleasure, and tend much to their Advantage, if they are used moderately: And as for Life, all Men love it, except a few melancholly People. *Fourthly*, he has shewn them, by Reason and Revelation, the Things which were necessary to be known in Order to their obtaining Happiness (by their Obedience to him) both in this Life and after Death. *Fifthly*, the Commands which he has laid on them, are of such a Nature, that

F f 4

they

they cannot but be happy in observing them; since they all promote the good of Human Nature, and all Men reap an Advantage from them; for they can bestow nothing on the Almighty, who has no more Need of them after once he has created them, than he had in the Duration without end, which preceded the Creation of the World. *Sixthly*, God's Commands are easy to be observ'd, if we will conform our selves to right Reason; and nothing can make them difficult but a contrary Habit. *Seventhly*, such an Habit may be overcome, and if we fall, God is not implacable; he will be satisfied if we do but rise again. *Eighthly*, he immediately gives eternal Happiness to those that have repented, and punishes the Impenitent with moderate Torments, before he lets them enter in Possession of that said eternal Happiness, which shews, that he has created Man with a Design to make him happy; which

if

if Man has not been at first, is only thro' his own Fault.

NOTHING can be objected against this but the Inconveniencies, which are annex'd to an intelligent Nature which is liable to change, and which God was not willing to prevent; because he look'd upon them as nothing in Comparison of the Good which he has resolv'd to bless Mankind with. But then (say the Disciples of MANES) must not a Mother, who foresees that her Daughter will yield to the Temptations of a debauch'd Man, make haste and hinder her, if she has a Value for her Daughter, and for Chastity? Can she her self be reckon'd honest, if she does not prevent it? We say nothing here of the Indecency of comparing Divine Providence with a Woman that prostitutes her Daughter, tho' our Respect for God Almighty ought hardly to bear with such a Way of speaking. In a Word, the *Manichæi* are

are abominable Hereticks, Enemies of the Holy Scripture and the Gospel, in using such Expressions; and surely, the Gentleman that pleads for them cannot be of their Opinion. But to the foremention'd Objection we answer, that such a Mother, ought, as much as in her lies, to prevent the Evil which she fears. *First*, Because she is so commanded in the Gospel. *Secondly*, Because when the Mischief is done she can no Way remedy it, or prevent its evil Consequences. *Thirdly*, Because the Evil which such a Woman suffers to be committed, and its Consequences, are in Respect to her self as well as her Daughter, great and considerable. But God, who is our Creator and Lawgiver, may permit a Work which he has made fickle, to be (as it were) out of Order; because such an Inconvenience is scarce any Thing in Respect to him, and he can easily remedy it as soon as he shall think fit. This is what the *Origenist* has shewn
in

in his *Parrhasiana*; where with a handful of Dust, *pulveris exigui jactu*, he has laid a swarm of Difficulties, which were in a pompous Manner brought in concerning the Disorder that we see in the World, whose End we cannot yet any way foresee.

BESIDES, what has been said may as well be applied to moral as to physical Evil, to the Vices, as to the Sufferings of Men; and we need not make any distincter Application of it to these two Kinds of Disorders.

NEITHER shall I take up any Time to shew, that if the Holy Scripture taught us any Thing unworthy of God, or implied contradictory Notions, it cou'd not be of divine Inspiration, or chain our Faith. The Thing is self-evident; therefore I enlarge no more upon this Head, leaving the Reader to think the rest; because I wou'd not appear to make the *Origenist*

nist triumph, lest odious Consequences shou'd be drawn from it.

Lastly, If any one shou'd take it ill that I reason upon the Principles of an *Origenist*, tho' I am not altogether of ORIGEN'S Opinion ; he must consider, that I did not begin, *First*, to cover my self with a borrow'd Name ; I was only willing by this to imitate M. BAYLE, who has taken upon him to personate the *Manichæi*. *Secondly*, They that have nicely examin'd ORIGEN'S Opinion, have acknowledg'd, that bating some *Platonic* Whimfies, which may be blotted out of his System, without overthrowing it ; (such as the Præ-existence of Souls, the Revolutions of all Things in settled Periods, and other such Notions) the rest has been generally receiv'd and esteem'd by all the East ; till THEOPHILUS of *Alexandria*, and other hot Men of his Time, caus'd him to be condemn'd, rather to overthrow such Men as they hated, than
out

out of regard to Truth. Besides, ORIGEN has always been look'd upon as a Member of the Christian Church; in which also he died; after he had been a Confessor, during the Persecution of *Decius*; and had shewn a great deal of Constancy, and appear'd very willing to suffer Martyrdom. A great many have formerly, and of late Years, written in his Defence, whose Books any one may consult. And then what ORIGEN has advanc'd concerning the End of Hell Torments, was but what he thought he found in the Holy Scripture, which he endeavour'd to explain after the best Manner that he cou'd. He only argued for its Authority, but the *Manichæi* directly against it.

BUT after so long a Digression, let us hearken anew to Archbishop TILLOTSON, who will shew us what use we ought to make of the manner in which the Holy Scripture has express'd the Pains of the next Life.

T H E R E -

“ THEREFORE Sinners, *says he,*
 “ ought always to be afraid of it,
 “ and reckon upon it; and always
 “ to remember, that there is great
 “ Goodness and Mercy in the Se-
 “ verity of God’s Threatnings; and
 “ that nothing will more justify the
 “ Infliction of eternal Torments, than
 “ the foolish Presumption of Sinners
 “ in venturing upon them, notwith-
 “ standing such plain and terrible
 “ Threatnings.

“ THIS, I am sure, is a good Ar-
 “ gument to all of us, to *work out*
 “ *our Salvation with Fear and Trem-*
 “ *bling;* and with all possible Care
 “ to endeavour the Prevention of
 “ that Misery which is so terribly
 “ severe, that at present we can hard-
 “ ly tell how to reconcile it with the
 “ Justice and Goodness of God.

“ THIS God heartily desires we
 “ would do; and hath solemnly
 “ sworn;

“ sworn, that *he hath no Pleasure*
“ *in the Death of the Wicked, but*
“ *rather that he should turn from his*
“ *Wickedness and live.* So that here
“ is all imaginable Care taken to
“ prevent our Miscarriage, and all
“ the Assurance that the God of
“ Truth can give us of his Unwil-
“ lingsness to bring this Misery upon
“ us. And both these, I'm sure, are
“ Arguments of great Goodness. For
“ what can Goodness do more, than
“ to warn us 'of this Misery, and
“ earnestly:persuade us to prevent it;
“ and to threaten us so very terribly
“ on purpose to deter us from so great
“ a Danger?

“ AND if this will not prevail with
“ us, but we will go still on to *de-*
“ *spise the Riches of God's Goodness,*
“ *and Long-suffering, and Forbear-*
“ *ance;* what in Reason remains for
“ us, *but a fearful looking for of*
“ *Judgment, and fiery Indignation to*
“ *consume us?* And what almost
“ can

“ can Justice, or even Goodness it
 “ self do less, than to inflict that Pu-
 “ nishment upon us, which with
 “ Eyes open we would wilfully run
 “ upon; and which no Warning, no
 “ Persuasion, no Importunity could
 “ prevail with us to avoid? And
 “ when, as the *Apostle* says, *know-*
 “ *ing the Judgment of God, that they*
 “ *which commit such Things are wor-*
 “ *thy of Death; yet for all that we*
 “ would venture to commit them.

“ AND therefore, whatever we
 “ suffer, we do but inherit our own
 “ Choice, and have no Reason to
 “ complain of God, who hath set be-
 “ fore us Life and Death, eternal
 “ Happiness and Misery; and hath
 “ left us to be the Carvers of our
 “ own Fortune: And if, after all this,
 “ we will obstinately refuse this Hap-
 “ piness, and wilfully run upon this
 “ Misery, *Wo unto us! for we have*
 “ *rewarded Evil to our selves.*

“ YOU

“ YOU see then, by all that hath
 “ been said upon this Argument,
 “ what we have all Reason to ex-
 “ pect, if we will still go on in our
 “ Sins, and will not be brought to
 “ Repentance. You have heard, what
 “ a terrible Punishment the just God
 “ had threatned to the Workers of
 “ Iniquity; and that in as plain
 “ Words as can be used to express
 “ any Thing. *These, that is, the*
 “ *Wicked, shall go away into ever-*
 “ *lasting Punishment, but the Righte-*
 “ *ous into Life eternal.*

“ HERE are *Life and Death*, Hap-
 “ piness and Misery set before us.
 “ Not this frail and mortal Life,
 “ which is hardly worth the having,
 “ were it not in Order to a better
 “ and happier Life; nor a temporal
 “ Death, to get above the dread
 “ whereof should not, methinks, be
 “ difficult to us, were it not for the
 “ bitter and terrible Consequences

“ of it: But an eternal Life, and
 “ an eternal Enjoyment of all Things
 “ which can render Life pleafant and
 “ happy; and a perpetual Death,
 “ which will for ever torment us,
 “ but never make an End of us.

“ THESE God propounds to our
 “ Choice: And if the Consideration
 “ of them will not prevail with us to
 “ leave our Sins, and to reform our
 “ Lives, what will? Weightier Mo-
 “ tives cannot be propos’d to the Un-
 “ derftanding of Man, *than everlaft-*
 “ *ing Punishment, and Life eternal;*
 “ than the greateft and moft durable
 “ Happinefs, and the moft intolerable
 “ and lafting Mifery that human Na-
 “ ture is capable of.

“ Now, confidering in what Terms
 “ the Threatnings of the Gospel are
 “ exprefs’d, we have all the Reason
 “ in the World to believe that the
 “ Punishment of Sinners in another
 “ World will be everlafting. How-
 “ ever,

“ ever, we cannot be certain of the
“ contrary, Time enough to prevent
“ it; nor till we come there, and find
“ it by Experience how it is: And if
“ it prove so, it will then be too late
“ either to prevent that terrible
“ Doom, or to get it revers'd.

“ SOME comfort themselves with
“ the uncomfortable and uncertain
“ Hope of being discharg'd out of
“ Being, and reduc'd to their first
“ Nothing; at least, after the tedious
“ and terrible suffering of the most
“ grievous and exquisite Torments
“ for innumerable Ages. And if this
“ should happen to be true, good
“ God! how feeble, how cold a Com-
“ fort is this? Where is the Reason
“ and Understanding of Men, to
“ make this their last Refuge and
“ Hope; and to lean upon it as a Mat-
“ ter of mighty Consolation, that they
“ shall be miserable beyond all Ima-
“ gination, and beyond all Patience,
“ for God knows how many Ages?

“ *Have all the Workers of Iniquity*
 “ *no Knowledge?* No right Sense and
 “ Judgment of Things? No Consi-
 “ deration and Care of themselves,
 “ no Concernment for their own last-
 “ ing Interest and Happiness?

“ *ORIGEN*, I know not for
 “ what good Reason, is said to have
 “ been of Opinion, That the Punish-
 “ ment of Devils and wicked Men, af-
 “ ter the Day of Judgment, will con-
 “ tinue but for a thousand Years; and
 “ that, after *that* Time, they shall all
 “ be finally saved. I can very hardly
 “ persuade my self, that so wise and
 “ learned a Man as *Origen* was,
 “ should be positive in an Opinion for
 “ which there can be no certain
 “ Ground in Reason, especially for
 “ the punctual and precise Term of
 “ a thousand Years; and for which
 “ there is no Ground at all, that I
 “ know of, from divine Revelation.

“ BUT

“ BUT upon the whole Matter,
 “ however it be ; be it for a thousand
 “ Years, or be it for a longer and un-
 “ known Term, or be it for ever,
 “ which is plainly threatned in the
 “ Gospel : I say, however it be, this
 “ is certain, that it is infinitely wiser
 “ to take Care to avoid it, than to
 “ dispute it, and to run the final Ha-
 “ zard of it. Put it which Way
 “ we will, especially if we put it
 “ at the worst, as in all Prudence we
 “ ought to do, it is by all possible
 “ Means to be provided against :
 “ So terrible, so intolerable is the
 “ Thought, yea, the very least Suspi-
 “ cion of being miserable for ever.

“ AND now give me Leave to ask
 “ you, as *St. Paul* did King *Agrip-
 “ pa, Do you believe the Scriptures ?*
 “ And I hope I may answer for you,
 “ my self, as he did for *Agrippa, I*
 “ *know you do believe them.* And in
 “ them these Things are clearly re-
 “ vealed, and are Part of that *Creed*

“ of which we make a solemn Professi-
 “ on every Day.

“ AND yet, when we consider how
 “ most Men live, is it credible that
 “ they do firmly believe this plain
 “ Declaration of our *Saviour* and
 “ our *Judge*, that *the Wicked shall*
 “ *go into everlasting Punishment, but*
 “ *the Righteous into Life eternal?*

“ OR if they do in some sort be-
 “ lieve it, is it credible that they do
 “ at all consider it seriously, and lay
 “ it to Heart? So that if we have a
 “ Mind to reconcile our Belief with
 “ our Actions, we must either alter
 “ our *Bible* and our *Creed*, or we
 “ must change our Lives.

“ LET us then *consider, and shew*
 “ *our selves Men.* And if we do so,
 “ can any Man, to please himself for
 “ a little while, be contented to be
 “ punished for ever; and for the Sha-
 “ dow of a short and imperfect Hap-
 “ piness

“ pines in this Life, be willing to
“ run the Hazard of being really and
“ eternally miserable in the next
“ World?

“ SURELY this Consideration a-
“ lone, of the extreme and endless Mi-
“ sery of impenitent Sinners in ano-
“ ther World, if it were but well
“ wrought into our Minds, would be
“ sufficient to kill all the Temptations
“ of this World, and to lay them dead
“ at our Feet; and to make us deaf to
“ all the Enchantments of Sin and
“ Vice: Because they bid us so infi-
“ nitely to our Loss, when they of-
“ fer us the Enjoyment of a short
“ Pleasure, upon so very hard and un-
“ equal a Condition, as that of be-
“ ing miserable for ever.

“ THE eternal Rewards and Pu-
“ nishments of another Life, which
“ are the great Sanction and Securi-
“ ty of God's Laws, one would think
“ should be a sufficient Weight to

“ cast the Scales against any Plea-
 “ fure, or any Pain, that this World
 “ can tempt, or threaten us withal.

“ AND yet, after all this, will we
 “ ftill go on to do wickedly, when
 “ *we know the Terrors of the Lord,*
 “ and that we muft one Day answer
 “ all our bold Violations of his Law,
 “ and Contempts of his Authority;
 “ with the Lofs of our immortal
 “ Souls, and by *suffering the Ven-*
 “ *geance of eternal Fire?*

“ WHAT is it then that can give
 “ Men the *Heart and Courage*; but I
 “ recal that Word, because it is not
 “ true *Courage*, but *Fool hardinefs,*
 “ thus to out-brave the Judgment of
 “ God, and to fet at nought the hor-
 “ rible and amazing Consideration of
 “ a miserable Eternity? How is it
 “ poffible that Men that are awake,
 “ and in their Wits, fhould have any
 “ Eafe in their Minds, or enjoy fo
 “ much as one quiet Hour, whilft fo
 “ great

“ great a Danger hangs over their
“ Heads, and they have taken no to-
“ lerable Care to prevent it? If we
“ have any true and just Sense of this
“ Danger, we cannot fail to shew
“ that we have it, by making haste to
“ escape it, and by taking that Care
“ of our Souls, which is due to im-
“ mortal Spirits that are made to be
“ happy or miserable to all Eternity.

THE Archbishop goes on with such Exhortations to the End of his Sermon. What I have quoted is sufficient to shew (such as have not read his Works) how much they deserve that Praise which they have met with.

THE safest and wisest Way, as to the *Torments* of the *next Life*, is to believe that GOD will never do any Thing but what is agreeable to his *Divine Attributes*; and at the same Time to use all the Care imaginable to avoid the Effect of his *Threats*; which (whatever it be) shall be the
more

more terrible, the more it is despised. Nothing offends a *Law-giver* more, than to see that the greater his Threats are, the less they are regarded; and that instead of meeting with *Obedience*, they are *cavill'd at*. Then let such as complain of GOD's *Threats*, be now *silent*, and strive to *obey* him; it will be Time enough for them to *complain* when they have seen the *Execution* of them, if *then* they think them unjust. But let *these Men* beware, lest they shou'd bring *them* upon *their own Heads*, by *complaining beforehand*, of *what* they have not yet been *made sensible of*.

THUS concludes M. *le Clerc's* Defense of Archbishop *Tillotson*. We shall next produce the Opposition made to these Arguments by *William Lupton*, M. A. Fellow of *Lincoln College*, in a Sermon by him preached before the University of *Oxford* at *St. Mary's*, *Novemb. 24th, 1706*, and which he printed under the following
Title

Title—*The Eternity of future Punishment proved and vindicated.* But how he has proved is the Subject of our *Enquiry.*

MR. LUPTON from his Text of *Mat. Ch. 25. Ver. 46. And these shall go away into EVERLASTING Punishment,* thus opens *Gladiator* like, *viz.* “ Though G O D hath revealed
 “ the eternal Duration of future
 “ Punishment, in the plainest and
 “ most positive Terms ; yet the *im-*
 “ *pious Glosses* of some, and the Dic-
 “ tates of an *immoderate Self-Love*
 “ in others, have represented this im-
 “ portant Article of our Faith as ab-
 “ surd and incredible.

THE *impious Glosses,* he means; are the foregoing Arguments brought in Defense of an omnipotent *Mercy,* the Extension of which divine *Attribute,* such rigid Dogmatists, as our Declaimer, would insinuate the *Almighty* is with-held from granting to *miserable Sinners.* BUT

BUT from mere *Declamation*, let us proceed to more substantial *Reason*, Full fraught is his whole Discourse with a Volubility of hard Names; and now from the *impious Glosses of some*, he farther adds, that “*some others* have been so profanely and “blasphemously bold, as to question “the Equity of *God’s Purposes*”. This round *Affertion* is so distant from *Truth*, that it is his own Adherents only who are *guilty*. Then fancying every *Declaration*, he makes, to be *definitive*; he leaves his general Epithet of *Some*, and condescends to nominate Archbishop TILLOTSON.

HE *first* avers, that the ARGUMENTS brought by himself, *jointly considered*, SEEM *abundantly sufficient to satisfy all Difficulties*—(But I dare say upon a careful Examination, that they will not SEEM so conclusive to any Body else--) and *then* adds, “*tho’ the contrary* hath been insinuated “in a Discourse *too well known*,
(much

(much better known indeed than any he will ever deliver either from the Pulpit or the Press) “ which was some “ Years ago published by ONE, whose “ extraordinary personal Accomplish- “ ments and high Station in the “ Church do command so very great “ Deference, that it may perhaps be “ thought scarce allowable to menti- “ on any Part of his Writings, other- “ wise than with Approbation and “ Applause: But he hath, in this Par- “ ticular, made it very plain, that e- “ ven the greatest Men have their “ Intervals of Misapprehension and “ Mistake.

Now, lest the Reader should think I have already been too severe upon this *Casuis*t, I will here produce the Sentiments of two *Gentlemen* upon this *Debate*. The *first* is the Writer of that *Prelate's* Life, † who in the

† The Life of Abp. *Tillotson* is well wrote, and was compiled from the Minutes of the late Mr. *Young* Dean of *Salisbury*, in which likewise the Author was greatly assisted by Bp. *Burnet*. It is printed (in Folio to bind up with his Works) by *H. Curll* in the *Strand*. 141

141 Page thereof thus remarks, speaking of Mr. *Lupton*, “ He falls, *says* “ *he*, in a most violent manner upon “ this great and good Man, on Account of his Sermon on the *Eternity of Hell Torments*. In this *Invective* the *young* Author, (for I cannot think him very *Old*, either “ by the Force of his Arguments, or “ the Candour of his Management “ of them) expresses a great deal of “ Warmth against the Bishop; and if “ hard Words, and malicious *Insinuations*, a Confidence of asserting “ and an assuming Air throughout, “ are Proofs of a good Cause, and “ the better of the Argument, Mr. “ *Lupton* has obtained the Victory “ over Archbishop *Tillotson*; but “ if these are only the visible Effects of a vain Opinion of himself, “ we never had a Piece fuller of *Vanity* and *Affectation*. First then, “ I cannot help declaring, that from “ the Discourse, I dare believe; that “ the Author with all his *Self-Opinion*,
“ on,

“ on, and Assurance, would not have
 “ presumed to publish it, had not the
 “ great Man he attacked been dead.
 “ I must farther observe, that he does
 “ not pretend to assert, that the *E-*
 “ *ternity of Punishments is denied by*
 “ the Bishop, but will not allow
 “ that his Arguments are sufficient to
 “ *prove it*, and therefore he supplies
 “ better, as he would have us believe.

“ I shall give but a Specimen of his
 “ Confutation of the Bishop's Argu-
 “ ment. — *That to punish eternally*
 “ *Man for temporary Crimes, can ne-*
 “ *ver be justified by the common Rea-*
 “ *son that is brought in its Defense,*
 “ *viz. That if the Wicked should*
 “ live always, they would *sin* on to
 “ *Eternity*, for that it seems not a-
 “ greeable to *eternal Justice* to pun-
 “ ish *Crimes that never were commit-*
 “ *ted*. But says our Author, *If the Sin-*
 “ *ner has provoked God to that Degree*
 “ *as to make him withhold his Saving-*
 “ *Grace; then the Consequence is plain,*
 “ *that*

“ that the Sinner not being able to re-
 “ pent, or turn without that Saving-
 “ Grace, he must inevitably sin on to
 “ Eternity, and is therefore justly
 “ punished by eternal Torments.

“ B U T can there be any thing in
 “ Nature more absurd than this ?
 “ To solve the Difficulty that lay
 “ against the common Argument, that
 “ the wicked would sin on eternally if
 “ they lived so long ; he would fix a
 “ greater Injustice on G O D than the
 “ former Argument had done ; for
 “ here, he makes G O D punish the
 “ Sinner for not repenting, when he
 “ with-holds the only Means of his
 “ being capable of doing so, — Sav-
 “ ing Grace.

“ This Author’s Arguments are in-
 “ deed all a mere begging the Questi-
 “ on, in taking that for granted, which
 “ wants chiefly to be proved. If he
 “ had thought the Abp. had weaken-
 “ ed, or gone against any Doctrine of
 “ the Scripture, he ought first to have
 “ fix’d

“ fix'd *his* Sense of the Texts on which
 “ he built this Doctrine. For Exam-
 “ ple, he ought particularly to have
 “ shewn, that the Scripture was to
 “ be taken literally *here*, tho' not in
 “ *other Places*, and given irrefraga-
 “ ble Arguments to prove *why* it
 “ should *be so*. He should have shewn
 “ that — *for ever* — *everlasting*, &c.
 “ in the Scripture-Sense, were always
 “ understood as we do *now*, or as he
 “ *does*, of something that *never can*
 “ *or will have* an *End*. *One Gene-*
 “ *ration cometh, and another goeth,*
 “ *but the Earth endureth for EVER,*
 “ is a Text in Scripture, and yet I
 “ believe this Gentleman will not con-
 “ tend, that there is to be *no End*
 “ of the *Earth*, and still tell us he
 “ believes the *Bible*. It being noto-
 “ rious, that as the Scripture often,
 “ by *all the Earth*, only means the
 “ Land of *Judah*, or of *Israel*; so
 “ those Terms of, *for ever*, *always*,
 “ and *everlasting*, are frequently made

“ use of to express a *long Duration* o
 “ *Time*, which yet will have an *End*.

“ HE should therefore have clear-
 “ ed this Point in the first Place, and
 “ evidently have shewn why those
 “ Words should bear in this Case a
 “ different Sense”. *

I shall say no more to Mr. *Lupton*,
 after what this Gentleman has urged
 in behalf of the good Archbishop,
 but leave him; entirely acquiescing in
 his own Sentiments of his Sermon,
That it is not equal to the great
Weight and Difficulty of the Argu-
ment. †

* See Archbishop TILLOTSON'S Life, *ut Supra*,
 pag. 142, 143 and 144.

† Mr. LUPTON'S Dedication of his Sermon to
 Dr. Adams.



A

LETTER

TO THE

BOOKSELLER.

S I R,

PERCEIVING, by the *Public Prints*, that your *Editor* of the new Edition of Mr. SWINDEN'S *Enquiry*, &c. intends a Supplement to his Chapter on the *Eternity of HELL'S Torments*: I was of Opinion, that after the two great Names of TILLOTSON and LUPTON, to hear the Sentiments of *One* no way inferior to either, would be acceptable to the Curious. I need not say,

H l 2

I mean

I mean Dr. THOMAS BURNET, late Master of the *Charter-House*, whose clear Reasoning, happy Genius, and elegant Stile are equally to be admired. In the Works published by Himself, he has given the World a Specimen only of what we might reasonably have hoped for, had not Death and his singular Modesty deceived us. He is in this Place introduced, pleading the Cause of those *unhappy Persons*, whose *past Lives* have rendered their *present State* so miserable as to fear the Loss of their Souls.

IN a Treatise, (of which himself permitted but few, very few Copies to be printed) intituled, *De Statu Mortuorum, &c.* After giving us a full Account of the Opinions of the antient and modern Authors, sacred and profane, as to the *State of the Damned*; even exhausting the Subject, and modestly offering also his own Opinion, back'd by as sound Argument as the Nature of his Subject per-

permits; he declares for the MERCIFUL Side of the Question; which *Declaration* I the rather communicate, because but few Readers can ever hope to see it in the Original; by Reason of the great Secrecy and Caution with which it has been most beautifully reprinted, and dispers'd into a very small number of Hands; and the greatest Care taken by the learned Editor that it should never become publickly common.*

IN the 319th and 320th Pages of this most excellent Piece is the following Passage.

* This Work is intitled *De Statu Mortuorum & Resurgentium. Accesserunt Epistolæ duæ circa Libellum de Archæologijs Philosophicis. Auctore THOMAS BURNETIO, S. T. P. Lond. 1723. 4to.* In the Preface whereof is this remarkable Passage, *Visum est in paucissimorum usum aliquot exemplaria recudere: Quippe quia ægre ferrent ex d.âcribus nonnulli, magno summi viri studio excultum pus aliquando forsitan interire posse. Adhibita tamen est cautela, ne in vulgus emanaret. Quisquis igitur hunc libellum in manus sumiserit, is se nullo modo passurum a quaquam aut calamo aut typis describi, data fide, obstringit.*

Nobis difficile est omnem exuere humanitatem : Dico difficilius omnem misericordiam. Et si naturam nostram corrumpere aut destruere possumus, Divinam non possumus. Pulsarunt olim tympana in valle Hinnôm, ne exaudiretur a populo & a parentibus infantum clamor, qui immolabantur idolo igneo, & vagiebant acerbe inter flammâs. Sed totum licet æthera resonare feceris continuis tonitribus, nunquam efficies ut in hoc Tophet, de quo loquimur, excruciatorum planctus & ejulatus non ascendant in aures Jehovæ, patris misericordiarum. Respice paulisper, si placet, doctor immisericors quale nobis exhibes spectaculum : Quale Theatrum Providentiæ : multo majorem partem humani generis æstantem inter flammâs per æterna secula. O digna Deo & Angelis spectatoribus scena ! dein ad demulcendum aures, dum plangoribus & ululatu Cælum Terramque replet hæc infelix turba, harmoniam habes plane

plane divinam. Illud præterea mihi dolet non parum, quod videam, hoc modo tantam partem naturæ rationalis inutilem factam, funditus perditam, & rejectaneam: instar salis insulsi, aut instar vappæ projectam foras, sine usu aut spe futura.

i. e. “ To Mankind it is difficult to
 “ put off their *Humanity*, harder to
 “ GOD to lay aside *all Mercy*. And
 “ tho’ we may corrupt or destroy our
 “ own Nature, yet have we no Pow-
 “ er over the Divine: It was usual to
 “ beat Drums in the Valley of *Hinnom*
 “ to hinder the Parents and Populace
 “ from hearing the bitter Cries of
 “ their Infants, from amidst the Flames
 “ offered to their wooden Idol: But
 “ tho’ you make the Air ring with a
 “ continued Thunder, you cannot
 “ hinder the Weepings and Wailings
 “ of those tormented in that *Tophet*,
 “ (of which we now treat) from as-
 “ cending up to the Ears of a *Jeho-*
 “ *vab*, the Father of Mercies.

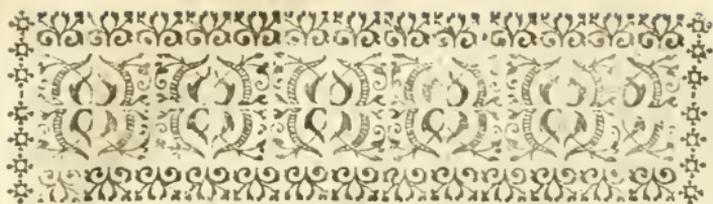
“ L O O K back a little, if you please,
 “ thou Broacher of Cruelty, what a
 “ fine Spectacle, how delightful a
 “ Theatre of Providence thou display-
 “ est, much the greatest Part of Man-
 “ kind sweltering in Flames for an E-
 “ ternity : A Scene this, fit for God
 “ and Angels to be Spectators of !
 “ Again, you afford us a Harmony al-
 “ most divine, to charm our Ears, in
 “ hearing this unhappy Company fill
 “ Heaven and Earth with their Cries
 “ and Howlings. Besides it is no small
 “ concern to me, to see by this Means
 “ so large a Part of the rational Crea-
 “ tion made useles, altogether lost,
 “ and rejected, thrown away like Salt
 “ without Savour, or dead Wine, use-
 “ les and hopeles.

S U C H are the Sentiments of this
 truly great Man. *I am,*

S I R, your humble Servant,

and

PHILALETHES.



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