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New Family Instructor;

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FAMILIAR DISCOURSES

BETWEEN A

Father and his Children,

On the most Essential POINTS of the

CHRISTIAN RELIGION.

In Two PARTS.

Part I. Containing a FATHER'S INSTRUCTIONS to his SON upon his going to TRAVEL into POPISH COUNTRIES; And to the rest of his Children, on his Son's turning *Papist*; confirming them in the PROTESTANT RELIGION, against the *Absurdities* of POPERY.

Part II. INSTRUCTIONS against the THREE GRAND ERRORS of the TIMES; Viz.

1. Asserting the *Divine Authority* of the SCRIPTURE; against the DEISTS.
2. PROOFS, that the MESSIAS is already come, &c. against the ATHEISTS and JEWS.
3. Asserting, the DIVINITY of JESUS CHRIST, that he was really the SAME with the MESSIAS, and that the MESSIAS was to be really GOD; against our MODERN HERETICKS.

With a POEM upon the DIVINE NATURE of JESUS CHRIST, in *Blank Verse*.

By the Author of the FAMILY INSTRUCTOR.

L O N D O N:

Printed for T. WARNER, at the *Black-Boy* in *Pater-Noster-Row*. M. DCC. XXVII.

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P R E F A C E.



HIS Work may, perhaps, remind the Reader of Two Volumes which have appeared in the World under the same Title; but they are desired to observe, to prevent Mistakes, that those Volumes enjoy nothing of the Subject of this Work, but the meer Title; nor is there the least Similitude between them.

What those Books contain is none of our Business here, and this Work will speak for it self.

The Instructor here is the Master of a Family, whose Business and Duty is to inform and confirm his Children in right Principles; How he discharges the paternal Obligation, will appear in the very first Entrance: The Work has a double Aspect;

1. *The Example from the Father instructing: This, indeed, is of the last Importance to Parents, and Heads of Families, as it is a Pattern presented for their Imitation; and so it is an Instruction to Fathers, as well as a Father's Instruction to Children: I could be glad to say that Part was less useful than the rest; but by how much the Example is wanting, by*
so

so much the Work will be the more valuable.

2. *The other Face of this Work respects the Children Instructed; and there the Example of a sober, well-taught, and religiously educated Family is very particular; shewing how receptive such are of farther Instruction: Such drink in Knowledge as a Fish drinks in Water, viz. for Life; receiving it as Infants suck their Mothers Milk, with Pleasure and Delight.*

The Children here are brought in eager to know, willing to be instructed; desiring their Father to inform them of the Principles, and of the Mistakes too, of the Religious Part of the World. It is true, that Parents are under unquestioned Obligations to teach and instruct their Children; but I will not say that no Pa-

rents want Helps to quicken them to the Work, as well as to enable them to perform it ; here we shall find both.

Some Parents would instruct their Children, if they knew how ; I doubt more neglect it that do know how. There seems to be more Reluctance to the Work to answer for, than Ignorance how to perform it ; especially in this enlighten'd Age, and this instructed Part of the World. 'Tis hard we should prompt Children to prompt their Parents to instruct them ; but I believe this may pass for a Truth in most of our Families, that if Children would be more busy enquiring of their Parents, they would all be better instructed than they are. No Wonder whole Families are ignorant and dark, when the Parents are as backward to teach, as their Children are to be taught.

It is a sad Reproof to a Parent, when the want of his instructing his Children discovers itself first to him by their Ignorance: It was a saucy, but a melancholy Return, which I once heard a Child make to his Father, for calling him Fool, viz. That he should have been wiser, if his Father had taught him better.

The Children here are represented inquiring and asking Questions, not of a Father unable or unwilling to instruct them, but as guiding the Father's Discourses to that in particular which they stood most in need of being instructed in; such Inquiry is a Part of their own Instruction, and a Guide to their Instructor also; for they first shew the Father what it is they stand in more than ordinary Occasion of being taught, and he turns his

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Discourse

Discourse accordingly; so they direct him how to instruct them.

Thus it will always be where the Family is compleatly instructed, and apt for Instruction; and 'tis a happy Conjunction for Improvement, where a Parent instructing, is led by the Inquiries of his Children to that particular Part of Instruction which they most want.

The Points of Instruction which take up this Work, intimate, that the Children were not too young to be talked with upon the most nice and difficult Points of Religion, and yet were not too old to be taught; and in particular, did not think themselves too old for Teaching, or too wise to learn.

'Tis one of the worst Parts of Folly, when Children think they need no Teaching

ing. It is the Character of the Brutish only, that he hates Instruction, Prov. xii. 1. Nothing can be farther off from Wisdom, than he that thinks himself above being wiser. The conceited Man is generally the ignorant Man; he that is humble is always teachable; and he knows very little that scorns to increase his Knowledge; 'tis a preposterous Pride, and has both the Folly and the Vice: A Man ought no more to despise being made wiser, than he should despise his being made richer, which very few incline to.

But not to dwell upon that fashionable Madness; the Family I am to bring upon the Stage, is the Reverse of it: Here is the Father ready to instruct, and the Children willing to be instructed; both valuable Examples, and both instructive
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in their Kind, as well to Fathers as to Children, and both intended to be so.

I have nothing to apologize for, in the Plainness and Deficiency of the Instruction; every Thing here is suited to the Capacity of Children, and therein answers the End it is designed for. There might, no doubt, be more said to the Subject, and farther Explanations be given of the Points discoursed of, nor does the Author think he boasts, in saying he could have said more upon the same Heads.

But Necessity, and the several Circumstances of Things answer for him in most, if not all the Cases, where such Objection would otherwise lie against him.

1. *Want of Room: The Work is prescrib'd in Bulk, and could not exceed, without*

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out loading the Reader and swelling the Book; and this, as it is a Limitation, he calls a Necessity.

2. *Several Subjects necessary to be treated of, in the narrow Compass so limited; none of which could be more fully handled without thrusting others out.*
3. *The Nature of instructing Children is peculiar to itself, and forbids prolix Discourses; We are not upon a critical Dissertation, but a plain, open, and concise Reasoning; suited to the Reading of Children, and suited to the Questions which are supposed the Children were capable of propounding.*

Hence the plainest Things are proposed, and the plainest Answers are given, without

out entering into a tedious Search into Antiquity, and without drawing up the Champions and Arguments on either Side, like Armies in Battalia.

Capital Truths are supported by the fewest Credentials; 'tis enough to bring good Authority for the Fundamentals or Principles, and then stand by those Principles as established. Thus the Father first confirms the Divine Authority of the Scripture, and then brings the Scripture as an undoubted Authority for what it supports.

As to Popery, 'tis treated, indeed, with Ridicule and Jest; but then it is not in a Way of Buffoon and Raillery, but the Ridicule is form'd upon its own Absurdities, as well in Doctrine as Practice; and those Practices reduced into Evidence: So that no Injustice is willingly done the Papists,
either

either as to their Persons or their Principles.

If they have exposed themselves by offering such gross Things to the World, as to make the very Children laugh at them; if their Practice is loaded with innumerable Fripperies; if a ridiculous Pageantry glares in our Faces in their most solemn Things; they must bear with the World for mobbing them off the Stage; and if they are hiss'd at, they must be content, while they do Things that cannot be otherwise treated.

*There is, however, an Account given in the Work itself, why the Father chose to talk of Popery in such a Way; being what suited best the Method which his Apostatiz'd Son took with his Sisters, and best furnished the Children to answer him in his own Way; yet, even the merriest Tale of
them*

them all, is vouch'd by justifiable Authorities, and supported by authentick History; so the Authors quoted are answerable for it, that 'tis no Slander.

The last and most important Branch of the Parents Instruction, may, perhaps, be most cavill'd at, as it is, indeed, a Subject, which at present, is, disputed in the World, chiefly by the Help of Cavil and Criticism: I shall say no more than this for it; Tho' all may not be said, that the Cause would admit, yet nothing is said but what is, I believe, well supported by the Authority of Scripture, and that Scripture Authority made so plain too, that even the Children could not only receive it, but receive Satisfaction by it.

The Arguments upon the weighty Subject of the Divinity of our Saviour, have been so long, and so learnedly controverted

in the World, that some are apt to say, there remains nothing to be said upon that Point that has not been said before; but I must take upon me to answer in the Negative, and refer to the Work within; where, I believe, some Arguments are brought for the Affirmative, which however old the Dispute is, and however learned the Disputants, yet have never been handled before, at least among us. The Author says, those Arguments have been convincing, nay, confirming to himself, and, he hopes, they may be so to others; at least, he has done his Endeavour, with Diligence and Sincerity, and hopes he may, with a composed Mind, expect a Blessing. A M E N.



The first part of the document
 describes the general principles
 of the system. It is divided
 into several sections, each
 dealing with a different aspect
 of the subject. The first section
 discusses the importance of
 the system, and the second
 section describes the various
 parts of the system. The third
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 the sixth section discusses the
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 present state of the system. The
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A N E W

Family Instructor, &c.

P A R T I.



FORMER Work, which bore this Title, has gone very successfully thro' those Branches of Instruction, which more especially concern'd the first and youngest Stages of Life, and for instilling the most early Notions, of God and Religion, into the Minds of Children not grown up.

But, Religious Instruction is never at End, till our Children cease to be Children; nor even then, while there is a Disposition in them to be farther inform'd: Masters of Families can never be too careful to fortify the Minds of their Posterity with good Principles; and prepare them to encounter those Enemies of all serious Religion, which they shall be sure to meet with, as they grow up, in an Age so bold in Error as this is.

For these Reasons, I have made it my Study for several Years, to find out some Family, if it was possible, whose Example might be Historically recommended to the World; and where other Parents, and other Children might have a Pattern laid before them, a Rule to walk and act by; and

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from

from whom, I might take a Light to guide my self, in the great Work of instructing Families, and that Children might have a Standard for their Conduct in Ages to come.

The Family, who I have thus made the Point in Perspective, and set before you for Imitation in this Work, are not nam'd: Decency forbids it; we should no more publish our Praises by Name, than Reproaches. 'Tis enough that such Families have been, and, we may be encourag'd to believe, such may be again; that Fathers, alike diligent in the instructing their Children, shall have the like Success; for Children so instructed, generally make good Instructors in their Turn, and Religion is propagated in Families by the Examples of the Teachers that went before them.

There dwelt in the City of *London*, a Person of a middling Size, as to Figure and Estate, being what we call a Substantial Tradesman, or Shopkeeper; one that had been many Years in Business; and had by Industry, and an honest Application in his way of Trade, obtained some tolerable Share of Wealth; in a Word, one who pass'd for a Rich Man, in proportion to his Trade, which was that of an Apothecary, and he liv'd not far from *Leadenhall-Street*.

He had several Children, who he had Educated very carefully, as well with respect to their Manners and Morals, as their Principles and Religion: And it appear'd in their Behaviour, as Family Government generally does: Education is an Ornament, that shines in the Children who are Instructed, and reflects back a Lustre on the Parent Instructing; and so it was here, for the Parent and the Children were Ornaments to one another; their Neighbours valued them; the Father was respected by every Body, as the most known and eminent Example, for the well Ordering, and good Government of his Family; and the Children were observ'd, for having an Original Beauty upon their Appearance, a Modesty, Decency,

Decency, and Sober Behaviour, peculiar, as it were, to themselves; which shew'd they had been well Taught, and that they had been obedient Observers of their Father's good Instructions.

This, as it gave their Father a general Character, as I have said, so it recommended the Children; the sober Families in the Neighbourhood, placed them as Patterns for the Conduct of their own Children, recommending these for Companions to them, and for Examples; being always mighty well satisfied, when they saw any of their own Children keep Company with Mr. — the Apothecary's; for then they were sure to hear nothing amiss; So that, in a Word, The Children of this honest Man, had the Character of sober, well-bred, religious Youths, above all the rest of the Neighbourhood, and were beloved and esteem'd by every body on that Account.

Nor was this all, but his own Example spread itself among other Families; it encourag'd other Masters of Families in the same Street, and in neighbouring Places to do the same; and several of them set about the great and necessary Work of Family Instruction, by his Example.

The Apothecary was a Man well Educated himself, and particularly he had had a Religious Father; and tho' he had not, what we call a Liberal Education, that is, had not been bred at the University; yet he had some Learning; as, indeed, his Calling of an Apothecary, in some measure, requir'd; and this qualify'd him still the more, for the great Work of instructing his Children, as it gave him the Knowledge, not of Religion only, in the common and ordinary practical Parts of it: But also, had made him Casuist enough, and able to inform his Children, in the most difficult and disputed Articles of Religion; especially those Points chiefly debated between the Popish, and the Reformed Churches. And as he lived in a Time when those Points came more than ordinarily to be disputed;

namely, From the Time of the Restoration of King *Charles II.* when Popery began to be more than usually encourag'd, and to encroach upon this Nation; and to the Time of King *James II.* when it made a bold Push at a Re-establishment; So he had a more than ordinary Occasion, to make use of his Knowledge and Experience in those Controversies; to confirm his Children in the best Principles, and to qualify them to encounter with Error, and with all the Auxiliar Powers of Idolatry, such as Superstition, Blind Zeal, Ignorance, and Ignorant Devotion; all which were exceedingly growing, and getting Ground upon this Nation, during that whole Interval, however long, from 1661, to 1688; that is to say, when it received that fatal Blow by the Revolution; in which the Religion, as well as Liberties of *Great-Britain*, were effectually Settled and Establish'd, as they continue to this Day: 'Tis true, Popery begins now, indeed, to struggle again, and to gain Ground too among us; an eminent Sign of the Decay of Christian Knowledge, and of reviving the loose Principles of Ignorance and Superstition among us; all which concurs to make the present Undertaking the more useful, and even absolutely necessary among us. But to return to my Subject;

The Apothecary's Custom in his Family, and which is very useful to describe for the Imitation of others, was as follows.

1. When his Children were Young, he constantly every Day read to them Two Chapters of the Bible in the Morning, and Two in the Afternoon.
2. Which I should have mention'd first, but that his Reading was always first; He constantly call'd them all together, with his whole House, Servants as well as Children, to his Family Worship.

3. Every

3. Every Day, for about an Hour, which was generally after Dinner, he took Occasion to talk familiarly to his Children upon any useful Subject, as Things proper for Conversation presented; especially, making his Discourse, at those Times, agreeable, pleasant to his Children, and suitable to their Understanding.

As his Children grew up, he chang'd his Reading the Scripture, before his Morning and Evening Prayer, to his causing his Children to read it themselves, and to read so in their Turns, as to be sure to have them all read alike.

And then, instead of his daily Discourses, after Dinner, he employ'd the Hour, for two Days only in a Week, in Catechising his Children, and his Servants also, that is to say, his Apprentices, and such other as would submit to it; tho' Servants began even then, to be a little above submitting to be catechised, as most of them are since.

After some Years more, the Children grew too big for the Catechise too, and being also perfect in all the Answers, not only of the particular Catechism, but of all such Questions as related to the grounding them in the Principles of Christian Knowledge, then he resum'd those two Hours, or the dining Hours of those two Days, for his former Kind of Discourses.

Only 1. As they encreas'd in Knowledge and Years, so he suited his Lectures, or *Table-Talk* (as it might be called) to their Years, carrying them on from one Thing to another, till, in a Word, he made them Masters of almost all sorts of useful Knowledge, and of all the needful Points of Religion; I mean, the disputed Points, especially such as related to Idolatry, to *Socinian* Errors, and to all the Modern Heresies of the 'Times'; such as to Deism, Scepticism, and Atheism, with all our

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Free-thinking Errors, &c. Things which were but newly started up in the World, in his Time, and were not grown to the flagrant Height as we have since seen them come to; and which his Successors in this happy Practice, found it much more difficult to struggle with. By this daily Practice, conscientiously and diligently continued, his Children grew up to such a Degree of Knowledge, and to such a solid Judgment, in all needful Points, that they were not to be equall'd as a Family, and were the Admiration of all that knew them; especially as this Degree of their Understanding in the best Things, was join'd with a Degree of Modesty and Humility in their Behaviour, according to the Pattern of their worthy Father, which was admired by all People, and imitable but by very few.

Those Things going on with them till they came to riper Years, they became a very happy Family, and being bless'd, and successful too in the World; the ancient Father, grown so by living near Eighty Years of Age, died in Peace; having liv'd to see most of his Children well and comfortably settled in the World, treading happily in his own Steps, as well of Religion as Sobriety, and governing their own Families in the same excellent Order, after his Example.

While the pious Father was alive, it was observ'd, that the good Order and Government of his Family was such, that, as I have said, several other Masters of Families, in the Neighbourhood, set up the same, or like Family Orders, in their Houses by his Example, and some of them would use so much Freedom with him, as to come and discourse with him, as they found Occasion, in order to have his Advice and Direction, in Cases wherein they met with Difficulty and Obstruction in the Way of their performing it; some from refractory Children, some from disorderly Servants, and some from the Hindrance

drance of other Relations ; some of one Kind, some of another.

This good Man was always their Oracle, in those Difficulties, and he gave his Advice with such Tenderness, and Concern for the Persons occasioning those Obstructions, he being a Man of a large Heart, an extensive Charity, and abounding with a Sweetness of Temper, that he never got the Ill-will of any Body, tho' he found himself oblig'd to be, as it were, a Counsellor against them.

He had put his eldest Son out Apprentice to an *Italian* Merchant, in the same Street, who was a very sober good Man, and had a sober Family, tho' not quite so religious a Family as the Apothecary ; but who, being acquainted with the Apothecary and his Family, soon follow'd the Example, at least in some Part of it ; particularly, the Merchant kept extraordinary Family-Orders, and a constant Family-Worship, and, which was very remarkable in a Gentleman bred abroad, that is to say, in *France* and *Italy*, he was a very strict Observer of the Lord's Day.

Nor did he sanctify the Day, according to our modern Practice of keeping the Sabbath in Time of *Divine Service* only, as if the Command had been under their Correction, or that it had been worded thus: *Remember, all the Time of Divine Service, on the Sabbath Day to keep it holy* ; but from the Evening of the Sabbath there were, in his Family, visible Tokens of its Approach by a Kind of gradual Preparation.

It was with him as it is in the Course of Nature on the Break of Day, that as there is a 'Twilight in the Morning before the Sun rises, intimating that the Day is approaching, that the Shades of the Night are scattering, that the People, if they are awake, may think of getting up, and going about their proper Calling ; So on the *Saturday* Evening there was an *Apparatus* for the

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approaching Day, a gradual ceasing from Business, laying down the daily Labour sooner than at other Times; going to Bed sooner than they might not be oblig'd to lie a Bed in the Morning longer than usual; retiring in the Evening for suitable Meditations, preparatory for the Sabbath, and, as the good Merchant himself used to call it, getting his Sabbath-Day Thoughts about him; and in this Particular, the Merchant even out-did the Apothecary: There were, indeed, two Things, which were accidental to their respective Callings, which made a Difference in the Manner of their Family-Government, as it related to the Particular above, and yet they were both strict and religious Observers of all such Duties as Conscience and good Principles requir'd.

1. The Merchant, by the Course of his Business, being call'd out to the Exchange (for the Exchange-Time was then usually about One o'Clock) could not spare the Time, from the close of his Dinner, to sit, and talk, and converse familiarly, with his Children, as the other did; his Business necessarily called him away, and he was oblig'd to attend the Call.
2. The Apothecary, by the Course of his Business, being call'd, on many Occasions, to visit his Patients, make up Medicines, and give Attendance on Physicians on the Sabbath Day, all which were Works of Christianity, and within the very express Letter of Christ's Command, who was Lord of the Sabbath; could not be so exactly and literally strict in the Observance of the Day, as to setting it apart for religious Worship, as the Merchant might be.

Now, as, I say, both these were accidental to their Business, and visible Callings, so they might, as
above,

above, cause some Difference in the Manner of their Family Order; but they neither of them hindered, but that a strict Observance of religious Duties was the general Design of both the Families, and of the whole Tenour of their Practice.

The Apothecary's eldest Son, being put an Apprentice to this religious *Italian* Merchant, it was little more than removing him out of one religious Academy to another; for excepting the Difference of the Business, he was still under the same religious Government, had a Master who carried him on towards Heaven, in the same Way or Road, (as it might be said) which he went in before; and as he was, from his Childhood, soberly and religiously inclin'd, he had all possible Encouragement and Assistance to be so still.

In the Course of Business, the Merchant sent him over into *Languedoc*, in *France*, where he had, for a while, the Advantage of the Protestant Worship, the Protestant Religion having not been then forbidden in *France*; but it was soon after; and there he had the miserable Occasion of seeing the Ruin and Destruction of the Protestant Interest in *France*, their King (*Lewis XIV.*) having at once revok'd the famous Edict of *Nantes*.

On this sad Occasion, he receiv'd suitable Ideas of Popish Cruelty, as by the same Means he did of Popish Idolatry, of both which he entertain'd a just Abhorrence in his Mind; and from thence, though much Art was used with him by the Priests at *Marseilles*, to pervert him and draw him over from the Protestant Faith, it was all in vain; their Cruelty had given him such an Idea of their Religion, that he could never be prevail'd with, by their Subtilties and fair Means; But withal, it made him so uneasy in his Business, which was then at *Marseilles*, that he resolv'd to quit *France*, and accordingly he went to *Leghorn*, where he lived several Years, and traded

traded with good Success, whence he afterwards return'd to *England*, and settled himself in *London*, marry'd, had no less than Seven Children, and being in very good Circumstances, as to Estate, he left off Business, or, at least, the greatest Part of it, and lived private, but in very good Figure and Fashion, in and near the City, till he was very old.

This being the General History of his Life, it remains only to add, that after the Example of his Father, and of his Master, he was a most pious and seriously religious Person; and shew'd it not only by a Personal Behaviour, through the whole Series of a long Life, as is said above; but, particularly, in the well ordering, and good Government of his Family; instructing, teaching, and educating his Children in the Paths of Virtue and Religion; in which his own Example went a great way, and kept an equal pace with his Influence. But in particular he took up the very same Method of Family Order as his religious Father had done before him, (*viz.*) to make himself useful and agreeable to his Children, and to bring them, by the happy Pleasantness of his Temper, to delight in his Instructions, as well as to be better'd by them; so that he made his Dictates be as pleasant as profitable, and his Children took as much Delight to hear him discourse to them of solid, serious, and profitable Things, as others would do in hearing a pleasant Tune, sung by a fine charming Voice, or a good musical Instrument, touch'd by a skilful Hand.

So exquisite was his Art in thus insinuating himself into the Affections of his Children, that they delighted in him, and it added to their Taste of the good Things he discoursed to them of; nor did his Years lessen the Affection, or render his Society less delightful to them, for he retain'd the Youth of his Temper, even to the last, as he did the Strength of his Memory.

His Skill, in the Choice of a Subject, which he discoursed to them of, was no less delicate than the exquisite Manner of his discoursing; he made every thing pleasant and agreeable, by the extraordinary Method he took to discourse of it; even the gravest and most solemn Subjects were, by his artful Manner, made delightful to them to receive; and yet, at the same Time, retained the Gravity and Solemnity of their Nature; nor did his discoursing of them lose or lessen the awful Reverence due to the most sacred and majestick Things; for he was far from treating grave and serious Subjects with Levity, or in a manner that would lessen the Dignity and Authority of Truth; but, on the other Hand, he did not load the Subject with a heavy and troublesome Ceremony, with dark and doubtful Expressions, like the Heathen Rites, that were made Mystick, loaded with Barbarisms, and uncouth horrid Gestures, to fill the Mind with Horror, and so build a Reverence upon the meer Foundation of their being unintelligible.

On the contrary, while he gave sacred Things their just Regard, and placed them at a due Distance from Things ludicrous, or Things less serious, he yet endeavour'd to place them in a true Perspective, and in a Level with the Understanding; that his Children might receive just Ideas of them, might compleatly understand them, and might conceive of them as they ought to be conceiv'd of.

In this Manner he went on educating and breeding, or bringing up, his Children in the Fear and Knowledge of God, in the Love of Religion, and Divine Truth, and in all the best and most improving Parts of Human Knowledge; that he thought suitable to make them wise and religious both together; according to the just Notions, and excellent Example of his Father, and his Master, of which I have spoken already.

Nor was his Success less encouraging, or the Blessing of it less visible, than that of his Father; for his Family was a little College, where the Youth were happily introduc'd, and his daily Discourses to them were like the publick Lectures in an University; sometimes upon one Subject, sometimes upon another; sometimes upon religious Points; and of these, sometimes the more Practical and Doctrinal Points, at other Times Points in Controversy; in all which, he studied to make his Discourses short, to bring every Question into a narrow Compass, and to express every Thing in few Words, plain and intelligible, suited to the Capacity and Understanding of his Children; and to increase and widen those Capacities too, that by understanding, they made themselves more and more capable to understand.

Accordingly, when he undertook that Part with his Children, as he was forced to do, on Account of his eldest Son's being unhappily seduc'd; he took this Way: He told his Children so many Stories of Popery, all of them true, vouch'd from the Papists own Mouths, and the Practice of their own Champions, that they laugh'd Popery, and their Popish Brother too (who thought to convert them all) quite out of the Family.

He took the same Course with Socinianism and other Errors, and with the like Success: So that, in a Word, mingling thus the serious and the comick, he stript those Errors stark naked; brought his Children to entertain solid Truth, with a serious and solemn Steadiness of Resolution, and hiss'd their Opposites off the Stage, pelting them with their own Dirt, stifling them with their own Rubbish; till, in short, instead of being perverted by their Brother, they were made the happy Instrument of bringing him back to his Senses, and to receive and embrace again the Truths, which he had so unhappily forsaken.

But he did not confine his Instructions to these Controversies; the young Heads, who were under his Care, required other Work also; they were to be made wise as well as religious, and knowing of their Way through the World, as well as the Way out of it: 'Tis true, he made Religion his first Work, and his chief Care, as he knew it to be their chief Concern; but he knew a useful Variety also would make all the rest the more Entertaining; and therefore he wisely mixt the pleasant with the profitable, and not dwelling too much upon the grave and the solemn, he interlac'd it with other Things (in their Kind) also necessary; So he would talk one Day of Religion and the Scripture, another Day of the World, and its Description by the Maps and Globes; one Day of Moral Subjects, another of Things Philosophical; giving them a View of natural Experiments, Discoveries, and the like; sometimes of one Thing, sometimes of another; but in all making Things easy and natural to them, so that they always understood what he said to them, and what he talk'd of, before he left them, whatever they did before.

When he discoursed upon Moral Subjects, he digested all into an easy and familiar Stile, generally supporting his Discourses with some Examples, either within their own Knowledge, as to Persons and Things present and about them, or from Books.

He taught them History, especially Modern History and Geography; so that when any of the great Affairs of the World abroad came before them, he brought the Maps of those Parts of the World to them, and shewed them where every Thing was done; so that afterwards, if his Children, nay, his Daughters as well as Sons, read any History, they would keep the Maps and Globes before them, to observe which Way the several Armies march'd, where the Towns and Cities stood which were besieg'd, and how reliev'd either by Land or Sea.

Thus

Thus he fill'd their Heads with Knowledge, stor'd their Minds with Understanding and Judgment; and, above all, fortified them in good Principles, and good Morals, introducing them to the World with infinite Advantage to themselves; and made them superior to all the Children of their Years that were any where to be found.

When he entred upon Controversies of any Kind, and especially in religious Things, where the Principles he oppos'd were erroneous and heretical; he studied to expose those Errors to the Understanding of his Children, by bringing them into Story; representing the Absurdity, and most scandalous Parts of them, as in Picture and Perspective, Piece by Piece; but always doing it faithfully, shewing the Doctrines and Principles just as they were owned and practised by those that professed them, and no otherwise; not shewing them by any false Light, or cloathing them with any false Glosses of his own.

Plainness was, in his Opinion, the fairest Way to deal with *Errors in Religion*, and the easiest Way also to convince any one's Judgment, that those Things were really Errors: And so in particular, he used to speak of the Errors of Popery, which he, having lived Abroad and seen so much of, was a very good Judge of.

He always said, there needed no other Art to expose the Errors of Popery, than to dress them up in their own Cloaths, paint them in their own Colours, and express them in their own Words; then setting them before the Eyes of the weakest Understanding, in the open Day, and letting them but judge for themselves: He used to say, that no Body would fall in Love with the Whore of *Babylon*, if they were to see her naked, wash the Paint off from her Face, and pull the Feathers out of her Cap; that no Body would be seduced with Popery, if they were to see it stript of its false Robes, and shewn by Day-light.

That

- That the best Way, therefore, to fight the Papists, was to laugh at them, to expose them to the Ridicule of the World, bring all their Trinkets and Trumpery upon the Stage, and let the People see them.

Add to all that has been said, that he was a most kind, tender, and affectionate Father to all his Children; sincerely aimed at, and faithfully pursued their Good, both Soul and Body; and made it his whole Study to oblige them, so far as they were to be oblig'd by Reason and good Usage; But still he kept close to the main Point, namely, that it was for their Good, and consistent with his Affection, that where their Desires might, *through their Mistake*, tend to their own Prejudice; there, *and there only*, his Duty, even to themselves, demanded, that he should restrain them; and yet, even this, he shewed evidently, he did not do without Reluctance and Unwillingness, and where Conscience, and a Sense of their Benefit oblig'd him to do it.

His eldest Son, bred up with all these Advantages, was a very agreable and promising Gentleman: He had been introduc'd into the World in very happy and easy Circumstances, and so as that, having no Occasion, as he had no Inclination, to ingage himself in the Hurries of Business, he had nothing before him, but to live in the Fullness of common Enjoyments, be easy, and improve both the World and himself.

His Father had the Satisfaction of seeing, some Years before his Son came to a full-grown Age, or, *as we call it*, to Man's Estate, that his Inclinations were sober; for that Part, if well inquired into, may generally be discover'd early, and in the first Steps which Youth ordinarily take after they have a little of the Reins in their own Hands.

He found him inclined to Books, and applying himself to manly, and masterly Studies, such as History, Astronomy, and several of the most useful

Parts of the Mathematicks ; and having gone through a Course of Philosophy at the University, he (the Father) found at his Return, that his Son brought the Love of Learning with him, from the Nursery of it ; that he gave himself very much up to the Pursuit of Knowledge, and that not superficial and fashionable Knowledge, but to the Study of the best and most valuable Things.

After he was assured of the Solidity of his Son's Temper, his Genius for Improvement, and his warm Application to the best Studies, and particularly of his Virtue and Morals, he consented, tho' not without great Importunity, to give him Leave to travel, and, as it is commonly called, to see the World.

Before he went Abroad the old Gentleman, his Father, endeavoured to prepare his Mind for all the ordinary Incidents of such an Undertaking, by seasonably warning him against the several Surprizes he might be in Danger of, and the Snares of Life, as well religious as others, which usually attended young Gentlemen in their travelling through the several Countries he was to go through. His Father was no Stranger to the World, having been bred Abroad, as I have said, lived some Years in *Languedock*, and at *Marseilles*, and *Leghorn* ; knowing the Mischiefs therefore which attended his Son, he took the more Liberty to discourse very freely with him upon the Subject of Travelling, and very often too, the nearer his Time of going away came on.

He told him, That he was not so averse to his Travelling, merely from his Fondness of his Company ; tho' being the eldest Son he had, it was not the easiest Thing in the World to him to send him away ; nor for the Hazards of the Journey, seeing the Protection of Heaven, which he hop'd would be over him, was equally his Safeguard in all Climates and Countries ; much less was it for the Expence, being

satisfied

satisfy'd that his Prudence would keep him within the Bounds which he should consent to be prescrib'd to ; but that as he had liv'd abroad himself, and had seen the ruinous Consequence of those Liberties, which our *English* Youth (especially) give themselves Leave to take, and withal the bad Principles which he would continually converse among, he was greatly anxious for both his Morals and his Religion.

He hinted to him, tho' very gently, that he had, indeed, observ'd with Pleasure his Inclination seem'd to lead him to a Life of Virtue ; but that it was not a little Abatement of his Satisfaction, that he seem'd rather moral and sober, than religious ; and added, that really it was the most dangerous Thing in the World for a young Gentleman, sober and virtuous, to venture into *Italy*, till he was thoroughly ground-ed in Principle, and had fixt his Mind immoveably in Matters of Religion ; for that nothing was more ordinary, than for such, either to be seduc'd, by the Subtlety of the Clergy, to embrace a false Religion, or by the Artifice of a worse Enemy, to give up all Religion, and sink into *Scepticism* and *Deism*, or, perhaps, *Atheism*.

The young Gentleman listen'd with Respect to his Father's Discourse, especially to the first Part ; and gave him many Assurances, that he would have all possible Regard to his Instructions, would keep within the Limits, as to Expence, which he should prescribe him ; and that he would be always bound by his Order where-ever he went. As to the last Part, relating to Religion, he seem'd to wave it only with a kind of common Notice, signifying, that he would take Care of himself as much as was possible.

This was not the Subject of one or two, but of many of his Father's Discourses with him ; but as it would take up too much Room in this small Tract, to set down at large all the good Instructions which an anxious and seriously religious Parent gave to a Son

who he had so much Value for, and in a Case so very important as that of sending him Abroad in the World, so neither can I wholly omit them: Take, then, the following, as some of the most earnest, and, perhaps, the last of his Discourses, and which I set down, as it may be of Use either to Fathers on a like Occasion, or to young Gentlemen who go Abroad and have no Fathers, or none so capable, to instruct them.



DIALOGUE I.

THE Father is to be suppos'd now to be prevail'd with, after many Importunities, and the Intercession of Friends, to consent to part with his Son, tho' not without some Conditions and Limitations which he had thought fit to prescribe to him for his Conduct abroad: he had, I say, yielded to let him travel; but before it went so far as to make any Preparation for his Journey, much less appointing him the Time when he should set out, he took an Occasion one Evening to discourse with him more seriously, and more at large upon that Subject, than he had ever done before: The Substance of which Discourse you may take in the following Dialogue.

Fa. Well, Son, I find your Heart is very much set upon this Ramble; I wish it may answer your End; but I am very full of Thoughts about it; I am not half so easy in it as you are, or perhaps as you think I am.

Son. I am sorry to see you so uneasy about it, Sir; I hope you shall have no Cause.

Fa. There

Fa. There are more Causes for a Father's Uneasiness in it, than you perhaps can be sensible of; you do not see the Dangers you are running into, it may be, so well as I do.

Son. I do not see any Dangers in it at all, the common Accidents of Life excepted, which we are safe from no where: You have been abroad, Sir, and you know the Dangers there, are no more than upon an ordinary Journey in our own Country, nor hardly so many; I have heard you say so yourself.

Fa. I do not know but I may have been a little too forward in talking so indeed, not thinking of what now happens to be the Case; for I cannot say neither, that travelling is so perfectly safe and free from Dangers abroad as it may be here: But, however, those are not the Dangers that I am speaking of.

Son. If you do not mean such Dangers, Sir, that's another Case; indeed I see no other Dangers than are at Home, except the Hazards of the Sea, and sometimes of Robbers, Banditti, and Highwaymen, who, I have been told, are not apt to be so generous abroad as they are here; for sometimes, it seems, they kill before they rob.

Fa. No, no, I neither mean the Dangers of the Sea, or of Highway Robbers; they do not always kill before they rob: I was robb'd myself in the *Lyons Coach*, which they call there *La Diligence*, between *Paris* and *Chalons*, and I receiv'd no other Injury than the Loss of my Portmanteau, and about sixty Pistoles; the Fellows were very civil to us, give them their due.

Son. They are not always so, I doubt; we had a sad Example of it upon some *English* Gentlemen in *France* last Year.

Fa. That's true, they are not always so; but it is then chiefly when the Passengers have Servants on Horseback well arm'd, and have Fire-Arms themselves; in which Case they begin the Battle before

the Plunder; or on some other particular Occasions; what the *English* Gentlemens Case was, I do not remember; but that is not the thing, *I tell you*, that I mean.

Son. What then, Sir, can you be so uneasy about? I hope my Conduct has not been such at Home, as to make you fear I will go to ruin myself Abroad.

Fa. I cannot say, neither, that my Fears are so much for you on account of your Virtue; there are but two Things Abroad to attack your Morals, and they are Wine or Women; the first you will see no Nations practise as we do here, and he that will be sober at Home, seldom turns Drunkard when he comes Abroad.

Son. I hope, Sir, you have not seen my Inclinations look that way; I mean to either Wine or Women.

Fa. Nor do my Anxieties point that way neither; indeed, Son, I am more in Pain for your Religion than your Morals, and that for many Reasons.

Son. I hope I shall give you no occasion, Sir, to be afraid of me on that account neither.

Fa. I shall be glad to hope so too; but there may be more Dangers that Way than you are yet aware of; because you will have more Attempts made on the Chastity of your Soul, than of your Body.

Son. What kind of Attempts, Sir?

Fa. Why, you will see as soon as you come to any Place in *Italy*, or in *France*, or in *Spain*,^o for it is much the same, you will there have a Specimen of their Church Policy: And, first, the Priests come immediately about you; they think it meritorious to make a Profelyte, and they go about it in the artfullest Manner imaginable; 'tis almost impossible to suspect them.

Son. What Courses will they take, Sir?

Fa. Why, their Art, I say, is inexpressible; they first insinuate into your Company, on pretence of your

your being a Stranger, they offer you all imaginable Civilities, give you the utmost Respect, shew you every thing that is rare and curious, wait upon you to your Apartments, officiously serve you with the greatest Diligence, and with such inimitable Courtesy, so faithful, so assiduous, so apparently disinterested, 'tis impossible not to be obliged by them.

Son. I am glad to hear they will be so helpful, for as a Stranger, one cannot be unwilling to be obliged, especially since, Sir, you say they will do it faithfully, and disinterestedly.

Fa. It is true, I say, apparently it is so; nor do I say or suggest, that they have any real self-interested View, I mean, for Gain, to make any personal Advantage of you, or to get any thing from you.

Son. What Danger can there be then, Sir, either of them, or from them?

Fa. Nay, they will carry it farther, if you offer them Money, they'll civilly refuse it, or ask you leave to give it to the Poor before your Face.

Son. Are they safe, then, as to Cheating or Frauds? I thought quite otherwise.

Fa. Just the contrary, and therein lies the Snare, they will convince you, that they scorn to make the least Advantage of you that way.

Son. I thought they had been all Cheats and Pick-pockets.

Fa. Nothing like it, that is to say, the particular Sort of them that I speak of; they profess Poverty, and a Contempt of Money.

Son. This must be a Cheat, that they may at the same Time make a Prey of a Stranger.

Fa. That it is a Cheat, I do not deny, and that of the worst Kind; but their Designs are of a higher Nature than that of Money: Nay, if they find that you really want Money, they will frequently find ways to supply you; and though they pretend to have no Money themselves, they'll bring Gentlemen to

you that shall generously lend you, nay, perhaps, give you Sums of Money, as it were, in compliment to your Occasion; and they'll do it with such a Preamble, such a handsome Introduction, telling you that they find you are a Gentleman; that, perhaps, you may be under some Disappointment; that 'tis not their Business to inquire into your Occasions; but beg you will be pleas'd to accept such a Trifle; that they should be glad to receive the same Favour, if they were Strangers, &c. I have known them on such Occasions, the Priest having first let them into the Secret of it, put Twenty Pistoles into a Gentleman's Hand, and tell him, he should oblige them, if he pleas'd to accept it, as a Loan for his present Occasions, and that he might return it, if he thought fit, at his leisure; or giving his Parole, that he would give it to the Poor, when he came into Circumstances to do it, and that he would take it for full Payment, expressing himself religiously Charitable on that account.

Son. Can there be any ill Design, Sir, in such generous Things as these?

Fa. Nay, they'll go further, they will ask you, What Rout you think to take in your Travels? and whether they may be farther serviceable to you? that, if you think fit to trust them with letting them know so much of your Affairs, (which, however, they do not desire, but for your Service) they will give you Letters to some of their Friends in this or that Country (such as you shall mention) which shall be no Disservice to you.

Son. This is, indeed, strangely obliging; can there be any Deceit in such Behaviour as this?

Fa. Yes, yes, all Cheat still, and the most dangerous of all Cheats: But I have not done with it, for they will go farther than all this still.

If you accept of the Offer, as, indeed, who can decline it? and tell them the next City or the next
Province

Province you are bound to; they give you Letters of Recommendation to such a Merchant, or, perhaps to a Person of Quality, in which they treat you, as if you were their particular Friend, Intimate, or even Relation; and that whatever Service they do you, shall be received as done to themselves; so that you are sure to be received like a Prince, and treated with the utmost Distinction and Respect.

Son. What harm, is it possible, there, can be in all this, Sir?

Fa. Why, in the first Place, the Priests View is to convince you of their Piety, Sincerity, impartial Beneficence, general Courtesy, disinterested Practice in doing Good, and the like; that you, who have been bred among Hereticks, and in Prejudices against their Religion, and especially against their Orders, may be convinc'd by such undeniable Proofs, that they are not the People that they have been represented; that they are not Murderers and Thieves, but Christians; and that they practise the Works of Charity, and doing Good, without Distinction, to all Men, according to the blessed Rule of the Scriptures.

Son. Why, Sir, even this has no Harm in it, for no Man can be blam'd for desiring not to be misrepresented.

Fa. No, if that was all.

Son. If the rest is of the same kind, I should think still, it must be very good.

Fa. But there is still the Poison of Asps under their Lips; there is a Snare laid deep as Hell under all this; and that not to delude your Body, or dip into your Purse, or to make a Gain of you; as I said before, they act above all that; but to insnare the Soul, and draw you into the Arms of their Church, so to pervert your Principles, and deceive you every way.

Son. How can they think to pervert my Principles, by doing Good?

Fa. That is no Myſtery at all.

Son. I do not ſee into it, Sir, indeed.

Fa. And that is the very Reason of my Fear; there is the main Danger I am warning you of; for if once you ſee it, the Danger is over; you know the Text, *In vain is the Net ſpread in the Sight of the Bird.*

Son. I acknowledge, if there is a Snare in all this, 'tis very well to be forewarn'd, for there is nothing more dangerous than a Hypocrite.

Fa. Nay, they are not Hypocrites neither; for, firſt, their Habits tell you what they profeſs, and the Artifice uſed, is to wheedle you into a good Opinion of their Profeſſion; all that Part is real and above-board.

Son. Where then, Sir, can the Danger of them lie?

Fa. Why this is the Caſe; by all that officious Kindneſs and Goodneſs, they firſt make their Acquaintance with you, and inſinuating gradually, they form an Intereſt in you, upon Point of Friendſhip only: In this Friendſhip, having a large Share in your Converſation, they carry it with the utmoſt Impartiality between your Opinions and theirs; pretend to value you for being true to your own Principles, and ſtrongly inſiſt, that you cannot like them worſe, for the like Fidelity to theirs; and thus keeping things upon a Ballance, they act only the Friendſhip abſtracted from Religion, for a great while.

Son. What, does this aſſiſt their Deſign, Sir?

Fa. Very much; for this breaks in upon your Prejudices againſt them, as a cruel, a bloody, a falſe and treacherous Generation, which yet you will be ſure to find them at laſt.

Son. My Prejudices, I believe, Sir, are too well rooted to be eaſily removed.

Fa. If yours are, and I hope it is ſo, yet every one is not in the ſame Caſe: With theſe they carry on the Profeſſion of Friendſhip as high as poſſible,
till,

till, by innumerable Acts of Kindness and disinterested Benefactions, such as I mentioned just now, they get ground insensibly upon you ; till they bring you, first, into love with their Persons, and at last with their Principles.

Son. I confess, Sir, the Treatment you spoke of just now ; is extraordinary, and cannot fail to oblige ; it is impossible, almost, not to be in love with any Gentleman, who should treat a Man in such a Manner as that, and in a strange Country too ; but then you say, Sir, this is not the Priest, but some other Person.

Fa. It is so, and a Person, to be sure, of no mean Figure, for they never want such ; nor does the Gentleman himself do it with any secret Design of Fraud, but that I am speaking of, namely, the religious Fraud ; but being a Zealot too himself, and Bigot enough to think it is meritorious, and will be the Advantage of his Soul, to endeavour the saving of yours, he is brought in by the Priest, as I said, to act all this upon a mere Principle of supererogating Charity and Goodness, and therefore you are in no Danger of any other Cheat in it.

Son. The rest must be couch'd very close then, for 'tis cover'd with so much Christianity, and so much generous Kindness, that I confess I cannot see thro' it.

Fa. Well, let me go on with it then ; for they will carry it a great way farther yet, I assure you.

Son. I am, indeed, a little surpriz'd with it.

Fa. When you have received the Bounty offer'd you, supposing you had Occasion of it, you can do no less than acknowledge the generous Favour ; perhaps, Justice will move you to offer to give a Note under your Hand, or Acknowledgment, or Obligation for it, or, perhaps, a Bill of Exchange, according as your own Circumstances may admit ; for I am not speaking just of Your Circumstances in particular, but

but of the ordinary Cases that may happen to any Gentleman-Stranger on such an Occasion.

Son. I understand it, Sir, just as I believe you mean; no doubt I should make such an Offer: any Man that had a Sense of the thing, would do so.

Fa. Well, he is sure to refuse it with the same Generosity, and 'tis ten to one, but he talks to you thus: No, Sir, no, by no means; I don't desire any Recompence: Our holy Religion teaches us not to give, in order to receive again; if your Circumstances require it as a Gift, there is one that will take care of my Payment (pointing to the *Padre*, who, he suggests, will record his Charity in Heaven for him) and if you are above the want of it, Sir, I take your Word of Honour for it, that you will pay unto *Jesus Christ*, to whom I assign the Loan, by giving it in his Name to such of his poor Servants as your own Charity shall direct, and as his Grace shall lay in your Way.

Son. This is still a Prodigy of sincere Charity, and seems so founded on the Christian Doctrine, that 'tis hard, so much as to suspect it: But pray, Sir, be pleas'd to go on with it.

Fa. When you have acquainted them where you purpose to go next; suppose you were before at *Turin*, and design next to go to *Genoa*, or take it where else you will, the next Day the Gentleman is sure to send the *Padre* or Priest to you, to desire you to dine with him, or to meet him, in the Refectory of the Abbey, which is as much as to say, I invite you to dine with the Priest.

Son. May we with Safety, eat with them in their Religious Houses?

Fa. Yes, yes, they treat you there with the utmost Civility; you have not, perhaps, all the Formalities of a Feast; but you have what we call a Cold Treat, with abundance of Conserves, Sweetmeats, &c. and the best Wine, to be sure, that is in the Country: Here the Gentleman gives you his Letters of Recommendation

mendation to the Eminent Person he promised, and you are sure to have it in all the Terms of Civility imaginable; and as to Money, 'tis a mere Letter of Credit to you, without so much as asking whether you want it or not.

Son. This is all strange indeed, Sir; but does he not tell me, that there is a borrowing Clause in the Letter, and that 'tis, as you say, Sir, a Letter of Credit?

Fa. No, not directly; but when he puts it into your Hand, he will say, Sir, my Friend will not let you want any thing your Occasions may call for, if you shew him this Letter; so dismisses you with all possible Civilities, desiring the Favour of your Correspondence in your Travels.

Son. Well, and then I am gone, Sir; and yet I do not see the Harm you were pleased to say there was in all this: Where lies the Plot of it all?

Fa. I shall bring you on to it gradually, Son, as they do: When the Gentleman has thus taken his Leave of you, the *Padre* comes to you, and begs the Favour of you, that you will take a Letter or two from him in your Pocket; that you will permit your Servant to deliver them when you come to *Genoa*, intimating that one of them, which he shews you in particular, is to a Brother of their Order, who, he knows, will think it a Favour, if you will accept of the usual Civilities of their Profession, and will be sure to shew you all the Rarities of the Place, and, in a Word, to pay to you all the Respect possible, as you are a Stranger. The Gentleman having discharged his Civilities, as I told you, has taken his Leave and is gone, and the good *Padre*, with, perhaps, another, entertains you afterwards; carries you all over the House, shews you how religiously they spend their Hours, and yet how agreeably they live; and then brings you into his Cell, where he regales you with Sweetmeats again, and Wine; then shews you his Books, if he has any, for as the House has a publick

publick Library, the Priests have not always many Books of their own.

Son. All this is very well yet, Sir.

Fa. Here he takes Occasion to enter into Discourse with you upon any Subject, such as by his former Conversation he finds most suited to your Genius, whether of Philosophy, or Physick, or History, or Politicks; talks of the War, if any upon the Stage, or if not, of the last that have been, and of the Interest of the several Parties; still avoids any Discourse of Religion; but fails not to tell you, that he shuns it in good Manners to your being of a different Opinion; not but that he prays devoutly to *Jesus Christ*, and with that he lifts up his Eyes and Hands, that you should be inspired by Divine Grace, to come into the Pale of the Church, and to embrace the Catholick Faith, adding, with an Air of Affection, how sensibly it touches him, that so fine a Gentleman as you, and of so bright a Genius, should be so long before the heavenly Illumination should reach your Soul; and that, however, he is assur'd you shall be bless'd from Christ, with saving Inspirations in his due time: This is very good, you will say, in its kind; and it is so, and I may venture to say of some of them, that they think as they speak; however, even this he brings in very seldom, and never but as if forc'd from him by the Discourse you were upon, and he always ends it with asking your Pardon for the Excursion.

Son. I begin to observe there is some Subtlety in all this, Sir; but it seems all to be very friendly and sincere: supposing we are to grant they believe themselves in the right Way, and in the only right Way to Heaven, I cannot see any Evil in it yet.

Fa. I do not charge them with Evil, they compass Sea and Land to make a Profelyte; but the Evil lies in the Effect of it upon you, or the Person I am supposing to be the Object; the Mischief is in the Danger

Danger of being seduc'd by this Excess of Kindness and Charity, to enter into the Merits of their Cause, and to commence Disputes ; which they always chuse to fix upon the less disputed Points of Religion, endeavouring to let you suggest that it is the same Jesus they worship, which we also acknowledge ; how orthodox and uniform they are in their Belief of his Deity, and their Adoration of his Person ; and, at last, what little Difference there is between us and them.

Son. This, Sir, is always supposing a Man will enter into the Debate with them ; not else.

Fa. It is very difficult to avoid it, at least now and then a little.

Son. But, Sir, as I said before, this is but for a Day or two, or a Week, or as long as I stay in the Place ; but the next Day or two, perhaps, I am gone ; and then there is an End of it.

Fa. You are quite mistaken ; they begin the Work, and the Compliment made you by the Gentleman, intangles you yet farther when you come to *Genoa* ; for at the same time that you are loaded afresh with new Civilities from the Person you are recommended to, he is secretly advertis'd that the Religeuse have been with you ; that's enough, the Meaning is, they have made some Progress, have Hopes from the Goodness of your Disposition to prevail ; and he understands the rest, *viz.* that he should set some more upon you : Besides this, the Letters the Priest gave you to deliver to some of the Brotherhood, fail not to have this Expression, Pray omit not to do all the good Offices of Civility to this Gentleman, which, as he is a Stranger and a Gentleman, Hospitality requires. He gives you this Letter open, that you may see what he writes ; and tho' you see nothing to give you the least Intimation of their Design, they perfectly understand one another ; nay, at the Place of signing the Letter, they always make the Sign of the Cross

Cross with the Name ; and the Padre to whom it is written knows the Meaning of it exactly, only by observing either the Place where it is so set, or the Number of Crosses, or some other particular Mark about it ; as suppose instead of a plain Cross thus †, it shall have the Addition only of a Dot or Speck, as if dropt by Accident from the Pen, thus .† ; by that Part of the Cross where the Speck lies, the Person perfectly understands his Meaning, and there he intimates that he has made some Progress and Hopes for Success.

Son. This indeed, Sir, intimates that they carry on the same Design every where.

Fa. It does so ; and as they suppose that the Centre of your Travel is, for some time at least, appointed at the Vatican, this Strain of Civility never leaves you till you come to *Rome* ; and you are thus recommended from City to City, and, as it were, loaded with Kindnesses and good Offices to the very Place : There you are presently surrounded with new Favours, and carry'd to all the publick Places, shew'd all the Rarities, and even the Pope himself ; and particularly you are introduc'd to some of the Cardinals, the Favourite, in especial Manner, by whom you are receiv'd in a Manner so obliging, that, in a Word, 'tis no small Hazard that you are overcome with the Caresses and Compliments of these People in Matters of Conversation only, and they send away many a Gentleman even profelyted by their Favours ; nor is it often that they fail to make Impressions upon those which they attack in this Manner.

Son. I see into it now indeed, Sir ; it is certain they manage with a Perfection of Art and Subtlety.

Fa. Add to this, that all the while you stay at *Rome*, you see the Pomp and Glory of their Religion, which even in itself goes a great Way, and makes great Impression on the Mind ; as no doubt
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the Magnificence and immense Riches of the Temple of *Solomon* did upon the Nations adjoining to *Judea*, to bring Profelytes to their Religion.

Son. That might do in those Days, Sir, perhaps, more than it does since.

Fa. It preys upon uninstructed Minds ; many are in Love with the Pomp of Religion ; and when they are not well grounded in the Simplicity of the Gospel, are easily drawn aside.

Son. I hope there is no Danger of me, Sir, in that Point ; you have not brought me up in Ignorance.

Fa. That reproaches me very severely ; for I have not added so much to your religious Instruction as I should have done, and as I might have done, if I had been careful of my Duty.

Son. I think you have been very careful of me, Sir ; have you not given me the Advantage of a liberal Education, and sent me to the great Nursery of Learning the University ? Tho' it is true I want a great deal ; yet whatever I want, it is not my Father's Fault, but my own.

Fa. I can't say that, Son : 'Tis true, I sent you to the University ; but I doubt tho', we may rather call it a Nursery of Learning than of Religion : I like their Philosophy better than their Divinity ; they make more Scholars than Christians.

Son. It may be true that there is not so much Care of the religious Principles of the Youth who study there, as there might be, yet a Man may gain a Fund of orthodox Principles there, if he will apply to it.

Fa. We won't dispute that now, Son ; but Demonstration is on my Side : how many well-read Atheists, and learned Hereticks, do we see come finish'd in Error from the Universities, and begin to propagate corrupt Doctrines as soon as they come from the Schools ? But that is not the Case.

Son. What is it then, Sir? What would you have me say to this Point?

Fa. There is the Bottom indeed of all my Discourse; It is, in short, this, That, as I know you will not fail to be attack'd with all possible Artifice, as I have said, in order to wheedle you out of your own Opinion, or, at least, into a good Opinion of theirs; so you, or any one else, who have any Value for the true Religion, ought not to go abroad, till they are thoroughly fortify'd against the Subtlety and Artifice of the craftiest People in the World.

Son. How must any Body be thoroughly fortify'd, Sir? It must be a special Work upon the Mind, and wrought there by a superior Hand, that must, and only can, effectually fortify the Soul against the Delusions of Error.

Fa. I am very glad to hear you say so, Son; you are very right, and 'tis the Spirit of God alone; that, as he is the Comforter and the Sanctifier of his People, so is he their Instructor, their Guide into all Truth, and their Keeper in the Truth, *John* xvi. 13.

Son. This then being the Case, what need we fear the Delusions of Error, and the Insinuations of the Priests? I do not see what I have to do, but to be forewarn'd, as you are pleas'd to do, and leave the rest to a higher Hand.

Fa. Yes, there is more than that to be done; for I think you huddle Things up too close, and bring it all into too narrow a Compass.

Son. I do not understand you, Sir: If there be any thing else, I desire to know it.

Fa. It is for this Reason that I desir'd to talk with you: I shall explain myself in several Particulars, and such as I shall expect you to think immediately upon.

1. No young Gentleman ought to travel into Countries of different Religions, till he is thoroughly grounded in the Principles of his own.

Son. But how, Sir, must I understand the Words thoroughly grounded?

Fa. I am very glad you ask me that Question. By being thoroughly grounded in his Principles, I mean,

1. That he is a compleat Convert to Religion in general, (*viz.*) fully convinc'd of the Being of God, the Object of all Religion; fully convinc'd that every Man ought to be of some Religion or other, that so he may pay his natural Homage to God, in the best Manner he is able, and in the Way most agreeable to his Will, and thankfully satisfied that the Religion he professes is that one and only best, which is so suitable to the God he is to worship, and will be accepted by him.
2. That he has so well informed himself of this, that he is able to defend the Principles he has entertain'd, and to give an Account of his Faith where-ever he comes, and in the Teeth of Gainfayers.
3. That tho' he may not be able so far to manage a Dispute, in Defence of his Principles, as to overthrow all that oppose him, yet, that he may be able so to defend them, as to understand himself, and not to receive a Shock in his Faith, for not being able to baffle the Sophistry of every cavilling querulous Priest that may attack him.

In a Word, he should be fully persuaded of the Truth of the Protestant Religion, and steadily resolv'd in the Faith of it, otherwise he ought never to venture himself Abroad: But, take this with you

too, that he is not to reject the Teaching, and Guiding, of a superior Light.

Son. I cannot say, indeed, that I may be able to answer and confute all the Priests, or other Champions, of the Popish Religion; for I have never set up for a Casuist.

Fa. Tho' you could not confute them, it would be necessary for you to keep them from confuting you; for it will be very hard for you to continue of any Opinion that you cannot defend, or not to be of that Religion which you cannot confute.

Son. There is more, indeed, in that, Sir, than I had yet thought of.

Fa. There is so much in it, that I should be very loth to give my Consent for your going abroad, till you have taken some Steps in it.

Son. What would you please to have me do, Sir?

Fa. Why, the first Thing, I mean, as to Human Means, is this: I would have you take some Pains with your self, and study, a little, the Controversy between Popery and the Protestant Religion. I have a great many very good Tracts, in my Library, wherein, all that has or can be said, on both Sides, is, I believe, summ'd up, and disputed. Take some Time, and make your self fully Master of the great Questions between us; the Doctrine of Transubstantiation; of Image-Worship; the Absurdity of adoring the Relicks of dead Saints; Human Pardons, for Offences against Divine Power, and, which is still more absurd, buying those Pardons for Money; also, selling Indulgences, and Licences, to sin against God; a few of these will furnish you, Son.

Son. But you were saying, just now, That there is some Danger from the Pomp, and Gaiety, of Popery, when we come into these Countries, where it is all so fine, and so rich.

Fa. Truly Son, I know it has been fatal to some weak Heads; but, I think, a little Stock of Reflection

fection will furnish you against that: I have seen all the Legerdemain of the Priests, and of their Worship; and, I must say, that if the Subtlety of the Priests, their Sophistry in Argument, and the Use they make of those pompous Things, does not insnare and captivate the Mind, I am persuaded, very few Protestants would ever be perverted by what they should see; for that, (I mean in their publick Worship) especially, take it in the Gross, and particularly as practis'd Abroad, 'tis such a Piece of Pageantry, such a Puppet Show of Religion, that nothing of a well instructed Mind can be in any Danger from the Sight of it; it would make a Man of Sense rather despise and abhor them, especially, when he is, I say, prepar'd to do so by proper Advices.

Son. What would you please to direct me to, Sir, in order to prepare my Thoughts beforehand, so as, to make a right Judgment of these Things, when I come to see them?

Fa. I am glad you propose the Question in that Manner, for this is bringing the Business into as narrow a Compass as we can: I'll lay down a Scheme for you in a few Words.

1. Bestow a little Reading upon the Original of the Christian Religion, and enter into the Chronology of Things, from the first planting the Gospel in the World.
2. Then enter distinctly into the History of the Primitive Times, and there you will see, very clearly, 1. In what Purity the Christian Doctrine was first preach'd; what it really is, and what the first Christians practis'd. 2. By what Degrees it became corrupt; how Error, Idolatry, Superstition, Enthusiasm, and the Doctrine of Devils crept in; all which were supported, as they were introduced, by Church
D 2 Tyranny,

Tyranny, and abominable Imposition, which is the Effence of Popery.

3. Then make your self Master of the Protestant Doctrine, the Principles which we profess; the Reason and Foundation of them; how establish'd in Truth; directed by, and founded in the Holy Scriptures; confirmed by the Writings and Practice of the Primitive Fathers of Christianity, and sealed with the Testimony of their Blood.
4. Then look into the History of the Reformation, and see the Reason why, and the Manner how, the first Reformers broke off from the *Romish*, which was then call'd, tho' falsly, the universal Church.

If you look into these four Particulars, and search impartially into the Original of Truth, you will find this the best Way to confirm your Principles.

Son. This is a Study, that requires a grave Application, and long Time: I believe you do not design me, Sir, for a Clergyman.

Fa. That is a little short upon me, *Son*; I do not design to make a Priest of you, it's true, but I would make a Christian of you, and every Christian Man ought to study Principles: I hope you do not think that the Study of Truth belongs only to the Clergy, and that we are to apply to them only for our Knowledge of it; that's Popery, indeed, in the very Abstract.

Son. I do not think we should go to them in plain Cafes; but, in disputed Points, I think they, whose Business it is to study those Things, should be always ready to instruct their People.

Fa. Yes, they should, but their People too should endeavour to be able to judge of the Instructions they

they give, as you seem to do now (and a little too far, I think,) of my plain Advices

Son. I would not offend you, Sir: But if they are not our Teachers in difficult Cases, what Business have they with us, or we with them?

Fa. O, a great deal, they are Teachers, and we ought to listen to their Teaching; but not so as to give up our Senses to their *Positives*, or *Negatives*, and look no farther: Even our blessed Saviour, the only infallible Teacher that ever was on Earth, refers us even beyond himself, and bids his Disciples search the Scriptures, *For they, says our Lord, are they which testify of me.*

Son. I should, indeed, Sir, desire to be satisfied that the Clergyman I talk with, is an honest disinterested Man, and then I should be apt to depend very much upon what he says.

Fa. Then you are as fit to be turn'd into a Papist, as a Popish Emissary could wish to talk with, and this is the very Thing I have been speaking of. I am very sorry my Discourse has made no farther Impression than this upon you.

Son. I hope, Sir, you will hear the Reasons of what I say, before you draw such a hard Conclusion. I think, Sir, in the first place, an honest Man will not impose upon any Body.

Fa. I tell you, Son, these are honest Men; at least I'll suppose they are, and that they do not go about to impose upon you: they believe themselves to be in the Right, and 'tis a very honest Principle if we are first satisfied we are right, to endeavour to bring others to be so too; why else do all People bring up their Children in their own Way? you cannot suppose they would willingly impose upon their own Children, and deceive them.

Son. These are Arguments on my Side; I shall always believe I am safe with such People as will not designedly impose upon me.

Fa. But they may be mistaken in the Articles they persuade to, and then their being honest makes them the more dangerous, for having been impos'd on themselves, they impose upon you in mere Charity.

Son. Where then shall any Man be safe, if he is in Danger from honest Men?

Fa. Honest Men may not always embrace honest Principles, they may be deceiv'd.

Son. I must be as cautious as I can.

Fa. I think that shews a great Indifference in the Case, as if it was of small Consequence.

Son. When I have done all that I can, Sir, I must venture it, or not go Abroad at all.

Fa. You had much better not go Abroad at all, than to go Abroad among Enemies, and be unprovided for your Defence; 'tis going blindfold into a *Bear-garden*.

Son. Then you disappoint me, Sir, in the main Part of my Education; which depends much upon this Proposal of Travelling, and which you had already consented to.

Fa. I did consent to your Travelling, but hop'd you would not have made a Difficulty of my giving you needful Cautions to prevent the Ruin of your Principles.

Son. I do not oppose being caution'd; but, Sir, the Proposal, you make, is the Work of an Age: I ought to lock my self up in a Study seven Years for it.

Fa. No, no, nor one Year, nor half a Year; I would propose but six Months for you, provided you would give some Application to it for that six Months, and look up to God to give Assistance to your Enquiries, and to add the Divine Illuminations of his Spirit.

Son. I believe, the last of it self would be sufficient without the first; the Divine Teaching is able to open the Understanding without Study.

Fa. That's

Fa. That's true, Son ; but you really bring that Argument as if it were to excuse the Application ; I should be glad my Suggestion could be call'd unjust ; God's Grace attends the ordinary Means, and seldom acts by Miracles : Inspirations are very much ceased, if not quite.

Son. I hope you may venture me, Sir, upon the Force of the Cautions you have already given.

Fa. What ! upon that Foot, that you suppose honest Men will never impose upon you ?

Son. I cannot think otherwise, unless where I see them evidently mistaken.

Fa. Very well ! and how shall you see that, but by entering a little into the State of the Case between them and you, between the Protestant and the Papist ? that is, the very Thing I argue upon ; that you may put your self into a Capacity to judge whether they are wright or wrong, mistaken or not mistaken.

Son. I think I am sufficiently prepar'd : I am not an utter Stranger to the Controversy.

Fa. But, I see evidently, you do not lay so much Stress upon it, as I think the Case requires ; you think there's no Danger, and that's the very Essence of Danger.

Son. I do not say, there is no Danger, Sir ; but, as I resolve to be as cautious as I can, I hope the Danger is not so great ; and, I am for venturing, if you please, unless you positively forbid me, which, I hope, you will not, after having promised me.

Fa. It is my Concern, for your Good, that makes me afraid ; but, I see, you make light of the Adventure, which makes me still like it the worse.

Son. I would not dispute with my Father ; but I must say, I see no great Hazard in it : and it would be unkind to put a Stop to my Travels on such a Scruple.

Fa. Nor would I dispute with my Son, in a Thing I see him so bent upon; but I may have the Privilege to persuade, I hope, without being thought unkind.

Son. If you only persuade, Sir, you give a Liberty to me to chuse; but you seem to persuade with the Solemnity of a Command.

Fa. No, Son, since you think it a Hardship, I shall not Command, if you are resolv'd to go, after all the Cautions I have given you; only remember, that your Father did warn you, and used his utmost Endeavours to persuade; I am sorry you will run the Risque.

Son. Indeed, Sir, I see no Risque in it, that is of Force enough to ballance the many Advantages of Travelling.

Fa. And indeed, Son, I see much the more Hazard in it for that very Reason.

Son. Well, Sir, however, if you please, I am inclin'd to venture; I hope, when I return, you will be of another Mind.

Fa. And, I believe, when you return, you will be of another Mind too; for, I expect to see you go out a Protestant, and come back a Papist; I think you go out as if you were preparing your self for it.

Son. I hope you may live to see your self mistaken.

Fa. No, no, I see it too plainly; an indifferent Protestant is half a Papist, ready form'd; the Priests Work is done to their Hands.

Son. I am not indifferent, Sir; but, I do not (it may be) lay all the Strefs of Life upon that Dispute: I think my only way not to be misled, is not to enter into any Dispute with them about it.

Fa. I do not say you should enter into any Disputes with them, I rather say you should carefully avoid it, because of the Subtlety and Sophistry of the

the People you will have to deal with; but a Man would be able to defend himself, as I said before, for his own Satisfaction.

Son. I am very well satisfied already.

[*Speaking with an Air of Coldness, and Slight.*]

Fa. Pray, Son, since you treat the Subject so coldly, let me ask you a close Question upon the Subject of Religion in General: You have read the Scriptures, you have been taught the Principles of Religion in your Catechism, you have not been educated in Atheistical Notions, or bred up to a Contempt of Religion.

Son. I don't shew any Contempt of Religion, Sir, as I know of, in any of my Discourse.

Fa. Well, but let me come to my Question; How do you understand Religion as it relates to the Life of Man? Is it the chief or ultimate Concern of Life? or is it only an Accident to Life?

Son. It is as we make it to be.

Fa. That is too true in Fact, but my Question does not relate to the Fact, but to the Right; not what we make it, but what we ought to make it, what it really is in its own Right, and what we ought to esteem it.

Son. I think we often make more Show of Religion than we need to do.

Fa. Look you, Son, do not shuffle with the Question; I am not disputing with you, but sincerely endeavouring to inform you.

Son. I do not desire to dispute, and am not backward to be informed, where I am ignorant.

Fa. I am sorry you are willing to appear more ignorant than you are; and yet, I cannot but say, you are in this main Point more ignorant than I thought you had been: I will therefore turn my Question into a Proposition, and not to catechise, but to inform you; I hope, tho' you are past the first, you will allow your Father the Liberty of the last.

Son.

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Son. I am very willing, as I said before, to be informed if I am ignorant.

Fa. If you are not ignorant, *as I said before*, if you are cold and indifferent, 'tis the same Thing in this Case; only that the latter is the worst; but I shall speak of that afterward: In the mean Time, take my Thoughts about Religion; thus:

The Belief of the Being of a God is the first Principle; 'tis the first Truth Nature dictates: That a Homage is due to that God, as the first and Supreme Power, is the next.

The Manner how that Homage is to be paid, is the third; and this we call Religion.

As the Supreme Power, so acknowledged, is, and must necessarily be our ultimate End, because he is and was our first Cause; so paying the Homage due to him, is the undoubted Debt and Duty of our Nature; and consequently, the performing it in a right Manner, *which is Religion*, is, and ought to be the most important Article of Life.

Thus, Son, by short and necessary Consequences, I form a Proposition, which I offer to your Reason; deny it if you can.

That Religion, or the right worshipping of God, is the most important Article of Life.

Son. I do not pretend, Sir, to dispute with my Father.

Fa. No, Son, I am not drawing you to dispute; here is no Room for it; here is nothing doubtful or disputable.

If you deny my Proposition, that the right performing our Homage to God is of such Importance, you must deny the Homage it self to be a Debt.

If you deny the Homage to be due, you must deny the Person to whom it is due to be Supreme,
for

for the Supreme must claim a Right to our Submission, which is Homage.

If you deny him to be Supreme, you must deny him to be Prior, the first Cause and Creator of our Being; for whatever is before all, must be above all.

If you deny him to be the first Cause of Being, you must deny him to be GOD; for, whatever is before all Being, must Be and Exist infinitely, and in himself; and whatever is Infinite and Self-existent, must be GOD.

Son. I make no Answer, Sir; I am to hear you.

Fa. The System is perfect, it is a Chain of Consequences; there is no Room for an Answer, unless, as above, you will deny Principles.

Son. I hope I am no Atheist, Sir.

Fa. Well, and I hope so too, and I go upon that Supposition; let me then proceed.

If Religion is the chief Concern of Life, the most important Article, and on which our Eternal Felicity depends; then it is of the utmost Consequence to us, that we be thoroughly and rightly informed concerning this Thing called *Religion*; and that more especially, because fatal Mistakes, Errors, and Heresies, are crept into the World about it, and that there is a false as well as a true Religion.

By being rightly informed concerning Religion, I mean this short Point, *viz.* That when we pay that Homage to the Great Supreme Power, and which, as I mentioned above, we acknowledge to be our Debt and Duty, we should do it in such a Manner as is agreeable to his revealed Word and Will; or, *in short*, so as he will be best pleased with it: And this, whether it respects, (1.) What we are to believe

lieve concerning him ; or (2.) What we are to do and perform in Worshipping and Obeying him.

Son. But, Sir, we find the World infinitely divided in their Opinions about these Things.

Fa. That does not at all lessen the Importance of our being at a Certainty about them, but increases it.

Son. No, I grant it does not lessen it.

Fa. Well, Son ; then still my Proposition stands unmov'd, (*viz.*) that *Religion* is the most important Article of Life.

Son. Yes, Sir, I do not pretend to oppose it.

Fa. Very well ; then my Son will allow, I hope, that I have great Reason to lay all the Strefs imaginable, upon what I was persuading him to, *namely*, to be thoroughly fixed in his Principles, in this important Thing called RELIGION, before he ventures Abroad among those who, professing erroneous and mistaken Opinions themselves, will use their utmost Skill and Cunning to pervert and deceive him.

Son. You are too many for me, Sir ; I said before, I would not dispute.

Fa. No, no, It is not that I am too many for you ; it is the Energy of this weighty Truth, *That Religion is the main Concern of Life* ; 'tis that which bears down all before it.

Son. But were it less demonstrable, yet, your Way of arguing is too strong for me.

Fa. Tho' that's a Compliment upon your Father, 'tis a Satyr upon your self, in the very Case before me ; for if an artful Way of disputing may overcome you, tho' in a Case less demonstrable ; *Ware Popery !* That is the very Thing that I said above ; The Subtlety and Sophistry of the Priests may be too many for you : How then could you say, There was no Danger ?

Son. I did not say there was no Danger, but that I was inclined to venture.

Fa. Well, but if then you own the Danger, and that in a Case of the highest Importance, why are you inclin'd to venture? This brings me to the other Part, Namely, That I see in you a fatal Indifference in a Thing of the highest Consequence.

Son. But it does not argue, I hope, Sir, that you should pass such a severe Conclusion upon it, that I should therefore turn Papist.

Fa. Indeed, I cannot think the Conclusion was severe, tho' I did not say directly you would turn Papist; but I must acknowledge, I should expect it, if you went Abroad with such an Indifference, as you seem to have, about it.

Son. So, I perceive still, you design to disappoint me.

Fa. No, Son, that is not just; I propose needful Preparations, you decline them as troublesome, and would argue their being needless; I have proved the Affirmative, if you decline to qualify your self, you disappoint your self, 'tis not I do it.

Son. 'Tis much at one; I find I am not like to go.

[Speaks a little surly, and with a Tone of Discontent.]

Fa. It lies before you, you may go or stay, as you please; but I must act as I direct you to act; I must not act against Principle: If you will travel Abroad into Popish Countries, without being arm'd against Popish Delusions, without being acquainted with Popish Errors, and well grounded in Protestant Truths; you must do it when you are out of the Bounds of my Influence, and are no more under your Father's Authority; but while it is otherwise, I must invade Principle and Conscience, lay aside all Affection to you as a Father, and all Regard to your eternal Felicity, if I should come
into

into it; I cannot do it: you must not expect it of me.

Son. I cannot go to School again at this Age.

Fa. I hope you may study the Scripture at any Age; you may read Ecclesiastic History, and look into the Chronology of the World, and inquire into the Reason of Things; no Age is too far gone for Men to search into Truth, or to inform themselves of what has been done in Ages past.

Son. That's University Work too; it's too late now.

Fa. Well, Son, if it be *too late for you* to establish your self, in Matters of the utmost Importance, it would be much *too soon*, I must tell you, *for me* to send you Abroad into the World without it; I cannot do it, take it as you please.

Here the Son broke off the Discourse a little rudely, murmuring at the Thing as unkind in general; intimating, that he would find a Way to go Abroad without so much Ceremony: All which, the Father, acting with Prudence, not willing to ruffle his Temper, and put him upon any rash Resolutions, took no Notice of.

However, the short History of that Part was this; That applying himself to an Uncle, his Mother's Brother, and to some other Relations, they over-persuaded his Father, at length, to let him go Abroad, which he did, tho' with great Reluctances; and which, as he often said, with a sincere Sorrow afterwards, was against the strongest Conviction of his Conscience; foreboding to himself, that if ever he went Abroad, he would come back again entirely ruined in his Principles; and so it prov'd.

Nor was this all, for his Son not only turn'd Papist, by a Delusion of an *English* Priest, who he found at *Chaalons* in *France*, and who travelled with him from thence into *Italy*; I say, he not only turn'd
Papist

Papist himself, and as his Father believed, tho' he would never acknowledge that Part, had taken Orders; but after his Return, he applied himself, with his utmost Skill and Cunning, to draw over his Two younger Brothers, and, especially, one of his Sisters, to follow his Example; till his Father, after many a fore Battle with him in Argument, was oblig'd to dispose him out of his Family, and almost forbid him coming to his House for a Time; but he did not keep quite away, as you shall hear in its Order.

After he was gone, the Father apply'd himself, with his utmost Diligence, to the Instruction of the rest of his Children, in order to fortify them against the Attacks which their Popish Brother had made upon their Principles; and in which, he had Difficulty enough, tho' at length he effectually mastered it all.

When he first set about this necessary Work, he was greatly perplexed with the Obstinacy, and even Impertinences, of his eldest Son, who made it a Piece of Conscience to pervert the Family; and to that End, his greatest Application was still to counteract all the good Foundations which his Father had lodg'd, by his most early Instructions, in the Minds of his Children, and to persuade them into a Belief of the contrary Doctrines, upon the Authority of what he called an infallible Interpreter of Scripture, namely, the *Pope*.

This he did with such Subtlety and Art, and had so far insinuated himself into their weaker Judgment, that the Father found it very difficult to weed out the Tares which his Son had sown, and found, by sad Experience, that Errors are not only sooner planted in the Minds of Men, than Truth; but that, like Weeds in a Garden, being the Natives of the Soil, they take a deeper Root, and are not so easily cleared out again, as the more solid Truths which had been established there before.

Upon this Account, he took Two Methods with his Children; first, he avoided, on all Occasions, entering into Disputes with his perverted Son, I mean publick Disputes; but knowing very well, that Popery had rendred it self ridiculous for some Ages, by entertaining the grossest Absurdities, and ranging them among the *Credenda*, or Things to be believ'd; and that the Priests had carried these Things on to such inconsistent, preposterous Lengths, that themselves could not defend them; he always took his Son by this Handle, and furnishing himself from History, of which he was a complete Master, with the full Relations of some of the most astonishing Enthusiasms, and surfeiting gross Pieces of Idolatry and Popery, that he thought to his Purpose, his Son could never propose any Thing in Discourse in Favour of any Popish Principles, but the Father would bring in some Story or other, from good Authority, which should expose, not only Popery it self in the gross, but should render the Practice of those Principles absurd and ridiculous in particular.

For Example: One Day, his Son pretended, at Table, to argue upon, and defend the Supreme Authority of the *Pope* and his Superiority, over the rest of the Clergy, as universal Bishop: His Father heard him out, and then, not directing his Speech to his Son, but to his other Children; *Pray*, says the Father, *ask your Brother*, how *the Pope* came by this Superiority? and how long it was before the Church acknowledged him for *universal Bishop*?

The Son, too ignorant in History to deal with his Father, told them it was always so; he derived it from *St. Peter*, and that he was acknowledged to be such in all Ages: Upon this, the Father, smiling at his Son's Folly, but turning to his eldest Daughter, *Come, my Dear*, says he, I'll tell you how this blessed Thing, called the *Pope*, obtained the Title of *Universal Bishop*.

In the Reign of the Emperor *Mauritius*, and about 590 Years after Christ, *Gregory*, Sir-named the Great, being then Bishop of *Rome*, there was one *Phocas*, a Soldier or Centurion in the Emperor's Guards; a bold, bloody, and enterprizing Fellow, but of no great Interest: This *Phocas*, finding Things went but very indifferently at Court, that the Factions and Parties began to cabal one against another, and that the Emperor's Interest declined very much, thought he might set up a Party as well as others; and filling his Head with aspiring Thoughts, began to aim at the Empire.

In thinking of proper Instruments to assist him in his treasonable Design, it came to his Mind, that *Gregory*, the Bishop *Rome*, had a long Time struggled for the Title of Universal Bishop; but was always opposed by the Emperor *Mauritius*, in Favour of *John IV.* Bishop of *Constantinople*: Upon this, he proposes to himself a Scheme of double Villany; namely, of Treason and Murther; and so to answer both their Designs (*viz.*) that *Phocas* should murther the Emperor *Mauritius* and his Son, who were Enemies to both, and usurp the Throne Imperial: That upon this Murther, *Gregory* should acknowledge *Phocas* to be Emperor, and *Phocas*, in return, would acknowledge *Gregory* to be Universal Bishop: And thus the Supremacy of the Pope, above the rest of the Bishops, *says the Father*, was first design'd by a double Conspiracy of Treason and Murther; and if this be the great Original they have to boast of, let them make their best of it.

It is true, *says the Father*, *Gregory* did not live to take up the Title, for he had written vehemently against it; but *Boniface* the Third compleated the Conspiracy, and enjoy'd the Title; and *Gregory* in his Life Time congratulated the Murtherer. The Son was horridly ashamed of this Story, and would fain have suggested that it was not true; but his Fa-


ther offering undoubted Evidence from the most authentick Writers of those Times, he had nothing to say ; and the Sister, to whom the Father directed his Discourse, laugh'd heartily at it ; which provok'd her Brother so much, that he could hardly keep his Temper with her, and the keen satyrical Girl, made the more of a Jest about it.

This Method proving thus effectual, his Father often took the same Course with him ; and ever, when he had the least Argument to bring about his Popish Trumpery, his Father would confute him, by telling one Story or other out of Antiquity to expose it, which always brought his Brothers and Sisters to ridicule him, and fail'd not effectually to put an End to his Discourse.

This, in the End, deliver'd the Family from the importuning young Casuist ; tir'd him, and made him sick of his Attempt to profelyte his Brother and Sister ; but the pious anxious Father, greatly concern'd to see, that not only the Sophistry of the Priests in *France* and *Italy* had perverted and deluded his Son, and so had robbed him of his eldest Comfort, but that they had list'd him a Missionary for the propagating Popery in his Family, and had set him on work to deceive the rest, apply'd himself very seriously to see that none, under his Roof, should be infected with the Contagion ; and therefore, setting apart some Time every Day for so good a Work, he entered solemnly into all the Points of Protestant and Popish Doctrine with them, for their fuller Instruction.

In doing this, it occur'd to him, that the only Way to confirm his Children in the good Principles he had begun to instill into them, would be to set Popery in a true Light ; to dress it up in its own Cloaths, and shew them its Picture drawn to the Life. That so the Delusions commonly attending Popish Councils might no more prevail on them, and they might see what a Monster it really was.

This Part of his Work necessarily running him out into pleasant Historical Discourses, useful and profitable to others, as well as to his Children, occasioned this Publication, and you will see something of them in the following Dialogues.



DIALOGUE II.

SOME Time after this first Broil with the Son, which the Father, as I have said, turned off with a Story; and after which, the Father took all Occasions to talk with his Children upon the same Subject: It happened that the second Son, a young Gentleman of about Eighteen Years of Age, who his Father had carefully instructed in sound Principles, fell into a little Dispute with his eldest Sister, upon the Subject of reading Romances.

The Father, who was not in the Room at the beginning of the Debate, came in and out occasionally several Times while it lasted; and at length, set himself down to hear it out: they would have stopp'd their Discourse upon that, but he told them he would withdraw, rather than they should break it off, and that he would be no more than a Hearer; for he would not influence them in the least on one Side or other; or speak a Word, unless, on any particular Occasion, they ask'd his Opinion.

The Dispute began about the Reading or not Reading Romances, or fictitious Stories: They were both, as well Brother as Sister, against the Reading them as a Diversion, there being no possible Pleasure in reading a Story which we know to be false, but related as if it were a Truth: But the Sister

would have it to be, that it was not fit they should be read at all; nay, that it was a Sin; and that, as the making and writing them was criminal in itself, being, as she explained it, what the Scripture meant by *making a Lye*; so no pretended Use that might be made of it, could justify the Action: And that, if the writing or publishing a Romance, was a Lye; so, of Consequence, the reading it, that is to say, the reading it as a Diversion, or with Delight, must be the same.

The Brother argued, That, as the End and Use of every Fable was in the Moral; so a Fiction, or what they call'd a Romance, told only with Design to deceive the Reader, bring him to believe, that the Fact related was true, and so to please and delight him with a Falshood instead of a History, must be what she had call'd it, criminal and wicked, and *making a Lye*; being done with a Design to deceive, and was made still more so, by how much it was more or less design'd to deceive prejudicially, and to the Hurt of the Person, as particularly where it was calculated to recommend Vice, discourage Virtue, debauch the Ears and Minds of Youth, raise loose and vain Conceptions of Things in the Thoughts, and the like.

But on the contrary, where the Moral of the Tale is duly annex'd, and the End directed right, wherein it evidently accords; the enforcing sound Truths; making just and solid Impressions on the Mind; recommending great and good Actions, raising Sentiments of Virtue in the Soul, and filling the Mind with just Resentments against wicked Actions of all Kinds: He insisted then, and in such Cases, Fables, feigned Histories, invented Tales, and even such as we call *Romances*, have always been allow'd as the most pungent Way of writing or speaking; the most apt to make Impressions upon the Mind, and open the Door to the just Inferences and Improve-

ment which was to be made of them. He added, that for some Ages, it was the most usual, if not the only Way of Teaching in the World; the brightest Part of Oratory, and was used in Cases of the last Moment, as the most Persuasive; that we find it frequent in Scripture, as in the Speech of the wise Woman of *Tekoab* to King *David*, 2 *Sam.* xiv. 4, 5, 6, 7. the like of *Nathan* the Prophet to the same King *David*, on Occasion of the Murther of *Uriah*, and the debauching his Wife, 2 *Sam.* xii. from the first to the fifth Verse: and again, the like in the Message of *Joash* King of *Israel* to *Amazia* King of *Judab*, 2 *Chron.* xxv. 18. and several others. He went on to the several Allusions made use of by the Prophets, and that by the Direction of Heaven, as particularly that of the Prophets *Ezekiel*, *Isaiab*, &c. and he at last instanc'd in the Parables or Historical Relations, left upon Record by our Saviour himself; such as that of *Dives* and *Lazarus*, that of the Prodigal Son, and especially of the Sower, who went forth to sow, and sowed his Corn by the Highway Side; and many others.

The Brother went a great Way farther in that Part of his Discourse, but lest they should seem too large in his Allowance of Romances in General; he forget not, however, to make a kind of Proviso at the End of his Discourse, against approving of such Fables and Romances as are usually the Product of the present Age, having no such moral or justifiable End attending them; and to recommend to his Sister the bringing her Taste of Things to such a Perfection, that she might be apt to judge of Truth, and receive due Impressions of Wisdom and Knowledge, tho' not dress'd up with far-fetch'd Allusions, Allegories, and invented Stories to enforce them; and to this Purpose, he gave her the just Characters of several fabulous Writings, which were much in Vogue in the Town, and also of their

Writers: From which Discourse, they descended to those of Operas, Plays, Tragedies, &c. and they had several Discourses afterwards upon the same Subject, which would be very well worth recording; but being foreign to the present Purpose, I lay them by for another Occasion.

The good Father was exceedingly delighted with the Discourse, and especially to hear his Son arguing in so solid and serious a Manner; but he was surprized with the sudden Turn of his Daughter's Wit on that Occasion: Whether the young Lady thought her self out-done by the solid Arguments her Brother made use of; or that she rather yielded to, than differ'd from his Opinion, but was perhaps loth to let him see it, I know not; but she stopt the Discourse; and turning to her Father, she says, Sir, you used to tell us some old Stories about Popery, a hundred Times more to the Purpose than this grave Discourse; Pray, Sir, have you ever a Tale left to divert us that Way?

No, Daughter, *says the Father*, not so much more profitable than this neither, for I like your Discourse on both Sides very well; you see I did not interrupt you.

But, *says she*, my Brother talks too grave for me; I love a short close Answer, and then I have done with it; I don't love making a short Question be a Text for a long Sermon.

Bro. My Sister is all Wit, and she expects one of her nice Questions, should be answered as concisely as she proposes it.

Sist. My Brother is all Sense, and he expects to make me as wise as himself, and that is a Difficulty out of his reach.

Bro. That is a Satyr upon your Brother's Sense, at the same Time that you seem to commend it, for where's the Sense of expecting it, if it is out of reach?

Fa. Come, you have both of you too much Sense to differ on such a Point as this; I like the Discourse
on

on both Hands: My Daughter's Objection against Romances, is good, only a little too general; and my Son's Exceptions are just too, with a due Caution not to encourage the corrupt Usage of the Age, in putting Romances upon us without their Moral, and affirming them not to be Romances: and this puts me in Mind of a Story which may be necessary for your Instruction on both Sides, and is not remote to the present Purpose.

Daught. I did not doubt but my Father would have a good Story for us, to serve for a Moral to our *romantick Discourses*.

Fa. My Story begins with a Question, and your own Discourse introduces it: You have been speaking about Romances, and reading Romances, and you, Daughter, in particular, have pass'd a kind of Sarcasm upon your own Discourses, and call'd them *Romantick*; Pray what do you mean by a *Romance*; and whence do you derive the Word *Romantick*?

They all sat silent a good while; at last, the Daughter said, Brother, do you speak; and the Brother said, No, Sister, do you speak, my Father directs his Question to you.

Nay, says the *Sister*, I must own, I can't tell, do you speak, Brother.

Bro. There is a Difficulty, says the *Brother*, in the Question: It has Two different Parts in it; if I answer to the Word *Romances* only, I must say, we generally understand it to be a formal made Story in Print, raised out of the Invention of the Author, and put upon the World to cheat the Readers, in the Shape or Appearance of Historical Truth; but if I must explain my Sister's Term (*viz.*) of *romantick Discourses*, I cannot answer; I hope we have been telling no Lyes.

Sist. I meant nothing, but that we were gotten into a Strain of Discourse above our Understanding, at least above mine; and I think, to talk of Things

above our Reach, with a Supposition that we were sufficient to the Discourse, is to talk *Romantick*.

Fa. You have both answered me to my Satisfaction; for I am not going to cavil at Trifles, but to bring it to my Purpose; and the next part of my Question is this: I suppose these Accounts to be both right in their Places respectively, but how came these fictitious Stories to be called *Romances*? and those Discoursings of what we do not understand, with the Vanity and Pride of pretending to understand them, *Romantick*?

Bro. Truly, Sir, you have a little pos'd me in that; I must consider and inquire a little before I answer: let my Sister give an Account of it, perhaps she knows better than I.

Fa. It is no Matter for inquiring or jesting with your Sister; I'll tell you whence it comes.

When the *Romish* Priests, having set up a New Pageantry of Worship in the Christian Church, and which we, for divers good Causes and Considerations call *Popery*; they found it very difficult to support all the gross Impositions, which they put upon Mankind for want of *Miracles*.

Real *Miracle* was out of their Power; the Falseness of their Faith plac'd all those Things beyond their Reach; but the Cause must be upheld, *fas aut nefas*; and real Miracle not being to be had, imaginary Wonder was made use of to supply: These being attested by the Priests in every Place, and some very remote from *Rome*; it was no Wonder, that they were swallowed greedily by the People in those Days, when, by long Ignorance, their Minds were prepar'd to be impos'd upon.

The Accounts of these suppos'd Miracles, swelling in Bulk, and growing too numerous to be retain'd in Memory, were first recorded by the Monks, in their several Registers; and then brought to *Rome*, to be registered also in the Books or Records of the *Vatican*.

The Books where those lying Tales were set down, were called *Legenda*, and afterwards in *English*, *Legends*; and because they were kept, as I said, at *Rome*, from whence Copies were transmitted to all Parts of the World, they were called *Roman Legends*.

The most scandalous Falshoods, the most ridiculous, simple, and impossible Things, being thus put upon the World by the Priests; and the Belief of them impos'd, on Pain of *Anathema* and Excommunication; the more enlightned World began at length to open their Eyes; nor was it the least Step to the Reformation; for even, long before *Luther*, the *Lollards*, the *Wickliffians*, the *Hussites*, and others, who first saw thro' those Fables, began to expose them to the World; thus gradually they grew into Contempt, till at length, they became a Thing of mere Scorn; a *Roman Legend* was soon taken, in general, to be a Collection of Lyes; and by Consequence, any other false Stories put together to abuse the World, were soon after esteemed a *Roman Legend*. Hence, the learned Part of the World, abridging the Speech with more Propriety, call'd speaking falsely, *Roman-cing*, and a bold Way of advancing Falshood by mere dint of Face, was from thence called *Romantick*; if it was in Writing, it was called a *Romantick Style*; if in Speech, a *Romantick Discourse*, and the like.

Hence, I derive the Word Romance, (*viz.*) from the Practice of the *Romanists*, in imposing Lyes and Fables upon the World; and I believe, without injuring any one, I may venture to say, that Popery is a *Romantick Religion*, and, if Opportunity offers, I may convince you all of it, in a little Time.

Daugh. I said, my Father would find something upon the Subject that would both instruct us and make us merry too; I never heard any Thing more to the Purpose in my Life.

Son. The Thing is very probable, for I have heard, indeed, that those Legends are a Bulk of strange and most ridiculous Things, brought together by the Priests, and collected from all the Corners of the World.

Fa. Yes, and the farther off the better, because as the People are bound to believe them, so, if they would dispute them, they have no Opportunity to unravel the Fraud; 'tis plac'd at so remote a Distance there is no searching into it: Such as the miraculous Tomb of *St. Thomas*, in the Kingdom of *Golconda* in the *Indies*; the Miracle of *St. Hilarion* riding over the *Nile* upon a *Crocodile*, and many such like.

Daugh. I hope, Sir, you will give us some particular Stories of this Kind, at your Leisure; that we may see a little farther into the Knavery of the Priests, since they are so busy with us to bring us over: I wish my Brother had heard this Story in particular.

Fa. I shall give you Evidence enough of the Impudence of their Legends, if that will be any Help to you: But first let me lay the Foundation, and tell you how, and by what Degrees, this *Romish* Antichrist set her self up in Christ's Throne, and usurp'd his Authority.

Bro. I wish you would, Sir; for nothing can be so sure a Foundation for us to go upon, as to know the true History of Popery, and where she began.

Fa. She began indeed right; her Foundation is built upon the Ruin of the true Christian Church.

Bro. She is the more likely to be Idolatrous herself; for the Corruption of the best Things is the worst: Naturalists tell us, that nothing is more contagious than the Plague upon a human Body, which in itself is the most beautiful of all God's Creatures.

Sist. I know the Thing is tedious in itself, but my Father can sum up the History of it in a few Words, if he pleases.

Fa. A few Words will not indeed describe it ; the History of a Thousand Years is not easily abridg'd, or brought into the Compass of a Story of Ten Minutes, and now would be too long for your hearing ; but you may take it piece-meal, and I'll give it you some and some, as I can.

Sist. My Brother, Sir, insists much upon it, that the Church of *Rome* was at first the true Christian Church, and the only true Church, and that we acknowledge it to be so ; that it was the same that suffer'd all those Severities under the *Roman* Emperors, which we call the Ten Persecutions, and that they only were the true Primitive Christians.

Bro. Yes, he adds, that all the glorious Martyrs, who we call the Fathers, such as *St. Polycarpe*, *St. Ignatius*, *St. Athanasius*, *St. Cyprian*, and an innumerable Company of Martyrs, were Members of the *Roman* Church, and that several of their *Popes* were Martyrs.

Fa. Hold, Son, you run too fast ; you should say Bishops of *Rome*, not *Popes*, for they were not come to be *Popes*, in the Sense we now understand the Word, for several hundred Years after the Ten Persecutions were over.

Bro. My Brother call'd them *Popes*, Sir.

Fa. Yes, and so all the Bishops of other Churches were call'd *Popes*, till after a long Series of Treason, Conspiracy, and even War and Blood, the Bishop of *Rome* assum'd Temporal Power, and at last the Primacy ; of which I told you the Story, when your Brother was here.

Sist. I wish, Sir, you would tell us that Story over again ; it confounded our new Convert so, that he had not a Word to say ; and I am persuaded, it would make any Body that was to hear it, sick of Popery.

Fa. Why it seems you remember it, Child ; there's no need to repeat it.

Sist. Oh, but I ha'n't all the Particulars, I would be so Mistress of the whole Story, as to be able to tell it again in Company; for sometimes we meet with a Papist or two, and they are generally pretty talkative, especially the Ladies; and it would be a rare Story to tell them, when they are in their Altitudes, crying up the *Pope*, and his infallible Authority.

Fa. Then you should have more of the Story, Child, than I had Time to tell to your Brother. I assure you it is worth your hearing.

Bro. But, Sir, you said that the Bishops of other Churches were call'd *Popes* too; I do not remember that ever I heard that before: I thought there had never been any *Popes* but the *Pope* of *Rome*.

Sist. No, nor I neither.

Fa. Yes, yes, the Word *Pope* was originally no more than *Papa*, or Father, and to this Day, in foreign Countries, all the Priests are call'd *Padres*, that is to say, Fathers; and as we in *England* call our Bishops Right Reverend Fathers, and the Archbishops the Most Reverend Fathers, so in those Days the Christian Bishops were call'd Fathers, that is *Papa's*, or *Popes*.

Bro. But I suppose they did not use the very same Word *Pope*.

Fa. Yes they did, the very same Word, as may be seen in History. *Cornelius*, Bishop of *Rome*, in his Writings to his Brethren the Bishops of *Asia*, speaking of *St. Cyprian*, calls him *Pope* of *Carthage*; *Dionysius*, Bishop of *Alexandria*, Successor of *Athanasius*, calls his Predecessor *Heraclias*, the Blessed *Pope Heraclias*; and *Sidonius*, a famous Christian Father, in all his Epistles to *Hilary*, and other his Contemporaries, calls all the Bishops of *France*, *Popes*; and the Emperor *Constantine*, writing to *St. Athanasius*, calls him, *Your Holiness*: So that the Stile is not at all a Peculiar to the Bishop of *Rome*; the Bishop of
Jerusalem,

Jerusalem, and of *Antioch*, and of several other Capital Cities, were call'd *Popes*, as far back as to *Constantine* himself.

Bro. This is more indeed than I had consider'd before.

Sist. Nay, it seems we call our Bishops *Popes* here in *England*; I never minded that before.

Fa. They would be very angry if you should call them so, for all that.

Bro. But if you please, Sir, let us go back a little to those Times, and let us hear how long the Church of *Rome* continu'd Christian; it seems she was the Primitive and Only Christian true Church at first; that, you say, we must grant.

Fa. 'Tis granted; and they boast much of it.

Sist. I know they do; my Brother made a great Bluster about it; and, in particular, that the Protestants acknowledg'd it.

Fa. They have very little to boast of upon that Account; let 'em look into the *Lam. v. 16*. The *Jewish* Church was God's pure Church many Hundred Years: But what says the Prophet; *The Crown is fallen from Our Heads; WOE unto us that We have sinned!* They were once a flourishing Church, *that is true*; but the Crown is fallen from their Heads: The Reason is plain; they fell from their Primitive Purity, which was their Glory, and being gradually subjected to the Tyranny of the Clergy; they (the Clergy) drew them from that Purity of Doctrine, to all those gross Absurdities and Errors, till they reduc'd their Primitive Purity of Principles into one great Mass, or Bulk of Idolatry and Superstition, such as we find it to be at this Time.

Sist. But this was not all at once.

Fa. No, no, Child; as the Church was several Hundred Years growing under the Tyranny of the *Roman* Emperors, so it was some Ages flourishing in Liberty and Prosperity, under the Dominion and Protection

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Protection of Christian Emperors; and it was from thence several Hundred Years in its declining State; till it might be said to be arriv'd to the full Perfection of its Decay, and to be the mere *Seat of the Beast*, as describ'd in the Scripture, and as we see it this Day.

Bro. Pray, Sir, when do you reckon the Primitive Church to be in its Height of Purity and Prosperity? For certainly it was once in a most glorious State.

Fa. Truly, that is a difficult Thing to point out to you; for no sooner did the Church get Liberty and Ease, and the Enemies of Religion cease to persecute, but Pride and Strife broke in upon its Peace by the haughty Behaviour of the Clergy: Prosperity puff'd them up: The Emperor *Constantine*, in his abundant Zeal for Religion, gave the Priests such an excessive Sway in the Empire, that they knew not how to moderate themselves: In short, he forgot that, tho' the Bishops were Christians, and good Christians too, yet that they were Men also, and subject to like Passions as other Men; and, in a Word, he gave them such a Head, and such a Loose to their Pride (as Priests) and set them up so high, that all the Kings of the Earth have not been able to bring them down again.

Bro. That was an ill Use made of the good Intentions of a pious Prince; for in all the Histories that I have read of *Constantine* the Great, they represent him as a wonderful Prince for his Zeal, and sincere Affection to the Christian Religion.

Fa. Yes, and they do him but Right, for it was his Due: But I say too, it was the weakest Part of that Prince. He ador'd the Clergy; he set them up as little Idols in the Government of the Church; who the People were not only to obey, but to reverence, and almost to worship; and, at the same Time, he forgot that they were Men, till they put him in Mind of it by their Folly and Pride; for they were

were continually falling out and wrangling with one another, and that chiefly for Superiority, and the highest Places in the Synagogue; and this not only perplex'd the Emperor, and was very grievous to him, in the latter End of his Days, but it raised Sects and Divisions in the Church, and Factions, and even Tumults in the State.

Bro. It was very early to begin in that Manner, when they were but just got, as it were, out of the Fire of Persecution.

Fa. It was so; but that was not all: For it not only brought in Divisions and Factions, but with those came in Errors and Heresies of divers Sorts; such as were afterwards fatal to the Church's Peace, and scandalous to the very Name of Christianity.

Bro. Why then, the Church had but a very short Space of Prosperity; for *Constantine* himself, I think, did not reign above Two and thirty Years, and a long Reign too.

Fa. 'Tis true, her Prosperity was short, if you reckon only the Time when her Tranquillity was undisturb'd, and her Profession uncorrupted.

Bro. I think she could not be said to be in a State of Prosperity, when she enjoy'd neither Purity in Doctrine, or Peace in Government.

Fa. 'Tis very true; and that was indeed her Case, in the breaking out of the *Arian* Heresy, which shew'd itself even in the Reign of *Constantine* himself, the first Christian Emperor; and grew to such a Height, and with such a swift and speedy Advance, that the next Emperor, *Constantius*, was a profess'd *Arian*, and an Encourager of all those that had disturb'd the Church before; the Consequence of which was, that the Orthodox Professors were deposed, and Persecution broke out again in a lamentable Manner: For the Christians persecuted one another alternatively; the *Arians* the Orthodox, and the Orthodox the *Arians*, as Power came into their
Hands,

Hands, with almost as much Vehemence and Cruelty, as the Heathens had before used them all.

Bro. That is a Confirmation of what I have often observ'd, (*viz.*) That Liberty has not always been an Advantage to the Christian Religion.

Fa. So far from it, that, on the contrary, it seems as if God had thought fit to cause the Afflictions of his Church to be the best Means of its Establishment; but that's a Speculation too tedious for our brief Way of Talking, and would require a Recapitulation of the History of the Church in all Ages, as well the *Jewish* as the Christian; for even from the Beginning of an establish'd Worship, the Professors always fell back from their Profession in the Times of Liberty and Toleration; and return'd to humble themselves, when under the Oppression of their Enemies, in Captivity, and the like.

Bro. What Reason can be assign'd for it? We know it is so, and even to this Day 'tis evident among the reform'd Churches thro' all *Europe*; but 'tis very strange that it should be so.

Fa. That's likewise too long, and too melancholy a Subject for our Way of Talking; it would be an excellent Discourse for a Fast-Day Sermon; for 'tis a suitable Subject of Humiliation to us, and all Protestants: But your Father is no Minister.

Sist. I think my Father is a very good Minister to us.

Fa. While you think so, Child, I may hope for the more Success; but I desire to keep within the Bounds of my Place: I may instruct as a Father, tho' not preach as a Minister, and so far I am a Minister in my Place.

Bro. But pray, Sir, go on with the State of the Church, where you left off.

Fa. Why the Disturbance that *Arius* gave the Church did not last long; *Constantius's* Reign was short; and *Julian* the Apostate, threatening the whole
 Fabrick

Fabrick of the Church with a Dissolution, and the Restoration of Paganism, the Christians began to be a little better united; and his Reign being short, the Orthodox Part recover'd; and tho' the Errors of *Arius* continu'd, yet the Government was Orthodox, and so the Church might be said to enjoy Peace and Liberty for a long Time.

But in this Time of Liberty, the Brigues and Intrigues of the Clergy ruin'd all another Way; for they were continually quarrelling for Trifles, such as the Observation of *Easter*, the Manner of receiving Penitents, and the like; but above all, the great Affair of the Primacy, and who should be uppermost; and this agitated the Church till the Year 590, and so I am come down to the Story of Pope *Gregory* and the Emperor *Phocas*, where I left off with your Brother.

Sist. Ay, that's the Story that I want to hear over again.

Fa. Why 'tis a Story worth hearing, especially for young Popish Converts, or such as are in Danger of being perverted by the Craft of the Priests.

Gregory the Great was Bishop of *Rome*, at the same Time that *Mauritius* was Emperor of *Constantinople*; it's plain that a Contest had been carried on for several Years between the Bishops of *Rome* and *Constantinople*, for the Title of *Universal Bishop*: But that *Constantinople* being the Capital of the Empire, and where the Emperor kept his Residence, the Bishop of that City had a great Advantage, and, by the Favour of the Court, maintain'd his Primacy with Ease; so that the Bishops of *Rome* could not come in for several Years.

Gregory, tho' willing enough to have been the Head of the Church, yet finding it out of his Reach, play'd a new Game; for, like the Fox, because he could not come at the Grapes, he despis'd

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'em,

'em, and said they were four and unwholsome; so he not being able to obtain the Title of Universal Bishop for himself, anathematiz'd all those that pretended to it; declaring it to be a most impious Thing, unbecoming a Christian Bishop, a Scandal to the Name and Profession of the Christian Religion, and the like; and this he push'd on to such a Height, that there are several publick Acts of his now extant, which are full of the warmest Expressions of Zeal against those that sought this Superiority; some of which I'll give you in Writing, that you may be sure to remember them on all Occasions; for this *Gregory* was a famous Man in the Church, and was for many Reasons stil'd the *Great*.

Bro. Is not that he, who, they say, was the last of the good Bishops, and the first of the bad ones?

Fa. Yes, the same; only, that 'tis a little differing-ly exprest, for they said rather, that he was the worst of the Good Bishops, and far from being the best of the Bad ones: But you shall have his Character best laid before you, in the History of his Conduct in this particular Affair: The Story is pretty long, but 'tis fit you should hear it.

John IV. was Bishop of *Constantinople*, and he being Bishop of the Imperial City, and having a particular Interest in, and Influence upon the Emperor, began the Emulation, by insisting, That the Imperial City, as it had the chief Civil Magistrate on Earth, so it ought to have the chief Spiritual Officer, residing in it, for the Good, and for the Service of the Church. Upon this Insinuation, to which he obtained the Emperor's Assent, he assumed the Title of OECUMENICAL, that is to say, UNIVERSAL BISHOP.

Gregory, Bishop of *Rome*, opposed this Usurpation, as he call'd it, with all his Might; but that Emperor openly taking *John IV.*'s Party, and as 'tis suggested, having a private Resolution to humble

Gregory

Gregory upon some former Misunderstanding between them; *Gregory* soon found it was in vain for him to struggle with *John*, in Behalf of his own See of *Rome*, for the Emperor had sent him a peremptory Command, to submit to POPE *John* of *Constantinople*, and give him the Title of *OEcumenical*: I say, finding himself thus over-match'd, and that he could not expect the Honour of being call'd Universal, he falls upon the Title itself, and condemns it as an Usurpation; affirming, that no Christian Bishop ought to presume to take such a Title upon him.

This is to be seen in several of *Gregory's* Epistles, which are still extant: Some of his Expressions of this kind have been faithfully collected and translated from the Fourth Book of *Pope Gregory's* † Epistles.

Upon this Discourse, the Father gave his Daughter a Copy of the Quotations in Writing, for the Help of her Memory; and then went on with his Observations, thus:

Fa. Thus you see, what a blessed Original the Establishment of Popery has to boast of, and from what Springs of Blood, Treason, and Usurpation, all the Streams which have hitherto watered the *Roman Church*, have flow'd.

Sist. A sad Beginning, indeed!

Bro. But we have heard Abundance of fine Things said of this *Pope Gregory*, and he is cried up very much by some, as an Extraordinary Man; nay, as a Good, as well as Great Man.

Fa. As to that, there is a great deal to be said of him indeed, and he would never have obtained the Name of *Gregory the Great*, if there were not; but let us see of what Kind it is.

† See for this *St. Gregory's Epistle to the Emperor*, in *F. Paul's Hist. of the Council of Trent. Fol. 773.*

He was the Father of Superstition, and that in such a notorious Degree, that he is said to be the Contriver of several of the most gross and fatal Errors of the *Romish* Church, and the Introducer of them into Practice: For Example; Father *Plautina* tells us,

1. The whole Office, or Ecclesiastical *Formula*, which is now called the *MASS*, was of his Forming, and his mere Invention.
2. He first introduc'd the Celibacy of the Clergy, forbidding the Deacons of *Sicily* to have any Wives; a plain Doctrine of *D.*
3. He set up the *Invocation* of *Saints*.
4. He set up the *Dedication* of *Churches*, to the Names and Memory of departed *Saints* and to *Angels*.
5. He was the most zealous Monk-maker that ever sat in the Episcopal Chair of the Diocese of *Rome*, and oppos'd the Emperor *Mauritius*, when he forbid the Soldiers deserting the Army to turn Monks, in Times of War; a most reasonable Negative!
6. He first assum'd the Title of *Servus Servorum*, us'd by the Popes to this Day.

These are some of the Things for which he obtained the Name of *Great*: As to the Title of *Universal Bishop*, it is true, he did not live to receive the *Diploma* from the Emperor *Phocas*; but there is a most visible Testimony, how much he was of a Turn-coat, and a Time-server in his particular Conduct and Behaviour to those Emperors, (*viz.*) *Maurice* and *Phocas*.

While the Emperor *Maurice* or *Mauritius* was in the Throne, tho' he hated him for taking Part with *John IV.* Bishop of *Constantinople*, as I have said, yet see how the flattering Bishop writes to him in the

the most servile and subjected Manner. See Two of his Letters to the Emperor for an Example.

‘ *He is Responsible for it, says the Bishop in his first Letter, before Almighty God, whosoever he be, that shall either, in Word or Deed, be found guilty against his Gracious Lord; and so were I, your most unworthy Servant, if in this Case, &c.*

Again, in another Letter; ‘ *When I presume to speak unto my Lord, what am I but Dust, and a very Worm of the Earth? Power is given unto my Lord, over all Men; and Christ shall one Day speak unto you, saying, To thee have I committed my Priests and Bishops, to be governed in my Fear.* Who can think this was written by a Pope, while the Popes have since lorded it over so many Emperors?

A little while after this, *Phocas*, of whom I have told you something, butchered this good and religious Emperor, and his Wife and Children, in a most cruel and barbarous Manner, usurping the Imperial Throne: But *John IV.* Bishop of *Constantinople*, honestly oppos’d *Phocas*, and detesting the Murderer of his Lord and Master, suffer’d under the same Tyranny.

Gregory chopt in, taking the Advantage of his Opposite being suppress’d, and writes his Compliment to the Murderer, in the most fulsome and ridiculous Flattery, as follows. You may read it in his 36th Epistle; for all his worthy Epistles are collected together.

He begins his Epistle prophanely in the very first Words, being the Song of the Angels, at the Nativity of *Christ*.

‘ **GLORY BE TO GOD ON HIGH!** says he, ‘ *who changeth the Times, and translateth Kingdoms; who sometimes in his Justice, sendeth Princes to afflict his People; and at other Times, in his Mercy, those which again shall cherish them; for which Cause, we rejoice that YOU are brought, BY GOD, unto the Empire: Let the HEAVENS send forth Ac-*

‘clamations, the Earth leap for Joy; and let all the People be glad thereof.

To *Leontia* the Empress, Wife to the bloody Tyrant, he writes thus: ‘*What Tongue can speak, what Heart conceive, the Thanks which we owe to GOD, for the Felicity of your Reign? Let the Angels give Glory to GOD the Creator, in HEAVEN above; and let all Mankind offer their Thanks on Earth beneath, &c.*’ and closes all with begging their Protection of the Church of *Rome*, and to be mindful of *TU ES PETRUS*; promising, in Return, that *Peter* should not be unmindful of them.

Here’s, the Picture of a Christian Bishop, a Servant of Servants; who at the same Time that he protested against it in lofty Terms, and assumed that humble Stile, was forming a Conspiracy, in secret Design, to confirm to himself, the haughty Title of *Universal Bishop*; and not only his Successor obtain’d it, but all his Successors have since usurp’d it to this Day.

Bro. I know not what to make of such a Man as this; and yet I observe, Sir, all Writers cry him up for a very pious good Man; and, I think, the *Roman Church* have Sainted him many Ages ago.

Fa. You must take the Character of the Man, and of the Times, and put them together: He was a mighty good Man, as Goodness went in those Days; and, particularly, he was a mighty Stickler for Ceremony and Superstition: In short, he laid the Foundation on which almost all the Errors and Delusions of Popery have been built.

Sist. I have enough of him; I think Popery never began to be true Popery till his Time: I suppose the Successors went on as *Gregory* began.

Fa. Yes, yes, *Boniface III.* finished the Conspiracy; for he being chosen Pope while he was at *Constantinople*, so far insinuated himself into the Tyrant and Murtherer, who then reign’d as Emperor,
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I mean *Phocas*, that he declared the Bishop of *Rome* to be *Oecumenical* or *Universal Bishop*, whose Successors have kept the Title ever since, notwithstanding all the Declarations which *Gregory* made against it: And thus you are come to the first Usurpations of Popery. It is a long and a dismal Story, if consider'd in the fatal Consequences of it: But at first, the Mischief was not perceiv'd; at least, not so much as it has been since.

Sist. But, pray Sir, where lay the Snake in the Grass all this while? What was the mighty Consequence of this Title of *Universal*? And what was it to the World who enjoy'd it, whether the Bishop of *Rome* or of *Constantinople*? I don't see much in it.

Fa. O! you are mistaken, Child; as they boast that Christ said to *Peter*, Upon *this Rock* will I build my Church, meaning *Peter* personally; so upon this Rock of Offence, all manner of Error, all the abominable Cheats and horrid Idolatries of the Papists, have been introduced into the *Roman Church* to this Day: Such as,

1. The *Bishop of Rome* being declared *Universal*, became thereby superior to all the Bishops; and the Church of *Rome* to all the Churches in the World; and this brought the Ecclesiastick Legislature necessarily into their Hands.
2. Hence, all the other Bishop Successors to *Boniface III.* assum'd the Right of Introducing Rites and Modes of Worship into the Church, and Imposing those Modes of Worship upon the People; thence began Innovations, and teaching, for Doctrine, the Commandments of Men.
3. Hence they brought in the great Cheat of *Infallibility*; and that made them absolute Tyrants over the Consciences of the People: For, if the *Pope* was Head, or *Universal*, and also

Infalible, it was natural that all Men ought to submit to him, upon Pain of Eternal Damnation.

4. Upon this Doctrine of Submission to the Pope, the whole Christian World became Slaves to the *Roman Pontiff*; and they (the Bishops of *Rome*) rul'd it, indeed, with a Curb-Bridle: For, they planted Churches, establish'd Bishops, call'd Councils, and dissolv'd them at Pleasure; and, in a Word, they truly, and literally, trod upon the Necks of Princes; Deposing, Anathematizing, and even Murthering them, at Pleasure; of which our own Histories, and the Histories of Neighbouring Nations, are full of terrible Examples.

Sist. I see a little farther into it, indeed, than I did before; 'Tis plain, that setting up as Heads, would give them a Liberty of Tyrannizing at Pleasure; and I shall never doubt but that when the Churchmen have Power in their Hands, they always find means to make the most of it.

Fa. From this Time Monkery was farther encourag'd; it was set on foot in the Church but a little before: And, what a Nest of Villainy was built upon it afterwards, for the propagating of Enthusiasm, and the most horrid Delusions, I shall take an Occasion to bring to your Remembrance as we go on.

Bro. I do not think, Sir, we should trouble you to look back thro' all the Particulars of a Popish Legend of Lyes; and that you should be bound to give us the Detail of all the Attacks which those Wretches have made upon the Minds of the ignorant People: The General History of these things will lead us to inquire into the Particulars. That I most wonder at, is, that such a Man as *St. Gregory* should be drawn into such a Snare, as that of Setting up the Idol of the Mass and other Trumpery; for he

he seems to be the Father of Superstition in the Roman Church.

Fa. 'Tis not to be wonder'd at at all, if you consider the great Advantages which Churchmen made on those Occasions, to exalt their Power, encrease their Gains, and give them an Influence in the Councils of all the Courts in the World.

This was not to be resisted by the Clergy, however they might pretend to Sanctity and Self-denial: By *Gregory's* Example, almost every Pope, added something New to the Lump and Formality of the Christian Worship. *SABINIANUS*, the worthless Successor of *Gregory the Great*, began immediately, and brought in the Use of Canonical Hours, which he instituted in Distinction from other Times, according to the Custom among the *Jews*, of the Hour of Prayer: He also ordained, that Tapers should be kept continually burning upon the Altar; and yet this Creature, of whom *Plautina* says, he merited not to be remembered, held the Pontificate but Seventeen Months and Nine Days: Had he liv'd longer, he would have done all the Work himself.

His next Successor, *Boniface III.* held it but Eight Months and some odd Days; and yet, he established the Title of *Universal Bishop* upon the Chair of *St. Peter*, by the Favour of the Tyrant and Murtherer *Phocas*; as I have told you; and which they retain to this Day: Thus every *Pope*, from this Time forward, imposed some Innovation or other upon the Church, to exalt the outward Pomp and Power of their Worship; till at length, it came up to the Prodigy of Blasphemy and Idolatry, which we now call *Popery*.

Boniface V. ordained the Church to be a Sanctuary; and that even Criminals, of the worst Kind, such as for Murther, or Treason, or any Thing but Sacrilege, if they fled to the Church, should not be taken from thence by Force; an Immunity which
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the *Roman Church* never parted with to this Day. It was in his Time that *Mahomet* began to broach his Imposture in the World; so that, in short, Poperly and Mahometism, are not much differing in their Age, being almost contemporary; only that Poperly is the elder Error.

Bro. What could they propose, Sir, to themselves by those Innovations? There was nothing of Religion in them.

Fa. The End they aimed at, is very plain; first it tended to place a particular Dignity upon the Persons of the Priests, to give a Superiority to them in all Things; that so the Church might be exalted up to Heaven, that the Mitre might be set above the Crown, and the Popes, reign over all the Kings of the Earth: In a Word, they aimed at Power; and to give Sanction to their Authority, equal to what the *High Priest* had in the old Levitical Institution, who turned the King out of the Temple. (2.) And in Order to this, it was needful to reassume as much of the splendid Part of Religion as possible, that the Pomp and Ceremony might command the Reverence of the People.

Bro. But they could not bring it to pass, I suppose, Sir.

Fa. You are greatly mistaken in that too, for they did bring it to pass: Did they not obtain their End, when, *as you may see in History*, Kings laid their Crowns at their Feet? and the Popes brought Princes and Kings, nay, Emperors, to kiss their Toes, to kneel at their Foot-stools, to receive their Crowns at their Hands.

Bro. It is true, indeed, they did so afterwards.

Fa. They could never have been brought to those mean and abject Things, if the *Popes* had not first brought into Usage abundance of those pompous, ostentatious, insolent Things in the Church; Such as,

1. The Ecclesiastical Immunities, I last mentioned, by which they took upon them to protect Rebels, Traytors, Murtherers; so that Kings could not sit easy upon their Thrones, could not do themselves Justice upon the worst Criminals, nor enjoy their just Authority in Safety, for fear of the Church.
2. The Power of discharging Subjects from their Allegiance to their lawful Sovereigns; dispensing with Oaths, and the most sacred Obligations; so setting up against their Masters, and forming Rebellion, in the Name of GOD, who appointed Obedience and Submission.
3. Forgiving Sins, and even giving Licence to commit Things, which God had positively forbidden.
4. Setting up other Mediators, in Heaven, besides *the One Mediator between God and Man*; who the Scripture declares to be *Christ Jesus*.
5. Deposing Princes.
6. Praying to, and worshipping Images, and the rotten Reliques of dead Saints.
7. Feigned and fictitious Miracles, wrought not only by the living Priests and Clergy, but even by the Bones, or Images, or Pictures of the dead Saints; and some of those Saints such, whose History gives Room to believe, without any Breach of Charity, that they are so far from interceding for us in Heaven, that they themselves never were there, and never will be there: And abundance more, which I could sum up to you, by which they exalted the Power of the Mitre above the Sword; nay, above the Crowns of the greatest Kings; which, they could never have done, if they had not gradually introduced these pompous Things into the Church, and one, by one, brought them to be submitted to by the People.

Bro. It would be too tedious for you, Sir, to give us the long Detail of all the Errors embraced by the *Roman Church*, and by what Degrees they came into it; 'tis enough, now we see the Reason and Design of them.

Sist. I had rather my Father would let us into something of the Errors themselves, be they introduced how, and by who they will.

Fa. You love a merry Story, Child; but how shall we bring them in, to suit with such a serious Subject?

Sist. I have heard you say, Sir, that you durst undertake, to expose the Absurdities of Popery, to such a Degree, that any Thing but a meer Bigot, would be laugh'd out of it, and might be made ashamed of it.

Fa. I am, indeed of the same Opinion still; and believe it is the best Way to deal with a Papist, if he is a Man of any Sense; for there are such ridiculous Things practis'd among them, and so many of them, that a Man, who is at all guided by his Reason, must blush to hear them. So that, indeed, we want nothing but to set out Popery in its proper Dress, give the World a Sight of it in a clear Light, and in its true Colours; and if this be done, as it ought to be, Popery would certainly be hiss'd out of the World.



DIALOGUE III.

SOME Time after these first Dialogues, and during the Time that the elder Brother, being under their Father's Displeasure, liv'd in Lodgings by himself, as has been observed, as the second Brother, and eldest Sister were visiting at the House of one of their Relations, their elder Brother came in.

The young Lady was under some Surprize, when she saw him come, and especially when she saw him come with another Man in his Company; which, as he said afterwards, she immediately concluded, was one of the same Stamp; and she immediately said to her Aunt, at whose House she was, I am very sorry to see my Brother come in; I see we shall have a Battle.

Aunt. Well, Child, says her Aunt, don't be afraid, he shall do you no harm, you shall have no Engagement with their Hands; I'll warrant your Uncle shall keep the Peace among you.

Sist. No, Madam, says she, I don't think he will quarrel with his own Brother, but I am afraid of his Tongue; he has a subtle cunning Way with him.

Aunt. No matter for that, says her Aunt, you have a good Cause, don't be afraid.

Sist. I wish my Father was here, says she; he knows how to deal with him.

Bro. Never fear, Sister, I warrant you, we will defend our selves.

Sist. But, do you know, Brother, who that is with him? I warrant you it is a Priest.

Bro. I don't know him, but I have seen them often together; he has a grave, sober, and yet, a pleasant Countenance, and looks like a good Sort of a Man enough.

Sist. I warrant you he is a Priest; they often put on an Air of Gravity and Good-humour, the better to prevail where they come.

Bro. Let him be what he will, Sister, be not concern'd; sure we are not to be frightned out of our Religion by any Body, be he Clergyman, or Layman, or if he were the *Devil*.

Sist. No, I am not afraid to be frightned out of my Religion, I am more afraid of being wheedled; a good Cause ill defended, exposes the Cause itself, and gives the Enemy Cause to boast.

Bro. They shall have no Room, I hope, to boast over us; but if you think 'tis a *Priest*, we will decline any Disputes with them at all; I think that's the best Way.

Sist. I had rather you would indeed, Brother, for they are an Over-match for us; and if we do stand our Ground, so far as may be to our own Satisfaction, yet, the Priest by his pretended Victory, will triumph over us, in his Arguments to my Brother, and so confirm him the farther in his Error.

Bro. And so, you think, if we receive no Hurt our selves, we may do our Brother Hurt?

Sist. Yes, I am afraid of that, for he is a poor deluded Creature, and our Weakness may confirm his Delusions.

Aunt. No, no, don't trouble your self about that, he is bigotted enough already; he is so far gone, there's no fetching him back, and you can't make him worse than he is.

Sist. I am afraid of being an Instrument to confirm his Popery, by my weak defending my own Principles: *Dear Aunt*, I am but young in those Things, I am not able to dispute; I know my Pro-
 † fession

feſſion is found, but, it may be, I cannot answer all their Cavils.

Bro. Then say nothing, Sister, only laugh at them; I warrant you, we will conquer them by one Way or other.

This short Discourse was among themselves, while the Gentleman was receiving their Brother, and before he was come into the Room; but as he, and the Gentleman that came with him, came forward to pay their Civilities, they were obliged to break it off, and fall into other Discourses.

After some Time, and, I think, a Dinner between, the young Gentleman begins with his Sister in jest: Well, Sister, says he, I hope you will allow me to come and take my Leave of you, before I go to *Italy*; tho' you have cast me out of your Synagogue, I hope you will bid me *Adieu*.

Sist. I am very sorry, Brother, to hear you are going away again, but much more for the Occasion; 'tis a Grief to the whole Family.

Bro. Nay, 'tis not my doing; you see my Father has as good as forbid me his House.

Sist. My Father took it ill, that you attempted to draw us over to the Errors of Popery, which you are unhappily seduc'd by; but else, Brother, my Father has not been unkind to you; do not reflect upon him, he has been a kind Father to you, and all of us.

Bro. Kind! do you call it, to forbid me his House!

Sist. You know the Reason, Brother; his Affection to all the rest of his Children oblig'd him, particularly, because you would not refrain your daily Iniminations, in Favour of your Popish Stuff, and would be continually endeavouring to wheedle us, and draw us over to your Opinions: But besides, he did not absolutely forbid you the House.

Bro. If my Zeal for Truth, and my Affection urg'd me to persuade those I lov'd, why should my Father be against that? 'Tis the Rule he goes by himself; he owned it to be so.

Sist. The like Zeal for Truth, and the same, tho' a superior Affection, were his Reasons: And very good Reasons too, why he should keep his dear Children from Delusions; especially those worst of all Delusions, I mean of *Poper*y.

Bro. My Sister is mighty decent with me; you would take it ill, if I should call your Religion the Delusions of *Heresy*.

Sist. Not I, call it what you please, *Heresy* or anything else; I have the Apostle's Answer ready for you; that after the *Manner which you call Heresy so worship I the God of my Fathers*.

Bro. Nay, 'tis *Heresy* for certain; I doubt my Sister does not know what *Heresy* is.

Sist. It may be not; but I know what you call *Heresy*.

Bro. Pray, what do I call *Heresy*?

Sist. Why, you call the Protestant Religion *Heresy*.

Bro. That's no Answer.

Sist. Nay, Brother, 'tis an Answer to you, if the Protestant Religion is not *Heresy*, why do you call it so? And if it is *Heresy*, you are answered.

Aunt. I think, *Nephew*, your Sister is too hard for you there.

Bro. She cavils, Madam, and lies upon the Catch.

Aunt. Nay, you will not allow, I hope, that she is able to catch you.

Sist. No, Madam, 'tis my Brother lies upon the Catch; he first calls the Protestant Religion *Heresy* and then asks me, *what Heresy is?* He would fain bring me into a Dispute; I don't think my self a Match for my Brother, that is a Scholar and a ———

Bro. Papist, you would say, Sister, which I say is abusive, and intitles me to return the Word *Heretick*, as I said above.

Aunt. Nay, I would not have you come to calling Names, neither.

Sist. What must I call you, Brother, when I speak of your Religion? I would not offend you; but we know no other Name for it, but *Poper*y; nor for the Professors of it, but *Papist*; if you are not a *Papist*, what are you?

Bro. I am a *Catholick*.

Sist. Well, and I am a *Christian*.

Bro. I can't allow that.

Sist. But, blessed be God, I know it.

Bro. How do you know it?

Sist. Because I believe in, and am a Worshipper of *Jesus Christ*, and they that first did so, were called *Christians* at *Antioch*.

Bro. You neither believe in *Christ*, nor know how to worship him.

Sist. I doubt you don't know how to teach me, Brother.

Bro. We are taught by an infallible Guide, both who to worship, and how to worship him.

Sist. You worship you know not what, we know what we worship.

Gent. This is not Arguing, Sir, this is Rallying; I hope you are not in Earnest with one another.

Bro. Sir, it is the Treatment my Sister has been taught to give her elder Brother.

[*At this, the Protestant Brother broke in upon him.*]

P. Bro. Nay, Brother, that reflects upon my Father: Whatever has pass'd between my Father and you, or whatever we have been instructed to think of the Principles of your Religion, we were never taught to treat you with Disrespect; nor did any of us do so, that I know of; therefore, pray don't reproach your Father, except to his Face.

Bro. They that ridicule my Religion, affront me; I can never take it otherwise.

P. Bro. Then as we are Brothers and Sisters, we should never converse; for you must allow us to take Things the same Way on both Sides.

Bro. No, I don't admit that, because I know I am right; and I cannot bear to hear the *Catholick Faith*, and the *Catholick Church*, blasphem'd.

P. Bro. Then, whenever you debate with any Protestant Gentlemen, you must presently fall to cutting of Throats; for they will claim the same Respect, and will no more bear to be called *Hereticks*, than you to be called *Papists*; and therefore, as I said, we that are Brothers and Sisters, should not converse at all.

Bro. I know no Brother nor Sister, where the *Catholick Church* is insulted.

Sist. Very good; so that he would as soon cut his Brothers and Sisters Throats, as any Bodies, if they are not of his Mind: I think 'tis Time to have done with him then.

Gent. I think, indeed, you are Brothers and Sister; for you are both warm; too warm.

[*Endearours to cool them.*]

Sist. No, no, I am not warm at all; I only observe how hot my Brother is, that he will sacrifice, not his own Discretion only, but his Brother and Sister too, to his Zeal; I cannot see that such Zeal is according to Knowledge.

Bro. The *Catholick Religion* ought not to be profaned, or insulted; nor can any good *Catholick* bear to hear it.

Sist. The Protestant Religion has this particular Mark of Christianity; that it teaches Meekness, Humility, and Gentleness, and is without Hypocrisy: Popery is a fiery, a bloody, a persecuting Religion.

Gent. Madam, those are hard Words; now you carry it too far, indeed; let me, that am a Stranger, be allow'd to moderate between you.

Bro. Ay, Sir, pray do you take her up, you are fitter to talk to her than I; you have more Temper to manage her.

Sist. The Gentleman, perhaps, may have more Respect for your Sister, than you have.

Bro. More Manners, you would say, Sister.

Sist. As you please, Brother.

Bro. You ought to have no more Respect shewn you, than your Behaviour calls for.

Sist. I think, there's very little Respect in threatning your Sister, when you can't confute her.

Bro. How should I confute her, when she turns abusive?

Sist. By cutting her Throat, Brother, as you intimated very plainly; I tell you, 'tis suitable both to Profession and Practice.

Gent. Good Madam, do not run it too far; it is not agreeable to Justice, to reproach the Profession for the Errors or Mistakes of the Professors, of any Kind.

Sist. Sir, if all the Histories that I have read, or heard read, relating to the Debates between Papists and Protestants, are not fictitious, we that are the Sufferers, have Reason to say so.

Gent. But, Madam, the Histories then may be fictitious; be pleased, for I see you have studied these Things, and read some History upon the Subject; I say, be pleased to look back, into the History of the Primitive Times.

Bro. O, Sir, she has read nothing of that; she has only got a parcel of Stories beat into her Head, as the old Gentleman, her Father, has thought fit to instruct them all, by Way of Quotation.

P. Bro. Leave reproaching our Father; I say, I will not bear to hear my Father abused; he has in-

structed us by sound, and well-digested Reasonings, and by Arguments too strong for you to answer: But let that alone; my Father is not here: If he was, he would be too hard for you.

Bro. What with a Parcel of Stories, from your Insolent Writers, who have answered the solid Arguments of Religion by Buffoonry, and turning the Catholick Doctrine into Banter and Jest.

P. Bro. It was such Banter and Jest, as you could make no Reply to; but did then, as you do now, fly into a Passion: Why, yours must be a strange Religion, that it will not bear cool Reasoning; but that, when you are pinch'd a little, you must fly out into Excesses, and lose your Temper; you see, the sharp Repartee of a poor Girl, puts you besides your self.

Bro. Why does she talk so irreverently then of sacred Things?

P. Bro. If you will espouse a ridiculous Cause, you must expect to be made the Ridicule of all you talk with.

Bro. But as I know my Cause not to be ridiculous, I will not be buffoon'd; and, if I am, I know how to resent it too.

P. Bro. I would advise you to talk with no Women then, especially, not Sisters.

Bro. I do not know, why Women should be allow'd to blaspheme, any more than Men.

Sist. I deny, that any Thing said against Popery, can be call'd Blasphemy.

Aunt. Pray, Nephew, let your Sister alone; indeed, she will be too many for you.

Bro. Yes, Madam, because she is a Woman, and because she is in your House.

P. Bro. Why, Brother, what if it had been a Man, and out of our Aunt's House? You would have enough upon your Hands, if you should pretend to fight with every Man that should ridicule your

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your Religion, especially here, in a Protestant Country; you ought to be very well prepared for Martyrdom.

Bro. Then I'll get me out of this damn'd Country and Society, as fast as I can.

Sist. I think, 'tis the best Thing that my Brother can do.

Gent. Your Brother is a little passionate, Madam; let me prevail with you to abate your Warmth a little too: he complains of some hard Usage in the Family, and, perhaps, is the sooner moved on that Account.

Sist. I am glad he has a Gentleman of so much Temper to associate with him; it may be a Security to him, if he comes into Company: I can assure you, he has had no hard Usage among us.

Gent. But it is grating to him, to have the *Catholick Religion* jested with; and, as he calls it, insulted, calling it a bloody and persecuting Religion.

Sist. As I said, Sir, we must be imposed upon, by all the History of former Times, if it is not so.

Gent. But, Madam, as I hinted too, if you look into other Histories, you will find, that the Primitive Christians suffered Persecution from the Pagan Government, with that glorious Constancy, as is, to this Day, the Subject of Praises to God from all the Catholick Church; who give Thanks for the whole Army of Saints and Martyrs, who sacrificed their Lives for the Catholick Faith.

Sist. Yes, Sir, I have heard of that too.

Gent. Well, Madam, and was not that the same Catholick Church, which still retains the glorious Name of *Universal*?

Sist. It was the true Primitive Christian Church, Sir, planted by Christ himself and his Apostles, I make do doubt of that; but I do not see what the

Papists have to value themselves for upon that Account.

Gent. Why, Madam, are not those you call Papists, the Successors of the same Church?

Sist. Yes, Sir, they may be their Successors in several Things; but wofully degenerated in both Principles and Practice, as I have been fully informed.

Gent. I hope not, Madam; there may have been some Ceremony introduced into Worship, which the Church had always Power to appoint; but I hope the Doctrine is the same.

Sist. I am of another Opinion, Sir; I am mistaken, if their Doctrine is the same, almost in any one Thing: they are fallen off in all the essential Points of Faith; and tho' I am not qualified to go over them all, one by one; and you Gentlemen of Letters, are able to overcome me in your Forms of Arguments; yet I can go over them enough to satisfy my self, and that is sufficient to me.

Bro. Ay, ay, Sister, you are easily able to believe your self, and so you are a Match for every Body.

Sist. I believe my self a Match for you, Brother, in this particular, tho' not for this Gentleman; he seems to be one qualified to teach.

Here she stopt, because she would not affront him; but it was enough to let him know, she believed he was a Priest.

Gent. You have Judgment enough to understand plain Truths, Madam, and to argue Reason.

Sist. But a good Cause suffers in bad Hands, and I am loth Truth should be ill-defended.

Bro. What! Can you say that our Church is fallen off from the Primitive Purity, and cannot tell in what? That is Shuffling with a good Face.

Sist. Yes, Sir, I can tell you in what, if I would enter into a Battle with my Brother; and because you shall not upbraid me with Shuffling, I'll name you some.

1. There is the Claim of your Pope, to the Succession of *St. Peter*; which he can shew no more Authority for, either from History, or Matter of Fact, than any other Bishop, or Parish-Priest in the Nation.
2. The Pope's Claim to the Primacy, and to be Universal Bishop, which I can prove to be an Usurpation; and that it was never claimed by any of the Bishops of *Rome* it self, for Six Hundred Years after Christ.
3. Their deposing Princes, and dissolving the Allegiance of their Subjects.
4. Giving Indulgences and Pardons, for Sins against God; and, which is still worse, selling them for Money.
5. Praying to Images.
6. Forbidding to marry.

These, and a great many more, such as these, I affirm, were not practised in the Primitive Churches; and therefore, the *Roman* Church is fallen from the Purity of both Doctrine and Practice, which was profess'd by the Primitive Christians, and the glorious Martyrs, which this Gentleman mentioned just now.

Bro. You have got your Lesson by Rote; you dare not discourse that Gentleman upon any of those Heads.

Sist. I am not so conceited of my Abilities, as to engage, in Disputes, with any Body; I told you before, that it was enough that I could satisfy my self.

Bro. That's for want of discoursing with those that are wiser than your self.

Sist. Well; it is not for want of discoursing with you, Brother, for you have baited us all sufficiently.

Bro. I have talk'd to you all to no Purpose.

Sist. To no Purpose, indeed; why my little Sister *Tab.* was too many for you, in the Judgment of all the House; and that in a Point which was the chief Cause of the Reformation.

Bro. She talk'd like my Sister *M*——, and my Sister *M*——, like a ——.

Sist. Out of the Mouths of Babes and Sucklings, you know, Brother, that Children, and such as you call Fools, are able to deal with you, and overcome you too.

Aunt. Indeed, Nephew, I have been told my little Niece *Tab.* held you hard to it.

P. Bro. She did indeed, Madam; my Brother would willingly have given it over, but she follow'd it close upon him.

Aunt. Pray what was the Point?

P. Bro. About Pardons and Indulgences.

Bro. Yes, they deny the Pope the Power of Absolution.

Gent. That can never be deny'd; every private Confessor has it, by virtue of that Power given by our Saviour to St. *Peter*, *Mat. xvi. 18.* *Whatsoever thou shalt bind on Earth, shall be bound in Heaven, and whatsoever thou shalt loose on Earth, shall be loosed in Heaven.*

Bro. I insisted on those Words; and that St. *Peter* gave that Power to his Successor, the Pope; and, by the same Succession, to all the Popes; and, by the Popes, to their Priests, to the End of the World.

P. Bro. But you know, don't you, what the Child said to you, on that Occasion?

Bro. I cannot remember all her foolish Tattle.

P. Bro. I'll put you in Mind of some of it then, Brother; She ask'd you, if St. *Peter* gave *Christ* any Money for that Power of granting Indulgences? At which, if you remember, we all fell a-laughing.

Bro. Yes, and you might be ashamed to mention it again, I think; for you ought to have laugh'd at her, or have reprov'd her for her ill Manners; for that Question was both rude and silly.

P. Bro. Really, Brother, I must acknowledge I thought it was neither; for, 1st, the Child did not speak it rudely; and, 2d, there is more in it than wiser People might have said, and a great deal more in it than you were able to answer then, or, I believe, are yet.

Bro. I see nothing in it; 'tis plain the Power of Absolution is given to the Church, in the Person of *St. Peter*.

P. Bro. It would engage you and I into a long Discourse, if we should enquire how far this Power of Absolution extends; and how it is given to the Church; and I should prove easily that so much of it as was practis'd in the Primitive Church, was practis'd in quite a different Manner from what the *Papists* now use it in; and that even in that Case the Church of *Rome* is corrupted and degenerated: But I choose to do as the Child did, and, waving that Question, come to the other, about the Money.

Bro. Then you first grant me that the Church has Power to grant Absolution.

P. Bro. If I should, for Discourse-sake, and for the present Purpose, suppose it were so, (tho' I do not grant it) does it follow that the Church has Power to sell those Pardons for Money; to set a certain Rate upon them; and distinguish the Price of one Sin from another; or, in a Word, like Books sold by Auction, sell them to who bids most?

Bro. That's a Slander, the Fact cannot be prov'd.

P. Bro. No, Brother, 'tis not a Slander; if you look into the History of those Times, you will find that this selling of Pardons, in such a scandalous Manner, by *Eugenius*, the Pope's Pardon-Factor in *Lower Saxony*, was the first Thing that gave a Shock

Shock to the People of that Country, and of all *Germany*; and being farther expos'd by the Preaching of *Luther*; that very Absurdity may be said to have begun the Reformation.

Bro. I know, that impudent Monk made those Things his Excuse; I neither know or believe any more of it.

P. Bro. It matters not, what you please to believe, or not to believe; 'tis not to be denied; the whole World were Witnesses to it; the very Papists themselves were ashamed of it.

Sist. But, Brother, you forget the chief Part of little *Tab's* Discourse.

P. Bro. It is very possible, I may; for she said great many pretty Things to him: pray, what is it I have omitted?

Sist. Don't you remember, how she turn'd shon upon him, and said, *But this is not all, Brother Pray does not the Pope sell People Licenses to sin too or Time to come?*

P. Bro. Yes, yes, I remember it very well, by the same Token, my Brother deny'd it, and flew in such a Passion, that he frighted the Child, and set her a crying.

Bro. I might well deny it; but this is all the Effect of my Father's telling you all a Parcel of *Chimney-corner Stories*, to ridicule the Catholics, and expose the true Christian Religion to Scorn and Contempt.

P. Bro. How can you deny it, Brother? do you not know, that the Pope grants Indulgences for certain Sins, however criminal? Nay, for all Sins at Venture, for a certain Term of Years to come let them, be guilty of whatsoever Sins they will or can commit within that Time?

Bro. I deny it, and it is the unfair and unjust Representations of those Things; which make you Hereticks so obstinate.

P. Bro. No, Brother, we do not misrepresent them at all; the Fact is plain; you may deny what you please, but it is not to be contradicted: I can prove it, not only from the Practice of your Popish Priests, but from the Writings of the most eminent Casuists in your Church.

Bro. You read our Writers to your Children, and Ignorant People, just in such a Sense as you would have them believe them in, not in the true intended Sense of the Authors; you read them like Stories, just as your Father tells them, to make you laugh.

P. Bro. Then we read them just as you read the Scriptures to your Pupils: But you are wrong there also; we refer our People to read your Authors themselves; but you go all by Artifice, and act this Way, or that Way, just as the People are who you talk to.

Bro. What do we do by Artifice? I do not understand you.

P. Bro. Why when you are charg'd with these Absurdities, such as Pardons and Dispensations, if you are arguing with Men of tolerable Capacities, then you deny the Fact, and will not own that the Church gives out any Pardons or Indulgences or Dispensations at all: But if you talk with ignorant and weak People, then you justify them, and insist upon it, that such Things are lawful and useful in the Church; that they ought to be, and a due Regard ought to be paid to them. So you play Legerdemain with the World, as best serves your Occasion.

Bro. This is all Raillery; there's nothing in it but Abuse and Injustice.

P. Bro. If you put me upon the Proof of it, that's another Case; I assure you I am ready to prove every Word of it, and much more.

Bro. What will you prove? That the Church grants Indulgences? We own that, and insist that she
has

has Power to do so, and that Christ gave he the Power; I nam'd you the Commission given to *Peter*.

P. Bro. That's going from the Point, Brother did Christ give *St. Peter* Authority to sell Pardon and Dispensations for Money, and in the scandalous Manner we speak of? And was it given like an Inheritance to him, and his Heirs for ever? You will find it hard to make out that Part, Brother.

Bro. First it must be determin'd, had he Power given him to *bind* and *loose*? If he had, he had Power also to depute that Authority to his Successors.

P. Bro. I do not grant that neither; but to wave it for the present: Did Christ give *Peter* Power to grant me Leave to sin for Twenty or Thirty Years together, and to pardon all those Sins before-hand, before they were committed? Had *Peter* this Power? If he had, pray, when was it given him?

Sist. This is the very Thing his little Sister *Tab.* put to him; only the Child could not put it into such good Order and Words as you do.

P. Bro. Nay, Sister, I think she did that too; I am sure she spoke it so naturally, and in such pretty innocent Expressions, that we were all very well pleased with her, and I am only telling her Tale over again.

Bro. I think 'tis a Child's Tale still, let who will tell it.

P. Bro. You won't call that answering it, I suppose, Brother.

Bro. It is enough, Christ gave *St. Peter* the Power to *bind* and *loose*, as you see in the Text; the Church is the Interpreter of Scripture, and can alone tell how far that Power extends; nay, the Church can extend it as the infallible Spirit directs.

P. Bro. That is indeed Popery, in the Abstract: You say, the Church has this Power, but you do not

not prove it ; we deny it ; and it lies upon you to prove the Affirmative.

Bro. We know it, and that's enough to us.

P. Bro. But we that are Protestants cannot take Truths of that Consequence upon such sorry Evidence.

Bro. What Evidence would you have ?

P. Bro. The Scripture: You bring Scripture to prove that *Peter* had the Power to *bind* and *loose*. If Christ had given this Power, so extended, to *Peter*, and whoever he should depute it to, 'tis reasonable to believe the same Scripture would have said so: but the Scripture neither gives the Power in such a manner, nor extends it to such a Length. You have the like Presumption in your pretending, that the Pope comes to be Bishop of *Rome* by Succession from *Peter*, when you cannot prove *St. Peter* was ever Bishop of *Rome* himself, or indeed that he was ever at *Rome* in his Life.

Bro. That's another Point.

P. Bro. It is so ; but I think you have said as much of the first as you can say.

Bro. I have said as much as need to be said ; for I have brought it to the Foundation.

P. Bro. Yes, only with this Difference, that your Foundation is the Church, and our Foundation is the Scripture ; your Authority is the Voice of Men, *fallible Men!* ours is the Word of God ; that Word of which himself has said, *HEAVEN and EARTH shall pass away, but my WORD shall not pass away,* Luke xxi. 33. And this, I think, is the grand Distinction between a *Protestant* and a *Papist* ; namely, the one builds his Faith on the infallible eternal Word of God ; and the other rests upon the Sanction of the Church ; that is to say, a Body of mortal, fallible Men, subject to Error, and often falling into Error ; differing from the great Pattern of Truth, the blessed Saviour of the World ; and differing

fering frequently from one another, to a most scandalous Heighth. Let this be the Difference between us for ever, till it shall please God to enlighten the World, by his blessed Spirit, in a more clear and effectual Manner, so as to bring all Men to the saving Knowledge of the Truth, and that this Knowledge may *fill the Earth, as the Waters cover the Sea.*

Their Discourse broke off here, for the present and they parted tolerably civil; tho' the Brother seem'd to be warm to the last, and to resent his ill Treatment, as he call'd it, in the Family; and that he was unkindly used by his Father: Upon which they had, afterwards, a Discourse by it self; which as not relating to this Subject, I omit: Only thus far 'tis necessary to mention (*viz.*) that it produced another Meeting among them, with some Friends on both Sides; in which it was agreed, that their elder Brother should write a submissive Letter to his Father; and that those Friends, with his other Brother and Sister, should do their good Offices with their Father, to bring about a Reconciliation.

It is but too easy a Work, sometimes, to bring a tender, affectionate, and religious Parent to accept of the least Advances made by a disobliging Child towards an Acknowledgment and Return: Nothing is sooner imposed upon, in such Cases, than a Father desirous of his Son's Amendment; nothing willinger, and apter to believe the seeming Penitent sincere; and this was the Case here.

Upon the receiving a submissive Letter from his Son, and some interposing Friends speaking to it at the same Time, the good Gentleman, with Tears in his Eyes, presently forgave the former Conduct of his Son, and consented to a Reconciliation; tho' he saw, with a sad Heart, that it must be without reclaiming him from his Errors in Religion, which he was oblig'd to leave to the Divine Mercy; in which, as he said, he could do no more than pray for him.

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However, when the Friends, who acted as Mediators between them, came to speak to him of that Point, *viz.* his forewarning, or forbidding his Son from coming to his House, they found it difficult to get over it; and the Difficulty lay upon this particular Article, *viz.* that the Father, knowing his Son's insinuating Temper, was afraid he should delude his Brothers and Sisters, who were yet but young, and draw them over to his Opinions; and therefore, tho' he did at last yield to his coming to the House, and conversing with the Family, and sometimes to lodge in his House; yet he was inflexible in this Part, that he would not consent to it, but upon express Condition, that he should never enter into any Discourses with his Brothers and Sisters, upon any religious Points whatever; but especially such as were in Dispute between the Papists and the Protestants, except when his Father was present.

This Condition, the Son agreed to, tho' with some apparent Reluctance; and with a kind of Insult, or Triumph, as if he would insinuate, that his Father was sensible, that the Popish Arguments would be too strong for the Protestants; and that he should be wanted to quash Things by his Authority, where Reason would be defective. In short, that his Father was sensible he should have the Better of them, and therefore, was afraid to trust it to a Dispute.

However, as this did not reach his Father's Ears, and that he yielded to the Condition, the Reconciliation was made, and he was received in the Family again; that is to say, as a Brother and as a Son, tho' not an Inhabitant; and his going Abroad again, was adjourned for the present.

It was plain, that, however he consented to the Condition of forbearing all religious Disputes, and Insinuations of Popery in the Family, he never intended to be bound by, or to perform it; which,
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in the End, brought on a second Breach between his Father and him, as you will see in the rest of the Story.

Not his Father only, but all his Brothers and Sisters, received him with open Arms, and gave him innumerable Testimonies of a sincere Affection, and a complete Reconciliation; and they liv'd, for a Time, in perfect Amity, forgetting all that had pass'd, and conversing with all possible Freedom and Kindness.

But he could not be content with the Liberty allow'd him; and as he never intended to keep within the Bounds or Limitations which were set him by his Father, so he soon discover'd it; for he would be always entring into Disputes with them about Religion, wheedling with the younger Children (especially); for he did not much care to engage with his eldest Protestant Brother, or with his eldest Sister.

Also he brought his Friend often with him, the grave Gentleman that was with him before: Their Friend acted with the utmost Cunning, and prudentially keeping himself always under a kind of Reserve of Civility, seldom offered to interpose when they were debating, never beginning any Dispute himself, and always moderating when they were any thing warm; for the Brother was often apt to be hot and passionate, and then the Stranger would always seem to be against him, and so bring him to Temper again.

But under this cautious and reserv'd Behaviour, he had infinite Advantage, and he fail'd not to make use of it, with the utmost Artifice, to insinuate their Popish Delusions with all the possible Gildings and Varnish, that plausible Error could have Occasion for.

He took this Caution tho', that he always began these Discourses with some other Subject, perfectly remote; and generally he introduc'd them with curious Observations upon Astronomical or Philosophical

cal Points, pretending to acquaint the young inquiring Heads with the Motions of the Heavenly Bodies, their Revolutions and Influences, always closing them with handsome and just Remarks upon the Wisdom of the Creator, and the Power and Government of his Providence, and such serious Reflections as tended to prepossess the young People very much in his Favour, as a very good Man, and whose Religion, *be it what it would*, led him to make the best Use of every thing, and that turn'd all his Discourses to a good End.

Having thus insinuated himself into their good Opinion, and that upon a Foundation so reasonable, he had this Advantage by it, that it added a Weight to whatever he said upon any other Subject: By this Artifice, he gradually brought into Discourse religious Subjects of other Kinds, and especially such as render'd Popery less differing from other Opinions; such as the *Being* of a God, against Atheists; the Influence and Government of his Providence in the smallest Matters, in Opposition to *Scepticism* and *Deism*; the Divinity of Christ, against the *Arians* and *Socinians*; the Authority of Scripture, and the like; not failing on the Occasion now and then, but with the utmost Subtlety and Caution, to bring in the Difficulty of understanding some particular Text in the Scriptures, and the Necessity of an infallible Interpretation, and how the Interpretation of all Scripture should be left to the Church, and so, at last, to the Head of the Church, the *Pope*.

Thus, in short, he gave Popery a sure Footing in the Minds of the younger Children, even while they themselves knew nothing of the Matter: Nor was their Brother's Discourse with them near so dangerous as that of this subtle Manager; for the Brother brought in his Popery like a new Convert indeed, with Heat and Passion, barefac'd, and professedly; but the other couched it in the most artful

Manner, under the Cover of those Things in which we all agree; leaving upon their Minds first a kind of favourable Impression of the Popish Religion in general, as not differing from us so much as they had supposed, or been told it did; and as agreeing in the most essential Points, and so making Room for the Reception of the erroneous Part, as Things indifferent, or at least not so essential; and which, being to be left to the Decision of the Church and of the Priests, lay upon them to defend and to answer for, if not right: And had their Brother acted with the same Craft as this grave Person did, who, by the Way, was certainly a *Popish Priest*, and the same who had perverted their Brother; I say, had he acted as artfully as the Priest, they had gone a great Way to have poison'd the whole Family, as to Principles; and, perhaps, planted *Poper*y too deep for all the pious Father's Endeavours to have rooted it out again.

But the Brother did not see so far into Things, as the graver Gentleman did, nor had he Patience enough to carry it on with a suitable Policy: But his Precipitation undid the whole Work, discover'd the Breach of his limited Agreement, and brought his Father and him to a new Quarrel, which put an End, for a while, to the whole Design.

It is true, however, this was not presently; no, nor did the Father immediately differ with him, tho' he knew that he did now and then break out of his Bounds, being loth, if it could have been avoided, to come to Extremities with him. But this occasion'd other Measures on every Side; for the Children, especially the eldest Daughter, who was the Champion of the Family, under her Father, always had Recourse to her Father, when either her Brother, or that artful Gentlemen had offer'd any thing difficult; and she never fail'd to come back fortify'd against their Sophistry, and
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made able both to confirm the young Children, and confute him; and the happy Event of this Method we shall see as we go on: In the mean time, when her Father found his Son had been pushing at them, I mean the rest of his Children, with his Popish Arguments; and that he seem'd to make some Impression on them, he frequently took the Opportunity to talk with them also upon the same Points, that he might see whether his Son's Discourse had done any Mischief, or no; and that he might fortify them against it: And this was the Original of the following Dialogues.

The End of the Third DIALOGUE.



DIALOGUE IV.

AS I have observ'd in the former Dialogues, that the Father perceiv'd his Son, notwithstanding the Injunction he had laid upon him, and which he had voluntarily consented to, did yet daily break his Promise, and frequently engag'd the Children in Discourses, and sometimes in Disputes upon the Subject of Religion; and, which was worse, that he found those Disputes made some dangerous Impressions upon them, he resolv'd upon a very particular Method for the establishing the Minds of his Children in the Truth of Religion.

He call'd them all together one Evening, and told them, that he found, *as above*, their Brother, notwithstanding he had engag'd to the contrary, was continually battering them with his Popish Delusions; that he prompted them to Dis-

putes and tedious Debates upon the Subject of his Religion; that he had Recourse every Day to his Priests to furnish him with Sophistry and Cavil, to direct him how to puzzle them with Arguments; and that he flatter'd himself with Success, perhaps, from their being unable to answer him to all his particular Fallacies and Quibbles: He told them also, that he understood he brought a Gentleman (perhaps a Priest, *says the Father*) to assist him in his carrying on these Disputes, which was still a farther Breach of the Terms upon which he consented to admit him again into the Family: That he, the Father, had Reason to resent this Conduct of his Son, and withal he added, that he did not take it well that they had enter'd into these Debates with him, and had suffer'd themselves to be thus harrass'd with his Arguings and Disputes, and had not acquainted him with it, at the same Time they knowing it was contrary to his Capitulation with their Brother; and also, that it left them without the Assistance which he might have given them to defend themselves.

His eldest Daughter, for to her he seem'd to direct his Discourse, answer'd, in Behalf of the rest, "That it was true, their Brother had frequently attack'd them, and engag'd them in little Disputes about *Popery*; but that as for the Gentleman that came with him, they must needs say, he always behav'd with so much Modesty and Civility, that there was not the least Room to suspect him of any Design; and that he often reprov'd their Brother, and check'd him for being so warm in his Discourse; that he always avoided religious Disputes, but entertain'd them with curious and pleasant Observations upon other Subjects.

Here her Father interrupted her a little warmly: Other Subjects! *said he*, what Subject could he discourse of, that a subtle designing Head could not

turn to pernicious Ends? But answer me this, Is the Man a Papist, or is he not?

They said, they acknowledg'd he seem'd to be on that Side, but he behav'd with so much *Moderation*, that it was not easy to say positively whether he was a Papist, or no.

Moderation! says the Father, you should say *Cunning*.

They all seem'd to take it amiss, in Behalf of the grave Gentleman, and repeating to their Father the general Tenour of his Discourses, as I have mention'd above, insisted, that he never so much as nam'd the Disputes of Religion, or any thing about it, but always shun'd them: So effectually had he blinded them by his artful engaging Manner, that they really did not see the Popery which lay at the Bottom of it all.

Well, well, says the Father, I see he is a Papist for all that, and I doubt not but he is a *Popish Priest* too, as I told you before, and all this Smoothness is but an artful Way to wheedle you into an Opinion of his Modesty and Sincerity, that he may find the Way into your Opinion, and add Weight to what he may say, when he thinks fit to discover himself more fully.

His Daughter seem'd not to come into her Father's bad Opinion of the Man, no more did any of the rest; but thought he wrong'd him very much in suggesting that he was a designing Man: But however she said, tho' they were very sorry to lose him, yet seeing he, their Father, thought there was Danger in it, it was in his Power to dismiss both of them again, in order to make himself easy, and that they should submit to it, let it be how it would.

Their Father, after some Pause, told them No, he would not forbid their Brother, nor his Friend coming to the House, no nor to go on with their

Disputings, and other Methods for carrying on their Popish Designs, for that would be to interpose Power instead of Argument; but he would be content they should go on as they pleased, and do their utmost for their Cause, upon Condition they (his Children) would promise him, that every Time they had any of these Engagements with their Brother or his Friend, they would give him an Account of the Points they argued upon, and, as near as they could remember, what they had to say for them; not that he would enter into any more Disputes with his Son, for that had been resolv'd before; but that he might, as was his Duty, and he hop'd would be for their Benefit, give them a right Information, arm them against Delusions and Error, and set the Questions in a true Light; that so they might judge for themselves between God and *Baal*, between true Religion and Idolatry; for, *said their Father*, I cannot satisfy myself by any Means to have my Children impos'd upon and deluded, and not be able to open their Eyes, and give them a true Knowledge of Things; but let me have but Room to answer, and to inform them, and set them to rights, when they are deceiv'd, I desire no more, let their Brother and his Priest do their worst.

They readily acknowledg'd that the Proposal was very reasonable, and promised accordingly that they would give him a true Account of every Dispute that should happen among them, and, as near as they could remember, the Arguments that were used to prevail upon them.

I matter not their Arguments, *says the Father*, let me but know the Subject in Debate; I shall satisfy myself with giving you a true State of the Case, with the Historical Account of Facts, as they lie, and as they are to be prov'd, and I dare venture it, that, with God's Blessing, the mere History of Popery, in any Branch of it, and in any Part they

they can dispute about, is enough, when rightly related, to secure any Protestant from being deluded by them, in almost any Case that can be disputed upon.

Having thus brought his Children to consent to his Proposal, there was no Notice taken of it to the eldest Son their Popish Brother: But he came and went, and his Friend with him; and they wrangled and disputed daily about Religion, as before; never knowing that his Father had any Information of it; nor did he so much as suspect it. On the contrary, he concluded, that if his Father had known it, he should soon have found the Effect of his Resentment; as he did at last, tho' upon a quite different Occasion.

As this was the State of the Case, it could not be long before the Brother gave an Occasion for the Father to begin his Instructions to his Children in the manner proposed; and the Subject which first offer'd to be discours'd upon was, upon the Word *Catholick Church*; which his Popish Son always took Notice of, and laid a mighty Stress upon, in his Discourses among the other Children; telling them, that there was but one Church of Christ in the World, and that was the Church of Rome. That this was in all Ages said to be the *Catholick Church*, and that was to say the only and *Universal Church*: He spent a great deal of learned Pains to prove to them, that the *Roman Church* was always call'd *Catholick*; and that to be *Catholick* signified *Universal*; and that therefore the *Roman Church* was the *Universal Church*; out of which there could be no Salvation.

His Sister was a little shock'd with that Part of the Discourse; and told her Father, that she was so. *Indeed, Sir, says she, I find my Brother is always upon the Catch with me; and it makes me suspect*

there is some Fraud, some Double-meaning, in every thing he says; but I cannot find it out yet.

Fa. I believe it may be found out, Child, tho' you don't see it at first; for almost every Part of Popery is built upon Fraud and Cheat; and therefore let me hear what it is in particular he has so much the Advantage of you in; perhaps I may unriddle it to you.

Daugh. Why, it does seem to me, according to Protestant Principles, that there is but one Church, one True Church of Christ in the World, where-soever and howsoever dispers'd among all the Nations of the World.

Fa. Well, suppose that; for, according to our Principles, it is true, the Church of Christ is the whole Body of Believers, where-ever and however dispers'd, as you say in the World, tho' we do call every particular Society of Christians a Church; and so does the Apostle, even when he speaks but of a Family, *Phil. i. 2. To the Church in thy House*; and in the 2d of the *Revelations*, the Societies of Christ in several Cities, are called the Churches; yet, when we speak in general of the Church, or of Christ's Church, we mean the whole Body of Christians in the World, professing one Faith, united in one Hope, believing in one and the same God, and under one supreme Government, even that of Jesus Christ, who is the only Head of his Church.

Daugh. All this I understand; but he talks of those things in another, and a narrower Sense; and gives it a particular Name.

Fa. What Name, Child? I suppose he calls it the *Catholick Church*; does he not?

Daugh. Yes, Sir.

Fa. And what does he say he means by that? does he not pretend, that this *Catholick Church* is the Church of Rome?

Daugh. Yes; and says, that there is no Salvation out in that Church.

Fa. But what does he pretend to mean, by the Word Catholick, and Catholick Church?

Daugh. O Sir! he says, he takes it for granted, that we understand, that to say the Catholick Church, is to say, the Universal Church, containing all the whole Body of Believers in the World; and as there are none can be saved, but who believe in Christ; so there are no true Believers, but what are within the Pale of this Church.

Fa. Well, and what does he infer from hence, then? I hope we that are Protestants are within the Pale of this Church; for we believe in Christ; and so there is no Harm done.

Daugh. No, No, he will not allow that: He says, this Catholick Church is the Church of *Rome* only, and the Protestants are all Hereticks; are shut out from the Catholick Church; and therefore cannot be sav'd till they return, and are received into the Bosom of it.

Fa. But how does he prove all this?

Daugh. O, Sir! He says so many plausible things, that we don't know how to answer; and tho' I think he will never make a Papist of me, because I have seen so many simple things among them; yet I don't know what to say for my Brothers and Sisters; I am afraid of them; for he makes strange Impressions upon them.

Fa. Say you so! I am sorry to hear it: But I don't doubt I shall make all his plausible Stories appear, as they really are, no more than Plausible and Stories. Pray call them in, and let me talk to you all together.

Here his Daughter brought them all together, and the Father, beginning where she left off, told them, he was sorry to hear that their elder

elder Brother, who was already poison'd in his own Principles by the Artifice of the Priests should get ground among them, and pretend to delude them into Popery; that he thought they had been all along carefully instructed in the Christian Doctrines, and particularly in Protestant Principles, in Proportion to what their Age made them capable to receive; and he had always, as Occasion presented, warn'd them against Popery, and Popish Errors, tho' he did not foresee they would be assaulted thus in their young Days, and within his own Door too; but since it was so, and seeing also they were now all come to Years of Understanding to be able to judge of Things better than they were when they were taught by their Catechisms, and by the ordinary Instructions of their Mother, when she was living; and by reading Books, hearing Protestant Ministers preach, and the like; he would take upon him to run thro' all the Principles of Popery with them, that is to say, those that their Brother had insisted so much upon, and furnish them with sufficient Arguments to prevent their being deluded by him.

Then, directing his Discourse to his eldest Daughter, to whom he was talking before, he repeated what she had told him, and bad the rest take Notice of it.

When he came to speak of that Part of their Brother's Arguments (*viz.*) of the Church of *Rome* being the true Catholick Church, he turn'd his Speech to them all; Thus I suppose, said he, your Brother argues, That as there is no being saved out of the Bosom of Christ's Church, or, as he calls it, the Catholick Church, so the Church of *Rome* being the Catholick Church, there is no
being

being fav'd till you are reconcil'd to, and receiv'd into the Bosom of the Church of *Rome*: Is not this the State of the Case?

Daugh. Yes, Sir, says the Daughter; and so they all said too; for as the Father, I say, had turn'd his Discourse to them all, so he ask'd them all the Question.

Fa. Well, Daughter, I see I must take my old Method with Popery, which I always found was the best and most proper Means to fence against it; namely, to fortify your Minds in the Truth, by hewing you the Falshood and Fallacy of Popery in general, and of all the Arguments in particular, which the Papists make use of to support it.

Daugh. I remember, Sir, you used to tell my Brother such black Stories of them, as made him half distracted; for first he was, as it were, resolv'd not to believe them, and yet, in the next Place, he could not confute them; or deny the Matters of Fact; and he was so provok'd sometimes, that we could hear him curse us all for damn'd Hereticks.

Fa. Ay, ay, I don't doubt that, Father and all.

Daugh. No, good Manners made him forbear that.

Fa. I know not what his Manners might do to restrain him, but I am well satisfy'd his Principles would not.

Daugh. Nay, he reproaches us all still with it.

Fa. Reproach you, Child! with what?

Daugh. Why he says you treated the Catholick Church with Jest and Ridicule, and brought up old Stories, instead of Arguments, against her; that you always turn'd the Discourse, which he began with the greatest Seriousness, into Banter, and ended it all with telling a Tale.

Fa. Well, Child; but could he say that I ever told one Story of them but what was true?

Daugh. No, we did not come to that.

Fa. Nay,

Fa. Nay, you shall go farther with me: Did ever bring in any thing, however ridiculous and absurd, but what I had their own *Legends, Missal. Church-Registers*, or other authentick *Books*, written by their own Authors, to support?

Daugh. We did not go so far with him neither for we could not examine them.

Fa. Well; but when you meet with it again, you may ask him the Question; I suppose he will give you Opportunity enough.

Daugh. Yes, Yes: He is always reproaching us with it; that this or that is one of my Father's old Chimney-Corner Stories against the *Roman Catholics*; and that it is the way of the Hereticks, for Want of Argument, to make Ballads and Songs of the most sacred things; turning it all to Banter and Ribaldry.

Fa. Well; but bring him close to it: Tell him your Father never brought any Stories, or Ballads or Songs, into his Discourse, but what were their own; and if they made such Stories and Ballads themselves, as expos'd them to the Jest and Contempt of the World, whose Fault was it?

Daugh. We can say that to him at any Time.

Fa. I understand you, Child; you mean, I suppose, that you can say it, but that he will deny it, and ask you to prove it: Now I will undertake to prove it of every Thing that comes out of my Mouth, and so make you able to prove it too.

Daugh. I shall be very glad of that; I am sure, he shall not want it.

Fa. It is, indeed, the easiest Thing in the World, to expose Popery to Ridicule, from their own Books, from the Extravagancies of their own Enthusiasts, and the Stupidity of their own Clergy; and from thence it is, that I have always said, and repeat it now, that the best Way to confute and confound a Papist, and to confirm Protestants in their Abhor-

rence

ence of the Popish Delusions, is to do no more than strip her naked, and hang her out in the open air; that by a clear and undisguis'd Sight of her, every Christian may judge for himself, which is most likely to be the faithful and true Spouse of Christ, the Protestant or the Popish Church.

Daugh. Why then, does he complain so much of being injured, and of being expos'd? If they have expos'd themselves, 'tis their own Fault.

Fa. Let it turn upon that Issue, and let it be seen, whether they are not the Publishers of their own shame: As to the Question, Whether it be their fault, or whether it is an Infatuation from Heaven upon them? That's a Question of another Nature.

Daugh. My Brother pretends, 'tis the *Devil* who sets on the Hereticks to buffoon the Church; I use his own Words; and to persecute the Servants of Christ, the Pope and his Clergy.

Fa. Well, Child, whether the Church of *Rome* be the Church of Christ, or the *Pope* and his Clergy be the Servants of Christ, and who are the Persecutors, they, or the Protestants, will best appear, as I said, by setting them out in their own Colours, dressing them up in their own Cloaths, and answering them out of their own Mouths.

Daugh. Indeed, Sir, that's a Way will be the most suited to our Capacities, and the easiest for us to understand.

Fa. Let us begin then, at these Two Articles; (1.) The Meaning of the Word *Catholick*, and that it signifies Universal; and that therefore, the Church of *Rome* being the *Catholick* Church, is an Universal Church; tho' I shall make it appear, she is neither *Catholick* or Universal: And (2.) The *Pope* being the Universal Bishop, or Supreme, and Head of the *Catholick* Church; for upon these Two Points they build the whole *Fabrick* of *Popery*; and 'tis

'tis upon these Two Heads, it seems, that your Brother pretends to argue.

Daugh. Yes, Sir, it is so.

Fa. Why then, pray, ask your Brother, what you are upon those Points again, if he remembers one St. *Pacianus*, an eminent Father of their Church, and who, in succeeding Times, was beatify'd, and afterwards canonized?

Daugh. It may be, he will say, he does not remember such a Saint.

Fa. No, no, he will be ashamed to say so; for he is one of the Saints who they pray to as an Intercessor, in Spite of the Scripture, which says, there is but one God, and one Mediator between GOD and Man.

Daugh. But what if he, suspecting what will follow, should not think fit to own him?

Fa. If he should not, bid him look in his *Kalendar* for his Name; and tell him, you can find the Days (if you look for it) when they celebrate a Mass in Memory of him, and that you will put him in Mind of it next Time you meet.

Daugh. But, Sir, may we not know what this Saint was, that we may be able to throw him into my Brother's Way, if there is Occasion?

Fa. Ay, ay, he was Bishop of *Barcelona* in *Spain*; he was born in the Fourth Century, and died in the Year 480.

Daugh. But he was not called a Saint then, suppose?

Fa. No, no, he was beatified, as they call it, and canonized many Ages after, when the Custom of Canonizing ancient Fathers, was brought into the Church: and they wanted Red-letter Men to grace the *Kalendar*.

Daugh. I suppose, at first, they chose out good Men.

Fa. Yes, yes, and the most famous Men for their Learning and Writings that they could find; and therefore, I said, your Brother would not say, he did not know St. *Pacianus*, for he was a very noted Father of the Church, and was really a pious, good, primitive, and Christian Bishop.

Daugh. But if he owns him, Sir, what then?

Fa. Why then, ask him, if he will believe his Testimony.

Daugh. Perhaps, he will say NO; or will decline answering till he knows the Case.

Fa. No, no, he dares not say, he won't believe the Testimony of a canoniz'd Bishop of the *Roman* Church.

Daugh. But what is his Testimony given upon, and in what Case?

Fa. Why, this very Case, *viz.* That the Meaning of the Word *Catholick* is not Universal. The Case was this: This good Bishop, was a great Opposer of the *Novatians*, a Sect of Hereticks your Brother has heard of: What they were, we may talk of another Time; but the Bishop writing an Epistle to *Sempronianus*, against the *Novatians*; and speaking there of the Name of *Catholick*, and of its being given to *Christ's Church*, has these Words.

“ Since the Ascension of Jesus Christ, *says he,*
“ notwithstanding the Mission of his infallible Spi-
“ rit, there have appeared innumerable Sects and
“ Divisions in the Church, which have all been de-
“ nominated from the Names of their Authors; but
“ the Name of CATHOLICK, *says the old Bishop,* has
“ been, alone, continued in the true Church of
“ Christ, and that, because she is the *true Church*;
“ for the Word or Name CATHOLICK, *adds he,* is
“ by the learned Men understood to mean obedi-
“ ent (tho' commonly construed to mean, *General,* or
“ *Universal*): The true Church then, is only ho-
“ noured with the Title of *Catholick*, because she is
“ the

“ the only Church, which is true and obedient to
 “ the Commands of her Lord and Master, Christ :
 “ They are *Catholick* because truly Christian, and
 “ not Christian unless obedient to Christ. My
 “ Name, says the Holy Father, is Christian, *Christi-*
 “ *anus mihi nomen est, Catholicus Cognomen*: My Name
 “ is *Christian*, my Sur-name is *Catholick*; for I have
 “ vowed my Obedience to my Lord and Master
 “ Christ, whose Name I bear.” Thus far the Bi-
 shop: What strange Abuses then, have the Papists
 put upon the Word *Catholick*? And how do they
 falsely construe it to signify *Infallible* and *Universal*?

Da. This is a plain Testimony against them in-
 deed; I fancy, my Brother knows nothing of this
 Saint *Pacianus*.

Fa. Or at least, perhaps, he may know nothing
 of this Epistle of his; but you may bid him look
 for it among the celebrated Writings of that Saint,
 and he shall certainly find it.

Da. We will certainly give it him at full Length.

Fa. And, pray, when you do, ask him, if he
 knows any other Title to give the Church of *Rome*,
 instead of this of *Catholick*; for 'tis plain, that will
 stand them in no Stead, unless he will prove that
 Church to be the most obedient of all other
 Churches, and the most humble; and he will find
 that a hard Task to do.

Da. I believe, Sir, he will talk no more of the
 Word *Catholick* and *Universal*, after this Story is
 told him; at least, not for a while, or not in the
 Sense he has done all-along: But he has another
 mighty Plea in Favour of the Church of *Rome*,
 which he nails us all down with.

Fa. Pray, what's that?

Daugh. Why, he says, That we Protestants ac-
 knowledge the Church of *Rome* was originally the
 true Christian Church, and the only true Christian
 Church in the World.

Fa. What would he infer from thence?

Daugh. No doubt, but that he would have us tell him, why it is not so now.

Fa. And what can be easier to do in the World?

Daugh. That's what we are a little short in, and he triumphs over us in it.

Fa. It is only for want of knowing a little of the History of Things.

Daugh. That's true, Sir, we are not acquainted with the History of Popery; no, nor enough with the History of the Primitive Times of Christianity.

Fa. Well, Child, a little History will serve to expose his Church, for the greatest Seminary of Degeneracy and Apostacy, that ever was in the World; and nothing is more wonderful in it, than that they should desire to have any Search made into it.

Daugh. But is it true, that they were once the only true Church, Sir?

Fa. No, no, nothing like it: That the Church of *Rome* was once a true Christian Church, is most certain; that their Bishops were Holy Men, and many of them suffered Martyrdom for the Christian Faith, all this we grant; but it amounts to no more than this, that she was a Member of the Primitive Church, not that she was the only Church, or the whole Church; there is a great Difference between being A Church, and being THE Church.

Daugh. Yes, but he insists, that the Church of *Rome* was the only Church; that it was founded by *St. Peter*, by Virtue of Christ's Words, that on *this Rock* he (Christ) would build his Church; which Church, is the Church of *Rome*, of which, *St. Peter* was the first Bishop, and gave all the Power that Christ gave *Peter*, viz. of Binding and Loosing, and of the *Keys of Heaven*, to the Bishops of *Rome* and their Successors, by whom it is kept up to this Day.

Fa. This is a plausible Story, indeed; and this I know, they make much Noise about, and it has but one Misfortune attending it, which spoils all; and that is, that there is not one Word of Truth in it.

Daugh. What! Is it not true, that *St. Peter* was Bishop of *Rome*? And that he was Founder of the *Roman Church*?

Fa. So far from it, Child, that we do not find, that he was ever at *Rome* at all.

Daugh. I am surprized, Sir! Why, they build their whole Church Fabrick upon it.

Fa. The Scripture does not say one Word of it.

Daugh. Sure, there must be something in it.

Fa. We have a great deal of Reason to think there is not.

Daugh. Not *St. Peter* Bishop of *Rome*! Why, it will make my Brother raving and distracted, he would be in such a Passion, if we should but make a Question of it.

Fa. Well, pray, do but ask him, how he proves it?

Daugh. I dare not so much as suggest it to him: Why, he calls him the First Bishop of the whole Christian Church.

Fa. I tell you, Child, he was so far from being the First, that we do not believe he was ever Bishop of any Church; he was an Apostle, indeed, but not a Bishop.

Daugh. Yes, yes, they say he was an Apostle, and Prince of the Apostles.

Fa. Why, that is a Popish Falshood too; 'tis plain, *St. Peter* neither pretended to it himself, neither did Christ ever erect such a Superiority among his Apostles; neither did any of the other Apostles acknowledge him to be so.

Daugh. The Papists are strange Folks then! Why, did they invent all these Things themselves? Sure they

they have some Scripture to make it probable, or some Authentick History to make it certain; for they all insist, that *Peter* was the Prince of the Apostles.

Fa. This is running from one Thing to another, pray, let's take Things as they lie: First, about his being Bishop of *Rome*.

Daugh. But, Sir, if it be the same Thing to you, pray, speak to his Dignity first, as Prince of the Apostles, for they make a great Stir about that.

Fa. Well, do so; I am indifferent, as to that, for I shall make but short Work of it.

Daugh. I am sure they make a long Do about it.

Fa. That is to say, your Brother does.

Daugh. Yes, he lays a vast Stress upon it: *St. Peter* is the greatest Man with him, that ever was in the World, next to Christ himself; sure they must have undeniable Authority for what they say of him.

Fa. All they have for it in the Scripture, is, that he is often first named; as in *Matth.* x. and xvii. and several other Places; and that on several Occasions he is said to speak, as it were, in the Name of the rest; as in *Acts* xiv. 1, 2. and xiv. 38. and several other Places.

Daugh. Yes, and that Christ took him with him, on several Occasions, when he left others out.

Fa. Yes, and that he answered Christ in the Name of the rest of the Apostles, when our Saviour ask'd them, *Who do ye say that I am?*

Daugh. Why yes; there he made the first Confession of his Master.

Fa. And what then? He fully ballanc'd it afterwards; for he was the first, nay, the only Disciple that ever deny'd him, except *Judas*, that betrayed him.

Daugh. That's true, indeed, but they say nothing of that.

Fa. And with this Aggravation too, that his Confession of Christ was in private, and only among themselves; but his denying him was publick, and in the Face of all the Crowd.

Daugh. But he was the eldest Apostle too; he was first called.

Fa. That's a Mistake too; for his Brother *Andrew* was called at the same Time. See the Text, *Matth.* iv. 19. He saw them together, called them both in the same Breath, not one after another; and they both left their Nets together, and follow'd him together; so that there's no Seniority in that: They are, if you will, the Two eldest; but in their Call, ay, and in their Obedience to that Call, they are Twins; there's no Primogeniture in the Heavenly Birth among them.

Daugh. That's true indeed; I wonder they can take hold of that.

Fa. 'Tis usual with them to take hold where there is no Hold.

Daugh. Drowning People indeed do so.

Fa. And theirs is a drowning Cause, and always was, or they would never have fled to such pitiful Shifts to support it.

Daugh. Nay, their Cause in those Days, Sir, was good.

Fa. No, Child, not in those Days; that is to say, not when they began to usurp the Primacy and supreme Authority in God's Church; it was a Usurpation in its Beginning; and to support it, they took hold of these ridiculous things, these miserable Shifts; and that they were such, I shall soon shew you: But let us keep to the Point.

Daugh. Yes, Sir, I desire we may.

Fa. *St. Peter*, you say, they will have to be the Prince of the Apostles, Chief among the Disciples; and thence he is supposed to be the eldest Son of Christ's Church.

Daugh.

Daugh. Yes, Sir.

Fa. See then what the Scripture says of it, and what Christ himself says, whose Disciples they were, and whose Laws they obey'd.

Daugh. To be sure that's the best Authority.

Fa. Christ's Words are express; it seems they were at it among themselves, even then setting up for a Supremacy one over another; perhaps it was Peter himself, *Mark* x. 43.

Daugh. I remember the Case, in one Place 'tis said, there began to be a Strife among them, which should be Greatest; but it does not say it was Peter.

Fa. No, that's true, but, perhaps, it might: However, the Answer is to them all; it is in *Luke* xxii. 26. *But ye shall not be so: But he that is greatest among you, let him be as the Younger; and he that is Chief, as he that doth serve.*

Daugh. But then, Sir, they say Christ gave the chief Authority to Peter, *Matth.* xvi. 19. *And I will give unto thee the Keys of the Kingdom of Heaven: And whatsoever thou shalt bind on Earth, shall be bound in Heaven; And whatsoever thou shalt loose on Earth, shall be loosed in Heaven.*

Fa. This is one of the grand Cheats of Popery: 'tis evident, that when Christ ask'd the Question, in the 15th Verse of the Chapter, *But whom say ye that I am?* That he spoke to all the Disciples, or at least, to all that were present at that Time; so by Consequence, Peter made the Answer in the Name of them all; and so the Grant of Binding and Loosing, Opening and Shutting, was likewise to them all.

Daugh. But Christ directs his Speech to Peter only.

Fa. It is true, in that Place it is so express'd; but you will see it is otherwise in another Evangelist, whose Gospel is as true, and as canonical as St. *Matthew*. See for that Part, *John* xx. 23. *Whosoever*

Sins ye remit, they are remitted unto them; and whose soever Sins ye retain, they are retained.

Daugh. This is general, indeed, but this was not at the same Time.

Fa. If there be any Thing in that, 'tis to their Disadvantage; for this last was the Words of Christ after his Resurrection, when he was glorify'd, as he himself calls it, and when he breathed on them, and said, *Receive ye the Holy Ghost.* See the 22d Verse.

Daugh. Indeed, here seems to be no Room for an Inequality in all this.

Fa. Well, then go a little farther, and see how the rest of the Apostles understand it.

Daugh. That is material, indeed; did they acknowledge no Superiority to *Peter*?

Fa. No, not in the least, but declared against it on many Occasions; particularly, *St. Paul* corrects him, *Gal. ii. 11.* *I withstood him to the Face, because he was to be blamed.* *Paul* himself, in another Place, says of himself, that *James, Peter, and John*, all of them, gave to him the Right-hand of Fellowship, *Gal. ii. 9.*

Daugh. It is not seen, indeed, that *Peter* was their Prince there.

Fa. Again, *St. Paul* says of himself, that he came not behind the chiefest of the Apostles.

Daugh. But that was speaking of himself.

Fa. Tho' it was, yet, as our Saviour says, in another Case, tho' he bare Record of himself, yet, his Record was true; and so it was here, as appeared in many other Particulars afterwards.

Daugh. But you said, Sir, that *St. Peter* did not claim any Superiority himself.

Fa. I did say so, for in his Epistle to the *Jews* dispersed among the *Gentiles*, he gives there a quite different Account of himself, *1 Pet. v. 1.* *The Elders which are among you, I exhort, who am also an Elder and a Witness.*

Daugh.

Daugh. Nay, that is not Talking like a Prince; he would have rather said, I command, than I exhort.

Fa. He was so far from commanding, that we find him commanded by the rest of the Disciples; for the Apostles, which were at *Jerusalem*, hearing that *Samaria* had received the Word of God, sent *Peter* and *John* to them, *Acts* viii. 14. Now, had he been Prince of the Apostles, they would not have taken upon them, to have sent him of an Errand.

Daugh. That seems reasonable, indeed; he seems to be under Orders.

Fa. It all concurs together; if *Paul* was not inferior to the very Chief, then, neither *Peter*, or any of them, were superior to him. If *Paul* might withstand him to the Face, and did charge him with not walking according to the Truth; then *Peter* had neither Superiority or Infallibility: If the Apostles at *Jerusalem*, had Power over *Peter*, to send him as a Messenger upon their Business, then he was not their Superior.

Daugh. Nay, I think, Sir, they call'd him to an Account once, for his Conduct.

Fa. They did so, and he was fain to plead his Cause before them, and submit to their Judgment; as you may see *Acts* xi. 2. They that were of the Circumcision contended with him, saying, *Thou wentest in to Men uncircumcised, and didst eat with them.* There's a down-right Charge.

Daugh. And what said *Peter*? Did not he say, What's that to you? Who gave you Power to examine me?

Fa. No, no, far from answering short, as he would have done, if he had been their Prince; He stands up, and pleads for himself, *rehearsing the whole Matter from the Beginning*; and by his doing so, gave them Satisfaction, *ver.* 18.

Daugh. I am satisfied, Sir ; indeed I think there is no Room for talking of *Peter's* Superiority.

Fa. Well, then, and how could he give that to those People, which he had not himself?

Daugh. Well, Sir, but now for his being Bishop of *Rome*.

Fa. I tell thee, Child, he never was a Bishop at all, and never was at *Rome* at all.

Daugh. That is to say, you believe so ; I think you said so before, Sir.

Fa. Yes, I did so ; but I go farther, for 'tis not for us to prove the Negative.

Daugh. I do not understand you, Sir.

Fa. Why, they say, he was at *Rome*, suffered Martyrdom there, and is buried there, and was Bishop of the Church there ; but they cannot prove any of the Three, no, neither by the Scripture, or by any History that may be depended upon for true.

Daugh. But what have we to say against it?

Fa. Why, 'tis enough speaking of the Papists who affirm it, to say they cannot prove it.

Daugh. But it would be still more, to say something to contradict it.

Fa. Why, first, Child, he had no Business there ; for he was particularly appointed to be the Apostle of the Circumcision, and that his Business lay quite another Way, *Gal. xi. 7, 8.*

Daugh. But there were Jews at *Rome*.

Fa. Yes, a few ; but *Peter* was set apart, you see, to go to the Circumcision, and therefore he went quite another Way ; namely, into *Syria* and *Persia* ; and his Epistles are both written from the East, that is to say, from *Babylon*, and directed to the Jews that were scatter'd about in those Eastern Countries of *Asia*, such as *Phrygia*, *Cappadocia*, &c. all Provinces in *Asia*, on the Side of the *Euxine* Sea.

Daugh. Did he never write to the Jews at *Rome* ?

Fa. No,

Fa. No, not one Word.

Daugh. Nor ever speak of his being Bishop of Rome?

Fa. Not one Syllable, or of his being a Bishop at all.

Daugh. 'Tis strange to me, how they should pretend so boldly to it! what, have they nothing to found it upon, neither Scripture or History?

Fa. Yes, their own lying Legends, and nothing else; and even in that, they tell you the Story so ridiculously, it is enough to make all the World throw Stones at them.

Daugh. How do you mean, Sir, ridiculously?

Fa. I'll give you a Story for it, Child, if you will promise not to laugh at your Brother, when you tell it him.

Daugh. If it exposes them so much, that I should not help laughing at it, I had better, perhaps, not tell it him at all.

Fa. Yes, yes, I would have you tell him the Story too, because it is a very good one, and will shew him a little of the Foppery of the Church he has embraced, and that in their more primitive Times; for I believe the Thing is, at least, 150 Years ago.

Daugh. I hope, Sir, you can give the Time and Place, and Persons, or else he will pretend not to believe the Truth of it; but say, 'tis a Story made up by the Hereticks.

Fa. Yes, yes, I'll give him good Vouchers for it; the Story, and the Circumstances of it too, are very well known; it was in our old Fire-and-Faggot Days.

Daugh. What, in Queen *Mary's* Time!

Fa. Yes, and the Author was the famous Dr. *Smith*, of whom you often read, in our Book of Martyrs; he was a mighty Fellow to make Profelytes.

Daugh. I remember his Name very well.

Fa. Well, the Story is this :

Part of the SERMON preach'd by Dr. *Smith* at * *Whittington-College, London*; in the very Words as it was printed, *Ann* 1572. By *E. T.* an Ear-Witness.

[I find this was a Piece of a Sermon of Dr. *Smith*, preached to support the Doctrine of Transubstantiation; his Words are these :]

Masters, you are in great Error concerning the Blessed Sacrament, and all your Trust was in Cranmer, Ridley, and Latimer; as for Latimer, he said, in open Disputation at Oxford, that he had no Learning in that Matter, but out of Cranmer's Book. Besides this, I disputed with Latimer twenty Years ago, and then he had no Learning as for Cranmer, he said, that his Learning came from Ridley; and as for Ridley, I disputed with him my self, now at Oxford, the other Day, and I proved my argument thus: Illi cui Christus obviavit Romæ, fuit Romæ; at Christus obviavit Petro Romæ; ergo, Petrus fuit Romæ. That is, he who Christ met at Rome, was at Rome; but Christ met Peter at Rome, Ergo Peter was at Rome. By this Argument I prove Two Things, and both singularly

(*) This Whittington-College, was a Popish Chapel in London, belonging to a certain Religious House, since demolished; and which stood at, or in the same Place, where stands the Parish Church of St. Martin Vintry.

series of our Faith. **FIRST**, That Peter was at Rome, against those who clatter that Peter was never at Rome. **SECONDLY**, That if Peter met Christ bodily, as Abdias reporteth, and which I am sure is true, or else which an ancient and Holy Father would never have written it; then consequently, he may be as well in the Blessed Sacrament as he was met Bodily: To this Ridley stood like a Block, and feeling himself convicted, answered nothing. Then, said I, Cur non respondes, heretice, Hereticorum Hereticissime? Did I not handle him well? Then he denied the Minor, which I proved thus: Christ met Peter going out of Rome, and said, Good Morrow Peter, whither goest thou? Peter answered, Good Morrow, good Man, whither goest thou? Then said Christ, I go to Rome to Suffer. What, said Peter, I trow, unless I take my Marks mis, ye be Jesus Christ: Good Lord! how do you? I am right glad I have met you here. Then said Christ to Peter, Go back and Suffer, or else I must, & pro te, & me. When Ridley had heard this my Proof, and Abdias's Authority, a Doctor Antient and Irrefragable, he answered never a Word. and thus I convicted Ridley, in the audience of a Thousand; and yet you say, That Christ was never Bodily on Earth since the ascension; Believe with me, ye be in great Error; let this argument of mine Confound you, as it did Ridley, your chief Champion.

Daugh. Indeed, Sir, I dare not tell my Brother his Story.

Fa. Why, pray?

Daugh. Why, he would be in such a Rage, he would have no Government of himself; he would abuse

abuse the whole Family ; and I don't know what might be the Consequence.

Fa. He would do you no Harm, I hope.

Daugh. I don't know what he might do ; I have heard that Popish Zeal is a strange, furious, un-govern'd Thing.

Fa. That's true ; well then, keep it for your own Instruction.

Daugh. Indeed, Sir, I believe we shall all remember it ; and, for my Part, I intend to write it down, if I can remember it in all its Particulars.

Fa. Well, Child, I will write it down for you and give it you.

Daugh. It is certainly a most ridiculous Fable is it possible they can impose such Things upon the People?

Fa. Yes, yes, the Days of Popery were a Days of Ignorance ; I could furnish you with great many as ridiculous, upon other Occasions.

Daugh. I do not wonder that the Priests should desire to keep the People in Ignorance, when they have such gross Things as these to put upon them.

Fa. This is surprizing indeed in itself ; but if I go on, I shall shew you greater Abomination than these : Are you satisfy'd now, my Dear about *Peter's* being Bishop of *Rome*.

Daugh. Yes, truly, unless they can produce some better Authority to prove it.

Fa. Well, if his having been Bishop of *Rome* and if his Primacy, or Superiority, falls to the Ground, I think all the Authority of the Pope falls with it.

Daugh. How so?

Fa. Because he has no Superiority, no Key of Heaven, but what he derives from *Peter*.

Daugh. I know they call him *Peter's* Successor; or he calls himself so.

Fa. Yes; and they have as little Reason for that; for the other.

Daugh. Why is he not *Peter's* Successor, Sir?

Fa. Nay, how can he be *Peter's* Successor, if *Peter* himself was never there before him?

Daugh. But he may pretend to be Successor of *St. Peter*, as an Apostle.

Fa. Yes, and he does so too, and therefore exercises an Apostolick Jurisdiction.

Daugh. I see that, in several publick Acts and Declarations, which the Pope has pass'd.

Fa. But we do not find that the Office of an apostle was ever continu'd in the Church, much less was it made successive; the Apostles constituted no Apostles after them, but Pastors and teachers.

Daugh. No, I never heard indeed of any Apostles after them.

Fa. Nor could the Pope succeed *St. Peter* as a Bishop, because *Peter* not only was not a Bishop of *Rome*, but was not a Bishop at all; only an Elder, a Servant, an Apostle.

Daugh. But as *Peter* was an Apostle, he could make a Bishop; does not the Text say, Ordain Elders in every City, that might be Bishops?

Fa. Well, but then it does not appear that ever *Peter* ordain'd any Elder or Bishop of *Rome*.

Daugh. Nay, if they cannot prove that *Peter* did so delegate his Power to the Bishop he made, I think they do nothing; for 'tis not enough to say so.

Fa. And I am sure they can never prove it.

Daugh. I do not see then, how the Pope can be call'd *St. Peter's* Successor, if *Peter* never was in the Place to be succeeded, and that he never delegated

legated his Power to them; yet they will have it be so.

Fa. They will have it be so indeed, but they make pitiful Work of it, when they go about the Proof: Father *Plautina*, who is their best Author, Monsieur *Du Pin*, who is the faithful Collector of their Ecclesiastick Histories and Historians, both affirm, and I doubt not believe what they say, that *Peter*, some Time before his Death, consecrated *Clement* (now *St. Clement*.)

Daugh. But these are Authors of Credit, Sir, you allow that; and if they were honest Men, they must be allow'd in Evidence for good Witnesses; this will go a great Way.

Fa. You urge all that can be said, Child, in their Behalf; but then when you mention the Law Part, I mean, that they being allow'd to be honest Men, should be receiv'd as good Witnesses, you should be answer'd as to one Thing, in which your Argument is defective.

Daugh. You know, Sir, we are no Lawyers.

Fa. That's true; therefore pray take the Answer in Point of Law; a good Man, that is an honest Man, whose Character is under no Scandal, is always a legal Witness; and those being honest Men, are therefore to be allow'd in Evidence in this Case: But then you must distinguish between an honest Evidence testifying of his own Knowledge, and the same honest Man testifying by Report, or by *Hear-say*.

Daugh. I understand that exactly, and I allow should be distinguish'd.

Fa. In Evidencing, the Distinction should be thus: in the first they need but affirm only; in the last they must bring other Evidence; or it is confessing they want it.

Daugh. That is very plain. Now, Pray, Sir, do they bring no Evidence? for I know they could not be positive Evidences, they could affirm no Fact.

Fa. No, they bring no Evidence; nor do they offer to make Proof of the thing, only barely give it as a thing undoubted; which is begging the Question too, very grossly.

Daugh. That's quite wrong, indeed.

Fa. Well, but they give the Particulars for all that; and tell us, that when *St. Peter* commended *St. Clement* to the Chair, and to the Government of the Church of God, he used these Words.

Daugh. The very Words, Sir! or only Words to what Purpose?

Fa. No, the very Numerical Words, the same and no other, *viz.* 'The same Power of Binding and Loosing I deliver to thee, which Christ left me: Do thou, contemning and despising all outward things, promote, by Prayer and Preaching, the Salvation of Men, as becomes a good Pastor.'

Daugh. It was excellent Advice; I doubt, the Popes since that, have taken but small Care to observe the Direction.

Fa. We may talk of that afterwards; and you will soon see, whether they have follow'd the Direction, or no.

Daugh. But, did *Clement* immediately become Bishop, Sir, upon this?

Fa. No, No, There the Pretence of the Succession meets with a terrible *Knock* (as we may say) in the very Cradle: For, first, *Linus* mounted the Chair, and was Bishop 11 Years, 3 Months, 12 Days; and next him, one *Cletus* stepp'd in, and sat 12 Years, 1 Month: And then Persecution making the Chair of *Rome* a dangerous Seat, and no body to be found to venture into it, good old *St. Clement*, like a Hero, and resolv'd to be a Martyr, took it up; so that *St. Clement* was not Successor to *St. Peter*, but to

Cletus;
†

Cletus ; and the Succession had an open Interruption of four and twenty Years ; that's the first Flaw in it.

Daugh. And a very considerable Flaw too, Sir, in my Opinion ; and so *St. Peter's* Exhortation was wholly neglected, at least by that *Clement*, 24 Years ; and the Charge of the Church committed to others.

Fa. That's a small Matter with them. But this is not all, Child ; for this makes not only a Breach in the Succession, but it makes an Absurdity in the grand Principle of Popery ; namely, the Primacy.

Daugh. Be pleas'd to explain that Particular, Sir for I do not understand it.

Fa. You know, Child, the Pope claims to be the Head of the Catholick Church, as he is the Successor to *St. Peter*.

Daugh. Yes, Sir, I understand that well enough.

Fa. Now, if *Clement*, or *Linus* and *Cletus*, or any other, were admitted Bishops while *Peter* was still alive ; then either *St. Peter* divested himself of the Authority which Christ gave him, and became subject to such a visible Head as himself had set up, which also (by the way) he had no Power to do ; or else there were two visible Heads at the same time ; which would be absurd.

Daugh. I understand it all now perfectly : Two Heads at a time ! to one Body too ! why, 'tis making the Church a Monster.

Fa. It is : And such a Monster as they will not admit by any means ; for this Primacy is their especial Favourite.

Daugh. But what do they say to it ?

Fa. Truly, Nothing at all ; but go on boldly with the Affirmative ; tell us it is so ; the Pope is *St. Peter's* Successor, and they are sure of it ; and you must believe it ; and the Church has given you her Word for it ; and the Church being infallible, all she says is so.

Daugh

Daugh. That is talking Folks down with great Words.

Fa. But besides this, Child, they have put this very sacred Succession, and the Primacy that attended it, upon a wrong Foot too; for if St. *Peter* ordain'd and consecrated St. *Clement*, and gave him, as is said above, all the Powers that Christ gave him, (*Peter*) and to him, and such as he should appoint in his Place; then St. *Clement* should have appointed his next Successor, in the same Manner.

Daugh. And every Successor should have appointed another; and so on to the End.

Fa. Certainly; how else can it be call'd a Succession?

Daugh. And has it not been so, Sir?

Fa. Far from it; for, on the contrary, the Cardinals chose the Popes; and so, as one Author says, the Bishops of *Rome* are rather the Successors of *Simon Magus*, than of St. *Peter*.

Daugh. But why of *Simon Magus*?

Fa. Because the Cardinals have been often divided into Factions and Parties in their Choice, often veraw'd by Power, brib'd by Money, sway'd by Interest, bias'd by Favours, and, in a Word, many Ways, I might say every Way, corrupted in electing a Pope, and giving a Successor to St. *Peter*.

Daugh. Do these Things appear, Sir?

Fa. History is full of them, Child; nay, their own Histories: It would put an End to all the other, and more needful Part of our Discourses, to pretend to give you the Particulars.

Daugh. But it would be very diverting, Sir.

Fa. I shall give you frequent Examples of it, in our other Discourses, as we go on.

Daugh. But, Sir, may we not know a little, what has been the Consequence of this Way of choosing

chusing the Successor by the Cardinals; I mean the Consequences which have been evil: For otherwise, I do not see but St. *Peter* might have appointed a Set of ordain'd Bishops to chuse the Successor, as well as give every single Successor the Power to ordain another.

Fa. I should have said so too, perhaps, if St. *Peter* had done so; but 'tis evident he did not; nor do they pretend to it.

Daugh. If they do not pretend to it, to be sure he did not.

Fa. As to the Difference first, this is one certain Difference, and which could not have happen'd; namely, that sometimes the Cardinals have been so divided into Factions and Parties, that they have chosen Two or Three, nay, Four Popes at a Time, and frequently Two.

Daugh. So the Church has been a Monster indeed with Three or Four Heads on!

Fa. Sometimes those Heads have so furiously oppos'd and acted against the true Christian Spirit of a Primitive Bishop, or Head of Christ Church, which was to be no Striker, not give to filthy Lucre, and the like, 1 *Tim.* iii. that they have pursu'd one another with Sword Fire, and Blood; and have embroil'd, at least the whole Christian World in War and Confusion to support them.

Daugh. This indeed could not have happen'd if the preceding Bishop had always ordain'd or singly to succeed him.

Fa. Again, the several Factions of Cardinals supported by the several Powers and Princes to whom they belong'd, have been aw'd or influenc'd so by the several Interests of those Powers, that they have not been able to agree in any Choice at all; and so the Chair has been va-

cant, and the Church without any visible Head at all, for several Months.

Daugh. A living Body without a Head! that's as bad a Monster as the other.

Fa. It is a Monster indeed, every Way.

Son. But, Sir, is not this chusing a Successor by the Vote of a certain Number of ordain'd Persons, that are Cardinals, or Bishops, or what else you please, most like to secure to the Church a certain Succession of Persons fit for the Dignity, of truly holy Lives, unspotted Characters, and fully and fitly qualify'd for the Chair?

Fa. Why that is pretended; I suppose 'tis one of the Arguments your Brother brings.

Son. It is so, Sir, and therefore I mention it; for he insists much upon it.

Fa. Bid him look back upon the History of the Lives of those holy Persons, and do it but with Impartiality, and bid him tell you impartially what he thinks of them.

Son. We have had somewhat like that already, Sir; and he tells us the Chair has been fill'd with a Set of the most glorious Persons, a Choir of Angelic Heavenly Bodies, a Heavenly Troop; so many Saints canoniz'd in Memory of their Miracles; so many Martyrs and Confessors canoniz'd for the Remembrance of their Sufferings; so many Champions made famous for their steady Defence of the Church; that no such illustrious Roll can be shew'd in the whole World.

Fa. A fine Flourish truly! but 'tis all a general bluster; he did not, I suppose, come to Particulars.

Daugh. Yes he did, Sir, at another Discourse, but they are too many for my Head.

Fa. Well, let me speak to the General then, first, and I'll come to Particulars afterwards. In answer to this, take the Word of a right famous

English Author upon this very Head, 'The Popes, Successors (as they now call themselves) of blessed *St. Peter*, have been, *says he*, such a fulsom Pack, what with Atheists, Blasphemers, Wizards, Conjurers, Murtherers, Rebels, Traitors, Adulterers, Whoremasters, Sodomites, Perjured, Lyars, Merciless, Apostate, Avaritious, Revengers, Raisers of War, and Promoters of all Kinds of Civil and Religious Strife and Dissention, that not *Heathen Rome*, with all her *Cæsars*, no not her *Nero's* and *Domitians*, could ever match them.

Daugh. That Author and my new converted Brother have strangely differing Notions sure of the Successors of *St. Peter*.

Son. They have read the Writings of other differing Authors upon the Subject.

Daugh. And read those Writings too with a different Taste.

Fa. There is a great deal in that, Child, must own; for the grand Affair of *believing Lyes* on which much of Popery depends, is founded in the Taste of Reading.

Daugh. I find, Sir, Prejudices go a great Way.

Fa. But would not do so, if People, read with sincere Endeavour to discern real and discernable Truths; but if they come resolv'd to be deluded and impos'd upon, they shall be so.

Daugh. But is it so in Truth, Sir? Has there been such a Race of infamous Wretches in the Papal Chair?

Fa. I'll give you a List of a few, Child, that you may recommend to your Brother to enquire after them.

Daugh. I hope they shall be such as are to be enquir'd of.

Fa. Yes, yes, and their own Historians will acquaint you with their knowledge of them.

Daugh.

Daugh. Not Pope *Joan*, Sir, I hope; for he denies every Word of that Story.

Fa. No, no, I'll reserve her for another Occasion.

Daugh. I care not what they are then.

Fa. Take a short List, I say, and let your Brother make the best of them.

John XXIII. }
Gregory XII. } All Popes together, and all ca-
Benedict XIII. } shier'd by the Council of *Con-*
 } *stance*, as illegally promoted ;
 } these I name to that Part
 } only.

Daugh. But, Sir, I was speaking of their personal Characters.

Fa. But, Child, the vile Methods they used to get into the Chair, and keeping Possession by force, may, I hope, denominate them to be Men of Characters wholly unfuitable to be Successors of the blessed *St. Peter*.

Daugh. That's true, Sir: Well, then we will admit them for three.

Fa. Then I go on thus from the same Author.

Pope *Eugenius* convicted by the Council of *Basil* of Heresy and Schism; but I will be content your Brother shall strike him out; for *Bellarmino* himself, the *Goliath*, or Champion of Popery, and of the Popish Church, acknowledges, in his 4th Book, Chap. 8. that there have been no less than Forty Popes accused of Heresy and Error.

Marcellinus sacrific'd to the Heathen Gods. *Bellarmino*, to excuse him, says, he was not an Infidel, or an Heretick, and taught nothing against the Faith, only fell, in that one thing, and was guilty in the outward Act.

Daugh. Fell, Sir! I thought the Popes never fell; they are infallible.

Fa. You mean, Child, they pretended to be so; but it seems this Pope fell, and therefore was not.

Daugh. Pray go on, Sir, I would not interrupt your History of Popes; for 'tis very strange, and very useful to know.

Fa. Well, I have a long black List for you; and therefore, giving up those two for petty Fellows, whose Crimes are not considerable to rank with those that I have to tell you of;

1. There's *John XIII. Platina*, their own Historian, says he had, from his Youth up, been debauched with all Manner of Vice and Wickedness; what Time he had to spare from his Lust, he employ'd more in sporting than in praying; and, in a Word, that he was the most flagitious Rogue that ever was before him: Pray mark he does not say, *that ever was after him.* He cut off one Cardinal's Hand; another's Nose; pull'd out the Eyes of others; and the Tongues of others; committed Incest with both his Sisters; drank a Health to the Devil, call'd upon the Devil to send him Luck at his Dice; and, at last, he was taken and stabb'd in the very Act of Adultery. This, I hope, may pass for *One*, in the List of the *Most Holy Fathers.*

2. *Sylvester II.* As *Marcellinus* sacrific'd to Idols so *Sylvester* to the Devil. He was a Man of great Study and Learning, but turn'd it all to wicked Purposes; and, finally, to Magick and Conjuratation; and, prompted to it by Ambition, he sought to Witchcraft and
Sorcery

Sorcery; he obtain'd the Archbishoprick of *Rhemes*, and then that of *Ravenna*, by the Assistance of the Devil; and, at last, pushing at the Triple Crown, he obtain'd it by the Devil's Help too, but upon this express Condition, that after his Death he should be wholly the Devil's: It is true, he is said to die very penitent; but that this was his Character, to the very Time of his Death, *Platina* acknowledges.

3. *Benedict IX.* obtained the Chair by Magick, that is by dealing with the *Devil*. The same Author says, that, after a while, he was turned out, and *Sylvester III.* chosen; but that *Benedict* got it again, and then sold it; I say, sold the Chair, Infallibility and all, to *Gregory VI.* After his Death, he walked, as we call it, and appeared to several, in the Shape of a terrible Monster. 'Tis also said, that he made Two of his Fellow *Magicians* Cardinals; and that they Three used to meet in certain private Places, and raise the *Devil*, in order to consult with him for the carrying on the vilest Things, not fit to mention.
4. *Hildebrand*, or *Gregory III.* was a Necromancer; and when Pope, a Fury. He three Times kindled War in *Germany*, by cursing the Emperor *Henry IV.* and declaring his Subjects absolv'd from their Allegiance; and was the Cause, as Historians relate, of the Loss of 300,000 Mens Lives; and thirteen bloody Battles which were fought on that Occasion: Whence, he was Sur-named *Hellebrand*, or the Brand of Hell.
5. *Boniface VIII.* got to be Pope by a Cheat; causing a Voice to be made thro' a Pipe, to Pope *Celestine*, a harmless well-meaning Pope, commanding him, as from Heaven, to quit the

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Chair; which the poor old Man did, against the Persuasions of powerful Friends, who would have supported him; but reply'd, That he would do what God, who had spoken to him, would have him.

Daugh. But, Sir, that was very honest and pious in that *Celestine*, was it not?

Fa. Yes, but it was a sorry Token of Infallibility, that he could not tell the Voice of God, from an Imposture and a Cheat.

6. *John XXIV.* had Fifty Articles, containing almost all manner of Vices, exhibited against him, to the Council of *Constance*; such as Incest, Fornication, Adultery, Poisoning, and Atheism, without Piety towards God, or Faith towards Men.
7. *Alexander VI.* was a Poisoner, a Murtherer, an Adulterer, insatiably Avaritious; and, as one Author, says of him, an *Universal Villain*.
8. *Liberius* turned *Arian*, and denied the Divinity of that Jesus, who gave *Peter* all his Power, Keys and all: I hope you'll allow him, Child?
9. *Julius II.* a warlike Pope, set all the World together by the Ears; he was a Murtherer, an Adulterer, and, to crown all, a Sodomite. Are you satisfied now?

Daugh. Yes, Sir, by all Means; I think there's enough to begin with.

Fa. No, no, pray take a few more.

10. *Leo X.* a Man wholly addicted to all Manner of Voluptuousness and Pleasures; to support which, he sold the publick consecrated Jewels, nay, even the sacred Ornaments of the Church: This was he, who curs'd *Luther* to the Pit of Hell;

Hell; and who, by felling out his Pardons, opened the Door to the Reformation. He caused himself to be blasphemously call'd, 'The *Lyon* of the Tribe of *Judab*, his Name being L E O ; He called the Gospel, the Fable of Christ; and at his Death, declared, that he believed nothing of either, Heaven or Hell.

11. *Paul* III. a Magician, a Poisoner; committed Incest with his own Sister, and his own Daughter, murdered his own Mother and his Nephew, and a young Lady in Disguise of a Layman, and committed innumerable other Villainies.
12. *Julius* III. a Blasphemer, and voluptuous unto Madness and Outrage; who being forbid to eat Pork, by his Physicians, told them, he would have it in Spite of GOD.
13. *Paul* V. who caused his Picture to be placed in the Frontispiece of Books, that were dedicated to him; with this blasphemous Motto inscribed to him :

PAULO QUINTO VICE-DEO.

To *Paul*, the Vth. The VICE-GOD.

Daugh. O, Sir, stop, I beg of you! I am quite sick of *Popes*, and my Brother will be quite mad.

Fa. I can give you another Dozen or Two, Child, whenever you want them; tho', 'tis enough to make any one sick not of *Popes* only, but of *Poper*y too.

Daugh. Indeed it is so; but too surely my Brother never read those Things.

Fa. I don't know that, indeed, Child; but I know this, that he might have read them, and may still, there's no Difficulty in examining the Stories of every one of them.

Daugh.

Daugh. And, I wonder, how any Body can be a Papist, that has read them?

Fa. Yes, yes, the Papists have a Way to believe against their Senses in many Things; and indeed, 'tis necessary to them to do so, they cannot be Papists else.

Daugh. Well, I think I have enough for my Brother, for one Rencounter; I'll see what he says to them.

The End of the Fourth DIALOGUE.



DIALOGUE V.

THE Discourses which happened between this good Christian instructing Father, and his eldest Daughter, and which are mention'd in the last Dialogue, relished so well, and made such Impressions upon his Children; that they, as well as himself, were very desirous of having the agreeable Conferences continued; and therefore, in a few Days, the Father took Occasion to introduce this Discourse on another Occasion, which was thus:

Their Brother frequently brought his Friends, as he called them, with him to visit his Brothers and Sisters; and they always observed, that most times that he did so he endeavour'd to embark those Friends of his in the Discourses which pass'd between the young Family and himself. But one Time in particular, his Sister happened to have a Protestant Minister, and another Gentleman, at Dinner with them; when he, with one of his Friends
which

which was, in short, a Priest, tho' he called him a Doctor of Physick, came to visit them.

After Dinner, he (the Brother) according to his usual Manner, began to banter and jest with his Sister upon the old Subject; and she being prepared, by the Discourses she had had with her Father, began to jest with him as fast; and particularly, she, every now and then, threw a Pope in his Way, one of the List; and would ask him, how he lik'd the Picture, till her Brother began to be sick of the Discourse.

The Protestant Minister smil'd, so did (the Priest) the Doctor. The Gentleman who came with the Protestant Minister, was a Man of Learning, and, as I think, a Professor of Science, in one of the Colleges at *Cambridge*, but whether in Orders, or not, I do not remember; but, he was a Man of a wonderful deal of Wit and Good-humour, had an extraordinary Fluency of Discourse, and he laugh'd heartily in Favour of the young Lady, which, at last, began to turn a little upon the Brother, with a kind of Admonition, or Caution rather, that he should not enter too far into that Part of the Cause; that he would lose Ground by it; and that the Lives of the Popes would not bear a History.

The young Gentleman saw too well, that he should not be a Match for his Sister, and that Gentleman for her Assistance; and particularly, because the Gentleman had all the Stories of those Things at his Tongue's End; But he had so much Cunning, as to embark his Friend, the Priest and that Gentleman, in another Discourse; in which, they disputed with much Learning on both Sides, and not a little Art on the Priest's Side, who was a Man of Learning; but had the worst of the Dispute, as he had, evidently, the worst of the Cause.

However, by this Turn, the Brother had the happy Advantage of getting the Gentleman off of his

his

his Hands, and putting a Stop to his Sister's Satyrical Turns, about the scandalous Popes; which Discourse had almost put him into a Rage, the Evidence of the Facts being manifestly against him.

Upon these Particulars being related to the Father, the following Discourse came on, *thus*: After she had told him, how her Brother shuffled off the Discourse about the Popes, and gave her no Opportunity to name them, as she intended, she added; And then, Sir, our Friend Mr. ——— of *Cambridge*, and his Priest, fell into Discourse; and my Brother, as it were, listening intirely to them, and seeming pleased with their being engaged, bid us frequently observe, this, or that Particular, and so we had no Room to go on with the Popes.

Fa. So, you have not given him their Names and Stories as you intended.

Daugh. No, Sir, not yet; but he shall certainly have them, as sure as he has a Christian Name; I won't abate him one of them.

Fa. But what did the Gentleman dispute of, pray?

Daugh. Why, Sir, the Priest insisted, that the *Roman* Church was once acknowledged by the Protestants themselves, to be the most true, ancient, and only primitive Christian Church; and being once so, she could not have forfeited that glorious Title, by any Errors or Malversation of her Members; who, whatever they were, or whatever they did, in Deviation from the Principles professed, the Church could not suffer any just Censure, unless those Deviations were likewise universal and general, and committed as such.

Fa. Very good; then he would have it, that the Church must be universally Pure, and universally Corrupt, both at the same Time.

Daugh. I do not understand how you mean.

Fa. Why, that the Church professing pure Principles, could not be degenerated, tho' all her Members were so; as if the whole Body of Christians, in the World, were not the Church.

Daugh. But he insisted, that the whole Body was not degenerated.

Fa. I suppose the Gentleman could give him an Account of the great Defection in the *Roman* Church, from the first Institution; for you say, he had the History of it by Heart.

Daugh. Yes, and from the first Practice too; he was very particular.

Fa. What could he answer to that?

Daugh. Why, he demanded an Account when, and at what Time, those Defections were made; under whose Government of the Church; and how far the Church approved, or did not approve, in Case of any of the particular Deviations, which were named.

Fa. There was a general Answer ready for that.

Daugh. But the Gentleman had so much of the History of the *Roman* Church at his Fingers End, that he answered him almost to every particular Case locally; he is a Man of wonderful Memory.

Fa. Could the Priest say, there were no Defections?

Daugh. No, he did not say that, but he insisted thus: If those Things, says he, that we defend, and that you Protestants condemn, be, indeed, Errors and Innovations, yet they are sprung up in Modern Time, since the Primitive Days of the Church, when you acknowledge her to be Pure; so that you may certainly assign the Times in particular, and the Persons when, and by whom those Errors and Innovations were first advanc'd and brought into the Church; but this you are not able to do; *Ergo*, they are not Modern Errors and Innovations, but Primitive Truths.

Fa. That Argument has a great deal of Popish Subtlety in it, I assure you.

Daugh. But, I assure you, Sir, the Gentleman drove him from it, very handsomely.

Fa. How, pray? For if the Priest was a subtle Disputant, the Gentleman might find it hard.

Daugh. Why, first, he denied that such Proof could not be made; on the contrary, entring into History, he quoted him Time and Place, I assure you, for several Things, which I was surpriz'd to hear, come so readily, in an accidental unstudied Dispute from a Stranger; but he is well read, that I must say of him.

Fa. Well, 'tis a notable Point, how did it go off?

Daugh. Why, after he had, as I say, rumag'd, by Story, from one Age to another, and found him Fathers and Authors for several capital Articles, he went from them all, thus: But what, *says he*, if we could not name you Time, and Place, and Persons, for all the Errors introduc'd into your Church; it proves nothing but the Knavery of the Registers and Historians in your Church, who have razed out of their Registers and Writings, whatever might be found there to their Prejudice; and even in many Cases, the Registers and Writers themselves, filling their Libraries with false and Legendary Tales of Things inconsistent and unjust, false both in Fact and in Chronology.

Fa. And did he give him Examples of any of these?

Daugh. Abundance; and that, with naming him the Books, and the very Chapters and Pages.

Fa. That was a wonderful Memory, indeed.

Daugh. But that was not all; he told him also, that, waving all this, he insisted, that his Proposition was false; and that bringing in a certain Proof of Time, Place, and Person, was not always practicable, and, on the other Hand, not always necessary.

Fa.

Fa. That is certain.

Daugh. For that, many Times, said he, Truth may be forsaken, and Error embraced in its Stead; and yet, no Certainty left to Posterity of the precise Time when it happened.

Fa. That is true, and especially is so here, upon the Foot of the Craft of the Priests, who have, as it seems he told him, raz'd such Things out of the ancient Writings, and suppress the Originals, in all Places where they have had Power in their Hands.

Daugh. But then, he offered to enter into the Proof of the Particulars, with respect to many more than those which, as I said, he had mention'd before.

Fa. He might have done it in many of the most considerable.

Daugh. But he insisted also, that it was needless; that it was sufficient to prove the Error it self, and that it was an Error, and that it was practised in the *Roman Church*; which was enough to prove it an Innovation: no Error being allowed in the Primitive Times, when the Church was Pure.

Fa. I shall add also, what another learned Author says of it; that the Errors among them now, are so notorious, that 'tis fitter to redeem the Time by amending them, than needless to spend Time in proving when they were introduced.

Daugh. That is certainly true.

Fa. In the Parable of the *Sower*, it was not known when *the Enemy sowed the Tares*, but, it was evident, they were sowed; for there they were, and it must be by an Enemy.

Daugh. Yes, and the Business then was to root them out.

Fa. Ay, and 'tis certain too, that they were sowed *while Men slept*.

Daugh.

Daugh. Indeed, the Gentleman proved, fast enough upon him, that Errors, and Innovations, and Inventions of Men, were among them.

Fa. And left him to prove when, and how they came there?

Daugh. Yes, and he had the better of him exceedingly, in that particular Method.

Fa. Did he come to Particulars then?

Daugh. He offered to do so, in several Cases; but the other declined it, with all the Artifice imaginable.

Fa. Did he name any of the Errors, which he offered to make Proof of?

Daugh. Yes, I say, several such (1.) The Image Worship, or Idol Worship, as he call'd it. (2.) The Celibacy of their Clergy forbidding to marry (3.) The granting Indulgences. (4.) The Monastick Orders. These he offer'd to prove to be Innovations; and also to shew him the Time and Persons, when, and by whom they were brought into their Church.

Fa. I find, indeed, he was too hard for the Priest.

Daugh. Yes, he was so; and my Brother saw it, and therefore came in to his Relief; for he interrupted them, pass'd some Compliment upon them, and so put an End to the Battle.

Fa. Did they make any Appointment to meet again?

Daugh. Our Gentleman offer'd it, but the other pretended he was going out of the Kingdom to Travel; I know not whether to *France* or *Italy*.

Fa. He had no Mind to come to it again.

Daugh. We all thought so, indeed.

Fa. 'Tis their usual Way to shift off Disputes, when they are over-match'd.

Daugh. I was very sorry for it; for I would fain have had them gone on, for our own Information.

Fa.

Fa. In what, Child? What would you have been informed of?

Daugh. I would have been glad to have seen a little of the History of Error; and how, and when it was possible such a Multitude of scandalous Things could be introduced.

Fa. Why, first, Child, I shall tell you; the Priest was cunning in beginning to put the Protestant upon the Proof of Things that admit no Proof; but I will set you to Rights in that, upon Two Foundations.

1. Many of their Errors may be Historically accounted for, the Time when, and Persons by whom they were introduc'd be assigned, and that's enough to prove the Charge; namely, that they have been guilty of Innovations.
2. Others, whose Original and Authors are not to be found, are to be proved upon them by their Practice; and so they are lyable to being made the Authors, even in every Age.
3. As it is not possible to come at the Particulars of some, so it is not necessary, since the Fact, as above, is prov'd by the subsequent receiving them.

In the Parable of the Sower, 'tis evident, that Tares were sowed; for the Servants brought the Husbandman word, that they were sprung up; What does the good Man infer? An Enemy has done this; that needs no Proof: The Master of the Farm did not do it, he would never have sowed Tares among his own Wheat; it must be a Rogue, an Enemy: *An Enemy to me, to my Family, to my House.* This the Husbandman declares.

But here comes the nice Inquirer; Who did it, and when? what Enemy was it? The Answer is direct, *viz.* that The Question is impertinent; it was done,

that appeared. The Husbandman did not do it, that was not rational; as to the Inquiry, *Who?* The Text says, 'twas done while Men slept; if they were asleep, how could they see them? And if they did not see them, how could they produce them, or tell who they were? If the good Man had known what Hour, &c. the Thief would have come, or the Enemy would have come and sown the Tares. *Matt. xxiv. 43.* he would have watch'd, but he came unawares.

Daugh. That Story answers them very directly. Errors like the Tares, were, do doubt, sown in the Dark, while Men slept, and were not aware of them.

Fa. Besides, Child, the Introduction of Error is always clandestine; the Nature of the Thing requires it; it must be so; 'tis a Work of Darkness. People would not receive such Things in the Light with their Eyes open; *in vain is the Net spread in the Sight of any Bird.*

Daugh. That's true, indeed, 'tis not likely they should bring in such Things openly, in the Face of Authority, and of Truth.

Fa. Again, the Doctrine we complain of, is: Mystery of Iniquity; the whole System of Popery is a dark Cloud; 'tis a cunningly devised Fable: Mysteries, you know, are Secrets wrought slowly and by Degrees, craftily and subtilly, and not easily to be discovered. The grand Heresies of the *Arians* the *Nestorians*, and others, which I shall name to you hereafter; the Schemes of *Mahomet* and *Socinus* and such as those, were open Violences offer'd to the Church; like a Rape upon a chaste Virgin, brought on by Assault, carried on by Force of Arms, and Terror of Soldiers; innumerable Legions proclaimed their Doctrines and Dominion, and they knock'd down all Opposition.

Daugh. I suppose, that was the Reason that they converted whole Nations at once; that is to say, forced them to own their Doctrines.

Fa. It was so; the Princes and Leaders of the barbarous Nations, when, at last, they called themselves Christians, were generally *Arians*; and even *Constantius*, the Successor of *Constantine* the Great, was an *Arian*: So that Heresy was fix'd by the whole Power of the *Roman* Empire, and by the Power of the *Goths* and *Vandals* too.

Daugh. But we are upon lesser Errors, which, tho' they were as fatal to the Church, yet did not break out with Force and Violence as those did.

Fa. That's true; Popery, like a Chronick Disease, began silently and secretly in the Blood, then getting a Head, spreads like a Gangreen.

Daugh. The Cockatrice, it seems, was long a hatching its Eggs.

Fa. The *Romish* Apostacy, is a secret clandestine Departure from the Faith, stealing insensibly upon the Church.

Son. A slow Poison works sure, and a slow Fever is the hardest to be conquered by Remedies; it takes Root deep, tho' gradually in the Blood.

Fa. Heresy, like Rebellion, is an Enemy bold and audacious, shews itself by Insult and Defiance in the Day-light, and brandishes the Sword in the Teeth of Opposition.

Son. But, Apostacy is a secret Treason, managed by Fraud and Conspiracy, and goes on with a constant Supply of the same Arts, till it breaks out in a Flame of general Practice.

Fa. Nay, sometimes private Opinion may have been broach'd, without any evil Intention, but by falling into worse Hands, have been carried on to Extremes, such as have turn'd into avowed pernicious Errors; and thus petty Innovations have grown up to monstrous Impositions.

Daugh. But how came it to pass, that the true Professors, who always embraced and adhered to the Truths of Religion, did not openly oppose those encroaching Errors?

Fa. Why, that may be accounted for too; such true Professors there have always been, nor have they been wanting, even in those Cases, to oppose, as far as they were able, these Innovations; but they have generally been over-powered, perhaps, silenc'd by Force, and so sunk under the Weight, and obliged to satisfy themselves, mourning in secret.

Son. And, perhaps, not thinking themselves oblig'd to break off from Communion, on Account of differing Opinions.

Fa. That fatal Charity has, indeed, done great Mischief in God's Church; fearing to break off Communion with the Church, where good Men contenting themselves with not allowing the Corruptions of Faith, into which she fell, and cleaving to the Truths which she yet retained, have made the Change of her Principles the less conspicuous, and have helped to conceal Error by an over-charitable, but really criminal Silence, at petty Innovations, till they have grown up to fatal Defections from the Truth.

Daugh. It is very plain, Sir, the greatest Fire bursts out from the smallest Sparks.

Fa. Thus for Example:

They that innocently granted *St. Peter* to be Chief among the Apostles, little dream'd of giving the Pre-eminence to a Pope, on Pretence of being his Successor.

They that at first vigorously urg'd Christians to Acts of Charity and Piety, Distribution of Goods to the Poor, and the like; little thought that the Doctrine of Works should be set up equal to Faith and Repentance, be made meritorious of Heaven, and Means of our Justification and Acceptance with God.

He that first, for mere Ornament, and for Historical Memorandums, to put us in mind of the good Lives of the Saints and Martyrs eminent in God's Church, caused their Pictures and Sufferings to be represented, and hung them up, either in their Houses or Churches; little thought, that, like *Gideon's Ephod*, the People should go a whoring after them; that they should be made a Snare to them, that the People should worship them in Breach of the Second Commandment, and that Idolatry should come to be decreed for an Article of Faith.

Son. No, Sir; and so, I suppose, they who, in Testimony of the Resurrection, and acknowledging the Mercy of God to their departed Friends, perhaps, wish'd well to their Souls, little thought it would be run up by the superstitious Monks, to a Praying for the Dead.

Fa. Thus, many of the particular Errors of the Church of *Rome*, sprung up from innocent and inoffensive Beginnings; and which, for want of being crush'd in their Birth, have come insensibly on, till they have laid the Foundation of prodigious Excesses; and yet the Progress has been so insensibly slow in its Degrees, that we cannot trace the Beginnings of it.

Son. I don't think 'tis very material neither, whether we can or no.

Fa. But besides, there are so many gross Innovations, of which we can give a particular Account, as well the Time when, as the Persons by whom they were imposed, that there is no Room for them to lay hold of the pretended Deficiency in the Proof of others.

Daugh. Sir, you are acquainted with the History of those Things; I wish you would give us some Account of them in short, for 'tis too long to keep the whole Tale in our Heads.

Fa. Why first, there is the praying to, and worshipping Saints and Angels; where do ye think they had it?

Daugh. I suppose, from some very devout, and distressed Creature, that cry'd for Help (in its extreme Misery) to any one that he thought could hear him.

Fa. No, no, it came from the *Devil*, from *Paganism* and *Heathen Rites*; and I think, they may be said to be of the *Devil*, without Offence to any Body.

Daugh. Paganism is *Devil's* Worship, indeed, in the Perfection of it; but did it come from them?

Fa. The Saint and Angel Worship among the Papists, is nothing more or less than a Piece of *reviv'd Paganism*. The Pagans had first their *Dii Superi*, their Gods of the higher Class, or originally so; and they had the exalted Spirits of their departed Hero's: And these they worshipp'd just as the Papists do the Saints and Martyrs, and pray'd to them as Intercessors with the superior Deities. Let the Gods be worshipp'd, says *Cicero*; as well THOSE of the high Rank, always Celestial, as THOSE, who, their illustrious Actions have exalted into Heaven: And in another Place, *Let the Rites of the Ghost Gods be kept inviolable, and let them, after Death, be worshipp'd as Deities of an inferior Rank.*

Daugh. That's Popery exactly.

Fa. You shall see it more nicely imitated presently.

Daugh. In what, Sir? 'Tis not possible to have a more exact Copy from so known an Original.

Fa. But it may be farther illustrated, by seeing in what Capacity those Under-Deities were worshipp'd. what Use they made of them.

Son. I suppose, as Intercessors with *Jupiter* the Father of the Gods.

Fa. Yes, just as the Papists do with the *Virgin Mary*, to intercede with her Son. See *Plato*, in his Book, in *Symposio*: 'All Intercourse between the Gods and Men, is performed by Dæmons; they are the Carriers of Mens Prayers to the Gods, and they bring back the Rewards of our Devotions to Mortals.' Again, *Apulcius*, a noted Pagan Author: 'All Things, says he, are done by the Will, Power, and Authority of the Cœlestial Gods; but by the Means, Dispatch, and Administration of Dæmons.'

Daugh. This is all Popery again, to the Life.

Fa. Theirs is Pagan Popery, and ours is Popish Paganism; in pursuit of this happy Original, Image-Worship, and Praying to Saints, have been introduced into the Church; and 'tis remarkable, that generally, as it has derived from *Devil* Worship and Paganism, so it has been handed into the Church by Hereticks and Innovators; For Example,

Peter Gnaphæus, a Schismatick, and an Heretical Bishop of *Antioch*, in the Fifth Century, first instituted the Worship of the Blessed *Virgin Mary*; and as the History of *Magdeburgh* has it, that her Name should be called upon in the Church: And this, says a noted Author, was the first Piece of Saint-Worship that was ever set up in the Church.

The Extraordinary Flourishes of the learned Orators in the earliest Days of Christianity, laying themselves out in their extravagant Praises of the first Martyrs, and suffering Saints of the Church; whose Memories, the Christians of those Ages, had in extreme Veneration; I say, the constant Panegyricks made on their Faith, their Constancy, their Patience, recommended their Memory so to the Reverence and Esteem of the succeeding Ages; that, in short, it opened the Door to their being, at length, Idolized; and tho' they were very good Men, that did thus recommend the Memory of the Saints, as St.

Jerom in particular: Yet, the Consequence, which was unforeseen by them, was fatal; and *Vigilantius*, in a Treatise learnedly written on that Occasion, blames *Jerom* exceedingly for it, on that Account.

Daugh. They did not foresee the Consequence, I suppose.

Fa. No, no, so *Vigilantius* tells him, and so it has prov'd since.

Son. It seems to me, to be a Worship fit for Pagans and Hereticks only, a Set of People that can worship any Thing.

Fa. It is plain from the Word of God, that no religious Worship is to be instituted without the express Command of God.

Daugh. I do not think they can shew any Command of God, for worshipping Saints and Angels.

Fa. Command! Child, 'tis expressly forbidden. *Matt.* iv. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.* And *Gal.* iv. 8. the Apostle blames those who with religious Respect did serve those, *who by Nature were no Gods.*

Daugh. The Scripture is very full of Prohibitions, I think, almost every where; I don't want to be convinced of that, I only want to hear whence they had it.

Fa. As for that, Child, 'tis evident, 'tis one of the Doctrines of *Devils*, which the Scripture speaks of; and the *Devil-Worshippers* of those Days, were the Originals from whence the Papists took it.

Son. 'Tis all a ridiculous Piece of Worship, in my Opinion.

Fa. 'Tis ridiculous on several Accounts, but particularly on these Two.

1. That they do not know, those Saints can hear
2. They are not sure, that many of those they pray to, are really Saints, and in Heaven.

Daugh. I have heard, Sir, that some of those they have made Saints, and to whom they now pray, were vile, notorious, black, branded Criminals and of scandalous Lives; or Impostors and Cheats, Broachers of Errors and Heresies, Doers of Evil, and Teachers of Men to do Evil.

Fa. Nay, some of them are imaginary and fictitious, and never were in Being.

Daugh. Is that possible? why then they pray, and yet pray to No-body.

Fa. 'Tis no great Matter, for 'tis only a little Lip-labour lost.

Daugh. But, is that possible? Why, 'tis ridiculous.

Fa. Why, what think you of Saint *Kalender*, worshipped on the first Day of the Year, being the Day before New-Year's Day?

Daugh. How can that be? If it be the Day before New-Year's Day, it can't be the first Day of the Year, it must be the last Day of the Year before.

Fa. It is no Matter for that, 'tis the first Day of the New Year, and yet, 'tis the Day before New-Year's Day too.

Daugh. Why, that can't be.

Fa. No, it can't be, and yet it can be, both together; that's Popery for you.

Daugh. I desire to be let into the Secret of it, for 'tis all a Mystery to me.

Fa. Why, the Case is this; In the ancient Almanacks, when there was not so many Red-letter Days as there are now; the Title of the Almanack was printed upon the Head of the Leaf in red Letters, thus, *Kalendarius*; which signified that the Book was a Kalendar, or, in *English*, an Almanack.

In Process of Time, and the first Almanack-Maker being dead long before, the ignorant Printers omitted the Line, which was usually placed between the
the

the Word *Kalendarius*, and the Head of the Column, and so *Kalendarius* stood just in the Column above the Word New-Year's-Day.

Ignorance not declining in those early Churches, there happened some Doubt who this *Kalendarius* was; but as it could not be questioned, that he was some great Saint, with whose Worship the New Year began, the next Year's Printers placed an S before it, and so in a few Years more, it was received for Canonical, that this St. *Kalender*, was an ancient, eminent Servant of God, and that he was received as such by the Church, tho' his Story was not preserved, or else his Name would have been in that Manner, in the Front of the Roll of Saints and Martyrs: And thus, accordingly, the Title of the Almanack is converted into a Saint, with this Absurdity added to it, *Viz*, that it makes Two first Days in *January*, or Two New-Years Days.

Daugh. May I tell my Brother this for a true Story, Sir?

Fa. Yes, that you may, I assure you; I will undertake to bring you good Authority for it.

Daugh. But he won't believe it.

Fa. Then take another Course; Ask him to shew you his Almanack; and when you have look'd it out, ask him who that St. *Calendarius* was.

Daugh. He'll tell me, Sir, 'twas some ancient Father, and, perhaps, a Martyr.

Fa. Then ask him, how he makes out Two New-Year's Days.

Daugh. He'll shuffle that off too.

Fa. Why then, tell him the whole Story, Child, I'll bring you Vouchers for it, whenever you will.

Daugh. Indeed, I'll give it him at large, let him make his best of it: But, Sir, what is this praying

o the Saints? He says, they do not pray to the saints, but to them, to pray to God for them.

Fa. Well, if that were all, that is making them Mediators, which is the Office of Christ, and him alone; but I'll shew you, that they pray to God and the Saints together, as to Principals; to hear, to deliver, and to do for them what they want; and that I may divert you all a little, I'll shew you a Piece of an old Popish broken *English* Sermon, or Homily; which is to be found in a Popish Book, called, *The Book of Festivals*; and 'tis exactly to the Purpose, as well to inform you, as to make you laugh; take it in *Old English*, as we find it. 'Tis appointed for the *Rogation Week*.

Daugh. I love those *Old English* Homilies, very well.

Fa. You must suppose the Parish Priest reading this Homily; that is to say, preaching it as a Sermon, the Day that the Boys go a Possessioning, as we call it, or go on Procession, as they call it; that is to say, the Three Days before *Holy Thursday*. The Priest being in his *Rostrum*, or Pulpit, begins thus:

G O O D friends, these three days, that is to say, *Monday*, *Tuesday*, and *Wednesday*, ye shall fast and go in Procession, man, woman, and servant: for wee bee all sinners, and none may excuse them from the Procession that may lawfully be there. Chan hee that withdraweth himself from the Commandement of holy Chyrche, wilfully, he synneth full greivously. First, he synneth in pryde, for hee is unbuxom: Also he synneth in sloth, that knoweth himself in synn, and will not do his diligence to come out thereby; and ryght as he withdraweth himself from the holy Procession, ryght so wyl God put hym from
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all the Company of Heauen, and from all the Prayers that ben done in holy Chyrche till he come to amendement. Therefore all Chrysten People come togyder and pray the thre days to all the Saintes in Heauen to pray God for us, & put away all the power of the Fende, & kepe us fro all myschefe, perylles & drede that fallen moze this tyme of the yer than any other tyme: For in this tyme far many grete Thondres and Lightenyngs. As Lyncolniencie saythe, There were Fende that fluttered in the Ayre, for fere of the blast of Thonder, when Chyfft came to Heil-gate when hee dispoiled Hell: So yet whan they her the Thonder in the Ayre, they bee so agayn thereof, that they fall down, and than they g not upp agayne, tyll they have done som cursed dede, and make Tempests on the See & throw downe Shyppes, & make debat among folk, & make one to flee an other, & kyndle fire to brenne houses, & throw downe sceples & trees, & cause women to over-ly their Children, & hang & drawn themselves in wanhope & dyspayre. Now to put away all such myscheves and power of the Fende, holy Chyrche hath ordained, that all Chrysten people shall go on Processyon, & pray to God & our Lady, and to all the Saintes in Heven for succour. Wherefore in the Processyons Belles bee rongen, Baners bee displayed, and the Cross cometh after: for ryght as a Kyng when he gooth to a Batayle his Trompettes go befoze, than the Baners, & than cometh the Kinge & his host; soe the Belles bee Goddes Trompettes, the Baners cometh after, than cometh the Cross in Chrystes likeness, as King of Chrysten people. And as a cursed Tyrant will bee fore afterde and adradde whan hee hereth

ereth the Trompettes of a Kinge that is his Enemy, so the fende the tyraunt of Hell, is ferd & dzedeth him sore whan the Welles ynge, and the Baners ben born, & the Crois with all the people come, than he leeth and dare not abyde, and so the Pro- cession putteth away his power. We rede of the Cytie of Constantine, as the people went in Proceffion for a Diseale that they had got, as they songe Letany, sodeinly a lytell Chylde was plucked up into the ayre & borne into heaben, and the Angels taught him to sing his Song: Sancte Deus, sancte fortis, sancte & immortalis, miserere nobis; this is to saye in English, Holy God, holy strong God, holy God that never shall dye, have mercy on us. And anone hee was let down agayne to the Erth, & than hee songe that same songe, and anone they were delyvered of their Diseale. Fro which God delyver us all, & bear us to glasse. Amen.

Daugh. This is a merry Piece of Stuff, indeed, for a Sermon; is it possible he could preach such stuff as this in a Pulpit?

Fa. Possible, Child! Yes, 'tis possible enough, for we see them every jot as ridiculous, in the very Prayers they use to their Saints; and it would fill a Volume of itself, to give you the Particulars; nay, it would surfeit you, and make you sick of Popery, as long as you live, to hear some of the Rhapsodies or Rants, rather than Prayers, which they send up to those Things they call Saints.

Daugh. Give us an Example or two, however, Sir.

Fa. Well, pray remember a noted Prayer to St. Roch, because they say, they only pray to them, (the Saints) to pray again to God, for them (Sinners) in
Time

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Time of Pestilence: Good St. Roch is called upon not only to pray or intercede for them, but to come to them; tho', I suppose, they would cross themselves, as if the *Devil* was in the Room, if he was to hear their Prayer, and appear to them.

Daugh. Is it a Prayer appointed for them to use or is it only a Story of one that pray'd so?

Fa. No, no, 'tis a Collect, 'tis a particular Prayer appointed.

Daugh. Is it in Print, Sir? can I tell my Brother where to look for it?

Fa. Yes, yes, 'tis in their Prayer-Book, called the Hours of the Blessed Virgin.

Daugh. Nay, then I'll direct him; I'll send him to it, to be sure; pray let's have it.

Fa. Remember, 'tis in *usum Sarum*, or, as they call it, *after the Usage of Salisbury*.

Daugh. That's Direction enough; I suppose he understands it.

Fa. The Form is this; O *blessed Roch!* You must observe, the Prayer itself is in *Latin*, and they use it in *Latin*; but I put it in *English* that you may understand it at large; O *blessed ROCH, how magnificent is thy Name; who by thy Intercession knowest how to save a Multitude of languishing People, and I shew thy Self propitious to all that commemorate thy glorious Name? COME, and save us from the Plague, and grant to us a good Temperature of Air.*

Daugh. They begin with his Intercession only.

Fa. Ay, but you see that's done with, presently and he is pray'd to immediately after, in a direct Manner, as a God; and desired to *COME and save them*; and, in the mean Time, to *grant them a good Temperature of Air*: There they make a God of him; Allow that it is in his Power to heal the infected Air, and restore it to wholesome Condition, and to come down from Heaven; and that it is in his Power to save them from the Plague; there

is not a Word of interceeding, or praying for them in all that; no, nor any Reference to it as gone before.

Daugh. Nay, this is down-right Idolatry, indeed.

Fa. Or there never was any in the World; I could give you a Thousand Examples as good as this.

Daugh. Indeed, Sir, I think this is enough; I am sure, to me it is enough.

Fa. I could give you a Thousand ridiculous Stories out of their Worship, and out of their Ritual and Mass-Books, to expose the Fact, all which are to be prov'd upon them; I mean the Practice of those foolish Things are to be prov'd; the Extasies, the Enthusiasm, the Agitations, our *French* Prophets are Fools to them; nay, *Baal's* Priests leaping upon their Sacrifices, and cutting themselves with Knives, don't come up to them: One would almost take their Excesses that Way, to have something of Magick and Conjuraton in them.

Daugh. Nay, I have often thought, there is Witchcraft in it, and that they deal with the *Devil*.

Fa. I won't say, they deal with the *Devil*, but I verily think the *Devil* deals with them; there is hardly any Room to doubt it, for there's many Ways of being impos'd upon by the *Devil*, besides an actual familiar Converse with him: The *Devil* is a cunning Fellow in his Business; he deals with us, we don't deal with him, or at least, when we don't know we do.

Daugh. But, Sir, to speak of the Thing itself, as well as the Manner of it; my Brother insists, that we may, and ought to pray to Saints and Martyrs, and good Spirits departed in God's *Faith* and *Fear*: He says, he can prove it, both from the Scripture, and Practice of all religious People, in all Ages; and he blusters much upon that Head.

Fa. I know they make great Blusters, as you call it, upon some Passages in the Scripture; as on God commanding *Job's* Friends to go and carry their Sacrifices to *Job*, and that he should offer them up and pray for them.

Daugh. Yes, he mentioned that.

Fa. And that amounts to no more than this; that it was a Praying to God for his Friends, while both he and they were alive, and in a State of Prayer all one as we get Ministers to pray with us, when we are on sick Beds, or send and request the Prayers of Fellow-Christians assembled in the Church; which is nothing at all to the Purpose.

Daugh. Why, truly, that's quite another Thing than praying to them when they are in Heaven.

Fa. Especially too, when we don't know whether they are there or no.

Daugh. I take praying to them, to be worshipping of them; and we are forbidden to worship any Thing but God alone; I think they were our Saviour's Words to the *Devil*.

Fa. Without Doubt, Praying is Worshipping, in the highest Degree of Worship.

Daugh. But they come off of it, by saying, they only desire them to pray for us.

Fa. But in saying so, they speak falsely; for their own Prayers contradict it, as I told you, in the Case of the praying to *St. Roch*: But suppose that, does not the Scripture say, there is One God, One Mediator? that is to say, but One Mediator, as but One God; as if it had said, there is no more Multiplicity of Mediators, than of Gods: How then can they make the Saints departed, to be Mediators?

Daugh. 'Tis contrary to the Scripture, that's clear I think.

Fa. Besides, Child, there is another Difficulty in the Way; and which, if they cannot remove, their praying

praying to the Saints is the greatest Absurdity in Nature.

Daugh. Pray, what is that?

Fa. Why, supposing the Saints they pray to, are real Saints, and are really in Heaven, how do they know, or can they prove from Scripture, that the Souls of the Blessed, however happy themselves, have any Knowledge, or can take any Notice of human Affairs? Which, if they have not, and cannot, as is very likely, then how can they know their Wants, or hear their Petitions? And if the Saints in Heaven cannot hear them, what Nonsense is it to put up Petitions to those that can take no Cognizance of them?

Daugh. They say, the Saints can hear them; and I do not doubt, but they believe they can.

Fa. They may so, and believe it too; and that's as favourable a Thing as you can say of them, in which they are to be pitied, indeed; but they cannot prove it, nor have they one Place of Scripture that makes it probable, much less confirms it.

Daugh. They tell us, *Abraham* heard *Dives* from Hell.

Fa. That's but a Parable, Child, and is only a beautiful Allusion, to set forth the Condition of lost Souls, in that irrecoverable State; and if it were Fact, it is a Vision from the same State, tho' in differing Particulars, I mean, a State of Eternity; it is not a praying from this State of Life, to a State of Eternity; and take it with all the rest, you see *Abraham* rejects his Petition.

Daugh. That is true; I think that don't help 'em at all.

Fa. But, upon the whole, if it is but doubtful whether they can hear us or no, 'tis most absurd, to pray to them, of whom we are not certain they can hear us; and there is so much Weight in this, that the Scripture seems to be particularly careful

to confirm our Faith in that one Thing ; that if we pray to *Jesus Christ*, he hears us, 1 *John* v. 14. *This is the Confidence that we have in him, that if we ask any thing according to his Will, he HEARETH us.* And ver. 15. *And if we know that he hear us, whatsoever we ask, we know that we have the Petitions that we desired of him.*

Daugh. That is very remarkable ; I know there are many Places to the same Purpose in the Bible.

Fa. It would be very uncomfortable Praying, even to God himself, if we were not well assured, that he both can and would hear us.

Daugh. There are no Assurances, as I remember, that the Saints either can or will.

Fa. Not one ; you may challenge them to shew you, where ever any of the Saints, when on Earth, promised their Followers to intercede for them, when they came to Heaven, or to hear their Prayers there.

Daugh. And yet, I remember when some of their People were hang'd here for Treason, and intentional Murther, the poor ignorant Papists came to them into *Newgate*, to desire they would pray for them, when they came to Heaven.

Fa. And they promis'd they would too ; and perhaps, did not break their Words.

Daugh. I suppose, Sir, you mean, that they never came there.

Fa. 'Tis very doubtful, whether they did or no I confess, for they were hang'd for Treason and Assassination, which they never repented of, nay declared themselves not to repent of it ; yet the Papists pray to, such as them, to this Day, as *Father Garnet* for Example.

Daugh. But, suppose it was to some Saints, who we have Reason to believe are in Heaven ?

Fa. Well, suppose that, there is not one Word in Scripture directing us to pray to them, or one Example of any, that ever did pray to them.

Daugh. I believe not, indeed.

Fa. I am very sure, there is neither Precept or Example for it in the Scripture; on the contrary, there are several Texts which tell us, the Saints cannot hear us, if they are in Heaven. *Solomon* says, *Eccl. ix. 5. The Dead know nothing at all*; that is to say, of human Affairs; it must be so understood, or else we shall run into Soul-sleeping Errors again. *Isa. viii. 16. Abraham* is said to be *Ignorant of us*. The best Writers among the Popish Party, have never yet determined this Case, even to the Satisfaction of their own Consciences, how the Saints know our Wants; and they have raised many Cavils about the Manner, which themselves have not yet answered. Blessed be God, Protestants have a more sure Word of Prophecy; namely, a Way revealed, of praying to God, in the Name of Christ Jesus, the only Mediator and Advocate; a Way which God has commanded, Christ himself recommended, and both promised to hear and answer us in: What Need have we of more Intercessors, or of other Advocates? What need of praying to Man to intercede, when the Only begotten Son of God, and, who is in the Bosom of the Father, has promised to hear us, and to do for us whatever we ask?

Daugh. But they alledge, the Manner of their Praying to them, is with a *Salvo* for all this, that they only pray to them to pray, not to be Mediators, not to intercede.

Fa. But let the blasphemous Expressions, and the blasphemous Titles they use to their Saints, answer for the Wickedness of the Manner: Take their Prayers to *St. Cloud*, for one Example: The Words are thus;

O thou Comforter of the Desolate, Deliverer of Captives, the RESURRECTION of the Dead, the SALVATION of all that HOPE IN THEE; Pray for us.

So again, to the *Virgin MARY.*

O MARY! the Star of the Sea, the Haven of Health, the learnedest Advocate of the Guilty, the ONLY HOPE of the Desperate, the SAVIOUR of Sinners;

Thou callest thy self the Handmaid of JESU CHRIST, but art his Lady; for Right and Reason willeth, that the Mother be ABOVE THE SON; Pray him, and COMMAND him, from above, that he lead us to his Kingdom, at the World's End.

Daugh. Dear Sir, don't give us any more, such a these; 'tis enough to make our Flesh tremble at Popery; but are these Things true?

Fa. Bid your Brother look in a Popish Prayer Book, call'd *Antidot. Animæ Pii*, and there he may help himself to say his Prayers, after this Manner; with a great many more of the like Kind, to the same, and other of their Red-letter Saints. Indeed, Child, I might nauseate your Stomach with more, as bad, nay, worse, and more ridiculous than these; but this is enough for the present.

Daugh. But, I think you said, they pray to some that they are not sure whether they are in Heaven or no. Pray, give us some Stories, for my Brother on that Subject.

Fa. Ay, ay, you shall have a Touch of that Sort too; 'tis very needful, 'twill make you merry enough with your Brother, if the young Bigot can but keep his Temper with you.

On the 27th of *July*, They pray to the *Seven Sleepers*; who, they tell you, went into a *Cave*, in the Reign of *Decius* the Emperor, and slept there to the Reign of *Theodosius*; that is, 362 Years, and then wak'd all together, to confute the Hereticks, who denied the Resurrection. Now, he that believes this Romance, must be a sleepy-headed Wretch himself: Besides, as one observes, what Confirmation of the Resurrection could it be, if it had been true? Since they only wak'd from Sleep, and had not been dead.

St. George, our Tutelar, is a famous Saint with them; and they pray to him on the 23d of *April*; yet they have not one Author of their own, of any Credit, to prove, that there was ever such a Man in the World.

On the 21st of *October*, they pray to God, that they may merit a Place in eternal Felicity, by the Prayers and Merits of *St. Ursula*, and the Eleven Thousand Virgins; and yet, 'tis Eleven Thousand to one, but all that improbable Story is a F I B. I say, improbable, for so it is, every Way.

First, That *Cornwall*, for thence they came, should have Eleven Thousand Maids, all in one Fraternity; who, tho' very pious, should have so little Sense and Modesty, as to wander away to *Rome*, without any Call, or just Occasion.

Secondly, And should be all kill'd at *Cologn*, by the *Huns*, who, we have Reason to believe, never came so far as *Cologn*.

Thirdly, That Pope *Cyriacus* went with them, when Father *Plautina*, knows no such Pope in all his History; and *Baronius* says, there never was any of that Name.

On the 15th of *March*, They pray to one *Longinus*, which, upon Examination, was not a living Saint, but a feign'd Name for the Spear which wounded Jesus Christ in the Side; but they pray to him as the Soldier that wounded Christ with the Spear, which Soldier was a *Roman* and a *Pagan*; and they have no Reason at all to believe he was converted; so that he may be among the curst Spirits, and it is most probable he is so; yet they pray to him to pray for them.

On the 9th of *March*, they celebrate the Memory of Forty Soldiers, killed at *Sebasta*, and pray to them as the Forty Martyrs, and yet own that one of them apostatiz'd to Gentilism, that is, to Idolatry, at the Point of Death, and so died a *Pagan*.

On the 29th of the same Month, they pray to *St. Marcus Arethusius*, and yet *Baronius* condemns him for an Arian Heretick.

How earnestly do they pray to, and how many Thousand Pilgrims have offered their Gold at the Shrine of *St. Thomas Becket*, a Traytor, a Church-Fury in his Time; and to *Scroop*, Archbishop of *Tork*, executed for Treason and Rebellion, against King *Henry IV.*?

Among other of their canoniz'd Rabble, you have *St. Jaques Clement*, who stabb'd *Henry IV.* of *France*; *St. Burgoyne*, his Confessor, who conceal'd the Murder; *St. Garnet* mention'd before, hang'd in King *James I's* Time, for the Powder Treason; and innumerable others, all whom they pray to in the Collects for the Days which are kept to their Names.

Daugh. These are strange abominable Things!

Fa. If I should go thro' several of their prophane Books, such as the Story of the Conformity of *St. Francis,*

Francis, where they make a Parallel between the Life and Sufferings of *St. Francis*, and that of the Blessed Jesus ; a Book full of horrid Blasphemies ; they would really fright you.

Daugh. Indeed, I do not desire to read such blasphemous Books.

Fa. There is another, called, *The Blessed Virgin's Psalter*, written by no less a Man than Cardinal *Bonaventura*, who is since Sainted ; wherein he changes the Words of the Holy Royal Psalmist, speaking of God himself, and especially of Christ, and turns and directs them to the Blessed Virgin ; for Example, *Psal. vii. i. O Lord my God, in thee do I put my Trust.* He turns it, *O my Good Lady, in thee have I put my Trust.* Thus in the ixth, xvth, and several others, *I will Praise thee, O LADY. Preserve me, O LADY. Rejoyce in OUR LADY O ye Righteous ;* and thus thro' the whole Psalter : Another of their wicked Writers, *Bernard de Basti*, affirms, that as many Creatures Honour the Virgin, as Honour the Trinity ; and the same Wretch says in another Place, *That our Lord was with MARY, and MARY with our Lord in the same Work of Redemption :* For the Mother of Mercy says, *She was Helper to the Father of Mercy in the Work of our Salvation.*

Daugh. Horrid Blasphemy ! Is this allowed among them ?

Fa. Yes, and vindicated, and in all the several Works relating to them, printed and repeated. I could give you many such ; but I think 'tis enough.

Daugh. Indeed, 'tis enough, Sir ; Pray let us go on to some other Point.

Fa. Well, What think you of the fam'd Miracles among them ?

Daugh. Who has wrought Miracles, pray, among them ?

Fa. Almost every one of their Saints. Nay, I think they are not allow'd to be canoniz'd, unless they have some Miracles assign'd to them, either alive or dead.

Daugh. Dead! What do they work Miracles when they are dead!

Fa. O Child, their chiefest Miracles are so wrought, some by their Bones, their Images, or by the very naming of their Names; then, the Miracles of the Host, or consecrated Wafer, of the Crucifix, and of the Cross itself, are innumerable; the Image of the Virgin, of St. *Francis*, of St. *Ignatius*, and of a Thousand more, work Miracles every Day in Imagination: But to make you merry, and surprize you at the same Time, with the Madness, Blindness, and Absurdity of these poor deluded People, called Papiſts, I'll give you another Homily; 'tis out of their publick Book of Festivals, and this particular Homily is appointed for *Corpus Christi* Day; your Brother may find it in the Book of Festivals, Fol. 53. Pray desire him to look for it.

Daugh. He will be raving mad at us, if we laugh at it.

Fa. Bid him read it himself without laughing, if he can, unless he were a good Christian, and could Pity and Mourn over the Blindness of the World, who are so much given up to those Delusions; but I fear he is not capable of receiving it with such a Sense of the Thing: However, be that as it will, I do not give you any Thing of my own forming, but can shew it you in Print as publick as any other of their Church Books: take it Word for Word as I had it, as follows:

In Devonshyre besyde Exbridge, was a Woman that lay sick and was nye dede, and sent after a holy person about midnight to have her Rights. Chan this man
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in all haste hee might, arose and went to the Church, and took Goddes body in a Box of Ivory, and put it into his bosome, and wente forth towards this Woman. And as he went through the Forrest in a fayre mede that was his next waye, it happed that his Box fell out of his bosome to the ground, and he wente forth and myst it not, and came to this Woman and herde her Confession. And than he asked her, yf she wolde bee honseled [he means receive the Sacrament] and shee said, Ye Syr. Than he put his hande into his bosome and brought the Box, and whan he founde it not, he was full sorry and sad, and said, Dame! I will go after Goddes body, and come agayne anone to you; and so he wente forth sore wepyinge for his synplenes. And so as he came to a Mylwe-tree, he made thereof a rodde, and trypped himself naked, and bette himself so that the blode ranne downe by his sydes, and sayde thus to himself, O thou synple man, why haste thou lost thy Lord God, thy Baker, thy Fourmer and Creatour? And whan he had thus bette hymself, he dyd on his Clothes and wente forth, and than he was ware of a Pyller of fire that lasted from Erth to Heven, and he was all astonyed thereof, yet he blessed him, and went to it, and there lay the Sacrament fallen out of the Box into the Grass, and the Pyller shone as byght as the Sunne, and it lasted from Goddes body to Heven; and all the beestes of the Forrest were comen aboute Goddes body, and stood in Compasse rounde about it, and all kneeled on four knees, [how then did they stand?] save one Black Horse that kneeled but on one knee. Than sayd he, If thou be ony beest that may speke [pray mark how discreetly he Catechises him] I charge thee

thee in Goddes name here present in fourme of brede, tell me why thou kneelest but on one knee : than sayd he, I am a fende of hel, and wyl not knele and I might, but I am made ayentst my will, for it is wytten, that every knelynge of heven and of erth shall be to the worship of the Lord God. Why art thou like a Horse ? and he said, To make the people to stele me, and at such a Town was one hanged for me, and at such a Town another [damnable Thieves indeed to steal the Devil] Than said the holy person, I command thee by Goddes fleshe and his blode, that thou go into wyldernesse, and be there as thou shalt never dyslease Chrysten man more. And than he went his way, he myght no longer abyde. And than this man wente forth to the Woman, and dyd her cytes, by the whyche she was sayvd and wente to everlasting blyss. To the whiche he bynge us, &c. Amen.

I will be thankful to any Popish Priest that shall be able to match this Story, with any thing equally ridiculous, among *Turks* or Heathens : It really grieves me that any that bear the Name of Christians, should run into such extravagant Follies, as the most absurd Religions in the World were never guilty of.

Daugh. I am surpriz'd ! Is it possible that the poor People could be thus deluded, and that with such simple paltry Stuff as this ? Why, it would make the very Children of our Age mock them, and make Sport with them.

Fa. Nay, but that is not all ; but, Is it not as wonderful, that the Priests themselves, who, if there was any Knowledge among them, might be suppos'd to have it, could be thus ignorant ?

Daugh. I

Daugh. I can't think, Sir, that the Priests could be so.

Fa. Why then, you must suppose them to be the greatest Jugglers and Cheats in the World ; they must be Fools, and imposed upon, to believe these gross and simple Things themselves, or they must be the greatest Rogues and Villains upon Earth, thus to delude and blind the Eyes of the People.

Daugh. Nay, I don't know where it lies ; they may be both for ought I know.

Fa. And I believe they were both, indeed ; some were cunning and crafty Knaves, that knew better than to believe the Things they impos'd upon others ; and some were bred up in horrid Ignorance themselves, and consequently were, as the Scripture says, *Blind Leaders of the Blind.*

Daugh. Dear Sir then, before we come to talk of their Miracles, which I find, by your Discourse, will be strange ridiculous Things, let us know a little the Ends they drive at in these Miracles, and the Foundation and Reason of their pretending to them.

Fa. Why Child, this will take up a deal of Time, and force me to puzzle your Heads with History and Books for a Thousand Things, which your Memory, perhaps, will hardly retain when you have found them.

Daugh. But I know, Sir, you can shorten the Account, and sum them all up in Stories short, and to the Purpose, as you us'd to do, and we can retain it then.

Fa. Why first, then, Child, you are to observe, that it had been usual almost from the Beginning, when any Prophet or Messenger of God began to preach any new Doctrine to the World, to confirm and support his Mission by some extraordinary Miracle : It was the Custom of the World, Mankind expected it ; nay, God himself comply'd with the
Temper

Temper of Men in that very Particular, when he sent *Moses* and *Aaron* to King *Pharaoh*, to demand the Liberty of his People; the Place is very remarkable. Where's your Bible?

Daugh. Here, Sir; I believe I know the Story you mean.

Fa. Turn to *Exod.* iv. ver. 1.

Daugh. I have it, Sir.

Fa. Read it, Child. Hold there a little [She reads, *And Moses said, But behold they will not believe me.*] There you see the Lord gives *Moses* a Sign, or a Miracle, to work in the Sight of the People of *Israel* themselves, that they might believe him. Read again. [Then she reads on thro' the whole first 8 Verses of the Fourth Chapter.]

Daugh. And God had wrought a Miracle before, that *Moses* himself might know that it was God that spoke to him.

Fa. Very true, he did so, by the Fire in the Bush, burning, but not consuming; and *Moses* did not question it after this Wonder; nor did the People question *Moses's* being sent of God, after he had wrought these Two Miracles in their Sight, as you may see, Ver. 31. of the same Chapter. After this, God empowers him to do the like, to prevail upon *Pharaoh*, and the *Egyptians*, to believe him, that is to say, to believe that God sent him.

Daugh. The whole Bible is full of such Things, Sir; there's the Story of *Elijah*, and the Priests of *Baal*.

Fa. That's true, 'tis a very remarkable one; for it brought back the whole Body of the People from Idolatry, which they were bewitch'd into by *Jezabel*.

Daugh. Then there is the Story of *Hezekiah*.

Fa. But to crown all, even our Saviour himself, stoop'd so far to the Infirmary of the Times, that he confirm'd his Doctrine in the same Manner; as the Apostle *Peter* told the *Jews*, in his Oration, at the
Great

Great Assembly of Apostles at *Jerusalem*, *Acts* ii. 22. Turn to the Place, Child, and read it.

Daugh. I have it here, Sir.

[She reads the Words, *Ye Men of Israel, hear these Words; Jesus of Nazareth, a Man approved of God among you, by Miracles, and Wonders, and Signs, which God did by him in the midst of you, as ye your selves also know.*]

Fa. After this, the Apostles did the like in all the Places where they preach'd, as you may see *Acts* ii. 43. and *Acts* v. 12. By the Hands of the Apostles, were many Signs and Wonders wrought before the People.

Son. Nay, we read, Sir, of many of those Signs and Wonders; as *Peter's* raising a Woman from the Dead, *Paul's* throwing off the Viper from his Hand, *Peter* and *John* healing the Impotent Man, at the beautiful Gate of the Temple.

Fa. And abundance more; nay, the Fathers of the Primitive Church had this Power continued to them, in some measure, if we may believe the Histories of those Time, especially in the Time of the first Ten Persecutions.

Son. But then, I suppose, they were not so frequent in exerting that Gift as the Apostles were before.

Fa. It is true, their Modesty restrain'd them; but if it were nothing else, their so patiently and boldly sustaining the Cruelties of their Tormentors, was as evidently Miraculous as any other of the Miracles wrought by the Apostles; and 'tis express'd among the Miracles of Faith in the Catalogue of them, *Heb. xi. Stopped the Mouths of Lyons, quenched the Violence of Fire.*

Daugh. But does not that relate particularly to *Daniel* in the Lyon's Den, and the Three Children in the Furnace?

Fa. If

Fa. If I should allow it does so, it the more strongly confirms what I say for the Primitive Christians, many of them, did the same in the Time of their Sufferings, the Fire refusing to burn them, or the wild Beasts to devour them; and that in the Fire, when it did burn them, they felt no Pain.

Son. We do read so, indeed.

Fa. Now from these Foundations the Papists began, and having false and erroneous Principles to maintain, a Doctrine of Devils to establish, lying Fabricks to build, they had recourse to lying Wonders to enforce them; and this they have done with such a Front, such an inimitable Assurance, that nothing can equal it; not the Devil himself ever put so many lying Wonders, and false Miracles, upon the World, in Three Thousand Years before Popery, as the Legends of the Papists have furnish'd us with since the Year 600, or thereabouts, when their Delusions first took Place: And thus I have brought down the Reason of their pretending to Miracles, I hope, to your Understanding.

Son. Sir, it is easy to understand it, as you have sum'd it up; but I would fain know how, and by what Arts they brought the deluded World to believe them; or, as I might have express'd it, how they brought the People to be so easily deluded, and to be imposed upon in such a Manner.

Fa. It is indeed pretty hard to account for, but I place most of it to the Account of the Witchcraft of Enthusiasm; and I take Popery to have more Enthusiasm and Agitation in it, than all the Religions or Sects in the World.

Daugh. What, more than our *John of Leyden's Muggleton*, or the *French Prophets*! that can never be.

Fa. Yes, I say it over again, more than all of them, and Five Hundred more such put together, if you could find them; ay, more than Paganism, and

nd Mahometism, or Quietism, or whatever you an think of.

Daugh. That is new to me, indeed; I thought they had Knavery among them, good Store; but thought, the Priests had rather acted a Part, and lay'd the *Faux* upon us, than that they had been really Enthusiasts and possess'd.

Fa. I could give you a List of their Enthusiasms, that would amaze you, even their greatest Saints, and Fathers of their Orders; such as St. *Francis*, St. *Ignatius*, St. *Bonaventura*, St. *Dominick*, and, in a Word, almost all their Saints, are eminent for the grossest Pieces of Enthusiasm that are to be found in the World.

Daugh. Some Stories, Sir, of that Kind would be very instructing, and would do rarely well with us, next Time we talk with our Brother.

Fa. Truly, your Brother, I think, is a little Enthusiastick himself.

Daugh. I doubt so, indeed, Sir, else he could never take up with such Mimickry, as he must needs see among the Papists, and as their Mass and their Saints Worship, is full of.

Fa. Does he never tell you of their Miracles?

Daugh. Yes, indeed, Sir, he is mighty full of them; but he sees we do but laugh at him.

Fa. Nothing can be a greater Testimony of Enthusiasm, than his embracing the Absurdities of their Legends; their miraculous Images of the Blessed Virgin, of the Cross, and the like.

Daugh. But, Sir, you was talking of their Saints, I had some Opinion of their St. *Francis*; they say, he was a mighty good Man, and left a great many sound Exhortations behind him, besides the strict Rules of a mortify'd Life, which they likewise say, he practis'd himself, in an extraordinary Manner.

Fa. He was only the greatest Enthusiast that ever liv'd in the World: The grossest and most inconsistent,
and

and whimsical of all our Sects in *England*, was always far beneath them, and never were able to match their mysterious Follies. Not the Sweet Singers, not the Family of Love, not the Adamites that would go naked, the - - - - s, who would eat nothing but Roots and Vegetables, not the Anabaptists of *Munster*; not *Knipperdolling*, or *Michaë Servetus*, were more blasphemously Wicked, or horribly Enthusiastick.

Daugh. But, pray, Sir, give us a Story or two.

Fa. Why, I'll begin with *St. Francis*: When first he was converted, as he calls it, and while yet he was an ignorant Layman, he fell to preaching Repentance to the People, in the Streets and Market places, till they, taking him for Lunatick, despis'd and threw Dirt at him.

Being set upon by some Robbers on the Road, when they ask'd him for his Money, he answers in the Words of *St. Peter* to the impotent Man, and smiling upon them, tells him, They should all live to preach the Gospel. Being then ask'd, Who he was that durst talk so to them? He answers, *I am the Preacher, the Messenger of the Great King, sent to go before his Face, &c.*

As soon as he had gotten some Followers or Disciples, he immediately set up to act like Jesus Christ, and give them an Ecclesiastick Commission, sending them forth to preach the Gospel, Go, says he, and declare Peace to Men, preaching Repentance for the Remission of Sins: Then, having gotten Seven such as these, he divided the Globe into Four Parts, and taking One of the Seven to himself, he takes One Quarter of the World to himself, sending the other Six, Two and Two together, into the other Three Parts of the Earth.

Daugh. This was a kind of Madness and Phrenzy, a true Fanaticism; there could be nothing of Religion in this.

Fa. No

Fa. No matter for that, 'tis what his Disciples call to this Day, an Inspiration of the *Holy Ghost*.

Daugh. But what Success had it? If it had been from Heaven, it must have prosper'd.

Fa. If that is a Rule to judge by, indeed, it might be from the Devil, for it came to little; first, for his own Part, his Quarter of the World, as above, being *Asia*, he prepares first to go and preach to the *Saracens* in *Syria*; but being, by contrary Winds in the *Euxine* Sea, driven back to the Mouth of the *Danube*, and the Coast of *Servia*, he was oblig'd to return to *Constantinople* on Foot.

Daugh. And did he give it over then?

Fa. No, no; he then tells his Disciples, the Spirit has commanded him to go and convert the *Numidians* and *Miramolins*, that is, in short, the *Negroes* of *Africa*; but as this was a terrible long Journey, and over a frightful dismal Country, full of Lyons and Tygers, and he was over-fatigu'd with the Labour of it, he falls sick, and narrowly escaping Death, his Heart fail'd him; which, by the way, would never have happen'd if his Call had been from the *Holy Ghost*; but so it was, that he gave over that Project.

Daugh. I suppose he took up some other Design in the Room of it, perhaps, not so hazardous.

Fa. Yes, but every way as whimsical, for his next Undertaking was to convert the *Soldani* or Emperor of *Babylon*.

Daugh. And did he go on any better with that?

Fa. Why, he was dissuaded from it much by his Friends, says his Nephew *Bonaventura*, who writes his Story, but all in vain; and away he goes, all in Rags and Barefoot, with only a Loaf of Bread in his Pouch, to travel over the Desarts, from *Aleppo* to *Babylon*: When he comes to the Frontiers, he yields himself a Prisoner to the Soldiers of the first Garrison, demanding of them to be carried to *Ba-*

bylon, for that he had a Message from the King of Heaven to deliver to the *Soldan*.

Daugh. And did they carry him?

Fa. Yes, but not till a great while, and first they scourged him soundly, then kept him in Prison, and almost famish'd him; but he still insisting that he was sent by the God of Heaven and Earth, to deliver a Message of glad Tydings to the *Soldan*, their Emperor, and that his Message was of the last Importance; and adding, that if their Emperor should come to understand that they had stopt an Ambassador coming to his Court, he would be very much displeas'd: I say, at last they carry'd him.

Daugh. And, pray, was he receiv'd?

Fa. The Emperor ask'd him, Who he was? and whence he came? and particularly, What Business he had with him? that is, with the *Soldan*. He, *Francis*, answered, That he was a Servant of the most High God, and that he was sent to preach Salvation to him, and to all his People.

Daugh. It is much the *Soldan* had not ask'd him. Why the Great King that sent him could not afford his Servant better Cloaths?

Fa. The *Soldan* ask'd him, What he meant by Salvation to be preach'd? Whereupon he explains to him the Christian Doctrine; and offers, says *Bonaventura*, (tho' I much question the Truth of that Part) to go of his own Accord into the Fire, and be burned, to confirm to it.

Daugh. 'Tis much the *Soldan* did not take him at his Word, and try his Courage.

Fa. No, he did not, but laugh'd at him, and the Courtiers having made sufficient Game at him, the *Soldan* bid 'em turn him out of Doors for a Fool.

Daugh. And so he had no Success. What did he make no Converts at all?

Fa. No.

Fa. No, not one.

Daugh. That's no Sign of his being sent by the Spirit, and inspired from Heaven.

Fa. No indeed, those real Preachers, who were inspir'd by the Holy Ghost, often converted whole Cities, nay, whole Nations at a Time.

Daugh. 'Tis evident 'twas all what you call'd it before, mere Enthusiasm, tho' I do not well know what Enthusiasm means, other than that it is a powerful Self-delusion.

Fa. I take one Part of Enthusiasm to be Men mistaking the turbulent Motions of their own Spirits, to be the immediate Dictates of the Holy Ghost; and the Tempests of the Brain, to be divine Inspiration; all which give the Person false Notions of God, and of Religion, misguide his Zeal, and corrupt his Devotion; under these Delusions an Excess of Warmth, and the Desires of Service, run him upon extravagant Undertakings, as Missions from above; an Excess in good Desires, he mistakes for a sacred Perfection; and the grossest Superstition, he accounts Meritorious.

Daugh. This may well be called a Phrenzy, indeed.

Fa. But to return to their Favourite, the great *St. Francis*. He was such a one in all these Extremes: Take him particularly in the meritorious Work of Prayer: He takes it from the Command that Men *ought always to pray, and not to faint*; upon this, he undertakes it literally, like a true Enthusiast, and takes it for no small Merit to pray continually, if not vocally, yet mentally, without ceasing.

In doing this, his Writer, *Bonaventura*, tells us, He us'd to receive great Favours and Caresses from the *Holy Ghost*; was often ravish'd in his Mind, and wholly swallow'd up in a certain wonderful Light, internal and external also; so that oftentimes, in

the Excess of Contemplation, he would be quite besides himself, in Raptures and Extasies.

Daugh. *Oftentimes!* I think, he should have said *always*, besides himself.

Fa. Inſomuch, ſays the ſame Author, that being rapt up in Spirit, as it were in a Third Heaven, as were the Apoſtles, and perceiving things beyond human Senſe, he was entirely ignorant of what was doing before his Eyes. Thus, when he firſt undertook his Miſſion, he was ſo taken up with the exalted Notions of his great Work, that he regarded no Human Affairs. He chang'd his gay Cloath with a Beggar, who he met upon the Road, and took the Beggar's Rags in their ſtead, and reading that our Lord, when he ſent out his Diſciples, charg'd them to take neither Staff nor Scrip, he immediately put off his Shoes, laid aſide his Staff, threw away his Money, girded himſelf with a Rope, and went a Begging.

Daugh. I think he put the Rope in the wrong Place, it might have done as well about his Neck.

Fa. I think he would have done the World Kindneſs, indeed, if he had.

Daugh. And for his Money, could he not have given it to the Poor? what need he have thrown away?

Fa. Well, to ſuch a Degree was his Enthuſiaſm gotten up in his Head, that he made it a Piece of Religion, never to poſſeſs any thing, but to beg for what he wanted, and keep no more of what was given him, than juſt that immediate Want required and this Rule he left to his Diſciples.

Daugh. And do they follow it ſtrictly?

Fa. They pretend to do it; but if they really did, How came they by ſuch magnificent Building ſuch vaſt Libraries of Books, and ſuch great Temporalities and Poſſeſſions, as they had in this Nation

and as they still possess in other Nations to this Day?

Son. 'Tis all a Trick and Cheat; and, in my Opinion, 'twas all a Piece of Hypocrisy from the very Beginning, *St. Francis* and all.

Fa. I don't know what to say to his being a Hypocrite; but certainly he was as great an Enthusiast as ever liv'd in the World; as to Money, I have told you, he renounc'd it, he abhorr'd it, and thought himself defil'd if he happen'd to touch it; if he was invited to Dinner, by any Person of Quality, as he often was, when an Opinion of his Sanctity began to make him famous, he would go, because he had read that *Jesus Christ* did so; but before he went, he would go from Door to Door to beg some Pieces of dry Bread, and when he came to the Table of the Persons that invited him, he would taste nothing that was provided, but pull out his Pouch, and fall to upon the Scraps he had begg'd, and eat them, preaching all the while Repentance and Mortification to the Company; and this Bread he would call the Bread of Angels.

Son. And is not this part of a *Voluntary Humility*, which is condemned by the Apostle? *Col. ii. 18.*

Fa. Nothing pleas'd him better than the Thoughts of being a Martyr; and the Contempt the World threw upon him, he took for a Species of Martyrdom; wherefore he desir'd nothing more than to be revil'd and abus'd, and he had enough of it; for in his own Country, he had, by his extravagant Behaviour, obtain'd the general Character of a Madman, and seldom was seen in the Streets without a Rabble of Boys at his Heels, halloging and flinging Dirt and Stones at him: This delighted him so, that, ravish'd with Joy at the very Ignominy, he would march as it were in Triumph, blessing himself, that, as the Disciples of *Christ* did, he was thought worthy to suffer Shame for his Name,

Acts v. 41. And what think you now, Child? Have you enough of *St. Francis*?

Daugh. Nay, let us have it all.

Fa. All, Child! they would fill a large Volume; But they are much the same, look which way you will, and to what Saint you will; there is scarce One of all the Red-letter'd Roll, but what, if you will believe the Monks, have done some wondrous Miracle, and that not when living only, but their Bones, their Images, nay, the very Shrines, where they have been worshipp'd.

Daugh. Nay then, they must be Numberless, indeed.

Son. One would think, the Frequency of them should abate their Solemnity, being seen in so many Places, and at the Feet of every Image.

Fa. Not at all. How many Miracles are assign'd to the Image of the Blessed Virgin, and in how many Places? Particularly to name but Three, to which Thousands of Pilgrims daily flock, that is, *Notre Dame de Mountserat* in *Catalonia*; *Notre Dame de Puy*, in the Province of *Auvergne*, in *France*; and *Notre Dame de Loretto*, in *Italy*?

Daugh. I have heard a great deal of that *Loretto*.

Son. That is it the *Italians* call the *Santa Casa*; Is it not, Sir?

Fa. Yes, it is so.

Daugh. What is that, pray?

Fa. It would be a long Story, *Child*, to tell you; all the Particulars, would take up a Book by itself; but the short of the Tale is this: The Words *Santa Casa* are *Italian*, and are as much as to say, the Holy Closet, or Chamber. It is a small Room, about 44 Spans long, and 13 Spans broad, and 23 high; they tell you 'twas the Room or Chamber in the House of *St. Ann*, where the *Virgin Mary* was born, where she lodged, and where she was shut in at her Devotions, when the Angel *Gabriel* appear'd to her

It is made of Cedar, and, as they pretend, was built by *St. Luke*.

Daugh. Why, was *St. Luke* a Carpenter then?

Fa. I have heard he was a Physician, indeed, but never heard he was a Joyner, or a Carver; but they can make any thing of him for the Occasion.

Son. So here, I suppose, the Virgin receiv'd the Heavenly Salutation.

Fa. Yes, and not that only, but *here* the Holy Ghost immediately overshadowed her; *here* she conceiv'd of *that Holy Thing*, which the Text says, *Should be born of her*; and to sum up all, *here* she continued, excepting when she went abroad to visit her Cousin *Elizabeth*, till the Time that she went with *Joseph*, her espoused Husband, towards *Bethlehem*, where the Birth of Christ happen'd.

Daugh. But how can this be the Chamber? How came it hither?

Fa. Why, that's the First of the Miracles: You are to understand, that when the *Saracens* began to overrun *Judæa*, and that this holy Place could no longer be preserv'd inviolate, (it seems the *Romans*, tho' they were *Pagans* as well as the *Saracens*, did not offer any Violence to it) the *Turks* making all Places desolate, and this among the other sacred Reliques, being in Danger; the Angels (how many, the Legends do not agree in, for some say Two, some Four) took up this *Santa Casa*, or Holy Chamber, and carrying it from *Nazareth*, in the Air, out of the Reach of human Power, set it down the same Day, upon a Hill or Rock, called *Tersatto*, in *Dalmatia*, near the Sea. This was the 12th of *May*, 1291.

Son. Perhaps, there might be Four Angels, and so they held it up by the Four Corners.

Daugh. Or, perhaps, like spare Bearers to a Coffin, Two went by its Side to relieve the other, when they were weary.

Son. Nay, it may be so, for it was a long Journey, indeed, to go in one Day ; for it's not less than Six or Seven Hundred Miles from *Nazareth* to *Dalmatia*.

Fa. But this was not all, for not being satisfied with the Place, and the *Turks* striving to spread their Conquests all over that Country, the same Angels took it up again, and carrying it over the *Adria*, that is, the *Adriatick Sea*, called now, *The Gulph of Venice*, they set it down again, at the first Land they came at, being near the City of *Ancona* in *Italy*, being, perhaps, weary, and not being able to carry it any farther ; or else they would certainly have carry'd it to *Rome* : Now this is not so much unlikely compar'd to the rest of the Story, because they did not like the Place, it seems, any better than the other ; for, in a little Time, they remov'd it again, and set it down where it now stands, and where the Virgin, it seems, is not yet thought able to defend herself by Miracle ; and, therefore, the Place is well fortify'd, and a good Garrison always kept in it.

Daugh. What, are they afraid the Place should be carry'd back again ?

Fa. No, no, they are afraid it should be plunder'd by the *Barbarians*.

Daugh. Plunder'd, of what, pray ? You said, Sir, it was only a Piece of a House, a Room or Chamber. Is there any thing in it ?

Fa. In it Child ! Why yes, there is an Altar, which, they say, was built by the Apostles ; and there's the miraculous Image, as they call it, of the Blessed Virgin ; also there's the Stone, on which *St. Peter* said the first Mass ; all these came over with it,

except

except the Image of the Virgin, which stands in a Nich over the Chimney.

Daugh. Nay, that, indeed, they may put a great Value on ; but I fancy the *Turks* would not make much of it ; they would do little but kick it about, and, it may be, burn it : I suppose 'tis a wooden one, I mean, the Image.

Fa. Alas ! You don't know what you talk of ! A wooden one ! Why, her Cloaths are the Richest in the World : She is covered over with Diamonds ; she has I know not how many Crowns, set with Jewels of an immense Value, on her Head ; the whole Room is full of Treasure and Riches, without all possible Estimation or Account.

Daugh. Why then the *Virgin Mary* was very Rich here, and her Mother had her House well-furnish'd ; there was some Reason to bring it away from *Judaea*, to a Place of Safety, if it was so rich.

Fa. You mistake it again, Child, they brought nothing (except the Altar and the Stone, as above) but the naked Room, plain and homely ; but of inestimable Value, for the Remembrance of the great Transaction of the Salutation and Conception, mentioned above.

Daugh. Then how came it so Rich now ?

Fa. Why, that brings me to the Point ; the innumerable Wonders wrought here, by this miraculous Image, have brought Millions to the Place : At the Feast of the Conception and Nativity, all the Cities and Towns round, are not able to entertain the Pilgrims and Visitants, who come hither, to pay their Vows, and make their Oblations ; and none comes empty-handed ; Princes and Monarchs send Presents hither, and send their Petitions to her.

Daugh. And she hears them all, I suppose.

Fa. She never fails to hear and answer all their Requests, or the Priests make them believe so.

Son. I suppose she never fails to receive all the Presents.

Fa. No never: One King of *France* (*Lewis XIII*) sent her a rich Crown, set with Diamonds, and with Rubies inestimable; and a little Crown for her Son, both without Valuation.

Son. And we have all heard the Story of the late Popish Reign, when a Present went from hence to obtain a Pregnancy for the Queen.

Fa. And the Song upon it, I suppose, too.

[*He repeats some of it.*]

*As soon as e'er,
The Queen of Prayer,
Had got the Diamond Bodkin;
Our Queen had Leave,
For to Conceive;
And was not that an odd Thing?*

Daugh. And is the Riches, that is got together there, so very great indeed?

Fa. So great, that 'tis past all Description; take a little part of it thus: First there is the Image, as above. The Mantle or Robe on it, is covered with innumerable Jewels, as I have said; besides which, she has several others, tho' not quite so rich. The Altar is a Prodigy of Wealth, innumerable Lamps, Statues, Busto's, and other Figures of massy Gold, are seen about it: Twelve Candlestick of Gold weighing Thirty-five Pounds each, and Thirty eight of Silver, and Vermillion, hang round the Room. The Treasury Chamber, which joins to it, has Seventeen large Presses, with Folding-doors, each Six Foot high, in which are laid all the Jewels of Gold, and all the carv'd Gold, that is presented, to an immense Value; No Silver being admitted there.

Son. This

Son. This is more than our *Thomas a Becket*, whose Shrine was at *Canterbury*.

Fa. Infinitely more; for as to the rest, it is not to be guess'd at, there is no End of the Account.

Son. And yet I have read, that there was more Gold and Jewels at the Shrine of *St. Thomas*, than seven Waggons could carry away, drawn by Six Oxen a Piece.

Daugh. But, what was all this brought to them for? what had the People for their Money?

Fa. All Miracles, Child! they came first on Pilgrimage to the Place; then went up to the Shrine, which stood beyond the high Altar; there they kneel'd, and made their Prayers to the Saint; then went and offer'd their Treasure, whatever it was, laying it upon the Shrine, which is at the Feet of the Saint, and then kneel'd again, and said such and such Prayers, and went away bless'd; that is to say, with their Pockets full of Pardons, their Friends releas'd out of Purgatory, and with other miraculous Grants obtain'd, such as that above, of the Bodkin, and the like.

Daugh. And were there so many of these Fools, as they talk of in the World?

Fa. Many, Child! why they shew you, in the Cathedral at *Canterbury*, to this Day, where the Steps up to the Shrine are worn sloping, by the Multitude of Pilgrims kneeling on them; and they came not from *England* only, but from all Parts of the World; and yet this *St. Thomas* was an audacious turbulent Traytor, and as far from a Saint, I believe, as any that has dy'd at *Tyburn* this Forty Years. And so much, I think, may serve for Popish Miracles.

Daugh. Yes, indeed, I think, we have enough of 'em?

Son. The Infatuation of those Times must be very strong.

Fa. The

Fa. The Mist of Darkness and Ignorance overspread the Christian World, and the Errors of the *Roman Church* were subtly supported by the Priests.

Son. But the Ignorance of the People must be very gross too; they did not see with their own Eyes, as we do now.

Fa. Neither had they the Light of a Gospel Revelation; the Priests kept the Bible from them, as a sealed Book; they had not the Blessing of the Word of God, nor of a Saviour preach'd to them as we have; but were given up to strong Delusions, as the Scripture says, *To believe a Lye.*

Daugh. Indeed, it is evident they believ'd Lyes if they believ'd such Things as these.

Fa. I could supply you with a Multitude of such Examples as these, and some worse, among the Popish Saints; by which they recommended the vilest of Men to the Opinion of the People, and made them pass for Saints, eminent in Humility, Sanctity, Mortification and Piety, and which took so much with the deluded People, that even, tho' they ridicul'd them when alive, their Posterity honour'd them when dead: But it is an endless Task.

Son. But how comes it about, that whereas their ridiculous Actions made them the Jest and Laughing-stock of the World when they were alive, they should be so cry'd up now they are dead?

Fa. That is the Cheat of Popery: That's the Essence of Priestcraft; 'tis done by the Length of Time, and false History; by the Subtlety and Craft of the insinuating Priests, who falsify'd the Stories, and mingled Lyes and Fictions among them; so that, in a Word, 'tis by down-right Forgery, taking out, on one Hand, much of the ridiculous Part, and boldly adding miraculous and strange Things, which were never true in Fact, to represent others, as the Works of a supernatural Power.

Daugh. Are

Daugh. Are there Examples of that kind too?

Fa. Yes, Multitudes, and particularly in this famous, or rather infamous Life of *St. Francis*; I'll name you a few, as related by his Kinsman, *Bonaventura*, and others.

1. That he read Lessons, and preach'd Sermons to a Lamb, till the Lamb, being illuminated by his spiritual Influences, kneels reverentially down in the Time of his officiating, Bleats in a most humble Manner before the Image of the Blessed Virgin, and (to the eternal Conviction of all Hereticks) kneels again at the Elevation of the Host.
2. Being very Sick, and oblig'd to submit to a Cauterism or Burning, he thus speaks to the Fire before the Application, *My Brother FIRE, God has created thee beyond all other his Creatures, beautiful, chaste and fair, as also useful to Mankind; be thou kind and courteous to me in this Moment of my suffering thee*: Upon which Address, the Fire is apply'd by the Surgeons, and effectually cures him, but is not permitted to burn him with Pain.

Son. It is enough, Sir; they that can believe such Things, may believe any Thing.

Fa. Take one more, however, of this super-eminent Saint, you are to understand, that *St. Francis* was wonderfully haunted by the *Devil*, for the most holy Men have suffer'd the greatest Assaults of Satan in all Ages; but one Time in particular, the *Devil*, thinking to master his Virtue, throws himself just in *St. Francis's* way, in the Shape of a great *Bag of Money*, tempting him to violate his Vow of Poverty: The Saint discovers the *Devil*, whether he saw his cloven Foot hang out of the Bag, or by what other Means I know not, and would not touch
the

the Money ; but bethinks himself of a Project to shun the Snare, and yet cheat the *Devil* of his Money too ; this was not to touch it himself, but to bid one of his Disciples to take it ; first vowing to build a Chapel and an Oratory with it ; but the *Devil* smells out the Plot, and when the Monk came to take up the Purse, the *Devil* turn'd himself into a great Snake, and crept away ; upon which, St. *Francis* made that heavenly Remark, which is called St. *Francis's* Maxim to this Day, *viz. That Money is the Devil.*

Another Time the *Devil* got into the Saint's Pillow tho', by the way, other Accounts make him to sleep always upon a hard Plank, and not to allow himself a Pillow ; but it seems, at this Time, he had a Pillow, and finding the *Devil* was got into it, he causes the Pillow to be violently seiz'd upon, and carry'd to a Necessary Place, where, ripping up one End of it, he shook the *Devil* out into the Vault, as if the *Devil* too, who got into the Pillow when it was whole, could not come out without cutting it open.

But of all the Impostures of his Life, that of his *Five Wounds*, in Imitation of Jesus Christ, exceeds all the rest ; yet it is attested by the Legend, and believ'd by the People, and with that I have done with St. *Francis*.

Daugh. And with all the rest, I hope, Sir ; sure there are no more such, are there ?

Fa. Yes, yes, St. *Ignatius*, the Father of the Jesuits, out-does St. *Franciscus*, if it be possible, and that both in his Enthusiasms, his Pilgrimages, his going Naked, his Poverty, his Devotions, and also his Miracles ; they are imitated as exactly as if St. *Francis* had been the Pattern which he had vow'd to copy after.

But, *Here Child !* (to avoid repeating them) here is a Book that has collected them all, 'tis translated from

from the Originals of Fathers *Bobours*, *Bossieurs*, *Vitelleschi*, and Two or Three more Popish Authors, who have written the Life of St. *Ignatius*, and 'tis every faithfully translated, I can assure you.

[Here he gives her a Book, intitul'd, *The Enthusiasm of the Church of Rome*; printed in *London*, during the Time of the late Popish Controversies, in 1688, a little before the Revolution.]

Son. May we shew my Brother that Book?

Fa. Ay, ay, you need not be ashamed of it, the Author was a Man of Learning, and of Integrity; and your Brother may read the Originals if he will, and see if this Author has done his Two Saints any wrong.

Son. That is what I meant, for I know he will presently tell me, 'tis all a Forgery, a Falshood, and a mere Slander upon their Church.

Fa. If he does, tell him, you will undertake to prove the Truth of every Particular in that Book, from their own Authors and Legends, whose Credit he dares not dispute.

Daugh. But, Sir, do the Papists pray to such Saints as those?

Fa. Yes, most devoutly.

Daugh. But they say they pray only to them to intercede for them, as we said before: We had a Battle with my Brother upon that Head, Sir, since your last Discourse, and he affirms it still, notwithstanding the several Homilies you told us by way of Example.

Fa. It is the Papists way to deny every thing with the boldest Face, even in spite of Demonstration; Is it not plain that they pray to them personally, as in particular I told you where they pray'd to St. *Rock*, to save them from the Plague, and to give them a good Temperature of Air?

Daugh.

Daugh. He shuffles it all off with this, that *St. Roch* was only to pray for it all, for them.

Fa. Well, my Dear, I have a Reserve of one dismal Story more, and if that will not conquer him, I am satisfy'd it will convince you, and I dare say all of you, and all that ever you shall shew it to; and this is the famous Story of *St. Ann*.

Daugh. Pray, Sir, Who was *St. ANN*?

Fa. The Tale is worth your hearing at large; but I'll give you an Abridgement of it for your Memory. This *St. Ann* is said to be the Virgin *Mary's* Mother, and by Consequence Grandmother, in the Line of Nature, to Jesus Christ: By her Holiness, and most extraordinary Character, they would assume that the Virgin is immaculate, and born of so holy a Seed, as that she had no original Corruption.

Now a certain Female Society in *France*, call'd *The Poor Maids of St. Joseph*, take this *St. Ann* for their Protectress, and tutelar Saint, and build and dedicate a Chapel to her, recommending themselves and their Chapel to the Queen Regent of *France*, in a long Address, full of a religious Rhapsody of Expressions, which to us Protestants are indeed, most egregious Nonsense.

After this Address to the Queen, follows a short Treatise, call'd, *The Prerogatives of St. Ann*, wherein she is set forth as the Wonder of Wonders in this World. This Tract is divided into XII Chapters, containing as follows:

I. The Silence of the Evangelists, concerning the Merits of *St. Ann*.

II. The External Perfections of *St. Ann*.

III. The First Reason of the Prerogatives of *St. Ann*.

IV. The Second Reason.

V. The

- V. The Obedience of the Virgin to St. *Ann*, being the Third Reason of her Prerogatives.
- VI. The Glory of Jesus Christ, being the Fourth Reason, &c.
- VII. The Internal Perfections of St. *Ann*.
- VIII. Her Prayers.
- IX. Her Humility.
- X. Her generous Confidence in God's Word.
- XI. Her Credit and Power in Heaven.
- XII. The Imitation of her Virtues.

After all these fine Things said of St. *Ann*, and specially all the Flight and Enthusiastic Raptures, which are found in the particular Discourses upon every one of the Particulars, the whole is concluded with the following blasphemous Prayer to St. *Ann*, of which I need say nothing, but give it you at full length.

The PRAYER to St. ANN.

O GREAT SAINT! in Honour of GOD's regarding and exalting you, in his Eternity, to those most high and sublime Estates of *Mother* of the *Mother* of GOD, and Grandmother of Jesus Christ.

In Union of all the Graces, which were given you in Consequence of these; of the *Sanctity* of your Soul, of your most profound *Humility*, of your perfect *Resignation*, of your eminent *Devotion*, of your *Silence* and *Retreat*, of the *Tenderness* of your Love towards your *Daughter* and your *Grandson*, of your continual *Application* of Mind toward those *Two Divine Objects*, of all the Offices of *Grandmother*, which you were worthy to render to Jesus Christ; in Honour of this, that he hath so strongly ty'd you in *Blood*, *Spirit* and *Grace*, to his *Hypostatic Union* :

‘ In *Adoration* of all the Virtues of your Life,
 ‘ and of the last Breath, in which you gave up your
 ‘ Spirit, in the State of final Grace, consummated
 ‘ in the Hand of your *Grandson*, and your GOD :

‘ In *Homage* of the Right and Power, which you
 ‘ had (of Mother) over your *Daughter*, and of
 ‘ Grandmother over her Son, and of their Submis-
 ‘ sions and Reverences, which they render you :

‘ In Acknowledgement, lastly, of this, that you
 ‘ were not only of that Family, which Jesus Christ
 ‘ came to establish upon Earth, but even Mother
 ‘ and Head of this Family, and looking on Jesus
 ‘ as making a Person of this Family :

‘ O GLORIOUS SAINT ! associate me to this
 ‘ worthy Family, bend and unite my Soul to Jesus
 ‘ Christ, and that I may be wholly his, since you
 ‘ touch him so near, as there is none but MARY
 ‘ betwixt you and him.

‘ O ! I believe, that in Virtue of this great Com-
 ‘ munication of *Love* and *Grace*, which is between
 ‘ you and the *Author*, the Mother of *Grace*, that
 ‘ you have Right and Power in *Heaven* to give
 ‘ Souls to JESUS and to MARY.

‘ O my Sovereign, next to JESUS and MARY.
 ‘ give them my Soul ; I yield and resign to you all
 ‘ the Power that I have over myself ; I put under
 ‘ your Government and Protection all the Mo-
 ‘ ments and Motions of my Life, and all the Per-
 ‘ sons that compose my Family, which, hencefor-
 ‘ ward, I will call yours.

‘ Lastly, my all-dear Mother and Mistress, for
 ‘ the last Grace I beg of you, that, as you had al-
 ‘ ways your Eyes on the divine Face of Jesus
 ‘ Christ, and your Heart in his, with Earnings
 ‘ and Flames, which he enkindled within you,
 ‘ when you had the Honour of kissing and embrac-
 ‘ ing him ; a Time which so continued to increase
 ‘ each Moment, that at last it put a Period to your
 ‘ Life ;

Life ; when not being able to support the Effort of it, you happily, and by an Excess of languishing Love, expir'd into the Hands of your Daughter, and in the Kisses of your Grandson.

' O ! that you would just so assist me, in the Passage and decisive Moment of mine Eternity, and obtain for me a happy Death, under the Protection of the Virgin, and in the Grace of J E S U S.'

Amen. Amen. Amen. Amen. Hallelujah.

Son. Why, sure, it is impossible that such Stuff ; this can pass with any People in the World, that could be call'd Christians ; it must only be the Deceit of some few, whose Heads are touch'd with a religious *Frenzy*. My Brother will laugh us out of this I know, and tell us we are impos'd upon : I never saw any thing so barefac'd in my Life.

Fa. Ay, but your Brother is not old enough for that ; for here you shall see an authentick Voucher for it, and that it was approv'd by no less a Body than the Doctors of the *Sorbonne* at *Paris*.

The APPROBATION of the SORBONNE, at Paris.
Translated from the Original French.

WE, the Doctors in Divinity, underwritten, of the Faculty of *Paris*, do certify, That we have read and examin'd this Book, intituled, *The Prerogatives of St. Ann*, dedicated to the Queen, by the Maids of St. *Joseph* ; wherein we have found nothing but what is Conformable to the *Roman Church* : On the contrary, we have thought it worthy to be publish'd, as very useful

to maintain the Devotion to *St. Ann.* In Faith
 whereof, we have signed this Certification.
Given at Paris, this 10th of July, 1643.

VINCENT JUDE
 C. BOURLON

I could give the Copy of this Approbation in *French*, if needful, and if your Brother cavils at it you shall have it at any Time.

Son. I don't think there can be any Need of it Sir, 'tis so authentick a Voucher nothing can be plainer; but nothing can be more surprizing, than to see Men of Sense and Learning so possess'd; could never have thought it possible; I never read any thing of it before.

Fa. You may see grosser Things yet than these if you come to look narrowly into Popery. What think you of their buying and selling of Pardons But we will talk of them next Time.

The End of the Fifth DIALOGUE.



DIALOGUE VI.

THE good Father of this young Family, has thus generally set apart an Hour, or thereabouts, every Afternoon, to entertain his Children with useful and instructing Discourses, suitable to their Genius, and calculated sometimes to divert them, sometimes to instruct them, and always to improve them: Sometimes he reads useful Books to them of History, Morality, Divinity, as the Occasion presented; and in particular, sometimes he explain'

explain'd to them the Errors and Heresies, which troubled the World, and gave them an Account of the Persecutions which the Church of God had suffer'd in all Ages, and by whom; and these Two last Heads necessarily brought him to discourse of the original Principles of the *Roman Church*; and then the unhappy Apostacy of his eldest Son made that Part of his Work the more frequent, as well as the more necessary.

But you must observe here, that these Discourses about Popery, were not all together, but the Instructing Father was oblig'd, more especially, to turn his Thoughts to these Things, at some of their usual Meetings; because of the frequent Attacks, which his Popish Son made upon the Children, in his ordinary Conversation with them, in which he always insinuated one or other of his Popish Notions, in order to wheedle with, and deceive them.

The Children were young, except his Second Son, who was often from Home, and his eldest Daughter, who I gave an Account of before. His Third Son, *James*, who tells you his Brother beat him, because he told him he pray'd to St. Nobody, was about Twelve Years old.

Two younger Daughters, one about 11, the other 8 Years old; so that all of them were capable of entertaining early Notions of the Idolatry and Absurdity of the Popish Religion, the Frauds of the Priests, the Pageantry of their Worship, the villainous Characters of their Popes, and the general horrid Enthusiasms, Forgeries, and Falshoods, practis'd by their Saints, Priests, and other Promoters of Popish Cheats in the World.

As the Father thought this was a proper Time to inspire his Children with the true Principles of the Protestant Religion, and form just Ideas in their Minds, of the Errors and Falshoods of Popery, and particularly, as I said, their Brother's Insinuations

made it more than ordinarily Necessary at the Time; so he singled out those Points in particular to talk to them of, as concurred to render Popery more than ordinarily Ridiculous, and such as suite best with their Capacities.

He had gone thro' those Heads in particular which take up the Three last Dialogues; respecting the Pope's Succession to St. *Peter*, their Invocation of the Saints, the scandalous Lives of the Pope their lying Miracles, and I have given an Account of the Chief of their Discourses; but one main Point remain'd, *viz.* That of buying and selling the Pardons, and forgiving Sins before they were committed.

The Children, who had, on all Occasions, been well instructed in the true Christian and Protestant Doctrine, been duly and constantly Catechis'd, and guided to the reading the Scriptures, had all of them a competent Knowledge of Religion, in Proportion to their respective Years and Understandings.

But they were amaz'd, and next to frighten'd when their Brother talk'd to them of having the Sins pardon'd by the Pope, or by Indulgence granted from his Authority; and that this was drawn from the Words of Christ himself to St. *Peter*. *Matt.* xvi. 19. and again to the rest of his Disciples *Matt.* xviii. 18. and especially after his Resurrection *John* xx. 23. These things, seemingly drawn from Scripture, a little startled the Children, till the Father came to tell them of those grosser and absurd Parts of Popery; such as pardoning for Money pardoning Sins before they were committed, &c. and they were all eager to hear their Father's Opinion of that Part of Popery.

It happen'd one Day, their Brother had talk'd very warmly with them, and upon this very Subject insisting upon the Pope's Right, as Head of Christ's Church

Church, to pardon Sins, as the Apostles wrought Miracles in the Name of Jesus Christ; and as he had a subtle smooth-tongu'd Priest with him, who back'd his Discourses, and manag'd the poor Children so, that they hardly knew what to say, their Recourse was to their Father; and the next Day, their Father, as was his Custom, being talking to them, but upon some other Subject, his Daughter began thus.

Sir, I suppose, you know our Brother was here last Night, and his Friend with him; and that, according to his usual Custom, he has been, as he calls it, infusing good Principles into us, in order to make us good Catholicks; and, indeed, he has run us all a-ground almost, about the Power of the Pope to pardon Sins; we all of us wish you would lay aside your Discourse of other Things for this Time a little, and set us to rights, about that Point; for we are not able to answer him, and his cunning Friend the Doctor, (a Priest, we suppose he is) is too hard for us: Tho' we don't receive his Notions, yet we hardly know what to say, or how to answer them.

Fa. What is it they aim at, Child? What do they pretend to?

Daugh. Why, Sir, he says, that as Christ said to his Disciples, *John* xx. 23. *Receive ye the Holy Ghost, whosesoever Sins ye remit, they are remitted;* and that the Pope is the Successor to that Prince of the Apostles, that Power remains in him.

Fa. How do they prove it from thence? For they may as well say, that when Christ breathed on them, and said, *Receive ye the Holy Ghost,* that therefore the Pope has receiv'd the Holy Ghost too, which, considering what a List of profligate Rogues have been Popes, as I have told you of, would be almost blasphemous to mention.

Daugh. They insist upon it for all that, and that it is no matter what they were, as Men; they had

the Holy Spirit, and all these Rights and Powers by Office.

Fa. How will they reconcile it to that Text, 2 Cor. vi. 14. What *Communion hath Light with Darknes?* And to Psalm xciv. 20. *Shall the Throne of Iniquity have Fellowship with thee, which frameth Mischief by a Law?*

Daugh. But then they quote the same Words of Christ to St. Peter, *Matt. xvi. 18.*

Fa. And what's that to the Pope?

Daugh. Why, they challenge it for the Pope, as St. Peter's Successor.

Fa. As to that, Child, I have convinc'd you, that they cannot prove the Pope to be St. Peter's Successor: But, pray, ask the Doctor, next Time your Brother brings him, How he will prove, that supposing Christ gave that Power to St. Peter, he gave him Power to leave it, like an Inheritance, to his Successors?

Daugh. I did not think of that, indeed.

Fa. Ask him, If he told Peter, that he gave it him to *Have and to Hold*, to him and his Heirs for ever?

Son. I believe, he will say he did.

Fa. Then ask him, Why he did not as well give him Power, by laying on his Hands, to give the Holy Ghost, as St. Peter had?

Son. He will answer, I doubt not, that he has that Power.

Fa. Then ask him, Why he does not give it to all the Priests that are taken into Orders, or to every Body else, when he pleases, as they did?

Son. I doubt not, but he will say, he can do it if he pleases.

Fa. He may, indeed, as well say one as t'other; but he can prove neither of them.

Daugh. But, Sir, about selling those Pardons.

Fa. Ay; Why did not you ask him, If Christ gave Peter Power to sell those Pardons? And whether the Text would not read thus; Whosoever will pay

ay you for remitting their Sins, they are remitted ; and whosoever hath no Money, their Sins are retain'd ? or thus, Whosoever Sins you retain, for want of Money, they are retain'd. This would have been a little contrary to what Christ bid *John's* Messengers tell their Master, *Matt. xi. 5.* *And the Poor have the Gospel preach'd to them.*

Daugh. This, indeed, will pinch them ; but we could not imagine, Sir, that they sold their Pardons : Why, must no Body have their Sins forgiven, if they want Money ?

Fa. Yes, there are some mighty Pilgrimages, and Penances, and performings of Worship, to such and such Saints, visiting such and such Churches, and the like, to which the Pope is pleased to grant pardons in a most extravagant Manner ; but we will talk of that by itself.

Daugh. Yes, Sir ; but about this selling Pardons ; remember, when *Simon*, the Sorcerer, offered the Apostles Money for Power to give the Holy Ghost, the Apostle curs'd him heartily for it.

Fa. Yes, and do you think, if he had offer'd him Money for the Power of Binding and Loosing, Remitting and Retaining, he would not have done the same ?

Daugh. I don't question it.

Fa. Pray ask the Doctor that Question next Time you see him.

Daugh. So I will, or, at least, I'll ask it my Brother.

Fa. Well ; but Christ did not forbid *Peter* to sell this Power of Remitting and Retaining ; and, therefore, his Successors, the Popes, do sell it ; and, 'tis very plain, this very Practice has blown up their own Church.

Daugh. How blown them up, Sir ?

Fa. Why, he that commandeth Light to shine out of Darkness, brought out of this accursed worst

Act of Simony, the greatest Good that ever befel the Christian World, since the glorious Resurrection of our Blessed Lord Jesus; I mean, the Reformation and Restoration of Gospel Light.

Daugh. How did that come from this Wickedness, Sir?

Fa. Why thus, *Leo X.* that voluptuous, avaricious, blasphemous Wretch, of whom I told you, that he call'd himself *The Lyon of the Tribe of Judah*: to sent his Emiffaries in *Germany*, to raise Money to support his Bastards, by selling Pardons and Indulgences to the deluded People: The Tools he sent, rais'd great Sums by this Trade; they rais'd 120,000 Crowns in *Switzerland*, in particular; which is the poorest Part of all that Country: But in *Saxony*, they carry'd it on in so shameless a Manner, haggling and chaffering for the Price, and using such vile Tricks to delude the People, to part with their Money, that the *Saxons* grew sick of the Cheat.

Daugh. I suppose, they discover'd it themselves.

Fa. I have read, that they were frequently heard to boast, how they couzen'd the People of their Money; but, however, I don't affirm that.

Son. It is not very unlikely. Was it not that Pope, who, being over-joy'd at seeing so much Money coming in by it, cry'd out, *O! How much do we gain by this Fable of JESUS?*

Fa. Yes, yes, it was the same, and a Mass of Money was, indeed, gain'd by this selling of Pardons.

Son. The People might well be sick of the Cheat, indeed.

Fa. Especially when they found it out too.

Son. But who was it that first discover'd the Fraud?

Fa. That's the Story I am going to tell; *Martin Luther* was the Man; He openly preach'd against them, expos'd the Cheat, and maintain'd the opposite Doctrine, laying open the Unlawfulness and Wickedness

Wickedness of this Practice ; and there, my Dear, began the Reformation ; but first, let me shew you this History.

In an ancient *English* Book, intituled *The Customs of LONDON*, there is a Bead-roll of the *Hoole Pardons*, (so 'tis called) granted by the Popes ; and among the rest, this Story.

THAT, in the Church of St. John Latryneus (I give it in the *Old English*, as it was written) Pope Sylvester gat (that is gave) thereto as many yeares Pardon, as it reyned Drops of Water the Day that Hallowy'd the Chyrchs ; at what Time it reyned so sore, that no Man had seen a greater Reyne before that Day : And when he had graunted this, he thought in himself (as well he might) whedyr he had so much Power or not : Then there came a Voyce fro Hevyn, and said, Sylvester, Thou hast Power enough to yeve that Pardon ; and God graunted (that's added) this much thereto, That, and a Man (or if a Man) had made a Clow to Jerusalem, and lacked good to doe his Pilgrimage (that is Money to pay his Charges) If he go fro St. Peter's Church to St. John Latrynes, he shall be Discharged and have the Absolucyon of the Promise.

Blessyd be the Bodyr that beareth the Chylde that beareth Mass on Saturdayes, at St. John Latrynes, for he Delivereth all them that he Desyreth out of Purgatory, to the Number of 77 Soules.

There is the Grave that St. John lay'd himself in, when he said Mass, and then come a gyete Light over the Grave ; and when the Light was Gone, then find they nooting there but Hevenly Bred. In that Grave cometh every Night the holy Cream and Oyl, and be

he that putteth therein his Pede, hath a Hundred Thousand Pede of Pardon.

[But, alas! says the Author that copied this from the Place, Who should run his Head in a Hole for such a Business, when 'twas but going to the High Altar in the same Church, and there it was set up against the Wall, to whoever said the appointed Masses there? thus:]

“ Ye have Remission of all Synnes, and of all
 “ Penances, and INNUMERABLE Pardons, MORE
 “ than any Man NEEDETH for hymselfe.”

Likewise, Mr. *Weaver*, in his Book of *Funeral Monuments*, names a Church, where it is also written upon the Wall in the Chancel, thus; “ If any shall
 “ procure a Mass to be said at this Altar, he shall
 “ have a general Pardon of his Sins; or if it be for
 “ a Soul departed, the same shall immediately be
 “ released out of Purgatory.

Fa. Now what do ye say to this? Is this a sufficient Proof of their wicked Pretences, or No?

Daugh. I think 'tis a terrible Thing; I wonder any Body that reads the Bible can be a Papist.

Fa. It is strange, indeed, they should; but a blinded Mind may do any thing, may be brought to any thing. However, there 'tis for you, Children, you may call it the Picture of Ignorance and Darknes.

Son. A Picture indeed! was it possible that such Ignorance could possess the Minds of the People of this Nation, I wonder how they came out of it.

Fa. That is a Story by it self, and a Story worth telling too, but it is too long: These very wicked Doings brought it about; the Reformation broke in at this Door: This was it that *Luther* preached first against. I'll tell it you by-and-by. The very Absurdity opened the Eyes of the World.

Son. Nay, as they carried it to such a Height, it was not likely the People should bear it long, they must see into it at last.

Fa. It was so, the Priests carried it to an extravagant Height, indeed.

Son. Why, it was meer Plunder and Robbery.

Fa. It was picking of Pockets indeed, that it was, and that began the Fray; for the Priests were never satisfied; first they terrify'd the poor People to make Confession to them of all their Sins.

Son. And then made them give their Money for Pardons.

Fa. And give their Estates from their Families, when they died, to have their Souls pray'd out of Purgatory.

Daugh. What, did they leave Money for it when they died?

Fa. Pray read *Dugdale's Antiquities of Warwickshire*, and his *Monasticon*, you have them in *English*; there you will see how many Estates, Lands and Lordships were given, and Chapels and Oratories built, as Alms-deeds done, to pray for such and such Souls out of Purgatory.

Daugh. What did the poor Creatures do that had no Money?

Fa. They were left to shift for themselves; but, I doubt not, but abundance of Theft and Stealth was used to get Money to give the Priests for these Things.

Daugh. I suppose they never enquir'd how People got the Money, so that they did but get it.

Fa. No, no, it made Wives rob their Husbands, and Children their Fathers; nay, it made Fathers and Mothers strip their Families, for who would not rob and steal to buy themselves out of the Flames?

Daugh. No doubt they got Peoples Estates away; I should not wonder at it, when once the People were Fools enough to believe them.

Fa. This puts me in Mind of some merry Lines upon that very Subject, which are to the present Purpose.

Daugh. O, Sir, Pray let us have them for my Brother, we han't had a Song for him, in all the Dispute.

Fa. Well, here they are in Writing.

[*He gives them to his Daughter, and she reads them.*]

*There was an old Woman of Fourscore and Eight,
She went to a Priest to tell her, her Fate;
She gave him Two Crowns, and bad him instruct her
What to do, when to Heaven's Gate Death should con-
(duct her.*

*The Priest took her Money, and told her, St. Peter,
With the Keys at his Girdle, should certainly meet her;
Prepar'd to unlock them, according to Sentence,
If she was but furnish'd with Faith and Repentance.*

*But, quoth the good Wife, Is there no other Way?
For, of Faith or Repentance, I've little to say.*

*Ay, ay, says the Priest, Leave the Church your Estate,
And 'tis all one to Peter, He'll open the Gate. (Fate,*

*It is so! quoth my Dame, then I'll e'en take my
For I'll never pay Toll, 'till I come to the Gate.*

Son. Pray, let me have a Copy too, in Writing, for another Popish Friend of mine, I'll read them to him too.

Fa. Take them among you: [*He gives him the Verses in Writing.*] But, pray, What does he say to these Pardons? Does he never talk of that to you?

Daugh. I have, indeed, heard such Things; but never could think 'twas possible, that the People could be so blind to think the Pope can forgive their Sins.

Fa. Ay,

Fa. Ay, and for Money too, and that for who bids most, as if Pardons were sold by *Auction*, or by *Inch of Candle*.

Daugh. Why, is not the Scripture plain, *Can any one forgive Sins, BUT GOD ONLY?* *Matt. ii. 7.* Nay, 't is spoken of as blasphemous for any Man to pronounce Forgiveness to another, *Ver. 6.*

Fa. Yes, the Pope can grant Pardons for many Years to come.

Daugh. What, can he forgive Sins before they are committed?

Fa. Yes, and give License for the committing hem too.

Daugh. I wish, Sir, you would state this Case to us too, and make it as plain as the other.

Fa. I will so, and every jott as absurd and ridiculous; and I'll give you Evidence too of every thing as I go along.

Son. Nay, if it can be made out by Proofs, it must be more ridiculous, if that be possible. What! Man to give a License to sin against God! Sure, our Brother will never pretend to justify such a Thing as that.

Here one of his little Daughter spoke: Sister, says she, you know he told us, the Pope was in God's stead upon Earth; for he was CHRIST'S (I think 'twas) VICAR, he call'd him.

Fa. Yes, my Dear, they pretend he is Christ's Vicar, and Head of the Church; and that Christ hath given to him his full Power, as you heard your Sister say just now.

2d Daugh. But, Did Christ himself ever forgive Sins before they were committed? I don't find that in my Bible; but it may be, my Brother has another Bible; I think, they say, he has.

Fa. Or rather, my Dear, he has no Bible at all.

2d Daugh. But, Sir, let 'em have what Bible they will, Do they pretend, that ever Christ said to any

any Body, *Your Sins*, for To-morrow, *are forgiven?*

Fa. That's very natural, indeed, *my Dear*, no thing can be more absurd.

[Then another Child spoke, who was not above Eight Years old.]

3d Daugh. What, says she, Did ever Christ say to any Body, *Go and Sin on for a whole Year*, and *it shall be forgiven?*

[Then the youngest Son, a Youth of about Twelve Years old, being looking all this while in his Bible, had found out several Places and folded them down, which his Father perceiving, spoke to him thus, What are you looking for, *James?*]

Fa. I have found some Places, Sir, where 'tis spoken of that Christ forgave Sins.

2d Daugh. But, have you found any, where he forgave Sins before they were committed?

Fa. Or, where he said to any, you may go and sin again for a Year or Two, or Three, and it shall be forgiven you, as your little Sister here has it.

Fa. Ay, that's it I was looking for; I have found where he says to them several Times, *Go and Sin no more*, first to the Man that was heal'd at the Pool, *John* v. 14. and then to the Woman taken in Adultery, *John* viii. 14. Here they are.

[*He gives her the Bible to read, and she reads both the Texts.*]

1st Daugh. But, Sir, are you sure that the Papists do pretend that the Pope can forgive Sins beforehand?

2d Daugh. Or can give a License to Sin?

Fa. Ay, ay, Proof enough, Children, and not for the Pope alone, but the Priests by Deputation from him; pray read that Paper, and read it to one another at you Leisure. Here it is, 'tis a
Notable

Notable one, I assure you, and you may shew it your Catholick Brother too, if you find Occasion.

[*He gives them the Paper of St. John Lateryneus: It was a Chapel of St. John, which stood much about the Place, where St. Martin Vintry Church stands, or in that Part of the City of London.*]

2d Daugh. Yes, yes, I know my Brother pretends the Pope can forgive Sins, but I don't know for how long.

3d Daugh. Yes, he told me, he would bring a Man to me, that should give me a Pardon for *Lying*; and I am sure, I had not told a Lye to him, I remember that.

Fa. Ay, and he has said a many wheedling Things to me about Pardons, but I can't remember them now, nor I did not much mind them.

1st Daugh. He has been endeavouring to poison all the House; he has preach'd Popery to the little Children that could hardly speak.

Fa. Well, he has been in the *Devil's Stead*; he has endeavoured to tempt and to seduce you all; but, I am persuaded, he shall have no Success, his Religion is so ridiculous, that the least Child I have will see through it.

2d Daugh. Nay, we do but laugh at him, Sir; especially, ever since you told us so many black Stories about their Popes, which he calls Holy Fathers; I think he should say Holy *Devils*.

Fa. I made him so angry with the Story of praying to St. *Almanack*, that he took up his Cane and beat me.

Son. Yes, indeed, poor *Jemmy* has suffered Persecution already.

Fa. What, did he beat thee?

Fa. Yes, Sir, I told him he pray'd to St. No-body; for that St. *Kalendaris* was No-body, just as you told us.

2d Daugh. I anger'd him worse, for I told him he pray'd to the *Devil*.

Fa. And did'n't he beat thee too, Child?

2d Daugh. No, but he did worse, for he spit at me.

1st Daugh. Poor Child, he spit in her Face, and call'd her *Devil*; and told her, he did not pray to her. She came crying to us so, that I thought he had done something or other to her, to fright her.

Fa. I must forbid him coming to the House; I won't have you insulted so.

Daugh. No, Sir, we don't value it, 'tis only when we laugh at him about his Religion, and laugh at the Pope, then he is out of Patience; I am persuaded he will be wiser still; he will come to see the Folly of Popery some time or other.

Fa. I am sure he knows better, and has been taught better.

Daugh. The Absurdity of these Things will shock his Reason; certainly, he can never shut his Eye against the Truth, at least not long.

Fa. I don't know what to say to that; Popery is a strong Delusion, and the Scripture tells us of some that were given up to strong Delusions, that they might believe a Lye, *2 Thess.* ii. 11.

Daugh. But such Lyes as these, Sir!

Fa. Ay, such as these, Child, the Scripture lets you see who does it, *2 Cor.* iv. 4. *The God of this World has blinded their Minds; 'tis all from the Devil, the God of this World.*

2d Daugh. I think nothing but the *Devil* could do it.

Fa. I told him so; I told him he was gone from Christ to the *Devil*, and that he worshipp'd the *Devil*; for he pray'd to such Wretches, instead of Saints, that I was sure was in Hell.

Fa. And, did not he beat you for that too, Child?

Fa. 'Twas all together, Sir, at the same Time; I told him, his Two Saints, *St. Francis*, and *St. Ignatius* were *Devils*, were gone to the *Devil*, and made *Devils* like himself, and that when he pray'd to them, he pray'd to the *Devil*.

Fa. Why, you are a bold little Fellow, to talk so to your Brother.

Fa. I be'n't afraid of him, Sir, as long as I know 'tis true.

Fa. What did he say to you?

Fa. He made Crosses upon his Face and his Stomach, and mumbled somewhat to himself, I don't know what, and so did the Man that was with him (a Priest they say he is) and after that, because I laugh'd at the Pope, he call'd me impudent Boy, and would have beat me again; but the Doctor would not let him; the Priest I mean.

Fa. Well, I'll prevent that, I'll have no more fighting among you; let him talk no more of his Fopperies, if he can't bear to be contradicted.

Fa. I don't care for it, Sir, I have talked as much to him since that, but he don't beat me any more; he never offer'd it since.

Fa. But I'll warn him the House, and then we shall have no more of it; if he can't be civil to his own Brothers and Sisters, let him stay away.

Daugh. Pray, Sir, don't do that, then he'll say you were afraid lest he should convert us.

Fa. Pervert you, I suppose, you mean.

Daugh. Yes, Sir, so I do; but you need not fear us, we are always too hard for him.

Fa. Nay, it looks as if you were too hard for him, he is so angry; for People never fall into a Passion, but when they are worsted.

Daugh. Pray let him come, Sir, I am persuaded his Eyes will be open'd some Time or other, he will be quite of another Mind.

Fa. I pray God he may.

Daugh. But, Sir, about that other way of granting Pardons for Pilgrimages, and visiting Churches, and such Things.

Fa. O! I can give you such a monstrous Account of those Things, 'twill amaze you.

Daugh. I think, all you have said upon that Subject, has been amazing; I believe, we are all amaz'd at it.

Fa. I shall only quote you a few Passages, 'but they shall be from such Authorities, as your Brother shall not be able to deny; and first take a short History of Fact to bring them in: In the Year 1688 during the famous Controversy about Popery, Father *Pulton*, a Jesuit, wrote a Book, call'd, *Good Advice to the Pulpits*, in which he taxes the Church of *England* Ministers with making unjust Reflection upon the Church of *Rome*, in their Sermons.

Among the rest, he falls upon Dr. *Tennison*, afterwards Archbishop of *Canterbury*, for saying, in Sermon, That the Pope has *ostentimes* granted his Bulls for Indulgence, for many Years Sins unpented of; and that *it is a common Practice*; which the Jesuit denies to be true, and demands of the Doctor, Who those Popes were?

Dr. *Tennison* answer'd this Book, and tells the Jesuit, that he has falsify'd his Words; that instead of *ostentimes*, he only said *sometimes*; and for its being a Common Practice, he did not say it at all: But in order to shew how near he had been to the Truth if he had said so, he gives several Accounts of the Facts, as Evidences, and some of those Accounts will make good what I am to explain to you about Popish Pardons, for Services perform'd, as above. The first Instance is thus:

THREE Three prayers be wrytten in the Chappell of the Holy Crosse in Rome otherwise in Latin, call'd *Sacellum sanctæ Crucis* septe

septem Romanorum; who that devoutly say them, shall obteyne Ten hundred thousand of yers of pardon for DEEDLY SYNNES graunted of our holy Father Jhon XXII. Pope of Rome.

Pater Noster Ave. Oratio.

Domine Jesu Christe, &c.

[N. B. *This is taken from a Book called, The Hours of the Blessed Virgin, in usum Sarisburiensem. Fol. 66. Printed at Paris, Ann. 1526.*]

Daugh. This is a full and fair Evidence, Sir; sure the Jesuit could never answer it, Cou'd he?

Fa. But here's a great many more, Child, I have set them all down together in this Paper, for your reading, and that you may not forget them.

[Here he gives her a Paper, with the following Quotations, as they are drawn up by Dr. *Tennison*, afterwards Archbishop of *Canterbury*, in his Answer to *Pulton* the Jesuit; and before he gave it them, he read it to them, and *English'd* the *Latin* to them.]

TD all them that before this Image of Pyte devoutly say, 5 PATER NOSTER, and 5 AVES, and a CREDO, pytuously beholdynge these armes of Crysst's passion, are graunted 32755 Yers of Pardon. And Sixtus the 4th Pope of Rome hath made the fourth and fifth Prayer, and hath doubuled hys foresaid Pardon.

Adoro te Domine Jesu Christe
in Cruce pendentem, &c.

THIS Epistell of our Saviour sendeth our holy Father Pope Leo to the Emperour Carolo Magno, of the whyche we fyndes wrytten, who that bereth thys Blessyng upon him and sayth it ones a Day, shall obtain fozte yere Pardon, and 80 Lenttyge. And he shall not peryshe wyth soden Death.

Cruz X. Christi sit mecum.

Cruz X. est quam
semper adoro, &c.

OUR holy Father Pope John the 22. hath graunted a hundred Days of Pardon to all them that say this Prayer at the Elevacyon of our Lord Iesus Crysste.

Oratio.

Ave Caro Christi Chara
immolata Crucis ara, &c.

OUR holy Father Innocentius Pope of Rome, hath graunted seven Yere of Pardon to all them that say this prayer devoutly at the Elevacyon of our Lord in the Mass.

Oratio.

Salve lux mundi: Verbum
Patris, &c.

THIS prayer was shewed unto St. Augustine by Revelacyon of the Holy Gooße, and who that devoutly say this prayer or hyre rede or heareth about them, shall not perish in Fyer or Water, nother in Battil
or

of Judgment, and he shall not dy of sodyn Death, and no Venym shall poyssin him that Day; and what he asketh of God he shall obtain, if it be to the salvation of his soule; and whan thy soule shall depart from thy body, it shall not enter to Hell.

Pater Noster. Ave Maria.

Deus propicius esto mihi, &c.

THESSE 5 petitions and prayers made by St. Gregory, and hath graunted unto all them that devouted say these 5 prayers, with 5 PATER NOSTER, 5 AVE MARIA, and a CREDO, 500 years of pardon.

Oratio.

Ave Manus Dextera
Christi, &c.

THIS prayer shall ye say in the Worshyp of all the blessed members of Crysste devoutly: and ye shall have 300 Days of pardon for every Salve.

Oratio.

Salve tremendum cunctis
potestatibus Caput, &c.

THIS prayer is made by our Holy Father Pope Jhon the 22. and he hath graunted unto all them that devoutly say this prayer, beholding the glorypous visage or vernakell of our Lord, 10000 Dayes of pardon: and they that

that kann not say this prayer, let them say 5
PATER NOSTER, 5 AVES, and 5 CREDO IN DEUM.

Salve Sancta facies Nostri
Redemptoris, &c.

An other Orayson to the blessyd Vernacle of
our Lord, who that sayth it devoutly
shall have 3 yers of pardon, graunted by our
Holy Father the Pope Innocentius.

Oratio.

Ave facies præclara, &c.

Who that devoutly beholdeth thys Armes
of our Lord Jesus Cryste, shall obteyne
6000 yers of pardon of our Holy Father St.
Peter the fyrste Pope of Rome, and of 30 other
Popes of the Chyrche of Rome successours
after him, and our Holy Father Pope Jhon 22.
hath graunted unto all them very contryte
and trewly confessed, that say these devout
prayers followinge in the Commemoracy-
on of the hytter passyon of our Lord Jesus
Cryste, 3000 years of Pardon for deedly Synnes,
and other 3000 for venial Synnes, and say fyrste a
PATER NOSTER and AVE MARIA.

Oratio.

Dirupisti Domine Vincula
mea, &c.

This prayer made the holy Doctor, St.
Ambros of all the Artycles of Crystes
passyon, and our holy Father Anastasius the
Pope

Pope hath graunted to all them that devoutly say it, five hundred Days of pardon.

Oratio.

Domine Jesu Christe, &c.

OUR holy Father Pope Innocentius the 2d. hath graunted to all them that say this prayer devoutly in the Worshipp of the wound that our Lord had in his blessed side whan he was deed, hanging in the Crosse, 4000 days of pardon. PATER NOSTER. AVE MARIA.

Oratio.

Ave Vultus Lateris Nostri
Salvatoris, &c.

Oratio Sancti Bernardi de Senis Ordinis Minorum.

THIS moost devoutly prayer sayd the Holy Father Saint Bernard dayly kneeling in the Worshipp of the moost holy name Jesus. And it is well to believe, that through the Invocation of the moost Excellent Name of Jesu, St. Bernard obteyned a syngulare ward of perpetual consolacyon of our Lord Jesu Crosse. And this prayer is wrytten in a Chabell that haunged at Rome in St. Peter's Chyrche nere to the high awter there, as our holy Fader the Pope evely is wounte to say the Office of the Masse; and who that devoutly wythe a contryte herte dayly say thys oryson, yf he be that day in the state of eternal damnacyon, than this eternal payne shall be changed him in temporal payne of Purgatory, it shall be forgotten and
foz.

forgiven thro' the infinite mercy of God.
PATER NOSTER. AVE MARIA.

Oratio.

O bone Jesu. O dulcis Jesu. O
Jesu fili Maria. &c.

ALEXANDER the 6th, Pope of Rome, hath granted to all them that say thys prayer devoutly in the worship of St. Anna, and our Lady and her Son Jesus, 10000 yers of Pardon for deedly Synnes totiens quotiens.

Oratio.

Ave Maria gratiâ plena,
Dominus tecum, &c.

ANOTHER devout prayer to be sayd before the ymage of St. Anna, Maria and Jesus: of the whyche Raymundus the Cardina and Legate hath granted a 100 days of pardon totiens quotiens.

Oratio.

Quotquot maris sunt guttæ &
arenæ, terræ grana, &c.

Daugh. Sir, this is a sufficient Voucher, indeed we will desire my Brother to read it; but I dare say he will be in too much Passion to read it over perhaps, he won't look on it; but 'tis all one, we will read it for him.

Fa. I don't expect to convince him, Child, I doubt he is too much harden'd.

Daugh.

Daugh. I hope not, Sir ; he goes far, that never returns.

Fa. Well, I give it you to convince you all, and confirm you in your own Principles, and to shew you what a wretched Religion this is, that they would bring you over to, and how ill it is to be defended.

I could go on to load them with just Reproach, or such unsufferable Things, as cannot be read without some Horror ; but we have not room to talk of all their Points, they are too many ; such as :

1. The Celibacy of their Priests forbidding them to marry, and yet at the same Time licensing them to keep Whores.
2. Affirming and teaching, that it is not so great a Sin for a Priest to have a Concubine, as to be marry'd to a Wife ; so that, in short, there is more Care taken that the Clergy shall live *single*, than that they shall live *honest*.
3. For the Punishment of either of these, the first being absolutely forbidden, cannot be compounded for ; for if a Clergyman marries a Wife, he is instantly depriv'd ; but if he only keeps a Concubine he is fin'd Seven Grosses, that is about Ten Shillings.
4. Their praying in *Latin*, or in an unknown Tongue ; they tell us, that such as pray in *Latin*, tho' they understand not what they say, may pray with as great Devotion, and oftentimes more, than those that pray in a Language which they understand.
5. That good Works of justify'd Persons are not so the Gift of God, but that they do truly merit an Increase of Grace now, and Glory hereafter.

6. As to Confession of Sin, 'tis an Article in their Catechism : " That tho' a Sinner be not affected with such a Grief for his Sin, as may be sufficient for Pardon ; yet when he has rightly confess'd to a Priest, all his Sins are pardon'd ; and by the Power of the Pope's Keys, an Absolution and Entrance is open'd into Heaven."
7. That bare repeating or saying over the Prayers without minding, or so much as knowing what they say, is sufficient and acceptable to God.
8. Many of their Saints are canoniz'd for detestable Villanies, Treason, and Blood, and yet they pray to them.
9. That they pretend only to use Images as Help to Devotion ; but on the contrary, they actually pray to them to pardon their Sins.
10. They pray to a Crucifix, as well as to Christ himself, and attribute as much Satisfaction to it, as to the Blood of their Redeemer.

If I had Time, I could prove all these by abundant Witnesses, and undeniable.

Daugh. Sir, the last is a terrible Article ; are you sure it can be prov'd ? I would be very glad to have that Head to shew my Brother, for he pretends all those Things are only to raise Devotion, and that they only pray to Jesus Christ.

Fa. I know they do so, Child ; but the Matter of Fact is otherwise ; let them look into the Office for the Consecration of a Cross, if your Brother is not ashamed of it, let him look at the Consecration of a Crucifix ; the Bishop prays thus, *That G O D would bless the Wood of the Cross, that it may be a saving Remedy to Mankind, a Steadfastness of Faith, an Increase of good Works, the Redemption of Souls, &c.*

Son. Why, this is monstrous, indeed! this makes the Cross their Saviour; not Christ, or as much as Christ; but does not our Saviour say, *Which is greater, the Altar or the Gift?* Mat. xxiii. 19. And may not we say here, Which is greater, the Cross or the blessed Saviour, who was crucified upon it, and who has given Dignity to the Cross? I will not say sanctified it.

Fa. Besides that, in their Office for the Adoration of the Cross, it is evident, the Priest holds up the Cross, supposing it to be the true Cross, or a Piece of it, that Christ really was crucified upon; and he uncovers it, and says to the People, *Behold the Wood of the Cross.*

The People answer aloud, Let us draw near and worship it; and then they all kneel down: and this he does three Times.

Daugh. As for its being the true Cross, I suppose, they can't believe that.

Fa. Yes, they are persuaded to believe it is in so many Places, that 'tis thought, if all the Pieces were put together, they would load Two or Three Waggon with Six Horses apiece.

Daugh. This is wretched Work; why they worship the Wood, supposing it to be the Wood of the Cross, whether it be so or not.

Fa. Yes, and when that Wood must have been rotten and gone, a Thousand Year ago, at least; not all the Art in the World could have preserv'd it.

Daugh. I suppose 'tis the same with their other Reliques.

Fa. Monstrously ridiculous! some of them so notorious, that their own People are, oftentimes ashamed of 'em. I'll name you a few.

The Virgin *Mary's* Milk, so many Drops of it are preserved here and there, at the several Churches where her Image is worshipped, that some think there are Pailfuls of it in all. At *Hall*, in the
Austrian

Austrian Netherlands, they shew you her Needles and Thread, which she work'd with, when she made the seamless Coat that Christ had on.

Daugh. What Occasion had she of Needle and Thread, if there was never a Seam in it?

Fa. Nay, you must not enquire into that; such a Question in *Spain* would be enough to send you to the Inquisition.

Son. I thank God, I was not born in a Land of such horrible Blindness.

Fa. At *St. Omers*, in *Flanders*, they shew you one of *St. Bartholomew's* Legs: At *Burges*, in *Spain* they have another; and at *St. Bartholomew's* Church at *Rome*, they affirm, they have his whole Body Legs and all: At *Naples*, they affirm the same that they have his whole Body; and yet, at *Villa Garzia*, they shew you his Head, and at *Leige*, Five of his Ribs.

Daugh. They have mangled the Saint strangely Pray do they worship these Things too?

Fa. Yes, they adore 'em, kneel down to 'em, and say Prayers over 'em to *St. Bartholomew*. I could fill a whole Book of such Things; pray look into *Oldham's* Satyr against the Jesuits, I know you have it; there you'll see more of it.

Daugh. We have enough of it, Sir.

2d Daugh. Ay, and of Popery too, sure my Brother don't know these Things; Was there ever any Protestant turn'd Papist, but he?

Fa. Yes, *my Dear*, there have been many deluded by the Priests, as he has been; but one Thing I would have you all remember, *viz.* there have been whole Nations brought over from Popery, to embrace the true Protestant Religion, which is the truly Catholick Faith, even in the Popish Sense of that Word; but there never was any one Nation brought back from the Protestant Doctrine to embrace Popery again; no, not one in the World.

2d Daugh.

2d Daugh. Is it not done in *France*, Sir ?

Fa. No, Child, the People have been driven away, murdered, and destroyed, and those that have been turn'd, are so by Force; but 'tis one Thing to turn the Principles of a Nation, and 'tis another Thing to banish and extirpate the People. The Reformation was wrought, as the Christian Religion was first planted, by Preaching the Gospel, not by Fighting and Blood. *St. Peter*, *St. Paul*, and the rest of the blessed Apostles, planted the Christian Faith in the World; *Luther*, *Calvin*, and the rest of the Reformers, planted the Reformation, and all by the same Way, *viz.* By the *Foolishness of Preaching*; the Holy Spirit gloriously concurring: Paganism, attempted *the First* by Lyons, Racks, Fire and Torure: The Papists attempted *the Last* by Armies and Cruisadoes, that is, by the Sword, and by Fire and Faggot, by the Gallies and the Inquisition; and both have succeeded alike; as no one Nation, once made Christians, were ever brought back to Paganism; so no one Nation, once made Protestants, were ever (calmly and peaceably) brought back to Popery.

Daugh. 'Tis enough, Sir; 'tis very plain, that it is so; and may it ever be so.

The End of the Sixth DIALOGUE.





DIALOGUE VII.

THE Brother had now run his Length : he had been a hasty Convert to Popery ; and, as such often are, was become a mighty Bigot, eater up with Superstition and Ceremony, and, which was still worse, tho' he was not in Orders, took upon him to be a kind of a Missionary, for the Conversion of his Friends, preaching Popery to them where-ever he came.

This Zeal carry'd him even to Indecencies in his Father's Family ; As to his Father himself, he treated him with a kind of Distinction, as he was a Father ; and, indeed, because his Father was a Man of Spirit, as well as Sense, who kept him at a due Distance, and would not take any Appearance of Disrespect at his Hand, without Resentment ; maintaining his just Authority in his Family, and either would be convers'd with as he ought to be, or not be convers'd with at all.

But in the Family, and among his Brothers and Sisters, which, as I hinted at the Beginning, were numerous, he was quite another Man, and therein, indeed, he did not act like a true Missionary, sent to preach Religion to Infidels ; whose Business it is, with all possible Softness, Mildness and good Usage, to insinuate themselves into the Favour and good Opinion of the People.

But, on the contrary, more like a Cruisado Man, he besieg'd them with Power, and assaulted them with Violence, assum'd an Authority in his Discourse,

being the elder Brother, and as he call'd himself
Head of the Family, next to his Father, who he
reated among them with Slight and an Indifference
ordering upon Contempt.

In this Quality, he pretended to expect his
Words should come with the greater Force, and ex-
pected Things should be taken as Truth, upon the
unction of his Authority ; and being impatient of
contradiction, would fly out into a Passion, if what
said was not receiv'd with Respect ; and thus
frequently took upon him to be angry, and
spoke impertinently to his eldest Sister, and even to
correct his little Brother for being saucy to him, as
he call'd it, and telling him he pray'd to St. No-
body ; and at another Time, his younger Sister
telling him, a little too pertly, that he pray'd to
the *Devil*, he sent her away crying, and spit in
her Face.

But the Father was too many for him ; for tho'
he knew that his Son came frequently among them,
and that he always lay at them to pervert them,
if possible, and infuse corrupt Principles into their
Minds ; yet trusting to the Grace and Goodness of
God, and the early Influence which all his little
Household had receiv'd, he would not forbid their
conversing with him, or restrain his coming to
them.

At the same Time he fail'd not every Day to
fortify their Minds against Error, by solid Argu-
ments, sound Reasonings, and practical Inferences,
back'd and supported by Scripture Authority,
laying such solid Foundations of Truth and Reli-
gion, as all his Sophistry, no nor all the Subtlety
of the Priest, which he frequently brought with
him, could never shake ; and yet this he did, in so
agreeable a Manner, with such agreeable pleasing
Discourses, and diverting Stories, proportion'd to
the Understandings of his Children, and to their

Youth, that in short, made them not only able to dispute with their Brother, but to run him down, and even make a Jest of him, and of his Religion too.

His eldest Sister, who his Father chiefly directed his Discourses to, was a young Lady of a great deal of Vivacity, had a sprightly Wit, a good Judgment above her Years, and a capacious val Memory, so that nothing was lost that her Father said to her, nor did it want any of the Spirit and Force, which the Father express'd it with. On the contrary, she rather whetted and sharpen'd the Edge of it, by the ready Turns of her own Satirical Wit, and was often evidently too hard for him in Argument, as well from the Goodness of the Reasoning itself, which was from her Father, as from the particular Art she had of placing every Thing right in her Discourse, and pushing him home where she had the Advantage; and this was the Reason that he was so frequently angry, and once in Passion, he told her, she was disobliging, and did not treat him as became her, and the like; an evident Token of his being exhausted in Argument.

The last Two or Three Discourses they had, such as that about praying to Saints, to Images, and adoring Reliques of Saints, adoring the Cross and even Pieces of Wood, which they had Reason to believe was not the true Cross, and praying to Crucifixes, and to the Figure of the Cross wherever they met with it; had made him very angry but when his Sister came to the Point of their buying and selling of Pardons and Indulgences, and especially that of the Pope giving Pardons for Sin before they were committed, and for Thousand of Years to come, seem'd to shock him a little and once or twice he stood silent, shook his Head and then turned his Discourse to something else so that all his Sisters took Notice of it, and remember'd it afterwards, as we shall hear.

But we must bring this new Convert a little farther on, where we shall see him acting another Part, at least something more Rational.

As the Father of this Family had thus, I say, for-ify'd his Children, and especially his Daughter, with Arguments, in answer to all the Points which he knew their Brother and his Priest would make use of, to deceive and impose upon them; he made them really an Over-match for their Brother, and he could argue upon no Point of Religion, and especially in his Popish way, but they were manifestly too hard for him.

Of all the Popish Tenets, which he defended, they press'd him hardest with those Two:

1. Praying to Saints immediately, and in their own Persons, to save and deliver them; whereas, he affirm'd, they only pray'd to them to intercede with Christ for them.
2. Buying and selling Pardons, and that for Sins before they were committed, and for many Years to come.

He was not able to defend either of these Points, and he was a Man of too much Sense not to know it, and therefore, as much as he could, he shunn'd meddling with them; but his Sister, sharp as Satyr itself, and keen and cutting in her Repartees, hung upon them, and when he had gone off to some other Discourse, would jest with him, call him back, and say, Brother! Brother! keep to the Point; and particularly she held him so hard to it, about praying to Saints, in their own Names, (as above) that he grew angry, and, in his Passion, told her *the Lyed.*

The young Lady, with admirable Spirit, keeping her Temper, though it rais'd some Blood in her face, suffer'd it to raise none in her Discourse;

but she rises up, and, with Smiles in her Face made him a Curt'sey ; ' I'm answer'd, Brother,' says she ; I thank God you are conquered, you have no more to say ; for giving the Lye is the ' End of all Discourse.' And with that she walked gently and calmly out of the Room.

The Gentleman, who he call'd Doctor, and who they suppos'd to be the Priest, was with him, as he generally was, and he greatly blam'd him, and follow'd the young Lady out, intending to persuade her to come back ; but she was gone up into her Chamber, where, tho' she had govern'd her Temper so well before, she could not refrain giving vent to her Passions, and cry'd heartily for some Time.

However, to be even with her Brother, the next Time he came, and began to discourse of Religion, she told him calmly, that she could not but remember how they left off last, and that she would have no more Popery talk'd of, till those two Points were gone thro'.

Her Brother was milder than before, and told her, he did not design to have been so plain with her ; but that she took upon her to affirm Things which she could not prove.

She expected he was going to ask her Pardon for giving her the Lye ; but being disappointed in that, she began to be a little warm herself, and told him, she would not give him such Language, but that he should see presently, whether he deserv'd or no ; and with that she pulls out the Paper, which her Father had given her, with the Prayer to *S. Ann*, which, she said, was Blasphemous, and bid him get off of it if he could.

He colour'd and blush'd, as red as Flesh and Blood could look, all the while he read it, and, at last throws it away in a Passion, and said it was a false Thing, and that it was a Heretick Forgery.

No, no, Brother, says she, the Protestants stand in need of no Forgeries, to confound Popery, 'tis done out of your own Mouths, and with that she pull'd out the Certificate of the *Sorbonne* at *Paris*, and shew'd it him, both in *French* and *English*.

Then she pull'd out more Papers, and particularly that which is mention'd above, to *St. Nicholas*, to give good Weather, and take away the Plague; and with the rest, she had the Documents of the Pope's Bull, for granting Ten Hundred Thousand Years of Pardon, mentioned before, and she told him, she had them to shew.

But he was so confounded with the Certificate of the *Sorbonne*, in Favour of that blasphemous Prayer to *St. Ann*, that he said not one Word, but gave the Paper to the Doctor, who also read it, and laid it down without saying any thing to it.

The Doctor was a Man of Temper, and had a perfect Command of himself; and seeing the young Gentleman so confounded and silent, he endeavoured to put an End to the Discourses; and turning to the young Lady, told her, He was sorry to see these Discourses always put them out of Temper, and broke in upon their Kindness: That he wish'd they would rather converse upon some other Subject, that might not disorder or discompose them.

The Sister answered, With all her Heart; That her Brother always attack'd them first; That they were bound to defend their Principles, and thank'd GOD they were able to do it; That her Brother had used her very ill when he was there before, in telling her she ly'd, and had as good as told her so again now, in telling her she brought a Heretick Forgery to him: That as she expected little less from him, so she was not to be blamed for bringing such good Vouchers for what she had said.

That now having cleared her self, she left it to him, or even her Brother himself, to reflect on whose

Side the Falshood lay, and who had spoken Truth, himself or his Sister; That now she was satisfied, and if her Brother thought fit, she would advise him to leave off talking of Religion, till he could defend it better, and not be baffled by Children.

Her Brother was going to answer, but the Doctor seeing him mov'd, and fearing that he would be rude to his Sister, stood up, and spoke in *Italian* to him, and begg'd him to say nothing at that Time and so perswaded him to go away: so the Conversation entirely broke up, and it was the last they had up on these Subjects; nor did he come near the Family after it for a Month, 'till other Particulars brought them to converse upon better Terms.

Some Time after this, the Brother, by some Accident, I do not remember the Particulars, had the Misfortune to break his Leg; and though it was set again immediately, yet, he lay a long while, not only lame, but in great Danger of a Mortification.

During his long Confinement, his Sister, laying aside all the Resentment that had been between 'em went to visit him. The first Time she came, and being in the beginning of his Illness, he could say little to her, nor had she any Room to say any thing to him, his Fever being very high; for the Hurt being what the Surgeons call a Compound Fracture that is, where the broken Bone had thrust itself out through the Flesh, the Pain of it had thrown him into a Fever.

However, he spoke to her, and desired her to come nearer; and putting out his Hand to her, she gave him her Hand, and he holding it fast, ask'd her Pardon for his Passion, and ill-using her; adding some Expressions that seem'd to let her know he had had Leisure to think a little better of those Things, since she saw him last.

What he said was so moving, tho' but in few Words, that, together with the dangerous Condition

he thought he was in, it threw her into Tears, and he could give him very little Answer, and he perceived it, so he said no more, and she came away for that Time. But when she came home, and as soon as she could get an Opportunity to see her Father, she told him where she had been; upon which, they had the following short Discourse.

Daugh. O! Sir, I have been to see my Brother.

Fa. Well, How is he? Is his Leg well set?

Daugh. I don't understand that Part; they say it is, but he is very ill beside.

Fa. How! very ill? What, has it thrown him into a Fever?

Daugh. Yes, indeed, and I doubt he is in Danger too; he is exceeding bad.

Fa. I am very sorry for it, I pray God open his Eyes, before Death comes upon him.

Daugh. But, won't you be pleased to go and see him?

Fa. I believe he does not desire it; Did he speak of it?

Daugh. No, I can't say he spoke of it; but that might be, because his Fever is so strong upon him.

Fa. I would go to see him, if I was able to do him any Good; but I shall not refrain my speaking to him of his Condition, and of his Apostacy: I should think I failed in my Duty, if I did not; and, perhaps, that might do him Hurt.

Daugh. I hope it might do him Good, Sir, and not Hurt.

Fa. I mean, Child, it might do him Hurt as to his Distemper.

Daugh. I hope, Sir, you would not speak to him in any Anger, at such a Time as this.

Fa. No, no, not in the least; I am grieved, but not angry, tho' he behaved very rudely to me; but I know how to be a Father.

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Daugh. I am persuaded, Sir, if he dies, he will never die a Papist.

Fa. If his Fever increases, he will soon be past telling, or even knowing what Religion he dies of; a Death-bed is no Place to change Principles in.

Daugh. I have heard you, Sir, say, very often that a Death-bed was what would bring People to themselves.

Fa. Ay, Child, so it does; 'tis a Time when Conscience is set at Liberty; but it often carries them off before they have Time to hear it speak, except it be in Terror and Confusion.

Daugh. It's a Time, I believe, for opening Peoples Eyes.

Fa. 'Tis a sad opening of one's Eyes, Child, when they open and shut, both in a Day; nay, perhaps both in an Hour.

When Vengeance and Conviction come together.

Daugh. I hope, my Brother has not the Vengeance upon him; But I fully believe he has the Conviction.

Fa. What Reason have you for it, Child? Had you any Talk with him?

Daugh. Very little, Sir; He could not talk much and I could not talk at all.

Fa. You are a poor Comforter, that go to visit a sick Man, and can't speak to him.

Daugh. To see the Condition he is in, Sir, 'tis very terrible; and to see all the Popish Trinkets that he has about him too, was as terrible as all the rest.

Fa. Why should that be terrible to you, my Dear?

Daugh. O, Sir, to think a poor Wretch should have them brought to him, to comfort him at such a Time as that: I should think they brought the Devil to me; I am sure I should as soon have them bring the Devil; I should know what I had to do when

when he came, but I can't imagine what can be done with those Things.

Fa. Pr'ythee, Child, what Things are they?

Daugh. Why, first, Sir, he has got a Popish Nurse, who sits up with him, and she has pinn'd up I know not how many Holy Reliques, as she calls them, about the Curtains; and upon the Table, there is a little Silver Box, which is full of them.

The old Woman sits by the Bed's-side in a great Chair, and there hang Two or Three Strings of Beads; and at the Back of the Chair, she has pinn'd up I know not how many Crosses; they are only Bits of red Tape and black Tape, I suppose they are to keep the *Devil* off her dear Self, when she sits down.

Over the Chair, by the Bed-side, hangs a large Picture of the Crucifixion; and a great Crucifix of Wood, or Ivory gilded, hangs against the Bed's-head, just over him, and another at the Bed's-feet.

But while I was there, he bad them take it away; Let me have Christ, says he aloud, without the Cross, Christ without the Cross, repeating it aloud; and, I thought, with some Passion: I am persuaded, Sir, he is sick of Popery.

Fa. But how can that be, when he has all this Trumpery about him?

Daugh. He does not see them, Sir, only the Crucifix, and he could bear it no longer.

Fa. Was not his Doctor with him, Child, that used to be his Companion?

Daugh. No, Sir, and I believe has not; for I heard the old Woman whispering to the Maid, who is a Popish Wench too, that her Master had quarrelled with his Confessor, and she was afraid he would die without being confess'd, and bad her send for Father (Somebody) I could not hear his Name.

Fa.

Fa. Why then, do they believe he will die ?

Daugh. I believe they do, Sir, but I must say, I hope they are mistaken ; if the Surgeons are but Men of Skill, I hope, his Fever will go off again.

Fa. I can have no Patience to see him with all that Idolatry about him: I would have you go again, Child, but I shall but do him Hurt, for I must speak my Mind plainly, as I think is my Duty.

Daugh. If he desires to see you, Sir, I hope you will go.

Fa. Yes, if he will rid the Place of all his Popery.

Daugh. I can't answer for that, Sir ; but if you would have me say so, Sir, I will.

Fa. I would not have you say any Thing to trouble him, while he is in this Condition neither ; and if he does not speak of my coming, or desire me to come, you need not mention it ; but if he does, you will have fair Occasion.

To make this Part short ; she went Two or Three Days after that, to see him again ; but he was so ill, and the Surgeons were about him so, that she could not see him. She stay'd some Time ; but the Surgeons desired that No-body should see him, especially not to talk to him, but that he should go to sleep, if possible, to compose him ; for they greatly feared a Mortification.

His Sister was surprized a little, to find that he had changed his Nurse, and that the Popish Maid-Servant also, was gone all of a sudden ; and the new Nurse (who, she spoke to, it seems) took particular Care to let her understand, that she was a Protestant, which his Sister was very glad of.

The next Morning, her Brother being told she had been there the Night before, sent his Servant to tell his Sister, he had rested pretty well that Night,
after

After the Dressing; and that he would be glad to see her, excusing his not seeing her over Night.

This over Civility to his Sister, join'd with her Observation of the Popish Nurse being gone, made her begin to think something extraordinary was the Matter; and her Curiosity was increased by some Words which the Messenger added to one of her Servants in the House (*viz.*) That there were strange Alterations at their House; so she hastened away.

When she came thither, she found her Brother much better than she expected; his Pain was much less since the opening of his Leg, and his Fever was abated, tho' not quite gone; but, however, it was gone out of his Head, and he was also much more chearful than before.

When she ask'd him how he did, he told her, He was quite well; as well as ever he was in his Life, and better too.

She was a little frighted at that; and feeling by his Pulse, that he was still hot, and in a Fever, she concluded he talk'd light-headed, and that he was in a worse Condition than before; upon which, she could not refrain Tears.

He perceived her Tears, but did not guess at the Occasion; and continuing to speak chearfully to her, he wondred, a little, that she did not seem pleas'd; and he said, What's the Matter, Sister; are you not pleas'd to find me better?

Dear Brother, *says she*, How can you ask me such a Question? If I was sure you was better, I should rejoyce.

How do you mean? Don't you think then that I am better? Why, first of all, I am easy; the Surgeons have loosen'd the Bandage upon my Leg, which made it swell and inflame, and put me to a continued Torture, and now I am easy; and then
he

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he gave her an Account of what they had done, and how much Danger he was in before.

This Discourse was so sedate and so distinct, that she began to be satisfied; and having said something, by which he perceived what had alarm'd her before, he pull'd her to him, and kiss'd her, and said, Dear Sister, I am not light-headed, or delirious; and I shall soon convince you of that, *adds he*: Do you see no Alteration in the House?

Yes, says she, I perceive you have parted with your old Nurse that you had, when I was here before.

Ay, Sister, and with all her Trinkets: Dear Sister, adds he, she is gone, and a worse Attendant with her; I have pack'd her off, and all my Popery along with her; blessed be God, they are all gone, I have done with them.

His Sister was going to answer, but was so surpriz'd, she could not speak; only, that she said, *Have you?* And burst out into Tears, much more violently by the Force of her Joy, than she had done before for Grief.

But her Brother seeing it, kiss'd her again, and holding her by the Hand, went on: Dear Sister, said he, don't weep; now I am sure your Tears are of another Kind than they were before; I am not light-headed, I knew what I said, when I told you I was well; I am well! I am better than ever I was in my Life! for tho' my Leg is broken, and my Fever is strong, my Heart is turn'd; God has open'd my Eyes, Sister.

She could not speak a Word yet; her Tears and her secret Joy choak'd her Words, and she made good that Verse of the Poet,

That sudden Joys, like Grievs, confound at first.

Look about you, Sister, *says he*, I ask'd you, if you perceived no Alteration in the House? Don't you see all the Popish Trade is walk'd off? They are gone, Sister, with all their Trinkets; blessed be God, I have parted with the Idols, and with the Idolatry too.

Upon this, she turned her self a little, and began to look about her; and she presently found, that the Crucifix was gone from the Bed's-head; the great Picture that hung over the Chair, was taken down, and all the Reliques that hung about the Curtains, were gone.

By this time, she recover'd her Speech a little; and the Nurse came and gave her a Glass of Wine and Water, which she call'd for, and when she had drank it, her Brother said,

Dear Sister, You have been a kind Instructor to me, tho' I have us'd you very ill for it; but live or die, I will acknowledge it to you.

Dear Brother, *says she*, I am so surpriz'd with Joy, with all you say, that I hardly know whether I am awake, or whether it is all a Vision, a Delusion, and whether I am not light-headed, as I thought you were. I am not able to tell you how it affects me; but, in a Word, I rejoice beyond expressing, I desire to be thankful for you.

Ay, *says he*, let us all be thankful; it's no Vision, Sister, nor Delusion; no, no, I have done with Delusion, and the Deluders are fled, they are gone together; the Night, the Darknes is fled, and the Light has shin'd into my Soul: Dear Sister, 'tis all owing, next to God's Goodness, to you, and your kind affectionate Discourses.

He talk'd so much, and with such Vehemence, that it began to weaken him; and the new Nurse, that now tended him, a good elderly grave Woman, and a good Christian and Protestant, desir'd him not to talk so much, and so warmly: And his Sister
added,

added, Come Brother, says she, tho' I long to hear the full History of it, yet I'll wait till another Time.

Well, says he, I must have done for the present; so he bid the Nurse give his Sister an Account of Things: And, first, she shewed her the Elbow Chair, where all the Crosses had been pinn'd up, and they were all gone; the Silver Box of Reliques also, was gone, and the several Popish Pictures were all gone. Three Popish Books, a Psalter, call'd, *The Virgin Mary's Psalter*; another, call'd, *The Hours of the blessed Virgin*, and a Mass-Book, he had made them be thrown in the Fire before his Face, and there lay some of the Remains of 'em half burnt.

While they were doing this, her Brother, a little spent with Talking, fell fast asleep; and she took the Opportunity to ask the Nurse, how all this happen'd.

Why, Madam, says Nurse, my Master was so very ill, and the Pain in his Leg was so great, that every Body thought he would have died; but that which was worse, it was plain to us all, for I was in the House, said she, that he was more violently agitated in his Mind, and in greater Agonies there, than with all the other Pains he endured.

That old Sorceress, said Nurse, I can call her no less, mumbled over her *Latin Prayers* by him, made Crosses upon him, and held up her little Crucifix to him; but he thrust it from him, and bad away with her Trash, that would do him no good; at which, she was very angry. She had hung all the Curtains with little Bits of Wood, and Bone, and Ivory, and such Trumpery, as she call'd Holy; but he knew nothing of that.

Why, says the Sister, he might see them.

If he did, says Nurse, he did not mind 'em.

How came he to see them at last, says his Sister?

Why, Madam, says she, my Master grew worse and worse, and the old Witch had sat up with him

Two Nights; all which Time, she had worry'd and teiz'd him to send for his Confessor, and to have the *Extreme Unction*: she call'd it by another Name of her own, I don't know what; but he would not hear of it, and told her he was not in such Danger.

But, at last, she teiz'd him so much, that it made him angry; and he told her, hastily, he would have none of it, 'twould do him no good, or 'twas good for nothing to him, or to that Purpose; so she left off, but was highly provok'd; and the next Morning she had sent for a Priest without his Knowledge.

When the Priest came into the Room, he was in a great Passion at the Sight of him; and, Madam, says Nurse, those Things did my Master a great deal of Harm, and made him worse than he would be; however, he govern'd his Passion, and spoke civilly to the Priest, and told him, He could not, at that Time, discourse; that he was in Pain, but, he hop'd it would abate, when they opened his Leg, and that he was just endeavouring to go to Rest; but that, when he was a little refresh'd, and able to see him, he would send for him; and with this, he dismiss'd the old Priest, and he went quietly away, only gave him his Popish Blessing as he went.

Then he did not say over any of his Mumbles to him, did he? *says the Sister.*

No, Madam, *says Nurse*, it was plain, my Master did not care for them.

But, *says the Sister*, What did the old Woman say?

Why, Madam, *says Nurse*, she did not perceive my Master's Meaning then; so she took no Notice of it; and she having sat up Two Nights together, I was order'd to sit up the next Night, and the old Witch went to Bed.

When I came to sit up, Madam, my Master call'd me to the Bed-side, Who are you? *says he*, for it

was

was pretty dark by the Bed-side, having only a Watch-Light, and that at a Distance ; so I said, 'Tis I, Sir, do not you know me ? With that he called me by my Name ; Is it you ? says he, I am glad to have you sit up with me, I want to speak with you.

And then, Madam, said she, my Master surpriz'd me ; I knew how he had been seduced and drawn away by the Priests beyond Sea, and had been prevail'd with to turn Papiſt, and there was ſuch a deal of ſuperſtitious Stuff among them here, eſpecially the Old Woman, that I could hardly bear the Houſe.

But my Maſter ſoon ſhewed me that he was another Man ; told me he found Popery was a gay Thing Abroad, and 'twas a mighty eaſy Way of going on through Life, but there was nothing in it to go through Death ; it was no Religion to die with ; that it was a ſad Thing to return too late, and ſo near Death, but that he had been ſick of it now two Days, and the Old Woman, ſays he, has ſhew'd me as much the Folly of it all, as any of them.

But has he had no Prieſt with him, ſaid his Siſter ?

Yes, Madam, ſays Nurſe ; there the Light began to ſhine in upon him ; the Prieſt and he fell out ; the Prieſt, it ſeems, urg'd him to confeſs himſelf, as they call it ; he told him he had : The Old Woman answered, Has ! to who, I wonder ? here has been no Confeſſor with him.

He answered with ſome Anger, he ſhould confeſs himſelf no more.

Well, ſays the Prieſt, no Confeſſion no Abſolution.

I know it very well, ſays my Maſter.

However, what with the Prieſt, and the Old Woman together, they made him very warm, and, as ill as he was, he told them aloud, God alone could abſolve

olve him, and he would confess himself to him alone.

The Woman, though his Servant, was saucy and insolent; the Priest indeed used him better, that is, with more Manners, but pressed him earnestly to Confession, telling him that tho' God alone could pardon, he had given Power to his Servants, for the Comfort of the Penitent, to pronounce them absolv'd in the Name of Jesus Christ, provided they made a full Confession.

He insisted he would make no other Confession for the present, and so the Priest modestly enough withdrew; but, adds Nurse, the Old Woman has seiz'd him Night and Day, that she really has not given him Time to rest when he might have rested; and, in a Word, has talked so foolishly so, that he has seen farther into the Emptiness of Popery, by her Means, than ever he did before.

Says the Sister, That is but a poor Light, to see into Popery by Fools, and makes but few Converts.

No, Madam, *says Nurse,* but Popery is a Religion for Fools, and my Master saw by it how the Ignorance of the People was the Support of Popery.

He knew all that before, *says his Sister,* and used to tell me there was no Need that the common People should know any thing; 'twas enough for them that the Priest understood how to pray for them; that they were only to repeat the Words in *Latin,* and believe they were such Prayers as they ought to say, and that God would accept the Devotion without the Words.

Well, Madam, but my Master is of another Mind now, I assure you; and he gave me a long Account how he was drawn in; but that which I heeded most, was how he was brought out of it all again, which he said was occasion'd by some Things you

said to him and shew'd him, about praying to Saint Ann, and about the Pope's selling of Pardons.

I remember the Passage, *said his Sister*; but that was a good while ago.

Let it be when it will, Madam, *says Nurse*, that gave the first Blow to it all.

Well, but, *says the Sister*, pray go on with what he told you that Night.

Why, Madam, *says she*, he complain'd heavily of the Old Woman dunning him to confess himself till at last, says he, I bid the old Fool be quiet, and let me go to sleep; after which, added he, she rattling her Beads, and saying *Latin Prayers* so loud, that tho' she thought I was asleep, I heard he all the while.

After this, Madam, I took the Freedom to say to my Master, Sir, pray, seeing your Eyes are now, bless'd be God, opened, and you are convinc'd of the Wick- edness of all these Things, why do you let all these Trinkets hang about you?

About me, what do you mean? *says he*.

Why, Sir, said I, about your Bed, and the Cur- tains, and almost every where.

I know nothing of them, *says he*, shew me some of them.

So I took down two or three little dirty Bits of Bone and Wood, and shew'd them to him; *Her Sir, said I*, what are they, I beseech you? I believe they are Charms, or Spells, or some such Things; I believe she is a Witch.

O! says he, I see, these are holy Relicks to keep evil Spirits away.

I beseech you, Sir, *said I*, pray to God to keep you from the evil Spirit, and do not deal in such Things as these; I am afraid to touch them.

Take them all down, *says he*, and do not be afraid of them; the *Devil* can do nothing with them, any more than without them.

So I took them all down, but when I came to the Easy-Chair I was frighted; Sir, says I, pray what is the Matter with this poor Chair?

Why, what ails it? *says he.*

Nay, Sir, says I, 'tis all Witchcraft; why, here is a Hundred Crosses upon it, they hang all over it; I dare not sit in it.

Do not be afraid, *says my Master,* take them all away.

In short, Madam, I clear'd the Room of all the Popery, and all the Popish Pictures, by my Master's particular Order, and carry'd them all into the Old Woman's Room, where she was fast asleep; and when my Master, tho' he was spent with talking, said, his Mind was easy, and he would go to sleep; and so he did, and slept better than he had done in several Nights for almost two Hours.

But, says the Sister, Pray what said the Old Woman to all this?

I will tell you that by and by, *says Nurse,* but pray let me go through with the rest.

Do so, *says the Sister,* for 'tis a very pleasant Story to me, I assure you.

Why when my Master wak'd, I ask'd him how he did? he told me, with some Warmth; *Better, Nurse, better a great deal;* not that I am in less Pain, or that the Fever is abated, but I am better: Now, *adds he,* if it be the Will of God I can dye, I have purg'd my House and my Heart from Idols, and I have been in Heaven all the while I have been asleep.

He had had some pleasing Dream about it, I suppose, *says his Sister.*

Yes, he had, says she, and he told me his Dream, 'tis very long, and I cannot remember it all; but it was that the Devil held him fast with three great Chains, till an Angel came from Heaven and deliver'd him, and tied the three great Chains fast about

the Devil that he should take hold of him no more and then leaving the *Devil* chain'd to the Ground took him up, and carry'd him through the Air into Heaven.

What a strange Dream was this, *says the Sister!*

O my Master, Madam, will tell it you all, *says she*, there's a deal more of it.

Well, *says the Sister*, but what followed?

Why, Madam, *says she*, then he order'd me to pull out such a Drawer, and there were three or four Books in it; he bid me bring them to him, which I did, and he made me promise him that as soon as the Family was up, I would throw them in the Fire and burn them all; and I faithfully perform'd it and brought up the Ruins of them to shew him that he might be satisfied; and my Master has mended in his Health ever since; and especially now he is easy in his Leg, I do not doubt but he will be well again.

Well, Nurse, *said the Sister*, but what came of the Old Woman?

Why, in the Morning, *says she*, my Master order'd me to *pay her* and send her away, with all her Baggage, and I did so; but she went away cursing and raving, and calling me all the Hereticks, and damn'd poyson'd Hereticks, she could think of; nay, cursed my Master, and all the House, before she went.

But she march'd off, did she not? *says the Sister*.

Yes, yes, *says the Nurse*, she went away, and I hope my Master will be troubled no more with them.

All this while her Brother slept very sound; and the Nurse looking in upon him, told her, she found him in a sweet Sleep, and, as she thought, was in a little Sweat; so the young Lady told her, she would go Home, and come again in the Evening.

My Master will want you, Madam, says Nurse, as soon as he wakes.

Nurse, says the Sister, this News is so surprizingly good, and our whole Family have so much Concern in it, that I cannot bear my Father should not hear it; I must needs say, it troubles me he has been without it so long.

Nay, Madam, says Nurse, that's true, 'tis pity my old Master should not hear it; but if my Master wakes, what shall I say?

Say, Nurse, says the Lady, say the Truth, just as I say it to you; tell him that I am gone home, to let my Father know a Piece of News, that, I am sure, will be to him like Life from the Dead; like the Father of the Prodigal, in the Gospel.

I will leave out the last, Madam, says Nurse, if you please, perhaps it may trouble him.

Well, do then, says the Sister, tho' I don't think it will trouble him, to tell him how his Father will rejoice over him.

After this, the Sister came away, and brought the News to his Father; but it is not to be express'd, with what Tears of Joy the whole Family received the News; with what Extasies of Joy and Thankfulness, his Father received it, who might well say, *this my Son was dead, and is alive again; was lost, and is found.* The Narrative of this remarkable return of a Penitent, is too long for this Work; it would fill a Book by itself, and, perhaps, may, in its Time, in order farther to set out the Delusion of Popery.

At present, I close this Part, by adding, The young Gentleman recovered apace; and as soon as he was well enough to be removed, his Father caus'd him to be brought home; where he lay ill several Months, for tho' his Leg was perfectly well,

yet it had brought him into a declining State of Health: But he recover'd at last thoroughly, continued a Protestant, very sober and religious; and the Father kept the Day of his Re-Conversion, as a Day of Thanksgiving in the Family, as long as he lived.

The End of the First Part.





A N E W

Family Instructor, &c.

P A R T II.

DIALOGUE I.

THE Success which the good Gentleman, the Father of this well instructed Family, I have been speaking of, had met with, in the Popish Controversy with his eldest Son, and the good Effect it had, both upon his said Son, and all the rest of his Children, not only instructed his Family, but it gave his Words and Discourses to them a greater Force and Energy, upon all such Occasions, than it would otherwise have had; and had also this particular good Effect, *viz.* That his Children always applyed to him, as to their Oracle, when any religious Doubt or Dispute appeared upon the Stage, in their Time.

Upon these Occasions, he took a particular Method of his own, which yet, will, I believe, recommend itself to many other judicious and capable Persons, who are Heads of Families; as, perhaps,

the best and clearest Way to enforce their Instructions; and this was,

1. To bring all Things into as short and concise Heads of Dispute as he could, that it might be the easier retain'd in the Memory of his young Audience.
2. He endeavour'd to bring solid and sufficient Vouchers to prove every Thing that he said, confirming his Instructions from ancient and authentick Authors; such whose Authority could not be disputed, much less deny'd, and as much as possible from the Scripture itself, as the great Oracle of all Truth, establish'd and undisputed in it self.
3. He digested all in a familiar Way, easy to be receiv'd, and to be understood by the meanest Capacity.
4. He brought as much of it as he could into Story, that it might be pleasant and diverting, and consequently be entertain'd by the Enquirers with Pleasure and Delight.

By this happy Method of Plainness, and a pleasant agreeable Way of Talking, he made his Family greatly delighted in hearing his Instructions, and eagerly to receive them; so that they often used to come and ask him Questions upon such Heads as they found disputed in the World, and to desire his Opinion.

It was upon a particular Occasion that his eldest Daughter, of whom I have said so much already, begun thus with him one Day at Dinner,

Sir, *said she*, you used to relate something or other to us that was improving and diverting too,
and

and of the highest Importance; have you nothing left in your Thoughts to encrease our little Stock of Knowledge?

Truly Child, *says the Father*, I found such Difficulties fall in my Way, in our last Discourses of this Kind, that it made me sometimes wish I had never begun them: It held me so long, and was so unhappily thwarted by your Brother, that I sometimes was ready to fear I should never get thro' it, and that I had done more Harm than Good in my Family.

Daugh. But, Sir, your Success at last was enough to encourage you; Besides, Sir, What had you to fear in so good a Cause?

Fa. Why, I am no Divine, no Casuist, I had not studied the Dispute other than as a private Christian had, and as every private Christian ought, to furnish my self with so much of the Argument, on both Sides, as satisfied me in the Choice of my own Principles.

Daugh. But I dare say, you were not afraid my Brother should be too hard for you.

Fa. I thank God I did not fear that either your Brother, or his Priest, or any other in Conjunction with them, would have shaken my own Principles; but I did not know how far they might, by their Sophistry and Cunning, insinuate into your young Heads. *Poperity* proposes a fine easy Way of sliding into Heaven, as a Man gets into a Prince's Apartments, by bribing a Page of the Back-stairs; or into a Nobleman's House, by bribing the Porter or Door-keeper; so that after a Life led at large, and sinning by License, a formal Confession, and a bought Absolution, wipes out all the Score, and the Offender goes on quietly as if he had never sinned at all. I did not know what such a Scheme of going to Heaven might do; I know it has deluded many a well-meaning Christian, and carried

ried them so far out of their Way, that some have never found their Way back, and I did not know what it might do among you.

Daugh. But, Sir, you got an easy Victory here; I think verily you laugh Popery out of Doors, at least out of your own Family, I am sure you did.

Fa. That's true, but I was not always so merry as I made my self, tho' I think truly 'tis the only Way to deal with it.

Daugh. 'Tis a ridiculous Religion indeed; we have been fully satisfied of that, and I believe laughing at it, is as ready a Way to confound it as any: I am sure we found it so in the Case of my Brother; and my Brother is of the same Opinion too, now he sees through it; he wonders how it was possible he could be so deluded.

Fa. Well, what shall I go upon next?

Daugh. Sir, We want mightily to have some Knowledge of the Wonders of Nature; we see the Outside of Heaven, Sir, every Night, and every Day, and we hope to know the Inside of it hereafter at once, by a full Discovery, at one Glance, when all Things shall be reveal'd; but we would be informed something of the Works of God on this Side, as well those above us, as those about us, which tho' we converse with every Day, we find we know little of it.

Fa. I suppose you mean you would know something of the Motions of the heavenly Bodies, their Nature, Revolutions, Influences, the Reason of their being made at the Beginning, and what shall probably be their End.

Daugh. Yes, Sir, that is, indeed, what we want to know; my Brother has told us something of them; but he is gone now, and has set us on fire with an eager Desire to know the rest.

Fa. Nay, hold there, my Dear, not your Brother, or I, or those that are ten times more knowing than I am, can teach you to know all the rest.

Daugh. We believe that, Sir, but we desire to know no more than you can teach us.

Fa. The utmost Perfection of Human Knowledge that can be attained to by us, and the best Use that Knowledge can be put to in this World, is to lead our Thoughts into Extasies of Admiration, Wonder, and Astonishment, at the Wisdom and Power of the great Author of Nature, who has made all those glorious Bodies, and directs all their Motions.

Daugh. This still makes us the more desirous to look into it, if you don't think it too much above us, and that we should not enquire into what we are not capable to understand.

Fa. No, no, I do not think it is above you at all, nor above your Capacities, to know, that tho' you cannot arrive to a compleat Knowledge, yet you may understand enough both to give you an abundant Store of useful and instructing Light in the Works of Nature, and to lead you to a religious Improvement of it all, that you may see Cause to say, in the Words of the Psalm, *O Lord, how manifold are thy Works! in Wisdom hast thou made them all,* Psal. civ. 24.

Daugh. If you please, Sir, to give us a right Taste of these Things, I hope we shall make such a good Use of them as you shall direct us to, for I have been told that there is a religious Improvement, as well as a meer Encrease of Knowledge to be made of it.

Fa. Yes, there is a Religious as well as a Mathematical Improvement in every Part of it, and they go on Hand in Hand, running through every Branch of it; but then I must tell you before-hand, it will
be

be a long Study; it will take you up many Days, perhaps Years, to go through it.

Daugh. I hope we shall not be weary of it; we are told 'tis a very diverting Thing.

Fa. I am not afraid you shall be weary of it, for every new Thing you see and know will inflame your Souls with new Desires to know more, and the more you see, the more you will want to see.

Daugh. I hope if you are not tired with Teaching us, we shall not need to be tired with Hearing, and, for my Part, I am resolv'd to take such Minutes of all you tell us, by the Help of my little Scribe here, [*naming her youngest Brother*] that we will be sure to forget nothing you say to us.

Thus far they were gone in their Discourse, and the Father was telling them, by Way of Introduction, that he would prepare himself against the next Day with some useful Generals, to give them as a Scheme of his future Discourses. 1. That he would provide a Pair of Globes for them, and learn them the Use of them, that they might see the Motions of the Heavenly Bodies, as he explain'd it to them. 2. And some Maps of the several Parts of the World, in order to teach them the Use of them, and how to judge of the Situation, and several Dispositions, of that Part of the World which they would hear discours'd of in Conversation, that so when they heard of any of the great Transactions of the World, Armies marching, Sieges, Battles, and the like, they might march along with them in the Maps, and see where every thing was doing as it was done.

He was going on with those Things, and they were mightily delighted with the Expectation of what they were to learn, when two Gentlemen came in, who were very intimate in the Family, tho' not related; one of them was a Minister, and the other
a Gen-

a Gentleman, but of Learning, as well Religious as Human, equal to the other.

These falling into Conversation, with the Gentleman of the House, there happened, one Thing drawing on another, to begin a warm Discourse upon the new unhappily reviv'd Disputes, upon the old *Arian* and *Socinian* Heresies, in which the Minister, and the Gentleman, chiefly concern'd themselves; the Father, or Master of the House, very little intermeddling, only now and then interposing a Word or two, and especially, as Moderator, when they began to be warm, and, as he thought, to break in a little upon Friendship and Decency.

The Minister was perfectly Orthodox in his Principles, and strict in the Practice of the Doctrines which he taught, but insisted much, in his Discourse, upon the Usefulness of Practical Divinity, rather than to run into doubtful Disputations.

The Gentleman, as above, was Learned, Bright, full of Knowledge, and full of Wit; conceiv'd clearly, and express'd his Thoughts aptly and intelligibly, but was tainted in Principle with the new Errors, as to the Trinity; and, withal, a little of a Deist, or Sceptick, or Free-Thinker, call them what you will, and when the Divine pressed for a serious Application to the practical Part of Divinity, rather than the Polemick, began to triumph over him, as if he was baffled, and afraid to go on, at which the Minister defy'd his Suggestion, and challeng'd him fairly to the Dispute.

However they did not go far into it at that Time, but so far as to draw on a Discourse between the Father and his Family, which issued in resolving, by Consent, to adjourn their Philosophy for a while, and to desire their Father to inform them a little how the Case stood with respect to the many Disputes that were now in the World about the great Articles of our Faith.

His Daughter, who was a Leader of the younger Children in all their Enquiries, told him she thought they had been fully instructed in all the Principles and Fundamental Articles of the Christian Religion in their Catechism, and by his former Instructions; but those Gentlemen, that call themselves Free-Thinkers, says she, are enough to beat us out of all Principles, and unteach us all we have learn'd.

Why Child, *says the Father*, what do you meet with among them that shocks your Principles? what Books have you been reading?

I have not read many Books, *says she*, but we meet with it in all our Conversation; People argue, I think, against all the Essential Points of Religion, and they seem to love it.

Fa. It is an unhappy Pleasure some People take in endeavouring to argue themselves not into good Principles, but out of them.

Daugh. It is strange they should argue and dispute not to clear up their Understanding, but to darken it, and to put out the little Light they have.

Fa. It is the Effect of a Natural Reluctance, which People have to what is good: They would be mighty glad there was neither Heaven, or God, or Future State; they are very uneasy, lest the Affirmative should be true, because then giving an Account to them, being judg'd and sentenc'd by them, and in that State too, appears a Consequence; and they would be very glad there was nothing in that Part, for many Reasons too evident to need a Repetition.

Daugh. But they seem now to go upon another Point, not so openly wicked as that; they tell us, they acknowledge a God, a Heaven, and Future State, and all those Things, but they have taken away all the Terrors that stuck so close to them upon those Accounts before; and now, upon their new Notions, they are very easy, and talk of all those Things as if they were settled in their Favour.

Fa. Yes,

Fa. Yes, they have establish'd an entire new System of Heaven and Hell, God and Devil, all to their full Satisfaction.

1. They do not, indeed, directly deny a GOD, but they acknowledge him in such a Manner, and bring the Deity, which they pretend to own, under such Regulations and Restrictions, that they scarce allow him to be a GOD at all. They will have him be so good, so merciful, so beneficent, that he cannot be Just; They take all Resentment from him, let the Wick- edness of Man be how great soever: As to Punishment, that they will not allow at all; they tell us, it is not consistent with the Nature of a *Deity*; and all those Things which we see ex- ecuted by the Divine Vengeance in the World, they call Accident, Temporary, and such like; covering THINGS with WORDS, and amusing us with being quite wrong, as they call it, about Hell, and a Future State of Perdition, which they make a Jest of.

Daugh. This is just what I mean, Sir, tho' I did not express it so clearly; but you speak their own Language, the very Words.

Fa. Well, Child, their Meaning is the same, and they express it much alike; but let them express it as they will, they aim at something, and it is indeed too much the Way of those People, who wish to have Things as they represent them; but I hope this will not go far with you: The *Being of a God* is an Original Beam of Light shining into the Soul from the first Hour of its being able to judge and reflect: The whole *Book of Nature* teaches it, and all Nations consent in acknowledging it, and, as you say, they allow that Part; indeed they cannot help it.

Daugh.

Daugh. Sir, they do not pretend to deny the *Being* of a God.

Fa. It follows naturally, if there is an infinite eternal Being, a great first Cause of all Things, He must be infinitely Wise, Good, Righteous, Holy and Just.

Daugh. They grant all that too, Sir.

Fa. Well then, if he is infinitely holy and pure, he cannot look on Sin, which is in its Nature all Impurity and Corruption, without Abhorrence; and by Consequence of his Justice, he must look on the Sinner with *Resentment* and *Displeasure*: How else can he be Just?

Daugh. No, no, they will not allow that, they say he looks on them with Pity indeed and Compassion, but no Anger and Displeasure, which is below his Infinite Greatness, and the Sovereignty of his Mercy.

Fa. You must hold such Men to the known Rule of Reasoning, which is, That *they that affirm a Thing, are oblig'd to prove it*, otherwise they shamefully beg the Question; pray put them upon the Proof of it.

Daugh. They say it is against Reason to argue otherwise.

Fa. And we say 'tis against *Revelation* to argue so: *The Wrath of God is revealed from Heaven against all Ungodliness and Unrighteousness of Men*, Rom. i. 13.

Daugh. O! Sir, they despise all *Revelation* and all *Scripture*.

Fa. Then I think all they say merits to be despised, and themselves to be despised too, only that we pity and pray for them.

Daugh. But, Sir, cannot we answer them a little too, cannot we talk to them in their own Way?

Fa. Ay, ay, you may answer them in their own Way too; they say 'tis arguing against Reason to argue

argue, that God is angry at the Sinner, repents, and will punish him; and we say, that to say he is not angry, and will not deal in the utmost Vengeance and Resentment against the guilty Sinner, unless he repents, is arguing against Fact.

Daugh. Nay, that is taking them in their own Way indeed.

Fa. To argue against Reason is unreasonable, but to argue against Fact is impracticable; 'tis not to be done; Reason may be doubted and question'd, but Facts are Matters of Evidence, and undeniable; Demonstration is above Argument; when the Matter of Fact is brought out and set in open Light, all Argument is at an End.

Son. I remember, Sir, the Rulers and Elders of old seem'd conquer'd by this very thing which you call *Evidence of Fact*, in the Case of the Apostles *Peter* and *John*; they conferr'd together about what they should do to them.

Fa. It is very true, and it is very direct to the Case; have you a Bible? here, pray look for it, and read it. [*Speaks to his Daughter.*]

Daugh. Here it is, Sir, it is in *Acts* iv. 16. *What shall we do to these Men? for that indeed a notable Miracle hath been done by them, is manifest to all them that dwell in Jerusalem, and we cannot deny it.*

Fa. Well, you see now Matter of Fact silenc'd those very Enemies, that in spite of Conviction would not believe before; they had not a Word to say where Fact appear'd: *We cannot deny it*, say they, *we cannot argue against Demonstration*, it is not to be done.

Daugh. But then, Sir, where are these Facts to be had?

Fa. The World is full of them, Child, the Justice and Wrath of God is reveal'd from Heaven; it has always been so, and is still reveal'd so every Day: But not to run into History, we have frequent

Examples, every Hour, before our Eyes; here was one, the other Day, that affirming a Thing he knew to be false, wish'd he might drop down dead immediately if it was not true, and immediately he sunk down and died, having only Time to acknowledge that he had lyed, and that God was just; You know the Story, Child, and that it is true.

Daugh. 'Tis a dreadful Story, indeed, and we have all heard it.

Fa. Well, that is a plain Evidence of Fact; I can give you five or six such within the Compass of my own Memory: A Man giving a false Evidence in one of our Courts of Justice, as soon as the Clerk had express'd the Words, *So help you God*, and the Man kiss'd the Book, he fell down dead.

Daugh. This is a new Way of arguing with them indeed, and I should think they could not stand against it.

Fa. History is full of these Examples, God's Vengeance on Drunkards, Prophane Swearers, Murderers, and such as have acted in Defiance of God, and of Conviction: Besides, the Case of *Ananias* and *Saphira*, and besides Scripture Evidence.

Son. Nay, Sir, though they will not allow Scripture Doctrine, they cannot deny Scripture-History; they cannot deny the Facts related in Scripture, nor can they bring any Evidence against the Fidelity of the Relations, or of the Relator.

Fa. Well then, let them look into the Story of *Achan*, who conceal'd his Theft, and hid the forbidden Plunder, who was detected by casting a Lot, which was the immediate Hand of Heaven, and singled out the very Man; again, inquire into the visible vindictive Infatuation of the *Jews* at the Destruction of *Jerusalem*, and how they fir'd their own Temple, how they acted, in their own Ruin, against the common Dictates of Reason, against common
Sense,

Sense, against the very Endeavours of their Enemies to save them, which made *Titus*, the *Roman Emperor*, say, They were fated to Destruction; then let it all be trac'd back to the Prophecies of Christ, who so directly foretold that Destruction, as well as appointed it; and let them tell us whether Heaven has no Thunders, executes no Judgments, excites no Power in Vengeance against his offending Creatures: If not, how came the Destruction of *Jerusalem* to be first threaten'd as a Punishment, and then executed?

Daugh. Indeed it is plain to me that it is otherwise.

Fa. The Experience of all Ages, and almost of all Nations, is against them, besides the Testimony of the Scripture.

Son. They despise the Scripture; they deny its being of Divine Original, and, by Consequence, its being of Divine Authority.

Fa. They cannot detect it of one Falshood; there are no Prevarications found in it; it lays down Precepts of strict Virtue, guides to every Thing that is good and virtuous, clean and perfect; condemns every Thing unjust, dishonest, dishonourable, or wicked; 'tis a perfect Rule of Uprightness, it has all the Marks of Divine Impression upon it that can be thought of.

Daugh. They cavil at almost every Thing they find in it.

Fa. But they can overthrow nothing in it, and the very History of it, as a Book, is really wonderful, and goes a great Way to argue its Divine Original.

Daugh. The Substance of it seems to tell us from whence it proceeds.

Fa. The Writers of it give undoubted Evidence that they were divinely inspir'd; the Manner of their Writing, the Agreement of the Prophecies

one with another ; God revealing himself, in a wonderful Manner, by little and little, one Age after another ; the Church sees her Doctrines form'd under the Hands, and by the Pens of Men enlighten'd by heavenly Inspiration, *Prophets, Apostles, Evangelists*, whose Works put all together, make up the Body of the Scriptures.

Son. There is an universal Agreement among all the Writers, whether of the Old or New Testament in promoting the same Divine Truths.

Fa. Either we must read it without the least Attention, or must have no Taste at all of Divine Things, if we do not find our selves oblig'd to acknowledge it is God and not *Man*, who speaks throughout the whole Book, and who was the first true Author of it : One immediately sees the Stamp of his Divine Authority upon every Part of it ; there is surprizing Majesty and Greatness in every Word ; it captivates the Mind, and gives the Soul such an Elevation of Thought, as cannot be found in any other Writings : At the same Time one sees that Majesty temper'd with a Sweetness and Softness so levell'd and accommodated to our Weakness, that 'tis easily to be discern'd that 'tis God speaking to Men, even in every Word.

Son. I think it may be said of the whole Scripture, as the Scripture says of Jesus Christ, John vii. 46. *Never Man spake like this Man, so never Man spake like this Book.*

Fa. There are three particular Characters of the Scripture, which concur to prove it to be the Word of God.

1. The Knowledge they give us of God, that they give a full Testimony to his Being, Nature, and glorious Attributes.

2. That

2. That they teach Man the Knowledge of himself; they fully discover him to himself, and that in a very particular and inimitable Manner.
3. That all its Prophecies, of which it is so full; whose appointed Time has been come, have been punctually and exactly accomplish'd.

Daugh. Those are very remarkable Things indeed, especially the last.

Fa. It is too long to go through the Particulars, but it is very remarkable that not one Prophecy has yet fail'd.

Daugh. That is, I believe, what we have not thoroughly consider'd.

Fa. Why, take it only now as if you were no way concern'd in the Dispute about it, but were perfectly indifferent, and that you were not a Christian but only a reasonable Heathen.

Here is a Book appears among us, it has been put into our Hands by our Ancestors, and into theirs by their Fathers before them; for almost Four Thousand Years it has been publickly receiv'd in the World.

1. It is a Record of divers Things, which at several Times, and in several Parts of the World, God had reveal'd to different Persons concerning himself.

2. This Book speaks of GOD in such a Manner, that we must give very little Heed to it if we do not see that 'tis GOD himself that speaks, and that he purposes by it to make himself known to us by this Manner of Revelation: This is an undoubted Truth, nor has any Body oppos'd

posed it for many Ages, till a Generation is started up among us, who are pleased to shut their Eyes against the common Testimony of so many Nations, and so many Ages; and why should we refuse to hear the Voice of Truth itself, so long receiv'd and acknowledg'd by the whole World?

Daugh. But they do refuse to hear or receive it for all that.

Fa. Well, if it be hid, 'tis hid unto them that are lost, 2 Cor. iv. 3. and it must be true, as the same Text says, ver. 4. *The God of this World (that is the Devil) has blinded the Eyes of them which believe not.*

Daugh. But how shall we argue with them?

Fa. Nay, the same Scripture seems to allow there is no arguing with them, for if the *Devil* has blinded them, how should Reasoning open their Eyes?

Daugh. What then must be done?

Fa. Convince our own Reason, and confirm our own Faith, and we have nothing left to do, as to those People, but to pity and pray for them.

Daugh. For my Part, I firmly believe the Scriptures are the Word of God.

Son. And that they are the Revelation of God; Revelation from himself, and of himself.

Daugh. Yes, and tho' written, or put into Writing by the Pens of Men, yet, that they were dictated and directed by the immediate Inspiration of the Spirit of Truth, which is God himself.

Fa. I hope, my Dear, I may say as our Saviour says in another Case to St. Peter; *Flesh and Blood hath not revealed this unto thee, but my Father which is in Heaven,* Matth. xvi. 17.

Son. But now, Sir, these People go farther for after they have brought in Question the Justice

of God, they immediately proceed to disrobe him of all his Glory.

Fa. It is very true, they would have a GOD without a Devil, according to *Epicurus*; a GOD Wise and Powerful, but not infinitely so, not Omnipotent, not Self-sufficient, and All-sufficient; a GOD that having created the World (and 'tis with some Difficulty they go so far) has not Power to guide it, but has abandoned it to the Government of it self; to that foolish *Nothing*, that unexisting Piece of Nonsense, call'd *Chance*; or like the Followers of *Zeno* that Deist Philosopher, a God depending upon (they know not what, of a) blind Destiny; a God who not being able to break the Chain of second Causes, is carry'd away with them himself, being obliged to act by the Course of natural Consequences, even whether he will or no.

Daugh. Indeed this is exactly their Way of Talking.

Fa. Now, the Scripture exposes and confutes all these, and that not only by its absolute Divine Authority, but by the convincing Force of its own unanswerable Arguments.

Daugh. This is what I would be able to answer them with.

Fa. It is in nothing more clear than in this very Thing, which they oppose, (*viz.*) the executing Vengeance upon obstinate Sinners, which they would deny, making his Justice clash with his Nature, *which is ever to have Mercy and to forgive.*

Now 'tis evident in the Scriptures, that God not only executed his terrible Vengeance upon Sinners, and against whole Nations of Sinners, but that he had predicted, threatned, and, as I may say, promised to execute that Vengeance upon them, many Years, nay, many Ages before it came to pass; and that it has come to pass at the End of those many Ages, exactly to the Time when it was predicted

and threaten'd: The Scripture is full of those Predictions, and of their Accomplishment too, and both ways they confirm their own Divine Authority, as well as vindicate the Justice of God, and shew us how consistent it is with his Mercy and Goodness to punish.

1. It confirms the Divine Authority and Original of the Scripture, for who but God himself could foretel what God himself would do? and this too, so many Years, and Ages of Years, before it came to pass?

Daugh. Pray, Sir, give us some of those Predictions, I suppose or guess at them.

Fa. Name such, *my Dear*, as you aim at.

Daugh. Why, first, the drowning of the World; I understand it was revealed to *Noah*, as we find it in the Scripture 120 Years before its Accomplishment, *Gen. vi. 17. Behold I, even I, do bring a Flood of Waters upon the Earth*; and again, God foretels it to *Noah* just a Week before it was to happen, *Gen. vii. 4.* and accordingly it did happen.

Fa. That is very true, and is very much to this Purpose; so also was the Bondage of the *Israelites* in *Egypt*, and the driving out the *Canaanites*, when their Iniquity should be come to its full Height, both which were fulfilled even to a Day, *the self-same Day*, *Exod. xii. 17, 51.* tho' predicted above 400 Years before.

Son. Also the Captivity was foretold, as the Day of God's Vengeance, many Years; (I think) above 100 Years before it came to pass.

Fa. Yes, it was foretold (as a Thing that should certainly fall upon them) in the Time of King *Hezekiah*, *Isaiah xxxix. 6.* and again in the Prophecy of *Jeremiah*, *Cap. xv. 4.* and, which is remarkable in the Ruins of the *Jewish Nation* and Church, 'tis expressly said it was *the Vengeance of God* upon them for their Sins, *2 Kings xxiv. 2, 3, 4. For the Sins of Manasseh,*

Manasseh, at the Commandment of the LORD came this upon Judah, and for the innocent Blood that he shed, which the LORD would not pardon.

So that here you have GOD glorifying his Justice, and punishing his People with a terrible Judgment, and it is expressly said to be for their Sins; and yet the Mercy of God is Infinite still, nor is it any Impeachment of his Mercy that he is pleased to execute even the Fierceness of his Anger upon his Enemies, or that he will eternally do so at the last.

Daugh. There are more Examples in the Scripture, Sir, but I do not remember them now.

Fa. That particular threaten'd Judgment, which aim'd at in the Beginning, was the Destruction which came upon *Jerusalem*, for their rejecting of Christ, which Christ himself predicted, and which came to pass so soon, and so exactly, according to his Predictions; for the City and Temple were entirely destroyed within Forty Years after, and that with such a general Destruction, that it might be said of the Temple, as our Saviour predicted, *There shall not be left here one Stone upon another, that shall not be thrown down*, Luke xxi. 6.

Daugh. That was an eminent Day of Vengeance indeed.

Fa. Yes, and it was all for their Sin, and particularly that Sin, of not *knowing the Things of their Peace*, on the Day of it, *that is*, for rejecting Christ, and crucifying the Lord of Life.

Daugh. But what are we to conclude from these Things, to oppose the Objectors who cavil thus at the Scripture?

Fa. We have two Things to argue from it.

1. That the Scripture is of Divine Original, because no Power on Earth could form Predictions of Divine Truths, which should exactly come

come to pass in that Manner, but by the Inspiration of a Divine Power.

2. That it is no Impeachment of the Mercy and Goodness of GOD, that he does let loose his Vengeance upon obstinate and impenitent People.

Daugh. This is very plain indeed.

Fa. Go back next to the Books of *Moses*; The Prophecies there are of such a Nature, the fulfilling of them so exceeding remote, and the Meaning of them so very secret, that nothing but a GOD, with whom all Things, past and future, are present, in his infinite Knowledge and Wisdom, could be able to discover them; nothing but GOD could bring Things into Knowledge which were not to come to pass till so many Ages to come.

The Case of *Noah*, and the Deluge, predicted 120 Years before it came to pass, you have mention'd already: Come we next to *Abraham*; Consider him as he was; An old Fellow of an Hundred Year of Age, with an old Barren Wife, not less than Ninety, and by the Course of Nature past Child bearing; behold, these two receive a Prediction from an Angel, That they shall have a Son: that from the Loins of that Son shall be produced a potent Nation, numerous as the Stars of Heaven; that this People shall be all made Slaves for several Ages and that after 400 Years they shall be deliver'd, and shall possess the Land of *Canaan*: How dark, how remote, how improbable was all this? and yet every Tittle of it is come to pass.

Son. Besides, how slow and backward was it in fulfilling, how gradual and how long delay'd was the Performance, as if the Promise had been forgotten, and the Performance neglected?

Fa. 'Tis very true, after this Son was born, it was Forty Years before he married, and when he was married, 'twas Twenty Years more before he had a Child; *Rebecca* was barren Twenty Years; And *Jacob* was near Forty Years more before he took a Wife; his Father, an old Blind Man as he was, gave away his Blessing, indeed blindfold, and caused such a Breach between the two Sons (all the Sons he had) that the youngest was fain to run away to *Padan-Aram*, and there he was Twenty Years more a poor Servant, a meer Shepherd, without House or Home.

Son. So that, indeed, there was One Hundred Years between the Promise of a Multitude, and any View of the Family, there being only one *Isaac* and one *Jacob* after him, and he but in very low Circumstances.

Fa. It is very true, for *Esau*, who was the Head of the Family, and had all the Estate, knew nothing of the Matter; he was Rich indeed, and Great, and look'd something like being the Head of a Nation, and raising a Race; and a Race he did raise, such a one as it was, and so did *Ismael* too, whose Race has now over-ran all the rest, *I mean the Turks*; but God rejected all these, and the poor Shepherd was the Man to be rais'd up, chosen to inherit the Blessing that *Bethuel* and *Laban* gave to his Mother *Rebecca*, namely, To be the Mother of Thousands of Millions, and to have his Seed possess the Gates of those that hated them; and all this, and many more Things prophesied of them came to pass to a Tittle, and to a Day, notwithstanding all those Delays, notwithstanding their lying, as it were, forgotten above an Hundred Years.

Son. Then *Jacob*, a plain Man, a meer Shepherd, as you observ'd, Sir, not given to prophesy at all, yet, when near his End, he calls his Twelve Sons together, and, on his Death Bed, tells them what should befall them all at the latter Days; that

is,

is, at the Distance of near 600 Years, and this as punctually as if he had seen it all before him written in a Book.

Fa. Yes, he tells *Judah* a Race of Kings should descend from him, and that the Scepter should not depart from his Family for a great while: He tells *Zebulon*, that his Lot or Partition of the Land should come out to him by the Sea-side, and should not be far from *Sidon*, all which came to pass to a Tittle.

Let us stop here a little, for this is a remarkable Case; From whence had this poor old Man the Knowledge of these Things? Was he any thing but an old Shepherd, *as you said*, that lived all his Days among the Flocks, and the Herds, and lodg'd in his Tents? From whence could he arrive at all this Knowledge? How should he come to know that his Race should be such a powerful Nation? Could any Thing human and mortal, arrive to the Knowledge of such Things as these? No, no, nothing but God could know that those Things were to follow; and that they were to follow is evident, for they all came to pass just as they were predicted: Can any Thing Human act in this Manner! Could this be without the Hand of God directing it all! it is impossible.

Son. Then, Sir, the Prophecies of the Captivity, which we nam'd last Night, are equally surprizing and astonishing, to that we may add, the Prediction of restoring them to Liberty at the exact End of Seventy Years.

Fa. Yes, and the very Name, Birth, and Qualification of the Person, or King, that was to deliver them, all expressly fix'd and explain'd, and even the very Manner in which it was to be done: How many Prophets foretel these Things, and how punctually do they come to pass?

Daugh. Indeed these Things do not look as if Man could reveal and discover them, I cannot conceive which way they could be predicted; it must be either from God or the *Devil*.

Fa. As to that, now you have mention'd the *Devil*, it is very well worth while to observe, that God has thought fit to make the *Devil* himself a Witness to the Superiority of Scripture Predictions.

Daugh. How is that, Sir?

Fa. Why, *First*, 'tis plain, that the *Devil* knows nothing before-hand; it seems very remarkable that tho' he is an enlighten'd Seraph, an intelligent Spirit, yet God has with-held from him the Knowledge of Futurity, or taken it away from him if ever he had it; that the whole Glory of Scripture Prophecy might naturally and necessarily center in himself.

Daugh. So that you do not think the *Devil* has any Power of Prediction, or the Knowledge of what is to come!

Fa. No, not at all; except it be that he knows his own Fate, that he shall be chain'd down at last in the Regions of Darkness; but even of that he does not know the Time, perhaps not the Place.

Daugh. But did not the *Devil's* Oracles predict Things in the Time of the Pagan Idolatry?

Fa. No, I cannot allow that they did, they gave out subtle, ambiguous, and doubtful Answers, to accuse and delude the credulous and ignorant People, and this was the most; all the rest I take to be fictitious, publish'd by the Priests, to support their Credit; 'twas manifest, on many Occasions, and particularly in the Case of *Julian the Apostate*; he sent to all the Oracles, to all the Soothsayers, to all the Augures, to know if his *Persian* War should be prosperous, and they all flatter'd him with Promises of Victory and Glory, whereas he was kill'd in the very first Battle.

History informs us of a certain famous She-Magician, who pretended that the Devil spoke in her, and so gave Answers to all the doubtful Questions that were brought to her, and it was observ'd that she spoke wonderfully of Things past, and gave wise Decisions in Matters of Dispute; but she was always at a Loss when they enquir'd of Things to come, and in short, to use the Words of the Author that wrote of her, *The Devil always LYED when he meddled with Prophecy.*

Daugh. So that the Devil knows nothing of what is to come?

Fa. No, nothing; How should the Devil know any thing of what is doing in Heaven?

Daugh. Nay, that's true; I believe he has no Correspondence there.

Fa. There are no Traitors there now, to discover the *Arcana* of Heaven to him.

Daugh. Indeed, I never consider'd that before, I do not see how he, that is cast out from that Place, should know any thing of the Counsels that are transacted there.

Fa. And this, I say, is a strong Confirmation that the Scripture is of Divine and Heavenly Original, since the Counsels of Heaven are revealed in it, which neither Men or Devils could ever arrive to the Knowledge of, but from God himself, who rules in Heaven, and who alone could reveal them.

Daugh. And we have no Reason to believe he would reveal them, especially to his Enemy the Devil.

Fa. To what Purpose should those Things be reveal'd to the Devil? has not God always chosen the holiest and humblest, and the most beloved of his Creatures to reveal his Mind and Will too; as, to *Moses*, *Elijab*, *Daniel*, who the Text calls *greatly beloved*, and to *St. John*, the *beloved Disciple*? and would he honour the implacable Enemy of his Kingdom,

lom, and of his Glory, with the same Revelation? It is not rational to think so.

Daugh. No, indeed, it is not reasonable to think so.

Fa. Besides you find, throughout the whole Scripture, that the *Devil's* Agents could never foretell any thing, but always accused and imposed upon the People with Lyes and Delusions, and they are therefore call'd false Prophets, and prov'd to be so upon many Occasions.

Daugh. That is true indeed, they could not interpret *Pharaoh's* Dream to him, which foretold Things to come.

Fa. Nor could they reveal *Nebuchadnezzar's* Dream to him, nor read the Hand-Writing upon the Wall to King *Belshazzar*; nay, they told the King in the Case of the first, that it was what no Magicians upon Earth could do, or ever were known to do, and that it was an unreasonable thing for the King to desire it of them; for they add, and therein they spoke Truth, *There is none other that can shew it before the King, except the Gods, whose Dwelling is not with Flesh*, Dan. ii. 21. And *Daniel* in his Thanksgiving, ver. 22. of the same Chapter, speaking of the Glory of God's infinite Wisdom and Knowledge, adds, *He revealeth the deep and secret Things: he knoweth what is in the Darkness.*

Daugh. But we read that *Balaam* prophesied, and yet he was a false Prophet, and is called so in the Scripture.

Fa. That is a particular Case, wherein God appeared to a wicked Man, magnifying his Power in over-ruling what the *Devil* designed to do by his Hand, and is an Argument to prove what I say, not contradict it; for God reduc'd that false Prophet to the Necessity of speaking Truth, and put Words into his Mouth, and so God was pleased to make

make him prophesy of *Christ*; but it was, as he owns, in a *Trance*, a kind of Agitation, and he spoke, by a particular Inspiration, Things which without it he could have known nothing of.

Daugh. What do you conclude from all this, Sir?

Fa. I say all this confirms the Divine Authority of the Scripture, seeing as the Scripture is full of glorious and inimitable Predictions, most of which are already punctually come to pass, tho' at the Distance of Hundreds, nay, Thousands of Years, and that it is apparent that the *Devil* has no Power of Prediction, no Fore-knowledge of Things to come; it must be then, that GOD alone has spoken in all those Prophecies; that the Scripture is dictated by his immediate Spirit, and that it is really the Word of GOD.

Daugh. It is an Argument indeed which I never heard before; I always thought the *Devil* could tell Folks what would come to pass, and that made me say before, that it must be either from GOD, or the *Devil*; I am sure the *Devil*, and his false Prophets, have always pretended to it; but I am convinc'd now, and I see plainly, that, as you said, it is not rational to think the *Devil* should have Correspondence in *Heaven*, or that the Counsels of Eternity should be betray'd to him; it is clear to me then, that all the Scripture Prophecies are from *Heaven*.

Fa. All from *Heaven*, Child! all the Voice of GOD! GOD speaking at first, and predicting; as their fulfilling is the Voice and Power of the same GOD performing.

Daugh. And what Use now are we to make of the Conclusion?

Fa. A great many Things depend upon it; for Example, Take it in general, if the Scriptures are really the Voice and Word of GOD, and that GOD himself speaks in them; if what is said there by the Mouth,

Mouth, or written there by the Pen of Men, or of Man, is dictated and inspired by the Holy Spirit, and immediatly from God, then an intire Belief of it is just and reasonable, and is our indispensable Duty: It is to be credited in every thing it says, depended upon in every Promise, venerated and trembled at in every thing it threatens, 'tis to be receiv'd, as it indeed is, the Word of Life, the Voice of God, able to make *the Man of God perfect*, to make us *wise to Salvation*, and containing in it a compleat Rule of Life, with every thing needful to our eternal Felicity.

Daugh. And that its Authority is sufficient in all Arguments, is not that a Consequence too?

Fa. Yes, without doubt.

Daugh. I mention that, Sir, because these People, whom I was speaking of to you at first, and who occasion'd this Discourse, when I used to bring a Text of Scripture to vouch any thing I had said, would always throw it off with Contempt, laugh at it, pretending it prov'd nothing; and that it was liable to so many Exceptions it self, that it could give no Sanction to any Opinion one Way or other.

Fa. And I suppose when you told them it was the Word of God, they always ask'd you, How do you know that? and how do you prove it to be *the Word of God*?

Daugh. Yes, so they did.

Fa. Well, Child, if they ask you so now, put this Question to them back again, *viz.* Will you allow it to be a good Evidence to the Truth of any Doctrine; 1. If I find such Doctrine clearly laid down in the Scripture, and 2. If I prove the Scripture to be the Word of God?

Daugh. I think they cannot have the Face to refuse such a Proposal as that.

Fa. Well then, you have them fast; it must be *the Word of God*, for the Reasons mention'd above.

1. It has reveal'd what none but God could know?
2. Predicted what none but God could perform.
3. All its Predictions (whose appointed Time is come) are punctually fulfill'd, and come to pass; not one Breach of Scripture Prophecy can be charg'd upon them, tho' none but God could fulfil them.

Daugh. This will puzzle Atheism strangely, and would run down our new-fashion'd Christians call'd *Deists*, if it were push'd home at them.

Fa. Yes, and so it will all our Modern *Arians*, *Socinians*, and *Anti-Trinitarians* too.

Daugh. Those are terrible People, I do not know what to say to them.

Fa. Why Child! why are they so terrible to you?

Da. O! they make me tremble at them.

Fa. For what pray? I hope you have no Occasion to be troubled at any thing they can say, their Arguments are as weak as their Design is wicked.

Daugh. I do not know what to say, they unhing all our Faith concerning Christ, for they deny his Divinity, as the *Jews* did his being the *Messias*.

Fa. And both contrary to their own Light, the Demonstration of Facts, and the Evidence of Scripture.

Daugh. They confound all Scripture Evidence.

Fa. They cavil at it indeed, and *wrest the Scripture* as the Apostle says, *2 Pet. iii. 16.* but it is to their own *Destruction*, putting their own corrupt Interpretations upon the directest and plainest Texts that can be; what does it all amount to? the plain Declaration of the Scripture is against them, and *he is declared*

be the Son of God with Power, by the Resurrection from the Dead, Rom. i. 4.

Son. It is a strange thing to me, that both the *Jews* and these Hereticks should so join together to invalidate the Evidence of the Scriptures in its ascertaining *Jesus Christ* to be the true *Messias* on one Hand, and the *Son of God* on the other.

Fa. It is not at all *strange*, *Son*; do you think the *Devil* can sit still and not oppose *Christ* and his *Kingdom*, by all the *Methods* possible?

Son. Nay, he blinded the *Jews* against it strangely, *The God of this World blinded their Minds, 2 Cor. iv. 4.*

Fa. They were blinded against evident *Demonstration* too, his *Resurrection* from the *Dead*, which they own'd he had foretold, was enough to have convinc'd any body, but such *People* as they were.

Daugh. They were not ignorant that it was really so.

Fa. No, they knew it, and therefore brib'd the *Soldiers* to lye, and indeed put the most impudent barefac'd *Pretence* into their *Mouths*, that it was possible any *People* could be deluded with; *His Disciples came by Night, and stole him away while we slept, Matth. xxviii. 13.*

1. How durst they sleep upon the *Guard*? the *Fact* was punishable with *Death* by the *Roman Military Law*, so that it was a most audacious *Thing* to own they slept upon *Duty*.

2. But to add the ridiculous *Part* to the impudent, if they were asleep, how did they know it? if awake, why did they not hinder it?

Daugh. That's merry enough indeed in the *Soldiers*; but what must we say for the *Jews*, who, by the very *Story*, it seems, must know and acknow-

ledge that he was risen from the Dead, and yet shutting their Eyes wilfully against it all, rejected him as an Impostor?

Fa. Say! we must pity them as a People rejected of God, of whom *St. Paul* says, that *Blindness in part is happened to Israel*, that the natural Branches are broken off, that we may be grafted in, *Rom. xi. 18.*

Son. It is certain the *Jews* believed the Scriptures, that is to say, the *Old Testament*, that the *Messias* was promised to come, and yet they rejected him when he came.

Fa. And that against the clearest Light in the World; for all the Scripture Prophecies concerning him were fulfilled, so that they knew he must not be far off.

Son. Nay, they that most consulted the Scripture, expected him; as old *Simeon*, 'tis said he waited for the Consolation of Israel, *Luk. ii. 20.* and *Joseph of Arimathea* waited for the Kingdom of God, *Mark xv. 23.* and the like.

Fa. All Things were ripe for his appearing; the Fulness of Time was come; all the Scripture Prophecies were just accomplish'd; let me repeat a few of them: for Example;

1. The Scepter was departed from Judah, and the Lawgiver from between his Feet; it was declared by the old Patriarch *Jacob*, that this should not be till *Skilob*, which the *Jews* acknowledge to be meant of the *Messiah*, should come.

2. *Daniel's 70 Weeks* were accomplish'd, for as 70 Weeks make up 490 Years, reckoning a Day for a Year, (as all Expositors agree to do) so Christ was crucify'd exactly in the 490th Year, after the Return from the Captivity. It may be added, by way of Remark, as in another Case, *that self-same Year.*

3. The

3. The *Second Temple* was destroyed in the Time of *Titus Vespasian*, and within 40 Years after Christ; the *Messias*, therefore, must needs be come, because it is expressly prophesied that he should enter into the *Second Temple*: This Temple has been gone almost Seventeen Hundred Years, and where then is the *Messiah*? If he is not come, he will never come, for he cannot enter into the *Second Temple*, and so that Prophecy of GOD can never be fulfilled; which cannot be allowed, for Heaven and Earth shall pass, but the Words of GOD shall all be fulfilled, and this must have been the first that ever fail'd.

Son. The *Jews*, I think, must deny their own Prophets, if they deny that the *Messias* is come.

Daugh. Yet it is a most unaccountable thing to see how obstinate they are; and in that particular thing too in which the Scripture is so very plain and positive.

Fa. 'Tis evident that it is vindictive; GOD has cast them off, and they have cast themselves out, till he shall please to open their Eyes; which, however, we all hope for.

The End of the Fifth DIALOGUE.





DIALOGUE II.

THE first Dialogue having thus been taken up in establishing the Divine Authority of the Scriptures, and their Father having, as he thought, sufficiently grounded his Children in their Belief of this great Point, *viz.* Of the Scriptures being the Word and Voice of God; he thought their Minds were now the better furnish'd to combat other Errors, and especially that great, and to many reasoning self-cunning People, fatal Dispute about *the Divinity* of Jesus Christ; his being one with the Father, God blessed for ever; and on this Foot the Second Dialogue began; the Daughter beginning thus.

The Blindness of the *Jews*, Sir, says his Daughter, in not believing that the *Messias* is already come, and which you mention'd in your last Discourse to us, is to me, an astonishing Thing, and I should be glad to hear your Thoughts about that in particular.

Fa. With all my Heart; but as my Thoughts run much upon the yet more fatal Blindness of our modern Christians, in denying the Dignity and *Glory of his Person* now he is come, when they allow him to be actually come, and when they believe him also to be the *Messias*, I had rather enter upon that Subject first.

Son. My Sister named the other first, Sir, because as it was first in Order of Time, so we thought it came first in our Way to enter upon.

Fa. But the other is a Dispute which seems to be just now upon our Hands; 'tis the common Subject of all religious Debates; 'tis the Foundation upon which Atheism is making its New Fortification, and entrenching it self in order to resist Gospel Revelation; and as it unhinges our Faith, and makes way for all manner of Looseness in Principle, so 'tis time we should attack it with our utmost Force.

Daugh. But where must we begin?

Fa. I think we should begin with a brief Account of the Enemy, when and how they have acted in their assaulting that great Mystery of our Salvation, *God manifested in the Flesh.*

Son. It would be a useful History without question, but it would be too long I doubt, Sir, to give you the Trouble of running it back so far.

Daugh. They tell us it began in the first Ages of Christianity.

Fa. Nay, Child, it began with Christ himself; I mean, with his Ministry; for no sooner did he declare himself to be *the Son of God*, but the *Jews* flew in his Face, and took up Stones to stone him.

Son. And yet some of our modern People say, He never did declare himself to be *the Son of God*.

Fa. Read but that eminent Scripture, *John* v. 18. and *John* x. 33. in the first Christ had said, *My Father worketh hitherto, and I work*; and in the latter he had said, *ver. 30. I and my Father are ONE*; in both these Texts the *Jews* charge him with making himself God.

Daugh. I think it is no Question but that Christ intended it so.

Fa. 'Tis plain also his Enemies the *Jews* understood him so, and in both Cases went about to stone him,

him, that is, to kill him as a Blasphemer: It is differently express'd, but the Meaning is the same.

Daugh. Yes, in one 'tis said, *Made himself equal with God*; in the other 'tis said, *Makest thy self God*; if you please, Sir, I will look the Texts.

Fa. Pray do, we shall want them again presently. [*She reads them.*]

Daugh. The first is *John v. 18. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.* The other is *John x. 30, 31, 32, 33. I and my Father are one. Then the Jews took up Stones again to stone him. Jesus answered them, Many good Works have I shewed you from my Father; for which of those Works do ye stone me? The Jews answered him, saying, For a good Work we stone thee not; but for Blasphemy, and because that thou, being a Man, makest thy self GOD.*

Fa. Well, Child, the Substance is the same; in both these Texts 'tis plain Christ asserted his Divinity in the most express Terms.

Son. I think so too, indeed, and yet these People say he does no where say positively that he is God.

Fa. What can he mean when he says *I am the Son of God*? To be God, and to be the Son of God, is and must be the same thing.

Daugh. I think 'tis plain, but they argue otherwise.

Fa. And what can he mean when he says, *I and my Father are ONE*, but that they are one and the same simple Essence?

[*Here the Daughter was silent, waiting to hear her Father go on in the Explanation of this critical nice Text, and accordingly he went on.*]

One would think, *says her Father*, the Opposers of Christ's Divinity need not hang so much upon the Dispute of the Words being authentick, 1 John v. 7. *For there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost : and these Three are One.*

For could they take away the Force of those Words, are not these the same, only with more Force, as they come out of Christ's own Mouth, *I and my Father are One?*

But to speak of the other in its Place ; the present Words are expressed, and without the least Hesitation ; and the *Jews*, who understood him directly as he understood himself, took up Stones to stone him, because he made himself not only equal with God ; but made himself GOD ; essential God.

Nor will that weak Pretence stand them in stead here, (*viz.*) Of its being meant only of their being one in their Interest, one in their Sentiments of Things, which they call a simple Union, or a moral Union ; if they had understood him so, they would never have taken up Stones to stone him ; for every just and good Man desires to be united with God.

It is evident they understood him of a Union in Nature and Essence, nor does he blame them for any Misconstruction, plainly acknowledging that they understood him right, ver. 36. *Say ye, Thou blasphemest, because I said I am the Son of God?* there he owns that he had intended they should understand him just as they did.

Daugh. I understand it all, Sir, perfectly ; I think 'tis clear that Christ asserts his Divinity very expressly, and that saying he is the Son of God, is plainly saying he is God ; but they make a great deal of Distinction between the Words GOD, and the *Son of God.*

Fa. It is evident he meant none, in this Place, nor did the *Jews* understand to make any; for in *John* v. 18. where they say he made himself equal with God, it was only upon that very Expression: *He not only had broken the Sabbath, but said also, That God was his Father, making himself equal with God.*

Son. It is very plain, Sir, that the *Jews* understood the Words the *Son of God* to mean an *Essential Union* and Equality, and yet those Men will have it be that the Words *God*, and the *Son of God*, are to be understood in the Sense of a higher and lower.

Fa. Yes, and they found it upon those Words, *John* x. 29. and xiv. 28. *My Father is greater than I*, which are evidently understood of Christ in the Form of a Servant; and such he was in his Humiliation, as Mediator, which 'tis plain he distinguishes in the other Text of *John* v. 18. and x. 30. In one Place he is attesting the Authority and Dignity of his Person, and in the other, he describes the Subordination of his Office.

Daugh. I think that is easy to be understood.

Fa. It is particularly distinguish'd in that very Chapter the xth of *John*, in the 25th Verse; he describes himself as subordinate, *The Works that I do in my Father's Name, they bear Witness of me*; that is to say, the Works which he did on Earth he did as a Servant in his Father's Name, and in them he says, *My Father is greater THAN ALL.*

But when he comes to testify his Divine Original, which is quite another Point, (*viz.*) That he proceeded forth from God, and should return to God again, then he says, *I and my Father are one*; and adds, How can you have the Face to say I blaspheme in saying *I am the Son of God?* or I am equal with God! or as the *Jews* said of it, that *I make my self to be God*, or as God; seeing I am the Son of God, which is the same thing?

Daugh.

Daugh. I think the Exposition is very convincing, Sir, I wonder they should not be able to see into it.

Fa. They who are wilfully blind, see into nothing; it may be truly said of them, that *seeing, they see not*; they see, but will not see; otherwise, What can be plainer than this Distinction, Christ was on Earth in two Capacities? 1. As an Original Divine Being, which came *forth* from GOD, in which he was of *one Substance with the Father, by whom all Things were made*; as a Messenger sent from God, who came hither by Divine Appointment, to finish the Work which God gave him to do, for the Salvation of Souls, and to *give his Life a Ransom for many.*

In this Work the Text is express, he took upon him the *Form of a Servant*, he humbled *himself to Death*, even the *Death of the Cross*; he was made a little lower than the Angels, he was made a Curse, made under the Law.

In this Capacity he might well say, *My Father is greater than I; The Cup that my Father hath given me to drink, shall I not drink it?* In this Capacity he cries out to God as forsaking him; in this Capacity he was in an Agony, sweat Drops of Blood, became of no Reputation, was made Sin who knew no Sin, and the like.

But when his Divine Original is the Subject, the Scripture speaks of him in another sort of Stile, and particularly he speaks of himself in another Stile; he says, *Hereafter you shall see the Son of Man coming in the Clouds of Heaven*; and likens his Kingdom to the Dead hearing the Voice of the Son of God, in which they that hear shall live.

It is an unaccountable Assurance that these Men speak with, who tell us he does not declare his own Divinity, when he says expressly, *I am the Son of God, I and my Father are ONE; I proceeded forth*
and

and came from God, John viii. 42. *I am the living Bread which came down from Heaven,* John. vi. 51. *The Father is in me and I in him,* John. x. 38. and this the Jews called his making himself one with God, as no doubt it was, and therefore sought again to take him, but he escaped out of their Hands, John x. 39. What greater, what plainer Declaration of his Godhead could be expected? and to close it all, when the High Priest wanting Evidence against him adjured him to tell them if he was the Son of the Blessed, he declared his Godhead before them all, *I AM:* See *Matth. xxvi. 63, 64.* But Jesus held his peace. And the High Priest answered and said unto him, *I adjure thee by the living God, that thou tell us, whether thou be the Christ the Son of God.* Jesus saith unto him, *Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of Man sitting on the Right Hand of Power, and coming in the Clouds of Heaven.*

Son. What plainer Declaration of himself can our People expect? they see it was such as the High-Priest thought sufficient to condemn him upon; nay, they said, *Luke xxii. 71.* *What need we any further Witness? for we our selves have heard of his own Mouth.*

Fa. Yet, our People deny that ever he declared it with his own Mouth.

Daugh. But they have a Cavil here, which they improve with the utmost Art, and distinguish much upon; they say there is a Difference between his being God, and the Son of God.

Fa. I do not see any Weight in it, 'tis a meer Cavil; to proceed from God, to come forth from God, to be in God, to be the Son of God, are all synonymous, and are only Expressions of his Godhead, levelled to our Understanding; for how would they have us to understand the Words, the Son of God? Will they judge of the Almighty after the Measures of Human Generation;

eration? to be a Part of infinite, is to be infinite; to be the Son of God, begotten by the Father, is to be the same in Essence with God, and therefore, our Lord, as if he would take away all Pretences for such Cavils, adds, *I and my Father are one; I am in the Father, and the Father in me.*

This the *Jews* say, is expressly calling himself God, or making himself God, and making himself equal with God, *John* v. 18. *John* x. 33. and himself calls it, saying, *I am the Son of God*, *John* x. 34. with what Face then can these Men put another Construction upon it?

Daugh. But then they tell us these Words the *Son of God*, are to be understood in a different Sense, and they make nothing of all this; that the Title of *Son of God* is given sometimes to the *Angels*, sometimes to *Sovereign Princes*; sometimes to *inferior Magistrates*; often times to *Believers*, and is used in a figurative, and not in a literal Sense; so they think they shall easily avoid the Force of all these Quotations, by saying it is in a figurative Sense, as a Metaphor, and Jesus Christ is called the Son of God, figuratively, not properly and directly.

Fa. It is true, they do make use of these Shifts to escape the Force of the Words, but they are but mere Shifts, and I may say Shuffling.

Daugh. They also tell us, which I understand they take from the *Jews*, That he is called the Son of God with respect to the Dignity of his Offices, and the Honour which God has put upon him, of being the Advocate and Mediator between God and Man; adding, That his miraculous Conception, by the Operation of the Holy Ghost, the extraordinary Gift of the Spirit, which he was filled with from the Spirit of God, also his Resurrection, his Ascension into Heaven, all these having joined together, have procured him this glorious Title of the Son of God, and put him entirely out of the Reach of the other Comparisons, such as of Angels, Kings, Magistrates,
and

and Believers ; but that notwithstanding all this, it is still in a metaphorical Sense, a Sense which leaves an infinite Distance between the SON of GOD and GOD, and absolutely fixes the former in the Rank of a Creature.

Fa. You have collected all their Arguments upon the Subjects, in a narrow Compass, Child, I wonder where you have met with them.

Daugh. They are all collected, Sir, for me, to my Hand, by an excellent Author, who I could refer you to, but I meet with them too in ordinary Discourse, Conversation is full of it, and I believe more so now than ever it was.

Fa. It is a sad Thing that it should be so ; but it is very true.

Daugh. There's very little Conversation now that is any thing serious, or about religious Points, but it turns all upon this Subject.

Fa. Well, Child, but let me take these Heads a little asunder, and put you in a Way, if I can, to answer them, where-ever you meet with them, at least to answer them to your selves, so as that you may be satisfied in your Minds.

Daugh. That is it I want, Sir, indeed.

Fa. Why, first, if we had nothing but the simple or single Expression or Phrase to speak of, *viz.* the SON of GOD, they might have room to talk thus ; but the Case will not hold at all.

Daugh. How is that, pray Sir ? I do not understand you.

Fa. Why, it is true, that the Scripture does give the single Title SON of GOD to the several Heads, as you have mention'd to Kings, to Angels, to Magistrates ; but is there not a manifest Difference in the Manner ?

Daugh. How Sir ? What Difference ?

Fa. Why, there is such a Distinction between the Manner of the Expression, where the Scripture gives the Title of Son of God, to those several Subjects

jects of it, which you mention, and when it gives the same Title to Jesus Christ, that if we are the least impartial, one cannot but see an infinite Difference; it is impossible, indeed, not to understand the Difference, and take Notice of it.

Daugh. Pray, Sir, explain that Difference then.

Fa. First take the Expression in the 2d *Psalms*, here he is the Son of God, who reigns over the whole World, and to whom the Kings and their People are to render the most profound Homage and Obedience, *Psalms* ii. 10, 11. *Be wise now therefore, O ye Kings: be instructed, ye Judges of the Earth. Serve the LORD with Fear, and rejoyce with Trembling: KISS the SON lest he be angry, &c.*

Daugh. Now, Sir, I begin to understand you, 'tis very plain there, indeed.

Fa. Look next into *Proverbs*, Cap. viii. and into the Prophecy of *Micah*; in the *Proverbs* the Messiah is spoken of under the Title of Wisdom: Read the Chapter, Child, from the 22d Verse to the 30th inclusive.

Daugh. Here it is, Sir. [*She reads the Words thus.*]
The LORD possessed me in the beginning of his way, before his Works of old. I was set up from everlasting, from the beginning, or ever the Earth was. When there were no Depths, I was brought forth: when there were no Fountains abounding with Water. Before the Mountains were settled; before the Hills was I brought forth: While as yet he had not made the Earth, nor the Fields, nor the highest part of the Dust of the World. When he prepared the Heavens, I was there: when he set a Compass upon the Face of the Depth: When he established the Clouds above: when he strengthened the Fountains of the Deep: When he gave to the Sea his Decree, that the Waters should not pass his Commandment: when he appointed the Foundations of the Earth: Then I was by him, as one brought

brought up with him : and I was daily his Delight, rejoicing always before him.

Fa. Well, look in *Micah*, Cap. v. 2. there 'tis much the same ; there you have this *Son of GOD* spoken of, as being antient as Time, and older than the Foundation of the Earth, *whose Goings forth have been OF OLD from EVERLASTING.*

Daugh. So that, in short, he is mentioned here as a *Son of God*, from Everlasting ; that is, the eternal Son of God ; that's, indeed, a glorious Text.

Fa. It is the Word used in Scripture, to describe Eternity, and is an Evidence that Christ is a Son of God, not metaphorically, not in Allegory, but that he was really so, and from all Eternity ; an Expression, they that cavil at the Divinity of the Son of God, ought to tremble at.

Daugh. I have never made this Observation before, indeed.

Fa. I shall produce you a great many more such.

Daugh. It is a Way of Arguing, perfectly new to them, I dare say.

Fa. The next is in the Prophet *Isaiab* ; there this Son of God is called the *mighty GOD*, the everlasting Father ; that is, the Eternal Father, *the Prince of Peace*, *Isaiab* ix. 6. Are any of these People, who are, as we may say, honoured with the Name or Title of Son of God, or of Gods, I have said *ye are Gods* : I say, are any of them called the God, by way of Emphasis, much less *the mighty God*, more less still the Eternal God, or Eternal Father, which is the same Thing ?

Son. Here the Son spoke by way of Objection, or rather Enquiry, whether the Words there translated, the Everlasting Father, would bear the Construction as that of the *Eternal*, or the Eternal God ?

Fa. Yes, very well.

Son. I ask, Sir, for my Information ; I don't pretend to object, because I am not able to judge.

Fa.

Fa. Everlasting and Eternal must be the same Thing, and the Words can bear no other Construction; for how can that be Everlasting, that is not Eternal? That which is Everlasting had no Beginning, and can have no End; if it did begin, there was a Time when it was not; and if it could end, there would be a Time again when it would not be, so that it cannot be Everlasting; but if it be without Beginning, and shall have no End, it is then Eternal or Everlasting, and whatsoever is so, is God.

Son. I am answer'd, Sir; it is plain enough.

Fa. To add, however, to my Construction of the Word Everlasting, if you look into the *French Bible*, which you understand well enough, you will see the Word which we translate the Everlasting Father, in *Isaiab ix. 6.* is there translated *Pere de l'Eternitè*, the Father of Eternity, or the Father from Eternity; which, I think, is the same Thing with the *Eternal Father*, and is not that the same as the *Eternal God*?

Son. It is very plain, Sir; I am fully satisfied.

Fa. Well then, let us come to the Old Testament. Well did our Saviour say to us, when he commanded us to search the Scriptures, *That they were those which did testify of him, John v. 39.* His Honour is vindicated, his Dignity is asserted, his Person declar'd throughout the whole Scripture: Let us see how This *Son of God* is understood in the New Testament, and how he is distinguish'd from those that are called Sons of God in Allegory and Metaphor.

Daugh. That is the Thing I am listening for.

Fa. Why, first he is SUCH a Son of God as is well-beloved of his Father, he in whom the Father delights, or is well-pleas'd, according to those Emphatick Words spoken from Heaven at his Baptism, *Matt. iii. 17. And lo, a Voice from Heaven, saying, This is my beloved Son, in whom I am well pleas'd.*

And again, at the Transfiguration, *Matt. xvii. 5.* *While he yet spake, behold, a bright Cloud overshadowed them: and behold, a Voice out of the Cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.*

Daugh. Indeed, that's no Metaphor; sure they won't pretend to it?

Fa. The Word of God is full of those Things; it is not for Nothing that Christ refers us to the Scriptures for Testimonials of himself. Let us take some of them in their Order as they lie.

He is such a *Son of God*, as was with the Father at the Beginning, *1 John i.*

Such a Son as possessed a Divine Glory with the Father before the World was, *John xvii. 5.*

Such a Son as was his only Son, *the only begotten* of the Father, *John i. 14. and iii. 16.*

Such a Son as was God, equal one with the Father, *John x. 30.*

Daugh. That Text seems to put all out of Question, *I and my Father are one.*

Fa. There is another yet stronger than all this; where Christ speaking of the incorporate Union between the Father and himself, says, The Father is *in me*, and I *in him*. Now, to be *in God*, is an Expression no Man can assume; nothing can be so but what is Divine.

To be *in God*, is to *be God*; whatsoever is *in God*, is *God*. In him there's no Accident, no Quality; but whatsoever is *in him*, is of his Essence, and of his Substance. *This Son* therefore, being in the Father, is really, and essentially, and substantially *GOD*, as the Father is, and must be so essentially.

Again, He is *such a Son* of *GOD*, as thought it no Robbery to be equal with *GOD*, *Phil. ii. 6.*

Such

Such a Son, as, before he took upon him our Nature, shone in all the Brightness of GOD the Father, and was as the *express Image of his Person*.

Such a Son, as was in the Form of GOD, *Phil. ii. 6.*

Such a Son, as by whom all Things were made, *John i. 3.*

Such a Son, as is *the Image* of the invisible GOD, *Col. i. 15.*

Such a Son, as that all Things were created by him, and FOR him, *ver. 16.*

Such a Son, as that all Nature reverences his Laws, and stoops to his Authority; and all the Angels of God are commanded to worship him.

In a Word, for when can I repeat it all?

Such a Son of GOD, who is the Saviour and Redeemer of the World, to whom all the Church renders Worship and Adoration, and at whose Feet those happy Souls, who are already receiv'd into his Kingdom, cast their Crowns, and Worship at his Throne, in the Presence and Habitation of God; as is represented at large in the *Revelations*.

Son. Dare any one, after all this, say, that it is improperly, and in a Metaphor, that Jesus Christ is called *The Son of God*, and that there is no essential Difference in the thing as ascrib'd to him, or as it is ascrib'd to other Creatures?

Daugh. Or that he is called a Son in no other Sense, than as the same Title is given to Angels, to Kings, and to Magistrates?

Fa. The Difference lies here, just as it is between the Extremes of Contraries; one least, t'other greatest; one a Son from Eternity, the other a Son of Two or Three Days; or, as is between the Creator and the Creature; one a Son of God, worshipp'd and ador'd as God, by Angels and Men, the other a *Son of God*, who, under the glorious Title, or rather under Shadow of it, contains all the Impotence, Weaknesses, and Infirmities inseparable from a Creature.

Son. Certainly they know little of themselves, however vain they are of being called reasonable Creatures, who, after all this, can deny Christ to be the Son of God, with full Propriety, the same in Essence with the Father, and consequently **ESSENTIAL GOD.**

Daugh. Yes, yes, they cavil at it all; they say they cannot comprehend how God can have a Son, who can be a God like himself.

Fa. Can they comprehend how he should own a Son, or something, call it what you will, as proceeding from himself, that can be any thing but what he is himself?

Son. They cannot comprehend it, *they say*, without making two several Gods, and that the Father who begot, and the Son who is begotten, must be Two Gods, Two eternal everlasting Beings.

Fa. Well, if they will have Two Everlastings, they must; but I insist then, they must allow the Son to be one of them; so if they will deny it to any, it must be to the Father: See that unanswerable Text, **1 Tim. vi. 15, 16.** *Which is the blessed and only Potentate, the King of Kings and Lord of Lords; who only hath Immortality, dwelling in the Light which no Man can approach unto; whom no Man hath seen or can see; to whom be Honour and Power Everlasting, AMEN.*

Son. This, they say, is not meant of Christ.

Fa. But we affirm it is plainly spoken of Christ, and can mean no other.

Son. They insist that it cannot be; they cannot comprehend it; they say there's no Sense in it, and and it is impossible, and the like.

Fa. But, blessed be God, it does not follow that it cannot be, because they, who are given up to Unbelief, cannot comprehend it; Is there nothing to be believ'd possible, but what our Understandings can

can receive here? Is the Word of God to be depended upon for nothing? There are many Things, doubtless, will be farther revealed in a future State, which we cannot fully comprehend now.

Son. I am clear in that Part, that as there is a Glory to be revealed, so there will be a farther Revelation of divine Truths in that State; that we shall see abundance of Things to be reasonable, and see the Reason and End of many Things then, which we do not see now; and consequently we should resign to the Authority of Revelation, and should believe God upon his Word.

Fa. But, besides this God would not have said all these Things of Christ, if he had not been (as we believe) united in Person and Essence to himself; nor would *Christ* have said he was IN the Father, and the Father IN him, and that the Father and he were One, *John* xiv. 10, 11, 20; *John* x. 30, 38; *And that he proceeded forth from God; John* viii. 42; if it had not been so: Can any Thing proceed from GOD, that was not in GOD? And can any Thing be in God, that is not GOD? All that is in God, is GOD; for the Eternal Being of God is infinitely and ineffably ONE, and cannot be divided or separated into Parts.

Daugh. It is a Mystery to be sure! a glorious Mystery in it self! But that it is Reality and Truth, that I think, is plain, and to be comprehended by our Reason well enough.

Son. At least it is to be comprehended sufficiently to make it reasonable that we should believe it.

Fa. But to go from this Part a little, however plain and express; if they will not believe what God himself has said of Christ, and what Christ has said of himself, let us lead them a little to the Scripture: If the Word of God speaks it positively, that Christ is God, why, and upon what Ground will they deny it, seeing they cannot deny that the Scripture is the Word of God?

Son. Why, Sir, to that they say, the Name of a God, or Gods, is given in Scripture, as a Name of Grandeur and Excellence, and in that Sense it is often given, as is said of the Title [*Son of God*] to Angels, to Kings, to Sovereign Princes, Magistrates, and the like, *John* x. 33. *I have said ye are Gods*, that is giving a kind of Resemblance between the exalted Condition of his Creatures, and the Majesty of the Creator; and thus they will have it be, that Christ is called God in the Scripture; I give it you, Sir, in their own Words here, from one of their Books, for I could not give it you from my own Thoughts.

[*Here the Son held up a Book he had in his Hand, and shew'd his Father the Place which he had quoted it from.*]

Da. Indeed, this is all they have for it; and if you take away this Distinction from them, they have not one Word more to offer in Defence of their absurd Notion of a God Proper, and a God in Metaphor.

Fa. And, I think, nothing is easier in the World of its kind.

Daugh. I am glad to hear my Father say so; for it has much puzzled my Thoughts sometimes, seeing the bold Flourishes they make upon it.

Fa. Take this short Method for it, You may observe that the Word **JEHOVAH**, which is ordinarily us'd in our Bibles for the **LORD**, and is so translated, is the proper and essential Name for the true God: God explains it so himself, *Isa.* xlii. 8. *I am JEHOVAH, that is my Name.* And in *Chap.* xlv. 5. *I am JEHOVAH, and there is none else, there is no JEHOVAH besides me.* The Words in your Bible explain it, pray read the last.

[*She reads.*]

Daugh. *I am the LORD, and there is none else, there is no GOD besides me.*

Fa.

Fa. You see there the same Word for LORD and for GOD ; and so in several other Places in the same Chapter ver. 7, 8. and Ver. 18. in particular,

For thus saith the LORD that created the Heavens, God himself that formed the Earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited, I am the LORD, and there is none else.

Daugh. But what do we draw from this Part ?

Fa. A plain and unanswerable Evidence of the Divinity of the Person of Christ ; for we should find that Jesus Christ is called *Jehovah* also, and that in several Places. I'll quote you but Two or Three of the shortest, *Psal.* xcvi. 1. and xcix. 1. *JEHOVAH reigneth.* In our Translation it is the *LORD reigneth* ; in the Original, it is *JEHOVAH* ; and the Apostle *St. Paul* expounds this directly to be meant of Jesus Christ, *Heb.* i. 6. And throughout all the Chapter.

Daugh. It is very plain that 'tis meant of Christ.

Fa. Again, *Isaiab* tells us, Chap. vi. 1, 2, 3. *I saw JEHOVAH sitting upon a Throne, high and lifted up, and his Train filled the Temple. Above it stood the Seraphims : each one had six Wings ; with twain he covered his Face, and with twain he covered his Feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Jehovah of Hosts, the whole Earth is full of his Glory.* Now, who is this Lord called here *JEHOVAH* ? *St. John* says expressly, that *Isaiab* meant it of Jesus Christ. *John* xii. 41. *These things, said Esaias, when he saw his Glory, and spake of him.*

Daugh. How exactly one Scripture explains another !

Fa. The Prophet *Jeremiab* calls him expressly *JEHOVAH our Righteousness*, *Jer.* xxiii. 6. And he has the same Title, *Zach.* iii. 6, 9. Now as this Name is particular to the true GOD, Jesus Christ

must then be the True GOD ; for there are not several JEHOVAHS : See *Moses* himself for that, *Deut. vi. 4. Hear, O Israel, the JEHOVAH our GOD is one JEHOVAH.* Or as it might be translated, JEHOVAH, who is our JEHOVAH, is One JEHOVAH. Now the Scripture giving the Name of *Jehovah* both to GOD and to Jesus Christ, and yet at the same time declaring there is but One JEHOVAH, Jesus Christ must then be the true GOD ; they cannot avoid the Force of this Argument.

Daugh. I am astonish'd at the Evidence of it ; I never enter'd into that Part of it ; I think nothing is clearer in the World.

Fa. But to make this Truth, however seemingly difficult, still more conspicuous ; let me put a Question for you to those People, the Answer to which, I think, will put it out of all Doubt, that Jesus Christ is not called GOD improperly, or in an indirect Sense, and by Metaphor, in so many Places in Scripture, but literally and expressly ; my Question is this, What is necessary to convince any Man, that when a Name is given to any Person, 'tis done directly ? or, When may a Name be said to be given to a Person, or a Thing, in the direct and mere literal Sense of it ? When they have answered this, we shall afterwards see, whether we cannot prove that of Jesus Christ to be so given.

When one sees a Statue, or Figure, or Picture of a Man, and says, *That it is a Man*, and another sees that this Man has neither *Flesh* or *Bones*, *Thought* or *Motion* ; that it has neither Speech or Understanding ; he presently replies, or at least thinks, that 'tis improperly, and but upon some light Similitude, that 'tis call'd a Man.

But when we see that what we thought was but an Image, is really a living Creature, bearing the Name it represents ; that with its Figure or Appearance, it sees, understands, acts, speaks and reasons,

or disputes upon Objects and Things; I say, when this appears, we should take him for an Enthusiast, or a Dreamer, who should say that it was not really, and with Propriety, to be called a Man.

We see appearing upon a Stage different Actors, one represents a private Soldier, another a Captain, another a King; we take them all as they are (*viz.*) mere Representations; and 'tis no Delusion, the Thing explains itself well enough.

But when we see a Man giving Law to a whole Country, obey'd by the People, to whom they pay Tribute, and to whom they pay all the Homage which is due to a Sovereign Prince; we make not the least Difficulty to say and point it out to any Body, that this is really a Sovereign Prince, an Emperor or King, and 'twould be foolish to the last Degree, to ask whether it was done properly, or in a Metaphor.

The Holy Scriptures, in several Places, have given to Christ the Title of GOD, J E H O V A H, the GOD of Hosts, the GOD of Abraham, Isaac, and Jacob, and several other Titles, which are never given to any but the true GOD; the Reason is plain, they acknowledge that there are all the Characters in Jesus Christ, which belong to, and describe the true GOD; *such as these, viz.*

The E T E R N A L.

The A L L - K N O W I N G.

The A L M I G H T Y.

The Strong GOD, *Isa. vii. 5.*

He who is, and who was; and is to come, the
A L M I G H T Y, *Rev. i. 8.*

The C R E A T O R of all Things.

That nothing was Created without him, *John*
1, 2.

That he knew all Things.

That he came forth from GOD, &c.

St. Peter says to him, Lord, *thou knowest all Things*, John xxi. 12. And the whole Body of the Apostles, met at *Jerusalem*, and praying to Jesus Christ with a profound Humility, say, *Thou, LORD, which knowest the Hearts of all Men*. Again, see the Inference made upon this infinite Knowledge of Christ by his Disciples, when he explained his Saying to them, That he came forth from the Father, and when he left the World, should return to the Father, *John* xvi. 30. *Now we are sure that thou knowest all Things; by this we believe that thou camest forth from GOD*. A glorious Testimony indeed, and a Proof that the Disciples were satisfied in their Belief of his Divinity; and that he came from God, and was therefore really and essentially G O D.

Son. The Opposers of this Doctrine of the Divinity of Christ, find out Ways to cavil off the Weight and Force of all the several Texts of Scripture which attest it, and confront them with other Texts, where Christ himself seems to divest himself of the Glory of it; such as, *My Father is greater than I*, such a Thing knows no Man, no, the not Son, but the Father, - - - - and the like.

Fa. They may cavil these Things off to themselves; but they can never be able to convince us that we should not distinguish between those Texts, where he speaks of himself in the first Person of what he appeared to them to be, and when he speaks of himself in the third Person of what he was before, or is to be hereafter, and of what others testifying of him, he accepts as his due.

It is manifest, that in all those Texts where he lessens and diminishes himself, he speaks of himself in his Station or Person of Mediator, *John* viii. 20. *A Man that hath told you the Truth*. *John* x. 29. *My Father is greater than I*.

But when he comes to speak of himself in the Person of what he was or shall be, he owns his Glory, and who he is; *I and the Father are one; I am in the Father, and the Father in me; Before Abraham was* I AM, *Job. viii. 58.* and as before in the same Chapter, ver. 40. he had only said, *A Man that hath told you the Truth*; in the same Epistle, Chap. xiv. 6. he says of himself, *I am the Truth and the Life*; and who can say this but GOD, who is Truth itself?

Son. I think, and take it so, indeed, that this is an open Avowing his Divinity.

Fa. But you shall have it more plainly from his own Mouth; see that eminent Passage when our blessed Lord was insolently interrogated and adjur'd by the High Priests in their Judgment-Hall, *Mark* iv. 61, 62. after many Impertinencies and Insults, to which the meek Sacrifice, the Lamb of God, answered nothing; the High-Priest ask'd him, with a naughty Air (*St. Matthew* says adjur'd him by the Living God) Art thou the Christ the Son of the Blessed? He answers directly, I AM; and how do the High-Priests understand this Answer, but to mean that he was God? See ver. 64. *Ye have heard the Blasphemy*: It could not be Blasphemy to say he was Christ, unless Christ had been understood to be God; or to call himself the *Son of God*, if to be so had not been to be GOD; and so the *Jews* understood it when they took up Stones to stone him, *John* x. 36, 38.

It is evident, that Christ there asserted his Divinity, and that the *Jews* in both those Places understood him so; for in one Place they took up Stones to stone him, ver. 33. *for Blasphemy, and that thou, being a Man, makest thy self GOD*: And in the other, for Blasphemy, when they hurry'd him to his Crucifixion; the Crimes were the same as understood by them, and the Words were the same (*viz.*) *That he was the Christ the Son of the Blessed*; and how could

could it be Blasphemy to say he was the Son of God if the Meaning had not been to make himself God? I think the Thing is plain, and the Consequence natural.

Son. I must confess 'tis clear to me, after the most impartial Thinking over every Branch of it.

Fa. Besides, Son, as Christ says of himself, *John* x. 28. speaking of Believers as of Sheep following him, who was the good Shepherd, *I give unto them eternal Life: Can a Man give eternal Life! Can a Man lay down his Life for the Sins of other Men? Can the Life of a Man be a Ransom for the World? Is there any one Scripture that intimates a Parity? He is indeed called our High-Priest entering into the Holy of Holies, by Way of Allusion to the Annual Atonement, and as an Explanation of the Type and the Thing typify'd; but it was the Divine Person of Christ alone, which could make an Equality or Proportion between the Type and the thing typify'd and could make the Price paid be equal to the Purchase.*

Now 'tis plain, Christ says of himself, 1. *That he gives eternal Life.* 2. *That he lays down, or gives his Life a Ransom.* *John* iii. 17. 'Tis said, *God sent him into the World, that the World through him might be saved.* Could the World be saved through the Intercession of a Man! Again, *He is the Propitiation for our Sins; and not for our Sins only, but for the Sins of the whole World,* 1 *John* ii. 2.

Daugh. They will allow that he might be all this and yet be but a Man; as *Aaron* the High-Priest made an Atonement by Sacrifice for the Sins of the People.

Fa. As those Sacrifices were a Type of the Great Sacrifice to be offered up, it might be adequate to the Purpose for which they were intended; but 'tis manifest they were no otherwise accepted in Atonement, but as they look'd to, and caused the *Israelites*

look to the great Propitiation, the Messiah which was to come, and in the Faith of whom all the believing *Jews* were saved; the Blood of Beasts being no other than Types of that Blood which was appointed to be the great Propitiation.

Son. Tho' this is true, and we believe it all, yet these Men say 'tis all dark and supposititious, and that it proves nothing.

Fa. I tell you what it proves; 1. It proves by the universal Consent of the Scripture, that Christ is the promised Messiah; and the same Scripture proves that the Messiah was to be the Son of God; nay, was to be really and essentially God; this is clear by all the Prophecies of the Old Testament, and by the fulfilling those Promises in the New.

Son. That would argue well against the *Jews*, who neither believe him to be the *Messiah*, or that the *Messiah* is yet come.

Fa. It would confute and confound both the Infidel *Jews* and the Infidel *Arians* too, if they were not hardened beyond the Power of Evidence.

Daugh. It would not be unprofitable, Sir, if we were informed of those Points too, for the *Jews* do not allow the Godhead and Deity of the *Messiah*, any more than the Hereticks do the Divinity of Christ, and seem to go both upon the same Principle.

Son. No, I cannot say 'tis from the same Principle.

Fa. No, the *Jews* own all the glorious Things that can be said of the *Messiah*, when he shall come; but they will not acknowledge that this is he; while the *Arians* will grant that this is he, that Christ is the *Messiah*; but then they abate the Lustre of his Divinity, take off the Dignity of his Person, and look upon him to be far less in his Personal Glory, than the *Jews* allow the *Messiah* shall be when he comes.

Daugh.

Da. I wish you would furnish us, Sir, to talk with both of them; for you know we are often at Mr. *De Costa*'s, and some other *Jews*, who, except their Religion we like very well to converse with, and should enter into Talk with them, if we were able to manage it; but they are too full of *Moses* and *Aaron* for us we can do nothing with them.

Fa. The first Question, Child, which you have to ask any *Jews* about the *Messiah*, is to ask them What they mean by the *Messiah*? what he was to be? and how they knew there was any such Person to come into the World?

Son. I know but one Answer they have to give to such a Question; and that is, That all the Scriptures of the Old Testament speak of him, describe his Person and his Glory; that all the Prophets predict his Coming; and some of them even point out the Time.

Daugh. It is true, that is their Answer, and it is a sufficient Answer; 'tis sufficient to justify their Expectation of such a Person, and their Faith in all that was predicted concerning him.

Fa. Well, and our Answer is taken from the same: It is true, that the Scripture, that is, the Old Testament, is full of the Prophecies of the *Messiah*, the Description of his Person, the pointing out the Time, the Particulars, and the Event of his Coming; and I add, there is not one of all those Predictions but what is fulfilled in the Person and Appearing of Jesus Christ; all the Descriptions of his Person center in the Person of Christ; and the Times, the Particulars, and the Event of his Coming, all meet in the appearing of Christ in the World.

Son. Indeed, the *Messiah* seems to be the Object of the whole Scripture Writing, and of all the most considerable Transactions pointed out there; in particular, it seems to be the main End and Design of the whole Old Testament.

Fa. It is so; there's not an eminent Action, or Person, but is one way or other a Type or Representation of the Messiah; not a Prophecy, but one way or other relates to him; not a History, but one way or other points to him; let us observe some of them.

The first of all, and which is almost as ancient as the Creation, or, at least, as the Fall of Man, was, that where God, for the Consolation of poor penitent *Adam* and his *Wife*, our first Parents, assures them of a Remedy for their Defection, and for the Entail of Rebellion upon their Race; and that *the Seed of the Woman should break the Serpent's Head*.

Son. This, indeed, is the Sum and Substance of Gospel Grace, the Foundation of all Faith, upon which the glorious Establishment of Redemption is founded.

Fa. It is so, all the Mystery of our Faith is contained in this Prophecy; and tho' it is like the Seed that is retained in the Nature of a Plant, or as the Principles of a large Tree is retained in its Fruit, yet as it is in the Case of the Seed or Fruit, being buried in the Earth, the Principles revive, and in the Course of Time, produce its Kind; so God has, in Consequence of that dormant Prophecy, happily brought other Prophecies upon the Stage, which have pointed out the Certainty, and even the Time, and the Particulars of the Birth and Production of that promised Seed.

Son. I suppose, Sir, you mean those Prophecies which afterwards directed his People which Way to look for the Accomplishment of that Promise, and from what Part of the World he should proceed.

Fa. I do so, as particularly to *Abraham*, the Saviour which is promised to *Adam*, under the Title of the *Seed of the Woman* is, particularly promised again to *Abraham*; and that the *Messiah* should come out of

of his Loins, *In thy Seed shall all the Nations of the Earth be blessed.*

Son. That, indeed, I never observed before ; but it was a great while before any Thing of it came to pass.

Daugh. How backward, how tedious was the Performance, and yet how punctually did Heaven bring it to pass !

Fa. It was so, indeed, *Abraham* had but one Son *Isaac*, and not that till he was a Hundred Years old : *Isaac* went Forty Years Childless ; and when he had Children, it wanted but a little that *Jacob*, on whom the promised Seed was entailed, had been murdered by his Brother : But he escaping, and the Blessing going along with *Jacob*, by the express Command of God, yet he fled into Bondage and Misery, and endured it Twenty Years.

Jacob has Twelve Sons, and yet as he possess'd the Birth-right and the Promise, notwithstanding he had not the Primogeniture, but was the youngest Son ; so God thought fit to pass by Three of his Sons, and fix upon *Judah*, the Fourth Son, to be the Source of the Royal Seed, and the Line of the Promise.

Son. These are all Tokens, that however the Promise was delay'd, it should certainly be punctually fulfilled, and the Seed be preserved.

Fa. But it was more remote still ; it was above Six hundred Years after this, that *God*, reviving the Mention of the chosen Seed, names the very Tribe and Family ; nay, the little Village where he should be born.

Several of the Prophecies mark out the Time of his Coming ; one in particular, namely, *Jacob*, says expressly, the Scepter shall first depart from *Judah*, and that all the Nation of *Israel* shall lose the Sovereignty of their own Government, *Gen. xlix. 10.* According to another, *Jerusalem* was to fall into the Hands of her conquering Enemies, who should be-

siege

siege and take it, *Micha* v. 12. according to others, the second Temple was to be in Being when the Messiah should appear in the World, *Haggai* ii. 9. *Matt.* iii. 1. And the Prophet *Daniel*, in particular, has mark'd out the very Time when the *Messiah* shall come.

Daugh. The very Time, Sir!

Fa. Yes, precisely, *Dan.* ix. 24. to the End of the Chapter; pray look the Place and read it, the Words are express, and they have been fulfilled in Point of Time to a Day.

[*She reads as follows.*]

Seventy Weeks are determined upon thy People, and upon thy Holy City, to finish the Transgression, and to make an End of Sins, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness, and to seal up the Vision and Prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the Commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be Seven Weeks; and Threescore and Two Weeks the Street shall be built again, and the Wall, even in troublous Times. And after Threescore and Two Weeks shall Messiah be cut off, but not for himself: And the People of the Prince that shall come, shall destroy the City and the Sanctuary, and the End thereof shall be with a Flood, and unto the End of the War Desolations are determined. And he shall confirm the Covenant with many for one Week: And in the midst of the Week he shall cause the Sacrifice and the Oblation to cease, and for the overspreading of Abominations he shall make it desolate, even until the Consummation, and that determined shall be poured upon the Desolate.

Son. But how is this Time made out, Sir? I do not understand that Part so well.

Fa. It is not so much to the present Case: I should come to it in Time; but however, you may observe it, I shall tell you presently more particularly how it is made out; but let me go on with the Prophecies. In the first Place, *God*, in Mercy to his Church, and for the Support of their Faith, has joined to those Prophecies, which were the first Foundation of their Faith, a continued Chain of Prophecy, which gives a lively Description of the Person of the Messiah.

Son. I was waiting to observe that Part, Sir, because you mentioned it before.

Fa. Why first, *Isaiab* speaks of him, as if he had seen him with his Eyes; the Royal Prophet is full of him in all his *Psalms*; and 'tis remarkable, that almost all the Prophets mention the Messiah, not as that glorious King which the *Jews* expected him to be, but in these Two particular Articles, *viz.* that of his Humiliation or Abasement, and that of his Sufferings; this you may observe in reading the ii. viii, xvi, xxii, lxix, ci, cx. *Psalms*; but the liii Chap. of *Isaiab* is a formal Proof of this Part, where the Messiah is represented in all the Abasement of his State of Humiliation; as also in *Zech.* ix. 9 there the Humiliation of the Messiah is fully represented: 'This is certainly done, that in the Ages to come, when the Church should see this great and glorious Gift come to Light, yet veil'd in such a particular Manner, they might be able to say, *Behold the Man!* 'This is the Holy One of God, the Messiah; and we cannot look for another.

Daugh. These are the Advantages of great Reading and long Study of the Scriptures; I never divid thus far into this glorious Truth; but it is a great and wonderful Discovery of the Glory of the *Messiah*, that he is so perfectly describ'd, and so set forth in all the Prophets.

Son. But, what are not our Prejudices capable of? The *Jews*, who are among those that call Evil Good, and Good Evil, make all this Light be Darkness to them; and yet, after all this, expect still the Coming of the *Messiah*; Light has come in to their Darkness, and that Darkness comprehendeth it not. He cried to them at his Coming, *Behold me, behold me*; but they answered fiercely, *We know not who thou art.*

Son. Radicate Error, grown incurable by Time, possesses them.

Fa. Their Unbelief goes from Father to Son; and 'tis to them, like a second original Sin, which comes into the World with them.

Son. They look for the *Messiah* still, and with an unexampled Blindness and Rage they look for him, upon the Faith of those very ancient Prophecies, which most evidently confess his being already come; at the same Time, overthrowing all those Oracles themselves, by their Unbelief, and making as if they all contained a Collection of Lyes and no more.

Daugh. They seem to believe that the *Messiah* is yet to come, only because they will believe it; without being able to fix it upon any one Prophecy in the whole Book of *GOD*.

Fa. Sometimes they pretend to find him in those Words of *Jacob*, *The Scepter shall not depart from Judah, nor a Law-giver from between his Feet till SHILOH come*: And they use a great deal of Artifice, and Criticism to make good this Interpretation in their Favour; but they cannot bring the sacred Text to chime in with them.

Son. I cannot think they expect it should.

Fa. Indeed, one would not, all the Prophecies are against them; the *xiith Ps.* which they boast of as an *Illustrious Representation of the Messiah*, is all against

them, and they leave it to us; they strive hard to stand up against our Exposition of the *cxth Psalm*, and bring it to their Party, but it will not do; there is not one Text in *Isaiab* upon which they dare say *There he is*: When that Evangelick Prophet describes the Messiah, chap. viii. and says, *Behold a Virgin shall conceive and shall bring forth a Child, and you shall call his Name Immanuel*; they will have this to be understood quite of another Thing than that which he calls a Messiah.

Son. Nor are they at all the more convinc'd, when they rate the Words of that Prophet, chap. ix. ver. 5, 6. as the Words of the *Messiah*, tho' there is no Text in the whole Bible which looks more in their Favour; because it seems to display his Power and Grandeur, and sets him not on the Throne of his Father *David* only, but even on the Throne of GOD.

Fa. The *Jews* are hardened against all kind of Reasoning; they believe nothing, no not the next Hour what they said the Hour before; nothing, however plain, can convince them: What Shuffling do they make with the Words of *Jacob*, *Till Shiloh come?* Enquiring, *Who is this Shilo*, and what he is to be or to do? Tho' nothing is plainer than who is meant by him, by the remarkable Character given of his Coming, *viz. To him shall the gathering of the People be.* And particularly it was to be, when the People of *Israel* were subsisting indeed, but without the Face of a Government, of a Nation, of a Civil Polity or State; feeble and faint, without Power, without a Scepter, without a Legislative Authority, and left a Prey to the Strongest.

Now let us inquire a little into the present State and Condition of the *Jews*; It is above 1700 Years since the *Jews* have ceased to be a People, and that they have been in the very Condition predicted, (*viz.*) without a Governor, a Law, or a Law-giver.

Son. It must follow then that the *Messiah* has been come so long, for he cannot be to come now.

Fa. Yes, above 1700 Years, that is very true.

Son. All the other Prophecies seem to be alike fulfilled too.

Fa. Yes, the Prophet *Malachi*, and *Haggai*, foretold that the second Temple should be in being at the Time of the Messiah's Coming; It was built in the Time of those Prophets, as we may see above; now 'tis plain that the second Temple has been destroyed above 1600 Years; and where then is the *Messiah*, and what is become of the Promise of his Coming?

Son. He must be come before the Destruction of *Jerusalem*, nothing can be plainer.

Fa. He must so, unless the Temple had not been destroyed with the City. But now to conclude, take the Prophecy of *Daniel of the Seventy Weeks*, which you enquired about above, and there you will see every Part of it fully explained.

Daugh. I waited for that Part before.

Fa. Let the Criticks examine this Point with the utmost Nicety; the Days there, by all Interpreters, are calculated for Years: Now 70 Weeks is the Time appointed for the Continuance of the second Temple, which is just 490 Days, and just-so many Years was it, from the Edict of *Cyrus* for the Return of the Captivity, to the Coming of Christ.

Son. That is very exact.

Fa. But now, Son, add the Time since lapsed, and what shall we say then?

Son. What indeed! here are above 1700 Years more passed over, and where is this Messiah? what, is he not come yet!

Daugh. To what Purpose have all those Prophets spoken these Things? and what is become of all those Phophecies?

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Son. But what do the *Jews* say to this?

Fa. Nothing shews the Confusion they are in about it, like the simple, weak, and shuffling Answers they give in the Case.

Daugh. I am not able to guess what they can have to say.

Fa. First, they say, it is their Impenitence that has caused the *Messiah* to delay his Coming; and that God had sent him long ago, if they had not been unworthy to receive so glorious a Gift.

Son. That may be a good Reason indeed to them, but 'tis no Reason why God should omit fulfilling his sacred and solemn Promises.

Fa. It is all an Illusion; will they tell us that when God promised to the *Jews* that the *Messiah* should certainly come at such a Time, he did not know how unworthy they would be to receive him?

Son. Nay, that they should be exceedingly corrupted and degenerated, hardened, and impenitent.

Fa. *Daniel* says expressly, *It shall be in a Time of the overspreading of Abominations*, Dan. ix. 27. the Prophet *Zechariah*, and the Prophet *Malachi*, say the same Thing, or to the same Purpose.

Daugh. But, pray, where is it said expressly, that the *Messiah* shall come during the Continuance of the second Temple? for a great deal seems to depend upon that Part.

Fa. Look your Bible, Child, and read the first Verse of the Third Chapter of *Malachi*.

Daugh. Here it is indeed, [She looks the Place, and reads it with a kind of Surprise.] *The Lord whom ye seek shall suddenly come to his Temple: And here is a Prophecy of John the Baptist coming too, [She reads that too, Behold I will send my Messenger, and he shall prepare the Way before me,*
Mal.

Mal. iii. 1.] which confirms its Meaning to be of Christ.

Fa. Well, but look again, see the Prophet *Haggai*; he was alive at the Building of the Second Temple, and prophesied and preached to the Builders of it to encourage them, when their Hearts failed them, and when they mourned at the Sight of what it was like to be, compared to the first glorious House which they had seen; and he tells them the Glory of this Second Temple, however mean it appeared, should be greater than that of the first: See the Place, Child.

Daugh. Here it is, Sir, *Haggai* ii. 7, 8, 9. [*She reads the Words.*] *And I will shake all Nations, and the Desire of all Nations shall come, and I will fill this House with Glory, saith the Lord of Hosts. The Silver is mine, and the Gold is mine, saith the Lord of Hosts. The Glory of this latter House shall be greater than of the former, saith the Lord of Hosts: and in this Place will I give Peace, saith the Lord of Hosts.*

Fa. And what is this Glory of the second House? it is evident it was not in the Riches or Beauty of the Building, for in that the first House always exceeded it, but it was in that the *Messiah* was to enter into it, as above. *I will fill this House with Glory, and in this Place I will give Peace, for the Lord shall suddenly come to his Temple.*

Daugh. It is true, Christ did come while the Temple was standing.

Fa. Yes, *Simeon* took him in his Arms in the Temple, and gave Glory to God; he blessed God, declaring, *That his Eyes had seen his Salvation, that is his Messiah, the SHILOH promised, as you may read Luke ii. 28, 29.*

Son. But now the Temple is not standing, and the *Jews* say the *Messiah* is not yet come; How will they say these Prophecies are to be fulfilled? 'Tis plain the Prophecies can never be fulfilled now, for the second Temple is gone, nor can it be that the Impenitence of the *Jews* could hinder the Performance of God's Promises: It is certain therefore the Promise has been fulfilled; it must be, that the Messiah must have been come, because the second Temple, which he was to enter into, is destroyed and gone.

Fa. But besides; pray, *Son*, remember and observe them: It's certain the Messiah is not delayed or denied for the Wickedness of the *Jews*, unless they would revive the old weak Opinion of the Pharisees, and pretend that Christ was to come for the Salvation of the *Jews* only; *the Messiah* is promised for the *Gentiles*, the Nations that are afar off, and to be given for the Salvation of all the Ends of the Earth; And can they pretend his Coming to be delay'd now for above Seventeen Hundred Years for the Impenitence of the *Jews* only! It is a preposterous thing, and absurd beyond any one's Patience to bear, that the *Jews* should arrogate the Effects of the Messiah's Death all to themselves, when he so often has been declared to be a Propitiation for the Sins of the whole World; And are the *Gentiles*, and all the Nations of the World, for whom he is thus to be a Propitiation, to be deprived of the Advantage of it, be shut out of the Church, be without Hope, and without God in the World, till it shall please the *Jews* to repent and turn to God, and be more worthy of the promised Salvation? they must be utterly ignorant of the Ways of God, and have very little Acquaintance with the Scriptures and Prophecies contained in them, who can entertain such Notions as these,
which,

which, under Pretence of doing Honour to the Justice and Holiness of God, overthrow the Truth of his Word, the Faith of Scripture Prophecies, and shut the Door against the Conversion of so many Millions of Souls which the Messiah came to save, and which he was sent to save.

Son. What can the *Jews* say to this Part?

Fa. Truly they have nothing to say to it; but as they first hardened themselves against the Belief of the Thing it self, they seem bound to support their own Obstinacy, and to shut their Eyes against all their own Prophets; those very Prophets, which at other Times, and on all other Occasions, they are ready to acknowledge to be true Prophets, and Men of God; such as *Daniel*, *Haggai*, *Malachi*, and even the good Patriarch and Prophet *Jacob* himself, and several others, all of them having agreed in setting down the Time of the Coming of the Messiah.

Son. It is a Sign of a terrible judicial Obstinacy.

Daugh. How can they read those Prophecies, without seeing it?

Fa. They have a Way for that too; they say they are dark, and spoken by way of Parables, and to avoid their being explained to their Conviction, they forbid People to meddle with casting up the Time of the *Messiah's* coming, as a Secret not to be looked into, and as those People are always very obstinate in their Prejudices, they pronounce a Curse upon those that *make Calculations of the Times and Seasons*.

Son. But why are they afraid to look back and calculate the Times?

Daugh. I suppose for fear they should find it out, and that the same Person, who we call our Saviour, should appear to be their Messiah.

Fa. That is the Case indeed ; let me state it in the most familiar Terms possible, that the very Children may understand it : If we will but look back a little, and marking first the Time of the Messiah's coming, as predicted in the Scripture, and then examining the History of what happened at that Time in the World ; these two Enquiries would bring it all upon the Stage.

Daugh. I understand you ; that they would find the Person of our Saviour, and the Time of the Coming of the Messiah, agree.

Fa. Let us observe it, a little critically, how the Concurrence of the Prophets appeared, and how Things stood in the World about that Time : Just at the End of the *Jewish* Commonwealth, when the Scepter was just departing from *Judah*, while the second Temple, though near its Destruction, was yet standing, and the very Year when the Seventy Weeks mention'd in the Prophecy of *Daniel* were accomplished, namely, the 490th Year after the Return of the Captivity, just at that very Time, would the *Jews* look back upon it, they would find one *JESUS* walking up and down in the Land of *Judea* ; the Son of one *Mary*, directly descended of the Family of *David*, and born at the little City of *Bethlehem* ; his said Mother reputed a Virgin though espoused, and having never known Man ; all particularly predicted of the *Messiah*.

This *JESUS*, (supposing them not to know him by the Particulars of his Birth, and the Concurrence of the Predictions of the *Messiah*) yet makes himself appear to be something wonderful in his Person ; by the Holiness of his Life, his Zeal for God, and the Doctrine which he preached ; his very Enemies confessing, *That never Man spoke as he spoke ; and were astonished at his Doctrine, for he taught as one having Authority.*

Daugh.

Daugh. It is very remarkable indeed, and I never considered it before, how exactly Christ came at that very Time that the Messiah was promised to come.

Son. It is plain those that understood Scripture Prophecies, knew the Time of his Coming could not be far off, and expected it: It is said of several Persons, that they waited for him; *Joseph of Arimathea* waited for the Kingdom of God; *Simeon* waited for the Consolation of *Israel*, and *Anna* the Prophetess spake of him to those that looked for Redemption in *Jerusalem*; which intimate that many did so look for this Redemption at that Time.

Fa. It could not well be otherwise, where any People had read the Scripture, and compar'd one Prophecy with another; but I come to the Concurrence of Particulars in the Person and Coming of Christ, with the Predictions of the Scripture concerning the *Messiah*. There appeared, I say, at that very Time, one *JESUS*, holy in Life, wonderful in Doctrine; one *JESUS*, whose Conversation was a Pattern of Meekness, Patience, and Humility; one *JESUS*, whose whole Business, nay, his Meat and Drink, was to advance the Honour of God, and do good to all his Creatures; giving himself no Rest, but travelling from Place to Place, from House to House, and from City to City, doing good, and every where leaving surprizing Testimonies of a heavenly Disposition, as well as of an infinite and supernatural Power.

Son. Wonderfully compassionate to the Poor, and patient under the Insults even of the provoking Pharisees.

Fa. But come to his Beneficence and his Omnipotence: Here he cures a Leper, there he delivers a Demoniac (or one possessed with the *Devil*); in
one

one Place he gives Sight to the Blind, and to one that was born so; a poor Paralytick, that had been a Cripple Eight and Thirty Years, he heals with a Word; *Rise up*, says he, to the poor Creature, and immediately the Man, immoveable before, and laid at length upon his sorry Mattress, or perhaps a Bundle of Straw, starts up, stands upright, walks about, and all the City of *Jerusalem* sees him at the Feet of his Deliverer, glorifying God for his Recovery, and are Witnesses of the Miracle.

Daugh. 'Twas a Surprize to the whole City to be sure.

Fa. Another Time he comes to *Nain*, and meets a Funeral, (*viz.*) Of a poor Youth, the only Son of his Mother, carrying to his Grave: Pity moves the compassionate *JESUS*, who came to *seek* and to *save*. Hold, says he, to the Bearer, and coming to the Corps, *Young Man*, says he, *arise*: Immediately the Corps revives, sits up, speaks, and is restored to his Mother. Another Time, coming to *Bethany*, he finds his Friend *Lazarus* dead and buried, and all the Family in Tears; he bids them shew him where they had laid him, and though it was in a deep Vault, a large Cave, according to the Usage of the Country; Here, though he had been dead Four Days, and was supposed to be a putrified Carcass, yet his Voice penetrates the Cavern: *Lazarus*, COME FORTH, says the Omnipotent incarnated God! The dead Corps revives, the Coffin opens, and he comes stalking out of the Grave, to the Amazement of all the Beholders.

Daugh. These are strange Things, 'tis true, and no Doubt but they were so then; I cannot think but the People were terribly frightened when they saw him come out; I believe I should have sunk into the very Ground, or to it at least.

Fa. And who is this *Jesus!* What does the World think of him, a Man that does so many strange surprizing Things, so many Miracles! Whence is he, and what can he be! Every Body wonders, every Body is astonished, the Eyes of all *Israel* is upon him, and every now and then the People, whose Minds were not blinded, and in Slavery to the Opinions of their Doctors, would break out, in the Amazement of their Souls, at those Things, in such Expressions as these; Lord! Is not this the Messiah? Is not this the Christ? When the Messiah comes, can he do more Miracles than these? sure this must be the Christ the Saviour of the World! Some did speak thus openly of him; and 'tis plain these were the Sentiments of abundance more, though they durst not speak them openly, for fear of the Magistrates.

Son. Yes, such was *Nicodemus*, *Joseph*, and many more.

Fa. But *JESUS* was not without Witness; the Blind Man reproaches them boldly with it; What, says he, do ye ask whence he is, yet he has opened my Eyes? Can any thing but God open the Eyes of one born Blind? Was it ever known in the World? And do you not know, that if he was not of God, he could not do any thing? Astonishing Blindness in those that had Eyes, and astonishing Boldness in him that was born Blind.

Son. But they cast him out for it, like some Modern Church Powers, and what they cannot confute they will persecute.

Fa. But the Miracle of their Obstinacy does not end here; the Blind Man proclaims him, but it is not sufficient; What does he say himself? he tells them plainly *I am he*, I am the Messiah, and if you will not believe my Words, believe my Works; believe my Miracles, and if on both these Testimo-

nies,

nies, as well Words as Works, *ye believe not*, he add the Commination, *Ye shall die in your Sins.*

Son. The Article of Christ's Miracles is very convincing; I think he might well say, *Believe me for the Works sake.*

Fa. There are some Particulars attending the Miracles of Jesus Christ, which are very observable and which render them more conspicuous than any of those performed by the Prophets.

1. 'Tis very remarkable, that to make the *Jew.* the more attentive to the Miracles of Jesus Christ in particular, the Wisdom of God thought fit to put a kind of a Stop to the Working of Miracles in general, for above Five Hundred Years, immediately before Christ even *John* the Baptist wrought no Miracles though he was so universally received and applauded, and all *Judea* ran after him: it seemed too much that the Servant, who was so near his Master's coming, should act in the same Method.
2. The Miracles that followed after Christ's Time, and which were done by the Apostles, were rather the Miracles of Christ himself, than their own, and were all acted in his Name, and by his Power working in them.

Now can any one think, God would bring all these concurring Particulars, and all the true Characters of the *Messiah*, to meet in one Person, and yet this Person not to be the *Messiah*? the Time, the Birth, the exemplary holy Life, the Wisdom, the Doctrine, the Miracles, all joining together with the Predictions; and not one Tittle of all that had been foretold of him failing to come exactly and punctually to pass; and yet that this *should not*
be

be he that should come, but that we must look for another.

Son. He must be the true Messiah, or one of the greatest Deceivers and Impostors that ever was in the World; I can see no room for any thing else.

Fa. I come therefore to the Testimony he gives of himself by Word and by Miracle. This *Jesus* declares himself to be the *Messiah*, on every Occasion, and in one Place tells them expressly, *If ye believe not that I am he, ye shall die in your Sins.* To convince them of the Truth of it, he works innumerable Miracles, and those such as, it was evident, had no Fraud or Illusion in them, and could not be done to deceive; that had for Witnesses only as many as the Country of *Judea*, and *Galilee*, and all the neighbouring Provinces had Inhabitants, and yet this Man is not to be believed; God is too jealous of his Glory to set his Seal to a Deceiver and Impostor, and that of the greatest and worst Kind, as this must be, if it was so at all, and if *Jesus Christ* is not the true Messiah.

Son. Miracles were always taken for a Confirmation of the Truth of any Doctrine, and of the Authority of the Preacher too.

Fa. It is true, *Moses* is an admirable Example of it; he was known all over *Egypt* to be the true Messenger of God, by the Miracles which he wrought there; nay, he was empowered to work those Miracles purely to obtain his Admittance, and to be believed as a true Messenger of God, and not only the *Egyptians*, but even his own People first received him, and acknowledg'd him as such on that very Account: They did the same Justice to all the other Prophets after him on the very same Account, and according to the Degrees, and the Numbers of those Miracles, they were valued and receiv'd; And is there none then but *Jesus* that is

not to be believed ! Certainly the *Jews* are very unhappy in their particular Malice against Christ as the Messiah, in that they cannot deny him this Justice, without openly exposing the Honour of their own Prophets : And refusing to acknowledge Christ to be the Messiah, after such an innumerable Multitude of Miracles of every Kind, is a formal Accusation of their Fore-fathers, and of the whole *Israelitish* Church, for having believed lightly, and upon the Authority of some few Miracles only, all the Patriarchs and Prophets, such as *Moses*, *Joshua*, *Samuel*, and others, to be the true Ministers of God.

Son. Sir, it seems as if God had then dropt the Authority or Testimony of the Prophets on this Occasion, had made those very *Jews*, who are the Subject of our Contempt, and even Judaism itself, to become the principal Rampart of the Christian Faith.

Fa. The Deceit lay much of it in the first Delusion of the *Jewish* Nation ; they expected and hoped for a glorious *Messiah*, a particular *Messiah* or King, that should restore their Kingdom, and should appear at the Head of a great Army ; rich, gay, potent, and victorious ; that should deliver their Country from the *Roman* Yoke, and make the Name of the *Jews* the Terror of the World ; whereas this *Jesus* appeared in a quite contrary Figure ; poor, abject, and mean, who, 'till he was 'Thirty Years old, dwelt in an obscure Retreat, in the House of a Carpenter, and when he came abroad in the World, was attended only by a few poor Fishermen of *Galilee*, who he gathered together upon the Lake there. In his Behaviour, so meek, and so humble, that, as the Text says, He suffered not his Voice to be heard in the Streets ; and when the People, ravished and surprized with the Power and Energy of his Preaching, and with the Wonders

ders of his Miracles, would have made him a King, he withdrew from them into a secret Place: His Doctrine was the same, he preached nothing but Repentance, Humility, Meekness, Peace, Union, and the Love of our Enemies.

Son. The *Jews* might well, indeed, be stumbled and offended, it was a great Disappointment to them to be sure, and they contemned him accordingly; on that very Account.

Fa. But why should they be so? Was it not the very Description given of the *Messiah* by the Prophets, see *Isaiab* lii. 14. *As many were astonied at thee; (his Visage was so marred more than any Man, and his Form more than the Sons of Men.)* Psalm cix. 22. *For I am poor and needy, and my Heart is wounded within me.* Zech. ix. 9. *Rejoyce greatly, O Daughter of Zion, shout, O Daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt the Foal of an Ass.* All these Texts the *Jews* had read, and many more, in their Prophets; but they would not have them belong to the *Messiah*, or would they own the Marks when visible in *Jesus Christ*; but they would have it be that *God* should send them a Saviour according to their own Notions, rather than according to what he himself promised and described.

Daugh. I see plainer into this than ever I did; the low Condition of the *Messiah* was an Offence to them to be sure, and blinded them, and they could not see him, or know him if they did see him.

Fa. Well, let us take the same Method in examining the Particular of the *Messiah* after his Death; see there the Effect of their rejecting him, and how all Things that he foretold them came to pass: He threatened them, that for their refusing him, and not knowing in their Days the Things of their Peace, *their House should be left unto them desolate,*

and they should be delivered up to the Sword of their Enemies ; that *Judea* should be made a lamentable Scene of all the Horror and Miseries of War ; that *Jerusalem* should be besieg'd, taken, sack'd, and demolish'd to its very Foundations ; the Temple should be overturned, and not one Stone left upon another that should not be thrown down ; and a great many such like, all which came to pass in less than Forty Years after the Death of Christ.

Son. Nay, the Judgment of God seems to pursue them to this Day, while they are scattered over the Face of the whole Earth, and the Wrath of God seems still to abide upon them.

Fa. And in the mean time this *Jesus* then passing through the State of his Humiliation, is now exalted, *the Stone which the Builders rejected is become the Head of the Corner* ; he reigns through the whole Earth, and his Name is adored from the rising of the Sun to the going down of the same : His Gospel is preached from the one End of the Earth to the other : The Idols of the Heathen are confounded, *Dagon* is fallen down before him, the *Gentiles* are converted, and while the Synagogue alone continues obstinate, according to the *Prophecies of the Scripture*, and refuses to recognize the Lord *Jesus* to be the Messiah, the *Gentiles*, who they despised as Outcasts, bow down to his Dominion, and reverence his Authority, according to the same Scripture.

Daugh. And what do the *Jews* say to all this ?

Fa. Nay, What can they say ? Can they deny that this great Event of the Calling of the *Gentiles*, and the Downfal of Idolatry and Paganism, have been noted by the Prophets as a proper Token of the Coming of the *Messiah* ? that God promised to *Abraham*, that in his Seed, which is the *Messiah*, all the Nations of the Earth should be blessed ; that

Jacob

Jacob said of him, That to him should the Gathering of the People be? Have they not read what *Moses* says, *Deut. xxxii. 22. I will provoke you to Jealousy by a People which are not a People?* Have they not read the *Second Psalm*, where God promises to the *Messiah*, *Ask of me, and I will give thee the Heathen for thine Inheritance, and the uttermost Parts of the Earth for thy Possession,* and innumerable other Places which I might mention?

Son. That they have read all these Scriptures we know, but do they understand them to belong to *Jesus Christ*?

Fa. They understand them to belong to the *Messiah*; all their Writers acknowledge it, and our Saviour quoting many of those Texts to them concerning himself, appeals to them as understanding them so: They told him, in one Place, That *Elias must first come*, and he tells them *Elias*, which was *John the Baptist*, *was already come*; and in many Places 'tis evident that by the Light of Scripture Prophecies, and the Calculation of Events, they themselves believed that the *Messiah* was at Hand, and that he was expected about that Time; but they would not believe that this was so, and this Unbelief was their Overthrow and Destruction, and is so to this Day.

Son. 'Tis plain they are deluded, but they are given up to it, and hardened in it.

Fa. They are so, and are like to continue so till a supernatural Light shall overcome that Darkness, and they shall be called in such a Manner as they shall not be able to resist; and for that Day we all wait and pray, believing that still, according to the Scripture, *Salvation is of the Jews.*



DIALOGUE IV.

THE Father, who is here called, very justly, *The Instructor* of his *Family*, was very well pleased with the Occasion which his Daughter gave him to enter into the Dispute about the Lord Jesus Christ being the *Messiah*, as also of the *Messiah* being already come; as it is opposed to the Obstinacy of the *Jews*, who expect a Messiah yet to come, and deny that Jesus, who is already come, is the Messiah. His Daughter desired to have these Things set in a clear View to her, not that she did not already believe them, but being acquainted with some *Jews* Ladies, and having frequent Occasion to be among them, and hear them talk of these Things, she desired to make her self Mistress of such Arguments as, on any Occasion of Discourse, might best defend her own Principles, and confute theirs; and of the same Use, I hope, it may be to others, to have these Arguments repeated in this Place.

But their Father had another View in it also, namely, That having been discoursing before of the Divinity of Jesus Christ, and how evidently it appeared by the Testimony of the Scriptures that he was the Son of God; and that in the full Sense of that Expression, as he had explained it, (*viz.*) That he was the Lord *Jehovah*; real, very God, essential and equal with his Father, and that by the Nature of God, and all the Ideas we are able to form

form in our Minds of an infinite indivisible Being, it can be no otherwife, but that to be the Son of God, and to come forth from God, must be understood to be the same as God.

I say, having been discoursing of this, it occurred most naturally to him, that the Proof from Scripture of Christ being the *Messiah* necessarily carried with it a farther and full Discovery of his Divinity, and of his eternal Power and *Godhead*; since many of the Scripture Prophecies of the *Messiah* evidently demonstrate him to be more than Human, and join in with the Testimony of his Divinity at the same Time that they predict his appearing upon Earth; giving Divine Honours to his Name, to his Person, and to his Power; testifying, as he says of himself, that he came forth from God.

As this made him willing to enter into the Scripture Evidence of the *Messiah*, so it made him also bring back the Discourse of the Messiah to the Person of Christ, as GOD, and as equal with the Father; Accordingly he told his Daughter, at the Close of the former Discourse, that having thus sufficiently furnished her to talk with her Acquaintances among the *Jews*, and to confute all their Cavils at the Certainty of the *Messiah's* being come, according to the Text, and that *this was he*, and that we do not *look for another*; he thought it was a very good Opportunity to furnish her also, and her Brother and Sister with Arguments to strengthen their Faith in the Dignity and Divine Glory of the Person of the *Messiah*; and to prove to her, that as the *Messiah* was to be more than Man, his Person Divine and Eternal, his Glory everlasting, and his Throne for ever and ever; so this Christ, who is the Messiah, exactly answers to all the Scripture Prophecies of that Divinity and Glory; as he does to those of his Office, of his Sufferings for Sin,

of his Humility, and of his being the King and Head of his Church.

This occasion'd the following Dialogue, wherein the good Father does not so much engage with the present Cavils of the Modern Disputants, or their subtle Evasions of plain Scripture, which testify the Divinity of Christ founded on the different Readings of such and such Texts, by which they study rather to perplex the Debate, than bring it to a Certainty; as he does by clear Reasoning upon such Expressions as are undisputed and plain References to Scripture Prophecies of Christ, make it plain that as Christ must of Necessity be the *Messiah* that was to come, the *Shiloh* that was promised, the Seed of the Woman that was to break the Head of the Serpent; so the *Messiah* was to be the Son of GOD, and that he that is so, is GOD; that he is Eternal, and Infinite, and Omniscient, and Omnipotent, that he acted on Earth with Divine Authority, asserted his Divine Original, and has in Scripture Divine Honours paid him.

In order to introduce this great Head of Argument, he takes an Occasion one Evening, when his Daughter seem'd to be bringing on some Discourse of much less Consequence, to turn her off from it thus.

My Dear, we have discoursed fully upon the Subject of Christ being the promised *Messiah*, and that this *Messiah* is really and actually COME, according as was foretold by the Prophets, and also at the very Time it was foretold; I hope you are able to maintain that Cause now against your *Jews* Ladies with whom you are acquainted.

Daugh. I believe I am, Sir; I think it is very clear, at least it is so to me, Sir.

Fa. Well, but I must bring this Argument a little farther, for I have not done with it yet.

Daugh.

Daugh. I thought it was indeed over, Sir.

Fa. No, No, I think 'tis evident, from the same Scripture Prophecies, or at least from many of them, that he (Jesus Christ) is the Son of God, in the most glorious Sense as I described it; so that the Messiah was to be the Son of God, and that he is really and truly God, as really as he is the Messiah.

Son. I should be glad to see it made out by Arguments, Sir, for they cavil at all Things which the Scripture says concerning it.

Fa. However, Child, I cannot agree, that because the Opposers, who we may truly call, as the Popish Dr. *Smith* called Bishop *Ridly*, *Hæres Hereticissime Heretice*, cavil at all that is said in the Scripture of the Divinity of Christ, and therefore we must quit all Scripture Evidence, and give it up to them.

Daugh. No, Sir, I would not give it up to them; I would give up nothing to them: but I would have something to offer, that they should have no Room to cavil at, if it were possible.

Fa. You would put them to Silence, I suppose, you mean, that they should have nothing to say, no Room to open their Mouths.

Daugh. Ay, that is it indeed.

Fa. But that you must never expect from such People; Error may be confuted, but I cannot say it can be silenc'd: such People never blush.

Daugh. What, will they not yield when they are beaten?

Fa. No, never; you see the *Jews* do not give it up, they continue obstinate, and their Mouths are full of Words; nay, they carry it on even to Raillery, Contempt, and, I think, I may say justly of them, to Blasphemy, and that of the worst kind, 'tis Blasphemy against the Holy Ghost.

Son. It is so indeed, they seem to make an impious Jest of our owning Jesus Christ to be the

Messiah; they ridicule his being crucified, suffering himself to endure the *Contradiction of Sinners*; whereas they insist the *Messiah* shall be a glorious Prince, triumphant over his Enemies, shall redeem *Israel*, restore the Kingdom, and be victorious over all his People's Enemies. I tremble almost to hear them talk, sometimes; they use such horrid Expressions about the Meanness and Misery of him we call the *Messiah*.

Fa. And yet nothing is more plainly prophesied in the Scripture than the Humiliation and Sufferings of Christ, his expiating of Sin by his Death, and in that he triumph'd, as the Scripture says expressly, *2 Col. xv. over Principalities and Powers*; namely, over all the Enemies of his Church, whether Men or *Devils*, and as he says expressly to his Disciples, encouraging them to bear the Enmity of the Men of the World, *John xvi. 33. In the World ye shall have Tribulation; but be of good Cheer, I have overcome the World.*

Daugh. But his Triumphs and Victories were not such as the *Jews* expected.

Fa. No, he triumphs by his Cross, and there was his Glory, and his Victory; first, *He humbled himself to Death, even the Death of the Cross*, and therefore *GOD highly exalted him, and gave him a Name above every Name, that at the Name of JESUS every Knee should bow, &c. Phil. ii. 9, 10.* so that the Exaltation of the *Messiah* was of a quite different Kind from that which the *Jews* expected.

Daugh. And I suppose they did not understand it.

Fa. No, and that stumbled them; that prejudiced them against his Person.

Daugh. Yes, and against their believing him to be the *Messiah*, and does to this Day.

Fa. And the same Thing, in its Kind, stumbles the present Gainfayers in the stating the Dignity and Glory of his Person.

Daugh. How! the same Thing?

Fa. Why, as the *Jews* could not distinguish him in one place as a glorious triumphant *Messiah*, and in another place as an humbled injured Sufferer; numbered among *Transgressors*; taking upon him the Form of a *Servant*; in his *Humiliation* his Judgment taken away; made of no Reputation, and the like; so our Opposers cannot distinguish their Saviour under the various differing Representations in which the Scripture paints him out to us, and which seem, as they pretend, to contradict one another.

Son. And for want of distinguishing Christ, according to the several Capacities and Qualities in which he speaks of himself, or is spoken of, they mistake the real Nature and Dignity of his Person; Is not that it you mean, Sir?

Fa. Yes, it is, exactly.

Daugh. Be pleased, Sir, to give us some Examples of these.

Fa. But first, let me explain my self a little farther in the General, wherein they mistake, or wherein they do not distinguish aright of Christ; they do not distinguish his Person from his Office, as when he speaks of himself, or when the Scripture speaks of him in his Original Glory and Nature, and when in the particular Case of his Innation and Incarnation.

Son. That Text you quoted before, I think, states both the Cases, 2 *Phil.* vi. it says expressly, *Being in the Form of God, and equal with God*; there is his Original Glory.

Fa. You have quoted a most glorious Text, where both the Qualities are expressed with the greatest Clearness, and brought down to the meanest Understanding: In the sixth Verse, as you say, his Original Glory is described, that he was *in the Form of God,*

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God, and, as another Text calls it, *the Image of the invisible God*, Col. i. 15. A Text they can never cavil off, and immediately, *ver. 7.* it says, *He made himself of no Reputation, but took upon him the Form of a Servant, and was made in the Likeness of Man, &c.*

Son. Nothing can be plainer, I think.

Fa. Here is our Saviour in the Glory of the Divine Nature, and *There* again in the lowest State of his Incarnation; *Here* as *Jehovah*, *There* as the Mediator; *Here* as the Lord our Maker, *There* as the Lord our Saviour; *Here* as *GOD* over all, blessed for ever, *There* as lifted up, and drawing all Men to him; *Here* in the Form of *GOD*, *There* in the Form of a Servant; *Here* he is the Image of the invisible God, the express Image; the Word, which was in the Beginning, and which was with God, and was *GOD*, really *GOD*; *There* the Son of Man, and really Man, or the Deity or Humanity together, by that mysterious Union, the hypostatick Union, which is the Mystery hid from Ages.

Son. It is certainly for want of distinguishing in these particular Articles, and knowing when the Scripture speaks of him as *GOD*, and when as *Mediator*, that most of the Mistakes arise.

Fa. And likewise when he speaks of himself in either of these Qualifications: Here he says, *I and my Father are one*; There, *My Father is greater than I*, John xiv. 28. Here, *I came forth from GOD*; There, *I am a Man that has told you the Truth*, John viii. 40. Here, *Of that Hour knoweth no Man, no not the Son, but the Father only*, Matth. xxvi. 36. There, *He knoweth all Things*, John xxi. 17. Here, he saith, *I am not come of my self*, John vii. 28. And *I come in my Father's Name*, John v. 13. And *I speak not of my self, my Doctrine is not mine, but his that sent me*, John vii. 16. There, *He that has seen me hath seen the Father*,

Father, ver. 9. Here he doth nothing of himself; *I can of my self do nothing*, John v. 30. There, he raises dead *Lazarus* by a Word speaking; And *I give unto my Sheep eternal Life*, John x. 28. and thus in an innumerable Number of Texts.

Daught. And so they pretend, I suppose, that those Texts contradict one another.

Fa. Yes, and so no doubt they would if we take them to mean one and the same identical Person in the Sense of Nature, and the literal Construction of the Words; and so Christ must be acknowledged to speak the most unintelligible Nonsense, contradicting himself in a manner not reconcileable by any Construction in the World; nor is it any way reconcileable but by this of his Divine and Human Nature united.

Son. One would think this very thing should convince them, (*viz.*) That as they allow him to be the *Son of God*, (however subordinate to God himself) they must yet believe that he would neither talk falsely or foolishly, neither talk unintelligibly or nonsensically, neither with Contradiction or Absurdity, and that therefore there must be some higher Construction of the Words, and that they were reconcileable some way or other.

Fa. We may defy all the Clans of *Arius* and *Socinus*, and their less consistent Successors the Modern *Deists*, and Hereticks, to make Sense of these Expressions, any other way than as the *Jews* did; who went about to stone him for Blasphemy, and for saying he was God.

Son. It is plain the *Jews* understood him so, and that indeed he understood himself so; and so also when he answered the High Priest's Question, *Art thou the Christ the Son of the Blessed?* and he answered *I am*, Mark xvi. 61. and they called that Answer Blasphemy, ver. 64. *What need we any farther Witnesses? ye have heard the Blasphemy.*

Fa. It must be so understood, and can be no otherwise, and it is on that Foundation that the Learned and Pious Dr. *Bates* says, That either he must be really GOD, or the worst and vilest of Men, the greatest Impostor and Blasphemer; who, being but *a meer Man*, yet accepted of Divine Honours, assumed the Divine Authority in his Actions, and declared himself to be ONE with GOD; and this on many Occasions, besides those above.

Daugh. I have observed indeed that Christ there owns himself to be the Son of GOD, that is, to be equal with GOD, and that it is very clear to me it is so; all the Scriptures agree in it, if they read and consider them with Plainness and Sincerity.

Fa. But now distinguishing rightly of the two Natures in Christ, and speaking of him, or understanding him to speak of himself, in the distinct Capacities of a GOD incarnated, and of a Man, it is still plainer; speaking of him as real GOD, *the Creator of the World, by whom all Things were made*, John i. 3. and as *real Man*, the Mediator, giving his Life a Ransom for many; This Way it is all reconciled at once: *As Man*, he is the true Shepherd, and layeth down his Life for his Sheep; *As God*, he giveth eternal Life to his Sheep, and none shall pluck them out of his Hand; *As Man*, his Father is greater than all; *As God*, he is in the Father and the Father in him; *As Man*, he knoweth nothing, but all Things are given him of the Father; *As God*, *Peter* says to him, John xxi. 17. *Lord, thou knowest all Things, thou knowest that I love thee.* *St. John* says, *He needed not that any should testify of Man, for he knew what was in Man*, John ii. 25.

Son. The Distinction runs through every Transaction of his Ministry.

Daugh. I am amazed at the Clearness and Justice of distinguishing thus, and wonder how they can withstand the Force of it.

Son. It would be endless indeed to reckon up all the several Texts in the Scripture, which assure us of the Divinity of his Person; but this Way of arguing from them is, in my Opinion, as convincing as any thing can be.

Fa. Well, I will come to another Argument, and this is drawn from the Mission of the Holy Ghost: The Godhead and Glory of Jesus Christ the *Messiah* is in nothing more manifest than in sending the Holy Spirit, which he calls *the Promise of the Father*: He calls it indeed the Promise of the Father, but it was also his *own Promise*: In one Place he says, *The Comforter, which is the Holy Ghost, whom the FATHER will send in my Name*, John xiv. 26. In another Place he says, *I will send him unto you*, John xvi. 7.

Son. It is evident that it was Christ who sent the Comforter, the Holy Ghost, the Spirit of Truth, according to his Promise to his Disciples.

Fa. It is openly declared so by St. Peter in his Speech to the People, *Acts* ii. 33. speaking of the Holy Ghost, *He hath shed forth this, which ye now see and hear*: He (that is) *Jesus Christ*; and 'tis evident it was the Consequence of his Exaltation; for it is said in another Place, *The Holy Ghost was not yet given, because Christ was not yet glorified*. John vii. 39. And in another Place, *If I go not away, the Comforter will not come unto you*, John xvi. 7. Now, What Inference can the Enemy draw from this?

Daugh. They make nothing of it, or make light of it.

Son. But we see no Reason to make light of it for all that; we have no Argument, *I hope*, from their Example.

Fa. But suppose we had, What can they say? Could *Jesus*, as Man, send the Holy Spirit of Truth among Men? When the Holy Ghost was sent, and had

had descended upon them, then indeed they were *indued with Power from on high*, so that on whomsoever they laid Hands they received also the Holy Ghost; but the Disciples did not send it: The sending the Holy Ghost was certainly the immediate Work of God, only that he was pleased to give that heavenly Gift by the Medium of the Apostle's Benediction; and therefore some have said, that the Holy Ghost was given by the Apostles laying on of Hands, not that it was understood to be the same Mission of the infallible Spirit as the Power from on High which descended from Heaven upon the Apostles themselves; but that this was only a Measure of Faith, which is taken there for the Spirit, and is translated so, being the same Spirit which is said to be in Believers to the End of the World.

Son. Had it been really the Holy Ghost, as it was given to the Apostles, then all those that received it would have spoken with Tongues, cast out *Devils*, healed Diseases, raised the Dead; and, in a Word, have wrought Miracles as the Apostles themselves did.

Daugh. Yes, and all their Preaching would have been the Word of God, I suppose, as we believe the other is; because dictated by the infallible Spirit, all which it was not.

Son. The first sending of the Holy Ghost was evidently miraculous.

Fa. It was so, but it must be more than miraculous if Christ was not of the same glorious Essence with the Father; for here is nothing but Absurdity, Jesus Christ is said to be conceiv'd of the Holy Ghost, and yet here he sends the Holy Ghost, and indues with Power from on High.

Son. And yet he is called the Son of Man.

Fa. How then is the strange Contradiction to be understood? The Holy Ghost send God, and God send the Holy Ghost! or the Holy Ghost

Ghost to overshadow the Virgin to produce a Man, and then that Man promise to send the Holy Ghost! and so the Holy Ghost is said to produce the Son, and yet is said again, to proceed from the Father and the Son.

Son. It is all myſtetious, and yet it is all a Myſtery reveal'd.

Fa. You may obſerve our bleſſed Lord is all along called *the Son of God*, and he owns himſelf to be ſo; now he is properly and particularly the Son of the Holy Ghost, as is plain from the Account of his miraculous Conception; and the Scripture ſays expreſſly, he ſhall be called *the Son of God* for that Reason; becauſe he was conceived of the Holy Ghost, becauſe the Power of the Higheſt overſhadowed her, ſo that the Holy Ghost is here called the Power of the Higheſt.

Son. And this is uſed as a Teſtimony to the Divinity and Godhead of the Holy Ghost.

Fa. It is ſo, but I am not upon that Point now; our Lord is called *the Son of God* there, by Virtue of his miraculous Conception, but he inſiſts upon his being the Son of God in his Diſcourſe with the *Jews* on another and ſtill higher and more glorious Account; namely, His being really equal with God: *John* v. 18. His being really God, *John* x. 33. His being *in the Father*, and *the Father in him*, *John* x. 38. *I and my Father are one*, ver. 30. which the *Jews* acknowledge was making himſelf God.

Son. So that in one Place, The Holy Ghost is his Father, and in another Place, God is his Father.

Fa. Yes, all which, by unavoidable Conſequence, and Arguments not to be repelled, illuſtrate to us the glorious Myſtery of the Holy Trinity: The Holy Ghost is the Father of Chriſt, and the Cauſe of the miraculous Conception; and that Birth is thence called the Son of God; the

the same Son proceeds from God, is one with God, is proclaimed from Heaven to be the Son of God, promises to send upon his Disciples that blessed Spirit of Truth of whom he was conceived; so that here God sends Christ, and Christ, after he reassumes his Divine Glory, sends the same Holy Ghost, which, in his Conception, is called God.

Daugh. This is mysterious indeed.

Fa. But all this Mystery is explained in a most sublime Manner, and made easy by the right Conceptions of the Humanity and Incarnation of Christ; and distinguishing between his Human and Divine Nature; this is that which the Scripture means by *the Mystery of Godliness, GOD manifest in the Flesh.*

Son. It is remarkable that this Holy Ghost did not come upon any, while Christ was upon Earth.

Daugh. Yes, it is said *he breathed on them,* and said, *Receive ye the Holy Ghost,* John xx. 22.

Fa. It is evident there, that it is meant he gave them, by that Breathing, a Power to receive and to exercise the Graces of the Spirit, and therefore he added the Power of Binding and Loosing, which he gave to them all by that Benediction; but it is expressly said in another Place, *That the Holy Ghost was not yet given, because Christ was not yet glorified,* John vii. 29. 'Tis evident that the Holy Ghost was not given for that very Reason, because Christ was not glorified: This Holy Ghost is again spoken of in the first Person of Christ himself, where Christ promises the Assistance of his Spirit to his People in the Person of the Apostle; he says, *Lo, I am with you to the End of the World,* by which is plainly understood the Holy Ghost, so that the Holy Spirit and Christ is one and the same, and the Holy Spirit and God is the same, and CHRIST and GOD are one: *I am in the Father and the Father in me. He that*

that hath seen me, hath seen the Father; I give eternal Life; He that hath the Son, hath Life; I am the Light of the World. The Mystery is plain, *Christ* as the Son of GOD, is One with GOD and with the Holy Ghost, sends the Holy Ghost, and gives Eternal Life. *Christ*, as the Son of Man, *knows nothing of himself, does nothing of himself, comes not of himself, but is sent by the Father, is less than the Father, and does the Will of his Father, keeps his Father's Commandments, and the like:* All these are Expressions which the Scripture is full of.

Christ Incarnated, and in a State of Humiliation, was made of no Reputation, took upon him the Form of a Servant, and the like; *Christ risen from the Dead*, gives Power to receive all the Gifts and Graces of the Spirit; and *Christ glorified*, gives the Holy Spirit itself, the same Holy Ghost, of which he himself, as to his Incarnation, was conceived, and by which wonderful Conception he is called *The Son of GOD*.

Daugh. These Mysteries, I always look'd upon as Things above my Reach; but they are abundantly clearer to me now.

Son. I observe those People who argue against their being intelligible, would persuade us that they are not needful to be understood, any more than they are intelligible.

Fa. Is it needful to believe in Christ, and not needful to know him? Is it Christianity to believe, and not necessary to know in whom we have believed? The Scripture says expressly, that it is necessary to believe in Jesus Christ; *He that believeth on the Son hath everlasting Life; he that believeth not the Son, shall not see Life, but the Wrath of GOD abideth on him, John iii. 35. Whosoever believeth in him shall not perish, but have everlasting Life, John iii. 16. He that believeth on him is not condemned,*

he that believeth not, is condemned already; it is necessary therefore to believe.

Son. Faith in Christ is certainly necessary; there are abundance of Scriptures to prove that.

Fa. And how shall we believe in him of whom we have not heard? The Scripture was written that we might know Christ, and that knowing, *we might believe on him; and that believing, we might have Life thro' his Name*, John xx. 31. As it is necessary to believe in Christ, 'tis necessary to know him, or else 'tis not necessary to have eternal Life; for this is Life eternal to know God, and Jesus Christ, who he has sent.

Son. 'Tis also certainly necessary to know Christ, or else 'tis not necessary to be saved.

Fa. How then can they say, 'Tis not necessary to know what he is? Are we to believe in we know not what, and be saved by we not who?

Son. That would be like the *Athenians*, indeed, to build Altars to the UNKNOWN GOD.

Fa. Are we to pray to Christ or no?

Daugh. Yes, St. *Stephen* pray'd to him, *Lord Jesus, receive my Spirit*, Acts vii. 59.

Son. And the Apostles, assembled at *Jerusalem*, pray'd to him, when they cast Lots for the Choice of an Apostle, in the Room of *Judas*, Acts i. 24.

Fa. Well, if we must or may pray to him, How shall we do this, if we know not who he is, or what he is? Must we pray to him, and not know whether we pray to a God or a Man? To pray to him as a Man, would be Popery, and worse than Popery, Robbery, robbing God, and the grossest of all Idolatry; and yet St. *Stephen* and the Apostles evidently did so.

Son. At least, it would be worshipping we know not what.

Fa. It is then most ridiculous to endeavour to persuade us, that we need not inquire into this Matter, and need not know in whom we have believed; it is

is all one as to say, we need not know by who or by what we are to be saved, or to whom we have committed our selves.

Son. But we do know him; we know him by the Scriptures; the *Samaritans* as well as the Apostles give a Testimony to him, *John* iv. 42. We believe and know that this is the Christ, the Saviour of the World: The Apostles say, We know and are sure, that thou art the Christ the Son of the Living GOD. Christ himself declares, *I am* the Christ, the Son of the Blessed: And when the Women of *Samaria* says to him, I know the *Messias* cometh which is called Christ, he answers, *I that speak unto thee AM HE:* And he adds in another Place, *If ye believe not that I am HE,* that is the *Messias,* ye shall die in your *Sins.*

Son. These are all plain and positive Scriptures, indeed.

Fa. I am glad we are come to that, for now the Divinity of Christ will admit of a plain Proof by Scripture Evidence, from his being proved to be the *Messias*; as the Woman of *Samaria* said, Who is called Christ? for if we allow *Jesus* to be the *Christ,* the *Messiah,* the Son of GOD, you must allow him to be of a Divine Nature and Original, to be Real and Essential GOD from the Prophecies of the *Messiah.*

Son. I do not see into that, or else I do not understand your Meaning, Sir.

Fa. My Meaning is thus, That as I prov'd *Jesus* Christ was the prophesied and promised *Messiah,* which was to come into the World; all the Prophecies of the *Messiah* meeting and being fulfilled in his Person, and in the Time, and Particulars of his Coming; so all those Scripture Prophecies concurring to give Divine Honours to the *Messias,* those Divine Honours belong to Christ.

Son. If that appears, the Consequence is plain.

Fa. I have told you already what the Scripture says of the *Shiloh*, the *Messiah*, the Saviour of *Israel*, and in how many Places he is called *Jehovah*; nay, even *GOD*, and the *Son of GOD*; see some of them again, *Isaiab* vii. 14. *Behold a Virgin shall conceive and bear a Son, and shall call his Name GOD WITH US: (Immanuel)* See the same Prophet *Isaiab* ix. 6. *For unto us a Child is born, unto us a Son is given; and the Government shall be upon his Shoulder; and his Name shall be called, Wonderful, Counsellor, The Mighty GOD, The Everlasting (or Eternal) Father, The Prince of Peace. Of the Increase of his Government and Peace there shall be no End, upon the Throne of David, and upon his Kingdom, to order it, and to establish it with Judgment and with Justice, from henceforth even for ever: The Zeal of the LORD of Hosts will perform this.*

Daugh. Are these the Prophecies of Christ?

Fa. They are Prophecies of the *Messiah*, and I have already proved, that *this is HE*.

Son. Some tell us that the Words are synonymous.

Daugh. Don't deal in hard Words, Brother; What is that?

Son. I mean that they signify the same Thing: I don't desire hard Words, Sister; I allow the plainest Words are most becoming such a solemn Subject.

Fa. I know they say that the Word *Messiah*, or *Messias*, and the Word *Christ*, signify the same Thing in the Original; and they do so, with very little Variation, that is to say the *Saviour*. The poor People of *Samaria* explain them so, that *the Messiah was called Christ*, and that the true *Christ* was the *Saviour of the World*, *John* iv. 42. But to prove farther, that this *Jesus Christ* is really the *Messiah*, and that the *Messiah* was to be *JEHOVAH*, see a little the Harmony of the Old Testament and the New, in this Point, *John* i. 41. *Andrew the Apostle having*
seen

seen and spoken with Jesus Christ, finds out his Brother *Simon*, and says to him, *We have found the MESSIAS*, which is, being interpreted, **THE CHRIST**.

Son. That's the Text which, they say, proves the *Messiah* and *Christ* to be the same, and that one is no more than an Interpretation of the other.

Fa. It does so very plainly; for it says expressly, that the Word *Messias*, being interpreted, is **the CHRIST**: But let me go on; *Philip* having likewise seen and been called to follow Christ, finds *Nathaniel*, and he speaks thus, *We have found him of whom Moses and the Prophets write, Jesus of Nazareth, &c.* Now what did *Moses* and the Prophets write of *Christ*? *Moses* wrote of the Seed of the Woman, which all allow to signify the *Messias*; and of the *Shiloh* that should come, which was likewise the **MESSIAS**, to whom the gathering of the People should be; but *Micah* the Prophet explains him distinctly, *Micah* v. 2. *But thou, Bethlehem Ephratah, though thou be little among the Thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting: Here the MESSIAS is called the Everlasting, that is certainly GOD; for nothing but God can be Eternal or Everlasting. Isaiab* says, *I saw the LORD*; the Word in the Original is, *I saw JEHOVAH sitting on his Throne, &c. Isa. vi. 1.* and in *ver. 5.* he says, *Mine Eyes have seen the King, the LORD of Hosts; or as it is in the Original, The JEHOVAH of Hosts; and this St. John* says is spoken of **CHRIST**, *John* xii. 41. *These Things said Isaias, when he saw his Glory and spake of him. Jeremiab* is more express still, and calls the *Messias* the *Lord our Righteousness*; the Original is *The JEHOVAH, or GOD our Righteousness, Jer. xxiii. 6. In his Day Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS; and the like*

in *Zech. iii.* where the *MESSIAS* is called the *BRANCH*; the same Word which is before called *the LORD our Righteousness*, was by all Intrepreters understood to be meant of *CHRIST*, who truly is *JEHOVAH our Righteousness*.

Daugh. These are all Wonders to me; I was never able to put them together thus before: This makes the hard Things easy to be understood.

Fa. But I have not done yet; The *Messias* is called the *Branch* (you see) in several Scriptures, *Isaiab xi. 1.* *Jer. xxiii. 5.* *Zech. iii. 8.* By the Prophet *Haggai*, he is called *The Desire of all Nations*, *Haggai ii. 7.* By *Daniel* he is called the *Messiah*: Again, by *Jeremiah* he is also called *Jehovah our Righteousness*, as above; and by *Daniel*, *Everlasting Righteousness*, *Dan. ix. 24.* In all these Texts, the Divinity of the *MESSIAS* is declared and asserted, he is the *Eternal Everlasting Father*, his goings forth are from *Everlasting*, that is *Eternity*; he is the *Lord Jehovah*, the *JEHOVAH our Righteousness*, the *Everlasting Righteousness*; this is the *Messias*, and this *Messiah* and the *Christ* are *One*.

Son. I cannot see how the cavilling People of this Age do avoid the Force of this, by any of their Shiftings, and straining the Texts: They do not deny *Jesus Christ* to be the *Messias*, but they do not meddle with the Question, Whether the *Messiah* was to be the *Eternal*, the *Everlasting*, the *Jehovah*; it seems to lie as a Thing not taken notice of by them, or that they do not care to meddle with.

Fa. It does so; but there is another Thing which they do not take Notice of also; and that is, that the Scripture does expressly enjoin such Divine Honours to be paid to *Jesus Christ*, as are (except to him only) to be given to none but to *GOD* his Father.

Daugh. What Divine Honours, except Praying to him? Are there any other?

Fa. Yes, *believing in him*; Faith is required, and Faith in Christ, Repentance towards God, and *Faith in the Lord Jesus Christ*: Now, the Scripture is express; nothing but God is the Object of *Faith*; and therefore Jesus Christ may be said here to assert his own Deity, in saying, *Believe also in me*; making himself an Object of Faith in Conjunction with God; and as necessary for the Support of the Souls of his Disciples as their Faith in God.

Son. That is indeed implied, but not directly expressed.

Fa. 'Tis as plainly expressed as another Text, *2 Pet. i. 2. Grace and Peace be multiplied unto you, through the Knowledge of God, and our Saviour Jesus Christ*: So that Grace and Peace does not come by the Knowledge of God alone, or of Christ alone, but of both conjunctly and united.

Son. It is generally said, that God is the only Object of Faith.

Fa. And therefore Christ must be God, because he is conjunctly the Object of Faith with God the Father; God is the Object of Faith according to his present Dispensation, that is, manifesting himself to us as reconciled through a Redeemer, and so God in Christ, or God and Christ, are one entire Object of Faith: So he conjoins himself with God in the other Text, *John xii. 24. He that believes on me, believes not on me, but on him that sent me*; that is, *not on me only, but on him also that sent me*.

Son. But how does this come down to the Argument in Hand?

Fa. Very exactly; for if Christ be a meer Creature, how can he assert himself to be the Object of our Faith in Conjunction with *the eternal God*? If he were not equal with God in the *Divinity of his Nature*, it would be the highest Presumption in the World, to make himself equal to him as the Object of Faith; yet this he does *John vi. 29. This is the Work*

of God, that you believe on him whom he hath sent; besides, 'tis a differing Faith.

Son. How so, Sir?

Fa. Why, 'tis one Thing to believe a Person, and another Thing to believe on him: We believe *Peter*, and believe *Paul*, but we are never said to believe in *Peter* and in *Paul*; if Christ were a mere Man, though in the highest Throne of Honour and Excellence, yet he could not be the Object of Faith and Trust, without an Offence to God: To believe in Christ is to rely upon and rest in him for Salvation and Pardon: This is proper to the Deity only, and is one Flower of his Crown; nay, if Christ were a mere Man, we are cursed of God for trusting in him, *Cursed is he that maketh Flesh his Arm*, Jer. xvii. 5. but if we are blessed for our Confidence in him, then he is more than a mere Man; *Psalms* ii. 12. Faith centres only in God, thro' Christ: God is the only Object of our Confidence and Faith, especially as Faith is distinguish'd here.

Son. Yes, we are commanded to believe his Word, and his Prophets, *BELIEVE IN GOD*; so shall ye be established, *believe his Prophets, so shall you prosper*, 2 *Chron.* xx. 2.

Fa. That's the very Text that confirms my Distinction; you are bid to believe the Prophets, that is, to believe what they say, and no doubt it is our Duty to do so, because they speak from GOD; but you are commanded to believe IN GOD, not only to believe him when he speaks, whether by Prophets or otherwise, but to believe *in him*, which is quite another Thing; the *Devils* believe Christ, but they don't believe *in him*.

Son. That is a Distinction I never observed before, indeed.

Daugh. No, nor I either; yet 'tis very just, I think, and plain to understand.

Fa. Very plain ; and thus we are bid to believe *in Christ* in abundance of Places, *John* iii. 16. *For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life.* And again, ver. 18. *He that believeth on him, is not condemned: But he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God:* And again, ver. 33, and 36. the Testimony of *John the Baptist* to the Divinity of Christ ; *He that hath received his Testimony, hath set to his Seal, that God is true. He that believeth on the Son, hath everlasting Life ; and he that believeth not the Son, shall not see Life :* Here is eternal Death threatened as the Punishment of not believing on Christ.

Son. But they will question here the Justice of the Distinction, between believing, and believing *IN* or *ON Christ*.

Fa. The Distinction is plain ; to believe *IN* or *ON Christ* is expressed by the *Samaritans*, as I said before, *John* iv. 42. *We know that this is indeed the CHRIST, the SAVIOUR of the World.* And again, *Thou hast the Words of Eternal Life, and we believe and are sure that thou art the Christ, the Son of the Living God,* Or, as the Words maybe read, *Thou art the Christ, the Living God ;* *John* iv. 68, 69. and indeed, in all these Texts it might bear the same Inference: How could he give Eternal Life to his Sheep, *John* x. 28. Give them Power to become the Sons of God who believed on his Name, *John* i. 12. Know all Things, *John* xvi. 30. *Now are we sure that thou knowest all Things ; by this we believe that thou camest forth from God ;* And what can it be to come forth from God? Whatsoever is of *GOD* is *GOD*. But there are many more Texts which confirm this ; I need not repeat them, you will find them in your daily Reading ; as particularly that glorious Text where Christ declares himself to be
the

the *Son of GOD*; and demands of the Man born blind, whether he believed *on him as such*, *John ix. 35, 36, 37.* and the other of *St. John, 1 John iii. 23. This is his Commandment, that we shall believe on the Name of his Son Jesus Christ.*

Son. That last Text is express, that it is God's Command that we should believe on the Name of his Son Jesus Christ.

Daugh. But I observe some Texts express it, believing *in* Christ, and some believing *on* him; Pray, Sir, is there any Difference in that?

Fa. No, Child, none at all; nor is there any one Text in all the Book of God, that I remember, that directs to believe *IN* or *ON*, or *IN* or *ON* *the Name* of any Person or Thing, but the Person or Name of God and Jesus Christ: It is one of the particular Characters by which Jesus Christ is said to be manifest as God, and which is Part of the great Mystery of Godliness, namely, That he was believed *ON* in the World, *1 Tim. iii. 16.*

Daugh. That I understand, and I am satisfied it is so; but I would know about those Two Expressions *IN* and *ON*, whether there is any Difference, or any considerable Difference between them? because sometimes one is used, and sometimes the other.

Fa. None at all, Child; the Words are the same Thing, and in all Languages are expressed by the very same Word; particularly you, Child, (speaking to his Daughter) can read *French*, look in your *French Bible*, and there you will find it is expressed both Ways by the same Word, that which we call believe *on*, is sometimes expressed *in*; and that which we express *in*, is there expressed *on*, as in *John iii. 18. He that believeth on him*, in the *French* it is *Qui croit en lui*, which is in *English* *IN HIM*: And in the same Verse, *in the Name*, is expressed *au Nom*, which is used for *on* or *in*.

Daugh. I can read it there, and I will look all the Texts over, to see how it is.

Fa. Pray do, Child; and then, *Son*, you may do the same in the *Latin*, where you will find it always expressed by the Particle *in*, as in the same Text; pray look for it.

Son. Here it is, and it is so, indeed.

Fa. Pray read it.

[He reads the Words. *Qui credit IN eum, non condemnator: qui Vero non credit, jam condemnatus est: quia non credit IN Nomen unigeniti Filii Dei.*]

Son. It is the same in both Places *IN him*, and *IN the Name*.

Daugh. Then, indeed, it is plain, that it is the same Thing to believe *in* Christ and *on* Christ, and *in* the Name or *on* the Name of Christ.

Fa. Now let the Opposers of Christ's Divinity tell us, if we are any where directed in Scripture to believe in Man, or in any Creature or Thing but God, or the Lord Jesus Christ; and if they cannot, then it will be hard for them to say, that this Glory is given to another, to a Creature; God alone is the Object of Faith and of Worship; but both Faith and Worship is given to Christ, and our Lord says, *Ye believe in GOD, believe also in ME*, Mat. iv. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve. Believe in the Lord thy God, so shalt thou be established*, 2 Chron. xx. 20. The Words are expressed alike in both Texts, for that which is explained by our Lord himself to mean *him only shalt thou serve*, is expressed, *Thou shalt serve him*, in that very Text from whence it is quoted, *Deut. vi. 13*. So, *Believe in the Lord thy God*, is certainly intended to mean, *Believe in him alone*; the Words of King *Jehoshaphat* plainly infer so much; and so of many other Texts, which it would be too long to

to repeat, and yet our Lord says, *You believe in GOD, believe also in ME.*

Son. It is plain enough, Sir, I think; we are to worship God only, and to believe in God only; and yet we are to worship Christ, and believe in Christ too; How can that be reconciled?

Fa. How, indeed? Who then is this Messias? And who is this Jesus Christ, who is to be worshipped and believed in, under the same Penalties, and by the same express Command, as God himself is to be worshipped and believed in?

Son. But may the Word Faith be given to both the several Kinds of Believing?

Fa. Yes, we are to believe the Word of God, the Prophets and Servants of God speaking from him, and the Works of God; and that is called Faith: But you must distinguish of Faith; there is an Historical Faith, that is giving Credit to, or believing the Prophets, and the Testimony that God has given of himself, and the Works of Christ; but the Believing in God and in Christ, is a Grace, a Gift, a Power given, and planted by the Holy Spirit of God in the Heart; By the Mouth we make Confession, but *with the Heart Man believeth*, Rom. x. 10. And in the foregoing Verse of the same Chapter, *If thou shalt believe in thine Heart; what follows? Thou shalt be saved.*

Son. So you make several Sorts of Faith.

Fa. Not several Sorts of Faith in God; that is but one Faith, and of one Kind; and 'tis therefore called, *The Faith of God's Elect*, Titus i. 1. and *Saving Faith*; the *Gift of God*; and *Justifying Faith*; with several other Epithets; and the whole Christian Religion is called *The Faith* in many Texts; whereas believing the Word of GOD, the Prophets of GOD, and the Being of GOD, &c. is quite another Thing; the *Devil* may be said to have this Faith, but none have the true Saving Faith in Christ

Christ Jesus, but those who, as the Apostle says, *Believe in him, to the Saving of the Soul.*

Daugh. And who are they that believe to the Saving of the Soul?

Fa. Why those that believe in Christ, *John* iii. 15, 16. *For whosoever believes in him, shall not perish, but have Everlasting Life; that is, Shall be saved. Believe on the Lord Jesus Christ, and thou shalt be saved,* *Acts* xvi. 31. Ye are not of them that draw back unto Perdition, but of them which believe to the Saving of the Soul.

Son. Nothing is more plainly laid down in the Scripture, than that Faith in Christ is required, in order to Salvation.

Fa. Which, I think is a glorious Testimony of his eternal Power and Godhead; he is evidently made the Object of our Faith, and that equally as God; believing in him is essential to our Salvation, and has the Promise of Life annexed to it: God himself can have no more; and those People that will have him be superior, or subordinate to the Father, cannot deny but that the same Reward is given to us for believing in him, cleaving to him, confessing him before Men, and the like, as is given for our believing in God the Father; and the Scripture says, that all Men should honour the Son, even as they honour the Father.

Son. But how then can these Men tell us, that it is not Christianity for us to inquire into this great Mystery, or to know whether there is an Equality of Persons or no? it seems to me, that 'tis a most essential Point, that we may know how to direct our Faith, Petitions, Homage, and Worship.

Fa. Most certainly; it is a most essential Point of Christianity and which we ought to be rightly informed of.

Son. But why then do they puzzle all our Inquiries into it, with so many Difficulties about the several

several Readings of the Scriptures? This is to be interpreted so, and this so; This is in the Original, and this is in some Copies, and not in others?

Fa. I take all that to be the mere Effect of obstinate Unbelief; which leaving the plain and undeniable Consequences of Things, and turning or wresting the Scriptures to their own particular Meanings, would support Error by challenging the Truth, and seek for Shifts and Subterfuges in the different Readings, and doubtful ambiguous Construction of Words to avoid the Force of plain and pungent Texts; so to lessen the Credit of them, or leave us unsatisfied of the true Sense, till they can decide those jarring Disputes, reconcile those Readings, and have all their Objections answered and silenced, which may probably be never brought to pass.

Son. This is the Reason, I suppose, that they call for Meetings of learned Men to dispute and discourse these Things, to compare the Originals, and examine into the true Sense of the Antients in those Things.

Fa. And when will they finish the Dispute? Suppose all the learned Men in the World were brought together for that Purpose.

Son. Nay, they allow it themselves, that the Dispute would take up a great deal of Time, perhaps some Years, some Ages, and I believe I might add, that they are not sure it would ever be decided, or that they should all come at last to find out the Weighty Truth; so as to have all Contradictions silenced, and put to an End.

Fa. And what must become of the Christian World in the mean Time?

Son. As to what, Sir?

Fa. As to being at a Certainty in this mighty Question; Must they lie all that while in a State of Uncertainty? Must they never know in whom they are to believe? And how must all the Christians die who

are called away in that Time? Must they die in a State of Ignorance and Uncertainty?

Son. That is true, indeed.

Fa. What a dreadful State are we all in! Our Altars are all inscribed to the Unknown God! Religion is all a hidden Mystery, a universal Blank! and the Word of GOD a mere dead Letter; its authentick Verity not established, the Authority of it not acknowledged, or the Readings of it determined.

Son. Nor do we know which is right and which is wrong translated, till they shall determine it.

Fa. Blessed be GOD the Stumbling Blocks are all removed, by the Promise of Christ to send the Spirit of Truth, the Comforter, to lead us into all Truth, and to bring all Things to our Remembrance; and that this Spirit is a truly infallible Guide and Interpreter of Scripture, even more infallible than the Pope, and he will reveal Christ to us; he has said of this Spirit, that *He shall take of mine, and shall shew it unto you*; So that 'tis plain, we do not need these disputing Gentlemens determining of these Things so much as they imagine we do; let us search the Scripture, and seek the Guidance of the Spirit to interpret that Scripture, and to guide us to the Knowledge of Christ, and he will guide us.

Daugh. Pray, Sir, Which are the Scriptures which they dispute?

Fa. There are several; but this is one in particular which they object against, 1 *John* v. 7. *For there are Three that bear Record in Heaven; the Father, the Word, and the Holy Ghost, and these Three are ONE.*

Daugh. What do they object against that, pray?

Fa. Why first, you are to understand, they cannot resist the Force of the Words, if granted to be a real Piece of the Scripture, and so be dictated by the infallible Spirit; and therefore they would fain lessen

lessen the Credit of them by denying their Legitimacy, and so take off their Evidence.

Daugh. What do they say to them?

Fa. They say, they are not in the Original, or in several of the Manuscript Copies of the New Testament, which were in Use in the primitive Days, and so they would deny them to be St. *John's* Words.

Son. They do not say they are in none of them, do they?

Fa. No, no, they cannot say that; but because they are not in all of them, therefore they would deny them to be authentick; that Truth, as I told you just now, is like a Blast of Lightning to all the Heretical Doctrines, which it was written against; and they foresaw it, and could bring no other Objection but to cavil at its being Authentick, and this is but a weak Shift indeed.

Daugh. Pray, what Doctrines were these Words written against?

Fa. I think I told you once before; the Gospel of St. *John* was particularly pointed at the Errors of Two Persons (*viz.*) *Ebion* and *Cerintbus*, who even in those early Days of the Christian Religion, advanced this Blasphemy (*viz.*) That they denied the Divinity of Jesus Christ, and allowed him to be only a mere Man.

Daugh. What! was it so soon that this Error began? Why then 'tis very ancient.

Fa. I think it was very happy that it broke out so soon.

Daugh. Why so, Sir?

Fa. Because the Truth had immediately so glorious a Defender; being one of those on whom the infallible Spirit was immediately shed abroad, at the first Assembly of the Apostles; and on whose Head the cloven Tongues rested; the same who, with *Peter*, healed the impotent Man in the Porch of the Temple; the same Disciple who leaned on the Bosom

son of Jesus Christ, and of whom it was particularly said, that JESUS loved him.

Daugh. Was it that Disciple who wrote the Epistles?

Fa. Yes, he wrote the Gospel, and the Three Epistles, and the Revelations; and throughout his Gospel and Three Epistles, he particularly aims, in almost every Part of them, to establish the Dignity and Glory of The Son of God; calls him The Son, The Only Son, The only begotten of God, The Light, The God, The True God, and Life Eternal; and particularly in this fifth Chapter of his Third Epistle, he hath this Expression, *There are Three that bear Record in Heaven*; or, as others understand it, *There are Three in Heaven that bear Record*; which, indeed, I take to be the better Reading.

Daugh. Hold; pray, Sir, do any read it so? I think that explains the Words very much to me.

Fa. Yes, the learned Annotators, both in the *English* and the *French*, allow it to read best so; tho' our vulgar Translation is as you see.

Son. But, Sir, pray go on with your Objection again, which you say our Opposers make to this Text, for you said, they deny it to be authentick.

Daugh. And that it is not St. *John's* Words.

Fa. They do so.

Daugh. How do they prove it?

Fa. All they have to say, is, that it is not to be found in all the Manuscript Copies of this Epistle.

Son. If they could have proved it was not in the Original Epistle, written by the Evangelist's own Hand, they had said something.

Daugh. Or in none of the first Copies; but to say it is not in all of them, that's saying but little against it, methinks.

Fa. They can do neither of these; I'll give you the utmost of what they have to say:

1. They tell us, it is left out in *several Manuscripts*; that is, as I said just now, that it is not to be found *in all of them*.
2. That several of the Fathers who wrote against the Heresy of *Arius*, do not make use of this Text; which, they say, being so clear a Testimony of the Divinity of Christ, they would not have failed to have taken the Advantage of.

Son. There seems to be some Weight in those Things too.

Fa. Truly, Son, I think not; I think a Cause is but very forrily defended, that has nothing but such miserable Negatives to oppose to the Evidence of a Positive Text of Scripture. If they would support such a Case as this in due Form, they ought to be able to prove, that the Expression was to be found in but a very few Manuscripts, or only in such as were most modern; and that the Primitive Christians, and the Manuscript Copies of the best and most ancient Authority, knew nothing of it.

Son. I grant that, indeed.

Fa. Whereas on the contrary, this Text, in the very express Words of it, is to be found in a great many, nay, in most of the Manuscript Copies that are extant, and those of the ancient and of the best Authority; also they are found quoted in the Writings of the most valuable and venerable Fathers of Antiquity in the first Ages of the Church: *For Example*, Not to speak of St. *Jerome*, *Fulgentius*, and many others, who wrote in the fourth Century against the Heresies of *Arius* since the Council of *Nice*; but to go back beyond them all, the famous St. *Cyprian*, Bishop of *Cartbage*, and a glorious Martyr of the Primitive Times, who lived a little above 100 Years after the Evangelist St. *John*, and who suffered Martyrdom in the Year CCLVIII. after Christ; I say, St.

Cyprian

Cyprian quotes this Text expressly, in his Book of *The Unity of the Church*; and *Tertullian*, more ancient still than he, mentions and insists upon it, in his Book called, *Adversus Praxeam*; or a *Dispute against Praxeas*.

Son. What Age did *Tertullian* live in?

Fa. He flourished about the End of the same Century, in which *St. John* died, being not above Eighty Years after the Evangelist wrote this very Text; for *Tertullian* wrote his Apology for the Christians in the Year 199 or 200.

Son. That is truly ancient enough; do they name one Writer of equal Antiquity or Authority, who has taken no Notice of it; or any Manuscript Copies before their Time, in which this Verse was not to be found?

Fa. No, no, None at all, nor any after them for near 200 Years: Since then, nothing can be offered against the Credit of Two Authors of such undoubted Sincerity, and that both of them acknowledge and quote this Text, Shall it be any just Objection against the Scripture, to say that some modern Writers, perhaps tainted with the Heresy of the *Ebionites*, or Favourers of *Arius*, and of much less Reputation, have thought fit to omit it, or wilfully to leave it out?

Son. No, indeed, I think 'tis of no Force at all, if it has no better Authority than that; for this may be no more than to say, that if *Arius* had written a Comment upon this Epistle, he would have left it out.

Fa. Just thus stands the Authority of this Text; which I think is not at all shaken by any Suggestions of modern Writers, while we have the Authority of such as those more ancient, and of so much better Fame.

Son. But, Sir, as these Men are full of Cavils, Have they nothing to say against those ancient Authors?

I have heard some of them boast, that they are able to take off the Force of all those ancient Fathers very much.

Fa. Yes, they have abundance of Cavils upon this Part of the Subject, and indeed have little else; much Cavil, little Argument: Their Objections are too many for your hearing in our ordinary Discourse, and some of them too trifling.

Daugh. O! Sir, do not say so; if they are not too tedious for you, they cannot be so for us: Instruction cannot be bought too dear; the searching thus into ancient Things is out of my Reach, but I know you will bring it all down to our Understanding.

Fa. The quoting tedious Things in antient Writers may be difficult and long, but the Inferences are short, and the Conclusion from it is plain; you will understand them readily enough.

Daugh. I hope we may, Sir; if I do not, I shall ask you to explain Things as you go on.

Fa. I will name you some of their Objections against the Authority of this Text.

1. They tell us, as I said before, that this Passage is not in the *Greek* Manuscripts, or Oriental Versions of the New Testament; but this is fully answered by a late Learned Author, *Mr. D. Martin*, who tells us those Manuscripts are erroneous in many other places, and he gives a long Variety of Omissions in them, so that they are not to be depended upon one way or other; but he adds, that there is an *Armenian* Version, re-printed at *Amsterdam*, about Sixty Years ago, taken from the best Manuscript Copies of the East, and which the Enemies of this Doctrine acknowledge to be very good; and there the Text is plainly set down; so that it is found in the Copy, carefully collated with the best Editions, and only left out in Copies which have

left out other very material Things as well as that.

Daugh. All this is easy : I that understand nothing of Antiquity, understand this well enough.

Fa. Then they object, 1. That the Councils of *Nice* and *Sardica* made no mention of this Text. 2. That several ancient Commentators upon Saint *John's* Epistle, have passed it over in Silence, and take no Notice at all of it. 3. That the *Greek* and *Latin* Fathers have omitted it.

Daugh. I do not see into that ; What does their omitting it prove ? Do they say any thing against it, or do they deny it ?

Fa. No, not a Word ; they only do not mention the Verse, when they had no Occasion for it ; some were speaking upon one Subject, some of another, and all were generally pointed at *Arius*, whose particular Error was denying the Divinity of Christ ; whereas this Text was particularly brought to assert the coeval Godhead of the Holy Spirit, which *Arius*, at that Time, did not meddle with.

Daugh. But it asserts the Godhead of Christ too.

Fa. That is true, and we use it upon that Account, because our Modern Heresy extends to both ; but *Arius* was not, at least not yet, gone that Length that our People go.

Son. But you mentioned St. *Cyprian* and *Tertullian*, who were exceeding antient, and who both of them acknowledge this Text ; I wish you would tell us, what they have to say against them ; they are Men the Church has always had in great Veneration, and if they acknowledge it, I should think the Objections ought to be very weighty that should shake their Evidence.

Fa. So it ought indeed, but far from that, their Objections are so trifling, that it apparently shews

they are plung'd into inextricable Difficulty, by the Force of those Authors; I will mention the Objections in short, and refer you to an Author who has hitherto been unanswer'd for the rest.

Daugh. Pray, Is that Author a Protestant or a Roman?

Fa. It would have been the same thing, for the Roman Church (whatever they are in other Points) are very found in this, and that universally.

Daugh. I know it, and therefore I think if a Protestant Divine asserts it, 'tis liable to the less Exception; for they tax the *Romans* with taking it only upon Trust, that is implicitly, on the Faith of the Church.

Fa. Well, I need not be ashamed of the Author, it is the same I mentioned just now, the truly Learned and Reverend Mr. *David Martin*, Minister of the *French Church at Utrecht*, and who has written large and critical Annotations upon the whole Bible, which he published by Order of the States, also he has written a *critical Dissertation* upon this very Subject, proving fully this Text of the Seventh Verse of the Fifth Chapter of *St. John* to be Authentick, which Work, I say, has never yet been answer'd; I have the Book here, and will leave it you for your further Instruction.

Daugh. I am mighty glad of such a Book, Sir; but I beg you will please, for our Direction (who are Children) to read us such a Part of it as you will direct us to look upon, suitable to our Capacities, and to this particular Case.

Fa. I will do so, if you have Patience for it; and Sum it up for you, and leave you to read it at large, at your Leisure: First then, to the Objection that the Seventh Verse is not to be found in the *Greek Manuscripts* of the New Testament, the Objection is laid down boldly thus:

“ That

“ That this Text is no where to be found in the
“ *Greek Manuscripts of St. John's Epistle.*”

This Author answers, (1.) That as this Passage has ever been in the *Italick* Version, even as antient as the First and Second Century, the Compilers of the said *Italick* Version must either have put it in of their own Heads, which is too absurd to be advanced, and cannot be proved; or they must have translated it from the *Greek*, in which Language the holy Evangelist wrote it.

To this he adds; That *St. Jerom*, who lived in the Close of the Fourth Century, who revised and corrected the old *Italick* Copies, applied himself to throw out the principal Faults which had stolen into the Manuscripts, and this he did by strictly examining the *Greek* Copies, and he left this Text in his corrected Work; so that it is plain (adds he) we have the *Greek* Manuscripts on our Side, and those the most Ancient.

Son. You need not say this Author has not been answered; What answer it it possible to give to such Reasoning?

Fa. Well, hear him a little further however.

“ If, says he, when the *African* Bishops drew up
“ their famous Confession of Faith, the Passage of
“ *St. John*, which holds so considerable a Place
“ there, had not been in the *Greek* Copies of the
“ New Testament, they could not have urged it,
“ without a severe Censure: The *Arians*, who un-
“ derstood *Greek* too well to be imposed upon, would
“ have exclaimed loudly, that they had quoted
“ Scripture which was not to be found in their
“ Bibles.

Daugh. To be sure they would; I think, nothing can be plainer than that.

Fa. He has another Passage as clear as that, taken from one *R. Simon* a Learned Man, but a great Opposer of this Text, and one, says he, from whose

Writings *these Clamours principally* proceed. This Author wrote a Book called *A Critical History of the New Testament*, in which he has these Expressions.

In one Place he says, “ *This Passage is in very few Greek Manuscripts.*”

In another, *It is not in the Generality of the Greek Copies.*”

In a Third, *It is only in the most modern Greek Copies.*”

Son. But then, it seems, he owns that it is in some of them, though but in a *Few*.

Fa. Yes, and that (*says Mr. Martin very well*) is a full Answer to those who assert peremptorily, That it is in none of 'em; and then he adds these significant Words:

“ *What Mr. Simon says, that 'tis only in the most modern Manuscripts, would do him no Service should we grant it; but, on the contrary, 'tis certain the Text is found in Manuscripts of the highest Antiquity.*”

After this he goes on to prove his Assertion, and does it most unanswerably, as you will see in Four Pages together, *viz.* Page 54, 55, 56, 57. But one Example is very particular: About 300 Years ago (*says he*) *Laurentius Vallo*, a Nobleman of Rome, and of vast Learning for the Time he lived in, was the first who made Enquiry after the *Greek Manuscripts of the New Testament*. He got into his Hands Seven, a Number at that Time very considerable: The Passage of *St. John* was in all the Seven; some of those Manuscripts were of Four or Five hundred Years standing, which, added to the Three hundred Years past since, amount to, at least, Seven or Eight hundred Years, so that the *Greek Manuscripts*, in which the above-named *Mr. Simon* says it is wanting, is more modern than those.

Son. I think there is no need of any more Evidence.

Fa. But

Fa. But he brings a great many more *for all that*, such as *Erasmus*, *Edward Ley*, a Learned Opposer of *Erasmus*, *Cardinal Cajetan*, *Cardinal Ximenes*, *R. Stephens*, the University of *Louvain*, *Father Amelotte*, and several more besides, all referring to divers ancient Manuscripts of the *Greek New Testament*, which have all of them this Clause; and he tells us where those Manuscripts are to be found, as particularly in the *French King's Library*, and the *King of Prussia's Library at Berlin*; in the *Vatican Library*, and several others, for which, I say, I refer you to the Book itself.

Son. I think we need not enquire any farther into that, 'tis too plain for any thing that can be offer'd to overthrow it.

Fa. 'Tis evident the Verse is in the most authentick *Greek Copies*, even back to Persons almost contemporary with the first Pen-man, the blessed Evangelist himself; Now if it is in the first Copies, it will pass for sufficient Evidence that it was in the Original, and if in the Original, it is Canonical Scripture, and that's enough.

Son. But what have they to say against *Tertullian*, and *St. Cyprian*?

Fa. Truly nothing; nothing of Weight, or that is material, 'tis all but miserable Cavilling: They pretend that *Tertullian* does not quote the Text, only speaking upon the Subject of the Trinity recites the Words, *These Three are One*, as his own Words, and not as a Quotation.

Son. But where had he the Words then? And how came he to speak just the same Words? And how do they prove he did not refer to them?

Fa. The Reverend Author, whose Book I have here undertaken to defend *Tertullian* by, shews that it was ordinary to repeat Texts of Scripture, without quoting or referring to Chapter and Verse, and he gives two Examples, exactly agreeing with
Tertul-

Tertullian, one from *St. Cyprian*, and the other from *Gregory Nazianzen*, but I refer you to the Place, Pages 49, 50.

Son. But what do they say against *St. Cyprian*?

Fa. Truly as little, and *Mr. Martin* confutes that little too, very plain, and, as I think, unanswerably, Pages 44, 45.

1. They would have it that *St. Cyprian's Works*, as we have them, are altered in several Places.

2. They say the holy Martyr's Words relate to the next Verse of *St. John*, *The Spirit, the Water, and the Blood*.

To both these, I say, he gives clear Answers: To the First he says, If it were so, it does not appear that this Part was ever altered in the least, and that there was no Manuscript of *St. Cyprian* to be produced which has not the very Words, without any Alteration at all.

Son. Nay, if they cannot prove that this Passage was altered, 'tis nothing at all to the Purpose.

Fa. As to the Second, 'tis a meer Fallacy, and *Mr. Martin* proves it to be so, and brings several Evidences to prove that *St. Cyprian* meant this very Verse, and no other; one of these is *Fulgentius* Bishop of *Ruspe*, who, writing against the *Arians*, quotes *St. Cyprian* at large: His Words are these; "This the blessed Martyr *St. Cyprian* has withal acknowledged, writing in his Epistle concerning the Unity of the Church thus, *It is written of the FATHER, the SON, and the HOLY GHOST, that these Three are One.*"

Son. I think, Sir, we need no farther Reasoning upon it, the Words were certainly *St. John's*, and are a Part of the Word of God, there is no room to deny it.

Daugh. But you said something, Sir, of another Text in this latter Epistle, wherein the same Saint *John* asserts the Godhead of Christ.

Fa. I did so, and it is a very remarkable Place, 'tis in the 20th Verse of the same Chapter, the Words are these; *We are in him that is true, even in his Son Jesus Christ: This is the TRUE GOD, and Eternal Life.*

Son. Does the Text intend, or are we to understand it, that Jesus Christ is the True God, and Eternal Life?

Fa. I think it is clear that we should understand it so; but to give you a better Authority than mine, if your Sister will look into her *French Bible*, she will find it translated thus, *Even in his Son Jesus Christ: Making a Stop there, he, as it were, begins again thus; He is the True God, and Eternal Life.*

Daugh. It is so indeed.

[She turns to the Text, and reads it thus; *Son fils JESU CHRIST; il est le Vrai DIEU & la Vie Eternelle.*]

Fa. But to confirm it still farther, and in which both Translations agree, he is in the same Verse called the Truth, or *him that is True*, where God is first called *Him that is True*, and then Jesus Christ is called by the same Title; see the Text: *We know the Son of GOD is come, and hath given us an Understanding, that we may know Him that is True: Note, that is to know GOD, as the next Words will prove, viz. And we are in him that is True; even, (or, as the French read it, THAT IS TO SAY) in his Son JESUS CHRIST HE is, or WHO is, the True GOD, and Life Eternal.*

Daugh. I am surprized at this Explanation, but 'tis plain the *French Translators* do read it so.

Fa. And, I think, our Translation is as plain, that Jesus Christ is here called *Him that is True*, just as GOD is called *Him that is True*, the very same Words, and with the same Emphasis.

Son. But what is the Testimony that our Lord gives of himself in this particular Case?

Fa. I have mentioned already, that he testified of himself, that he was *the CHRIST, the Son of the LIVING GOD*, and He and the Father are ONE; What can be more?

Son. But if I mistake not, he calls himself also *the TRUTH and the LIGHT, the WAY, the LIFE.*

Fa. Yes, and commands us, upon Pain of Damnation, to believe *in him*: Not only to believe what he says, but to believe *in him*; that is, as is described before, to believe *in him* as in the *GOD of Truth*, as in the *Messias*, who, as is said, was to be the *Mighty God, the Eternal Father, and Prince of Peace*: See the Texts which are particular to those Things; *If ye believe not that I AM HE, ye shall die in your Sins*, John viii. 24. *Ye believe in GOD, believe also IN ME*, John xiv. 1. Again, *I am the Way, the Truth, and the Life*, ver. 6. What is it to be *the Truth*? And who is *the Truth* but *the GOD of Truth*? Again, in his Words to *Martha*, John xi. 25. *I am the Resurrection and the Life.*

Son. The cavilling Opposers cast all this off by their bringing similar Texts, where the like Words are used in differing Cases.

Fa. But none, where they are used with the like Authority. *St. John* says, of him, after he had first asserted his Godhead, *John i. 1.* That the Word *was God*. In the 9th Verse he says, *That was the true Light which lighteth every Man*; and *Jesus Christ*, confirming this, says of himself, *I am the Light of the World*, John viii. 12.

Son. It is also said, we should believe *in the Light*, John xii. 36. *While ye have the Light believe in the Light.* Who is signified there by the Word LIGHT?

Fa. It plainly means *CHRIST as GOD*; for *St. John* says expressly, as quoted above, *That the*
Word,

Word, that is **Christ**, was **GOD**; that he was **THE LIGHT**, and **Christ** says of himself, that he is **THE LIGHT**; and here it is said, We should believe *in* **THE LIGHT**, that is, **IN GOD**.

Son. There are abundance such Texts as these, but they cavil them off, as I said, by parallel Places.

Fa. If parallel Texts shall be taken for Explanations, then all these Texts being so parallel to one another, and proving **Christ** to be the *Messias*, proving the *Messias* to be **GOD**, and that therefore **Christ** is the same **TRUE GOD**, as the *Messias*, have likewise the same Authority, and receive the same Sanction from their Agreement with parallel Texts, and in parallel Cases.

Daugh. I acknowledge it is clear to me, but in nothing more than that we are commanded to believe *in* **CHRIST**, and *in* the **LIGHT**, which is **CHRIST**, and nothing but **GOD**, as you say, is the Object of Faith.

Fa. I am not desirous to enter here into their Cavillings at the Scripture which they lay so much Stress upon; not but that the plain understanding of Scripture is evidently against them, and all their Refuge lies in corrupting the Interpretation; but because the very Nature of the Thing is against them, if the Scripture is to be searched, and the Scriptures do sufficiently testify of **Christ**, as our Saviour himself expresses it. Is it likely that **GOD** would have left his Church under the Conduct of a false Light so many Hundred Years?

Son. And that we should not to this Day have a true Reading, and a just Interpretation of the Text?

Fa. Had the Apostles, who dictated the holy Scriptures, which we call the Gospel? I say, had they the Gift of Tongues, and yet could not express

press the Truths of God which they received, I say, Could not they express them in an intelligible Manner? Is not the First Chapter of St. *John's* Gospel express'd in Words plain and intelligible? Is it not expressly affirmed there, that by the *Word* is meant the eternal Word, that is, Christ; Was it not so understood by all Nations, received so in all Languages, and rendered so in every Translation? Is it not of that Word said expressly, The *Word* was GOD? and is not then CHRIST *the Word*, which was GOD?

Daugh. You say all Nations understand it so?

Son. The Opposers do not deny it, at least, as ever I found in any of their Writings.

Fa. The same GOD and WORD is called *the Light*, ver. 9. of the same Chapter, as before.

Daugh. Yes, and Christ calls himself *the Light*; I am *the Light of the World*.

Fa. Yes, and he says, He that receives the Light shall not walk in Darkness, and that *in him is no Darkness at all*. And have not the whole Church walked in Darkness, if we have till now been left to a doubtful and undetermined Reading of the Scriptures in these essential Articles of the Christian Faith?

Son. And are like to do so still, a great many Years; for a famous and Learned Defender of these Objections insists, That Learned Men should be brought together to settle the Interpretation of those Texts, for that it will require many Years to search into the ancient Fathers, and to reconcile the different Readings, and different Interpretations, and to understand clearly the Meaning of the Words in the several Texts concerning this Matter.

Fa. So all the World, notwithstanding we have had *the Light of the World* to illuminate and instruct us; have, to this Day, *walked in Darkness*, and that
good

good Spirit of Truth, the Guide and Comforter of his People, who our blessed Lord promised to send, and did send, to *lead us unto all Truth*, has left us still in the Dark, and has not led us at all into the Truth: Horrid Suggestion! that Christ has not performed his Word, that the Promise of the Father is not yet given; or if it be, has not performed the particular Office which it was promised to be given for, (*viz.*) to enlighten the World.

Son. But many Years must yet be spent to examine the Sense of the Fathers, to understand the different Readings, and, in a Word, to explain the Text to us.

Fa. And all the poor doubting Souls who are bewildred by Uncertainties, and amused by the Learned Perplexities of these Men, must live, nay, which is worse, must die, in the same Uncertainty; not knowing *in whom they have believed*, who to pray to, how to denominate him; and, in a Word, whether their Saviour is really God or Man.

Son. Till these learned Casuists have met from all Parts of the World, have consulted all the differing Opinions, compared the differing Readings of every disputed Text, and ascertained those Things which, it should seem, the infallible Spirit of God either could not, or, at least, has not thought fit to determine.

Fa. I think we have a much better Way to come at a clear Understanding in all those Things, and which the Scripture itself seems to direct us to.

Daugh. What Way is that?

Fa. Why, to read the Scriptures diligently; search into the Book of God with Attention; This is the only sure Way to attain a sacred Knowledge in Divine Mysteries, at the same Time praying to God, in a meek and humble Manner, to enlighten our
Darkness

Darkness by the Illumination of his holy Spirit, and that this blessed Spirit may fully and essentially reveal Christ to us; which Prayer, sincerely put up in the Name of Christ, and in the Faith of the Promise which our blessed Lord made to us, That he would *send his Spirit to us*, that it should *be with us to the End of the World*, we may safely depend upon, and can have no Reason to doubt will be heard.



The C O N C L U S I O N.

THE anxious Parent of this well instructed Family, having ended these Discourses; and, as he had Reason to believe, with Success, he left the Book of the Reverend Mr. *David Martin* with them, for their farther Direction; folding down the Leaves at the proper Places, which he had recommended to their Reading.

When he was going away, he recollected that he had made a serious Poem upon the very Subject which he had been discoursing of (*viz.*) The Deity of Christ; and pulling it out of his Pocket, he read it to them, being in Blank Verse, after the Manner of Mr. *Milton*.

His Children were so pleased with it, that they begg'd him to leave that with them too, for their more leisurely Reading, which accordingly he did, and I have therefore inserted it here, as a Conclusion to the Work, as follows.



TRINITY:

OR, THE

DIVINITY of the SON.



ALL Glorious! High! Eternal! Infinite!

Ineffable! Great! self-existent Being!

Immutable in Council, as in Nature!

Immortal! self-sufficient! bright and pure!

Fountain of Life, and Light! essential God!

How shall a Mortal Thought describe thy Being?

How form Ideas in the Souls of Men,

Narrow'd by Organ-life from just Conceptions;

Prescrib'd, and limited; obliged to think

Below the Sphere of Heaven; forbid to soar,

And clogg'd besides, with a dead Weight of Guilt ;
 Curs'd to the groveling State of mean imperfect
 Unworthy, as unable, to contemplate God? ^{[Thought,}

How shall the best inspired Genius form
 A Song, in Notes exalted to the Theme?
 How form harmonious Words, in just Degrees,
 Suited, and equal to Seraphick Praise?

'Tis not in Nature: Words are wanting here:
 Letters are scanty Sounds, and barren Speech
 Expresses nothing: High Conceptions fail ;
 Image, Idea, Thought, tho' deep as Hell,
 Or rais'd to Heaven, can never enter there,
 Or guide us how to judge of what's beyond
 The *Adamantine* Gates, The Bounds of Time.

All that remains to us (and this is great)
 Is to adore ; at Distance bow the Soul ;
 Subject the Mind to that Almighty Power,

Whose

Whose Influences we feel; and by them learn
What to his Goodness, as his Power we owe;
Believe and wonder, wonder and believe;
Bring down our reasoning Follies to our Faith,
To what we cannot comprehend, resign,
And wait the glorious State, where all our Eyes
Illuminated from himself, shall see
God as he is, and all be Gods like him;
For beatifick Vision must of Course
Have a transforming re-creating Power:
Nor shall we only there believe, but see,
How just it was we had believ'd before.

There, by exalted Beams of Heavenly Light,
Expanding Vision without Help of Eyes,
All the mysterious Things we now pretend
Are hidden, and lock'd up from human Search,
Shall be made plain, intelligible, clear:
There 'twill appear, how foolish, how distract

Our Pains to solve religious Doubts by Sense
 Must needs have been ; how different, how remote
 The Principles are placed, from whence they spring ;
 How by the Pride of Men, and Art of Devils,
 Reason usurps, and fain would substitute
 A high Controul ; Heaven's Conduct to confound,
 Confuse the Brain, all Faith and Hope obstruct,
 And lead to Error, Ignorance, and Death.

There we shall see the *glorious Scheme* made plain,
 (The grand Establishment of Man's *new Life* ;)
 Whence first *redeeming Love* began ; what *Spring*,
 What *Fountain* first, it issued from, and *when*.

The *Myft'ry hid from Ages*, shall no more
 Be *Myft'ry* ; all Things naked shall appear :
There Praise shall be the only Work to do,
 The *Object known*, nay *present*, *visible* ;
 For with *these Eyes* we shall that *Glory* view,
 Which now, nor Eye can see, or Thought conceive.

There

'There to th' exalted Sense 'will be made clear
How first it was resolv'd in Heaven, (and why)
To save the Criminal, who by the Lure
Of Hell and Devils was first surpriz'd and funk ;
There all the Glories of *stupendious Grace*,
(*Hell's Wonder, Atheists Stumbling, Reason's Snare,*
Th' Astonishment of *Ages*, Man's Recovery,)
Shall in their highest, fullest Lustre shine.

'Twill then no longer pass for hard, or strange
How *Immortality* it self *could die*,
The Infinite be circumscrib'd to Space,
Glory Ineffable eclips'd in Flesh,
God become Man, and Man contain a God ;
Eternity be born, and He begin
Who was beyond all Time, before *Beginning* :
How high Omnipotence could be created,
Perfection to Infirmitv submit,
And the Supreme become subordinate.

Bow, mighty Reason, to thy Maker's Throne,
 'Tis thy chief Honour that his Name is GOD ;
 As 'tis thy Mercy that by his Decree
 The inlighten'd high Tribunal of his Justice,
 Where every Heart shall tremble, *is his own,*
 Th' exalted JESUS fits upon the Bench.

He, who the blest pacifick Gift proclaim'd,
 And a lost World from Death (triumphant) rais'd ;
 Who died to save, and rose to justify,
 Blest Hope! Thy Saviour is himself thy Judge.

Will he condemn the Souls for whom he died !
 And sink the humbl'd Heart, whose Advocate he is ?
 Nothing but gross Apostacy can shake
 A Confidence on this Oblation founded :
 Believe and wonder ; Things reveal'd, are high,
 But Truth's not lost, tho' cloath'd in Mystery ?

Is it not just that he should be believ'd,
Who is not only true, but Truth it self!
Shall Critick Reason cavil at his Word,
Because the *Why* and *How* is not conceiv'd?
Curs'd be that Incredulity of Mind,
Which damns reveal'd Religion, and concludes
Self-wise, and most absurdly obstinate,
Nothing's to be believ'd but what we see.
Blinded by Pride, *Hell's Artifice*; the same
That form'd the *first Rebellion*, let in *Death*,
And drove out *Adam* from *A Paradise*.

Unhappy Man! Satan, that *wily Devil*,
By much *too cunning* for thee, *draws thee in*;
Hooks thee in every Snare, *then mocks thy Fall*,
In every Bargain *cheats thee to thy Face*;
First tempts, and *then accuses*, *then insults*,
Triumphs, and *tramples* on thy Weakness, when
'Tis he alone that drew thee to the *Pit*;

Innumerable Subtilties *and Plots*,
 Dark *as himself*, and laid as deep *as Hell* ;
 Innumerable *Instruments* he uses,
Agents of Hell, to lead thee into *Crime* ;
 All thy own *Passions* and *Affections* baits,
 And *works thee up* to Sin, by various Arts :
Eve he undid by Meat, *Noah* by Drink ;
 The Guilt *the same*, and *much the same* the Crime ;
 Hell's Triumph too *the same*, for by *these Two*
 As he ensnar'd *the Old World*, he *still* ensnares *the*
 [New.]

But yet of all his secret Artifice
Hell's Master-Piece ! none e'er came up to *this*,
 To tempt Mankind *their Maker* to deny ;
 Dethrone *the Saviour* of the World ; *unking him* ;
 Depreciate his vast Gift, and *sink* the Rate
 Of high redeeming Love, that Theme of Praise,
 Which forms the Harmony of Heaven it self ;
 No Wonder Hell its blackest Smoke exhausted,
 T' eclipse the Beams of this superior Glory.

Strip him of that *chief Splendor*, without which
The Doctrine of *our own Redemption* sinks,
Smother'd with Doubts, and deep Absurdities ;
Prompt us *to doubt* his Royalty, and Crown,
His Sacerdotal Offices *despise*.

And all the Merit of his *glorious Purchase*
Vilely debase, and scorn ; *as if a Man*
Could all the mediatorial Work perform !

Uncomfortable Doctrine ! low-priz'd Notion !
Unworthy the Redemption of Mankind ;
A Purchase infinite, *above the Price*
Of human Blood : Unworthy him to whom
The Debt was due : The offended Lord of Truth,
Whose Honour, Justice, Government *insulted*,
Could *better* by a frank Remission stand,
Then *at a trifling Rate* appear appeas'd.

Infernal Seraph ! Father of Deccit !
Gréat Enemy of a lost World's Redemption !

Thou

Thou first in Crime, and first in Punishment!

None that was *less a Devil* than thy self,
 Could with *an Impudence like this*, attempt
 To prompt Mankind, *that Being* to deny,
 Which thou thy self *so often* hast confest ;
So humbly cring'd to, *meanly* begging Leave,
 To Devilize *the Swine*, the vilest Brutes,
 Rather than not thy Love of Mischief shew :
 Didst thou not then *submissively* acknowledge,
 JESUS to be the *Holy One*, the GOD ?

Express thy Dread lest he was come in *Vengeance*
 To damn thee, *as thou know'st he will*, to Torment,
 Not in the least *disputing* his known Power,
 And only pleading 'twas *before thy Time* ?

Is this that JESUS thou wouldst now persuade
 Is but a Man ? Or if a God in Name
 Must be a junior God, subordinate,
 GOD and NO GOD ! stript of those Attributes
 Essential to his Name ! not *Infinite* ?

How is *even Hell* it self to Nonsense led,
Not to speak *falsly* only, but *absurd*?
Or how do we the Devil himself abuse,
Make him forge Lyes, too gros for *Satan's* self,
And Falshoods, Hell it self had never heard of?

Was the *immortal Rebel* who at first
Fierce in Rebellion, dar'd the Throne of God,
And was not conquer'd by *th' whole sacred Host*
'Till *this eternal Thunderer* strook him down,
Transfix'd him *and his Host* within the *Nether Hell*;
Was this *great Dragon Devil* oblig'd to bow,
And at the Voice of *a meer Man!* turn'd out
Of a Possession lov'd, and long enjoy'd?
How often on pronouncing *but the Name*
Of this *meer Man*, by *other Men*, has he
Trembled and Fled!

Hadst thou not known the Terror of his Hand,
That Thunder (*Dread of Devils*) which from him

Shakes

Shakes Hell's Foundations, and with Tremor strikes
 All thy infernal Troops, their Power difarms,
 And makes them fly as Clouds before the Wind,
 Thou never wouldst at the *meer* Name pronounc'd,
 From Mouths of *feeble Men*, sink and submit,
 Or prompt abandon'd Fools to doubt that Power,
 Which thou *so servilely* hast recogniz'd.

And you fam'd *Rabbi's* of the learned Tribes,
 A *Sanhedrim* of Fools, as now 'tis plain ;
 When the eternal *Jesus* thus express'd
 His *high Relation* to th' Immortal Nature,
 The ONENESS of their Being, Coalition
 Of Councils, and of Powers ; both infinite ;
Was it absurd ? Or was your Inference just,
 That he assum'd th' *unutterable Name*,
 Making himself A GOD, who you suppos'd,
 Was finite, frail, and sinful *like yourselves ?*

NO, NO, 'twas highly just, 'twas so he meant;
So he intended to be understood : -
His sacred Nature he explain'd, and there
The Stile of his Divinity asserted.
While therefore you believ'd him but a Man,
You certainly were right, and had ye ston'd him
'Thad been but just; for take the Words he speaks
In their directest Sense, they are so plain
He must be God, OR *be the worst of Men* :
He must be high, eternal, infinite,
Or *an Impostor* viler than the *Devil*,
Assuming the eternal Name, the eternal Power,
And acting Things which none but God can do.

Tell us, ye Criticks, who pretend to Sense,
The *Magi* of a Self-opinion'd Age,
By what Philosophy shall we distinguish
Between a *Son of God*, and *God himself* ?
Will you the Relatives of God explain

By Systems of meer *Human Generation?*

Or can you subdivide the Infinite,

And undivided Substance separate?

What's Part of God, must still be God; ALL GOD;

Or else the Parts are lessen'd, in dividing;

How gross do we conceive of Infinite!

Make an Eternal God-begotten Man!

Blending the Natures! make Collateral Powers,

In contradicting inconsistent Beings!

A mortal God! And an immortal Man!

What monstrous Birth do we make Heaven produce,

The Incarnate Word, without a Godhead join'd!

Whence had he Knowledge Infinite to search,
See, and discern the Hearts and Thoughts of Men!

Answering their Questions long before they ask'd?

To be Omniscient is to be a God:

Not Heaven itself can delegate the Godhead:

His Attributes are his essential Self,

And incommunicable as his Being.

Did e'er the undivided Essence flow
In various Channels sep'rate and distinct?
Can there be Two Eternals, Infinites?
Two Thousand may by the same Rule exist.

By what strange Reasonings must we understand
The Hypostatick Myst'ry in a Man?
Where the Two Natures take alternate Course,
One Day Supreme, and one Subordinate;
To Day immortal, and To-morrow dead;
Then rise and be immortal as before?
What uncouth Notions must we entertain
Of Power! and how divide Omnipotence!

Whence had he the creating Hand to form
Matter and Being of immaterial Nothing?
Did he create meerly by Deputation,
While the Great Master-Builder gave the *Fiat*?
Whence had he that unbounded Power bestowed,
To give Eternal Life, to damn, to save?

To give to Man *Repentance*, and *Remission*?

Heavens Great *Arcana*, singular to God,

Ensigns of Power, Marks of Honour, such

As God did never, never will depute?

Far above Nature's Reach, above her Sight.

Hail Glorious! High! Eternal! Infinite!

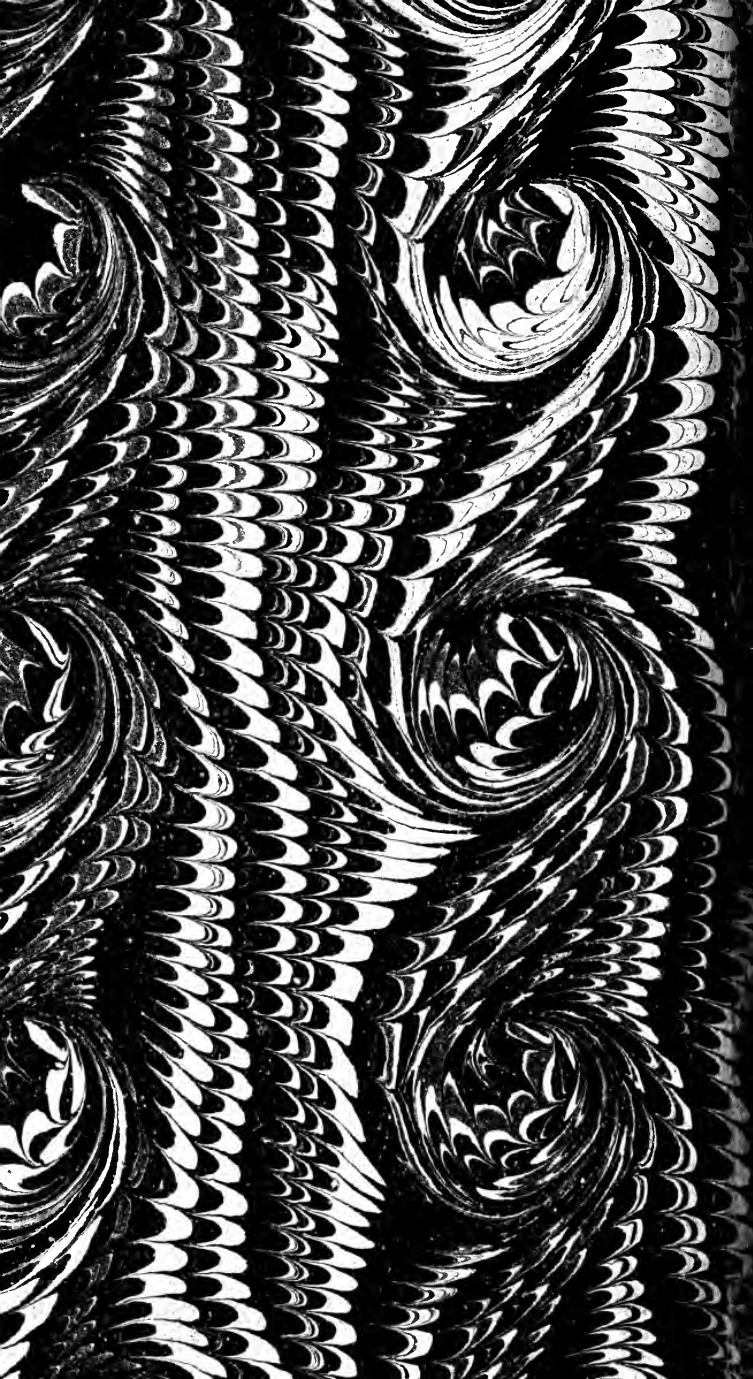
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