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Author:
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Title:
'Satan at Noon'

John Pordage and the Politics of Heresy

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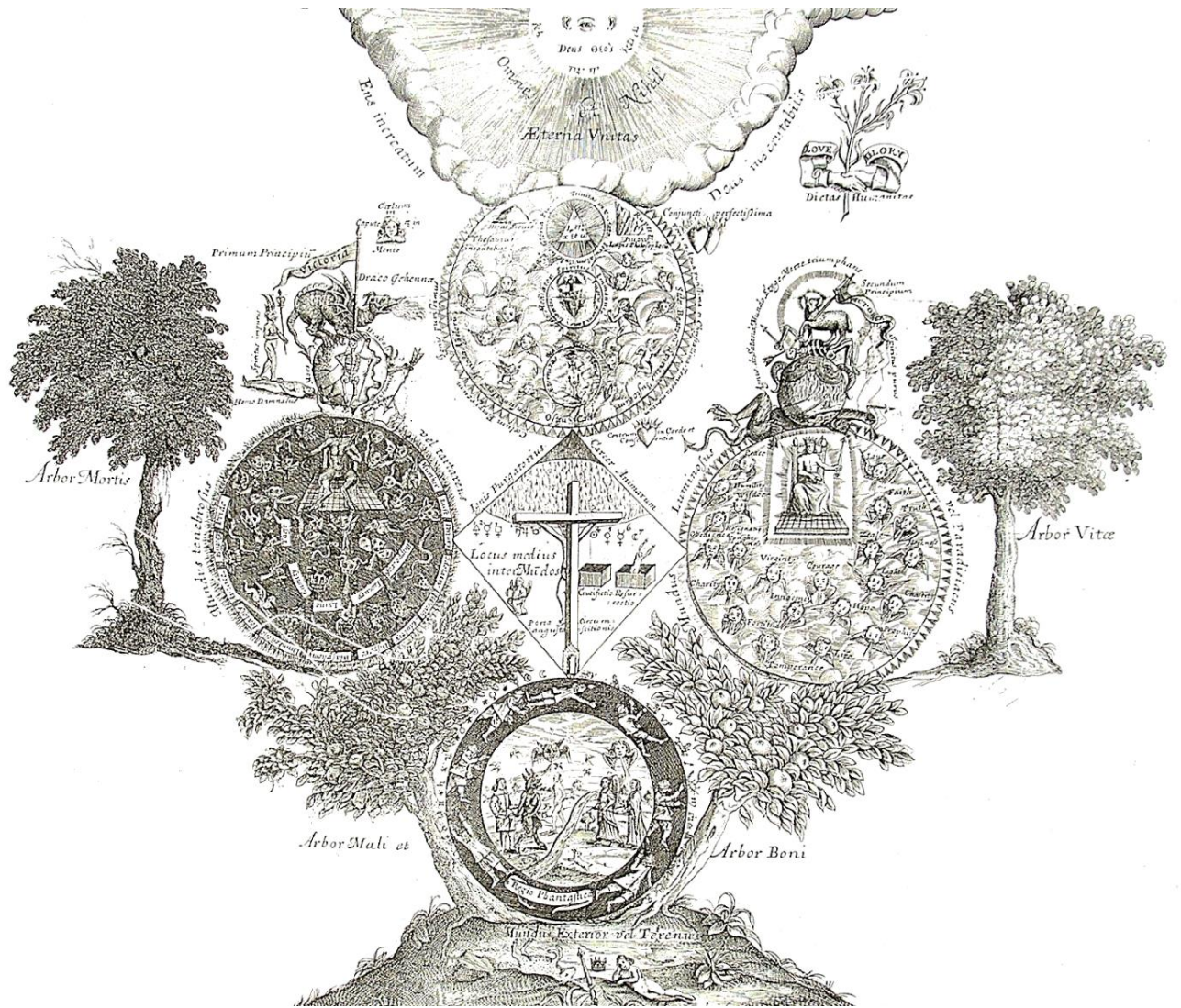
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APPENDICES SECTION I: John Pordage's Doctoral thesis and medical works

1a Transcription - Ioannes Pordage, *Dispytatio Medica Inauguralis De Arthritide in Genere*.

1b Translation - John Pordage, *Inaugural Medical Dissertation on Arthritis in General*.

2 Transcription - John Pordage, *Nature's Restorative: or, Health-Procuring Spirit*.

Appendix 1a - Transcription Ioannes Pordage, *Disputatio Medica Inauguralis De Arthritide in Genere*, (Leiden: Willem Christiaens van der Boxe, printer Rijksuniversiteit te Leiden, 1639).

Commissioned transcription made from St John's College library copy, Oxford University.

DISPVATIO MEDICA

INAUGURALIS

DE

ARTHRITIDE

IN GENERE

QVAM

Auxiliante DEO Opt(imo) Max(imo)

Ex Autoritate D(omini) Prorectoris

D(OMINI) CONSTANTINI L'EMPEREUR

S(ANCTI)S(IMAE) THEOL(OGIAE) DOCT(ORIS) in illustri Academ(iae) Lugd(uni)

Bat(avorum) Pro-

fessoris ordinarii, ac consensu Amplissimi Senatus

Academici, et celeberrimae Facultatis

Medicinae decreto

Pro gradu Doctoratus in Medicina(m) consequendo

Defendet

IOANNES PORDAGE, Anglo-Britannus,

Ad diem II Augusti, Hora(m) locoque solitis.

LVGDVNI BATAVORVM

Ex Officina WILHELMI CHRISTIANI

MDCXXXIX

Reverendo Doctissimoque Viro,
D(OMINO) GVGLIELMO CHIBBALS, My-
steriorum dispensatori fidelissimo: Avun-
culo summè honorando
UT ET

Piis reverendisque Viris,
D(OMINO) MATTHAEO SHEAPHEARD,
D(OMINO) GVLIELMO HARVY,
D(OMINO) RICHARDO SLEIGH,
Cognatis suis, Amicisque optimis de me, stu-
diisque meis, optime meritis
NEC NON

Eruditissimis Excellentissimisque Viris,
D(OCTOR) D(IVINITATIS) OTHOINI HEURNIO,
D(OCTOR) D(IVINITATIS) EWALDO SCREVELIO,
D(OCTOR) D(IVINITATIS) ADOLFO VORSTIO,
Medicinae in hac inclyta Batavorum Academia
Professoribus celeberrimis.

*Hanc Disputationem Inauguralem, in debita gratitudinis,
testimonium Dedicat, Consecratque*

IOANNES PORDAGE
Respondens.

DISPVATIO MEDICA INAUGURALIS, DE Arthritide in Genere.

THESIS I.

Inter affectus, qui cum gravi dolore hominem repente adoriuntur, non minimus est, quem examinandum proponimus. Hic autem ille est, quem Graeci vulgo Arthritidem, ἀπὸ τῶ ἄθρω; Latini, Dolorem articulem appellarunt.

II.

Verum ut natura huius affectus manifestior reddatur, eum sic definimus: Arthritis est, dolor partium circa articulos, a defluxu humoris serosi et acris e venis et arteriis in eas effusi, excitatus.

III.

Genus eius est dolor partium circa articulos; tamen omnis dolor circa articulos Arthritidis nomine non dignandus fit. Sic in Hydropicis, Cachecticis, humores serosi in pedes delabentes, tumorem excitant: qui et ipsi, dum pedes moventur, dolores pariunt, qui tamen dolores non sunt arthritici. Ita in luxatione articulorum, in vulneribus, contusionibus, saepe humores ad articulos affluunt, ibique tumorem et dolorem excitant, quibus etiam Arthritici doloris proprie accepti nomen non competit. Nam tam late hic vocabulum Arthritidis non accipimus, sed κατ' ἐξοχήν, eam vocamus peculiarem doloris speciem ex humoris acris subito in articulos influxu ortam, et quidem in penitiores articuli partes sese insinuantem, ibique partim vellicando, partim distendendo molestiam excitantem.

IV.

Partes affectae hic sunt articuli, et tantum partes membranosae circa articulos, sensu praeditae.

V.

Cum vero articuli sunt varii, ob differentiam et varietatem partium affectarum. Arthritis quoque varia nomina accepit. Hinc, si manus afficiatur, dicitur χειράγρα; si Genu, γονάγρα, si coxendix, ἰσχιάγρα; si Pedes, ποδάγρα nominatur.

VI.

In caeteris vero articulis speciale nomen non habet, sed in genere Arthritis appellatur. Plura etiam consimilia vocabula finxit Ambrosius Paraeus Chirurgus Neotericus. Et si malum in maxillae articulo fuerit, Syagonagram, si in cervice, Trachelagram, si in spina dorsi, Rhachysagram, si in humero, Homagram, si in cubito, Pechyagram nominavit: Verum vocabula ista apud veteres ita non occurrunt, nec apud nos in usu sunt.

VII.

In omni fluxu, quattuor diligenter observanda, I. Materia influens: 2. Pars mandans: 3. Pars recipiens, et denique viae per quas materia ad partem defluit.

VIII.

Materiam quod attinet, ea de re Medici non parum dissentium, et de causa proxima Arthritidem excitante, alii aliter statuunt. Quidam ab intemperie sola sine materia, Arthritidem generari, docent. Alii a flatu, alii ab humore tantum, eumque alii pituitam esse statuunt, alii bilem, alii

pituitam cum bile, alii cum sanguine mixtam, Alii sanguinem crudum et aquosum, alii serum, alii omnes hos humores admittunt.

IX.

Breviter ut rem hic complectamur, causam antecedentem, huius affectus esse humorem serosum, non tamen aqueum, sed salsum et acrem, et (ut Chymici appellant) Tartareum, statuimus. Serum non solum esse humorem aqueum antiqui agnoverunt, morsu carentem, sed mordacem et erodentem, qui scilicet, (ut iterum Neoterici Chymici loquuntur) spirituum salinorum naturam refert, et propterea partes sentientes pungit, et acutissimos dolores in iis excitat.

X.

Omnes tumores, et collectio humorum in aliqua parte praeter naturam duobus modis fiunt, vel per congestionem, qua humor sensim in parte colligitur et cumulatur; vel per affluxum et subito. Priorem modum in Arthritide locum habere non putamus.

XI.

Pars mandans, quoad generationem, est Cerebrum, Ventriculus, *hepar*, Lien, et eiusmodi aliae partes, quae quoquo modo debilitatae uberrimum proventum pravorum humorum producere solent. Non tamen proxime illa ventriculi coctio laesa ad Arthritidem facit, sed Cerebri, Iecoris, et Lienis Vitium accedat, necesse est.

XII.

Causae Procatarticae sunt quaecumque ad generationem materiae humorem producentis, vel ad articulorum et viscerum debilitationem faciunt, vel humores latentes movent et in actum deducunt. Hinc Aer frigidus et humidus, frigidorum, humidorumque alimentorum immoderatus usus, victus plenior et liberalior, largiorque potus intempestive, nec dum priore concocto sumptus. Omnis deniq(ue); satietas et ingluties: vita sedentaria, et in otio deses, somnus longus et profundus, praecipue a cibo: Vita sine curis, sine studiis et cum maerore acta multum ad huius generationem faciunt.

XIII.

Etsi hae enarratae causae sint satis validae, tamen prae caeteris ómnibus efficacissimae sunt Veneris exercitium immoderatum. Quippe cum testiculis nostris magna affinitas intercedat cu(m) partibus principalioribus. Vini liberalior usus, quod plurimo tartaro abundat, hic etiam largiter facit. Hinc eius amatores, non sine magno cruciatu, eius rei luculentum perhibent testimonium.

XIV.

Partes recipientes hic sunt articuli, et Pedum praecipue. Hic enim dolor pedes, et quidem maxime ac primum plerumque pollicem pedis, invadit. Nam natura quantum potest, humores vitiosos ad extremas et remotas partes depellere solet: suntque pedes a caloris fonte remotiores, et magis in motu, per quem humores ad eos tracti delabuntur.

XV.

Ut plurimum hoc accidit, non vero Semper. In quibusdam incipit In manu, quibusdam in Genu, quibusdam in aliis articulis.

XVI.

Vias si consideremus, per quas in articulos humor influat, facile percipiemus, materiam in venis et arteriis contineri, et ex iis in articulos effundi, ratio est, eo quod hic affluxus subito fit, quod non nisi per venas et arterias accidere potest. Hucusque de causis.

XVII.

Iam sequuntur signa Diagnostica, quae haec sunt. Aegri conqueruntur de dolore circa articulos in pedibus, manibus, genibus, et aliis partibus, tibus, cui postea accedit tumor, rubor, et plerumque Febris. Hinc aegri siti vexantur, pulsusque mutatur, urinae fiunt rubicundiores, quae saepe in principio sunt aquae. Vigiliae, viriumque deiectio, aliaque symptomata. Si Arthritis diu duret et saepius aegrum affligat, tandem Tophiet Nodi, e crassiore serosi seu pituitosi humoris parte, sponte etiam ad coagulationem tendente, in articulis generantur. In Ischiadico dolore, tumor, calor et rubor non apparent, quia locus affectus est in profundo, et quia eius loci summa cutis venis conspersa est.

XVIII.

In recensendis signis, quibus causarum differentiae, et humores diversi discernantur, plerique Medici sunt satis prolixi, et operose recensent signa Arthritidis ex sanguine, bile, pituita et atrabile. Verum cum isti humores arthritidem proprie non excitent, sed saltem vel ab humore, qui Arthritidis causa est, agitati vel dolore partis affectae attracti; ad partem affectam confluant, hoc labore hic supersedebimus.

XIX.

Quo ad Prognosin. I. Arthritidis plerumque morbus per se nec acutus nec lethalis est, etsi vires a doloribus et vigiliis multum debilitantur. II. Arthritici saepe diu vivunt, et senectutem attingunt, ea de causa, quod natura humores vitiosos, ex quibus alii morbi periculosiores prognerari poterant, ad articulos per certa intervalla protrudit, aque ita partes principes vitiosis humoribus liberat. III. Si periculosae inflammationes vel perniciosae Febres accedant, vel natura succumbat, ut humores vitiosos amplius expellere no(n) possit, aeger tum de vita periclitatur. IV. Si cum vehementi articularum dolore coniungantur delirium, tremor cordis, difficultas anhelitus, ac sudor frigidus, et pulsus parvus, aegrum moriturum indicio est. V. Etsi vero Arthritis plerumque morbus lethalis non est, curatu tamen difficilis est. VI. Quicumque aut senes sunt, aut circa articulos, callos, tophosque concretos habent, aut aerumnose vivunt, aut siccam alvum habent, hi curari non possunt, Hippocrat(is). 3. praedict(is). VII. Quibus haereditaria est Arthritis, vix umquam ab ea integre liberantur, et si velint liberari, longe exactiore diaeta et exactiore medicamentorum usu opus habent, quam alii. VIII. Si Podagricis varices supervenerint, solvitur Podagra, ut ait Avicenna.

XX.

Postquam nunc causas et signa vidimus, restat, ut iam recte ad therapiam deveniamus. Consistit autem curatio in duobus: primum est, ut praesens paroxysmus cum omnibus sumptomatibus, quae aegro arthritide laboranti molesta sunt, tollatur, Alterum est, ut praecaveatur, ne paroxysmus semel sublatus redeat.

XXI.

Paroxysmi amotio in causae ablatione et doloris lenitione. Perfecta autem curatio in causarum morbificarum abolitione consistit, attamen si dolor inprimis molestus est, is interdum etiam, causa paulisper omissa, leniendus.

XXII.

Humores ad partem affectam ruentes, non solum alio avocandi, atque avertendi, sed e corpore evacuandi sunt venae sectione, si vires ferant, et nihil prohibeat. Venae sectionis vicariae possunt esse cucurbitulae cum scarificatione, aut Hirudines venis haemorrhoidalibus, si iis aeger laborat, si eae commode promineant, appositae.

XXIII.

His revulsionibus per sanguinis evacuationem factis, instituenda est, purgatio Medicamentis apris ad humores serosos, ichorosos biliosos et etiam alios, si opus sit, evacuandos, Qualia sunt Manna, Mechoacan, senna, semen carthami, Iallopium. In fortioribus usum habent Elaterium. Elect(io). E succo Rosarum. Elect(io) Caryocost(o). Huc etiam maxime faciunt pilulae Cocciae: aureae, arthriticae, pil(ulae) lucis. pil(ulae) de chamaepitide Mathioli: Extractum Catholicum et similia, si modo tam vehementia aegri vires ferant. Neque hic expectanda est coctio humorum, cum humores iam in motu sint ac tenues, et naturam turgentium referant, ergo statim purgandi. Deinde si humores sint nimis calidi et acres temperari possunt iusculis alteratis cichorio, endivia, taraxaco, Portulaca, Acetosa. Praeparantia et purgantia non raro aliquoties repetenda sunt, et facto a mitioribus initio, ad fortiora progrediendum. Porro non modo quae per alvum, sed et quae per vomitum fit purgatio, arthriticis auxiliatur. Veteres quippe omnes in huius morbi tum praecautione, tum curatione vomitum valde commendarunt, quia vomitu fit humorum pituitosorum, serosorum et biliosorum exclusio et diversio.

XXIV.

Praeter haec communia non pauci ad hydrotica, diaphoretica, diuretica menses et haemorrhoides, si suppressae sint, moventia, ut illius causam per habitum corporis digerant, et per urinam serosorum humorum cursum ab articulis divertant, accedunt. Ergo in iusculis radices Oxalidis, petroselini, Asparagi graminis et similia iucoquentur, et arthriticis exhibentur. Sudores tempestive moventur decocto ligni Sancti, Sassafras, salsae parillae, chinae, et aliis hidroticis cum iis commixtis.

XXV.

Corpore hoc modo evacuato, iam ad doloris lenitionem ac tumoris ablationem, adeoque Topica accedendum: Dolor plerumque in hoc morbo gravissimum symptoma est, aegris molestissimu(m), ergo leniendus est dolor Anodinis. Si Anodina non sufficerint usurpanda Narcotica, in usu tamen Opiatorum non diu persistendum, cum calido nativo et nervis sint inimica. Initio tumoris repellentia, quae adstringendi vi humorem aliunde in articulos influentem retro compellant usurpanda. Post repellentium usum ad discutientia veniendum.

XXVI.

Novae materiae generatio prohibetur, partim bona diaetae ratione, quae in recto sex rerum non naturalium usu constitit, partim medicamentis Antipodagricis, quae ipsum Epar, eiusque intemperiem corrigunt, quae articulos roborant, ne materiam affluentem facile recipiant. Hinc praecautio Arthritidis, non minus, quam curationem necessariam esse constat.

XXVII.

Tandem si iis doloribus Arthriticis aeger sit obnoxius affigenda est fontanella, per quam humor peccans perpetuo exire possit. Quod si mensium suppressio vel haemorrhoidum morbum fovere videatur, affige fontanellam cruri. Si cerebrum in causa sit, affige brachio: et sic omnia pro re nata a prudenti Medico sunt instituenda.

FINIS

Appendix 1b - Translation John Pordage, *Inaugural Medical Dissertation on Arthritis in General*, (Leiden: Willem Christiaens van der Boxe, printer Rijksuniversiteit te Leiden, 1639).

Commissioned translation made from the Latin copy at St John's College library, Oxford University.

INAUGURAL
MEDICAL DISSERTATION¹
ON
ARTHRITIS
IN GENERAL
WHICH

With the help of the Greatest and Best God

Under the Authority of the Prorector

CONSTANTINO L'EMPEREUR

DOCTOR IN SACRED THEOLOGY at the illustrious Academia of Leiden

Full professor, and with the full consent of the Academic Senate

And with the decree of the most renowned Faculty of
Medicine

In order to obtain the degree of Doctor of Medicine

JOHN PORDAGE, British,

defends

on 2nd August, at the usual place and time.

IN LEIDEN

By the hand of WILHELM CHRISTIAN

1639

¹ “Doctoral thesis”.

To the Reverend and most learned man,
WILLIAM CHIBBALS,
a most loyal dispenser of mysteries:
a most honoured uncle

AND ALSO

To the faithful and revered men,
MATTHEW SHEAPHEARD,
WILLIAM HARVY,
RICHARD SLEIGH,
His intimates and my best friends
from my studies, and most deserving.

AND

To the most learned and excellent men,
DOCTOR² OTHON VAN-HEURN,
DOCTOR EWALD SCHREVEL,
DOCTOR ADOLF VORST,
Most illustrious professors
Of Medicine at this renowned Academy of Leiden

*This inaugural dissertation, in due gratitude,
Is dedicated and blessed as testimony by*

JOHN PORDAGE

Responding.

² “DD” in the Latin text may well refer to *doctores divinitatis* (doctors in Theology). This would have to be checked according to the personal profiles of each.

INAUGURAL MEDICAL DISSERTATION, ON Arthritis in general.

THESIS I.

Of the complaints that can afflict great pain on man that which we propose to examine here is by no means the least [*significant*]. This condition is the one that the Greeks called “arthritis” in their language, from Gr. “áthron” (ἀπὸ τοῦ ἄθρω³); and the Romans called “dolorem articulare⁴”.

II.

In truth, in order to throw more light on the nature of this affliction, we shall define it as follows: arthritis is a pain around the joints that is provoked by a flow of serous and acidic humour that comes from the veins and arteries which drains [into the joints].

III.

It is a kind of pain in the limbs around the joints. However, not all pain around the joints should be called “arthritis”. As such, in *hydropici*⁵ and *cachetici* the serous humours that flow down to the feet leading to swelling and, when the feet move, they cause pain but these pains are not arthritis. So, in luxations of the joints, wounds and contusions of the joints humours frequently flow towards the joints, leading to swelling and pain, and these are not to be called “Arthritic pains” as such.

And so, we are not going to consider the name “arthritis” so loosely, but, in a more precise way⁶, we are going to consider it as a particular type of pain that is born in some acidic humours that suddenly flow towards to joints and that, in effect, introduce themselves in the deepest part of the joint, where they cause discomfort, on the one hand, in the form of pinching and, on the other hand, as tension.

IV.

The parts affected here are the joints and the membranous areas surrounding them also become sensitive.

V.

Since, in truth, there are different types of joints, given this difference and the variety of the parts affected, arthritis also has various names. In this way, if it is the hand that is affected: it is called “chiragra” (Gr. χείραγρα); if it is the knee, “gonagra” (gr. γονάγρα); if it is the hip, “isquiagra” (gr. ισχιάγρα); and, if it is the feet, “podagra” (gr. ποδάγρα).

VI.

Now, there is no specific name for the rest of the joints, but rather it is called “arthritis” in general. The modern-day surgeon Ambrose Paré has created other similar names so that, if this malaise should occur in the maxillary joint, he calls it “syagonagra”; in the neck, “trachelagra”; in the back bone, “rhachysagra”; in the shoulder, “homagra”; in the ulna, “pechyagra”. However, these words do not appear in the ancient authors and are not used amongst ourselves.

³ “of the joint”.

⁴ Lit. “joint pain”.

⁵ This may be “gout”

⁶ I have chosen to interpret κατ’ἐξοχήν in this way (not too clear in the original).

VII.

In all flows four things should be looked at in particular:

- (i) the matter that is flowing;
- (ii) the area it is coming from;
- (iii) the area that is receiving it and, finally, the channels through which the matter is flowing towards the area.

VIII.

Doctors disagree considerably on what the matter is, since each doctor thinks differently when it comes to the most immediate cause that must provoke arthritis.

Some suggest that arthritis simply springs from an imbalance, with no matter. Others, from the air⁷; others, that it comes only from a humour: and some think that it is to do with phlegm⁸; others, from bile; others, phlegm with bile, others, from this mixed with blood, others from crude and watery blood; others from serum⁹; and others think that it could be all of these humours.

IX.

So that we can tackle this matter here not without a certain brevity, we will suggest that the initial cause of this affliction is a serous humour, but not an aqueous one, however, but rather a salty and acidic one that is, as the chemists would call it, tartareous.

The ancients already knew that serum was not only an aqueous humour, lacking in bite, but was cruel and corrosive, whose nature is, in effect, as the chemists of today would also call it, of a saline spirit. As a result, it attacks sensitive areas and causes them to feel very sharp pain.

X.

All swelling and accumulations of humours in some area are generated in a natural way in two ways: firstly, through congestion, through which the humour gradually gathers in an area and accumulates there; or through a sudden flow. The first of these we do not believe occurs in “arthritis”.

XI.

The part that sends it, up to its generation, is the brain, the stomach, the liver, the spleen and other similar parts, which weakened by some cause, tend to produce a large amount of malignant humours. However, a bad digestion in the stomach will not lead to arthritis, but should be accompanied by a particular dysfunction of the brain, liver and spleen.

XII.

The procatartic causes are those that, generating the matter that produces the humour, either weaken the joints and viscera, or move latent humours and activate them.

From here the cold and humid air, immoderate ingestion of cold and moist foods, a copious and generous meal or an abundant and untimely drink, as well as ingestion before a previous digestion.

⁷ *Flatus*, perhaps “breathing”.

⁸ “Phlegm”, “mucous” or “pituitary”.

⁹ *Serum*: lit. “serum”, perhaps “urine”. Cf. *Lexicon Phisopicum*, J. MICRAELIUS, s.v. *serum*.

In short, all excesses and greed, a sedentary lifestyle and lack of sport, long and deep sleep and above all, because of food; a life without measure nor concern and based on sadness leads to the illness rearing its head.

XIII.

And though these causes explained are sufficiently valid, however, before all other the most triggering of all is too much love making. In effect, there is a great affinity between our testicles and the main areas. It is clear that drinking too much wine, which is abundant in tartar, also provokes it. So that wine lovers will demonstrate clear evidence of this, not without great pain.

XIV.

The receiving parts here are the joints and, above all, the feet. Here, in effect, the pain fills the feet and, above all, firstly and with greater frequency the big toe. And so, nature pushes as much as possible the malignant humours to the most extreme and set-apart areas. And the feet are the most distant parts from the source of heat, even more so in movement, and as a result the humours are transported towards them.

XV.

Although this may happen frequently it does not, however, always happen. In some people it begins in the hand, in others in the knee and in others in the other joints.

XVI.

If we consider the channels through which the humour flows towards the joints, we will easily realise that the matter is contained in veins and arteries and from these is distributed towards the joints, where it is explained why this flow occurs so quickly, since it could not happen if it were not through the veins and arteries. And now from here onto the causes.

XVII.

Now we will continue with the symptoms, which are as follows: sufferers complain of a pain around the joints of feet, hands, knees and other parts to which the swelling, redness and almost always fever comes later. From here, sufferers are thirsty, their heart rate changes and their urine becomes reddish, which should always in principle be watery.

Sleeplessness, loss of energy and others things are the symptoms. If arthritis persists for a long time and affects the sufferer frequently, hard points and knots are generated in the joints ultimately from the thickest area of the serous and phlegmatic humour, which also tends to coagulate in the joints.

In hip pain, swelling, heat and redness does not occur, since it is the deepest part of the area that is affected and because the outside skin of this area is full of veins.

XVIII.

When weighing up the signs that allow us to understand the different causes and different humours, most doctors are quite meticulous and consider the signs of arthritis in detail from the blood, yellow bile, phlegm and black bile.

Now, given that these humours are not actually what lead to arthritis, but rather, moved by the humour that is the *real* cause of arthritis and transported with pain from the affected area, they flow towards the affected area, we will leave this matter out here.

XIX.

Regarding prognosis:

- (i) Generally speaking, arthritis is neither on its own dangerous nor fatal, although sufferers complain of weakness due to pain and sleeplessness.
- (ii) Normally, sufferers of arthritis live for a long time and reach old age, since nature ensures that malignant humours that could be produced by other more dangerous illnesses are expelled through certain channels towards the joints, freeing in this way the main areas of malignant humours.
- (iii) If by chance, inflammation that is somewhat dangerous or pernicious fevers should appear, if it should occur naturally that the malignant humours could no longer be expelled, then the life of the sufferer could be in danger.
- (iv) If in addition to a strong pain in the joints, the sufferer should become delirious, have palpitations, have difficulty breathing, suffer from cold sweats and a weak pulse; then these are signs that the sufferer is going to die.
- (v) And although the disease of arthritis is not usually fatal, it is however very difficult to treat.
- (vi) Those who are old, who have corns or hardness around their joints, those who live in misery and those who have dry stomachs, these people cannot be cured, according to Hippocrates' prognosis.
- (vii) Those patients who have inherited arthritis will find it hard to rid themselves of the illness completely. If they should wish to free themselves of it, they need to arm themselves with a more rigorous diet and medication than others.
- (viii) And Avicenna says that if varicose veins should appear, podagra will be loosened¹⁰

XX.

Now that we have looked at the causes and symptoms, we should now turn to treatment.

Treatment can be split into two parts: the first is the paroxysm present with all those symptoms that cause the arthritis sufferer discomfort; the other is to attempt that once the paroxysm goes away it should not return.

XXI.

In order to avoid the paroxysm, one must suppress the cause and relieve the pain. A complete cure involves getting rid of the causes of the disease but, if the pain is very great, this must be alleviated first, placing the cause to one side for a while.

XXII.

The humours that rush towards the affected area should not only be dealt with, and directed towards another area, but they should be extracted from the body by sectioning a vein, if the strength can bear it and there is nothing standing in the way of this. The *vicariae* for sectioning the vein can be cucurbitae with scarification or if the sufferer is in pain with these, leeches positioned above the haemorrhoidal veins, if they stick out enough.

¹⁰ Ambiguous meaning here – it is not clear whether varicose veins are good or bad news. “solvitur” in the original could mean “is unleashed” or “is loosened”(i.e. is cured)?

XXIII.

Once this revulsion for evacuating blood has been carried out a purge must be initiated with boar medicine¹¹ in order to rid the body of serous, ichorous and bilious humours, and even others, if necessary, including,¹² mechoacan, senna, cardamom seeds, Iallopium.

Of the strongest medicines Elaterium can be used. Option. From rose water. Option. Carycostus. For this end, coccia pills are also useful:¹³ golden, arthritic, light pills, chamaepitys pills from Mathiolo.

Catholic extract and similar extracts, only if the sufferer's strength can bear it. And there is no need to wait for the digestion of humours, since they are already in movement and their nature is inflammatory so they must be purged quickly.

Afterwards, if the humours are too warm and acidic they can be moderated with soups containing chicory, endive, taraxaco, portulaca and acetosa.

It is not strange that there is a need to turn to medicines that are preparative and purging and, starting with the gentlest of these, progressing onto the strongest.

Then, also helpful for sufferers of arthritis are the purges conducted through the stomach or through vomiting.

In fact, all ancient authors strongly recommend vomiting as a means of preventing this illness or curing it, since through vomiting phlegmatic, serous and bilious humours are rejected and expelled.

XXIV.

Beyond these practices, some turn to hydrotic, diaphoretic and diuretic medicines, which bring on menstruation and haemorrhoids if they were suppressed, so that they treat the cause through the body's own customs, diverging the course of the serous humours from the joints through the urine.

Therefore, cook in soups and give to arthritis sufferers the roots of oxalidis, parsley, asparagus seeds and similar things. In turn, sweats will appear if sacred wood is digested, sassafras, salsaparilla, quina and other hydrotics, mixed with these.

XXV.

Once the body has purged itself in this way, we must relieve the pain and swelling and other similar matters. The pain associated with this illness is a relatively serious symptom, it can cause real discomfort for the sufferer and, as a result, it must be relieved using anodynes. If the anodynes are not enough narcotics must be used, but opiates should not be abused, since they are enemies of natural heat and the nerves.

At the beginning of the swelling repellents must be used which, with strong astringents, push backwards the humour that is flowing from another area towards the joints. After the use of repellents, it is necessary to use discutients.

¹¹ *medicamentis apris*, "boar medicines".

¹² May be a kind of incense?

¹³ Cf. *Lexicon Bohemorum*, s.v.: "coccia, -ae, f. script. et form.: coci- v. infra; cochi- |CapPr P 1252 f.15rb| materia ad morbos capitis curandos apta – látka vhodná k léčení nemocí hlavy: talis debet purgari cum pillulis cocie |UK I F 11 f.26r|; post digestionem vade ad purgacionem cum pillulis cocie, auree et gerapigre |CapPr P 1252 f.37ra|; al."

XXVI.

Ensuring that a new substance is not generated can be done, on the one hand, through a good diet, which in its strict adherence consists of six natural substances, and on the other hand, with antipodagric medicines, which correct the liver itself and its imbalance and strengthen the joints, so that they are less receptive to the flow of this substance.

It is clear that is necessary to prevent arthritis no less than it is to cure it.

XXVII.

Finally, if the sufferer complains of these arthritic pains, a *fontanella* through which the malignant humour can flow out forever should be affixed. And if supressing menstruation or haemorrhoids might assist the illness, attach the *fontanella* to the calf. If it is the brain is in the cause, attach it to the arm: and in this way the doctor should do all of this if the illness returns.

END.

Appendix 2 - Transcription John Pordage Jr., *Nature's Restorative: or, Health-Procuring Spirit* (London: 1671-1681).

Transcription made from the Wellcome Library copy.

Nature's Restorative: or, Health-Procuring Spirit

Made by John Pordage, Physitian

*Supervacaneus foret in studi's longior labour,
Si nihil liceret Melius invenire preteritis, Quint.*

Long labour in studying, or endeavouring, would be in vain,
If no thing better could be found out, than what is past.

This health bringing Spirit, helps all pains, in the head, clears the eye sight, and strengtheneth them; rheums, coughs, colds, whereby the throat is offended, the lungs impaired and often procures consumptions. The danger is by a little use of this Spirit prevented, and by a farther continuance, the matter wholly rooted out, the ferment or cause altered, and the parts strengthened. Loathing of meat, or lost appetite, cold, weak and decayed stomacks; by removing the hurtful matter, and cherishing the part decayed.

The stomach hath agreement with several chief parts of the body; which is the reason in, almost, any distemper, there is some sense of it there; so if you can but fortifie your stomach to keep it pure, and to make a perfect digestion, you need not fear almost any disease can be generated, no more than a pure fountain can send out corrupt streams. Ill matter lodging in the stomach causes vomitings, squeamishness, faintings and sometimes swooundings.

If generated in the bowels, or expelled to the guts, causes gripings, fluxes of divers sorts, worms also of several kinds: A bottle or two of this spirit, purgeth off the matter, helps the hurts parts, so that your health is restored, and your fears vanished.

The liver, gall, spleen and other adjoining parts, often by ill living, surfeiting, and the like, yet sometimes by a natural defect, are obstructed, swell in the body, grow hard, which makes pains in the side, jaundies, dropsies, melancholly, and the scurvy; known by difficulty of breathing, straightness of the breath, weariness, (without a known cause) of the whole body, pains in divers parts of the body as the feet, Ancles, legs, knees, thighs, arms and shoulders: spots in the legs, thighs and other parts, first redish, then yellowish and blackish; lastly black and loose teeth, sore gums and mouth are signs of the scurvy.

Wash your mouth, rub your teeth with this spirit, which will heal the one, and soften the other, but the cause must be taken away by a sometime use of this sovereign medicine, which shall be taught you at the end. This opens the soft passages, whereby the hardness waxeth off, turns your yellow colour to white, makes you of a clear and good countenance. Purgeth off the water, chiefly by urine, the best way of curing the dropsie, so that in a short time you will find you belly and leggs grow less, to your present comfort, and farther confirmation of the cure.

You that use the sea, are subject upon several accounts to the scurvy, health is the best jewel that can be possessed, and should you get the wealth of both Indies, without this blessing, health, you would have small comfort. A few bottles carryed with you, are the best ventures to traffick with, for this pearl, for your taking once or twice a week will preserve you from this scurvy, and by a little oftner use, to strike the root of it; so that those signs a little afore-told you, will, like leaves in winter, fall, and be carried away; yea; whilst you continue sailing, which

certainly will be granted no ordinary medicine can do. Moreover, this seldom failing spirit, is so highly prepared, that it will continue good, and work as well beyond the Line, and in the Indies as in England: so that when you have found many medicines to be spoiled, either by long voyages, or great heat, you will find this always the same, not frozen by the North Pole, nor fermented under the Equinoctial-Line, and therefore not unworthy the cognisance and use of the honest Chyrurgion.

The stone in the reins or kidneys, or clotted blood and other matter, oft-times got into the passages leading to the bladder, stirs up great pains, sometimes wind alone doth it, as it is seen by taking things that break wind, the urine comes freely.

This medicine powerfully breaks the wind, dissolves the blood clotted, or any other matter, so that with a little use you would find the sluces free, and with your urine the matter plainly to be seen in the pot, that was the cause of your pain.

Children and young folks are most troubled with the stone in the bladder, the elder in the reins: though it be in the bladder, if taken in the beginning, this will dissolve it, and bring it away with a little use; but if the stone be great, and of a long continuance, in this case, as in all distempers that have much matter, and of a long standing, wherby nature is over-burdened with the disease, so as she is ready to yield, and change life for death; let any boast what they will, it must be by a constant use, that by degrees may take away the cause, and in time make a perfect cure.

Women are troubled with several ailes, men are not subject to, as mother fits, stoppage of the moneths, and maidens to a desire of eating chalk, oatmeal, ashes, or the like, which often causes the greensickness etc. Both mother and maids by that time have taken a bottle of this drink, will not only find their distempers removing, but so far cured, that they will by a just experience, give a greater commendation of it, than at this time shall be said for it: only let me add, it doth so much comfort those parts belonging to generation, that by good reason I could make appear, it takes away most causes of barrenness.

Lastly: children, besides the stone, are troubled with the head-ach, loosenesses, and too often with the rickets; the last is chiefly procured by ill-nursing, squatting of them, and not giving them tendance, but some are apt to the rickets from a natural weakness. The signes are heaviness of the head, and bigger than usual, weakness in the leggs and knees, knotted about the wrists, the belly hard and sometime swelled. This pleasant drink, gently purgeth off the offending matter, whereby the belly grows soft, the head less, and adds strength to the weak limbs, so that in a small time, you will find the child begin to go, who before sate like a logg.

The manner how to use this Health-procuring spirit

To children of a year old or under, begin with a quarter of a spoonful, or less, in half a spoonful of ale; give it at night, as they go to rest; bit if their stomacks are full, give it after their first sleep, or in the morning, you may safely give it at any time, if they have not lately sucked or fed, after taking it, let them have nothing for an hour or two.

To children of two, three, or four years old, begin with half a spoonful at night going to bed, and half a spoonful in the morning, increase it every night and morning a little, as you find it work: note, some children of two years old will require as much as others of three or four. Therefore if they be weak, begin with a little; and if it works 3 or 4 times, continue that quantity; in stronger, if it work, 5 or 6 it is not the worse.

To children from 5 to 7 or 8, you may begin with near a spoonful night and morning. From 8 to 12 give at first a spoonful at night and a spoonful and an half in the morning, increasing a little night and morning till it works 4 or 5 times. If with any it works much more, abate a little at night and morning.

From 13 years of age to 18 give a spoonful and an half at night, and as much in the morning. Men and women also that are easie to be wrought on, may begin with that quantity. The strong may take at first two spoonfulls at night, and two in the morning, encreasing to four, always minding for young or old, to add, or diminish, as it works, more or less, accounting three or four stooles for the weak, six or thereabouts enough for the strong.

Yet you must consider when it works much by urine and carrys off matter that way, as sometimes it doth, look then not for many stools, nor increase it beyond the quantity that usually works; for this medicine assists nature several ways in her own actings, so that the disease may in a manner insensibly be overcome, and you find health procured, without the trouble of often purging.

Let children of an year or two old take it as afore directed with ale; any other may take it alone, or mix it with half as much ale or posset-drink, as it is liked best.

In all distempers, where there be no sudden fits, begin with half at night, going to rest, having not eaten three or four hours afore; the other part as early in the morning as you will, except it work very quickly, so as you cannot stay till morning, which will happen but to a few, if so, begin not to take it till after the first sleep, or till morning, fasting after it always 2 or 3 hours; then drink a little strong ale warm, broth, posset-drink, watergruel as you please.

You may safely go about any business, for this will not make ill and dull, but strengthen and enliven the faculties.

In any fits of the wind, mother, convulsions, falling-sickness, or the like, give it as soon as you can, holding them upright; but to take away the cause, and make a lasting cure, give it every night and morning, for a considerable time, and remember, at spring and fall to prevent any return, by fortifying your body, and carrying off any matter, that should be generating, by a little use of this spirit.

In falls and bruises, give of this presently, and it will carry off the extravasated (or bruised) blood which oft-times causes swellings, apostemations; also this strengthens the parts whereby several ill consequences are prevented. Mind, after two days taking you rest a day; or after three days taking together, you rest two days, and then take again, and so rest again by turns.

Conclusion

This is made and designed for the benefit of the poor, therefore you that are rich, and find a benefit by it, express your thankfulness to God, by helping your neighbour, who is not able to buy it though it is set at a low rate, that should I declare the whole composition, besides the care and trouble, the charge would be more in small quantities, than to buy it ready done. If no, because I don't tell you of the rarities of the first matter, and of the difficulty of the preparation, and extol its virtues with improbable and impossible epithets, as if I were about to give the elixir of the philosophers, which is too often done, you will not give a true judgement of it by a tryal. Know I care not, neither will I humour fools by such ways to court them to it. I say, upon the use of it, *res ipsa loquitur*, the thing it self speaks, therefore no more shall be said by me, but to tell you the price, and where it is sold.

That this may not be mistook, the author hath sealed it with his coat of armes, being a griffins head, the chequer, and three crosslets. The lesser bottle 2s.6d. the bigger 5s. To be had at the authors house in Leather Lane in Holbourn. At Mr Sellers, at the Hermitage-Bridge, the Kings Hydrographer: Mr Brown a cutler, at the west-end of the Royal Exchange in Cornhill: At Mr Budds, the corner shop in Kings Street in Cheapside: at Mr Harpers, a book seller over against Cliffords Inn Lane in Fleet Street: Mr Pool a Stationer, by St Clement's Inn: Mr Johnson, a Grocer, over against the Fountain Tavern in the Strand: Ms Gillyflower book seller in Westminster Hall at the corner shop, next the Kings bench.

Finis

**APPENDICES SECTION II: Works relating to John Pordage's court
appearance**

3 Transcription John Pordage, *Innocencie appearing, through the dark mists of pretended guilt.*

4 Transcription, Christopher Fowler, *Daemonium Meridianum: Satan at Noon.*

5 Transcription Anon, *Truth Appearing Thorough the Clouds of Undeserved Scandal and Aspersion.*

Appendix 3 - Transcription John Pordage, *Innocencie appearing, through the dark mists of pretended guilt* (London: Giles Calvert, 1655).

Transcription made from the British Library Copy.

**INNOCENCIE APPEARING, Through the dark Mists of Pretended Guilt.
OR, A full and true Narration of the unjust and Illegal Proceedings of the Commissioners of
Berks, (for ejecting Scandalous and Insufficient Ministers) against John Pordage of Bradfield in
the same County.**

In which he is justly vindicated from the unjust and horrid Aspersions Of

- *Blasphemy,*
- *Divelism or Necromancie,*
- *Scandal in his Life,*

And all things else falsly objected against him by his Enemies.

Published for the clearing of Truth, and the detecting of Malice and Subtilty, and for the prevention of all misapprehensions that may be caused by any scandalous Pamphlets, and false relations of the proceedings in his Case.

As likewise for the information of all sober-minded Christians touching his judgement in many things of high concernment, and particularly concerning *Chastity, Virginitie, Apparitions of Spirits, Visions, Communion with the Holy Angels, The Invisible Worlds, Magistracy, &c.*

Written by the said JOHN PORDAGE.

Mat. 5. 11.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake.

Mat. 16. 2.

They shall put you out of the Synagogues, yea the time cometh that whosoever killeth you, will think that he doth God good service.

Mat. 10. 22.

And ye shall be hated of all men for my names sake.

Isa. 66. 5.

Hear the word of the Lord, ye that tremble at this word, your brethren that cast you out for my names sake, said, Let the Lord be glorified, but he shall appear to your joy, and they shall be ashamed.

Rev. 17.

Behold he cometh with clouds, and every Eye shall see him, and they also, which pierced him, and all the kindreds of the earth, shall wail because of him, even so. Amen.

Chrys. Hom. 1.

Idem. Hom. 18.

London, Printed for Giles Calvert, at the Black Spread-Eagle, at the West-end of Pauls. 1655.

To his Highness the Lord PROTECTOR, and to his Honourable Council.

My Lord, and you of the Council,

I am moved here, humbly to present you with one piece of the *Council of God*, which concerns the disposing of the external condition of *his Saints*, who of all people, are most near and dear to him: For they are his anointed ones, his first-born, his blessed seed in the midst of *States* and *Kingdoms*; what are *Christians*, but the parts and members of *Christ*? They are as the very apple of *his eye*, his *Jewels*, his *Prophets*, and *Royal Priesthood*. And hath not *Gods* care and protection of his people, in all ages been most eminent, though few for number, though weak for power, and contemptible for their outward state and condition? Yet by his *omnipotency* hath he preserved them in the midst of *devouring Lyons*. And hath not *Gods* proceedings with all *States*, *Nations*, and *Kingdoms*, with all *Kings*, *Emperors*, *Rulers* and *Governors*, been according to their dealing with his *people* and their *Families*: If they have dealt *gently* with them, and have suffered them to dwell *quietly* amongst them, their *Thrones* have been established in *mercy*; but when they have dealt *unkindly* and *rigidly* with them, it hath been their *ruine*. It is not simply the having of *Gods Saints*, nor the *multitude* of them, nor the *best* of them amongst you; but it is your using of them *kindly*, and your *countenancing* of them, which is your best and most *considerable interest*: Even as it is the greatest danger to *Rulers*, and to the interest of *Government*, to deal cruelly and unjustly with them; who being as the salt of the earth, keep it from *corruption* and *ruine*. Now this *truth* you shall find clearly held forth throughout the whole *Scripture*, that as *States* and *Kingdoms* have prospered by their care and *protection* of the *Saints*, so have they been broken in pieces through their *cruel dealings* with them. Remember the four *Kings* overthrown by *Abraham*, remember *Edom* and *Tyre*, with the *Assirian*, *Grecian*, *Persian*, and *Roman Empires*; was it not for their *Tyrannies*, *cruelties*, *oppressions*, *persecutions*, and for their rigid and cruelly severe usage of *Gods Saints*, that they were destroyed? I beseech you consider what a great body of *Saints* is committed to your *care* in this *Nation*; by these I mean not one party of men, for I could not express the *title* of *Saints* to any one *Sect* or *Society* of men, but apply it to all that are *called*, *chosen*, and *faithfull*, who shew their *interest* in *Christs* death and resurrection, by their conformity to his pattern and example; these are your *richest* treasure, and your *highest* interest. If then the *Saints of England* are the best strength and interest of *England*, O then maintain, defend, and preserve this *interest*, by cherishing and countenancing of them, by suffering them in their *various waies* and *appearances*, freely and comfortably to serve and *enjoy God*.

Be like *Cyrus*, *Gods* anointed *Chirub*, stretching your wings of tenderness and protection over all *good people*, that none may have cause to *complain*, or mourn through *oppression*.

Consider that it is the will of *God* that the *Saints* should live a godly and a peaceable life under *Magistrates*. This they are to pray for, and this is their due, according to the *Law of God*, and the *light of nature*; the first of which commands us to love our neighbours as our selves; the second, to do to others, what we would have done to us again. In what these two meet, they make up but one *Law*, which is the will of *God*; which ought to be the only *rule*, both of your publick and privat actions for in the performing of this only, you will find the true peace and tranquility of spirit.

For a *Christians* will is perfected no where but in the will of *God*; and nothing creates perplexity and disquietness of spirit, but the contrariety of motion betwixt the will of *God* and the

will of man: For when mans will runs cross to Gods will, he fights against his Maker, and brings trouble, guilt and misery upon himself.

How cautious then ought you (especially who sit in the *high places* of *Government*) to be in the creating and making of *Laws*, which are of publick influence and concernment, lest you publickly oppose the *will* and *interest* of God, especially in reference to the *freedom* and just *liberty* of the *Saints*, which is a thing of very great moment, and that which is tenderly eyed by *our* most wise God.

Now these things I have been pressed in my spirit to present to your *Highness* and your *Council*, first, in regard there have been, and still are so many *parties* on foot, who designe and carry on their own particular *interests*; some of which make it their work to insinuate and creep into the favour of the *Highest Powers*, to draw them to countenance their *particular interests*, and discountenance others whom they have an *antipathy* against, though it may be, far more *innocent* and *righteous* than themselves; and really, to give such men much power and liberty, who are so much confined to people of their own *stamp* and *model*, and so ready to entrench upon the just freedom and liberty of others, is neither safe nor reasonable.

In that you have made an *Ordinance* for the *Ejecting* of *Scandalous* and *Ignorant Ministers*, which by the *abuse* of it, hath been, and still is made an *Engine* of persecution, to condemn *Saints*, and throw them out of their *Estates* and *livelihoods*; and really I cannot see what else was like to come of it; it being intrusted into the hands of many fierce, rigid, narrow spirited men, who have in some things a kind of *unlimited arbitrary power*; as in their Judgement of Ignorance and Insufficiency, and this without any *Appeal* for the redress of those who may be unjustly condemned and ejected by them. Now what sad inconveniences may yet flow from this *Ordinance* thus *established* is apparent, by considering the rigid temper of those *Commissioners* who are most active, and the late *practices* of some of them, against those who in spiritual *knowledg*, and a holy *conversation*, are beyond themselves. And in truth you will find by *experience*, that the *Commissioners*, who are most active, will, as they now do, and have done already, I say will turn the *edge* of their *power* against those that enjoy any glorious *discoveries* of *God*, above and beyond their *systemes* and *forms* of *Doctrine*, and judge those Scandalous and Ignorant, that differ from them in *judgement*, though they be of ever so holy a *conversation*. And thus many *pretious Saints* will lie under the misery of *Ejectment*, pretended *scandal* and *ignorance*, because they see not *by* the same *measure* of light, nor believe in one proportion of faith, nor give such *interpretations* and *glosses* of Scripture as suit to their *darkness*: And thus the *civil power* received from *God* for the punishment of evil doers, is, and will be used against the more spiritual *administrations* of *God*, and the all-glorious Spirit of *Revelation*, pure *Wisdom*, and *Prophecy* must be made subject to the *Laws*, *Ordinances*, *Forms*, *Measures*, and *Wils* of men: And is not this to limit the holy one of *Israel*? And will not the establishment of such *Laws*, left to the *arbitrary* use of such *Judges*, without any *further appeal*, destroy that due *Libeity*, both *civil* and *spiritual*, which is the *best Interest* of States and Nations? How much then doth it concern you, who are entrusted with the *Government* of this Nation, seriously and speedily to reflect upon, and consider the Ordinance, and those in whose hand it is put, being it hath been, is, and is like further to be made use of against the *Saints* of the *most high*; I say, how much doth it concern you, by *reflecting* upon these things, to make some speedy redress, either by *limiting* the arbitrary Power of the *Commissioners*, and granting an *Appeal*, or *breaking* and *nulling* the *Ordinance*. And that

there is great reason for the speedy performance of some such thing, will appear by looking into the *subsequent Relation* of my *Tryal*, in which you may see *envy* and *subtilty* meeting in my accusations, *partiality* and *prejudice* appearing in managing the Examinations, with *injustice* and *cruelty* concurring in sentence and condemnation. And I really believe, had you seen this true *Narration* of my *Case*, before I had appealed for a *re-hearing*, it would have been so different from these false and abusive insinuations of my *enemies* (by which they have subtilly endeavoured to prejudice you, and all others against me) and so much tending to clear my innocency, that certainly you would have favoured a righteous Cause and me so much, as to have granted a re-hearing. But my *addresses* have yet been frustrate, and my *Petition* rejected; but upon what grounds, is best known to your *consciences*. I must here therefore take the *boldness* (being pressed in my spirit, by reflecting upon the *cause of God*, the just *interests* of many *Saints*, and your own good) to put you in mind of those solemn *protestations* and engagements, made before this present *Government*, and of that solemn and *publick Oath*, taken at the beginning of this Government, to see *Law* and *Iustice equally administred*, and the *Saints* due *Interests* and *Liberty* preserved, and of some passages in your Highnesses late Speech, *viz.*

That you desired not to keep the Government any longer then you may preserve *England* in its just Rights, and may protect the people of God in a just Liberty of their consciences. And that it is your glory that you know a cause, which yet you have not lost, but do hope you shall take a little pleasure rather to lose your life, then lose; which Cause your Highness had before expressed, to be the interest of those who have an interest in a better world, and their liberty to worship with the freedome of their consciences, and freedome in their Estates and persons.

Now these Engagements, Protestations, and Declarations, are eminently good and righteous, and worthy to be recorded in Characters of Gold, to be seriously reviewed by you, and I hope may prove instrumental to stirr you up to the taking of some course (in reference to the Ordinance for Ejecting of Ministers; made by you) which may be suitable to, and correspond with all these open protestations, and solemn engagements. For, whether the leaving it, as now it is established without any appeal, though in point of the greatest injury; I say, whether the leaving of it so, be not contrary to the former protestations, I appeal to your own consciences. For when subordinate Governors shal turn the edge of it against the meek lambs of Christs Fold, who walk faithfully before God, and righteously toward their neighbour, and make use of it to ruine them and their Families against the Law of this Nation, the rule of equity, and the just liberty of mens consciences and persons: I say, when these things are so, and yet no Appeal admitted by the higher Powers for redress, 'tis clear that Iustice is not equally administred, and neither the *Spiritual* nor *Civil* right of *Christians* preserved. And truly if this should continue, some of the *dear Saints* of God would find their conditions more sad (as to this particular) then it was in the time of the *Bishops Persecutions*, when there were *Courts of Appeal* for those that were oppressed and injured, and would be driven as in *those times* to seek their *bread* from *strangers*, and live in *howling* Wildernesses, and be otherwise abused and made the *scorn* of the Nation. And truly there be some already, who are of sound *Principles*, and an unblameable *conversation*, that are persecuted as *Blasphemers*, and *evil doers*, and so oppressed by those, who in the *Bishopstimes* cryed out for *Liberty*, as then oppressed themselves: The *baseness* and evil of which practice, your *Highnese* condemns in your late Speech. Except then, that you and your *Council* either break the *power* of those fierce men, or grant an *Appeal* to some of more *large and tender spirits*, all the *evils* and hainous *sins*, which cannot but be

committed in the *persecuting, condemning, and ejecting* some of *Gods precious Saints*, must *unavoidably* revolve and bring *guilt* upon you all, because they act from your power, and may be *strained* when you *please*. But whatever you shall hereafter act in reference to this (though many cannot but expect either the *nulling* or *limiting* the *Ordinance* by an *Appeal*) I have discharged my *conscience* in presenting these things to be considered of in reference to your own *happiness*, and the *good* of others, who may (by sufferings) be concerned in it, as also performed my duty, (as to my own Case) in appealing to you, and presenting my grievance, in expectation of *redress*; but whether the present necessity and justness of my cause, did not call for more then a *rejection* of my due request, let all sober Christians and your own *consciences* judge. And I pray God this *denial* be not laid to your charge in the day of *visitation*. And if you yet persist in the *resolutions* of granting me no Appeal, and giving me wholly up to the *oppression* and *cruelty* of my enemies, I shall *appeal* to the great *Judge* of men and *Angels*, resigning my self and *Family* into his hand, who (I hope) will deal more *mercifully* with you in the time of his *Judgement*, then you have yet with me and mine in the time of our *distress*: Which is the cordial and sincere desire of,

Your Servant in the love, and under the Cross of Christ, JOHN PORDAGE.

To my Judges the Commissioners, and their Assistants the Ministers.

Gentlemen, Remember Christs command, *Judge* not, that ye be not *judged*. But ye have *judged already*, and therefore must be your *selves judged*. The same measure you have given me, shall once be *retaliated* to you your selves, when their unjust *sentence* and *proceedings*, come to be weighed in the just ballance of the *Lord*, who hath certainly a great *controversie*, with those who pretend *Iustice*, and call upon his name, yet deal unjustly, and persecute his *nature*, appearing in his *children*. I shall desire you therefore to forbear your *persecutions*, as much for your *own sakes*, as for those who do and may lye under the *scourge* of it, for they will assuredly draw *judgements* upon you, and cry aloud in the ears of *Jehovah*, for due *vengeance*. You know God did not bring that last and utter *desolation* upon the Nation of the *Iews*, until they had filled up the measure of their sins, by conspiring against, and murdering *Christ*, and his *Disciples* after his death, under the pretence of *zeal*, and *Gods-service*. Now what is done to the least of his, is done to *Christ* himself: And are not you found doing the *same work* with those who killed the *Prophets*, and stoned those who were sent to them? For, as much as in you lay, you have slain those who are the annointed of Christ, and so have condemned him in his *members*, and overcrowded him with all manner of *reproaches* and *railing-accusations*. Remember the four *Kings* overthrown by *Abraham*: and was it not because they had led captive *one Saint*, even righteous *Lot*. The *Heathen Princes* little thought what a *prisoner* they had, they took him in the croud amongst the most wicked of *People*, yet *God* was so tender of him, that he was delivered, and they that took him *ruined*; being forced to part with his *person* and *goods*, which they had unjustly taken away, and many of them with their own lives. For the *Lord* knows how to deliver the *righteous*, and reserve the *wicked* to the day of *vengeance*. O remember this you that drive so furiously against the pure *Life of God*, imbodied in his *Saints*. Take heed lest this your *persecution* proves a *National sin*, and brings guilt upon all who thorow mistakes or otherwise permit or countenance it, how was *Abimelech* and his *Family* punished for his unjust, though involuntary, prejudicing of *Abraham*? and how had the whole Nation suffered, had he not repented and returned *Sarah*? How graciously did *God* deal with *Joseph*, after the execution of his *Brethrens malice*, in preferring of him, and making him a *preserver* to those who had dealt so cruelly with him? And certainly the time is at hand, when the *Saints* who have been judged and condemned for their *Testimony* to truth, as *Hereticks*, and evil doers shall *judge* the world, and possess the *kingdom*, and shall have power over the Nations, to execute judgement and righteousness in the earth; but I mean not in a fleshly way of force and violence with the *material sword*, but in a spiritual manner, by the power and *Majesty of Gods Holy Spirit*, which must destroy *Antichrist* that man of sin, that hath so long sate in the *Temple of God*, as *God*. This day will destroy and break *your power*, by and from which you have unrighteously *sentenced* me. And I may ask you, for which of *my good works* have you condemned me? Though I know you are ready to answer me, as the *Iews did Christ*; Not for thy good works, but because thou art a *Blasphemer*. Was not Christ thus judged as an *evil doer*, though he never committed any evil? Was he not condemned as a *blasphemer* and a *Conjurer*? And was not the *Civil* and *Ecclesiastical* powers combined, in his condemnation? *Pontius Pilate*, and the *High Priest*, with the *Scribes and Pharisees*, consenting to it. Though the *Magistrate* was excited and drawn to it, by the *Ecclesiastical* men and their adherents, even as it *was now*. And have you not said to the *Civil powers*, O ye *Ministers*, that it was expedient for me to be *civilly* put to death, by *Sentence* and *Ejectment*, or else the whole *Nation* and *Tribe* might perish and be brought into contempt? And have you not followed the steps of your *forefather* sin thus arguing, that if the *Magistrate* let me alone, many would follow me and my *Doctrine*, and so your *Ministry* and *names* would be eclipsed and disappear? and did you not cry out to the *Magistrates* that if they let me go

they were not *Gods*, nor *Caesars friends*? But you will say to me, Do you make your self *Christ*? God forbid! I mean not so: But this I say, that every Saint being a member, and so a *part of Christ*, what is done to the least of his, is done to him: and therefore what you have acted against that life of *Innocency, purity, and simplicity*, which (by the grace of God) dwells in me, you have acted against the *Christ, the Son of God*. And therefore what can be said, but that ye are the children and followers of those, who killed the *Prophets*, and slew those that were sent to them from *God*, not sparing his onely *Begotten Son*, who came to save them from their sins and transgressions. But these persecutions, brought judgements and desolations upon the *Authors*, according as the *Prophets* and *Christ* himself praedicted, and the event shewed; and let me tell you, to whom I write, that if you follow this trade, if you persevere in this way of *persecution*, if you thus lay your hands on your *fellow-servants*, and abuse them by *scandals, reproaches, censures, Ejectments, and illegal sequestrations*, you will speedily bring *Judgements, Commotions, and Desolations* upon your selves and others. Do but look into the book of the *Revelations*, and you shall finde, that the oppressions and cruelties acted upon those who were slain for the *witness of Iesus*, and for their testimony to the *truth*, were a cause of those viols of *wrath and vengeance* poured upon the *kingdom* of the *Beast*. And what can you expect, but the like judgements, if you continue in such fierce persecutions. For have you not *civilly* put me to *death*, having killed my *name* and *credit*, and blasted (as much as in you lay) the *purity* and *integrity* of my *life*? Have not you by sentence cast me out of my *Estate*, and so ruin'd (as much as you could) my *person* and *family*, making both contemptible by your *calumnies, aspersiones, and cruel Sentence*? But what shall I return to you for this? Shall I pray for *fire* to come down from *Heaven* to execute *Gods* just *wrath* upon you? No, no, God forbid! For though the *Law of Nature* prompts us to preserve our selves and our own just *rights* and *interests*, though by the *prejudicing* of our enemies, as requiring an *Eye for an Eye*, and a *tooth for a tooth*, yet the *Law of Grace* commands to take up our *crosses*, and deny *Name, Life, Liberty, Estates, Relations*, in whatever they may draw us to Crosse the *Royal Law of Love*, which bids us *love* our *enemies*, and *bless* those that *curse* us, and pray for those that *despightfully use us*, and so return *good* for *evil*. However I could not but discharge my *duty*, as a *Christian*, in thus presenting *your sin* before your *eys*, that so you may search and try your *hearts*, and return again to the *Lord*; and that you may judge your selves, and so escape the *fierce Iudgement* of *God*. I shall therefore commit you to the *Eternal Essential Word*, which is able to convince you of this heinous sin of *persecution*, and cry in your *Consciencences, Saul, Saul*, why persecutest thou me? Touch not mine *annointed* and do my *Prophets* no harm. This is the *engrafted word*, which is able to save your souls, by giving you *true repentance*, and *remission* of sins, with a total change in your *Spirits* from *wrath to love*, from *strife to concord*, from the *nature* of the *Serpent* to the *Innocency* of the *Dove*, which is the cordial desire and prayer of
Yours to serve you, not in the will of the wrath, but in the righteous will of God, JOHN
PORDAGE.

To all my Christian Friends and Acquaintance in *Berkshire* and elsewhere scattered.

Christian Friends,

Is it not a sweet thing for *Brethren* to dwell together in *Unity*? But we live in such *perilous times*, wherein we see not onely *Egyptian* against *Egyptian*, and *Formalist* against *Formalist*, but even *Christians* against *Christians*, and those of the *Ministry*, we see at civil war amongst themselves, the more *rigid* and *legal* against the more *spiritual* and *tender*, yea in their particular *interests* against one another. Surely therefore the kingdom thus divided against it self cannot stand long. Especially if we consider, that the greatest part of them are not able to bear any amongst them, that exceed their ordinary *forms* and *systemes* of *Doctrine*, with more pure, spiritual, and divinely-rational *discoveries* of *God* and *Christ*. And how many others are there, who profess *Religion*, of this rigid confined stamp, and model, that think they please *God*, in judging and persecuting all those who are not like themselves, though more knowing and spiritual. And really we finde that the holding forth the most *pure* and *precious truths* of *Christ*, begets much *envy* and *persecution*. And though a *Christian* were ever so *innocent* and *inoffensive* in his conversation, yet this were not a sufficient *guard* to preserve him from the *tongues*, and uncharitable *practices* of such *men*, as the following narration will demonstrate, for nothing will satisfie the *Lusts* of these *persons*, but such *dainties* as the very *gifts* and *graces* of the *spirit*, which they prey upon by *rash censures*, and *invectives*, terming those things *divelish*, which are *divine*, and the very *glory* of a *Christian*; and those persons *deceivers*, who live most in *truth*, and least in the *deceiveableness* of *unrighteousness*. O what a sore judgement is this for true *Christians* to be so *stigmatized* by the malice of those, who would be esteemed so, as to be printed, *Hereticks*, *Blasphemers*, *Familists*, *Enthusiasts*, *Antiscripturists*, *Sorcerers*, and what not? And to be proceeded against as such, by *Mulcts*, and *illegal Sequestrations*, and all because the true *Christian* cannot bow down and worship the *Golden Calves* and *Images* that the pretended *Christians* set up from the *Invention* of their own *Imaginations*. *Christian Friends*, the world, yea, you your selves have wondered at my long *silence*, and well you might, for I have wondred at my *self* in it. For I have long lain under the *rods* of *mens tongues*, the *stripes* of *reproaches*, and the burdens of sad and *heavy censures*, and *condemnations*; I have seen my self in the *prison* of *mens dark Imaginations* and narrow *Conceptions*: yea, which is more, the *truth* of my *Faith*, *purity* of my *principles*, and *innocency* of my *conversation*, have (as it were) been dashed in pieces against the *Rocks* of *ignorance* and *darkness*, by the mistakes or malice of my *enemies*. So that truly, I may say, I have fallen into the hands of spiritual *thievs* and *robbers*, who would have *plundered* me of that *holiness*, *integrity*, and *uprightness*, which the *Lord* hath bestowed upon me. Yet hitherto I have not opened my mouth, nor pleaded the least, for my own *Innocency*, I have not *wrote* nor *Apologized* for my self in print; but have sate down in *silence*, resolving to enter into its secret *Chamber*, till this *Indignation* was overpast, believing that by quietly lying down under this *wrath*, *enmity*, *opposition*, *condemnation*, and *contradiction* of *sinner*s, I might in time overcome, and wear it out. Looking upon this as a better way, then to have entred into contest by setting *Scripture* against *Scripture*, and *Argument* against *Argument*, which might have more awakened the *Fiery Passions* of the adversaries. Whereas quiet retired silence, was more likely to have quenched the violence of these *fires*, and stopped the mouths of those *Lyons*: Hence in this passive retiredness, I have long suffered, to see whether it might be a shelter to me, from the hotter and more *weighty persecutions* of my enemies. But now this season is past. And as there hath been a time to be silent, so now there is a time to *speak*, that *truth* and *innocency* may no longer suffer under the *notion* of *error* and *guilt*. For my *enemies* having proceeded so far, as *formally*, and *actually* to sentence, and condemn me, and (as it were) to *crucifie* me between *transgressors*, *Hereticks*,

Familists, Ranters, Sorcerers: and endeavouring in *print* to justify their actions, by representing me as guilty of all they lay to my charge, that so I might be made a publike *spectacle*, and as a prodigious *sign* to be gazed and wondred at; I say, they having done all this against me, and *that life and truth of God*, I own and live to; I could not but publish and present you with this following *Relation of the proceedings*, wherein I shall put an *Even ballance*, and a *just weight*, into your hands, that by it you may be inabled to *weigh* all passages betwixt us in *Justice, and Equity*, and so discern that *subtilty, cruelty, and envy* of my enemies under which I have suffered and do still *suffer*.— But, come my *Brethren*, and *fellow-travellers*, gather your selves together unto the *Supper of the great God*. The *day of your refreshment* is at hand, the *Bridegrooms* coming is even at the *door*, when all *injustice* will be condemned, and all persecuting *Nimrods* summoned to judgement, when they who now *Lord* it over *Gods inheritance*, and solace themselves in the things of this life, shall stand trembling and quaking before the *Judge*, calling for the rocks to fall upon them, and the hills to cover them from the wrath of the *Lamb*, then all their blaspheming, railing against, and reviling the *Saints of God*, and *God in his Saints*, will rise up in their *Consciencences*; then they will wish they had had no being, rather then offended the *little ones* of the kingdom. But in those days we shall lift up our heads, and sing for the *Majesty* of the *Lord*, and give glory to our *Redeemer*. But in the mean time, it is enough to consider, that thus persecuted they the *Patriarchs, Prophets, Apostles, and Martyrs* in ages past, speaking all manner of evil against them for *righteousness* sake. It is enough to remember, that thus, even thus, must all *Christs* eminent *witnesses* be *civilly* killed in their honor, names, and reputation; thus condemned, thus cast out of the *Synagogues*, and thus injured in their estates. *But* thorow all these *sufferings*, the spirit of glory will be honored: our *royal gifts and graces*, as our *faith, love, meekness, humility, patience, courage, perseverance*, tryed, exercised, and strengthened. *Precious friends*, Labour to see *Christ* coming towards you in all these clouds of *dark persecutions*; and know that *Christ* hath his way in these whirl-winds, troubles, and confusions; and that all these storms and tempests, raised up by the powers of darkness, imbodying themselves in the *natures of men*, are but the fulfilling of those Scriptures spoken by our *Lord Christ*, in which he prophesied of the *Saints suffering*, as preparatory to his *second coming in power and glory*; by which these *mountains* of opposition will be removed, and these *Hills* of contention melt away, and the wicked earth, that bringeth forth these *Bryers and Thorns* of fleshly strife and passion be burnt up and consumed. Oh who may abide the *day* of his coming? and who shall stand when he *appeareth*? who shall ascend into the *Holy hill of the Lord*, or abide in the *Tabernacle* of his *Glory*? They that walk *uprightly* and work righteousness, and speak the *truth* in their hearts, they that backbite not with their *tongues*, and do no evil to their *neighbours*. They that do these things shall never be moved. Now you *heirs* of *salvation*, to this *kingdom of glory*, to this incorruptible inheritance, to this exceeding, excessive, external weight of *Glory*, I desire you to turn your *Eys*; that having such great and precious promises, you cleanse your selves from all the filthiness of *flesh and spirit*, perfecting *holiness* in the fear of the *Lord*, that so you may be presented holy, unblamable, and unreproueable in his sight at the *Great Day*. Which is the earnest *prayer* of him who remains
Yours in the Love and Truth of Christ, JOHN PORDAGE.

To the Tryal it self, I thus present it to view.

I was first warned by this subsequent Summons, to appear before the Commissioners. *Berks. ss.* Monday the 18, Septemb. 1654.

By the Commissioners appointed by an Ordinance of his Highness the Lord Protector and his Council, for the ejecting of Scandalous Ministers.

Whereas several scandalous Articles have been exhibited against Dr. Iohn Pordage of Bradfield, in the said County of Berks; which said Articles lying now before the said Commissioners: It is thereupon Ordered by the said Commissioners, that the said Dr. Pordage do make his personal appearance before the said Commissioners, on Thursday the fifth day of October next, at the Bear in Spinhamland by Newbery, at nine of the clock in the morning, to answer the said Articles exhibited against him, whereof he is not to fail.

Given under our Hands and Seales in Reading, the day and year above said.

- Chr. Whichcot.
- Sam. Wightwick.
- Ri. Fincher.
- William Strowde.
- William Natkine.
- Wil. Cooke.

Accordingly at the time prefixed I appeared, about nine of the clock in the morning, in the place above expressed, where I waited till betwixt three and four of the clock before I was called in; then came the Door-keeper to tell me, that the Commissioners called for me.

I presently obeyed, and followed their servant, with two friends, that accompanied me; then the Door-keeper commanded my two friends to go forth of the Room; I told him they were to be there: he replied, that he was ordered by the Commissioners to let none in but my self, and therefore they should be put out; and so began in an uncivill manner by violence to thrust them forth: whereupon I applyed my self, to the Commissioners, telling them these two were my friends, and that I brought them as Eye-witnesses of the proceedings, and that it was no reason I should be alone: To which it was answered, they must depart, it being resolved upon by them to have none but my self there present. Then the Door-keeper began with violence to pull them forth, crying out, Do you not hear the sence of the Commissioners? I turning towards them again said, I desired none present but these my two friends, it was replied it should not be so: upon this I was necessitated to ask them, against my will, what they were, whether a publick Court of Justice, yea or no? for if they were, I demanded the liberty of a Subject, that their Doors might be opened, for all to come in that would, that so their proceedings might be open; moreover I shewed how this was the Custome of all Committees above, and of all such Courts of Judicature: whereupon the doors were opened, and the people came in; Mr. Wrightwick, openly averring, that I should fare the worse for it; thus was I necessitated to contend for this just and reasonable priviledge, for which my cause was unjustly threatned.

The Commissioners then sitting, were these, with one or two more, Mr. *Fettiplace* Chairman, Mr. *Samuell Wightwicke*, Mr. *Samuell Dunch*, Major *Fincher*, Major *Allin*, Mr. *Cox*, Mr. *Stroud*, Mr. *Angell Bell*. The Ministers were these, with some other, Mr. *Hewes*, Mr. *Tickle*.

But to proceed, as I stood silent before them, Mr. *Dunch* turned to me, and with much seeming bitterness and passion, spake thus, Dare you deny Christ to be God? and again, how dare you deny the God-head of Christ? To whom I replied, I came to know my charge, which was exhibited against me, and that I hoped, he had not judg'd my cause before it was heard.

Hereupon the Chairman commanded Langly the Clerk, to read these following Articles in open Court.

Articles against Dr. Pordage of Bradfield.

1. That the fiery Deity of Christ, mingles and mixes it self with our flesh.
2. That the imputative righteousness of Christ, is a sapless righteousness.
3. That the discoveries of the sinfulness of sin, the terrors of the law, the death of Christ, the free-grace of God, are fleshly and flashy discoveries.
4. That the liberty and freedom spoken of, purchased by the blood of Christ, and applied by the dinging and cleaving of the soul to, is not a liberty or freedom from the guilt of sin, the curse of the law, the wrath of God, but the fiery Deity of Christ in the center of our souls.
5. That by Male and Female, *Gen.* 1. we are to understand by Male, the Deity, by the Female, the humanity, and that these two became one flesh; these things were delivered without any limitation whatsoever.
6. That gifts and graces of the Spirit, are but flesh.
7. That Christ is a Type, and but a Type.
8. That Christ is not God.
9. That Christ is not Jehovah. *Tickle witnesseth.*

After these Articles were read, the Chair-man demanded my answer; to whom I replied, That I had been acquitted from all these, four years since, by the Committee of plundered Ministers, and that after a full hearing and debate; therefore I desired that (according to Law) they would pass by these old ones; but if they had any that were new, told them, I was ready and willing to receive and answer them. I further replied, I hoped they would give me the liberty of a Felon, who after tryall and acquitment, cannot be questioned for the same thing again; to which Mr. *Dunch* replied, with much seeming fierceness, You are worse then a Felon, for ought I know. Which language, coming from a Judge to the Defendant, before tryall, let all sober persons judge of, who are acquainted with the rules of civility, morality, or Christianity. Here Mr. *Hewes* the Minister interposed, affirming, That a Felon might be acquitted at one Assizes, and hang for the same thing at the next; of which he gave an instance in a story not worth the relating. To which I replied only this, That it could not be for the same he was acquitted of before; but I seeing that he had gone *ultra crepidam*, beyond his Office, and beyond reason, said no more to him, though he was very bitter and pragmatical, speaking oft as Judge, although he was but an assistant, and that only in reference to ignorance and insufficiency.

But afterward applying my self to the Chairman, I further urged, that these Articles were not within the cognizance of the Commissioners, in that I had been discharged from them, by those who had full power and authority to do it.

After this, all were commanded to withdraw; and about an hour after, I was called in again, and asked for my discharge: I answered, I came now only to know my Charge; and that I had not my Discharge there, but would bring it when they would appoint me.

Then they declared, That notwithstanding my Discharge in another Court; yet it was the judgement of the Commissioners, that they had power to take cognizance of the Articles exhibited, whence they made this Order, *viz.*

**BERKS. By the Commissioners for ejecting of Scandalous Ministers &c. October 5. 1654.
At the Bear in Speenhamland.**

D^r. *John Pordage* Rector of *Bradfield* in this County (hath in obedience to our Warrant) dated the 18 of *September* last to him directed, this day attended, and pleadeth that he hath been already discharged from the Articles that are exhibited to us against him, by the Parliament, and the late Committee of this County; and therefore not again to be questioned or proceeded against for the same by these Commissioners. But the said Doctor hath produced no such Discharge. Resolved upon the Question, That by vertue of the Ordinance of his Highness the Lord Protector and his Council, for ejecting of scandalous, ignorant, and insufficient Ministers and School-Masters; The said Commissioners have power to question the said Doctor upon the said Articles: and that notwithstanding his Plea as aforesaid of a former Discharge. And it is thereupon Ordered, That the said Doctor do give his positive answer to the said Articles unto us on this day fortnight, being the 19 instant at this place, whereof he is not to fail. Now this was the substance of the things which were transacted the first day of my appearance, which I have here presented in truth and righteousness to the impartial Reader. My second appearance before them, was the 19 of *October* at the same place. The Commissioners then sitting were these, M. *Wightwick* Chairman, M. *Danch*, Mr. *Evelyn*, Mr. *Bell*, Mr. *Mils*. The Ministers, Mr. *Woodbridg*, Mr. *Fowler*, Mr. *Hughes*, with some others. The first thing they demanded was my Answer to the Articles exhibited against me: But I desired them to receive my Discharge, which I hoped would be instead of a full and satisfactory Answer: So I produced it, and it was received by them, and delivered to the Clerk, who after it was read, took a Copy of it, and then returned it to me again. The Tenor of it was as followeth,

At the Committee for Plundred Ministers, March 27. 1651.

Upon hearing the Cause in presence of parties and Council on both sides concerning Dr. *Pordage*, Minister of *Bradfield* in the County of *Berks*: And upon reading the Papers and Examinations depending against him before this Committee, and full hearing what could be said by both parties. This Committee have taken the said Cause into serious consideration and debate, and do thereupon Order that the said Cause be dismissed; and the same is hereby dismissed.

GILB. MILLINGTON.

Afterward they asked me how they should know that this was a true Copy? I returned answer, I received it from their Clerk, there present, who knew it to be true: And besides, I had a friend by, who being with me when I received it, could attest the truth of it by Oath. Then they waved my Discharge, and called for my particular Answer to the Articles; alleading, That notwithstanding the Discharge, the Commissioners had judged the Articles under their cognizance: So that after I had pressed my Discharge with as much earnestness as in modesty I could, they still hastily calling for my further Answer, I was necessitated to give in this which followeth.

My Answer to the Articles exhibited against me, consists in these Particulars.

1. *Partic.* I Humbly conceive, that none of the Articles exhibited against me, are comprehended in the Act, Entituled, *An Act against several Atheistical, Blasphemous, and execrable Opinions, derogatory to the Honour of God, and destructive to humane society;* without the sense and meaning of the words expressed in the Act, be stretched and wrested beyond the litteral scope and drift of the Act. And this is not my judgement only, but the judgement of some pious and judicious Lawyers of this Land: Which thing in all humility, I leave to your serious considerations.

2. *Partic.* I humbly conceive that the forementioned Act cannot take into cognizance those Articles exhibited against me, because they are acknowledged by the accusers, to have been uttered a year before this Act had a birth in the world. Now can any guilt be legally imputed from any Law, before the original being of it? This seemeth contrary to reason. Now those Articles were charged upon me *Aug. 16. 1649.* and this Act made and published *Aug. 9. 1650.*

Moreover these Articles are not punishable by that Act, because according to the conclusion of the said Act, no person is to be impeached, molested, troubled, or punished for any offence mentioned in that Act, unless he be for the same offence accused, presented, indicted, or convicted within six months after such offence committed: Now it is six years since some, and four since any of these expressions were pretended to be uttered by me.

3. *Partic.* I humbly conceive that the forementioned Act cannot take into cognizance the Articles exhibited against me, because upon examination of Witnesses on both sides, I was cleared by the Vote of the honourable Committee of *Berks*, who had full power by an Act of Parliament, to put out, and to put in Ministers in this County.

4. *Partic.* I humbly conceive that the forementioned Act cannot take into cognizance the Articles exhibited against me, because after examination of Witnesses, and after a full hearing, I have been dismissed and acquitted from all guilt and offence charged upon me from them, by the honourable Committee of Plundred Ministers, who had full power to put out, and to keep and put in Ministers. Now the judicious Lawyer saith, that these Articles having had their original dependance before two Committees of Parliament, who had an absolute power by Act and Ordinance of Parliament, to put out, and put in Ministers; and they having cleared and acquitted me from the pretended guilt of such Articles, it is not according to the liberty of the Subject, or tenor of the Law, that it should be within the cognizance of this Act, or of this Committee, it being against that fundamental maxim of *Magna Charta, Nemobis pumetur pro uno delicto.*

Moreover it seemeth contrary to the sixth Article in the *Instrument of Government*, published by his Highness the Lord Protectors special command, in which it is expressed, *That the Laws shall not be altered, suspended, abrogated, or repealed, but by consent of Parliament, save as it is expressed in the thirtieth Article:* Therefore my former legal Discharge according to the former Acts and Ordinances of Parliament, is still in force, and holds good, not being abrogated by the Government, or by any thing expressed or included in the said 30 Article of Parliament.

I shall now proceed to answer each Article in particular.

Artic. 1. That Christ is not God, That Christ is not Jehovah.

Ans. 1. Part. I do acknowledg that such expressions were uttered by me; but I hope the bare expressions of such Negations, doth not make me come within the guilt of the Act; for it must be known what words preceded such expressions, and what followed: To say in Preaching, *There is no God*, doth not make the Preacher guilty of Atheism, if the words going before be but annexed, *The fool hath said in his heart, there is no God:* so do but annex the subsequent words to the former expressions, That Christ is not God, *viz.* the Father, That Christ is not Jehovah, Jehovah

taken strictly for the Person of the Father, the first person of the glorious Trinity; I say, add but these words, and there is nothing blasphemous or culpable in such expressions.

Ans. 2. Part. Though I do acknowledg that such expressions fell from me, yet I never avowedly uttered or maintained such Propositions; for they were only uttered by way of dispute, and that upon this occasion. Mr. *Daniel Blagrove* then being Chairman of the Committee, demanded of Mr. *Tickle* what Blasphemy was? He answered, Evil speaking against God the Father. I replied, A lame definition of Blasphemy; had Mr. *Tickle* said, Evil speakings against God, which is a word implying the Trinity in Unity, then there had been no occasion given of contest; for the ground of these expressions arose from the weakness of his definition of Blasphemy, in that he said, Blasphemy was evil speaking against God the Father. To which I reply'd, His definition of Blasphemy doth not reach that of which he accused me; for that which he chargeth me with, is not Blasphemy against God the Father, but against Christ, God the Son: And I have uttered no evil speakings against God the Son; but seemingly to my accuser, in saying that his imputative righteousness would prove a sapless righteousness, to all those that had not the Fiery Deity of Christ in the centre of their souls, burning up their lusts and corruptions. Mr. *Tickle* then replied to the Committee, Pray take notice that the Dr. denieth that Christ is God, which I prove out of *John* 1. 1. To which I replied, Christ was not God the Father, but God the Son; Christ is Jehovah, and so called the Lord our righteousness, said Mr. *Tickle*. To which I replied, Christ is not Jehovah, if you take Jehovah for the person of the Father. And this is the truth, as the whole Committee of *Berks* then present, can testifie, by whose Vote I was then cleared of all these unworthy asperitions, and dismissed; and since upon proof of Witnesses acquitted and dismissed, and that after a full hearing by the Committee of Plundered Ministers.

3. Part. Ans. I do humbly conceive, that although the former Act did expressly adjudge and condemn evil speakings, or blasphemy against Christ, yet my delivering such expressions in an extempory dispute, *viz.* That Christ was not God, or Jehovah, did not make me obnoxious to the guilt and penalty of that Act, because *p.* 980. and 981. they only are condemned as guilty, who shall avowedly profess, maintain, or publish in word or writing, such or such execrable opinions; which I never did: Nay I profess avowedly the contrary, and do declare in the sincerity of my heart, that the thought never entred into my heart, to deny the Godhead or Deity of Christ; but I have avowedly in words maintained, and published by Preaching, That Christ is God, out of that Text *John* 1. 12. *The word was made flesh, &c.* From whence I did maintain and publish, That Christ was God, coequal, coeternal, and coessential with the Father, contrary to all those blasphemous and execrable opinions, that deny Christ to be God. So that now I hope the meer uttering of such expressions, by way of dispute before a judicious and understanding Committee, doth not make me a transgressor, according to the true sense and meaning of this Act.

2. Article. That the imputative righteousness of Christ is a sapless righteousness.

Ans. I thus deliver the truth: As I was paraphrasing on that portion of Scripture mentioned in the 9 of *Dan.* 24. of everlasting righteousness I did say words to this effect, *That the imputative righteousness of another, was a sapless righteousness to all those that had no right or interest in it.* I shall desire a little to explain my self on this Proposition, that the imputative righteousness of Christ in this sense will prove a sapless righteousness: For he that hath not the Spirit of Christ dwelling in his heart by faith, notwithstanding all this application of Christ and his merits, yet to him it is but a sapless righteousness; so saith the scripture, *He that hath not the Spirit of Christ, is*

none of his, notwithstanding his application of the imputative righteousness of Christ to himself; but here I do not deny the imputative righteousness of Christ, nor his active and passive obedience to be the material cause of his justification; yea I own and acknowledg Christs righteousness to be the souls righteousness in point of justification, when it is applyed upon a true ground, according to the true sense of the Spirit in the Scriptures.

3. Article. That they should look to the fiery nature of Christs Deity in the centre of their souls, burning up the dross and chaff of their lusts and corruptions.

Ans. For the explanation of this Article, we must consider these are Scripture-Metaphors, and Christ is often clothed with a garment of fire, according to that of *Paul, Heb. 12. 29. Our God is a consuming fire*; and in another place, *Christ shall come in flaming fire*: None, or few understand these Scriptures, or the like, of elemental material fire; but either of the fire of his divine love to burn up our lusts and corruptions, or the fire of his divine justice or wrath in destroying sin and sinners.

4. Article. That the fiery Deity of Christ mingles and mixeth it self with our flesh.

Ans. I was then speaking of the mystical union betwixt Christ and his Church: And in the illustration of this union, I applyed that expression out of the 5 of the *Canticles, He mingleth his Wine and his milk together*: so in this union, Christs divine nature mingleth it self with our humanity, his spirit with our flesh. This expression Mr. *Tickle* was pleased to charge with blasphemy; asking me what I meant by flesh? I answered in conference, By flesh, I understand not the sinfull and fleshly part of the soul, that lusteth against the spirit; for with this there can be no union. 2. By flesh, I mean not the outward elementary flesh of the body; but by flesh, I understand our pure humanity, the pure regenerated part of the soul, the converted part of our spirit; and thus the spirit of Christ and regenerated part are really in union one with the other, according to the Apostles phrase, *We are made partakers of the divine nature*. And against this answer he had nothing to reply.

5. Article. That Christ was a Type, and but a Type.

This was in conference: He asked me whether Christ was a Type or no? I answered, Christ was a Type, so expressed 1 *Tim. 2. 21*. How was Christ a Type, replied Mr. *Pendarius*? I answered, His life and conversation was a Type, that is, a pattern and example for us Christians, to square our lives and conversations by: Who denies this, said he? Why, I affirm no more, said I, then that Christ is a Type. Is he but a Type, replied Mr. *Pendarius*? I answered, Why lie you thus on the catch? I say Christ is a Type; but I will not affirm Christ is but a Type. And this they both confess in their Answers.

6. Article. That the gifts and graces of the Spirit are but flesh.

I confess I said the common gifts and graces of the Spirit were but flesh; but this I opened after this manner, That they were but fleshly, weak, and carnal in point of justification, in point of trust and confidence in regard of salvation and life eternal; and no otherwise, as their own Witnesses on examination confessed before the honourable Committee of *Berks*.

To conclude: As for these Articles, especially all the latter, I look not upon them as under the cognizance of the Act; yet for your satisfaction I have transcribed my former Answers, and doe here present them again to your consideration, by which you may clearly see my innocency in reference to the horrid opinions for which I am accused.

John Pordage.

This being read by the Clerk, we were all commanded to withdraw. About an hour or two after I was called in again; and they told me, if I would, I should have an Order to fetch in my Witnesses to prove what they could on my behalf, in reference to that Charge. I replied, That I hoped my Discharge and Answer were sufficient, and that they would not put me to the trouble and charge of traversing this business (*viva voce*) by my Witnesses again, in that (besides my Discharge) I had brought all their Depositions delivered by Oath to the Committee of Plundered Ministers; which I desired might be then read before them, because the Witnesses could but say, *viva voce*, what was there wrote down.

Hereupon I delivered them to be read; and so being handed to the Clerk, the Commissioners asked me how they should know them to be true? I replied, The Clerk delivered them as a true Copy, and I would affirm on my Oath, that they had not been altered since I had them. But notwithstanding this, they rejected them, alleadging that they would not take notice of any written Depositions taken out of another Court; but that I must again bring in the former Witnesses, to testifie what they could by word of mouth; so that all the reasons and arguments I could use, could not prevail with them to free me from the charge and trouble of bringing in my Witnesses again; for which the Clerk was then commanded to draw me up an Order.

BERKS. By the Commissioners for ejecting of Scandalous Ministers, October 19. 1654. At the Bear in Speenhamland.

Dr. *Pordage* of *Bradfield* hath this day again attended, and hath exhibited an Answer in writing to the Articles exhibited against him. Ordered that the said Dr. do attend again before us on this day fortnight at this place, at which time he is to give answer to the additional Articles now exhibited against him, and to produce his Witnesses, if he have any, for proof of his defence, and Summons are to issue out for that purpose, if he desire the same.

Then they told me they had a new Charge of Articles against me; which were these that follow; then openly read by the Clerk.

Articles against Doctor Pordage, Parson of Bradfield, to prove his ignorance and insufficiency for the Ministry.

1. *Iprimis*, One Mistriss *Lewin* being with child, and near the time of travel, sent for Dr. *Pordage* his Mother to be her Midwife, but he would not suffer her to go, saying, they would not be guilty of such a beastlike life, meaning Mistriss *Lewyns* being with child by her husband.

2. The said Dr. *Pordage* coming to the house of Mistriss *Lewyn*, in his discourse with Mrs. *Lewyn*, blamed her for having children by her husband, and argued with her the unlawfulness of having children by her husband.

3. In his discourses to Mrs. *Lewyn* concerning the same subject, endeavoured to maintain the unlawfulness of their having children, and said that *Adam* was made male and female in himself, and had he not fallen, he had brought forth children himself; and seemed to maintain and prove the same by Scripture, and otherwise.

4. In his discourses with Mrs. *Lewyn*, which was about the time that one *Everard* was with him in his house at *Bradfield*, who was generally reputed to be a Conjuror, he asked Mr. *Lewyn* whether he would not be afraid if he should see his own Picture, or shape, intimating that he himself had used to see his.

5. The said Dr. *Pordage* hath had for some weeks together in his house the said *Everard*, and one *Tawny*, who stiled himself King of the Jews, who had been questioned (as it is generally reported) for holding dangerous and unsound opinions: as, That there is no Hell, and the like.

A True Copy:

Math. Langley Regist.

Joseph Cook.

After these were read, I desired the Court in the first place to finish the first Paper of Articles, urging, that if they were sufficient, they might save both them and me much trouble. But this they denied, though I much urged it: Whereupon they commanded this subsequent Order to be drawn up, *viz.*

BERKS. ss. By the Committee for ejecting of Scandalous, Ignorant, and insufficient Ministers and School-Masters in this County, Octob. 19. 1654.

Ordered that Mr. *John Tickle*, Mr. *John Pendarvis*, Mr. *Francis Pordage*, *John Higgs*, *Gifford Luinton*, *Richard Luinton*, *Mary Pocock*: and *Roger Stevens*, doe make their personal appearance before the said Commissioners on Thursday the second day of *November* next by eight of the clock in the morning, at the Bear in *Speenhamland* by *Newbery*, to testifie their knowledge of all such matters as shall be propounded unto them concerning Dr. *John Pordage* of *Bradfield* in this County; whereof they are not to fail.

Given under our hands and seals, the day and year above-mentioned.

- Samuel Wightwick
- Ar. Evelyn
- Ed. Mills.
- Samuel Dunch
- Angell. Bell

But this I must speak on the behalf of Mr. *Wightwick* and Mr. *Evelyn*, that by their presence, things were transacted that day with much more seeming modesty and calmness than at other times; the Ministers then containing themselves within the limits of due silence, which gave me some hopes that the latter part of my Tryal might be transacted in some moderation, equity, and civility; but these two sitting no more after that day, there broke forth much confusion, rashness, and incivility in their carriage; some Ministers (who were bitter enemies against me)

acting the part of Commissioners, and seeming to have great influence upon all their proceedings, being suffered to break forth into uncivil scoffs, and railings against me in the open Court, as it will afterward appear.

But thus much for my second daies appearance, here represented according to the line of truth and equity.

On the second of *November* I appeared before them again at the same place, according to their last Order, at which time Major *Fincher* was Chairman, besides whom, there were present, Mr. *Dunch*, Mr. *Stroud*, Mr. *Cook*, Mr. *Bell*, with two or three more Commissioners; the Ministers were, Mr. *Fowler*, Mr. *Woodbridg*, Mr. *Hughes*, Mr. *Tickle*, &c.

The first thing they demanded of me was, to give in my Answer to the second Charge of Articles exhibited the last day against me: I replied, that my Answer was ready; but I desired that they would keep to their own Order, and first hear my Witnesses, and so finish my first Charge, that we might not run into confusion; but they would not hearken to this rational request, importuning me for my Answer, resolving to hear nothing till I had given it in; so being necessitated to yield to their command, I gave in this subsequent Answer.

My Answer to the second Articles exhibited against me, is as followeth.

In the first place I shall take liberty to reply to the Title of the Articles, which is, to prove my ignorance and insufficiency for the Ministry, by the Articles produced.

1. *Part. Ans.* I do here humbly desire that ignorance and insufficiency for the Ministry, may be preserved as distinct Heads from Scandal and Heresie, according as it is intended by the Authors of the Ordinance: for certainly it is against the judgement of the Lord Protector, and the intendment of his Council, who made the Ordinance, to confound that which may be called scandal, or heresie and insufficiency together: We see it is usual this day amongst us, for knowing and learned Ministers to differ in their Judgements, both in Doctrine, Worship, and things indifferent; who yet thereupon are not accounted ignorant and insufficient for the Ministry: So that although these Articles could be proved true, they are to be referred either to scandal or heresie, and not to ignorance and insufficiency.

2. *Part. Ans.* If ignorance and insufficiency for the Ministry, be taken for the want of an inward special gift, as it is qualified with humane Arts and Sciences, attained by much pains and industry, in relation to Academical Learning: Or if ignorance and insufficiency for the Ministry, are taken for the want of inward abilities, qualified with spiritual gifts, as with those of prayer, utterance and Preaching. Or if ignorance and insufficiency be taken for the want of a saving principle of grace, manifesting it self in convictions of sin, Legal terrors, or Evangelical illuminations into the free grace & love of the Father, or into the meritorious death of Christ for the redemption of lost sinners. Or if it be taken for those effects flowing from such a saving principle of life, as that of saving faith, true repentance, pardon of sin, peace of conscience, a holy life in all universal obedience, to the holy will and righteous commands of God, Then I humbly conceive, that meer ignorance and insufficiency, without the pretensions of Heresie, and Scandal, will be found a bed too short, and a covering too narrow for my Ejection out of the work of the Ministry, according to the true intent of the Ordinance.

3. *Part. Ans.* Hence my humble desire to you for time to come is, that you would not make your Ephah of ignorance and insufficiency so small, that Heresie and scandal may not stand distinct in it; and that you would not make your Shekell of ignorance and insufficiency so great, as to swallow up Heresie and Scandal, into the boundless and endless extent of it: For what is this but to falsifie the Ballances of justice and equity, by a deceitfull weight, in not preserving insufficiency as a distinct head from scandal and Heresie; which in time may prove very prejudicial to that Liberty of Conscience, which of late years hath been, and is still preserved and asserted by the Rulers of this Nation.

In the second place to the Articles themselves, I thus reply.

Ans. 1. As to the four first, I know not how, or what positively and directly to answer to them, till I see them first proved by Oath, and that by such persons who are without just exceptions, and then I shall be capable of returning a more full and compleat Answer.

Ans. 2. Neither do I see, that seemingly to maintain and argue by way of dispute only, the unlawfulness of Mrs. *Lewins* having children by her husband, for the sifting forth of truth from error, could it be proved that I did so, could argue or evince my ignorance and insufficiency for the Ministry: For this, though it were evinced to be my crime, cannot in justice and equity be referred to that Head of Insufficiency; but to scandal, except ignorance and insufficiency be resolved into the boundless liberty of the wills of the Judges, that what they deem ignorant and insufficient, must be ignorant and insufficient, whether ignorance and insufficiency be real in such a Subject, or not.

As to the fifth Article, which concerns my giving entertainment in my house to one Everard, reputed a Conjuror, and to one Tawny, reported to hold unsound opinions, I thus answer.

As to the first part of it, I confess that one *Everard* about four years since, was received into my house at *Bradfield*, for the space of almost three weeks, and no longer; and that after this manner: He came in Harvest-time with a new pair of Harvest-gloves on his hands, to shew his willingness and readiness to work; and asking to speak with me, told me, That if I pleased to employ him in Harvest-work, he came to offer his service: Hereupon I entertained him as a workman. And thus you see both the manner of his coming, and the cause of his entertainment.

Whereas it is said he was generally reputed a Conjuror.

1. *Ans.* I answer, I never heard any the least intimation from any, that he was ever suspected to be a Conjuror, till after his departure from my Family; if he was a Conjuror before he came, it was more then I knew, or had heard of; but after his departure I confess there arose a general report up and down the Country that he was a Conjuror. But from that time to this, I have never seen him, nor known what is become of him.

2. *Ans.* After his absence I do further affirm, That I was strongly enclined to believe, according to the general rumor, that he was a Conjuror: Hereupon I was in a great strait in my own spirit, whether I should prosecute him, or not, my zeal for Gods glory, and my obedience to the command of God, that saith, *Suffer not a Witch to live*, giving me some impulsions to do it. But after serious debate and consideration within my self, I resolved this case or scruple of conscience

thus, that my own persuasions and jealousies, though they had some ground of probability, yet being not certain, afforded me not a sufficient ground of prosecuting him as a Conjuror, or of swearing positively he was such. Now I leave it to your serious considerations, whether this tenderness of conscience keeping me from prosecuting of him, or swearing against him, for fear of that hainous sin of perjury, makes me either ignorant or insufficient for the Ministry.

As to the second part of the fifth Article, which concerns my entertainment of one Tawny, reputed (as it is there expressed) to be one that holds unsound Opinions.

Ans. I answer, It is well known, as I invite none, so I turn away none that come to visit me, though their Principles in matter of Doctrine, Worship, and Discipline be different from mine. I will here shew you briefly my grounds and ends: My grounds are these; I look upon it as my duty, according to the Gospel of Christ, to entertain all strangers that be in want and necessity, professing the name of Christ. If enemies hunger, we are to feed them, if they are naked, we must clothe them; and as for strangers, we are to lodge and entertain them, *Heb.* 13. 2. And as in the practice of this I break no Law of God, so no Law of man. And you may remember, that in the 37. Article of Government, it is expressed, That all such as profess Faith in God by Jesus Christ, though differing in Judgement, from the Doctrine, Worship, or Discipline, publickly professed, so as they abuse not this liberty to the civil injury of others, nor to the actual disturbance of the Publike Peace, shall be protected, and then surely their hungry bellies may be fed, their backs clothed, their wants supplied, and their persons lodged and entertained.

And further, my ends are these, which are pure and Evangelical, That I may prove all things, and hold fast that which is good, that I may try the spirits, for many false spirits are gone forth into the world. Now how are they to be proved and tryed? Not by carnal weapons, as by penalties, mulcts, imprisonments, and other external punishments; but by convincing of them with sound Doctrine, Christian discourse, spiritual arguments, and by the example of a good conversation: And thus Gods glory, and the good of others are my only ends, in giving entertainment to all strangers that come in civility to visit me.

Now the cause of many strangers coming to me as Guests from all quarters of this Land, ariseth from these lying printed Pamphlets, which have hardly a word of truth in them, these draw all seeking enquiring minds to visit me, for divers ends best known to themselves: Let it but be proved that ever I gave entertainment to any common swearer, or to any open drunkard, Sabbath-breaker, or to any known prophane person, and I shall judge my self obnoxious to your Censure; but all that I give free entertainment to, appear clothed under some shew of Godliness or other; but if they have not the power, it will be their own misery.

In a word, the strength of this Article doth but amount to thus much, That as Christ was supposed to be a friend of publicans and sinners, so am I supposed to be a friend to all people that profess Religion, and walk orderly, be their opinion in matter of Doctrine or Discipline never so much differing from mine own, or from those commonly received; yet this doth not argue my ignorance or insufficiency for the Ministry; but if in it any thing be culpable, it is to be referred to the head of Scandal: but here being no Law of prohibition, I cannot see any transgression in it, either against the Law of God or man.

To conclude, I cannot give a more direct Answer to these Articles, being matter of fact, till I see them proved, and each Article referred to its proper place, either of Scandal or Heresie, or Ignorance and insufficiency.

John Pordage.

This being read, we proceeded to the proof of the first Charge of Articles attested by Mr. Tickle, one of the Assistants, whom I desired to see sworn in the open Court; alleading that I was altogether ignorant whether he had sworn or not; but the Clerk affirmed that he had done it already; but after much dispute, it was granted that I should hear him sworn in the open Court.

Then I craved liberty to cross examin him openly, and began to put my Interrogatories to him; but this just priviledg they peremptorily denied me, though I used many reasons and arguments to shew the equity and reasonableness of it. Then they commanded me to write down my Interrogatories, which should be proposed and answered in private, without my presence, according to their fixed resolution. Then all being commanded to withdraw, I wrote down my Interrogatories; and when I gave them in, I desired they might be asked in the open Court; but it was denied. Then I requested that I my self might be present at the cross-examination, though all the rest withdrew, urging, that although I had given in my Interogatories, yet there might be many necessary circumstances and questions emergent in the Examination, which I could not then give in in writing, nor make use of without I was present, which yet might serve very much to clear the truth; but notwithstanding this, and more which was then said, I could not prevail, but was commanded to withdraw.

After this I was called in again, and as I thought to receive Mr. *Tickles* Answers to my Interogatories, which though I pressed it with much earnestness, was denied, they resolving, as it seemed to me by their Answer, to keep them private till publication, which appeared to me very partial dealing, in regard I could not know how the Questions were answered, against the time of making my defence by Negative Witnesses.

But afterward importuning the Court to examin my Witnesses according to their own Order, I was interrupted by their commanding of the Clerk to read a third Charge of Articles exhibited against me by Mr. *Fowler*, an Assistant Minister to the Commissioners, whose zeal moving swifter then the Clerks slow reading of the Articles, caused him to take them out of his hands, and to read them himself, with much courage and resolution; The Articles were these that follow.

Further Additional Articles Exhibited against Dr. Pordage, by Mr. Fowler, Minister of St. Maries in Redding.

1. That the righteousness of Jesus Christ was a poor, vain, sapless righteousness.
2. That Jesus Christ was not perfect, alleading that Text to confirm it, because he cryed out, *My God, my God, Why, &c.*
3. That the bloud of Christ was not meritorious of any mans salvation.
4. That it was a poor thing to live upon the bloud of Christ; and fetching it over again, in a contemptuous kind of speaking: Pish, said he, thou art a babe, thou knowest nothing; to live upon the bloud of Christ, is a poor thing.

5. That one speaking to him of the glorious persons in Trinity, he he replyed, Persons in Trinity, Pish, there is no such thing; and again, There is no such thing as persons in Trinity.
6. That it was a weakness to be troubled for sin.
7. That he might say any thing to the men of the world.
8. That he asserted he knew nothing to the contrary but that a man might company with more then one woman, being taxed with keeping carnal company with a woman in *London*.
9. That he hath very frequent and familiar converse with Angels.
10. That a great Dragon came into his Chamber with a tail of eight yards long, four great teeth, and did spit fire at him, and that he contended with the Dragon.
11. That his own Angel came and stood by him while he was expostulating with the Dragon, and the Angel came in his own shape and fashion, the same clothes, bands and cuffs, the same bandstrings, and that his Angel stood by him and upheld him.
12. That Mrs. *Pordage* and Mrs. *Flavel* had their Angels standing by them also, Mrs. *Pordage* singing sweetly, and keeping time upon her breast, and that his children saw the Spirits coming into the house, and said, look there Father: And that the Spirits did often come into the Chamber, and drew the Curtains when they were in bed.
13. That the said Mr. *Pordage* confessed that a strong enchantment was upon him, and that the Devil did appear to him in the shape of *Everard*, and in the shape of a fiery Dragon, and the whole roof of the house was full of Spirits.
14. That Mrs. *Margaret Pendar* acquainted with this Doctrine of Spirits, and pretended to be converted by Visions of Angels, doth think that she was bewitched by them of *Bradfield*.

Her Confession.

She was taken ill upon Wednesday in the afternoon in *July* 1653. about nine of the clock the same night, there appeared the vision of a man standing at her beds feet; on Thursday the next day he had a book in his hand, and stood by her all that day and said nothing. On Friday it spake audibly unto her, saying, Why art thou so discomforted? I answered, *A wounded conscience who can bear?* He replyed, He that hath wounded thee, will make thee whole. I spake much of mine own unworthiness; he answered, There was worth in Christ, and he had paid a ransom for me. Then he told me that that book in his hand, was the book of the Lamb, and that my name was written in it: I saw the book, a broad book with a parchment-cover, and I saw writing in it; and then was I lifted up with a great deal of joy. About four of the clock the same Friday, the dark Angel came and stood by the other Vision, with a knife in his hand, and said, thou hast had a great deal of joy; and offering her the knife, bid her dispatch her self, and she should enter into that eternal rest her soul so much thirsted after. Upon this she trembled, the bed shook, and my Mrs. held me.

The same Friday I had visions presented upon the Wall, I saw the world, and the resurrection of the dead, and the Son of man appearing in the clouds of heaven.

She saw clearly the vision of a friend of hers in *London* in her Chamber at *Southcot*, her friend was much inclined to this way; she much wondred at it, and told Mrs. *Pordage* of it, who answered, alas so do we see abundance of those we never knew before, when once they come into our way.

On Saturday Dr. *Pordage* came to her, being sent for, and prayed in a very strange language, she did not understand well what he said; she heard him say, Lord; but nothing of Jesus Christ, but the abiss and bottomless eternity.

She heard a great noise of Drums and Trumpets, she asked the Dr. what the ratling of Drums and Trumpets meant? He answered, it was an alarm to the Spiritual War.

One of the nights she saw the vision of young Mr. *Daniel Blagrove* which came to her bedside; she took him by the hand, and it felt cold: She asked the Doctor what it meant? He answered, The coldness of the hand did signifie his beginning to be cold to vanitie. She asked Dr. *Pordage* what the Visions meant? He answered, They durst not reveal one anothers Visions, he did not question but God would discover himself, and reveal wonderful things to me.

She was from Wednesday noon till Monday noon, and did not eat one piece of bread, but sometimes a little water and sugar; and she saith she was not sick at all after the first two hours: and when she was about to eat, she had a voice come to her; *We are not to live upon bread, but upon every word of God:* And upon that voice she did not eat.

She saith that she hath oftentimes seen at *London*, flashes of light in her Chamber, and at last heard a voice which put her into a very great fear and sweat, saying, Thou hast married a lump of clay; but thou must return to thy first husband, who is thy Saviour, and thou must go to *Joppa*.

And upon this she was convinced that these visions were of the Devil, because the voice was clean contrary to the Scriptures. She saith that she hath heard it reported at *Southcot*, that ere long Doctor *Pordage* should have power from him to bestow saving graces on whom he pleased: as also, that marriage was the way of beasts.

Francis Knight of Wallingford saith,

That discoursing with some of *Blewbery* that use to Dr. *Pordages*, they speak very much against the lawfulness of marriage, he wondered at it; and askt them whence they now came? they answered, We came just now from the Doctors from *Bradfield*.

1. Doctor *Pordages* Chamber at *Bradfield* hath sometimes been almost filled with spirits.
2. That Doctor *Pordage* Preached, That Water-Baptism was not the Ordinance of Jesus Christ.
3. That about *Michaelmas*, in the year 1653. he was commanded by his Angel, or from heaven, to give off Preaching, and take no more Tythes; but since he conceives he hath had a dispensation.
4. That in *July* last 1654. he was to be taken up into heaven; and it is said by some, he hath been there, and dismissed again about his business.
5. That in the midst of these Visions he is scandalously covetous.
6. That he cursed the people of *Bradfield* in his Pulpit, and their posterity for ever in this world and in the world to come.
7. That he Preached at *Bradfield*, and afterward did labour to defend it pertinaciously, That the little horn in *Dan. 7. v. 8.* was Christ; and being told that the little horn made war with the Saints, yet he persisted to say it was Christ, and endeavoured to make his hearers believe that he was falsly charged.

8. That he saith Goodwife *Pocock* singeth the highest hymns very sweetly, that she knoweth not a word when she begins, but is taken with a burning about her heart, and when she hath done, she cannot repeat a word of it, if it were to gain the world.
9. That Goodwife *Pocock* lately came to Col. *Eveling*, and told him she had a word to him from God, *viz.* Have nothing to do with that just man.
10. And that on or about the tenth of this month Mr. Dr. *Pordage* sent to invite Mr. *Snelling*, and his wife and children to come to the Dr. that day; and the same day Mr. *Snelling* and his wife did go to the Doctors house; and when he came, Mr. *Snelling* desired to know wherefore he sent for him? Dr. *Pordage* told him, to go with him and meet his Bridegroom. And then Mr. *Snelling* told the Doctor he knew not what he meant, and so departed. And the next morning Mr. *Francis Pordage* met with Mr. *Snelling*, and told him he had lost his part in heaven, being he did not wait upon the Doctor at that time.
11. That Dr. *Pordage* sent his man *Bolt*, in a very rude and uncivil manner to fetch Mrs. *Forster* to his house, that she being frightened at the message, and enquiring to what end she was sent for, the said *Bolt* answered, she should there see the heavens opened, and the Colours flying in the air, and hear the Drums beat, and the Trumpets sound.
12. That Mr. *Forster* going to the Doctors house, he told him at his first coming in, that he should see such things, as if he were Emperor of a thousand worlds, he would give them all to see it. After asking him for his wife, and he answering, she was not well, and could not come, the Doctor called to them to send forth a winged messenger to fetch her, for she must come.
13. That two daies after one Goodwife *Pocock* coming from thence to Mr. *Forsters* house, and they enquiring of her what was the cause of those behaviours in the Doctors Family? she answered, they had a foul spirit sent amongst them, and the Doctor had fought many hours with the black power, and had overcome it; for which she should ever think him a bright man. That all his Family had been strangely acted, the power taking them, some in their legs, and others in their arms, and that then they spake very glorious things.
14. That Mrs. *Flavel* was in a trance, and when she came out of it, spake many precious things which she had seen in that trance, what was the Philosophers stone, that so many learned men had sought after, which she knew to be the Divinity in the humanity, and many other things to the same effect.

Further Articles preferred against Dr. John Pordage, Minister of Bradfield Parish, by some of the Inhabitants of the same Parish.

1. That Dr. *Pordage* about eight years past, did carry Mrs. *Flavel* behind him on horseback on the road to *London*, and about *Hounsloe* did enquire for a private house, and was directed to one Goodman *Loaders* a Smith, who lives in *Hessne* Parish, half a mile out of the road, between *Hounsloe* and *Brainford*; and when he came, asked if his friend behind, *being sick*, might have entertainment? 'twas answered, yes: Then the *Doctor left her there, but never owned she was with child, till she was in travel.*

2. Mrs. *Flavel* in a short time fell in travel, and then desired no company might be called in; yet the woman of the house, Goodman *Loaders* wife called in three or four. And Mrs. *Flavel* was then brought to bed of a daughter, having then no husband that the world knew of, Mr. *Flavel* being dead.

3. That Doctor *Pordage* came to that house and Christned that child, and named it *Hannah*; and the Doctor came often to visit her there, and alwaies alone by himself.

4. That the child being put to nurse in the same Parish, the Doctor moved Mrs. *Flavel* to *Kensington*, and paid the Smith for her being at his house. That a little while after the Nurse went to *Kensington* to enquire for Mrs. *Flavel* to pay her some money; but she was removed: and the Nurse saying she left a child with her, the company smiled, and said, they thought she was such a woman.

After this the Nurses husband wrote a Letter to the Doctor to *Bradfield*, that he was twenty weeks pay behind, and could not forbear; whereupon he was paid: and shortly after sent for the child away from the Nurses.

5. That a little while after this Mrs. *Flavel* came again to the Doctors Family, and a little child called *Hannah*, it was also brought thither, and Mrs. *Flavel* took the care of it ever since. And Mrs. *Flavel* being by neighbours asked whose child it was, said, a dear friend of hers; but none could ever hear in the house whose child it was. And some telling Mrs. *Flavel* that the child was so like her, that they should take it to be hers, had she not said the contrary; she answered as before, 'Twas a dear friends of hers; but never named whose.

6. That this child who was called *Hannah*, this last Summer they changed her name, and called her *Ruth*, they have also changed all their names, the Doctor is called Father *Abraham*, his wife is also called *Deborah*, and old Goodwife *Pocock* is called *Rahab*, and so the rest.

7. That Goodman *Loaders* son being a Souldier, saw Mrs. *Flavel* in *Bradfield* street, and spake to her, but she took no notice of it. Afterward Mrs. *Flavel* coming to his Fathers house, his mother in discourse, asked whether she lived at *Bradfield*? Mrs. *Flavel* answered, she knew no such place; I will call my son in, who saw you there; Mrs. *Flavel* said, people be given to lying, and would not have him called, and presently called for her horse, and went away, though before she had resolved to stay all night; and never since was there, except since the Doctor hath been questioned.

8. That Dr. *Pordage* is extream covetous, and hath exacted five shillings at a time to marry one man, or else told him he would not marry him; the man told him he could not justly demand so much; the Dr. answered, without five shillings he would not marry them; and took five shillings.

9. That his Preaching doth not tend to Edification.

10. That he is a very ignorant and insufficient man for the work of the Ministry.

September 9. 1650.

I came into *Bradfield* Parsonage in the evening, and there I heard a very mournfull cry, as if it had been one in extream pains; but what it was I know not; for it continued all the time I was at the dore, which was well near the quarter of an hour, and so it continued when I went away. And then the 10 day in the morning I came unto Mr. *Francis Pordage* at the Parsonage of *Stanford Dingley*; and he enquired of me what I did think of the noise that I heard? I told him I could not tell. Then he related to me that the Lord was about a great work in this Kingdom, and to this Nation; and the cause of this cry was one in travel, and the pain was so extream, that had I stayed there a little longer, I might have heard it as far as the Town; but now she was delivered of a man-child, and the travel was at an end, and that he and others were eye-witnesses to it.

The Testimony of *Richard Seward*.

1. That in Dr. *Pordages* house in *Bradfield*, lately the new Jerusalem hath been seen to come down from heaven, all of precious stones; and in the new Jerusalem was a Globe, which Globe was eternity, and in that eternity were all the Saints.

2. That at the said Doctors house the face of God hath been seen; not as *Moses* saw him, but the very face, as one man may see anothers.
3. That one being in the said Doctors house in a trance, the said Drs. daughter being by her, said that she saw two Angels all in white, with Crowns over her head.
- 4.

The Examination of Goodman Seward concerning Mr. Pordage.

This Deponent saith that Mr. *Pordage* did affirm marriage to be a very wicked thing, contrary to the word of God; Goodman *Seward* telling the aforesaid Mr. *Pordage* that a friend of his had buried his wife, and intended to marry again; Mr. *Pordage* replied, that it was a very wicked act, and wondred at it: The Deponent replied, that he took Marriage to be an Ordinance of God; then demanding if his wife should have died, what he should have done? he replied, Would you be so wicked as to marry? This the above-mentioned Deponent will averr with his Oath.

A true Copy,

Examined by MATH. LANGLEY Regist'.

After he had done, it seemed not enough to him to have read such a horrid, scandalous, confused Charge to the people against me, but he proceeded to speak to them, desiring them to take notice what a strange person I was, representing me to be guilty of Blasphemy, Devilism, and of loosness in my conversation, promising to prove that Charge of Articles, or to be counted a Slanderer: after which prevaricating speech, he suddenly departed.

After I further urged the Commissioners to hear the Testimony of my Witnesses in reference to the first Charge of Articles, that so it might be dispatched, that so I might be freed from the trouble of answering so many together, which would unavoidably bring confusion and disorder to mine and their proceedings. I further shewed, that according to their appointment, my Witnesses were present and ready, desiring them to consider that I had been at trouble and charges in bringing them, and that I must unavoidably be at more if they would not then hear them; notwithstanding this, they denied to hear them at that time, calling for two Witnesses, which they had summoned to attest my second charge of Articles. Here I desired that as my charges had been openly read to the people, so the examination of the Witnesses might be open, that so the people might as well hear the proof, as the accusation; but this could not be granted. Then I requested that I might be present; this was also denied: So two Witnesses were privatly examined to the second Charge, whose examination concluded that daies transactions in reference to me, and I received an Order to appear before them again the 22 of *November* at the Bear in *Redding*.

BERKS. By the Commissioners for Ejecting of Scandalous Ministers, November 2. 1654 at the Bear in Speenhamland.

Ordered that Dr. *Pordage* of *Bradfield* (now present) do appear again before us on Monday the 22 instant at the Bear in *Redding*, as that he then give in his Answer to the further additional Articles now exhibited against him. And it is further Ordered, That the said Dr. do then produce his Witnesses, and bring in his Interrogatories in writing, upon which he will examin the Witnesses in his defence, or cross-examin them, produced for proof of the several Charges against him.

On the day prefixed, I appeared at the appointed place, the Commissioners then sitting being, Mr. *Dunch* Chairman, Major *Fincher*, Mr. *Trapham*, Mr. *Stround*, Mr. *Cook*, Mr. *Nutkins*. The Ministers, Mr. *Fowler*, Mr. *Lee*, Mr. *Woodbridg*, Mr. *Tickle*, Mr. *Hughes*, with two more. Just as they were going to Dinner, I was called in, and asked for my Answer to the last Charge of Articles: I told them it was ready, but I should be very long in delivering it; but if they thought fit, I would give it in before dinner. At this one Mr. *Trapham* a Chyrurgion and Commissioner, began to be very ruffe, pressing me to give in my Answer, and to leave it with them. I replied, that it was in my power whether I would give it in in writing only; or by word of mouth, and that I resolved of the last. So I was commanded to withdraw. After dinner, being called in again, I read this Answer following, and then delivered it to them in writing.

My Answer to the third Charge of Articles, I present in this form following.

I shall first present something by way of general Preface, and so descend to particulars. In the first place then I look upon the first Articles charged upon me by young Mr. *Tickle*, to be as the casting of my innocent person with *Daniel* into the Lions Den; but those Articles, as the mouthes of the Lions, I conceive, were stopped, so that they could not hurt me, because the Authority and just proceedings of two former Committees, authorized by Acts and Ordinances of Parliament, with some other legal Priviledges, had sufficiently muzled the mouthes of those Lionish Articles.

And as for the second subscribed by an unknown name, I believe there hath not been, not cannot be any thing proved, which may render me obnoxious to any legal guilt.

As for my third Charge, brought forth by Mr. *Fowler*, who is both my Accuser and my Judge; I look upon it, as the designe of the evil one, to cast me with the three children into the hot fiery Furnace of unparalleled wrath and envy; for I know it will one day appear that these Articles were raked together from a spirit of bitterness and spleen, which seem to me as the furnace heated seven times hotter by the fire of wrath to burn up and consume my name, Liberty, Estate, and Posterity.

But be it known unto you oh you Judges and Commissioners, I am not solicitious what the event may be, I know the God whom I serve in the integrity of my heart, who is Jehovah, the true and only God, is able to deliver me from this hot fiery furnace, and to punish those who cast me in. But however God as yet may order and dispose of me, in reference to the execution of my enemies intents; I believe my strict and holy conversation, with my holding forth what God in the riches of his grace hath bestowed upon me, will clearly demonstrate that I am no such person, as the false and unworthy aspersions of these Articles represent me to be.

As to the particular Articles (which are raked together in much confusion, without reducing of them to their particular heads, of Scandal or Insufficiency, many of them being incapable justly to be referred to either) I thus begin my Answers.

Art. 1. That the righteousness of Christ was a poor, vain, sapless righteousness.

1. *Part. Ans.* This Article was in my former Charge, and I was cleared of it by two Committees, who had power legally to acquit me, even as they did.

2. *Part. Ans.* I do cordially acknowledg, That Christs righteousness is not a poor and sapless righteousness; but very pretious, being the material cause, and spotless robe of a Christians justification, and that every Saint ought to be found in this righteousness of Christ in point of justification, and not in his own self-righteousness.

3. *Part. Ans.* I deny that ever I spake such words, without some limitation, which limitation, if annexed, would free me from any guilt resulting from such expressions; and though any one should swear I spake those words, yet that could not render me justly guilty, it not being declared what preceded, or followed in the series of my discourse: And I have many Witnesses sufficiently known, and pious, who being constant hearers of me, have testified by Oath, and will upon occasion again, that the scope of my Ministry drives not against the due application of Christs righteousness to the souls of believers, but against the misapplying it to those who have not the spirit of Christ living in their hearts, purifying their consciences, and subduing their lusts.

Art. 2. That Jesus Christ was not perfect, alleadging that Scripture to confirm it My God, my God, Why hast thou, &c.

1. *Part. Ans.* I do nakedly without any veils, profess that I ever did, and still do look upon Christ as a most perfect copy and pattern to square our lives and conversations by, yea and to be a perfect Mediator, in reference to that work he undertook for the redemption of the world, being free from the least tincture either of original or actual sin, and truely the thought of any such thing, never lodged in my heart.

2. *Part. Ans.* But suppose I uttered such expressions as these, yet the manner of it will sufficiently free me from that guilt my accuser may hope and believe I am obnoxious to by it, I confesse I uttered these or the like words, yet it was only by way of relating what I heard in a Sermon of Mr. *Erberies* in *Somerset* House, who at that time endeavoured to enumerate Christs (supposed) imperfections, whereof he made his crying out on the Cross, in those expressions one. Now I leave it to your considerations, whether my relating to some that were wise and knowing, what I heard from another, with much grief to my soul, makes me any way culpable or guilty.

Art. 3. That the bloud of Christ was not meritorious of any mans salvation.

Ans. I call heaven and earch to witness, that such thoughts never entred into my soul, nor did such words ever come out of my mouth. For my judgement ever hath been, and still is, that the bloud of Christ is satisfying, reconciling, cleansing bloud, that it is interceding, redeeming, meriting bloud, in relation to all those who through faith and patience come to inherit eternal life.

4. That it was a poor thing to live upon the bloud of Christ, and fetching it over again in a contemptuous kind of speaking, Pish, said he, thou art a babe, thou knowst nothing, to live upon the bloud of Christ is a poor thing.

1. *Part. Ans.* I acknowledg that about four years since such expressions were uttered by me to one Mrs. *Grip*, but without any such intent as may be supposed by my accusers, and not with that circumstantial aggravation of repeating it in a contemptuous manner, which is but a

supposition of my adversary, and cannot be attested by an Oath, without this Witness pretends infallibly to know my thoughts and purposes.

2. *Part. Ans.* Again, this being spoken to a particular person, on a particular occasion, might be true, if the circumstances of the discourse were accordingly added; though as here presented it seems very monstrous.

3. *Part. Ans.* Therefore to make things clear, I shall here insert some particular circumstances, which may present this Article, though in a new, yet true face. I coming to Mrs. *Grips* house, she took me into a private room to have some conference with me alone, where she brake forth into a violent passion of tears, weeping and wringing her hands, and pouring sorth bitter complaints, and invectives against Mr. *Fowler*, as that he was a graceless man, a Lyer, a Slanderer, not worthy to come up into a Pulpit, or to have the name of a Minister of Christ, with other such bitter expressions: The cause of which was, as she then told me, Mr. *Fowlers* reporting about, that she then lived in Adultery, and after her passion was somewhat allayed, she brake forth into these or such like expressions of high assurance, Christ hath loved me, and dyed for me, and justified me by his blood, from all guilt of sin, I am an elect person, a justified person, and what is this *Fowler* to charge sin upon me? These and other expressions fell from her to this purpose, from some of which, I feared she was drenched with Antinomianism, and told her more then once, it was a poor thing to live upon the blood of Christ, and to look so much upon that, except she had the nature of Christ, and the Spirit of Christ, asking her where was the meekness of Christ, and the patience of Christ, to suffer as an innocent lamb quietly? but still she crying out, she lived on the blood of Christ, I told her it was a poor thing to be thus exalted with notions of the blood of Christ, without mentioning sanctification, and those holy graces which flow from Christs nature dwelling in the soul: Now by these expressions of mine, my scope was to make Mrs. *Grip* see the necessity of sanctification, and of a pure and holy life, and not to make void the blessed effect of the blood of Christ, applyed according to the mind of God, and the true meaning of the Scripture. And now, having related the circumstances, as near as I can remember, I believe a sober and knowing Christian will not judge me either scandalous or ignorant for these expressions:

Art. 5. That one speaking to me of the glorious persons in the Trinity, I replied, pish, there is no such thing as persons in Trinity:

1. *Part. Ans* I doe here profess and avow from the sincerity of my heart, That I believe the Trinity of persons as an Article of my faith, *viz.* That there are three persons distinct from each other, the person of the Father, the person of the Son, the person of the Holy Ghost; yet not so as to prejudice the unity in essence, and I so believe the unity, as not to confound the Trinity of persons.

2. *Part. Ans.* I never uttered such expressions in that way, as to give any just ground of suspection of my denying the Trinity: But I remember about four years since, being before the Committee of *Berks*, Mr. *Fowler* or Mr. *Gilbert*, I remember not which, desired the Committee to give them liberty to ask me two or three questions, amongst the rest, they asked me whether there were three persons in the Deity? I answered them, I believed the Trinity, as it is recorded in 1 *John* 5: 7: *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost.* Thus you see I believe the Trinity: But doe you believe the Trinity of persons, said they? I replied, I find not the term Persons in the Text, but to put you out of doubt, I do not stumble at the word Person. And this afterward I told to the above-mentioned Mrs. *Grip*, in a private conference, some years since, to whom I affirmed that I found no such expressions as persons in Trinity, in the Scripture, and that the word Person being a School-term, was very difficult to be apprehended by

common capacities; but I never spake thus to prejudice the true notion of the persons in the sacred Trinity, which I do cordially believe, but only to shew that ordinary Christians should not be too curious in prying into that deep mystery of the three persons in the Trinity, but rather content themselves with what the Scripture plainly affirms of the Father, Son, and Holy Ghost, as distinct, yet one. But to conclude this Answer, pray consider what hard measure it is, thus to pick a broken sentence out of a long discourse, and so to accuse one without relating the circumstances, which might serve to clear, what otherwise may seem very strange to prejudiced persons.

Art. 6. That it was a weakness to be troubled for sin.

Ans. I do not remember that any such expression as this ever dropped from my mouth, either publicly or privately, and I am perswaded that none one dare assert it with an oath, which if they did, would not make much to the purpose; for with a charitable qualification it might thus be made forth, That 'tis a weakness for one to be troubled for sin, who hath the assurance of Gods love, his sin pardoned, his person justified, sanctified, and his will converted from, and crucified to sin, for such a one should be triumphing in the power of faith and love, enjoying sweet heavenly communion with God, and saying, *O death, where is thy sting! and there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit:* Whereas trouble for sin thus pardoned and mortified, may be an engine of Satan to make a soul question Gods love, and to bring it out of a blessed, spiritual enjoyment of God, into slavish fear and disturbance.

Art. 7. That he might say any thing to the men of the world.

1. *Part. Ans.* I answer to the best of my remembrance, I never uttered any such unchristian Maxim, much less ever held it as my judgement, and I confidently believe there is no one on the earth that dare witness it with an Oath.

2: *Part. Ans.* I know very well that Mr. *Fowler* hath been, if not the author, yet the reporter of my holding this monstrous Tenent, for he hath confidently averred, and often insinuated into some of the Gentry of this County, and into his own Proselytes, that I am a Familist, and that it is my principle to say or unsay any thing that may make to my own advantage; which God knows is a sad scandal, and a monstrous untruth; and clearly appears to those who know the integrity of my Principles and conversation, to be a blur cast upon me from the contrivance of subtile *Machiavillian* Policy to prejudice all I say or answer to those horrid things objected against me: For if this be once settled in those who are my Judges, it is vain for me to answer, deny, or avow any thing: But the Lord forgive my adversary for this his unchristian dealing, and grant he may repent of it before he comes to give up his last account before the great Tribunal of Christ.

Art. 8. That I asserted, I knew nothing to the contrary but that a man might company with more than one woman, being taxed for keeping carnal company with a woman in London.

Ans. I never kept scandalous company with any woman in *London*, neither was I ever taxed for any such thing, except once by Mistriss *Grip*, who I believe is the Witnessse against me, and that upon this occasion.

At the time I had my former conference with her, the heat of her passion being over, she told me that I was also taxed for keeping of carnal company with a woman in *London*. I replied, I am a man born to all kind of sufferings, and told her that she saw and knew the manner of my

conversation, asking her whether she believed it? and she answered, No truly; and then I solemnly protested the contrary: And this was all the taxing I ever had from any one, at which time I was earnest with Mrs. *Grip* to discover to me from whom she heard it; but she put me off, telling me she did not believe it, and that she would tell me some other time: But from that long discourse I had with her, fearing, as I said before, she was deeply tinctured with the Principles of Antinomianism; and not knowing whether she might not be tainted with some notions of Rantism, which at that time were every where frequently discoursed of, I took this occasion to try her, telling her (as near as I remember) that there were some that affirm'd they knew nothing to the contrary, but that a man might company with more than one woman; but to speak the truth, she let it fall, without seeming to approve of any such thing: And this I solemnly avow to be the truth, as near as I can remember. And I believe Mrs. *Grip* dare not swear that I maintained any such thing as my judgement, or produced one Scripture or Argument to defend it.

I profess to the whole world, in the presence of that eye that seeth through all hearts, that all such loose principles, which turn the grace of God into wantonness, and that run opposite to the Laws of Morality, Civility, Modesty and Sobriety, or that any waies indulge wantonness and lasciviousness, are as inconsistent with my Principles, as heaven and hell, light and darkness, are opposite one to another, which will one day clearly appear to the world, whatever I am now thought of.

Art. 9. That he hath frequent and familiar converse with Angels.

Ans. As this Article is presented in general terms, without expressing whether the Communion be visible or invisible, I do not see how it can touch me, though my enemies were my Judges, because every true Christian hath frequent communion or converse with Angels, as you may see solidly and clearly proved from Scripture by the Lord *Lawrence*, one very learned and pious, now President of the Lord Protectors Council, in his Book Entituled, *Our Communion and Warr with Angels*.

Art. 10, 11, 12, 13. Concerning the Vision of a Dragon, and the Apparition of Spirits.

Ans. 1. I may deny these four Articles as they are taken together, and expressed in those terms, and in that manner in which they are set down in my accusation, for I believe none dare swear the measures and teeth of the Dragon, with the appearance of my own Angel, &c. without the crime of perjury.

Ans. 2. I will not confess any Apparitions in particular till they be proved, lest I should seem to accuse my self, they being brought in as a crime against me, and as instruments to condemn me.

Yet in general I acknowledge, that some four years since, there were many strange and wonderfull apparitions seen in my house: But what can these in justice amount to, though attested by oath, and confessed particularly by my self, when brought before those who profess themselves Christians, and acquainted with the History of the holy Scriptures? Pray was not *Iob* a pious, sincere, and eminent righteous man? yet how was he scared with Dreams, and terrified through Visions, *cap. 7. v. 14.* Did not *Zachariah* the Prophet (*Rev. 3.*) see Satan standing at the right hand of *Iostuah* to resist him? Did not *Iohn* (*ver. 12.*) in a vision behold a great red Dragon that made Warr against *Michael* and the holy Angels? And was not Christ himself tempted of the Devil, by voyce and visions, *Mat. 4. 6. 8.*? Now the servant is not greater then the Lord, *Iohn 15. 20.* and therefore not exempted from the like attempts of the Devil; I beseech you consider whether this

earth be not the place where the Devil walks up and down, seeking whom he may devour: How then can *Bradfield*, or any other place be exempted from his appearing, when God permits; and may not all this be for the manifesting of his Glory, Goodness, and Power? And who can tell whose Family may be next exposed by Gods permission, to be tryed and proved by the representations of Satan? And I desire you seriously to consider how any such apparitions raised by the Devil, and permitted by God, for his own glory, argue me either scandalous, ignorant, or insufficient? Surely it rather argues that he hath blest me with a strong faith, in that he permitted such great tryals, and made me instrumental to overcome them by prayer and fasting: If it can be proved that I ever so much as looked toward the unlawfull Art of Black Magick, or that any evil Spirits were raised up by any compact of mine, explicite, or implicite, or that those evil apparitions were subdued and overcome by any other means then by Gods blessing upon our fasting and prayers, I shall judge my self worthy of punishment; but otherwise it is hard measure to be prosecuted and prejudiced for the malice of the Devil towards me, inflicting what I was passive in, and could not help, especially by those who profess the Christian Religion, and know that the God of heaven rules over all, permitting and disposing of what ever comes to passe.

Art. 14. That Mrs. Margaret Pendar doth think she was bewitched by them of *Bradfield*.

1. *Part. Ans.* Here is a long and tedious Relation, in which truth and untruths are mixed together, the whole structure of which Relation, so far as it concerns me, depends on this weak Basis and foundation, That she thinks she was bewitched by them of *Bradfield*: But what a sad thing is this for my accuser to impeach me for that which might endanger, if true, my Estate and life, upon the thoughts of a discomposed maid? because she thinks I sent those visions, therefore I must be thus arraigned. But for my part I do not believe she dare say so, much less swear it, having no ground at all for it.

2. *Part. Ans.* I shall briefly relate some circumstances which concern this business, and may serve something to clear it up. Before these visions of hers, I had never seen her as I know of, nor exchanged so much as a word with her; in the time of her visions Mr. *Daniel Blagrove*, whose servant then she was, came for me himself to fetch me to his house, to visit her: To which motion I yielded, being suitable to the Law of Christian Charity; and when I came I had no conference with her, but in the presence of Master and Mistriss *Blagrove*, with others that were then present. And from this visit there arose a rumor that I was a Conjuror, and a Sorcerer; which report was spread abroad by two that carry the name of Ministers of Christ, Mr. *Fowler* and Mr. *Ford*; the last of which, so exceeded the bounds of Charity and Christian moderation, as in his Sermon at the Assizes, to call me a horrid blasphemer, asserting that the Devil was as visibly familiar in my Family as my own servants, and so excited the Magistrates to persecute me.

3. *Part. Ans.* As for those untruths which are mixed in the Relation, I shall not trouble my self to answer them, for I know when they come to be sworn to, and to be cross-examined, they will appear to be but the fulfilling of that wicked Maxim, *Calumniare audacter aliquid haerebit: Calumniate and asperse boldly, something will stick.* Which being a piece of Jesuitical policy, hath been practised by my accuser, in this confused Rapsodie of Articles.

Articles of one Francis Knight of Wallingford.

Art. 1. That some of Blewbery who spake against Marriage, said they came then from my house.

Ans. I hope I have enough to do to answer for my self, what need the assertions of others be alleadged as Articles against me? They spake against Marriage, having lately been at my house; therefore I must be guilty of it; surely this Consequence is neither according to natural, artificial, nor divine reason.

Art. 2. That my Chamber hath been filled with Spirits.

Ans. I hope none will be so unadvised as to swear to this Article, being Spirits are immaterial, and cannot take up place, or fill a room.

Art. 3. That I Preached, That Water-baptism was not an Ordinance of Jesus Christ.

Ans. It was never so Preached by me; all that I then affirmed was this, That Water-baptism could not be proved to be the Ordinance of Christ, by way of eminency so called, from that Text of Scripture, *Mat. 28. 19. Go teach all Nations, Baptizing them in the name of the Father, Son, and holy Ghost;* for that Baptism may very well be understood of the Baptism of the Spirit, which by the Disciples was instrumentally administred to all Converts; yet I denied not Water-baptism to be a Gospel-Ordinance, instituted by *John*, as the chief Instrument under God, from whom he received his Commission. And that this was the sum of what I then Preached, I can prove by Oath.

Art. 4. That about 1653. I was commanded by my Angel, or from heaven, to give off Preaching, and to take no more Tythes; but that since I have had a dispensation.

Ans. I believe no one that hath the fear of God before his eyes, dare attest this Article by Oath, which is here stated. This is answer enough to such a thing, which is meerly brought in as an odium by my accuser, the more to prejudice me.

Art. 5. That in July 1654. I was taken up into heaven, &c.

Ans. If *Paul* were now upon the earth, he were in danger to be accused by my accuser, for his rapture into Heaven or Paradise; but this concerning me, will prove but some idle dream, created by some bodies fancy, to make people wonder at me.

Art. 6. That I cursed the people of Bradfield in my Pulpit, and their posterity for ever, &c.

Ans. This Article was one of those heard and examined four years since by the Committee of Plundered Ministers, from which I was acquitted by them, these Witnesses, *viz. Richard Luington, John Hambleton, Mary Pocock, Richard Holmes*, with four more attesting by Oath that I did not curse the people of *Bradfield*, so as is expressed in the Article: The Testimony of these Witnesses was this, That they being present *September 29.* the Dr. expressed himself thus, *Bradfield is a place partly made famous, partly infamous, by reason of the false and lying reports that are abroad; but I say, Cursed be the tongue and the mouth that shall say, That what is done by the power of God, is done by the power of the Devil.* What one Parishioner is here cursed by me, except any ones conscience accuseth him of the guilt of that forementioned Blasphemy?

Art. 7. Concerning the little Horn mentioned Dan. 7. to be Christ.

This Article was four years since exhibited against me, from which I was discharged by the Committee, *Richard Higs, John Higs, and Richard Luington*, attesting on Oath, that I paraphrasing on the seventh of *Daniel*, and speaking on the little Horn, said, That some Interpreters would have the little horn in the letter, to be meant of *Antiochus Epiphanes*, a bloody and persecuting Tyrant; others think the little horn to be the *Turk*, who is a great persecuter of Christians; but in the mystery, in regard of its power, we will apply it to the power of Christ in a Christian, who is often in Scripture resembled to the horn of *David*, and to the horn of salvation, and that upon three Considerations.

Consid. 1. In regard that Christs power in the soul doth appear to be a little horn, a small despised instrument, to sense and reason, for flesh and blood look on it as a poor instrument, in regard of bringing down the strength of sin in us.

Consid. 2. In regard of sin and Satan, who laughs the power of Christ in the soul to scorn, yet before him his accursed Kingdome must fall.

Consid. 3. In regard its birth and beginning in the soul, is at the first a very little grain of mustard, seed, yet in due time it will destroy the Kingdom of sin, and set up the Kingdom of holiness in us.

Having thus drawn away the vail from this Article, I hope it appears with a more tolerable and innocent face.

Art. 8. Concerning Goodwife Pococks singing Hymns and Spiritual Songs.

Ans. She acknowledgeth it as her gift bestowed by God, being according to the gifts of Christians in the primitive time. But this doth not directly concern me.

Art. 9. Concerning the same persons coming to Col. Evelings, and saying she had a word from God, viz. Have nothing to do with that just man.

Ans. She owneth these words, and looks upon me as a just man, and a true Christian, and believeth that Colonel *Eveling* will one day know she gave good counsel upon good grounds.

Art. 10. Concerning Mr. Snelling and his wife coming to my house, &c.

Ans. This Article hath as little of truth, as sence or force to prejudice me, and I believe none will be found to swear it, however I think it not worthy of a larger Answer.

Art. 11, 12. Concerning the sending of my man Bolt in an uncivil manner for Mr. Forster, with his speaking of strange things there to be seen, and of my telling Mr. Forster he should see very wonderfull things, &c.

1. *Part. Ans.* These Articles were heard, and I acquitted four years since by the Committee of Plundered Ministers, and are of so little consequence, that they might well have been omitted, but that my accuser thinks he hath never enough against me.

2. *Part. Ans.* I believe Mr. *Forster* dares not swear to these particulars, some of which are very untrue.

3. *Part. Ans.* The forementioned *Robert Bolt* asserted on Oath that I sent him not with any message, but that it was his Mistriss that sent him to desire Mr. *Forster* and his wife to come to my house

Art. 13. Concerning Goodwife *Pococks* coming to Mr. *Forsters*, and saying the Dr. had fought with, and overcome an evil Spirit, and that the Family had been strangely acted, the power taking some of them in one part, some in another, and that they spake glorious things.

1. *Part. Ans.* This was another of the Articles heard, discussed, and I acquitted by the fore-mentioned Committee, because nothing material could be made of it.

2. *Part. Ans.* The said *Mary Pocock* attested on Oath she saw no apparitions in my house, being cross-examined concerning that particular; and though she did say God gave extraordinary power to sustain both our spirits and bodies in an extraordinary tryal; What hurt was there in that? why should it be brought as an Article against me?

Art. 14. That Mrs. *Flavel* was in a Trance, and in it saw the Philosophers stone, which she knew to be the Divinity in the Humanity.

Ans. Not to speak any thing concerning the Mystical writings of the deep Hermetick Philosophers, or what the judgement of some of them is concerning this secret, I my self being not here accused to have seen it, or to have affirmed it was the Divinity in the Humanity, all that I shall answer is this, I wonder that this is brought in as an Article against me, to prove me Scandalous, Ignorant, or Insufficient, it not directly proving any thing against me, being affirmed of another, and being one of those Articles I was discharged of by the Committee for Plundered Ministers.

Art. 15. Touching *Sawoods* Depositions of the birth of a child, and one being in travel.

Ans. 1. This was one of the Articles of which I was acquitted by the fore-mentioned Committee.

Ans. 2. Mrs. *Elizabeth Pordage* and *Mary Pocock* asserted on Oath, That there was no woman in travel, nor any child born, nor any other cry heard, but of those at prayer, which was also witnessed on Oath by Mr. *Francis Pordage*.

Art. 16. That in my house the new Jerusalem hath been seen to come down from heaven, and that in it was a Globe, in which Globe was Eternity, and in that Eternity all the Saints.

Ans. As to the substance of this Article, If God have favoured any with such a vision, surely they would be no more ashamed to own it, when called to it, then *John* was when to write, *Rev.* 21. 1. That he saw the Holy City, new Jerusalem come down from God out of heaven, where he also describes it by all the most pretious stones in the Creation; but in reference to my Family, I believe none dare attest they heard this spoken by any of them, which I believe will prove but some groundless imagination.

Art. 17. That in my house God hath been seen face to face, &c.

Ans. As this Article is stated, I shall give no other answer but this, That I shall wait to see who dare swear to it, or what proof can be brought of it.

Now I am come to the Articles exhibited against me by some of Bradfield Parish.

And as to those which concern Mrs. *Flavel*, I shall answer,

1. Somewhat in general touching their import and nature,
2. By way of negation
3. By way of acknowledgment or affirmation.

Ans. Gen. This Charge of Articles hath no legal reference of charge at all to me, but is meerly scandalous, importing but a Libel, nothing of fact really criminous being laid to my charge, which will more clearly appear when the erroneous circumstances of it are detected, by which also the subtilty and envy of my adversaries will be discovered, who positively alleadg nothing against me that may bear any action of damage at the Common Law, by which they might suffer for their injurious dealing, yet by plausible prevaricating circumstances, would seem to make me highly criminous and guilty.

Now I shall answer negatively to many erroneous prejudicing circumstances, which are by designe heaped together to put a plausible face upon an envious Libel, or illegal Charge.

1. *Circ.* Its said it was some eight years since *I* brought one Mrs. *Flavel* to Goodman *Laughtons*, &c.

Ans. neg. Which is an error, though one of the smallest, brought in to prejudice the more, for it was some nine years since.

2. *Circ.* Its further said, this was carrying her to *London*.

Ans. neg. which I deny; for it was coming from *London*, where she had for some time been.

3. *Circ.* That I asked whether my friend behind me, being sick, might have entertainment, &c.?

Ans. neg. This I also deny, she was not then sick, neither did I use any such expressions.

4. *Circ.* That I never mentioned she was with child.

Ans. neg: Though I did not, it not concerning me to do it, yet she her self did not deny it.

5: *Circ:* That in a short time she fell in travel:

Ans: neg: A short time may seem to imply some few daies, or weeks, being brought in as an aggravating circumstance, whereas it was some four or five months after.

6: *Circ:* That she had no husband then as the world knew of:

Ans: neg: She owned then to the people where she was, and doth stil, that she had had a second husband, which some in the world knew of very well, whose testimonies she can and will

produce when she hath sufficient occasion offered by a legal call thereto; who is also able and ready to give a sufficient account, when occasion serves, of her not openly assuming her second husbands name, her Estate then standing as it did, which having concealed for that time she was in Law, she thought good ever since to be called by her first husbands name: But this subtile dealing of her adversaries by Libelling scandals, without positively asserting she was not married, makes her incapable of recovering any damage of those who now enviously, yet indirectly asperse her; which the Commissioners ought to take notice of, who should not receive such Libels, which tend to the blasting of ones credit and good name, which all sober Christians ought (for the Gospel sake) to value, and yet absolutely prove nothing of such criminous fact, which they designe seemingly to prove, nor yet give sufficient ground of calling them to an account for such evil, malicious scandals: But this not directly concerning me, I shall omit much which might be spoken of it.

7. *Circ.* That I came often to visit her.

Ans. neg. This is not true, it was rather seldom, being but three times in three quarters of a year, and that in Term time, upon urgent occasions at Law.

8. *Circ.* That I removed her to *Kensington*:

Ans. neg. This is false, for I knew not when she removed thither:

9. *Circ.* That I payed the Smith for her being at his house:

Ans. neg. This is another untruth, I never payed him a penny, neither did I ever agree with him for her being there:

10. *Circ.* That the Nurses husband wrote a Letter to me at *Bradfield*, for money for the childs nursing:

Ans. neg. This is a meer lie, for no such Letter was wrote, neither did I ever agree to pay for the nursing of it, as the Nurse and her husband can witness.

11. *Circ.* That shortly after he sent for the child away.

Ans. neg. This I also deny, it containing two untruths in it: For first, the child was not shortly after sent for away, neither did I send for it at all, for it was fetcht away by the mother her self.

12. *Circ.* That a little while after the said little one was brought into my Family.

Ans. neg. This is also false.

13. *Circ.*

As to the seventh Article of this Libelling Charge, in which many circumstances are produced to scandal the Gentlewoman, as though she had told a great untruth, it deserves no other answer but this, That it is compacted of many lies, nothing being there true that really tends to prejudice her, as I believe will appear by the event.

Thus in this short Relation, wherein there is some truth, pray take notice how many untruths and meer lies are mixed with it, to put a beautifull face upon an envious and unchristian designe: And is not this to bear false witness against ones neighbour? May not any ones innocency and integrity,

be in this manner undeservedly clouded, aspersed, and wounded? Which I leave to the serious consideration of the Judges.

As to my affirmative Answer, what I acknowledge is this.

Ans. Affirm. About nine years since I brought behind me from *London* the fore-mentioned Mrs. *Flavel*, who had been of ancient and near acquaintance with me and my Family, to one Goodman *Laughtons* a Smith in *Hessen*, where some four or five months after she was brought to bed of a daughter, which she owned to the people where she then was, to be by a second husband, even as she still acknowledgeth: And further, that I visited her three times in the space of three quarters of a year, at Term time, being then ingaged in a Law-Suit that concerned her, that one of those times I Christned her child, and called it *Hannah*: That afterward her occasions not requiring so much privacy, she came to live with her ancient acquaintance at my house, where also for some years her daughter hath been with her.

Now to take away any thing that may seem to reflect upon me in this my acknowledgment, pray consider these subsequent particulars.

1. That I and Mrs. *Pordage* being of very near and long acquaintance with her, it was but a friends courtesie, for me upon her desire, to carry her to this house behind me.

2. That she had sufficient ground to retire into some such place in the Country; first in that the City aire was offensive to her health; secondly in that by the counsel of able Lawyers, she was advised to retire into some private place, she being then in Law-ingagements, and continually subject to Arrests, by the entanglement of her first husbands Estate, her brother in Law, who was her adversary, then threatening to ceaze on her if she were above ground.

3. In reference to my engagement in her Law-business, I think it material briefly to relate the ground and occasion of it. In the time of her widowod, her brother in Law began a Suit with her in the Common Law, which fearing he should there be overthrown, he removed to the Chancery; now she being very unfit and incapable to mannage this her self, she earnestly desired me, as an ancient and trusty friend, to undertake it; Upon this I went to Judge *Rowles* and Mr. *Chute* with her, who looking into her Evidences, and into the will of her late deceased husband, found that for want of one Clause in it, she was liable to many Suits and Arrests, and to great intanglements, and that her Interest could not be established, but by much difficulty; and at length this was the result of the Council, That she must let all her Estate which was under Mortgage, be forfeited into the hand of some faithfull friend, and so sell it away; hence I through much importunity, laid down some hundred pounds, rescued the Mortgage, and so became interested in a Suit at Chancery, which lasted three years.

Now from this may further appear sufficient ground why I brought her to that private house, secondly why I came to her in the time of her retirment, I then receiving money from her to follow her Suit; thirdly, why I came alone, it being then her Interest to be concealed, being subject to Arrests.

I shall now proceed to add some few circumstances more, which may serve to clear me before all sober persons.

1. At my coming, I told the people my name, and that I dwelt at *Reading*, and that I was Minister of St *Lawrence* Church, knowing the Gentlewoman to be sober, and pious. Now had I been as my enemies enviously pretend, I might have concealed my name, quality, and place of Residence.

2. We discovered to them that the Gentlewoman, had an estate in the Bulwark at *London*, and Rents there to receive, which they might enquire after (as they did) for their security; now this was not the way to cover a work of darkness.

3. She sometimes went to *London* to the Lawyers, whilst she was there, some belonging to that Family accompanying her, who found, that as she had related, she was in great troubles at Law, and were convinced that she returned on that account.

Now in reference to most of these particulars, in which I have contradicted, and denied the alleged circumstances, and further vindicated my self, they are exactly agreeing with what I have in writing, confessed and acknowledged, by *Laughton* himself, from whom this charge is pretended to be received, and by the Nurse of the child, subscribed by them both before witnesses, which acknowledgement I shall produce when I see occasion.

And by this I hope it may appear, to moderate, sober, and judicious men, that this Libelling charge, drawn up so falsly, enviously and yet so subtilly, calling from the dead a business past some nine or ten years since, (which though it were criminous (as it is not) were invalid legally to prejudice, by the Act of Oblivion, or General Pardon, as all other things pretended to be spoken or acted by me before 1651. According to the judgement of judicious men, which I leave to the Commissioners to consider of), I say; that this is but the effect of the evil and wicked policy of my Accuser brought forth to prejudice and overcloud that pure, and innocent principle, which I profess and faithfully live to; and the better to cover that evil design they have against my person and livelyhood.

And now I appeal unto you the Commissioners, and to all that are pious and sober minded, whether my enemies, do not deal very unreasonably, enviously, and unbeseeing Christians, from this business, so long since past, in which nothing criminous is positively objected against me, to draw such horrid conclusions, as commonly to report, that I now live in base Lust and wantonness, notwithstanding my commending of, and owning the Virgin-Life, I say, whether this be not exceeding hard measure, and ungodly dealing, let all judge. But I see the design of the Devil in it, which, my enemies may be ignorant of, which is to overcloud, and darken, by monstrous lyes and scandals, which are the smoak of the bottomless pit, that Life of Purity, Chastity, Mortification, Self denial, and heavenly injoyments, which God hath favoured me to live in, and so to affright all, from my acquaintance, which otherwise might very much prejudice, and overthrow his Kingdom. For the old Serpent knows very well, as also my neer friends and acquaintance, that for these four years, even since the time of my great tryals, by the extraordinary Temptations, and Representations, of the devil, that I have been abstracted more then ordinary, from all outward things, giving my self up wholly, to Prayer, Watchfulness, Mortification, and constant self-denial, in dying to all earthly pleasures, even to things permitted, and accounted lawful, as finding many things which ordinarily, are embraced, to be great hinderances of the souls progress to God, and great burthens to a spirit which hath tasted much of that tree of Life, which groweth in the midst of the Paradise of God, and great clogs to a soul, that sees through the vail of the sensitive Nature,

into the Spiritual Glory of Eternity: but what I have enjoyed, and experimented in this time of my extraordinary mortification, and self-denial, in the death of the Animal man, and rising of Christs Image in me, is not seasonable now to declare, yet for the glory of my God, and the undeceiving of those who strangely mistake me, this much in all humility, I must say, that did my accuser, and my enemies know, what I have enjoyed in this way of the cross, of the secret hidden treasures of Eternity, and of the out-goings of divine goodness, were they but acquainted with these discoveries of celestial Glory, instillations of the heavenly dew, and secret touches of the Holy Ghost; did they but know those bright irradiations of Eternal Light, those strong motions of divine Life, and pleasant streams of eternal Love, together with those deep sufferings in bearing Christs Cross, which I and many in my Family have in this time experienced, they durst not thus condemn me and judge me as an evil doer, and one that lives in the Lusts of the flesh. But my God hath taught me, to Bless, whilst they Curse, to pray for them, whilst they design to ruine me, and to love them, whilst they hate me; and to say with Christ, *Father forgive them, for they know not what they do.* This I thought fit, in all humility to annex, to that Libelling charge concerning Mrs *Flavel*, from which I have undeservedly suffered so much, by the malice of the devil; and now I shall proceed to answer the remaining Articles, one of which is intermixed with the former seven that concern Mrs *Flavel*; which is this.

Art. That we have changed our Names.

Ans. 'Tis well known that we own, and subscribe our Names in our civil converse with the world, as this, and my former Answers testifie, I shall therefore wait to see, whether any one dare swear to this Article, and though we did in our own private family, call one another by Scripture names, yet I conceive it did not concern the civil Magistrate to take Cognizance of such a thing, it being not practised to make any disturbance or confusion in the State.

Artic. 8. That I am extreemly covetous, taking five shillings at a time to marry one.

Ans. I wonder my accuser should let this Article pass, whose Consequence is so much against Reason, as to argue me extreemly covetous for one such poor inconsiderable act done six or seven years since, and I appeal to the inhabitants of *Reading*, and Mr *Fowlers* own Conscience, whether he hath not taken ten shillings oftener then five for marrying

Art. 9. That my preaching doth not tend to Edification.

Ans. I can bring those that are knowing, spiritual, and sober Christians, who will assert that my preaching doth tend to Edification, and to the building up of souls in the true knowledge and Love of Christ; and I believe these my accusers will be found, to be like those of *Chorazin* and *Bethsaida*, of whom Christ said, that *if the mighty works which were done amongst them had been done in Sodom and Gomorrah, they had repented long since in dust and ashes:* and was Christs Ministry ineffectual, because they did not believe but remained in the hardness and impenitency of their hearts? neither doth it follow that my preaching doth not tend to Edification, because those that bring this Article, through their unbelief, are not edified by it: For there are many, that come from places round about, that are edified, strengthened, and refreshed by it: and there are many that have been enlightned, convicted, and converted by it, who still receive quickning growth and comfort under it, confessing that God is in it of a truth, as finding it instrumentally effectual to the pulling down of the Kingdom of sin and satan, and to the erecting the Kingdom of Christ in their hearts; for which I bless God, and praise his Grace, by which it is, what it is.

Artic. 10. That I am very ignorant and insufficient for the work of the Ministry.

Ans. I believe those that exhibit this Article against me, upon tryal will be found very ignorant and insufficient to judge of it, and as to those that are to be my Judges, I hope they will not make their own wills the rule of ignorance, and insufficiency; but proceed according to the Canons of pure Reason, or supernatural Revelation, in giving judgement concerning this particular. The event of which I leave to God.

Now to conclude, though in reference to this, and the two last charges of Articles, I stand free from any guilt in the sight of God, and I hope by my answers to them in the sight of all judicious and sober men, yet to leave any inexcusable that may design whether by Law, or without Law, absolutely to condemn me, I crave the benefit, and priviledge of the Act of General Pardon, in reference to all those things that are pretended to be spoken or acted by me, before the year 1651. as most of these are that seem to be of any moment and consequence.

John Pordage.

After this was read, not knowing but that the Commissioners, retained their former resolution of examining their witnesses in private, I pressed them to an open examination, for the satisfaction of all parties, and for the more full discovery of the truth, alleadging that I hoped they would not deal worse with me then the Jews did with Christ, and the Ethnick Romans with *Paul*, who suffered them to hear their accusers face to face. So after some dispute it was granted, and agreed upon.

But before I proceed to give you an account of the Depositions taken *pro* and *con*. I must inform you, that the 22 of *November* was the time of my fourth appearance, which continued three days, all which three days were wholly spent in taking the Depositions of my accusers witnesses, to make good the first and last charge, and when they had ended their examinations on the 24 being *Friday* late at night, they called upon me to produce my witnesses, if I had any. I answered them I had witnesses, but they were not then present, neither had I received any summons for their appearance; whereupon I desired a summons to call in my witnesses, which they after much debate, and many outcries against me for not having them ready, granted; together with an Order, by which I was to appear at the Bear in *Speenhamland* at *Newbery* the 30 of that month, which was just a week after, to make proof of my defence by witnesses; I seeing they had prescribed so short a time for making my defence, alleadged that it was impossible for me to be ready with my witnesses so soon, and desired a fortnights time: which, though I urged it with many Reasons, could not be granted me.

But I was afterward prevented by a vehement cold, in reference to my appearing at *Newbery* on the day prescribed, whereupon I sent three friends to attest my inability to appear on that day before them, who likewise presented the Commissioners with a Letter from me, in which I gave them an account of my great distemper; whereupon, the truth of my extraordinary weakness being attested by those I sent, this Order with a new Summons was granted by the Commissioners.

BERKS. By the Commissioners for Ejecting of Scandalous Ministers. Novemb. 30. 1654.

Whereas Doctor *Pordage* was required this day to appear before us in the cause depending concerning him, And it is now attested that the said Doctor is sick, and cannot without further danger of his health this day appear, It is therefore ordered that he shall have further day given till the seventh of *December* next, at the Bear in *Reading*, which day is to be peremptory unto him.

According to which Order I appeared at *Reading* the seventh of *December*, with my witnesses, where two days were spent in Examination (now this was my fifth and last time of appearance) the transactions of which cannot distinctly be set down by themselves, in regard of my joyning the Depositions then taken, with those of the adverse party, according to this subsequent method.

Now then I shall proceed to the merits of the Cause, *secundum allegata & Probata*.

Here then I must present you with the Depositions of the witnesses, and first with those that concern the first Charge of Articles; in reference to which Mr *Tickle* gave Evidence by Oath against me, first at *Newbery* the fifth of *October*, and again at *Reading* the 22 of *November*, being the day in which my Answer was read.

Now to the first Article.

John Tickle Minister of *Abbingdon*, sworn at *Newberie* the fifth of *October* deposed, that I delivered in the Pulpit, That the Fiery Deity of Christ mingleth and mixeth it self with our flesh. On farther examination upon Oath at *Reading*, *November* 2. Mr *Tickle* affirmed, that he charged Blasphemy on the former expression, and that I repeated my sense to be thus, *viz.* That I did not mean with our corruption, but with our flesh, holding my hand over the Pulpit.

The said Mr *Tickle* being cross-examined touching this Article, upon this Interrogatory. *viz.* (Whether he did swear positively to this Article, as thus delivered by me in the very same terms, and order, without any addition or diminution; or onely so according to his best remembrance) thus replied, That the sum and substance of that Article was clearly and fully delivered by me, and as far as he could remember in these words, or words to that purpose.

The same person being sworn again, and further examined at the Bear in *Reading*, *Novemb.* 22. after some expostulation with me, in which he grew somewhat passionate, further said, that after I had held up my hand, as he had formerly deposed, I said, I did not mean our flesh, but with the soul of Christ, and that this was delivered without any the least limitation as to the sense of it.

Now these last Depositions were taken by the Court from Mr *Tickle* occasionally (after he had answered the cross Interrogatories by writing) when Mr *Tickle* was sometimes raised into seeming passion against me, from accidental discourses that fell in upon examination.

But I shall here discover my own meaning, and bring in the intended evidence of my witnesses in reference to this Article, my meaning then (notwithstanding Mr *Tickles* rash allegations) was this, by flesh I meant the pure regenerated part of the soul, with which the spirit of Christ is united, according to that of the Apostle, *Eph.* 5. 30. *For we are members of his body, of his flesh, &c.*

My Evidence was this, there were present three witnesses, *viz.* Mr. *Francis Pordage* Minister, Mrs *Mary Pocock*, and one *Robert Bolt*, who offered to attest upon oath, that they being present at the Committee of plundred Ministers, about *March* 27. 1651. heard me upon the interpretation of this Article, That the Fiery Deity of Christ mingles it self with our flesh, explain my self thus: That by flesh, I understand not the sinful & fleshly part of the soul, that lusteth against the spirit, for in this there can be no union, for these are contrary; neither by flesh did I understand the outward Elementish flesh of the body, but by flesh I understood, the pure Regenerated part of the soul.

But this Testimony they rejected, and would not receive it as Evidence, denying to examine the witnesses, in regard they were not present at *Ilesley*, where Mr *Tickle* alleadged, this was spoken, But I believe the Judicious Reader will finde this Testimony to be more pertinent to the clearing of the truth, in reference to my sence in the former Proposition, then what Mr *Tickle* hath uncertainly, according to his best remembrance, asserted.

To the second Article.

Mr *Tickle* saith, That I delivered, That the Imputative righteousness of Christ is a sapless righteousness.

And being further examined by interrogatories, he answered to the first of them, That this was fully and roundly delivered in my Sermon at *Ilsley*.

But to the second Interrogatory, which was this, Whether it was with a limitation or without he thus answers, That he doth not remember any addition therein, unless it were in opposition to the righteousness, which (as he said) I called sapless.

Being further examined *Nov. 22.* the same Deponent said, that I did not deliver any such Limitation, as I made in my answer thereunto, and that there was no such word as except spoken, nor any thing like it.

Roger Steevens sworn to the same Article, deposed, that I delivered in a Sermon at *Ilsley*, That the righteousness of Christ was a sapless righteousness, And that he doth not remember any thing to the contrary, but that the same was an intire sentence, and onely so. And that to his apprehension, the drift of my Sermon was to take away the strength and efficacy of the righteousness of Christ.

And this deponent further said, that in the aforesaid Sermon at *Ilsley* I delivered these words, that you are not to look to this (meaning as the Deponent apprehended, Christs righteousness) but to the Fiery Deity burning in the Center of our souls, consuming and destroying sin there. Which said words did not immediately follow the words that I used, when I said the righteousness of Christ was sapless, but the same were further off in my Sermon, *To his best remembrance.*

Now I shall present the Depositions of my own Witnesses touching the second Article.

Mrs *Mary Pocock* being sworn and examined, *Decemb. 7.* was asked by me whether she heard me deliver the second Article at the Sermon at *Ilsley viz.* That the imputative Righteousness of Christ was sapless, she replied she was then present at the sermon, and did hear these words delivered, then being further asked, Whether delivered with a Limitation, or without a Limitation, she answered that it was with a Limitation Then she was further asked, what that Limitation was? She reanswered, that it was with this Limitation, except the Fiery Deity of Christ be in the Center of our souls burning up our lusts and corruptions: And, being further asked whether these last words were spoken together with the other words to make up one sentence? she said yes in these express words, *vez.* That the Righteousness of Christ was sapless, Except the Fiery Deity of Christ be in the Center of our souls, burning up our lusts and corruptions.

After this I brought three witnesses more to be sworn touching this Article.

Their Evidence was this, which every one in particular, intended to give in, in writing, after this manner, *viz.* I do confess I was present before the Committee of plundred Ministers, the 27 of *March*, 1651 where I did hear the Doctor upon his examination touching that Article, That the Imputative Righteousness of Christ is a sapless Righteousness, deliver himself to this purpose, That to him that hath not the spirit of Chrtist indwelling in his heart by Faith, notwithstanding all his application of Christ and his merits, it is but a sapless Righteousness, so saith the Scripture, he that hath not the spirit of Christ is none of his.

But this Testimony and Evidence the Commissioners rejected, and would not suffer the witnesses to depose it upon oath.

In the next place I certified the Commissioners, that I had present divers knowing Christians that were constant hearers of me, who were ready to depose on oath what the scope of my Ministry was, and what they had frequently heard me hold forth in it, touching Christs Imputative Righteousness.

But the Commissioners rejected this Testimony also, and would not hear the Evidence of these intended witnesses; saying, that it was not to the purpose, but meerly dilatory. To which I replied, that although the proofs were weak and altogether impertinent, yet being Judges, they ought to hear them, and afterward to judge of their force or invalidity, and I further told them, that this proceeding of theirs, in thus preventing and rejecting the testimony of my witnesses, in not suffering them to depose what they could; did much strengthen my belief of the common report spread abroad the Country, That they had resolved beforehand to condemn and eject me, whether by right or wrong. At this Mr *Traphams* choler seemed much to be stirred, that the Court of which he was one, should thus be charged, saying with much passion, that this should be looked upon as a contempt and an affront against the Court.

But the Commissioners peremptorily resolving not to take the Evidence of the forementioned witnesses, because it contradicted not Mr. *Tickles* Testimony, *quoad idem tempus*, in reference to the same particular time, I was forced to tell them that I must subject to the determinations of the Court, but I hoped they would be more ingenuous and Christian-like, then condemn me for a word or expression, though proved ever so clearly, if the drift and tenor of my Ministry were otherwise.

But I shall here insert and so leave it to the judgement of the Reader, what eight substantial witnesses, who almost constantly hear me would willingly have deposed upon oath, touching this Article, *viz.* That the scope of my Ministry is not to take away the due application of Christs Righteousness, but the misapplying of it in reference to those who have no interest in it.

After this I further pressing the Commissioners to hear those witnesses, which were to attest this, they seemed somewhat to change their resolution, and to admit one or two of them to be examined. So I mentioned Mrs *Mary Pocock*, a very pious and experienced Christian, and so known to be in the place where she lives. Against whom it was objected, that she was one of my own Tribe, Then I mentioned another discreet prudent Christian, by name *Richard Higgs*, who is known to be one of a very good conversation. Against whom Mr *Fowler* having somewhat to object for his supposed judgement, was willing to have him called to examination.

So this *Richard Higgs* being sworn, deposed, That he had been a hearer of me at certain times for five or six years last past, and that during that time for ought the Deponent knew, the scope of my Ministry, hath not been against the right and due application of Christs Righteousness, but against the misapplication thereof, for ought he knew or ever understood, and being asked whether he had been a constant hearer of me, he said, he had heard me very often, but that he was usually at his own Parish in the morning, and that some times he was absent, but had often heard me.

And being further asked what he had usually heard me preach, concerning the Imputative Righteousnes of Christ, he said, he could not charge his own memory, but had a note to which he would reflect for recollecting his memory, and thereupon produced a note, which he confessed was given him from the Doctor.

(Here, upon this, were many Outcries against me, from the Accuser, and others of the Ministers and Commissioners, as though I had committed some hainous act in suborning a witness

to swear what I pleased: whereas there was no such thing, for this man and two more, meeting at my house, compared their note books together, out of which this was taken, which was in that paper, which he after mature deliberation and reflection upon it, could with a good Conscience swear to; as looking upon it more safe then to swear upon sudden memory).

But I shall now proceed to the further examination of this witness, as it was taken by the Clerk, but very partially, as you shall see presently.

This *Richard Higgs* being asked what he meant, or what the Doctor meant by the righteousness of Christ, he saith he cannot depose; but the Doctor interposing said, Christs Righteousness was his active and passive obedience, and thereupon the Deponent being asked what was Christs active obedience, presently denied his words again.

To this he refused to subscribe.

The Clerk hath left out something, touching *Richard Higgs* his answer, to that question about Christs active obedience, which answer being caught up by the Clerk, before he had Liberty, to express his meaning, he might very well deny, though the Clerk had wrote it down, it being not according to his meaning, and purpose, and so not fit to be subscribed.

After this *Mr Fowler*, the Accuser, openly attested against this Deponent, That he denied the Bible to be the word of God, and said that the same was but old declaratives, which the said deponent denies.

Here the Clerks partiality is again apparent, who left out a weighty distinction, which the deponent made concerning the word of God in answer to *Mr Fowlers* accusation, which was this; that he never denied the Scripture or Bible to be the written word, but had said it was not the essential word: And this very distinction the Deponent had formerly given to the Minister of the Parish, who being present, confessed it before the Court, acknowledging that he walked like an honest and sober Christian in his conversation.

But to proceed; although this Deponents written evidence would not be received, yet I shall here present it as it was to be given in, and attested by seven more Witnesses besides himself. The form of it was this, I do confess I have heard the Doctor Preach at *Bradfield* about the year 49. out of *Dan. 9. 24.* thus, *Quest.* What is meant here by this righteousness? *Ans.* By this righteousness is meant Christs righteousness, *Io. 23. 6. The Lord our righteousness,* And *Paul* desireth not to be found in his own righteousness, but in the righteousness of Christ, *Phil. 3. 9.* Christs righteousness is the souls wedding robe, *Isa. 6. 10. He hath covered me with the robe of righteousness.* As to the nature of Christs righteousness, it is a pure, spotless, perfect and compleat righteousness *Eph. 5. 27.* That he might present to himself a glorious Church in this righteousness of his not having spot or wrinkle.

This which follows was also intended to be given in, and was to be attested by three Witnesses; I confess I heard the Doctor Preach in *Bradfield* Church out of *Luke 1. 68.* That the free grace of God the Father, is the first cause of the souls justification.

Quest. What is the matter out of which a sinner cometh to be justified in the sight of God? *Ans.* It is righteousness; as a man cannot live without a life, so a sinner cannot be just without a righteousness, and this righteousness is called Christs righteousness; no other righteousness, but the righteousness of Christ can justifie the soul: Therefore he is stiled, *Jer. 23. 6. The Lord our righteousness.* *1 Cor. 1. 30. Christ is made unto us wisdom and righteousness,* that is for our justification. This righteousness of Christ in its own nature, is an everlasting righteousness, *Dan. 9. 24. 2 Cor. 5. That we might be made the righteousness of God, in being clothed upon with Christs righteousness.* *Phil. 3. 9.* We are not to be found in our own self Pharisical righteousness, but in Christs righteousness, which is the righteousness of justification. And the formal cause of a sinners

justification, is their union and communion with this righteousness of Christ, through faith and believing on it. *Rom.* 10. 6. The righteousness of faith speaketh on this wise, &c. that is, the righteousness of Christ apprehended by faith.

This was also intended to have been given into the Court in writing, being transcribed out of three or four note-books compared together, and afterward seriously considered and weighed, to which the Witnesses could swear with good consciences, notwithstanding all those outcries were against this Evidence by some of the Ministers and Commissioners; as though I had prescribed what they should swear, and that we were all combined to commit a hainous sin, and bring the guilt of Perjury upon our selves: whereas we all stood in innocency as to this thing, having no other end in it, but the stable assurance of the truth of what was to be attested by serious reflections upon it, after the comparing of divers note-books together, which served to help and strengthen the memory of the Witnesses, together with the avoiding of the Clerks prevarications in writing, by partially taking the Depositions, in which we oft found him defective.

But to conclude this Article, I have produced these testimonies to shew my judgement touching Christs righteousness, which (with the positive Deposition of Mrs. *Mary Pocock*, That I spake that of the imputative righteousness of Christ with a limitation) may in justice outweigh the Depositions of the other two Witnesses against me, being neither of them are positive, and so not effectual in Law or reason.

Now I shall pass to the third Article.

To which Mr. *Tickle* being sworn, saith, that I delivered, That the discoveries of the sinfulness of sin, the terrors of the Law, the death of Christ, the free-grace of God, are fleshly and flashy discoveries.

Afterward being cross-examined by me to this Interrogatory, Whether this Article was delivered in the same express words, and in the same order? he answered thus, That the very sum and substance of this Article was delivered fully and roundly by me, and in the express words for the substance of them, and to the best of his remembrance. Now I not remembring that ever I said that these were but fleshly and flashy discoveries, and knowing that it was but his single testimony, and not positively sworn to, and so no legal evidence to condemn; and besides, that it was not comprehended in the Act of Blasphemous Opinions, to which the Ordinance refers; I passed it by formerly without any answer; but now to satisfie knowing Christians concerning my judgement in this particular, I shall here present this Answer; That I then held forth, and do still own it, That the discoveries of the sinfulness of sin, the terrors of the Law, the free grace of God, the death of Christ, were but preparatory works under the Fathers dispensation, to the higher and more powerfull workings of God under the dispensation of the Son, in changing and transforming the heart into his Image, and so but weak in comparison of the more full and clear manifestations and operations of God upon the soul, in bringing it up into divine union and fruition.

To the fourth Article.

Mr. *Tickle* saith that I delivered, That the Liberty and freedom spoken of, purchased by the blood of Christ, is not a liberty and freedom from the guilt of sin, the curse of the Law, the wrath of God, but the fiery Deity of Christ in the centre of our souls.

Mr. *Tickle* being further examined on this Article by me, to this Interrogatory, *viz.* Whether this was delivered first in the same express words? Secondly, and in the same order?

Answers:

First, The very sum and substance of this Article was delivered fully and roundly by the Doctor. Secondly, That it was delivered in the express words for the substance of them. To a third Interrogatory proposed by me, *viz.* Whether this Article was thus expressed by me, without any addition or diminution of his own? He thus answers, To the best of his remembrance, without any limitation, addition or diminution of his own. But here courteous Reader, you must give me leave to shew you Mr. *Tickles* uncertainty and disagreement with himself in delivering this Article, which cannot but make it invalid in the eyes of those that are judicious.

In his attesting of this Article three several times, he never agreed with himself, but either diminished or added. The first time he swore to this Article, he had this clause (and applied by the clinging and cleaving of the soul to Christ) as you may see in the first paper of Articles, which being sworn again *October 5.* he left out, and neither of these agreed with his own Deposition given under his own hand some four years since to the Committee of Plundered Ministers, when it was more fresh in his memory, and yet not delivered so fully and positively as now, which you may see by his own words (taken out of his former Depositions) which were these.

Another preparation was the instating of the soul into a glorious liberty and freedom in these expressions: Which liberty and freedom is not that liberty and freedom from the guilt of sin, the curse of the Law, the wrath of God, brought about (or in an expression of the same signification) by the death and blood of another, and applied (or a word like it) by the clinging and cleaving of the soul to Christ.

Now you may take notice that in the two former, this clause was added, *viz.* (But the fiery Deity of Christ in the centre of the soul) which here is not mentioned: Moreover the order is changed, and some doubtful expressions are inserted, which shewed his uncertainty four years since; all which compared with that Answer of his, given by oath at my late Tryal, that this Article was delivered in the same express words for the substance of them, cannot but shew that he hath almost if not altogether, incurred the sin of perjury. Now all this being well weighed, cannot but demonstrate that this testimony is of no force at all.

And although I formerly gave no answer to this Article, because it was not sworn to positively, but with reserves and alterations, and that by one Witness only, and came not under the Act of Scandalous Opinions; yet I shall now speak something to it, and shew you the Deponents mistake, which was in leaving out this word (*onely*) which inserted, makes it appear with a more innocent face.

But now I shall further answer, That I delivered this sentence thus, which I still own, *viz.* That the second preparatory work that Christ did in the soul of a true Saint, for the manifesting of his glory in it, was the instating of the soul into a glorious liberty and freedom, which doth not *onely* consist in the liberty and freedom from the guilt of sin, the curse of the Law, the wrath of God, but also in the enjoying of the spirit of Christ in the centre of the soul, there purifying our natures, mortifying our lusts, and restoring us into the Image of God: And so this truly presented, is a glorious truth, though as Mr. *Tickle* by mistake delivered it, it seemed monstrous.

To the fifth Article.

Mr. *Tickle* saith that I did deliver, That by male and female, *Gen. 1.* we are to understand by male, the Deity, and by female, the Humanity, and that these two became one flesh; These things were delivered without any limitation whatsoever.

Mr. *Tickle* being further examined on this Article, to this Interrogatory, *viz.* Whether I spake this as my own avowed judgement, or as the judgement of some other person? Answers thus, That I delivered those expressions of the Article with approbation; and that therefore he had cause to believe it was my judgement, and as far as he remembers, it was delivered as my judgement.

Here the Reader may observe that Mr. *Tickle* doth not answer directly and nakedly as a Christian should, but subtilly and indirectly, like a Sophister: For he answers, that I delivered this with approbation; but whether this approbation was from my self, or from some other (I might then cite) he doth not express, passing it over in silence. Afterward he saith he hath cause to believe it was my judgement; which is a meer prevarication, but no answer to the question; which was not, Whether he believed it to be my judgement; but, Whether I delivered it as my judgement, or as the judgement of another? To which in the last clause he answers somewhat, *viz.* That I delivered it as my own, as far as he remembers: But though this be somewhat to the question, yet not much to the purpose, it being no legal proof or evidence, for his memory might fail him.

Now the reason of this Interrogatory was, in that Mr. *Tickle*, some four years since, when this was better in his memory than now it can be, gave in this that followeth, under his own hand, to the Committee of Plundered Ministers, *viz.* That *Gen. 1.* By male we are to understand, saith Mr. *Pordage*, The Deity, by the female, the Humanity. This he gave from a Rabby, with that approbation.

Now how consistent this is with his late answer to my Interrogatories, let all judge, especially with that part of it in which he affirms, that as far as he remembers, I delivered it as my own judgement.

But now to answer something positively to this, which may give satisfaction to judicious and knowing Christians, I acknowledge that in the Sermon before mentioned, I delivered for substance, this which follows, *viz.*

That another preparatory work that Christ did in the soul of a true Christian, for the manifesting of his own glory in it, was the bringing up the spirit of the soul into a glorious, mystical, yet real union with himself; and after I had proved the truth and substantiality of this union betwixt Christ and a Christian, from several Texts of Scripture, which directly evinced it, I came by way of illustration to speak of that Scripture *Gen. 1.* out of which I said, that by male and female, according to the judgement of a learned Rabby, The Deity and pure Humanity might be shadowed forth, which by union become one; the male representing the Deity, the female the pure Humanity, or regenerated part of the soul, which by union is made partaker of the Divine nature.

By this you may see, that if Mr. *Tickle* had been but a charitable and knowing Christian, he needed not have troubled himself and me about this Article.

To the sixth Article.

Mr. *Tickle* saith, that he heard me deliver in discourse with Mr. *Pendarvis*, That the gifts and graces of the Spirit were but flesh.

Being further examined he saith, that to this sixth Article there was no limitation whatsoever in the delivering of it.

Here the Reader must know that Mr. *Pendarvis* was summoned by me to witness to the truth in this particular, but he came not, alleading that he could say no more then what he had already deposed. Whereupon I desired the Commissioners (after information that I had summoned him) to hear his former Deposition read; but they peremptorily denied it: By which I clearly saw that they had more mind to take all occasion of advantage against me, then to be fully informed of the truth of things.

But Mr. *Pendarvis* his Deposition given in before the Committee of Plundered Ministers, was this, *viz.* That the Doctor in conference did say, That the gifts and graces of the Spirit were but flesh; and I opposed him; but then the Doctor replied by way of explanation, that he understood them only to be flesh, that is, weak in point of rest and trust on them for eternal life and salvation, and in this I agreed with him.

Correspondent to this, was my answer to, and explanation of this Article before the Committee of Plundered Ministers, which three Witnesses were ready to depose on Oath before the present Commissioners, who refused to hear their testimony.

To the seventh Article.

Mr. *Tickle* saith, That he heard me deliver in discourse, that Christ is a Type, and but a Type.

Being further examined, he saith, That I endeavoured to prove that Christ was but a Type, out of *Peter*, where he is called [...].

Further, *Roger Stevens* being sworn to this Article, deposeth, That the Dr. in dispute with Mr. *Pendarvis*, delivered, That Christ was but a Type, and went to prove it by that Scripture, 1 *Pet.* 2. He is our example. To which Mr. *Pendarvis* replied, That is not meant by way of righteousness to justification, but by way of example, as to reproaches. To which the Dr. answered, you understand it one way; and I another, or words to that effect.

Now to ballance these Depositions, the Reader must take notice,

1. *That my true sense of this Article may be seen in my Answer to this first Charge, in which I have truely shewed in what sense I owned Christ to be a Type, viz. as he is a pattern and example for us to imitate and follow.*

2. *That this discourse being with Mr. Pendarvis, it is requisite I should here insert his Deposition taken by the Justices of Peace of that County, and afterward presented to the Committee of Plundered Ministers, which was as follows.*

This examinant (which was Mr. Pendarvis) further saith, that the said Dr. Pordage, in a Conference had with him at the same time after his Sermon at Ilsley, said that Christ was a Type; and but a Type; but this expression was immediately waved by him, but he constantly affirmed that Christ was a type.

But because Mr. Pendarvis could not be there to witness viva voce, the Commissioners would not admit this evidence.

But Mrs. *Mary Pocock* being sworn and examined on this Article saith, That she heard the Dr. maintain in that discourse with Mr. *Pendarvis*, That Christ was a type, and proved it out of *Peter* (he was an Example) and that she heard the Dr. say, He would not stand to the word *But*.

And further,

John Pordage, son to the Doctor, aged between 19, and 20. years, and examined *December 7*. This Deponent saith, that in dispute between the Dr. and Mr. *Pendarvis*, about five or six years since,

about Christs being a type; the Dr. said that Christ was but a type: To which Mr. *Pendarvis* asked; Do you say but a Type? Whereupon the Dr. answered, He did not stand to the expression, *But a Type*; it was but the slip of his tongue; but he maintained that Christ was a Type.

You see here are three Witnesses that attest I never owned or stood to that of Christs being But a Type.

Correspondent to which Testimony, I gave in my Answer before the Committee of Plundered Ministers, which I offered to prove by three Witnesses then present, who heard me, who were ready to attest this which follows, *viz.*

That they being present (about the 27 of *March* 1651.) before the Committee of Plundered Ministers, heard me touching this Article, *That Christ was a Type, and but a Type*, Deliver my self thus, That I had owned Christ to be a Type, that is, a pattern and example for us Christians to square our lives and conversations by; but that I had not owned him to be but a Type, or a Type onely; But the Commissioners would by no means hear this Evidence.

After this I earnestly pressed them to hear what my Witnesses could further say touching what I had publickly delivered in my Mynistry about this Subject, telling them that such evidence was in justice more to be respected, then a mistake in sudden speaking, presently retracted; but they denied all such evidence, and would not hear; which clearly shewed their partiality, and that they little regarded what my avowed judgement was.

Notwithstanding I shall here insert what some were ready to witness, in reference to this Article, who had been constant hearers of me: Whose Testimony was this, We confess we have heard the Dr. Preach out of *Luk.* 1. 68. First, this by way of Doctrine, *viz.* That Gods free grace is the first and chief cause of our redemption: Then he proceeded thus, That the inward man was redeemed in, for, and through Christ, *Rom.* 3. 24. Through the redemption that is in Jesus Christ: How through Christ? *Ans.* Through Christs death and passion, *Isa.* 53. 5. *He was wounded for our transgressions, he was broken for our iniquities; 1 Pet.* 2. 24. *Who bare our sins in his own body on the Cross; Rom.* 4. 25. *Who was delivered for our offences to the death of the Cross, 1 Cor.* 5. 7. *Christ our Passeover is sacrificed for us*

Now this clearly shews that Christ is more then a type, and that he is a compleat redeemer. So much for this Article.

To the eight and ninth Article.

Mr. *Tickle* saith, That he heard me deliver before the Committee of this County, sitting at *Redding*, That Christ was not God, and that he was not Jehovah. Being further examined to this Article, my Interrogatories to him were these.

1. *Whether these words were not expressed in a hot dispute before the Committee?* To this Mr. *Tickle* replied, That I endeavoured in dispute with great seriousness before the Committee, to maintain that Christ was not God, that Christ was not Jehovah.

2. My second question was this, *Whether in the same dispute this Article was not limited and explained by me?*

But this question was wholly waved and passed over in silence; but whether voluntarily by Mr. *Tickle*, or by the Clerks deceit, the Interrogatories being given in in writing, I do not know; but this I am sure, it was much to the prejudicing of my Cause to let such a weighty question pass without an answer.

3. *Whether this Article was held forth by me as my avowed judgement?*

Ans. To this he thus answers, The Dr. did maintain and defend this Article as his avowed judgement.

Here Mr. *Tickle* is very peremptory in a rash answer, though that Interrogatory before could be slid over in silence, the answer to which, if Mr. *Tickle* had not easily incurred perjury, would have much cleared the truth, in regard I meant and explained my self, of God the Father, as you shall see afterward.

This Deponent Mr. *Tickle*, further deposed to the eight and ninth Article, That there was no such expression of the Father used in the definition of blasphemy as is mentioned in the Doctors answer; but saith that the definition was, That blasphemy was an evil speaking against God, derogating from his glory, either in his name, nature, word, or works. Mr. *Tickle* further affirms, that my immediate words thereupon were, Hark, he answereth, Blasphemy is an evil speaking against God: and in his Paper chargeth me with blasphemy against Christ, as if Christ were God: And hereupon we began a hot dispute about the God-head of Christ.

The Reader must here know, that upon Mr. *Tickles* defining Blasphemy to be an evil speaking against God the Father, as I then really apprehended; I immediately cryed out, Hark, he defineth blasphemy to be an evil speaking against God the Father; and in his Paper chargeth me with blasphemy against Christ, who is God the Son. Whereupon began a dispute; in reference to which Mr. *Tickle* further, deposeeth.

That he asked the Doctor if Christ were God? who did deny it, and put the Deponent upon proof of the same; whereupon he cited that Scripture (*In the beginning was the word, &c.* To which the Doctor replied, He is called God, but he is not Jehovah. To which the Deponent replied, He is Jehovah; which the Dr. likewise put him upon proof of; to which he answered that Scripture, *His name shall be called, Jehovah our righteousness;* and as he remembers, the Dr. did disallow of that proof, as being out of the old Testament, to which he cited that Scripture, *He that was, is, and is to come,* as of the same purpose with Jehovah.

Tis well that Mr. *Tickle* adds, according to his best remembrance, which saves him from perjury; for I esteem the old Testament to be Scripture as well as the new; neither did I disallow of that proof as being taken thence, as he would insinuate; but I said that Jehovah in the old Testament most commonly signified the Person of the Father.

But now we shall pass to the next Witness.

Thomas Trapham, one of the Commissioners, sworn and examined, deposeth,

That to his remembrance, the word *Father*, was not in Mr. *Tickles* definition of Blasphemy; and that the Dr. did then deny Christ to be God; which the Deponent did acquaint Mr. *Blagrove* with; to which Mr. *Blagrove* said, If he say Christ is not God, we must take further course with him. To which the Doctor replied, Christ is not Jehovah; and that when Mr. *Tickle* had confuted him in that Argument (I must now tell the whole truth) the Dr. replied, he was not God the Father.

Note, This was rather a confutation of Mr. *Tickles* own apprehensions concerning me, then of my meaning in what I then spake; and if he swears truly that the term *Father* was not in his definition, then as he mistook me, I mistook him upon which mistakes, his needless proofs were grounded.

But now to the next,

Mr. *Roger Stephens* of *Redding*, sworn and examined *November 22.* deposeth, That the Dr. did confess in the Deponents hearing, in a Sermon, That Christ was not Jehovah.

Note, Before I proceed any further, I cannot but desire all sober Christians to take notice what a bitter and envious spirit this Deponent is of, which will appear by what follows. After his before expressed Depositions, I put these Interrogatories to him;

1. Where did you hear me Preach this? To this he replied, In a Sermon at St. *Lawrence's* Church.

2. I asked him before whom? He answered, Before the Committee of *Berks*.

3. I demanded of him how I explained my self, when in the Sermon I affirmed openly, That Christ was not Jehovah? He replied, He did indeed explain himself thus, That he had said that Christ was not Jehovah, in opposition to the Father.

Note, here the Reader must know that this Sermon was delivered at *Redding* by the appointment of the Committee (before which we had the dispute about the Godhead of Christ) in which Sermon I openly cleared my self from that dismal aspersion, of denying the Godhead of Christ, which so satisfied the Committee, that upon this, they judged me innocent in that particular, and by vote cleared me. And now considering the scope of my Sermon at that time, together with the Deponents Deposition, *viz.* That he heard me in a Sermon, confess that Christ was not Jehovah, without adding any more to shew how I said it, till I cross-examined him. I say, weighing these well together, the judicious Reader cannot but see this Deponents envie and partiality; and unfitness to take Oath, or be much regarded after Oath, who swearing to speak all the truth, dares yet take one sentence out of a whole discourse, without adding any further explanation of it, to make the Commissioners believe that I accused my self of blasphemy at that time, when my whole scope was to vindicate my self from the undeserved imputation of it.

Now I shall present you with the Depositions, and Evidence given in on my behalf touching the eighth and ninth Articles, *viz.* That Christ is not God, and That Christ is not Jehovah.

But in the first place I refer you to my Answer to these Articles, in which you may see the occasion of the discourse before the Committee, touching the Godhead of Christ, and that I never owned any such monstrous Positions, as, That Christ is not God.

In the second place I come to the Witnesses, the first of which was Mr. *Francis Pordage*, brother to me.

Now this Deponent being asked, Whether the words (That Christ was not God, and that Christ was not Jehovah) before the Committee at Redding, were not delivered in a hot Dispute? He saith they were.

And being further asked, Whether in the same Dispute these words, *That Christ was not God*, were not limited by me? He saith the Doctor did express it with this limitation, *That Christ was not the Father*.

Now follow the cross-Examinations of the Accuser, and some other of the Ministers.

Mr. *Pordage* being asked by them, the ground of this Dispute, he thus answered, That the Dispute arose upon a definition of Blasphemy, which Mr. *Tickle* gave to Mr. *Blaggrave*, That it was against God; to which the Dr. replied, He saith it is against God, and yet chargeth me for speaking against Christ.

Note, Here are some things prevaricated by the Clerk, the Ministers at that time being very hot in examining this Deponent.

I must here therefore a little correct it by the line of truth.

Mr. *Pordage* indeed said that the dispute arose upon a Definition of Blasphemy, which Mr. *Tickle* gave to Mr. *Blagrove*; but then a Minister asking him whether the Definition was not thus expressed, That Blasphemy was an evil speaking against God? He replied, he could not tell whether it was expressed against God, or against God the Father. But now I shall proceed as the Clerk took them.

Mr. *Pordage* being further asked by me, Whether in that Dispute I did deny that I held Christ not to be God? He saith the Doctor did declare to Mr. *Blagrove*, That Christ was God. Hereupon he was asked by the Commissioners and Ministers, Whether there was not so much distance of time at the least between the Doctors denial of Christ to be God, and his correcting of it afterwards, as required proof of Mr. *Tickle*, to prove him to be God and Jehovah? the Deponent doth acknowledge the same.

And the Deponent being asked whether he did hear Mr. *Tickle* speak any word of God the farther in that dispute? He saith he doth not remember that Mr. *Tickle* used any such expression. This Deponent being asked by me, Whether frequently in that dispute, when I spake of denying Christ to be God, I did not speak it alwaies in relation to God the Father? He thus answered, The Doctor did then speak it in relation to God the Father; but he cannot say frequently or alwaies. Moreover the former Deponent being asked by me, How I did explain my self in St. *Lawrence* Church concerning the Divinity of Christ, when I was commanded by the Committee at *Redding*, to explain my self in a Sermon there? He saith, in that Sermon the Doctor did clear himself concerning the Trinity of Persons, and that Christ was God, and did assert the same as his avowed Judgement.

After this, being asked by the Commissioners, Whether the Doctor did not make his limitation, if any after he was confuted by Mr. *Tickle*, concerning the Deity of Christ? The Deponent answereth to this, That it was after Mr. *Tickle* had cited many Scriptures to prove the Deity of Christ.

But last of all, being asked by me, Whether he understood me at that time to be confuted or mistaken? He saith, Mistaken.

Francis Pordage.

The next Witness is *Mary Pocock*, sworn again, and further examined.

Who being asked by me, Whether this expression, *That Christ was not God and Iehovah*, was not spoken in a dispute before the Committee at *Redding*? She saith she was before the Committee of *Berks*, where she heard the Dr. in a dispute with Mr. *Tickle*, concerning Christ, in which dispute she heard the Dr. say, *Christ was not the Father*; but she did not hear him deny that he was God the Son, neither then, nor at any other time, but owning him to be perfect God, and perfect man.

And being further asked, Whether she did not hear the Doctor express that Christ was not God, with a limitation? and with what limitation? She answered, yes, and that the same was thus, *He was not God the Father*.

And being further asked by the Doctor, Whether she did not hear him deny in that dispute, that he held Christ not to be God? She saith she did apprehend him so, *viz.* That he did deny he held Christ not to be God, and so far as she was satisfied with it.

And being asked by the Commissioners, Whether she did not hear the Doctor in that dispute, deny Christ to be God? She answereth, she heard him deny Christ to be God the Father. And being further asked, Whether the words of God the Father were not spoken by the Doctor, after Mr. *Blagrove* did tell him, If he held such opinions, they must proceed against him? To this she saith, Mr. *Blagrove* put some questions to him, what it was, she cannot remember.

And being further asked, Whether the Doctor did not bring in the expression of God the Father, after many Scriptures cited by Mr. *Tickle* to prove Christ to be God? To this she saith, some Scriptures Mr. *Tickle* did bring, but she is not able to say it was before the Doctor did express God the Father.

Mary Pocock.

After this, I desired the Commissioners, that if they were not yet satisfied, they would hear my Witnesses which I had there ready to be sworn, that I had formerly cleared my self of holding Christ not to be God and Jehovah, and that I had held forth the contrary as my avowed judgement, viz. *That Christ was God and Jehovah*, in a Sermon before the Committee of *Berks* at *Lawrence* Church in *Redding*, and how afterward I was cleared by their Vote from these Articles now in debate, and particularly from this, of holding Christ not to be God: But they would not suffer me to produce the Evidence of these Witnesses; replying, They had nothing to do, what other Committees before had done, they would proceed according to the proofs of the present Witnesses.

But nevertheless I shall here present to the judicious Reader, the Evidence which they through prejudice rejected.

Which was this that follows.

I confess I heard the Doctor deliver himself in a Sermon at *Redding* in *Lawrence* Church, where the Committee of *Berk* was present, out of *Ezek. cap. 9. ver. 4, 5, 6, 7.* after this manner, viz.

That Jehovah taken *late*, largely, including the Trinity of persons, so they are all Jehovah; but take Jehovah *stricte*, onely for the person of the Father, and then Christ is not Jehovah. And hereupon he further said, What dealings have I had from my fellow-Ministers, but as *Iacob* had from *Esau*, *Obad. 10. 12.* who spake proudly against his brother *Iacob* in the day of his distress; and there he avowedly declared, that the thought of denying the Deity or Godhead of Christ, never entred into his soul.

Moreover,

These following Witnesses were present to attest on Oath their former Depositions taken before the Committee of Plundered Ministers, which were these.

This Deponent (Mr. *Francis Pordage*) further saith on Oath, That he was present before the honourable Committee of *Berks*; when the Doctor was cleared by the Vote of the whole Committee, touching the business at *Ilsey*, and concerning those Articlcs, That Christ is not God and Jehovah.

This Deponent (*John Hambleton*) saith on his Oath, That he was present before the honourable Committee of *Berks* when the Doctor was cleared by the Vote of the whole Committee, concerning *Ilsey* business, and these Articles of Christs not being God and Jehovah.

And this Deponent further saith on Oath,

That he was at *Redding* before the Committee of *Berks*, where the Doctor was cleared of the business at *Ilsey*, and from the false aspersions laid to him, as if he denied Christ to be God or Jehovah, and that by the Vote of the whole Committee.

But the Commissioners not receiving these Testimonies, I earnestly desired them they would hear the Evidence of some Witnesses there present, touching the tenor of my Ministry since that dispute concerning Christs being God, which I looked upon more considerable then one expression uttered in a dispute upon a mistake (if Mr. *Tickle* swears the truth) but they denied this reasonable request, saying they were in haste, and that these testimonies were but dilatory, and impertinent: which notwithstanding I shall here present to be weighed by the judicious Reader.

These four Witnesses) M. *Francis Pordage*, *Richard Higgs*, Mr. *Samuel Pordage*, *Iohn Higgs*) were ready to attest this which follows, upon their Oaths, which was writ down in some of their Note-Books.

We confess we heard the Doctor Preach out of *Matth.* 1. 23. in the year 1652. concerning Christs birth, at which time he speaking of six wonders, delivered the four last after this manner. The third Wonder in Christs birth, was this, That he was born a perfect man, a true natural man, *Luke* 1. 42. Where Christ is called by *Elizabeth*, the fruit of the Virgin *Maries* womb, *Gal.* 4. 4. made of a woman, 1. 1. not only in or through a woman, but out of the substance and nature of the Virgin. Fourth wonder, That Christ was born perfect God, *Iohn* 1. 14. *The word was made flesh*; Who is meant by this Word? The eternal Word, the Word Christ, *Heb.* 1. 2. Fifth wonder, Behold two distinct natures born in him, *viz.* The Deity and Humanity, the Godhead and the Manhood, *Rom.* 1. 3. 4 according to the flesh he is of the seed of *David*, and according to his divine nature, he is the Son of God: These two natures remain distinct in Christs person, *Iohn* 8. 58. *Before Abraham was, I am*, according to his divine nature he was before *Abraham*, and according to his humane, after. Sixth wonder, Behold two natures Hypostatically united in one person; these two natures do not make two persons, two Christs, but both these natures hypostatically united together, make up but one person, *Matth.* 1. 23. *Immanuel, God with us.*

The nature of this union was after this manner explained,

It was an inconvertible union, an indivisible union, an inconfused union, an inseparable union, a substantial and real union, yet a mystical union.

We also heard the Doctor in *Bradfield* Church, at another time aabout 1653. deliver himself (out of *Joh.* 1: 14. concerning the words being made flesh) thus: *viz.* That this word was Christ, the eternal word, that is coeternal. coessential, and coequal with the Father, *Prov.* 8. 22, 23, 24, 25. *I was set up from everlasting, &c.* *Joh.* 10. 30. *I and my father are one.*

Besides, we can with a good Conscience testifie, that in his publike Ministry out of divers Texts of Scripture, we have heard him cleerly hold forth Christ to be God.

So much for these Articles, as to the Testimony of witnesses.

And now we must inform the Readers, that I have hitherto in truth without partiality toward my self, or passion and prevarication toward my adversaries presented the Depositions and Evidence on both sides, touching the first Charge, I would therefore request, that these following particulars drawn together by way of Recapitulation, may be seriously weighed and considered.

Part. 1. That to most of these nine Articles they have but one witness, without any concurrent Testimony, which is not sufficient proof according to the Ordinance they are to act by, in which it is expressed that at least there must be one witness with concurrent Evidence.

Part. 2. That wheresoever the Accuser hath two, I have also two to ballance them.

Part. 3. That although many of the Articles are in gross sworn to positively, yet in the cross examinations, you will finde such Limitations as these, according to our best remembrance, and according to our apprehensions, in the same express words, for the substance of them, &c. which cannot therefore amount to legal evidence, being invalid in point of Law, because as the judicious Lawyer saith, if the deponents swear not positively, and syllabically, they may by changing, adding to, or taking from the express words, usurp the place of Judges, and so prevent their work and duty, which is to judge whether such express terms are criminous or not, which they cannot do after the terms be altered, and made criminous already by the witnesses misrepresenting them.

Part. 4. That my witnesses, in reference to the most substantial questions, are positive in their Answers.

I shall here also further present you with some more Considerations, taken from the justice of Law, and particularly of those Laws and Ordinances by which the present Commissioners were obliged to act.

Consid. 1. That the present Commissioners had no legal Authority to question me again, for this Charge of Articles, especially the eighth and ninth, in regard I was cleared from them, by the vote of the Committee of *Berks*, who had legal power by an Act of Parliament to do it.

2. That this Charge of Articles, was not within their cognizance to traverse over again, because after a full hearing and examination of witnesses on both sides, (as the discharge runs) the Cause was dismissed by the committee of plundered Ministers, two and thirty then sitting, who had an absolute power by an Ordinance of Parliament, to put out and to put in Ministers, and that Objection which through ignorance or craft some of them made against the discharge: *viz.* That the cause was but dismissed, and so I not legally discharged, is looked upon by judicious Lawyers to be a meer cavil arising from ignorance of the Law, or envy to my person, or both: Now the proceeding of the Commissioners in this against former Laws and Statutes unrepealed, especially that weighty one of *Magna Charta, Nemo bis punietur, pro uno delicto*, is of dangerous consequence, and much against the Liberty of the subject, and fit to be taken notice of by the highest power of this Nation, that so future inconveniences by the infringing of Laws and the exercise of Arbitrary power, to the prejudice of tender Consciences, and the Liberty of the subject, may be prevented.

3. That not one of the Articles of this Charge, comes within the Cognizance of that Act against several blasphemous, Atheistical opinions, according to the literal, and so the legal sense of the Act, to which the Commissioners are limited as the rule to judge of scandal: for first, That of Christs Imputative Righteousness being sapless, which is the onely Article they can pretend to come within the Act, is not justly within the reach of it: for though the Act speaks against those that deny the Righteousness and Holiness of God, yet certainly by the scope of it, it doth not concern the former Position of Imputative Righteousness, for this Act being purposely made against the Ranters, who entituled God to all unrighteous and evil actions, confounding good and evil, righteousness and unrighteousness, saying that all was good, and all God: and so made God as unrighteous as themselves; I say considering this, the words before exprest cannot without unnatural wresting of them, come within that of denying the righteousness of God; for though one should be so mistaken as to deny the Imputation of Christs Righteousness, yet it did not follow that one denied Gods Righteousness, for one might believe God and Christ to be righteous, eternally righteous, nay to be righteousness and holiness in the abstract Though one should deny the Imputation of this righteousness; which is onely a relation of that righteousness, as to Saints, and not the righteousness it self abstractly considered: and further, if the Commissioners should wrest every reserve, the forementioned Clause to Imputative righteousness, as they did in my case, they might judge any one scandalous that differed any way from themselves in point of Justification and Application of this righteousness, alleadging their denial of Christs imputative righteousness, which might prove a dangerous snare to many tender Consciences.

But secondly, none of these Articles are within the cognizance of the Act, because all that are judged criminous by that Act must avowedly maintain, profess, or affirm, the things there prohibited, as you may see, in pag 980, and 982. where the term *avowedly* is thrice exprest, now I

never avowedly maintained the particulars of these Articles, as they are there presented, but have solemnly and publicly avowed the contrary, as you may see before, and as my protestation will shew, which I gave in before the Commissioners, now how contrary is the practice of the present Commissioners to the intent and scope of the judicious composers of that Act; who judge none criminous but those that avowedly hold or maintain, &c. whereas these endeavours to make men offenders for a word, and so to deprive them of their estates, though against Law, Scripture, and pure Reason.

4. That this Act was first made *August* 9. 1650. and the Articles pretended to be delivered by Mr *Tickles* Confession, in *August* 1649. a year before the being of the Act, now how unreasonable, and illegal it is for me to be tryed, and accused from a Law, for words spoken, or pretended to be spoken a year before the original birth of it, let all sober persons judge.

5. According to the conclusion of that Act no persons are to be punished, molested, impeached, or troubled, for any offence mentioned in that Act, unless the same persons be accused, presented, indicted, or convicted, within six months after such offence committed; now Mr *Tickle* confesseth in his Answer to my General Interrogatory touching the time when the particulars of this Charge were uttered, that according to his best remembrance it was about five years since; now I was not accused within six months after that for these Articles, which therefore are not within the cognizance of the Act, nor of the Commissioners by that Act; for their Ordinance runs thus, such Ministers shall be accounted scandalous in their lives and conversations, as shall be proved guilty of holding or maintaining such blasphemous and execrable opinions, as are *punishable* by the Act entituled, An Act against several Atheistical Opinions, &c. Now these Articles are not punishable by that Act, for the Reason before expressed, and therefore the Commissioners cannot legally, though they were clearly proved, judge me scandalous for or by them.

6. According to the Ordinance by which the Commissioners are to act, they can adjudge those onely scandalous, who shall be proved guilty of *holding* or *maintaining*, such and such blasphemous opinions; by which you see they are limited to the present time, in reference to any ones judgement and opinion; How unjustly then have they adjudged me scandalous, for things pretended to be spoken so many years since, whenas I gave in a solemn and cordial protestation to them, in which I denied and renounced those Opinions they accused me of, and owned the contrary as my real avowed judgement, which protestation, though made from the integrity of my soul, they would not suffer openly to be read, but consulted of it in private, and afterwards seemed not at all to regard it.

7. That the Act of General Pardon, dated *Feb.* 24. 1651. takes away all legal guilt from these Articles, according to the judgement of all judicious Lawyers; which also clearly appears, by that of page 1547 in that Act in which it is expressed, that all offences and trespasses committed or done, before the third of *September* in the year 1651 in that Act, not afterward excepted, nor foreprised, are pardoned, which extends as well to words as deeds, as may be seen in the said Act; now the particulars of these Articles were pretended to be uttered long before 1651, and are therefore ineffectual legally to prejudice me. And I seeing the bitterness and cruelty of my Judges, by their unjust proceedings against me, to stop their mouths, and to leave them altogether inexcusable, craved the priviledge of this Act of General Pardon though in my own Conscience I stood free from the guilt of those things, they alleadged against me. But now having passed over my first Charge, and having reepitulated some particulars, which may serve to clear the Case in hand, I shall leave it to the judgement of the Reader, whether I stand not in my innocency in

reference to this Charge, and whether my Judges are not guilty, for condemning me; for some particulars of this Charge, as the chief grounds of their sentence.

Now I come to the second Charge of Articles in reference to the proof, being exhibited against me by one Joseph Cook an unknown person.

Artic. 1. One Mrs Lewin being with child, and neer the time of travel, sent for Dr. Pordages mother to be her Midwife, but he would not suffer her to go, saying they would not be guilty of such a beast like life, meaning Mrs Lewins being with child by her husband.

Depos. Mr John Lewin of Hamsted Norris sworn and examined the second of November, at the Bear in Spinham Land before the Commissioners to this Article saith he cannot oppose. Ann Lewin wife of John Lewin Minister of Hamsted-Norris sworn and examined to the second paper of Articles exhibited against Doctor Pordage, saith to the first Article she cannot depose.

Artic. 2. The said Doctor Pordage coming to the house of Mr Lewin, in his discourse with Mrs Lewin blamed her for having children by her husband, and argued with her the unlawfulness of having children by her husband.

Depos. To this Article Mr. Lewin saith he cannot depose. To this second Article Mrs Lewin saith, that the Doctor told her, when she had two children, a boy and a girl, she had enough, one for her husband, another for her self, to which the Deponent answered, as it shall please God, Then the Doctor replied, pish, it is as your selves will. But she saith the Doctor did never perswade her to live from her husband.

Art. 3. In his discourse to Mr. Lewin concerning the same subject, he endeavoured to maintain the unlawfulness of their having children, and said that Adam was Male and Female in himself, and had he not fallen he had brought forth children himself, and to maintain and prove the same by Scripture and otherwise.

Depos. To this third Article Mr Lewin saith, that about three years since, the Doctor and this Deponent had some discourse at the Deponents house, about some Principles of Religion, the Doctor did urge that place in *Genesis*, That he made them Male and Female, but whether he meant *Adam* singly, or what mental reservation he had the deponent knoweth not, and further to this Article he cannot depose.

To this third Article Mrs Lewin saith, she heard the Doctor and her husband in discourse to the purpose of the said Article, but what the words were she cannot depose.

Artic. 4. In his discourse with Mr Lewin, which was about the time that one Everard was with him in his house at Bradfield, who was generally reputed a Conjuror, he asked Mr Lewin whether he would not be afraid, if he should see his own picture or shape, intimating that he himself had used to see his.

Depos. To this fourth Article Mr *Lewin* saith, that about the time mentioned in the Article, the Deponent met the Doctor in *London*, in discourse with him the Doctor asked him if it would not be terrible to see apparitions, but did intimate nothing, that he used to see any himself. To this Mrs *Lewin* saith she cannot depose.

Artic. 5. The said Doctor Pordage hath had for some weeks together in his house the said Everard and one Tawny, who stiled himself King of the Jews, who had been questioned as it is generally reported, for holding dangerous and unsound Opinions, as that there is no Hell, and the like.

Depos. To this Mr *Lewin* deposeth nothing, and Mrs *Lewin* saith she cannot depose. Now all that I shall say to this Charge and the proofs of it, consists in these three subsequent particulars.

Part. 1. What *Paul* saith *Act. 24. 13.* neither can they prove the things whereof they now accuse me, I may say here, for many things are laid to my charge, but nothing proved by this unknown accuser: But it is an act of subtil policy, to charge boldly, though they prove little of it, which hath been practised against me in this tryal, as every one may see:

Part. 2. For the further satisfaction of the Reader in reference to this Charge, Let him look back upon my former Answer, given unto it before the witnesses were examined.

Part. 3. I look upon my self in some measure obliged, here to give a short account of my judgement concerning marriage, the holding forth of which may have occasioned my enemies to have framed some of the precedent Articles against me. I must therefore acknowledge, that I prefer Virginitie before Matrimony, The single state before the conjunct; and that persons though in a married state, yet assured by grace of the gift of Continency, may by consent abstain from the enjoyments of that state, and so be in it; as though they were not in it, living as single though in an united form. This now is my judgement and deliberate practise, being according to that of Christ, *Matt. 19. 12* *He that is able to receive it, let him receive it;* where he speaks of the the Law of abstinence, and Christian Eunuchism, which these words immediately going before shew, *viz. There be Eunuchs that have made themselves Eunuches for the kingdom of Heavens sake;* Here is the practice and the end of it, which ought to be the growth and increase of Gods kingdom in the heart, to which the mortifications of the affections, and the abstraction of the soul from the corrupt sensitive nature, do's make way. And, certainly it were well, if Christians, in this corrupt declining age of the world did more eye and imitate the pattern of Christs life, who as he was born of a Virgin, so lived in virginity, and the single devoted life, leaving an example to all that are able (*Mat. 29. 12.*) to tread in his steps, and follow him. And further, it is fit for all that are either single or married to consider, that all private Bonds, Laws, and Engagements, ought to strike sail to our Highest Laws and Engagements to God, and that whensoever, they cross one another, the highest and supreme Law by which we are obliged to live to God in purity and integrity, must have the precedency. Now my holding forth and declaring this my judgement, together with my

own practice, hath given occasion to many (who are as the Generation before the flood, eating and drinking, marrying, and giving in marriage, and taking complacency in the delights of the flesh) to speak evil of me, as one that breaks Bonds between Relations, though no such thing can (in truth) be proved against me: for it is not my design to make proselites to my judgement, being willing to leave all to the rule of light in their own Consciences. Though I have said, and cannot but say, that it were well if Christians would more labour after, and pray for the gift of Continency, and not involve themselves in the entanglements of the world, till they had used all means of mortification prescribed in the Holy Scripture, to subdue their natures, and it were happy if the present Generation, could clearly distinguish betwixt those marriages that are Idolatrous, Adulterous, and Bestial, and those that are Holy, Pure, Divine, being made in the Lord, according to his Will, and so lawful, and honorable: but alas, most people now, are as those in the days of *Noah*, who being insensible of Gods intended Judgement, by the deluge, solaced themselves in the pleasures and delights of the earth, till the flood came and destroyed them. Hence there is much need of some at this time, to call people to selfdenyal and imitation of Christs life, to live up to the highest and purest Rules of Christianity in the mortification of their flesh, and in the compleat devoting of themselves to a constant attendance upon the Lord, as wayting for his coming in spirit, to destroy the Man of Sin; and overthrow *Babylon* with all its Idols. So much for the third and last particular, which shall conclude the things of this Charge.

Now I am come to the Depositions of my third and last Charge, some of which were taken *Nov. 22.* being the fourth time of my appearance, the other *Decemb. 7,* and *8.* being the fifth and last time of my appearing before the Court.

But before I present the particular Depositions, I must here inform the Reader of two things, which relate to the last time of my appearance, and to this last Charge, one of which shews the Cruelty, the other the injustness of the Commissioners. The first then is this. The seventh of *December* having been taken up in the examination of my witnesses to the first Charge, which continued till it was late in the night, the Commissioners called for more lights that they might proceed to the examination of witnesses in reference to the third Charge, whereupon I replied it was late, and I had many witnesses to examine upon the last Charge, at this Mr *Fowler* the Accuser rose up, and urged the proceeding to the last Charge, saying, it would quickly be dispatched, then the Commissioners cryed out, fetch us more Candles, we will make an end of it this night; to which, I replied, Gentlemen, I have here stood very long before you, and having not dined (through the urgency of my business) I am not well, being very faint, and much spent and wearied, I desire you would therefore stay till the next morning; but they peremptorily denied this just request, and resolved to proceed. But they permitting me to withdraw for a little space: through emptiness, and weariness, I fell very sick, and was forced to go into my Bed, at which the Commissioners were very much troubled, seeming to consult whether they should proceed to Judgement. The second thing is this, on the morrow the Commissioners requiring me, against many Objections which I made, to give in my Interrogatories by writing, afterward judged most of them dilatory and impertinent to the business, and so not fit to be examined. To which I objected, whatever my proofs were, they ought in justice to hear them by examining the witnesses to my Interrogatories, and afterwards to judge of them, whether valid or invalid. But nothing I could speak prevailed with them, to obstruct their rejecting most of my Testimonies.

But now as to the particular Depositions, relating to the third Charge, exhibited by Mr Fowler, I shall here present them to be weighed in the scales of Justice by the Reader.

Artic. 2. That Jesus Christ was not perfect, alleading that Text to confirm it, he cryed out My God my God, why &c.

Mr *Christopher Fowler* sworn and examined (at *Reading, November 23*) to this Article saith, That about five weeks or a month since, he acquainted Mr *Daniel Blagrove* the younger, that the Commissioners did intend to summon him to testifie what he knew of Doctor *Pordage* in relation to Jesus Christ, and the Deponent asked him, if he heard the Doctor say, That Christ was not perfect, to which he answered, Yes.

Now as to my Defence against this Testimony, not repeating the illegality and invalidity of it, I have these things to say,

1. That the Clerk hath left out some cross Interrogatories, which were proposed by me to the Accuser, in reference to this his Deposition, As first, Whether he asked Mr *Blagrove*, whether I spake it from my self, as my judgement, or related it as delivered by, and heard from another? Which question the Accuser waved. And secondly, If he did ask it; What was replied to it by Mr *Blagrove*? Which likewise was waved by him, without any positive Answer, whereupon I said to the Commissioners, I hope you will not take this Deposition as Evidence against me, without summoning Mr *Blagrove* himself, who onely can resolve the truth of these particulars.

2. In the second place I shall refer you to my Answer to this Article, in which you may see, that I onely related what I had heard another speak, at a publike meeting in *London*, the thing it self being much against my judgement.

In the third place, I must tell you that I had three witnesses ready to depose on oath, that after my coming from *London* they heard me relate this, as spoken by Mr *Erbery* in a publike Sermon at *Summerset-house*, which Testimony, was according to my Answer to this Article, though accounted impertinent by the Commissioners, and so rejected, without examining the witnesses.

4. Farther to clear my innocency in this particular, I desired them to hear what my witnesses could say, as to the tenor of my Ministry, Touching Christs being a perfect Redeemer. But this was also rejected as impertinent: but whether this subsequent Testimony intended to have been given in, was not as weighty, as the Accusers deposition or heresay, let the Reader judge.

We have heard the Doctor preach in *Bradfield Church* (about 1652. out of *Colloss. 1. 14 In whom we have Redemption, &c.*) after this manner. These words he divided into three particulars, 1. Into the Redeemer, in whom. 2: The Redeemed, We. 3. The act it self, Redemption. As to the first particular he thus enlarged himself, Who can this Redeeming person be, but Christ? *Act. 1. 12.* Neither is there salvation in any other, for there is no other name given under Heaven, whereby we must be saved, *1 Cr. 3. 7.* For other foundation can no man lay, then that is layed, which is Jesus Christ, as to the second particular, *The persons Redeemed*, he said they were the whole mystical body of Christ. Thirdly, As to the third particular, the act it self, *Redemption*, he said it implied a deliverance from a state of bondage, into a state of Liberty, which he opened at large in every particular, setting forth the riches of this Redemption to us by Christ.

And we heard him further preach in *Bradfield Church*, about 1654, from these words out of *1 Tim. 1. 15.* That Jesus Christ came into the world to save sinners, *viz.* That Jesus Christ was a

perfect Saviour, in reference both to his Prophetical, Priestly, and Kingly Office, every one of which heads he opened at large.

Now let the Reader but impartially weigh, the Accusers illegal Deposition, with the particulars here recited on my behalf, and judge whether the Commissioners have not broken their own Law, the Law of Nature, and the Law of Scripture, in taking this Deposition of my Accusers into their sentence of ejection, in which they expressly condemn me for holding, *That Christ was not perfect.*

Artic. 3. That the blood of Christ was not meritorious of any mans Salvation.

To this Mr *Christopher Fowler* sworn and examined, deposeth that about three weeks or a month since he asked Mr *Daniel Blagrove* the younger, whether he did not hear the Doctor say, That the blood of Christ was not meritorious of any mans salvation, he answered he heard him to that purpose.

To ballance this Deposition, let the Reader Consider,

1. That the Accuser is here Deponent, which is against Law.
2. That the Deposition is but a story or heresay, and no legal Testimony.
3. That the Deponent was not able to answer to any of my Interrogatories, so as to declare where, before whom, or on what occasion this was spoken; onely protested as he was a Minister of the Gospel, that Mr *Blagrove* told him so.
4. That I am not guilty of holding any such thing, as my Answer to this Article shews.
5. That seeing I had no other way of clearing my innocency, but by shewing my judgement, and producing proofs of the tenor of my Ministry touching this particular, I desired them to examine some witnesses that were there ready to attest this which follows.

We heard the Doctor in *Bradfield* Church, (about 1652, out of *Coloss.* 1. 4. viz. *In whom we have Redemption thorough his blood*) deliver himself thus. That the fourth particular in this Text, was the means of this Redemption, expressed in the last words, *thorough his blood*, to be understood *per modum meriti*, thorough his meritorious blood, *1 Cor.* 6. 20. Ye are bought with a price, that is the price of blood, *1 Pet.* 1. 18, 19. Forasmuch as ye know that ye were not redeemed with corruptible things, as with Silver and Gold, from your vain Conversations, but with the precious blood of Christ, *Act.* 20. 28. Which he hath purchased with his own blood.

We also heard the Doctor in *Bradfield* Church, about 1654. (out of these words, *Isa.* 25. 6. *In this mountain will the Lord of Hosts make a feast of fat things, &c.*) speak thus: That one dish amongst the dainties of this feast was the blood of Christ, which he opened, to be cleansing, purging blood, *1 Joh.* 1. 7. having cleansed us from all our sins thorow his blood. And Reconciling blood, *Coloss.* 1. 20. Reconciled thorow his blood. And pardoning blood, *Coloss.* 1. 14. Thorow his blood, even the forgiveness of our sins and we have oft heard him in his Ministry thus set forth the efficacy of the blood of Christ:

But you must know that this Testimony would not be received, for they judged it invalid, though they received the Accusers heresay, as Evidence against me. Now whether this dealing was not more suitable to corrupted Ethnicks, then to such professors of Religion, let knowing persons judge.

Article 4. Pish, It is a poor thing to live upon the blood of Christ.

*Depos. Susanna Grip, wife of John Grip of Reading Joyner, sworn, deposeth, This Deponent told Doctor Pordage, that is was a high thing to live upon the blood of Christ, to which he replied, to live upon the blood of Christ, that is a poor thing, and repeated the same again, and said, Thou art a babe, thou knowest nothing, to live upon the blood of Christ, that is a poor thing, whereupon the Deponents heart fell almost dead with fear at his words, and being asked by the Doctor whether the same were delivered in the same very words? She answered yes in the very same words: Being asked where, she replied in the Kitching, being further asked when, she saith four years since to the best of her remembrance, but who was then present she doth not remember, and being asked by the Doctor upon what occasion the same was spoken, she saith, The Doctor was speaking something in a rambling manner, which she did not understand, but she said she thought she would speak something to him, that he should understand and rejoyce with her for it, and that was the occasion of the discourse, and that the Doctors words were without any explanation. This Deponent being ready to faint, said, what then Doctor? He Answered, I know not what the matter is, that I must speak to you, I do not use to discover my self, but he told her something, of the man that dyed at *Jerusalem*, which she did not remember, being then so amazed.*

The Doctors Answer to the eighth Article, being read unto her, she saith that all the circumstances mentioned in the said Answer, are all of them false and untrue.

Now as to this Deposition, what is further to be added, to give the Reader more light to judge both of the Article and Deposition: Is this.

Not to speak any thing of the levity and rashness of this woman, which is well known to the Inhabitants of *Reading*, and may make her Testimony the less to be valued; She in her rash denial of the Circumstances of my Answer, confidently spake a known untruth upon her Oath, and so made her self guilty of open perjury.

Whereupon, when I came to make my Defence, To invalidate her Testimony, I presented four witnesses, who were ready upon oath to prove her perjured. The first of these was one Mr *Richard Stockwel*, esteemed by all moderate persons that know him, to be a sober and pious Christian. Although he was excepted against by Mr *Fowler* the Accuser, as an Erberist, as this subsequent deposition sheweth.

Mr *Fowler* being sworn, as to his knowledge of Mr *Stockwell*, deposeth that he conceives the said *Stockwell* is an Erberist, because that when the Deponent (being charged to be a slanderer of him) did offer to make a publike Recantation, and to confess himself to be a slanderer, in case the said Mr *Stockwell*, would deny the Doctrine and Opinion of Mr *Erbery*, which he refused.

Notwithstanding which, the Commissioners would examin him, if the Dr would ask him any material question; but doe not think fit to examin him to their due, or undue taking of Mr. *Grips* Examination, which the Dr. insisteth on.

Now let the Reader judge whether the question was not material which this Witness would have answered to by Oath, *viz.* Whether Mrs. *Grip* did not averr on Oath in open Court, that she never railed against Mr. *Fowler*? To this one Mr. *Tench* was ready also to be sworn in the affirmative; there were also many others which heard it: And further, I had two more substantial Witnesses, who offered to swear they had heard Mrs *Grip* rail against Mr *Fowler* in publick meetings before many Witnesses; Mrs *Elenor Burleigh* was willing to depose that she heard Mrs *Grip* say, That Mr *Fowler* was a son of *Belial*, &c. and one Mrs *Kent* would have attested that she heard her rail against Mr *Fowler* in the same and the like speeches, with much more. Now because the Clerk had not taken that expression of hers, That she never railed against him, therefore the Commissioners made it their pretence, of not examining the Witnesses to it, as a thing impertinent, though by the

attestation of that, with the testimony of the other two Witnesses, she had been proved directly perjured; but Mr. *Fowler* the accuser, being a great friend of the womans, and seeing she was in danger to be proved perjured, and so an insufficient Witness in all her Testimonies, prevailed with the Court against the importunate, rational, and legal Pleas of my Council, to reject these fore-mentioned Witnesses. The unjustness, palpable partiality, and illegality of which action I leave to be weighed in the ballance of equity by the impartial Reader; who in justice may esteem this woman as really prejured, as though the Witnesses had proved it, and value her testimony accordingly. And truely some of the Godly party at *Redding*, hearing with what impudency and rashness she affirmed on Oath, she never railed against Mr *Fowler*, confessed they could not but wonder at her, being it was so commonly known.

But to conclude, let the Reader take notice, first, That this Article may be either true or false, according to the applying of it to particular persons. Secondly, That though it were taken in the worst sence, yet it were not within the Act of Scandal. Thirdly, that there was onely one Witness to it, to whose testimony what credit is to be given, let the foregoing particulars declare. Fourthly, That I had witnesses ready to depose, That in the tenor of my Ministry, I had often held forth Christs blood to be of a cleansing, redeeming, and justifying nature. Fifthly, That in my Answer to it, I have given the true ground and occasion of it.

Art. 5. *Pish, there was no such thing as persons in Trinity.*

Depos. The former *Susanna Grip* saith that the Doctor came in to her Kitchin at another time, as she thinks, from the Committee, and said, That whereas Ministers spake of Persons in Trinity, there is no such thing *There are three that bear Record in heaven;* but there is no such thing as Persons in Trinity—Note, In that Scripture, 1 *Iohn* 5. 7. would be added, and that in reference to the terms, as it is in the Margent.

Now my Interrogatories to her upon this Article, were these, first, 1. When I spake these words? she saith, When I came from the Committee, which was two or three years since, or thereabouts. Secondly, Before whom? She answereth, whether her maid, or any body else, or who was present, she doth not remember. 3. Being further asked whether this expression was delivered without any further limitation or explanation? she replies, without any, as she remembers.

Now what I have more to add to clear the truth in reference to this Deposition, is this.

I refer the Reader to my Answer to this Article, in which you may see that I made a relation to this woman of what had passed before the Committee, where some questions were proposed to me, concerning the holy Trinity. Secondly, I had a Witness present to testifie on Oath, That what I said before the Committee, was only this, That there was no such word as persons in Trinity in that Text, 1 *Iohn* 5. 7. a relation of which I made to this woman, who as it seems, mistaking my meaning, comes now four years after to accuse me, though at the very time she seemed to assent to what I spake, and made no exception against it, nor so much as asked me to explain my self for her satisfaction, though she had a very convenient opportunity. Thirdly, she is but a single Witness, and her testimony not positive, she adding, as she remembers,

I desired the Commissioners to hear what my avowed judgement was, from the testimony of some Witnesses who were ready to depose what I had held forth in my publique Ministry, touching the persons in the holy Trinity: But the Commissioners refused to examin the witnesses, whose evidence was this.

We heard the Dr in *Bradfield* Church (about 1653. from these words, John 14. *The word was made flesh*) deliver himself thus, For the understanding of the person that was made flesh, you

must consider the unutterable mystery of the holy Trinity, the unity distinguishing it self into three persons, The Father, Son, and holy Ghost, *Mat. 28. 14. Baptizing them in the names of the Father, Son, and holy Ghost, 1 Iohn 5. 7. There are three that bear record in heaven, the Father, the Word, and the holy Ghost.* Now which of these three persons are made flesh? 'Tis not the first person, the Father, nor the third person, the holy Ghost; but it is to be understood of the Son, the second person in the Trinity.

We have also heard him out of these Texts, *Ezek. 9. 4, 5, 6. Psal. 110. 1. Mat. 28. 19 1 Iohn 5. 7.* deliver in *Bradfield Church*, the distinctions of the persons in the Trinity, as that the Father is not the Son, nor the Son the holy Ghost, and the holy Ghost neither the Father nor the Son, but each distinct.
So much for this Article.

Art. 6. *That it was a weakness to be troubled for sin,*

Depos. Mr. Benjamin Woodbridg, Minister of Newbery, sworn and examined deposeth, That Mr. William Twiss of Dorchester told the Deponent, that Dr. Pordage maintained it to him, or spake in his hearing in company, that he was no Christian that could not commit the greatest sin, and not be troubled for the same, or words to that effect, to his best remembrance.

To this I replied before the Court.

I knew not the said Mr. *Twiss*, and to my knowledge I never saw his face: Being then ingaged in the business of examining my Witnesses, I said not much to the vindication of my self, as to this horrid imputation; the testimony being but a meer hear-say, and the Deponent rendering it more invalid by these expressions, *viz. Or words to that effect, and to his best remembrance.*

But I desire the Reader here to take notice of the weakness or envy of Mr. *Woodbridg*, that he should thus with a hear-say only, which he himself did not exactly remember, thus endeavor to asperse me, and render me odious, when he saw there were so many horrid things laid to my charge before; but I believe he will one day be touched in his conscience for dealing thus with me; for the Lord knows I am innocent, as to the acting or holding of what he saith.

I therefore (for the satisfaction of the Reader) solemnly protest in the presence of Almighty God, That I never held any such opinion, for it is diametrically opposite to my Principles, neither did I ever utter any such expressions as my judgement, and am confident, were that Mr *Twiss* brought to my face, he durst not averr any such thing.

To the seventh Article nothing is deposed, being contrived and reported abroad by the accuser, to draw an odium upon me, as you may see in my Answer to it.

Art. 8. *That he asserted he knew nothing to the contrary, but that a man might company with more then one woman, &c.*

Depos. Susana Grip saith she told the Doctor, that she heard it was reported of him, he should keep unlawful company with a woman in *London*, and asked him if it were true? To which the Doctor asked her, who said so? The Deponent replied, she would not tell him; whereupon the Doctor smiled, and was not troubled, but denied it, saying, no; but he made her a further answer, that he did not disallow of any such thing, as she understood him. But what his express words were, she cannot remember.

Note, This last clause makes all invalid, and shews her rashness in swearing that I did not disallow of any such thing, being she hath forgotten my words, by which only she can judge of my sense.

And the Answer of the Doctor to this particular, being read to her, she thus replied, She doth not remember the Doctor uttered any such passages as are therein mentioned, to wit, that he should say, I am a man born to all manner of sufferings.

It was further read to her, That the Deponent knew his life and conversation: This she could remember, and doth confess, she did then reply, she did not believe any such thing of him. Being further asked by the Doctor, Whether this was expressed as his own judgement, or the judgement of some other? She thus replied, As farr as she conceived, the Doctor did speak that passage of allowing that a man may have more then one woman, as his own judgement, not as another mans.

Note, she did conceive amiss; for if ever I spake it, it was in reference to the Ranters, who then were much talked of: for such carnal principles are very much against my judgement, and questionless against the truth.

Being further asked where it was spoken? she saith, In the Deponents own Court: being asked before whom, she answers, No body else was then present; being asked when, she saith it was about three or four years since.

But let the Reader here take notice.

1. That this Article is not within the limits of the Act.
2. That her testimony is not legal, in that it is single and not positive, she confessing that she hath forget the express words.
3. That this is against my avowed judgement, to prove which, besides my own assertions, I had present three Witnesses who were ready to depose, that I had oft affirmed in conference, That although this Principle was owned by the Ranters, yet it was much against my judgement, as you may further see in my Answer.

Article 9. That he hath very frequent and familiar converse with Angels.

Depos. Mr. *Christopher Fowler* of *Redding*, sworn and examined deposeth, That about three weeks or a moneth since, he asked Mr *Daniel Blagrove* the younger whether he could not speak to the Doctors converse with Angels? He answered (as far as the Deponent remembers) he could speak much.

Mr. *Christopher Fowler* sworn again, and further examined *November 23.* at the Bear in *Redding* before the Commissioners, deposeth, That about *Michaelmas* last, the Deponent speaking with Mr *Daniel Blagrove* the elder, concerning the visions of Angels that were at his house; in reference to Mrs *Pyndar*. The Deponent told him, he the said Mr. *Blagrove* was able to say much to the purpose, it being in his house, and desired him thereupon to speak his knowledge of the truth, both in point of conscience and reputation, being censured for supporting such a man as Dr *Pordage*.

The said Mr. *Blagrove* answered, why, the Doctor doth converse with Angels, and I believe when he comes before the Commissioners, he will not deny but he doth converse with Angels.

The Deponent thus replied to Mr. *Blagrove*, If the Dr will confess them Angels, we will prove them Devils.

Note,

How full of pride and rashness was this speech of Mr *Fowlers*, and how unsuitable to the Scriptures, and the Law of Charity? For there are two sorts of Angels and Spirits, good and evil, light and dark, holy and wicked, which are continually tending upon men in this world; the evil to tempt and draw men into the same condemnation with themselves; the good to guard and preserve

from the evil influences, and malicious designs of the other. But doth not the accuser seem to forget, that the Ministration of the holy Angels stil abides? who are Ministring Spirits, sent forth to minister for those who shall inherit salvation, *Heb.* 1. 14. And the Psalmist saies *The Angel of the Lord pitcheth his tent round about those that fear him.* How then dare Mr *Fowler* affirm, that if I confess I have communion with Angels, they will prove them Devils. How dare he thus limit the holy one of Israel? and shut up his favours within the narrow limits of his own conceptions and enjoyments? And why may not God for the support and comfort of some precious Saints, who in humility, self-denial, and abstractedness of spirit, serve him day and night, I say, why may he not afford such a sweet, and heavenly converse with the holy Angels? what Scripture is there that speaks against it? Is it not suitable to what he afforded the Patriarchs, Prophets, Apostles, and the primitive Christians? But if my accuser lives so much in his senses, as to have no sense or knowledg of it, yet why should he thus rashly condemn others?

But the accuser proceeds in his Depositions.

And further this Deponent saith, That he hath credibly heard something tending to this purpose, That Doctor *Pordage* hath seen the vision of the said Mr. *Blagrove*, somewhat a bright vision.

But here I put in a question, which was this, Mr. Chairman, I do confess in my answer, communion and converse with Angels; but pray ask Mr. *Fowler*, What converse with Angels M. *Blagrove* understood, visible or invisible?

To this the Deponent further saith,

That the entrance of this discourse with Mr *Blagrove*, was in reference to visions that were seen with the bodily eye, and mentioned the visions of Mrs *Pindar*, that were by her reported to be such; upon this he understood Mr. *Blagrove*, that the purport of his answer was a visible converse with Angels.

And the Deponent further saith, That he delivered a Summons for Mr. *Blagrove* to attest these things in person, to Mr *Cook*, one of the Commissioners; who sent the Deponent word by Letter, That he had shewed the same to Mr. *Blagrove*, who hath notwithstanding refused to appear.

And further, he spake thus in open Court against Mr *Blagrove*, though the Clerk did not take it, *viz.* I do verily believe, such a Judge as he was in this case before, such a Witness he would have been, were he now present; But I say, It was the plague of this County to have such a cursed Committee.

Note, Mr *Fowler* here asked me some questions to ensnare me, as, Whether I had not seen the vision of Mr. *Daniel Blagrove*? To which I answered, To this profound question I will answer when I see it attested upon Oath. And further asking me concerning converse with Angels.

The Cleark took this answer.

The Doctor doth confess that he hath daily converse with Angels; but he desires Mr. *Fowler* to declare what converse with Angels Mr *Blagrove* did inform that the said Dr had. The Dr doth further say, That he heard it credibly reported, that he hath every day two Angels dressing of him, to which he added, that they that reported it to him, said they had it from the mouthes of two Godly Ministers that would not lie, *viz.* Mr *Fowler* and Mr *Ford*.

Note, I brought in this story to shew the vanity and invalidity of such proofs as the accuser had before produced, as that he had credibly heard somewhat to that purpose, that I had seen the vision of Mr *Blagrove*: And for all the accuser knows, that which he heard so credibly reported,

might be as great an untruth as that which I heard reported of my self, as coming from him and his brother *Ford*, whose function seems very unsuitable to that of lying and slandering. Afterward Mr *Fowler* asked me again whether I had seen the vision of Mr *Daniel Blagrove*? I answered, as long as it is attested only upon report, I would not answer to it.

Artcle 10, 11, 12, 13. Concerning the apparitions of Spirits, and of a great Dragon.

Here I must entreat the Reader seriously to weigh the following Depositions, from which my enemies have charged me to be a Conjuror, and a Sorcerer, that so it may be seen whether they have any better ground thus to esteem me, then they have to esteem *Job*, who was terrified through visions, and Christ, who was tempted by voice and vision in the Wilderness, and *John*, who in visions saw a great red Dragon, and terrible Locusts go forth of the bottomless pit, and three unclean frogs, the spirits of Devils going forth to deceive the word, I say, then they have to esteem these Conjurors and Negromances for such sights.

But now to the Depositions.

Depos. *Susanna Grip*, wife of *John Grip* of *Redding*, sworn and examined, deposeth, That the Doctor told her, that a great many Spirits hovered about his window, and kept a noise; but the Dr said, he told the company there should come in but one at a time; and that a Dragon did come in with a long tail, and great eyes and fangs, and did spit fire at him. And this Witness further saith, That his Angel stood by him in his own shape, in the same clothes, band and cuffs, and did protect him.

Note, Where this woman speaks truth, I shall not contradict her; but where she mistakes, I must inform the Reader of the truth, and shew that she rashly swears untruths. This then I told her, that I had an Angel of God that stood by me, assisted me, comforted me, and protected me, when that dreadfull apparition was before me, and that the Dragon was then overcome. And I further told her, That the Angel or Spirit of one *Everard* appeared in his own shape, clothes, band and cuffs, &c. which compared with Mrs *Grips* Deposition, shews her mistake. This *Everard* I suspected to be a Conjuror, and to be instrumental in the raising of those apparitions, though I was not so sure of it as to prosecute him, or to swear he caused them, for the Devil may take up any ones shape by Gods permission, as it is generally thought he did *Samuels*.

Further this Deponent saith, That the Doctor likewise told her, that Mrs *Pordage* and Mrs *Flavel* had their Angels standing by them; and that he overcame the Dragon, and that he said the children saw the spirits, and said, look there father, being not afraid, after they had fasted and prayed; and that the Dr further said, That the spirits did afterward come into their Chambers, and drew the Curtains, and looked on them; but they would not take notice of them. And that the spirits did come about three daies after he had fasted and prayed, and flashed open the Curtains, and looked upon them.

Note, For three weeks or a moneth there were very many, and very strange apparitions; but the Curtains were never drawn but once, and that was by a spirit in the shape of *Everard*. For some other particulars of this Deposition; I doe not remember whether I spake them or not.

Depos. The Dr. being asked by Mr *Fowler* what he saith concerning the apparition of the Dragon? The Dr. doth confess before the Commissioners, That he hath seen very many dreadfull apparitions of Devils at his house; and that some of his Family did see them; and that a Dragon did come into his house with a long tail, and great teeth; but that he said his Angel did protect him, he denies. But he further saith, That about four years since he had apparitions both of good and bad Angels,

for three weeks together at his own house; but from that time to this, they have ceased in that manner.

Being further asked by Mr *Fowler*, the Dr doth deny that ever any Angel appeared in his clothes, bands, and cuffs, and further saith, That his Angel never did appear to him in any visible shape.

And being asked, Whether he ever saw Mrs *Pordages* and Mrs *Flavels* Angels standing by them? He answereth, He never saw them standing by them; but it doth not therefore follow that they might not stand by them; and though he can, yet he will not answer to any questions, but such as concern himself immediately.

And being further asked by Mr *Fowler*, Whether he did not relate to Mrs *Grip*, that Mrs *Flavel* and Mrs *Pordage* had their Angels standing by them? He answereth, He can neither affirm nor deny it, for he doth not remember whether he did or no.

And being further asked by Mr *Fowler*, Whether he did not relate to the said Mrs *Grip*, That his children saw the spirits come into his house, and cryed, Look there Father; and that the spirits did often come into his chamber and drew the curtains when they were in bed. To the first part of the question he answereth, He cannot affirm or deny it; for in truth he doth not remember whether he did or no. To the second part of the question he saith, he doth deny it positively, and he will prove the Deposition to be perjury.

And the Dr being further asked, Whether or no he knows that the children did see the spirits come up and down the house or no, and whether they thereupon did say, *Look there father*. To the first part of this question he saith, He cannot know what the eyes of children do see, and otherwise he will not answer. And to the other part of the question, he answers, He cannot remember whether the children did say so or no; and therefore will neither affirm nor deny it.

2. *Witness. Susanna Grip*, daughter of the foresaid *John Grip*, aged 21 years, sworn and examined, deposeth,

That about three or four years since, in her mothers Kitchin she heard Dr *Pordage* say, That a Dragon came into his Chamber, and that he expostulated and contended with it, and that he said the Dragon did spit fire at him, and that his Angel did appear to him in the shape of a man, with his band and his clothes, and band-strings, and did support him while he contended with the Dragon. And the Deponent further saith, That she heard the Dr say, that the spirits did come into his Chamber, and drew the Curtains, and looked upon him, and that the Dr likewise said, they were affrighted at it at first; but afterward, when they were used to it, they were not. She saith she heard several other things to this purpose, which she cannot now remember to depose.

And being asked by the Doctor, Whether the Doctor said that the Angel that appeared with the band and band-strings, was the Doctors own Angel, or the Angel of some other? She saith, to her best remembrance, he said it was his own Angel.

3. *Witness. Elizabeth Benwell*, servant to Mr *Ellis* of *Shinfield*, and formerly servant to the Doctor, sworn and examined, deposeth,

That she saw something like a starr in the red Chamber in the Doctors house, by the beds legg, it was light, and somewhat like a starr; but the Deponent cannot say it was a starr; yet it was in the night, and no other light in the room, to the best of her remembrance.

She further saith, That she hath heard Musick at several times at the Doctors house, when she did not know that any Instruments or Musicians were in the said house. She saith she hath heard it in

the Kitchin, and in her Mistrisses Closet, did apprehend the same to be near her; but saw none playing. She further saith, That Mrs *Flavel* did usually lie in the Doctors Bed-chamber, during the time the Deponent was servant there, which was about a year and a quarter.

But immediately to this the Maid added; But I never lived in such a Family for piety and holiness, as that was, and I believe never shall again, except I return thither.

But this by the Clerks knavery was left out; although I stood by, and asked him why he did not write down those words? To which he replied, If you will have me, I must. I said, I will have it; yet he neglected it; and I believe by the command of some of the Court, who were troubled at any thing that seemed to make for me. But what unjustness this was, let the Reader judge.

But from these proceeding apparitions of Spirits in my Family, in which we were meerly passive, and by which we were excited the more to wait upon God in prayer and fasting, my enemies have scandalized me for Conjuraton and Sorcery, reporting so confidently that I am a Conjuror, that many who are not acquainted with my principles and conversation, believe it so in earnest. But these horrid scandals I take up as my Cross, and see my self in them, conformable to Christs sufferings, who was reckoned amongst Conjurors and transgressors by the Jewish Zelots.

But the Lord hath given me peace in my Conscience, whilst my enemies have railed against me in their Pulpits, as Mr *Ford* in his Sermon at the Assizes held at *Redding*, Feb. 28. 1653. In which page 22 he saith, That there is one of the most eminent Church-Livings in the County possessed by a blasphemmer, and in whose house the devil is as visibly familiar, as any of the family, and shall the horns of these Beasts never be pared off by the Civil Magistrate? Here you see he endeavours to brand me for a Conjuror, and calls me blasphemmer, exciting the Magistrate to persecute me; and this was he who was chosen by the Commissioners to make a speech in the Court before they gave Sentence against me, who there by envious prevarication, shewed himself a second *Tertullus*, though no Orator.

But for the further satisfaction of the Reader in reference to the former Deposition.

1. I Desire my Answer may be seriously weighted, which I gave to that Article of Apparitions,

2. That what I have preached publikely against witchcraft and Conjuraton, may be well considered; which I offered to the Court, as Evidence to clear me from the imputation of Sorcery, but they rejected it, by denying to examine, the witnesses who were ready to depose this that follows.

We heard the Doctor in *Bradfield* Church about 1653 out of *Psal.* 51. deliver himself thus: From the subtilty and craftiness of the Fireroot, thorow the prying and searching of it doth arise all Necromancy, Witchcraft, Sorcery, and all manner of Conjuraton, and all prying into such curious and forbidden Arts, springeth from the Fiery essence in the will of men and women, that stirreth them up to pry and to search after such hidden and secret curiosities: this is the gate and the door thorow which all your witches, sorcerers, conjurers do enter in at, *Exod.* 7. 11. Then *Pharoach* also called the wisemen, and the Sorcerers, and the Magicians of *Egypt* who did in like manner with their Enchantments, *Dan.* 2. 2. Then the King commanded to call the Magicians, and the Astrologers, and the Sorcerers, and the Chaldeans, for to shew the king his dream; so they came and stood before the King.

Thus you see there have been such in all ages; you read also of *Elymas* the Sorcerer, *Act.* 13. 6, 8. were there no such, God would never have given a Law, that they should not be permitted to live in the practise of their Sorceries, Witchcrafts, and Inchantments.

In the second place consider how often in many and sundry places of Scripture, doth God mock at the uncertainty of these Arts? because he can disappoint them, *Isa.* 47. 12, 13. Stand now with thy Enchantments, and with the multitude of thy Sorceries, wherein thou hast laboured from thy youth, thou art wearied in the multitude of thy Councils, let now the Astrologers, the Stargazers, the monthly Prognosticators, stand up and save thee from these things, that shall come upon thee: Behold they shall be as stubble, &c.

Let me now intreat every one of you as you love your own souls, to take heed of this door, the subtilty of the dark Magick; beware of meddling with edge-tools, of prying and searching into the forbidden Arts, and for this cause take these two or three Scriptures with you, *Mal.* 5. 3. I will be a swift witness against all Sorcerers, *Rev.* 21. 8. Behold all Sorcerers are to have their part in the Lake that burneth with Fire and Brimstone, *Rev.* 22. 15. For without are dogs and Sorcerers.

We further heard the Dr in the same place, about 1654. out of *Mat.* 4: 5. thus deliver himself, That one Pinnacle of the Devils Temple, was the pinnacle of unlawful Arts and all forbidden Sciences: and here he shewed at large the vanity, weaknesses and insufficiency of all unlawful Arts and Sciences, commonly known and called by us the black Arts, as all Witchcrafts, Sorceries, Necromances, and all the knowledges of Conjuratation which are forbidden by God, by the Prophets, and Apostles in the Holy Scriptures: and therefore forbidden by all Magistrates, and by the Laws of Kingdoms and Nations, to be looked into and searched after: But the Dragon, the Devil, that subtle serpent doth labour to carry up the minde of as many as he can, to the top of this Pinnacle of unlawful Arts, and to elevate up the minde to pry and search into these curious and forbidden Arts of dark Magick: therefore consider how the Scriptures do condemn the lusting and prying minde, for searching into these forbidden knowledges, *Act.* 19. 19. Many also of them which used curious Arts, brought their books together, and burned them before all men, and they counted the price of them, and found it fifty thousand pieces of silver, for mightily grew the Word of God, and prevailed.

This I intended to have given in to the Court, by the Oath of those witnesses who heard it, as a Testimony, discovering my cordial judgement touching Necromancy and Witchcraft, but they unjustly refused such kinde of Evidence, and would not examine the witnesses.

Thirdly, I do judge that God doth call me forth to make a free and open discovery of those wonderful Apparitions, Visions, and unusual things, which somewhat above four yeers since, were seen, and permitted by the Lord to be in my family, and if all that read this, can but receive and judge of it by that rule and principle from which I write it, They will be so far from judging me, as that they cannot but bless God for his favour and mercy to me, and the more admire his wonderful works, and the greatness of his power.

What I intend here to declare, I shall dispatch in these three particulars.

1. In relating what I have acknowledged to many persons, I have Discoursed with. 2. Many considerable things which I have never discovered, but to some friends. 3. The good effect of this, upon my self, and others of my family.

Part. 1.

I confess that in *August* 1649. there appeared in my Bedchamber about the middle of the night, a spirit in the shape of *Everard*, with his wearing apparel, Band, Cuffs, Hat, &c. who after the sudden drawing of the Bed-Curtains, seemed to walk once thorow the Chamber very easily, and so disappeared.

2. That very night there was another appearance of one in the form of a Gyant, with a great sword in his hand, without a scabbard, which he seemed to flourish against me, having the figurative similitude of a great Tree lying by him.

After this had continued for the space of half an hour, it vanished; And there succeeded a third appearance, which was very terrible; being in the shape of a great Dragon, which seemed to take up most part of a large room, appearing with great teeth, and open jaws, whence he oft ejected fire against me, which came with such a Magical influence, that it almost strook the breath out of my body, making me fall to the ground. Now you must know that these three were dreadful Apparitions, and very terrible to the sensitive Nature, and might have caused a great distemper in it, had I not been supported in an extraordinary way, by the Ministration of the Holy Angels, against the evil effects of those extraordinary, unusual, Apparitions; The last of which continued till the day began to dawn, and then disappeared.

Par. 2. In the 2d. place I shall proceed to declare those extraordinary things, which few have been yet made acquainted with, which yet were then seen and experimented amongst us. I say then there were two invisible internal Principles opened and discovered to us, which may be called *Mundi Ideales*, being two spirial worlds, extending and penetrating throughout this whole visible Creation, in which many particular beings were discerned, suitable to the nature of these worlds. Now these two Principles or worlds, seemed very much different one from another, as having contrary qualities and operations, by which they work upon this visible Creation, which we see distinguished and differenced into varietie of Creatures, some poysonful and noxious, others wholsom and harmless, according to the difference and contrariety of things in the internal worlds, upon which the External doth in som measure depend, as standing in them or rather proceeding from them: Now these could not have been seen had not that inward spiritual Eye which hath been locked up and shut by the fall, been opened in an extraordinary way in us. Besides, we had our other internal spiritual faculties, of spiritual sensation, opened to discern their various objects within these worlds, which objects by reason of their qualities, may be differenced, into good and evil.

But I shall here first present the Objects.

Of that internal world which may be called *Mundus tenebrosus*, or the dark world, which objects, by our correspondent inward faculties, or senses, were then discerned and made known to us.

1. Then as to the objects of the internal sight, when this principle or world was opened, we beheld innumerable multitudes of evil spirits or Angels, presenting themselves in appearing distinctions of order and dignity, as powers, principalities, dignities; my meaning is there seemed to be inferiority and superiority, Governors and governed, The Princes of this dark world, and their subjects, which presented themselves as passing before our eys in state and pomp; all the mighty ones appearing to be drawn in dark ayery clouds, Chariots with six or at least four beasts, to every one, besides every figured similitude of a Coach, was attended with many inferior spirits, as servants to the Princes. But concerning the shapes and figures of the spirits, you must know, they were very monstrous, terrible, and affrighting to the outward man, Those that drew the cloudy Coaches, appearing in the shapes of Lions, Dragons, Elephants, Tygers, Bears, and such like terrible beasts; besides the Princes and those that attended them, though all in the shapes of men, yet represented themselves monstrously mishapen, as with ears like those of Cats, cloven feet, ugly legs and bodies, eys fiery, sharp, and piercing. Now besides these appearances within, the

sperits made some wonderful impressions upon visible bodies without: as figures of men and beasts upon the glasswindows, and the Cealings of the house, some of which yet remain: But what was most remarkable, was the whole visible world represented by the spirits, upon the Bricks of a Chimney, in the form of two half-Globes, as in the Maps: after which upon other Bricks of the same Chimney, was figured a Coach and four horses, with persons in it, and a footman attending, all seeming to be in motion, with many other such images which were wonderfull exactly done; Now fearing lest there might be any danger in these Images, thorow unknown Conjuraton and false Magick, we endeavoured to wash them out with wet cloaths, but could not, finding them ingraven in the substance of the Bricks, which indeed might have continued till this day, had not our fear and suspicion of witchcraft, and some evil design of the Divil against us in it, caused us to deface and obliterate them with hammers. Now what the divels end in the former Apparitions, and these figurative representations was, The Lord knows, but it was certainly evil: even as it was against Christ, when he shewed him (in vision) the kingdoms and glory of the world, to make him fall down and worship him, but Gods end in permitting it, was very good, even to bring us neerer to himself in a stronger dependance upon his eternal power, and to make us more watchful against the subtilty and power of Satan, as you will see afterward when I come to speak of the effects of these things in reference to our spirits. But to shut up this relation of the objects we saw in this dark world, I must add this, That were but the eys of men opened to see the kingdom of the Dragon in this world, with the multitudes of evil Angels which are everywhere tempting and ensnaring men, they would be amazed, and not dare to be by themselves, without good Consciences, and a great assurance of the love and favour of God, in protecting them, by the Ministration of the Holy Angels.

2. As to the objects of the inward and outward smell, I must let you know, that within the three weeks space in which these wonders appeared, at several times the evil Angels or spirits did raise up such noisom poisonous smells, that both the inward and outward part, of those that were exercised with them, became much disturbed, and offended, for thorow the sympathy betwixt the body and the soul. The sulphurious hellish smells, much exercised both, by magical tincturation.

3. In reference to the objects of taste, you must know, that sometimes both in the day and night we were exercised with the loathsom hellish tast of sulphur, brimstone, foot and salt mingled together, which were so loathsom to our Natures, as that they were ready to cause great distempers, and nauseousness in our bodies; but the invisible power of Jehovah, supported us beyond our own strength.

4. In relation to our inward and outward touch we were much exercised both in body and soul, as to our souls we sometimes felt such strange magical wounds and piercings by the fiery darts of the devil, that none can express, but those that have been exercised in some measure as *Job* was, who felt the poyson of those invenomed Arrows which came upon him, by the permission of the Almighty; which like the Scorpions in the Revelations, sting and pierce those they touch, as to our bodies, we felt material impressions, from the powers of darkness, very noxious, in themselves, to our natural spirits and life, but cheerfully born, by invisible support, and quiet submission to the Will of God.

But to Conclude, by these wonderful and strange exercises we could not but have strong apprehensions, and lively resemblances of the torments and miseries of Hell, where sulphur, fire, brimstone, poysonous smells, darkness, monstrous horrid shapes, and sights, are the entertainment of the imprisoned spirits.

But now I come to the other internal world, which we may term Mundus Luminosus, or the light world, which with its various objects, was then likewise opened to the inward Senses.

1. Then I shall here set forth the objects of the inward eye, which were then seen by us. There appeared then to our inward sight multitudes almost innumerable, of pure Angelical spirits, in figurative bodies, which were clear as the morning-star, and transparent as Christal, these were *Mahanaim*, or the Lords host, appearing all in manly forms, full of Beauty and Majesty, sparkling like Diamonds, and sending forth a tincture like the swift rays, and hot beams of the Sun, which we powerfully felt to the refreshing of our souls, and enlivening of our bodies. Now in the beholding the multiplicity, variety, and beauty of these spirits, with the various wonders and objects of this world, clothed in the purest tincture of Light and colour, we could not but bless the God of heaven, who by the eys of wisdom, and hand of power, brought forth such glorious Creatures, and now shewed them in their several beauties to us in a time of tryal and temptation.

2. In relation to our inward sense of hearing, There were many musical sounds and voices, like those which *John* heard upon Mount Sion, then heard by us, the sweetness, harmony, and pleasantness, of which cannot be expressed, nor that spiritual joy and delight which by them was infused into our souls, uttered by the tongue, being ready to ravish our spirits into the high praises of eternal Jehovah.

3. In relation to the faculty of smelling, the tongue can hardly express those Odours of Paradise, and heavenly perfumes, which then were smelt, piercing into the very spirit with a cherishing tincture, besides that quickning vertue which by them was communicated and insinuated into the spirits of our outward bodies, which like a Cordial had been able to have renewed the strength of our languishing nature.

4. Our sense or faculty of tasting, was very pleasantly entertained, with those invisible dews which were sweeter then hony or the hony-comb; and therefore deserve to be called the Dews of Heaven, with which instead of food, we were many times wonderfully refreshed.

5. In relation to the sense of spiritual contaction, that was also delighted with its heavenly objects, for none can utter that pleasing impression which the burning tincture of this Light World afforded us, coming like a hot cordial into the center of our spirits, being sensibly felt in the inward parts, so as to cause much joy and heavenly pleasure, which penetrated thorow our souls, giving us occasion to bless, praise and magnifie the Lord.

Thus for the space of three weeks or a month were we exercised inwardly and outwardly thorow that great conflict which was betwixt those two worlds and their inhabitants; the dark world sometimes afflicting us with dreadful shapes, abominable smells, loathsom tastes, with other operations of the evil Angels, The light world at other times opening, and relieving us with odoriferous perfumes, most sweet dews, glorious visions and Angelical harmony, which the Lord favoured us with, to shew his extraordinary love in thus succouring us in extraordinary exercises and tryals.

Thus much for those two internal worlds, spread throughout the visible world, in which the evil and good Angels are more immediately, then in this visible air, to which they cannot be commensurate, by reason of their spiritual natures, each of them abiding in their distinct principle, the one sort being in joy, the other being in torment, the one in light, the other in darkness; according to the Scripture.

But besides these two worlds, we had an opening of the eternal world, called in Scripture the world to come, from the futurity of its full and clear manifestation, and a precursory entrance into the most holy place, by a divine transportation into the glory of the Majesty, agreeable to that of *John* 17. 24. *Father I will that they also whom thou hast given me, be with me where I am, that*

they may behold my glory which thou hast given me, &c. Here were seen heard and felt the unutterable misteries of that kingdom, which are not yet to be divulged, in regard of the pride, ignorance, prejudice, and envy of many in the world, being reserved for those humble, gracious spirits, which are waiting in silence for the second coming of the Son of Man.

Part. 3.

But now it is time to come to the third particular, which was the effects and impressions, left upon our spirits, by these wonderful exercises, and manifestations.

After this we began more clearly to see that straight and narrow way which leads to Life Eternal, which we call the Virgin life, or the life of purity, and righteousness in its perfection, being the life of fixed love. In any thing short of which. The perfection of the Virgin life cannot consist.

So that merely to abstain from the concupiscible lustings of *Venus*, under the spirit of this great world, is but the life of outward Chastity, and but a particular branch of the other.

For the Virgin life is not attained till the Will of the soul is brought through death to be so passive as to will, desire and act nothing but what the Essential essence of love wills, moves, and acts thorow it; for till then the soul cannot be a pure Virgin, nor live without all desire, lust, and imagination, which must all cease, before the pure life of God can come to be all in all.

2. This life of Virginity was placed fore-right as to the inward eye of the minde, being that mark of persecution, at which we were to aym in our pressing toward the Resurrection of the dead. To this, Wisdom that eternal virgin (*Prov. 8. 20. 23.*) as a leading star, invited us, calling to follow her in the way of Circumcision, Resignation, and the Cross, in the way of total self-denial and forsaking of all for her sake in the way of annihilation and conformity to Christs death, By which we saw undoubtedly, we should come to Christs Resurrection, Ascension, Glorification, and Fixation in the love of the Holy Ghost; the third and last dispensation. Here we clearly saw the danger of looking back to the external world, and of putting out our imaginations into the inward world or the kingdom of the Dragon, or of resting in the openings and delights of the inward light world. For by turning back into the delights of the senses, we saw the soul would become bestial, by turning to the left hand, and imagining into the kingdom of the Dragon, in awakening the fire of wrath and subtilty: divelish and dangerously wicked; by turning to the right hand, in imagining into, and taking too much complacency in the visions, illuminations, tinctures, and Enthusiasms, of the light world, we saw the soul might become elevated into self-conceit, and tinctured with pride, and be in danger of neglecting that death of the Cross, which is the onely safe path, into eternal rest, and Fixation.

Here then we were shewed, that the way which lead up to the virgin essence The new *Jerusalem*, was strait and narrow; as upon the breadth of an hair; so that we were to turn no way, either on the right or left hand, but stand without lust, with our eys fixed upon the Being of love, pressing forward after fixation in the external house of God, there to become immoveable pillars, no more to go out, but there always to bear the name of God, and the name of the City of God, which is the new *Jerusalem*.

And now for the space of this four years, ever since the time of these great manifestations, we, by the Grace of God, have enjoyed the exercise of our spiritual senses, which never since have been shut, neither ever will be, except thorow voluntary transgression and disobedience, we apostatise and run back into the earthly nature, or turn aside to center in something, short of the pure life of virginity, which calls us from the external, thorow the internal, into the Eternal world, which is that *kingdom prepared for us from the beginning of the world*.

3. But thirdly after the extraordinary time of Grace and Mercy to us we enjoyed not onely a clear leading convicting light upon our understandings, but likewise received from the Lord a stamp and strong impression of power moving our Wills to follow this light through the death of all things, to come up into the perfect life and image of God, that so we might be transformed into that righteous nature which we so cleerly behold through divine Light: hence we came to live in a greater abstraction from our sensitive nature, in a more constant watchful practise of the Cross, in reference to all external and internal objects, which might by entertaining our Affections, hinder our progress to God. Hence also we came to live a more devoted, strict, dedicated life, sequestering our selves from the world and wordly things giving our selves almost continually, to prayer, fasting, and waiting upon God, in dying daily to all self-ownments, relations, and proprieties, in which most are intangled, to the great prejudice of their spirits; and in this way we have ever since continued, endeavouring to be wholly conformable to the death of Christ, in renouncing our own lives, and proper wills, as opposite to the life and will of God, experimenting those profound mysteries of the Cross of Christ, which are hidden to most in the world. But what joy, peace, life, power, divine pleasure, and heavenly Communion, the Lord hath blessed us with in this our dying resigning progress, I shall wrap up in silence, together with those blessed secrets of the kingdom; which in these few last years past, we have been acquainted with to the comfort of our spirits, in this sad time when we are judged and condemned of the world, in the participation of Christs sufferings.

Now ye Ministers and Commissioners my prosecutors, Is this to be vile? Then let me be more vile. Is this to be contemptible? Even to be resigned and mortified in the Affections and Passions of the soul, to give up ones self to a retired devoted life to God in prayer and continual watchfulness. I say, Is this to be contemptible. Then let me be more contemptible.

Now, you have seen that I have declared those wonderful visions, and exercises, which have caused so many scandalous reports, together with the effects of them on our spirits, and I must tell you had I a thousand names, lives, liberties, and such livings as *Bradfield* is; I should rather sacrifice them all, upon the Altar of obedience, then being called to it, deny those great and wonderful things, before declared, which the Lord permitted, and ordered for his glory, and our good.

But some may say, why did not I before this, declare this great manifestation to the world? I Answer, 1. The Will of God was hid from me whether I was to manifest it publicly to the world yea or no; not knowing but that he might afford it as a peculiar mercy to our family, for our private walkings before him. 2. That which weighed much with me was this. I knew this manifestation was but the light and vision, and not the life it self, and that there was light enough in the world already, hence I desired to keep it private, & not to publish it, that I might not have a name without the thing, nor declare the light and manifestation, without possessing the life it self, and had not this providential occasion drawn me forth to bear testimony to the truth, the world had not known so much of these secrets till the name and the thing, the light and the life, the manifestation and possession had met in union together. 4. We have seen sad and lamentable examples, of many tall Cedars, who after great manifestations and high discoveries of light, have fallen, and as it were come to nothing. And many stars that for a time shined bright in the Firmament of visions, revelations, and powerful declarations, we have seen swept down by the tail of the Dragon, and the subtile insinuations of the Beast; so that they are now become like other men, living in the earth, and the corruptions of it; now certainly this hath come to pass for want of perseverance in the crucifying their natures in conformity to Christs death; and by imagining themselves through Satans subtilty, to be what they saw, before the change and death of their evil natures, whence

pride and security arose, and that fall come, in which many now lye: who are as Beacons upon a hill, and torn ships upon a rock, to admonish us of these dangerous passages, in which they themselves were lost: now from these Considerations, I intended not to have held forth to the world as yet the things I have here declared, but with my family, to have walked close with God, in pressing after that life, power, and holy nature; which in the coming forth of it, might have convinced all gain-sayers, that the light and life were in Union together; but as I before said, this occasion hath given me some call, to open many of the wonders, then beheld before that time; in which nevertheless, the Lord may have some blessed end, which I may not yet see.

And now ye Ministers of *Berks*, my persecutors, tell me, what wrong or injury I have done you; have I lusted to preach in any of your Pulpits? Have I privately gone from parish to parish, or from house to house to get followers, or make proselites of your hearers? Have I publicly or privately railed against you or your Doctrines? Have I not lived privately in my own place, onely holding forth that strict, dying, resigning life, as the way to life eternal. Why then am I persecuted with so much fury, and violence, as though I were not worthy to live amongst you. The Lord judge betwixt you and me, and give you to consider and repent of what you have done; in procuring and subscribing the unjust sentence of ejection, by which as much as in you lies, you have taken away that with which we have cloathed and fed our selves and many others, who have been in want, and so exposed me and mine to outward cares, and troubles, which are very disagreeable to that life of silence, abstraction, and of continual waiting upon God. In which we live, and are called to live. And what is this but like the task masters of *Egypt*, to force the children of the Covenant, to make Brick without straw? but the Lord is coming to judge himself, who will make all these things work for my good, which others have designed for my hurt.

And truly this is all that the Lord Protector and his Council, with the Nation, are beholding to you for, even for hastening and inviting the pouring forth the vials of wrath upon the Land, by the persecutions in this time, when some or other are continually sent forth to prophesie up and down the streets, denouncing war, plagues, desolations, famines, and all sorts of judgements, and confusions in Church and State; which will certainly come to pass, except prevented by a speedy and general repentance in turning to the Lord. But these days may be shortned by the wonderfull appearing of Christ in the power of his spirit, to convince and convert sinners to himself, by the preaching of the everlasting Gospel spoken of *Rev. 14. 6*. And really the eys of many are opened by the Lord to see, that the birth of the eternal love and power of the Holy Ghost is neer at hand, and that the womb of the eternal love of God is in travel to bring forth Christ again in the acting power of his Godhead, which will be that wonder of wonders, prophesied of the Prophets and Apostles, by which onely the days of tribulation, anguish, and distress, can be shortned, and the utmost extremity of the vials of wrath and desolation prevented, when once they begin to be poured forth upon the earth. And they who are now waiting and groaning in their spirits, and sending up the incense of continual prayers and intercessions, for the breaking forth of this power, to heal and binde up all the wounds and breaches amongst Christians, to take away the Curse from the earth, and restore the pure love and unity to the Church, I say, they that travel and wait day and night for this great blessing are those whom you contemn, persecute, and reject, as enemies to the kingdom and interests. But take heed lest ye offend one of these little ones, and so bring a curse and judgements upon your selves, and beware of persecuting in the way you are now in, lest in the day of your distress, the Lord reject you, and give you up to those spoilers, who will spare neither root nor branch.

So much I thought good to add to those Depositions, concerning the Apparitions of spirits, for the satisfaction of the spiritual Reader, and information of many who through reports have imbibed much prejudice against that life and truth, which I own and live to.

Artic. 14. *That Mrs Margaret Pendar acquainted with this Doctrine of spirits, and pretending to be converted by Visions of Angels, doth think she was bewitched by them of Bradfield; &c,*

Depos. Mr Christopher Fowler sworn to this Article, and examined, saith that Mrs Pendar being asked by him did acknowledge on Thursday last at London: that at Mr Blagraves house at Southcot, she heard a great noise of drums and trumpets, which Dr Pordage (who was then sent for to her) told her was the alarum to the spiritual war. And that one night she had the Vision of young Mr Daniel Blagrave, come to her bed side, and she took him by the hand, which hand felt cold, which Dr Pordage expounded to her thus, That the coldness of his hand signified that he began to be cold to vanity, and that she asked the Dr what the visions meant, & he replied to her, we do not use to reveal one anothers visions.

The Deposition taken on my behalf was this that follows:

Mrs Elizabeth Blagrave, wife of Mr Daniel Blagrave sworn and examined, This Deponent saith she never heard Mrs Pendar say that she was bewitched by them of Bradfield, but the said Mrs Pendar told the Deponent that her Visions were from God, and that the said Mrs Pendar told the Deponent she never spake with the Dr in her life.

This Deponent further saith, That Mrs Pyndar told her she had been at Mr Fowlers house, and that Mr Fowler examined her touching her visions; and the Deponent asked her what she said? To which she replied, she was sure she had said nothing to him that could hurt the Doctor. Hereupon the deponent asked her if she told Mr Fowler that the Dr did send these visions? To which she answered, she could not say the Dr sent them for a world.

This Deponent further saith, That Mr Pyndar told the Deponent, That his wife said, when she came to London, she would not say what she had said to Mr Fowler, if it were to do again; for she perceived it was a snare or a trap.

This Deponent further saith, she was by, when the question concerning the coldness of young Mr Blagraves hand was put; and the Deponent asked it her self to one in the room? And the answer was, That the coldness of his hand, as far as they knew, signified his dying to vanity, which was delivered in a jesting manner; which answer was not delivered by the Dr. And the deponent saith, the Dr never gave such an answer in his life, as she knows.

Here follow the Depositions of John Grip of Redding, Ioyner, who being sworn and examined, deposeth.

That he was at Mr Blagraves when Mrs Pyndar saw the visions that are mentioned in her confession, and that she said she saw a man in white (as she thought) with the Lambs book, and that the said man told her, her name was written in the Book, and that she heard a Watch going; and that there appeared another in the likeness of a black man with a knife, which he offered unto her.

And this deponent further saith, That at another time at the deponents house, the said Mrs Pyndar did inform the deponent that Dr Pordage had said he had power to bestow the gifts and graces of the Spirit on whom he pleased.

Note, That this disagreeeth from Mrs *Pyndars* confession, under the head of the 14 Article, where she saith that she heard it reported at *Southcot*, that erelong the Dr should have power—to bestow saving graces on whom he pleased.

And this deponent further saith, that another time he was at Mr *Blagraves* house, when the said Mr *Blaggrave* was ill and kept his Chamber, and Mr *Blaggrave* and the deponent fell into discourse concerning Dr *Pordarge*, in presence of Mrs *Blaggrave*, that in the said discourse Mr *Blaggrave* said to his wife, That the Dr held strange opinions, such as were not agreeable to the word of God; for he did maintain that Jesus Christ was not God, and that he was a Type, and but a Type; man, and not God; a shadow, and not the substance. And Mr *Blaggrave* did labour very much to take off his wifes affections from the Dr and his waies; but could not prevail. This was about three quarters of a year since, to the deponents best remembrance.

In reference to these two last particulars touching Mr Blaggrave and his wife, consider this following Deposition and Evidence.

Mrs *Blaggrave*, sworn and examined, deposeth,

That she never knew any thing of the Drs Judgement, neither did he ever bring the deponent into any Judgement; and that she had never any discourse with the Dr till she did first begin with him; and that if ever he had confirmed her in any thing, it was in nothing disagreeable to the word of God.

As to that part of the former deposition, which concerns Mr *Blagravs* relation of what opinions I held, I had a Summons for his personal appearance to witness the truth in that particular; but he being detained in *London* by earnest business, could not appear according to the Summons, and therefore wrote this following Letter to the Commissioners, which was exactly copied out by a friend of mine, who had the favour from Mr *Blaggrave* to read it.

Gentlemen,

Understanding by this Bearer, Mr *Samuel Pordage*, That one *Iohn Grip* of *Redding*, upon his examination against Dr *Pordage*, did affirm upon Oath, That having discourse with me lately touching the Drs opinions, I should say that he denied that Christ was God, and that he held him to be a man, and not God; a Type, and but a Type; a shadow, and not the substance: The things were highly blasphemous, if true. But this I assure you, If ever any such language fell from me (which truly I do not remember) it was spoken as relating to that Charge he lay under at that time, raised by some who seem to know mens meanings and opinions better then I do. In short, this I do affirm, and shall readily attest upon Oath, when required, That the Dr hath several times most solemnly avowed the contrary, and to me by Scripture under his own hand, evinced it. For the truth is, I have with much boldness charged the Dr with things of that nature having received them upon report; but upon debate he hath given me such clear satisfaction, both touching the Divinity of Christ, and other matters of faith, of the highest concernment, that I have stood silent, having nothing to object against him; I did therefore apprehend it a duty incumbent upon me, thus to write; for as I will never be instrumental to clear him in what he is guilty, so not to condemn him wherein I believe he is innocent.

Thus desiring the just and all-knowing God to direct you in this great work, I remain,

Gentlemen,

Your friend and servant, Dan. Blaggrave.

28 Novemb. 1654: Westminster.

I desired that this Letter might have been read in the open Court, but they denied it, though I alleadged that it was evidence on my behalf: But whether this was not more considerable, and so more fit openly to be read, then Mr *Grips* stories and hear saies to be openly received as evidence, let the Reader judge.

But Mr Grip further on Oath deposeth,

That at other times he hath often had conference with Mr. *Blagrove*; and at one time above the rest, walking over the fields toward *Southcot*, we fell into discourse concerning Dr *Pordage*; and the said Mr *Blagrove* did then tell him, that the Dr did go about to perswade him to leave off all employment, and to sell his Estate, and retire to his house, for his house was the Ark, as *Noahs* Ark was to receive all those that must be saved. This was some time the last Summer; and that Mr *Blagrove* did seem very much to slight and scorn it, and asked the Deponent what he thought he should have got by it, had the Dr prevailed? To which the Deponent replied, That he thought the Dr had a grand designe in it: For Mr *Blagrove* being taken notice of to be one of the wisest men in the County; if the Dr had prevailed to draw him away, he might likewise have drawn away most of the County, and then the Dr would have set himself up like a *Mahomet*.

In opposition to this story, Mrs *Blagrove* sworn and examined, deposeth, That she had heard a muttering, that Mr *Grip* should say, that the Dr had perswaded Mr *Blagrove* to leave all, and come and live with him,

Whereupon the Deponent asked Mr *Blagrove* about five or six weeks since, concerning it; and the said Mr *Blagrove* answered to the Deponent, that he did not remember that the Dr ever said any such thing.

This Deponent *John Grip*, further saith, That Mr *Daniel Blagrove* the younger, told him, when the spirit came upon the Dr he could leap over Pales of a great hight, about five foot and an halfhigh, as the Deponent could conceive by his Relation, and that this was told him within five moneths last past.

This Deponent further saith, That Mr *Charls Blagrove* told him sometimes the last Summer, that Dr *Pordage* should say that Christ was not perfect, and that he quoted that place of Scripture, mentioning our Saviours passion, when he cryed out, *My God, my God, &c.* to prove the same.

Art, 28, 29. Concerning Mrs Mary Pockocks Relation to Mrs Forster, of what was acted in my house. And of Mrs Flavels being in a Trance, and seeing what was the Philosophers stone.

The Depositions of Mrs *Mary Pockock*, taken at the Bear in *Speenhamland* November 30. before the Commissioners for the proof of the two former Articles.

Mrs Pockock sworn and examined, deposeth,

The question being asked her, Whether the Deponent did not tell Mrs *Forster* and Mrs *Evelin*, That the Dr had contended with the dark Power in his shirt two or three hours? She answereth, It is so long since, that she cannot remember any thing positive she then said; but she saith there was some great power then amongst the Drs Family.

And being asked whether she did not say to the aforesaid parties, that when the Dr contended with the dark power, there was such an expostulation between them, as, *Thou liest; and thou liest, &c.* she answereth, She cannot tell.

And being further asked, Whether upon this conquest of the dark Power by the Doctor, she did not tell the aforesaid parties she should think the Doctor to be a bright man? To this question she answereth, If she did not say so, she hopes she shall, when he hath the victory.

And being asked whether she did not tell the aforesaid parties, the Drs Family were strangely acted, some in their legs, thighs, and arms? To this she answereth, she cannot tell.

And being further asked, Whether she did not tell the said parties, That Mrs *Flavel* did see in a trance the Philosophers stone? She saith she cannot tell.

And being further asked, Whether the Philosophers stone, seen by Mrs *Flavel* in a trance, were not the Divinity in the Humanity? She answereth, she knows no such thing.

Art. 30.

This consists of seven particulars, being the first that relates to Scandal in my Conversation.

Depos. Roger Laughton of Heston in the County of Middlesex, Locksmith, sworn and examined, deposeth,

That about nine years since, or upwards, Dr *Pordage* brought to the Deponents house, Mrs *Flavel* behind him, under the name of Mrs *Fruin*, and that both the Dr and the said Mrs *Flavel* did ask for entertainment for her, and that they did ask what they should give for her board and her son *Stevens*; and that they did bargain for eight shillings a week, and then he carried her away, and she came not till after *Christmas*; but he saith, how she then came, whether in a Cart with her Trunk and Clothes, or otherwise, he knoweth not; but the Doctor did not then come with her: and after she had been there awhile, the Deponents wife conceived she was with child; which she denied, saying, it was a Tympany, and that she remained there till betwixt Easter and Whitsontide, where and when she was brought to bed of a daughter, and she did not desire any store of company to come to her labour, though the Deponents wife did desire it; and after she had been a short time delivered, the Dr came and baptized the child in the Deponents Chamber, and named it *Hannah*; and after that, the Dr called the Deponent aside into his Orchard, and prayed him to find out a private place, two or three miles from the Deponents house, where the said Mrs *Flavel* might come now and then to see her child. The Deponent said it would be inconvenient, because it was a time of Souldiers, and the Corn was high, and thereupon the Deponent did not look out as he desired. And he further saith, when the Nurse did bring the child oft-times to see the said Mrs *Flavel*, she would not permit her son *Steven* to call her sister, saying, *Steven*, it is Nurses child. Afterwards the said Mrs *Flavel* departed from the Deponents house to *Kensington*, where she remained about a month, and that the Deponent having occasion to go to *London*, called at *Kensington* by the way, to speak with her but she was gone; whereupon the Deponent said her child was not well: Then two Gentlewomen of the house told the Deponent, that she denied unto them that she had any other child but her son *Steven*. And the Deponent further faith, That the Dr came to the Deponents house three or four times, in term-time only, and that both the Dr and the said Mrs *Flavel* did inform the Deponent that she was married to one Mr *Fruin* a Minister, but was now a widow, as both of them said when they came to the Deponents house.

For the clearing of truth in reference to this Deposition, I shall here annex the Confession of the same person, as subscribed by him, and owned before two sufficient Witnesses, which is as follows.

That about nine years ago Dr *Pordage* brought a Gentlewoman, by name, Mrs *Fruen*, behind him from *London*, as he said, to one *Roger Laughtons* house, a Smith in *Heston Parish*;

that the said Mrs *Fruen* agreed with him her self for her boarding. That she told his wife at her first coming, she knew not certainly whether she were with child, or not, but thought she was. That her first husbands name was Mr *Flavel*, and that she had had a second husband, by name Mr *Fruen*, who also was then dead.

That the cause of her private living there was, in that her brother in Law threatned he would have her body, if it were above ground, she being then in Law with him.

That at the same time the Dr owned that he dwelt at *Redding*, and that he was Minister of *St Lawrence* Church, and that he knew the Gentlewoman to be sober and godly.

That she told him, for his security, he might enquire at the Bulwark by the Tower of *London*, where he might know that she had there an Estate in houses.

That after she had been in the said *Roger Laughtons* house about four months, she was brought to bed of a girl, which was christned by the said Doctor, and named *Hannah*; that the time of her continuance with him, was about three quarters of a year, in which time the said Dr visited her some three times, or four at the most, and that in Term-time, when he went to *London*.

That by enquiry he came to know she was in great troubles at Law.

That the said Dr never agreed with him, nor paid him for her board, nor removed her, so far as he knows, to *Kensington* from his house.

R. L.

This was delivered into the Court after *Laughton* had finished his deposition; but they would not suffer it to be enrolled among the depositions, it in some particulars crossing *Laughtons* present testimony, and in others, tending to clear the truth, in reference to the occasion of Mrs *Flavels* being there. But the accuser asking him whether he would not stand to his present Deposition? He said, yea. Whereupon the Clerk returning me the Paper again, wrote this at the bottom of it, *Mr Laughton acknowledgeth the two Letters, R. L. to be his writing, but will stick to what he hath now deposed.*

There was not a word altered after he had subscribed the Paper, as two Witnesses then present could attest by Oath. Now the particulars in which he crosseth himself, cannot be all true. And if a man will solemnly own and subscribe an untruth, he may after swear an untruth: But the confession here wrote last, is much to be regarded, being he owned and subscribed it before the other, being then in a calm, sober posture: But the other he deposed after my adversaries had been a whole day tampering with him at the Bear in *Redding*, and possessing him with prejudice against me, which he openly shewed in the Court, by bitter expressions, and by those circumstances in the former Deposition, which tend to blast the Gentlewomans good name and reputation.

But for further satisfaction,

1. I refer you to my Answer, in which I have largely shewed the reasons of her privat retirement there, which may in justice clear me from that undeserved aspersion my enemies have cast upon me.

2. Consider that this, as to me, is no legal proof of any crime, but a meer circumstantial thing, brought to raise suspicions and prejudices against me, being but of the nature of a Libel, and so unfit to have been received into a judicious Court; for, whose name and reputation may not be blasted, if such libellous illegal things, so long past, should be received into Courts of Judicature, as accusations to condemn them?

3. Though that crime which my accuser would render me suspected for, by this circumstantial Deposition, had been ever so clearly proved, yet the date of it (being 9 or ten years

since) had put it quite out of the cognizance of the Commissioners; not only by the Act of general pardon, but also by another Law made particularly by the Parliament, in reference to things of this nature, which takes away all legal guilt from any persons that are not accused within a year after the commission of any such crime, besides the Act to which the Commissioners are confined, as their rule to judge of scandal, was made many years since; therefore I say, they neither had, nor have any power to take a business so long past, though otherwise ever so criminal, into their cognizance.

But notwithstanding these things, the Commissioners sent a Summons for Mrs *Flavel*, though they had no positive Charge against her; and after her appearance, would have forced an Oath upon her, and examined her to questions concerning her self; but she, as in justice she might, refused to answer them, alleading, that if any one durst lay any positive crime to her charge, she would answer by the mouth of her Lawyer. Whereupon the Commissioners threatned to send her immediately to Prison, though they durst positively accuse her of nothing.

Art. 33.

That he is a very ignorant and insufficient man for the work of the Ministry.
George Hastlet of Bradfield, Weaver, sworn and examined deposes, That he heard Dr Pordage in a Sermon in the Church of Bradfield, about two years since, deliver, That it was a vain thing to trust in the blood of him that died at Jerusalem 1600 years since, or more, unless it were acted in me or in thee, for that was but in the Type; the substance must be fulfilled in us; and that Christ must be crucified in us, we must have the Jews and Pilat to put him to death in us, otherwise it was a vain thing to believe in him that died at Jerusalem 1600 years since without us.

Note,

As I own and embrace the Historical birth, life, death, and resurrection of Christ without us, with the blessed effects of them, clearly held forth in the Gospel, so do I also believe the mystical birth, death, and resurrection of Christ in us, according to the Scriptures, *Mat. 12. 50. Gal. 3.*

1. *Ephes. 2. 5.*

And to say that both these are necessary to be known, at least experimentally enjoyed by all that will be saved, and that it is vain to depend upon the first, without some sense and feeling of the last, as it is to depend upon a notional justification, without a real sanctification; I say to averr this is not against, nay altogether according to the holy Scriptures: *For we know that Christ Iesus is in us, except we be reprobates;* and if we have not his Spirit, we are none of his.

This Deponent further saith, That the said Dr about a moneth since in *Bradfield Church*, did deliver, That doubtless the Apostles by that Text (*Know you not that your bodies are the Temple of the holy Ghost*) did not mean these earthly bodies.

Note,

I never denied our elemental bodies to be the mediate Temples of the holy Ghost, but the immediate; for the immediate Temple of the Spirit, is the Image of God in us, which is renewed in righteousness and true holiness, and may truly be called the Body of righteousness and life, in opposition to that body of sin and death, *Rom. 7. 24.* which hath many members, *Colos. 3. 5.* being the evil corrupt inclinations and habits of the old man. This inward body, which is the immediate Temple of the Spirit, is called, *Rev. 16. 15.* our garments, which we are exhorted there to keep, lest we walk naked; and the armour of light *Rom. 13. 12.* which we are there commanded to put on, in opposition to the works of darkness, which we are to cast off. This may also be called our pure

flesh, in opposition to that sinfull flesh spoken of *Rom. 7. 18.* And as in the last there dwels no good thing, so in the first nothing but good, being it is the immediate Tabernacle of the holy Ghost, *Ioel 2. 28. I will pour out my spirit upon all flesh.*

And this Deponent further saith, The Dr did deliver, That by that Text (*Gen. 18. 19. (I know him that he will command his children and his houshold after him, &c.)*) was not meant the outward houshold of *Abraham*, but his inward houshold, his will and affections, which he was Lord Paramount over; and he quoted that Text in the last of *Ioshua (As for me and my house, we will serve the Lord)* which he likewise said was the inward house, and not the outward. This was about two years since, as far as this Deponent can remember; and the Deponent saith he judged the same contrary to the mind of the holy Ghost.

Note,

Had the Commissioners allowed me so much time as to have brought in what evidence I could, against this mans deposition, I should have proved, that in the tenor of my Ministry, I never denied or rejected the historical and litteral sence of the Scriptures, for which there can be no just ground. But that I have usually joyned the litteral and allegorical interpretation together, even as *Paul* doth, *Gal. 4. 24, 25, 26.* which sweetly united, cannot but make an amiable harmony. And the Deponent mistakes in saying I excluded the History; for I had before opened it in the plain Historical sence; and afterward came to open it mystically, in making a spiritually moral use of those Scriptures, in applying them to the work of God upon the inward man.

Let the Reader further know, That the Commissioners could not in justice take this as evidence against me, because it was all brought the very day of my sentence, I having no time allowed me to make my defence by the testimonies of some other that constantly hear me, who might have certified this deponents mistakes, in misrepresenting both my words and meaning, by shewing I excluded not the litteral meaning of the Texts produced. 2. In regard I objected against him as a Drunkard, and so an insufficient Witness. 3. In that there was no concurrent testimony. 4. In that he wrote not this down, and so could not exactly deliver so much, word for word, as I spake it, especially so long after some part of it was delivered; and so by a little mistake, might prevaricate my sense and meaning.

This Deponent further saith, That Goodwife *Knap* told him about a moneth since, that she being at the Drs house, Mrs *Flavel* was very angry with her, and threatned to have her whipt, for saying the child *Hannah* was Mrs *Flavels* child; and that she then denied she had any other child, except *Steven* her son; and that when the said Goodwife *Knap* denied she had said any such thing, and began to be outrageous, both old and young Mrs *Pordage* desired her to be pacified, saying, happily it might be another woman might speak so.

Note,

The woman here mentioned, hath under her hand, before Witness, denied what the Deponent here relates of her; so that either the Deponent is perjured, or this woman ashamed to stand to so gross an untruth, as the deponent pretends she related to him: But the sentence being given the day in which this deposition was taken, I had not time to bring this woman face to face to the deponent, so to see where the guilt of perjury, or a lying slander lay: Though as to the strength of this testimony, there was no such thing necessary, it being a meer hear-say.

Art. 34. *The testimony of Richard Sawood, who was neither sworn nor examined in publick Court.*

I came into *Bradfield* Parsonage in the evening *Septemb. 9. 1650.* and there I heard a very mournfull cry, as if it had been one in extream pains; but who it was, I knew not, for it continued all the time I was at the dore, which was well near a quarter of an hour, and so it continued when I went away. And then on the tenth day in the morning I came to Mr. *Francis Pordage* at the Parsonage of *Stanford Dingly*, and he enquired of me what I did think of the noise that I heard? I told him I could not tell; then he related to me that the Lord was about a great work in this Kingdom, and to this Nation; and the cause of this cry was one in travel, and the pains were so extream, that had I stayed there but a little longer, I might have heard it as far as the Town; but now she was delivered of a man-child, and the travel was at an end, and that he and others were witnesses of it.

Mr Pordage, Minister of Stanford Dingly, sworn and examined to the former Deposition of Richard Seywood.

This Deponent being asked who it was that was in travel of the child in the said Deposition mentioned, and what became of it? To this question he answereth, That it was one Mrs *Flavel*; and he further saith, that above four years since Mrs *Flavel* was very earnest in prayer, on a day when they were fasting, which was at the time when one *Seywood* came to the dore; the said *Seywood* knocking, the Deponent went to the dore to him: And he saith he doth acknowledge that *Richard Seywood* did come to him (about the time mentioned in the Examination of the said *Seywood*) to the Parsonage of *Stanford*; and he saith it is probable he did ask the said *Seywood* what he did think of the noise he heard in the Drs house the day before? And that when the said *Seywood* answered to this foregoing question, he could not tell, it is very probable the Deponent did relate to him, that the Lord was doing a great work in this Kingdom, and to this Nation, and doth confess that unadvisedly he told the said *Seywood*, that the cause of the foresaid cry was one in travel; but doth not remember he spake any such thing, as that the pains were so extream, as that, had he stayed longer, he might have heard it as far as the Town; but doth confess that he said she was in travel of a manchild, and that he and many others were eye-witnesses of it.

And being asked who it was that was in travel? He answered, Mrs *Flavel*. And being further asked what became of this manchild? He answereth, it was the birth, death, and resurrection of Christ in her nature. And being asked how the birth, death and resurrection of Christ, in the nature of Mrs *Flavel*, was so great a work, that God was doing to this Nation? He answereth, he never said any such thing: And being further asked, whether himself (being demanded what this manchild was) did not answer, The child of Reformation?

To this he answereth negatively.

He further saith, That this travel of a manchild was not any natural birth of a child out of the womb; but the cry that was then made; was nothing else but the groanings and intercessions of the Spirit in her prayer.

Note,

This last part is the real truth of the business, which I could have proved by many Witnesses more, who were present in my house at the time, and whom I had ready before the Court, to attest upon Oath, that there was no natural travel, nor any natural birth, nor any such child born; but only the Gentlewoman was then very earnest in prayer; but this was thought superfluous, being that the Deponent Mr *Pordage*, from the mistake of whose discourse, this came to be made an Article against me, cleared the business himself by Oath. But how my name hath suffered from this groundless business, is known very well, both to my friends and enemies, some

of which, as the accuser Mr *Fowler* for one, in open Court, scoffed at me, threatening to prove great things against me from this Deposition of *Seywoods*.

To the 35. and 37. Articles.

Mr John Tickle of Abbingdon, sworn again, and further examined, deposeth, That a Summons being issued for the appearance of *Susanna Day*, the Messenger went for her, and met with her on Tuesday night last, being the fifth instant, at the Deponents house, and that she was willing to come, and could not in regard of her distemper at present; but the said *Susanna* (having reported to several people in *Abbingdon*, and particularly to the Deponents wife, that she was at *Dr Pordages* house, and that the people there told her her eyes were opened, and she said she saw at that time the new Jerusalem to come down from heaven all of precious stones, and so on, according as in the Article.

The said *Susanna* told the Deponent on the said Tuesday night, that the last time she was at the Drs house, she saw the new Jerusalem to come down from heaven, a City four square, with borders and precious stones; and being asked whether it was not her fancy only? she answered, she saw it really.

The Deponent saith that he asked the said *Susanna* whether she saw any Angels in the Drs house? To which she answered, no; but she said the Drs daughter did see two Angels holding a Golden Crown over her head.

Thus have I finished this last Charge of Articles, being in number 37. Of these, 21 were passed by without any Depositions brought to prove them; and of those Articles to which somewhat was said to prove them, most part was attested but by hear-saies and reports from others, as the Depositions of Mr *Fowler* the accuser, of Mr *Woodbridg*, Mr *Tickle*, and *John Grip*, clearly shew, which cannot be accounted so much as concurrent testimonies, being they are not any way testimonies in Law. The rest were attested but by a single Witness (except those of visions and apparitions; which I acknowledged my self, and which are no way criminous, nor under the cognizance of those Commissioners) viz. Mrs *Grip*, who in her testimony is not wholly positive, though she did swear very desperately to two or three of the Articles, the particulars of which are no way included in the Act of Scandalous Opinions, as to their nature or time; for as to the last, I was so far from being accused within six months after the pretended speaking those words, as it was four years before they were alleadged against me; besides, this woman speaking an untruth upon Oath, was really perjured, and had been so proved, had I had just dealings from the Commissioners, whence in equity her testimony is to be accounted invalid, as in Law it might have been, had my Witnesses been but examined, who were ready to prove it. Now as to that Article of Ignorance and Insufficiency, I have before shewed, That the Depositions of *George Hastlet*, brought to prove it, cannot in Justice and equity, weigh any thing to condemn me, for the reasons before expressed.

And now let the Reader consider whether Mr *Fowler* was not very rash to proclaim in the open Court at *Newbery*, That if he did not prove the greatest part of these Articles, he would be accounted a slanderer. Which Title, whether he deserves or not, I leave to the judgement of the judicious Reader.

But to proceed, the Depositions on both sides being ended, I presented into the hands of Mr *Dunch* the Chairman, this following Protestation, to be read publicly before the Court and the people; but they privatly consulting of it, would not suffer it openly to be read, but suppressed it, as before they did Mr *Blagraves* Letter.

My Protestation was this.

I John Pordage *do solemnly avow and protest, before the all-seeing eye of Almighty God, That I do maintain, hold, and embrace, these following Principles of Divine truth, as my real and avowed judgment.*

1. That there is a Trinity of Persons in the Unity of the Divine Essence, *viz.* The Father, Son, and Holy Ghost, distinct from each other.
2. That Christ is God, coeternal, coessential, and coequal with the Father, and therefore Jehovah.
3. That Christ is a perfect Saviour and Redeemer of his Church, and so more then a Type.
4. That Christs righteousness is a most holy, pure, spotless, compleat, and perfect righteousness for the satisfaction of lost sinners.
5. That the blood of Christ is not only redeeming and ransoming, in reference to Hel and Damnation, but also purchasing in reference to salvation, as having purchased an open gate and way to glorification and life eternal for purified Saints.
6. That all Arts of Necromancy, and black Magick, all compacts with evil Spirits, whether explicit or implicit, direct or indirect, are unlawfull, being against the holy Scriptures, and never looked into, or practised by me; but on the contrary, abominated, even as they are to be detested and abhorred, not only by all Christians, but by all mankind.
7. That Polygamie, and all such practises that tend to the indulgeing of the flesh, are contrary to the mind of God, and not to be owned by Christians.

I do moreover disown and reject these subsequent Positions, which are contrary to the former Principles.

1. As to maintain that there is no such thing as Persons in the holy Trinity:
2. That Christ is not God, That Christ is not Jehovah.
3. That Christ was not perfect, and that he is no more then a Type.
4. That Christs righteousness is a poor, vain, empty, and sapless righteousness.
5. That the blood of Christ is not meriting and redeaming blood, or that it is a poor thing to live upon the blood of Christ.
6. That is lawfull to have communion with evil Spirits, or any compact with them, explicit or implicit.
7. That it is lawful for a man to keep company with more women then one.

Now this most solemn protestation I make in all humility and reverence, before the Divine Majestie, the omnipresent God, the searcher of all hearts, that from a true intention, without any vail or covering, as I shall answer it at the great day, when the secrets of all hearts shall be revealed. And now if you my Judges have not so much as a grain of faith, to believe this my cordial and solemn protestation, let God, Angels, Saints, and all here present, bear witness that I have left every one of you inexcusable.

And now having performed what I could, and what I thought my self obliged to do in reference to the vindication of that pure truth I owne and live to, I am as ready to receive any sentence from you, whether of acquitment or ejection, as you are to deliver it. Now although the Commissioners would take no notice of this solemn declaring of my Judgement, yet it is of great moment, as you may see by that passage in the Ordinance, by which the Commissioners are to act, where it runs thus,

Such Ministers shall be deemed and accounted scandalous in their lives and conversations, as shall be proved guilty of holding and maintaining such blasphemous and Atheistical Opinions, &c.

In which you see the time present is only respected; what then have the Commissioners to do to judge any for things many years past, though then guilty, as I never was, if now they disown them, and own the contrary as their Judgement.

But to proceed in relating the transactions of the last day of Trial, after the particulars before recited. Mr *Dunch* the Chairman said to me, If Mr *Starkey* (being of Council for me) had any thing to present on my behalf, he might have liberty to speak: Whereupon Mr *Starkey* being desired by me, recited all the Evidence, with much acuteness, method, and judgement; shewing, That if they squared their proceedings by the rules of Law they were to act by, they could have no ground to give sentence against me; which he demonstrated so clearly, by enumerating both the testimonies on both sides, and also the particular Laws and Priviledges which freed me from the imputation of any legal guilt, that many, though prejudiced persons, were much staggered, doubting of the issue, in reference to sentence. But after this Speech, we were all commanded to withdraw; and about an hour and an half after, we were called in again, and the Register was commanded to proceed to publication: Whereupon all the Depositions on both sides were read. Which being done, Mr *Ford* was ordered by the Commissioners, to make a Speech in justification of their intended Sentence against me; which Office he performed as wretchedly, as he undertook it willingly, mis-representing the Evidence with confused Paraphrases and mistakes, labouring to refute the Law of my Councils Speech, with such assertions as these, *viz.* That although many of the proofs brought against the Doctor, were not proofs according to Law, yet to the Commissioners, who are a Court of Equity, and of an Ecclesiastical Jurisdiction, and so not obliged to judge according to positive Laws and Statutes, they were, and might be esteemed sufficient proofs.

Many such speeches as these he used, contrary to the Liberty of the Subject, the rule of Reason and Scripture, endeavouring to perswade the people, I was as monstrous, as he and some others had represented me in their Pulpits and discourses; but I shall say no more of him and his speech, leaving them both to the righteous Judge of all things, who one day will justifie, whom he, and others of his way have condemned.

After this Speech of Mr *Fords* was ended, I desired liberty of Mr *Dunch*, the Chairman, to speak something to the people, in reply to some things Mr *Ford* had untruely said against me; but it would not be permitted.

Then I desired them to receive in this my last request, and to weigh it seriously, before they proceeded to sentence; which though it was returned into my hand again before it was read, I shall here present for the satisfaction of the judicious Reader.

Gentlemen,

Before you proceed to Judgement, and pass sentence, I desire you seriously to consider these subsequent particulars.

1. That I was according to Law acquitted of that Charge attested by Mr *Tickle*, whence I produced my Discharge before you, which according to the judgement of judicious Lawyers is undoubtedly legal, and will hold good, notwithstanding all pretentions to the contrary.

2. That the matters of the same Charge are acknowledged by the Witness, to have been spoken a year before that Act was made, Entituled, *An Act against several Blasphemous,*

Atheistical Opinions, to which the Commission refers, as the rule to judge of scandalous opinions, which make a distinct head from matters of ignorance and insufficiency, according to the tenor of the Commission.

3. That the same Act cannot take into cognizance any crime for which the offender was not accused within six months after the committing of it; therefore nothing in either the first or last charge that hath been any way proved, can be judged as an offence against that Act.

4. In reference to my third or last Charge, there hath been nothing directly proved against me; but some words and expressions dropt from me in a privat discourse to one single Witness: Which expressions, as you see, are capable of an harmless interpretation, being never owned in that sence the Witness took them; as my avowed judgement, but solemnly disowned, as contrary to it, and therefore incapable legally to prejudice me; for the former Act doth not make one an offender for a word, but for avowedly maintaining or holding forth in words or writing, any thing there prohibited

5. That in reference to those words in both my Charges, which have been any way proved to have fallen from me, I never owned them as my Judgement, in that sence my accuser takes them; but have openly denied and disowned them, which therefore cannot render me guilty, either by the Law of that former Act, or by the Law of Scripture, which denounceth judgement against those who make a man an offender for a word, *Isa.* 29. 20, 21. which deserves your serious consideration.

6. That the particular Articles both of my first and last Charge, that seem to be of worst consequence, cannot justly be brought within the cognizance of that Act, according to the literal and genuine scope of it, being chiefly made against the Principles and Practices of those called Ranters.

7. That nothing of scandal in life and conversation being proved against me, my free owning and confessing the appearance of evil Spirits for some time in my Family, permitted by God, opposed and overcome by the Christian weapons of Prayer and fasting, ought not in equity to prejudice any against me, so as to sway them in their Sentence or Judgement, I having cordially, solemnly, and sincerely protested my innocency, as to any communion or compact with evil spirits, and that you would consider that things of this nature, though criminous, are not under the cognizance of the Act, but to be tryed by the common Law, according to the usual custom of this Nation.

8. That the Act of general pardon doth clearly take away all legal guilt from things done or spoken before 1651. that are not excepted in the said Pardon. Now the particulars of my first Charge, and all those of my third or last, which seem to be of moment, and to be any way proved, were spoken or done before the year 1651. Now this being the positive Judgement of able Lawyers, who have seen it experienced in things of more dangerous consequence, may give you the Commissioners sufficient ground of serious reflections upon it.

9. That (according to the judgement of wise, judicious, and knowing men, your Commission having been long since, and being now again under consideration and debate, Whether to be confirmed or altered) You the Commissioners in the interim have not compleat power to act, especially in reference to Sentence, Judgement, and Execution; which I believe is the reason why so few of the Commissioners have sate, and why others that were at first so earnest in their proceedings, have since withdrawn themselves.

10. That in reference to Judgement and Sentence concerning me, Scandal ought to be preserved as an absolute distinct Head from Ignorance and Insufficiency, according to the Letter of your Commission, and the undoubted Judgement and intent of the Authors.

11. That the Testimony of any one, though by Oath, concerning what another related to him touching a third person (*i. e.* the Defendant) is no proof at all according to Law, being not so much as concurrent testimony if the Defendant deny it, and do not own it himself: Moreover, That the Testimony Mr *Fowler* gave, is not legally valid; because, besides the former reason, he is the Accuser, and incapable to be witness, according to Law.

12. That in the day of sentence, Mr *Dunch* and Mr *Trapham*, cannot by Law sit as Judges, because they condemned me long before proof, threatning me before Witness, to turn me out of my Living, at the sitting of this Parliament; and the last was a Witness against me. That Mr *Fowler*, Mr *Woodbridg*, and Mr *Tickle*, cannot by Law, fit as Assistants to the Judges, or give their Votes in the day of Sentence, the one being my accuser, the other two Witnesses against me. After I had delivered this to be read, and had received it again, we all withdrew; and about two hours after were called in again; when the Room being full of people, one Mr *Lee* a Minister, the gravest man amongst them, began a very formal speech to me, in which he very Rhetorically expressed what a grief and trouble it was to them to pass Sentence against me, and that he durst not judge that I then was guilty of holding those monstrous Tenents I was accused of; yet they must proceed *secundum alegata, & probata*. Afterward he proceeded to give me many exhortations, and secret reproofs, in which he with much artifice made me guilty of all I was accused of. Whereupon, after I had heard him for a pretty space, being very sensible of his disguised prejudicing discourse, and his designe in it, I was forced to stop him, by replying, That if he had any brotherly exhortations to give me, he might come in private with me; but thus to pretend to admonish and exhort me, yet really to represent me as guilty of all I was accused of, and that before the people, was the custom of the Scribes and Pharisees, who were wont to hide foul designs under such fair colours; witness their dealings with Christ: whence I desired him to spare his admonitions, and to leave off twisting such silken halters, saying I was prepared for Sentence, and that I desired him and the rest to take heed of condemning and betraying the innocent,: Upon this, the man being struck somewhat silent, Mr *Dunch* the Chairman, commanded the Register to do his Office; who presently read the sentence of my Ejectment in the open Court, which was then very brief, though afterwards enlarged with many circumstantial aggravations, and great untruths, as this following Copy sent to me from the Clerk, on the next day after my sentence, clearly shews.

BERKS. ss By the Commissioners appointed by Ordinance of his Highness the Lord Protector and his Council, for Ejecting of Scandalous, Ignorant, and insufficient Ministers and School-Masters. Redding, Decemb. 8. 1654.

Whereas several Charges have been exhibited to us against Dr *John Pordage* Rector of *Bradfield* in this County, who hath given in several answers in writing thereunto; and thereupon we have proceeded to examination of several credible Witnesses upon Oath, for proof of the said Charges in open Court; which Witnesses the said Dr hath been permitted fully and freely to cross-examin: And the said Dr hath been required to produce his Witnesses for his justification, and to bring in his Interrogatories, upon which he would examin his said Witnesses: and hath had day after day assigned him for that purpose; but notwithstanding hath peremptorily refused so to do, persisting in his own way, and refusing to observe our direction in his proceeding, and hath publiquely by his evil and contumacious expressions, slighted and affronted the said Commissioners, and instead of producing his Interrogatories in writing, according to our Order, he hath now verbally offered several questions which he desires to have propounded to several of his said Witnesses, which the Commissioners (upon consideration of) have judged impertinent to clear

him from the matters charged against him, but meerly to delay and weary out the said Commissioners; and therefore they have examined only to two of the said questions which they conceived might somewhat tend to his justification: And upon full hearing what the said Dr could say, and Mr *Starkey*, of Councel in his behalf, upon the whole matters: And upon due consideration, it appeareth that the said Dr is guilty of denying the Deity of Christ, and the merit of his precious blood and passion; and hath asserted and maintained, That Christ was a Type, and but a Type, and not perfect, and that his imputative righteousness was sapless, and several other hellish opinions, and is otherwise scandalous, as by the said Depositions may more fully appear. And it is likewise declared, under the hands of six of the said Commissioners, and several Ministers their Assistants, That upon the matters proved against him, The said *Dr Pordage* is Ignorant, and very Insufficient for the Work of the Ministry. It is therefore Ordered that the said *Dr Pordage* be, and he is hereby Ejected out of the Rectory of *Bradfield* aforesaid, and Profits thereof; But the said Commissioners do grant him time to remove himself, Family, and Goods, and Chattels out of the said Parsonage-House, till the second of *February* next; and further time to remove his Corn out of the Parsonage Barns, till the 25 of *March* next.

A true Copy,

Math. Langley, Regist.

I must be forced to make some observations upon the chief particulars of this Sentence, that so it may appear how prejudice or envie vailed the eyes of those that subscribed it.

Sentence.

1. Particular.

The said Dr hath been required to produce his Witnesses for his justification, and to bring in his Interrogatories upon which he should examin his said Witnesses, and hath had day after day assigned him for that purpose; but notwithstanding, hath peremptorily refused so to do.

Observation. 'Tis much their consciences will suffer them to alleadg this against me, when as they know, that according to their Order given me the first time of my appearance at *Newbery*, I brought in my Witnesses at the day prefixed, being a fortnight after (though I told them, if they gave me but a week, it were all one to me:) But they refused to examin my Witnesses, though it was according to their own appointment; whereas I pressed them to it, by urging the charges and trouble we had been at in bringing them; further alleadging, that it might prevent much confusion and distraction, to dispatch this Charge first. But they would not hearken to me, but proceeded to have the third Charge read, commanding me to bring in my Answer the next day of my appearance at *Redding*, speaking also of producing my Witnesses then to both Charges; which was impossible: for how could I know what Witnesses to summon, in reference to my last Charge, before I knew what Articles of that Charge would be proved, or by whom?

Sent. Persisting in his own way, and refusing to observe our directions in his proceeding.

Mr *Fowler* and the Commissioners agreed that all the Witnesses should be openly examined in the face of the people; accordingly the accusers Witnesses were examined the fourth time of appearance, *viva voce*, neither were there any Interrogatories given, or ordered to be given in writing, I observing the method in examining his Witnesses, which was prescribed by the Court: By which also I took pattern in the Examination of mine, according to former consent, the last time of my appearance; the first day of which (appearance) was spent in examining my witnesses, to the first charge of Articles, which was done according to Mr *Fowlers* pattern, and the

Commissioners Order and Agreement. But at night I falling sick, was necessitated to go to bed, it being late, which put a stop to the Commissioners intentions of proceeding that night to the last Charge; whereupon about ten or eleven a clock at night, an Order came that I must be ready by seven of the clock, with my Interrogatories written forth; so an hour before day, and before I was ready I was called for, it being told me the Commissioners stayed for me; hereupon I went to them as soon as I could, who presently asked for my Interrogatories in writing, to which I replied, there was an impossibility of fulfilling their Order, being sick. Now this they call a peremptory refusing of observing their directions.

Sent. And hath publikely by his evil and contumacious expressions slighted and affronted the said Commissioners, and instead of producing his Interrogatories in writing according to our Order, hath now verbally offered several questions, &c.

Obs. They should have mentioned those evil and contumacious expressions, I do not remember any such that ever I gave them. Tis true I sometimes spake my Conscience in dislike of some speeches and actions I saw amongst them, which Mr *Hughes* and some others were ready to interpret as affronts, breaking forth in such language as this, You must not revile the Gods; by which they would have more stirred up the Commissioners against me, But I shall not here mention how the Accuser Mr *Fowler*, and others were suffered to abuse me and my Family in open Court with railing uncivil expressions, and names. But to speak to that touching the Interrogatories. I confess I pressed the Commissioners very much to observe the same method in examination, the last day of my tryal, as they had used the day before, and in examining the Accusers witnesses; which was *viva voce*, without writing down the Interrogatories, it being also according to their former allowance and Agreement. I further alleadged that I could do it without, as I apprehended, much prejudice to my business; not being able to write down many occasional questions which might much clear things; and that it would be a trouble of two or three hours long for me to transcribe out of Short-hand, the Questions I had already wrote down, which for me to do when I saw them so resolved against me, I thought unnecessary; Telling them if they pleased they might proceed to Sentence without examining the witnesses at all, for I could not nor would not put my self to so much unnecessary trouble, to my own prejudice, which last expression of denial, was much quarrelld at, at the time, and I believe gave the chiefest ground of their saying I used contumacious expressions against them. As to the last Clause, in which it is expressed; That I verbally offered several Questions, &c. The truth is this, they seeing I had denied to write them out, commanded me to read them out of my Short-hand, that so *Langley* the Register might take them, which was accordingly done; This they call a verbal offering of several Questions, &c.

Sent. Which the Commissioners upon consideration of, have judged impertinent to clear him from the matters charged against him, but meerly to delay and weary out the said Commissioners, and therefore they have examined onely to two of the said Questions, &c.

Obs. Here you may see the Snake hid under the grass, and discern a reason why they were so earnest to have my Interrogatories in writing, *viz.* That so they might censure them as impertinent, without suffering them to be openly proposed before the people, cutting off all but two, without hearing them examined. Now whether it was not a palpable piece of injustice, thus to stifle, and censure my Interrogatories as dilatory, many of which concerned, The Holy Trinity, the perfection of Christ as a Mediator, the unlawfulness of Black Magick, and all compacts with evil spirits, and yet receive the heresays of Mr. *Fowler*, Mr *Woodbridge*, Mr *Tickle*, *John Grip*, as

pertinent evidences against me, and not dilatory; I say whether this was not a palpable piece of injustice, let all judge who are acquainted with reasonable and equitable proceedings.

Sent. Upon due consideration it appeareth that the said Doctor is guilty of denying the Deity of Christ.

Obs. I cannot but much wonder how they dare aver this so confidently, seeing first, That I have two witnesses, that swear positively, I limited the propositions of Christs not being God and Jehovah, in that dispute in which they were spoke, explaining them as relating to God the Father, even as Mr *Trapham*, though a witness against me, acknowledgeth in his Deposition. Moreover, My witnesses acknowledged, that I owned Christ to be God in the same discourse, before the Committee. Secondly, After this, in a Sermon before that Committee, I vindicated my self from that aspersion, owning Christ to be God and Jehovah, as my cordial and avowed judgement, upon which the Committee cleared me by vote; and truly this had been enough to have freed me from any future prejudice as to that particular, though I had before been guilty of holding that monstrous Tenent, as I never was. Thirdly, In my Protestation I have solemnly owned the Deity of Christ as my judgement, renouncing the contrary Opinion; Fourthly, If I were guilty of this, it must be as it is an offence against the Act of Scandal, which is the Commissioners rule in things of this concernment, but it is not an offence against that Act, in regard the words I am accused of, were spoken in the year 1649. and the Act made 1650 Fifthly, My Discharge, together with the Act of General Pardon, free me from the pretended guilt. Now let these particulars be weighed together in the ballance of equity, and the great untruth of the Commissioners Assertion, cannot but clearly appear.

Sent. And the merit of his precious blood and passion.

Obs. The falsity of this will be discovered, if we do but consider, that this Assertion must be grounded, either upon the Accusers or Mrs *Grips* Testimony, The Accusers was this, That one told him, that I had said the blood of Christ was not Meritorious of any mans salvation, now this was as untrue as illegal, being a meer scandal and a meer hearsay of the Accusers, which therefore is of no force. and can give no just ground to the former Assertion. The Testimony of Mrs *Grip* was this, that I told her it was a poor thing to live upon the blood of Christ. Now that this is no sufficient ground for their formen Assertion, *viz.* That I am guilty of denying the Merit of Christs precious blood, will clearly appear if you consider, First, That this Assertion in the whole latitude of it is not false. for if it be applyed to those who erroneously so live on the blood of Christ as to neglect the following of Christ in Mortification, and self denyal as I feared this woman did, and on that account applyed it to her, I say, if it be so applyed, it is a real truth. Now I averring that I delivered this not in general, but with a particular respect to Mrs *Grip* and others that I apprehended abused the precious blood of Christ, how dare they pretend so to judge of my inward thoughts and intentions as to condemn me as guilty of denying the Merits of Christs blood for such a speech. Secondly ¹ These words were attested but by one single witness, who committed Perjury, and so invalidated her own Testimony. Thirdly, These words are no offence against the Act of Scandal, whether you consider their nature or time, as to the last it is clear they are not within the reach of the Act because I was not accused within six months after they were spoke, it being above four years since, as to the first, there is nothing about the blood of Christ expressed in the Act, which was chiefly made against the opinions and practices of the Ranters. Fourthly, They were spoken before the Act of General Pardon came forth. Now these things laid together clearly evince the untruth of the former imputation, of my denying the merits of Christs blood.

Sent. And hath asserted and maintained, that Christ was a Type, and but a Type.

Obs. If you consider the evidence on both sides, you will finde that the Commissioners have no reason, to say this: *viz.* That I asserted and maintained, &c. for though there be two witnesses to this Article, yet one of them swears onely, that he heard me deliver, that Christ was a Type, and but a Type; whereas I had two witnesses who swore positively, that in the discourse in which these words were spoken I said I would not stand to the word, *but*, nor *assert* Christ was *but* a Type; which is also agreeable to the written Deposition of Mr *Pendarvis* (with whom I then discoursed) who saith I waved the word *But*, constantly affirming Christ was a *Type*. Now I wonder how they that pretend to proceed *secundum allegata & probata*, considering the Depositions on both sides can say *I asserted and maintained*, &c. Secondly, Though this had been so, yet the Commissioners could not have touched, or condemned me as guilty for it;

1. Because this was one of the Articles I was acquitted of by the Committee of plundered Ministers.

2. It was spoken some years before the being of the Act against blasphemous Opinions.

3. I was not accused within six months after; and so not lyable to any guilt by that Act.

4. It was long before the Act of Oblivion came forth. So that whether you weigh the Depositions of the witnesses, or the several Laws, against which the Commissioners cannot in justice act any thing, you will finde there is no reason of putting this into the Sentence.

Sent. And not perfect.

Obs. Here the Judges shew their unjust judgement, and great partiality, so palpably, that I cannot imagine what Fig-leaves, they can sow together, to cover this their so open nakedness, they say here, as one ground of their Sentence, That I maintained Christ not perfect, of which there is no proof at all nor shadow of proof. For not to speak of the illegality of Mr *Fowlers* being permitted to be a witness, being my Accuser, all that was said to this, was by Mr *Fowler*, who deposed that young Mr *Blagrove* told him I had said Christ was not perfect; which as I have oft said, was a meer story: weighing nothing in Law, and so much the less to be regarded, in that it was brought in by the Accuser against me; now for my Judges to insert this in the Sentence, as a thing proved against me, is such a piece of injustice, nay of weakness, as to their own cause, that I cannot but wonder at it.

Sent. An that his Imputative Righteousness was sapless.

Obs. If we compare the Depositions together, we shall finde that the Evidence is not a true & sufficient ground for that which is here alledged; For although there were two witnesses here against me, yet upon cross examination (whether this was spoken without any addition, and as an entire sentence) one of them answered, he remembred no such Addition as was mentioned; the other said, He remembred nothing to the *contrary*, but that it was an entire Sentence; now neither of these are absolutely positive, for though they depose that they remembred not any addition, yet they do not swear positively there was no Addition; now my witness absolutely deposed that I delivered this with an Addition, and that the Addition made up one entire Sentence, with the preceding words, and that what I delivered was this, *That the righteousness of Christ was sapless, except the Fiery Deity of Christ be in the center of our souls, burning up our lusts & corruptions;* which is but equivalent to that Scripture, *He that hath not the spirit of Christ is none of his.* Now whether the absolute positive proof of this witness be not stronger in Law, then the proofs of the other two, which are not positive and absolute, let the wise judge. But secondly, Admit I spake,

even as my enemies pretend, yet the Commissioners had no power to retrospect to words spoken six yeers since, for the Ordinance by which they are to act, judgeth onely those who shall be found *HOLDING OR MAINTAINING* &c. Now they cannot say that *I hold or maintain this*, being I have declared otherwise in my *Protestation*. Thirdly, What I did then speak, was some years before the being of the Act of Scandal, of which I was not accused within six months after it was spoken; and therefore it is not within the reach of that Act. Fourthly, This was long before the Act of Oblivion Fifthly, The discharge I received from the Committee of plundred Ministers, takes away all legal guilt from this Article and puts it past the Cognizance of these Commissioners. And although the late railing abusive pamphleteer pretends that in the Order of the said Committee, *There is not the least mention made of discharging me from the fact, and that it doth onely dismiss the cause out of that Court*, The Reader must know this veil and pretence, comes either from ignorance or subtilty; for it is not there expressed, that the cause was dismissed out of the Court, but *Ordered that the Cause should be dismissed, which is general, and it is there added, The same is hereby dismissed*; Now the dismissal of the Cause on the Defendants part, doth really discharge from the fact, as those that have knowledge in the Law, and are acquainted with the proceedings in Chancery, and other Courts known very well, and if you read the discharge you will finde it very full, for 'tis there expressed, *That upon hearing the Cause in presence of parties and Council on both sides,—and upon a full Hearing what could be said by both parties, This Committee order the said Cause to be dismissed, &c.* And though it be pretended the reason of dismissal was because they had no proper cognizance of the cause, and were not invested with power to Eject; It is a great untruth, for the reason was because they could prove nothing worthy of ejection against me, for had they found sufficient ground, I had as surely been ejected, as I was acquitted, as it is well known to those who were at the tryal. But to conclude, the thirty two members of Parliament, who were of that Committee at my tryal, many of which came much prejudiced against me by the false reports of my adversaries, knew better their own power, then to receive such a formal tryal of a cause they had not proper cognizance of, and to give such a serious and full dismissal of it. Thus much I thought fit to add to this last particular, to shew the vanity and error of their exceptions against my discharge, which as able Lawyers tell me, is undoubtedly firm.

Sent. And several other hellish Opinions, and is otherwise scandalous; as by the said Depositions may more fully appear.

Obs. Here their bitterness manifests it self in thus Arraigning me without cause. Why are not those other hellish Opinions expressed? And why is it not mentioned in what I am otherwise scandalous? For I am sure the Depositions shew no such thing as they pretend, nor give instance of one act which may be truly called *scandal*.

Sent. And it is likewise declared—that upon the matter proved against him, The said Doctor Pordage is ignorant and very insufficient for the work of the Ministry.

Obs. The Commissioners never proceeded to examination, in reference to this of ignorance and insufficiency, contrary to their own Ordinance, for they have not the priviledge of that exception made in the same page, as to me notwithstanding their pretensions in this part of the Sentence. For 1. if they ground this their judgement upon the Opinions before mentioned, their ground is not firm, for we see those Opinions have not been legally proved against me, and besides this is a confounding the distinct heads of scandal and ignorance, &c. against the tenor of their own Ordinance. 2. If they bottom it upon *Hastlets* Deposition, it is a notorious piece of injustice.

1. In regard he was not examined till the day of Sentence, I having no time given me to make my defence.

2. In that he was objected against as a Common Drunkard and so an insufficient witness.

3. In that his testimony was single (without any concurrent evidence,) and so not legal.

Whence it appears that my Judges in thus aggravating my guilt (with the terms of ignorant and very insufficient, &c.) aggravate their own condemnation in the eye of the Righteous Judge of all things.

Sent. It is declared under the hands of six of the said Commissioners, and seven Ministers their assistants, &c.

Obs. I shall conclude my Observations on this Sentence, with some things it is requisite for me to discover, and lay open, touching the Qualifications and Dispositions of some of those Ministers and Commissioners, which agreed to this Sentence of Ejectment.

Here I shall begin with the Ministers.

And first with Mr *Tickle*, who some yeers since hath shewed himself a bitter and professed enemy against me, in a Pamphlet Entituled, *The bottomless pit smoaking in Familism*, put forth by him 1651 In which he bedivels me all over, calling me Familist, There is one *Pordage* a Familist, who cares neither for Scripture nor Reason, and The God of the Familists, whom they generally serve is the Divel, The sink of sin, and in his Epistle brands me for one that will say and unsay any thing, giving a mistaken instance in these words. And at the same time at *Redding*, could call in all with I meant not so. *This he speaks in reference to that dispute about the Deity of Christ, and here confesseth that I did not stand to the ownment of what he then and hath since accused me of, about the Deity of Christ; How then durst they Sentence me for denying it, when in the discourse I said, I meant not so, as he here confesseth.* Now whether this person so much imbittered and prejudiced against me, was was fit to be both Judge-assistant, witness, and as far as I knew, Accuser, I never seeing any other name to his Articles, nor any one so much sustaining the person of Accuser in managing the first Articles, as he himself, I say whether in Law, or Equity, he was fit so to be, let moderate Christians judge.

The second I shall present is Mr *Fowler*, whose bitter and fierce spirit against all that he calls Sectaries, is well known to the inhabitants of *Redding*, and in truth, can scarce be expressed in words; now what terrible Invectives, undue slanders, and passionate Revilings he doth ordinarily use against many Christians he doth not approve of, though I could, under the hands of some that can attest it, yet I will not here relate: Onely I shall give you a short hint of his ungodly dealings towards me; which he hath expressed, with all manner of slanders and revilings, both in his Pulpit and out of it; labouring to perswade all he meets with I am a Familist, a Blasphemer, a Conjuror, one that practiseth uncleanness, and can say and unsay any thing; and that I am as wretched a creature, as ever was; now by these wretched scandals and monstrous untruths, which he and others of his spirit have with much industry blazed abroad, many are perswaded, that I am not onely unworthy to keep my place where I am, and to have due mercy shewed me by those in power, but unworthy of Life, or Being in the world. Now was it not a sad thing, that a man of this spirit, should be one of the assistants, acting the part of a Judge all the tryal, with great influence upon the proceedings; and be also witness, and accuse altogether? Which is against all Law and Reason. But thus it was, and to this I was fain to submit.

A third was Mr *Woodbridge*, who I confess is a man of a more sober spirit, and of a more wise carriage, then the two former, yet one, who was wonderfully prejudiced against me, not by knowledge, but by the horrid abusive reports of others, as you may see in his Deposition, where he by oath attests some fearful and ungodly expressions; which one told him came from me; though the Lord knoweth, and my own Conscience witnesseth, I was never guilty of any such thing. But whether he, being a witness, could properly be a Judge, as in consenting to the Sentence he was, I leave it to those who understand Law to judge of.

Now besides these three who had been Witnesses and Accusers, there were but four more, who are not a sufficient number according to the Ordinance, to subscribe a Sentence; and, to say nothing of the other, being strangers to me, one of the four was Mr *Hughes*, a man very bitter, who oft shewed the evil frame of his minde by ejecting of scoffs and taunts against me. Now the Ministers, some of them, being professed enemies, and others, prejudiced persons, or swayd by those that were so, what could I expect from them, but what I received, even Sentence against me?

But now I come to the Commissioners, who were in number six, as the Sentence expresseth.

First I shall begin with Mr. *Dunch*, who was Chair-man, being a man exceedingly prejudiced against me, by reports, as the instances of his telling me I was worse then a Felon, and asking me passionately, How I durst deny the Godhead of Christ, the first time of my appearing before them, clearly shew, which is yet more apparent by another instance, which was this. At *Abbingdon* Sessions, being some considerable time before my tryal, he threatned me, that at the sitting of the next Parliament, he would throw me out of my Living, This he spake in the hearing of two witnesses who can attest it by oath, which I objected against him before Sentence; as a reason why he ought not to be judge, having designed to condemn me before he had heard my cause. And as the Councillors tell me, this was sufficient to have put him past the capacity of Being a Judge, both in equity and Law, yet he was Chair-man at Sentence, and was very industrious and rigid a-against me thorowout the tryal; and to speak my Conscience of him, I believe that thorow the over perswasions and prejudicing insinuations of some Ministers, before named who made it their business to represent me to the Court as some monstrous person, on whose judgement he much relyed. He was carryed in the managing of this business out of that path of Justice, Mercy, and Righteousness; which, in other things, many say, he walks in: Secondly, I shall present Mr *Trapham*, whom if we impartially reflect upon and consider, either in relation to his intellectuals, or affections, we shall finde him unfit to have been a Judge in my case. As to the first, Let his own words, uttered with much zeal in the open Court, speak for him, which were these, *I never heard of any other death or Resurrection of Christ, but what was at Jerusalem*, Which shewed he had never read, or at least understood these Scriptures, *Heb. 6. Gal. 3. 2. Ephes. 2. 5.* Secondly, As to the temper of his affections, that hath been cleerly discovered, by his saying, He could as willingly run his sword into the bowels of such as I, as into the bowels of a common enemy; as likewise by his practise since the tryal, in which he hath continually endeavoured to possess all he discourses with, that I am so monstrous, as scarce worthy to live upon the earth: But besides these things, he was a witness against me, and so upon that account, unfit to be judge, according to the common course of Law. Now besides these two, there were not enough to make up a Court according to the Ordinance, there being but four more. Thirdly, One of which four was Mr *Cook* of *Wallingford*, of whom I shall say no more but this, that his late action of supplanting and outing of Mr *Wyer* by subtilty, who is a godly honest man, shews what he is, which business is very well known to the godly party about *Wallingford*, being much resented, and condemned by them.

A fourth was Mr *Nutkins*, whose blinde zeal and rigidness of spirit, is well known to tender moderate Christians, and was clearly discovered by his carriage to me, and bitterness against me in my last tryal. The inconsistency, and contradiction of whose actions, shew his unfitness to be a Judge in such cases of weight and concernment; for some four years since being of the Committee of *Berks*, and after a Sermon preached before the said Committee, I had vindicated my self from that of denying the Godhead of Christ, he gave me his vote to clear me of that Imputation, confessing he was satisfyed, after he had asked me a question or two touching some particulars in my Sermon; who now, notwithstanding this, hath condemned me for the same thing he then voted me clear of; although nothing more touching the Godhead of Christ hath since been proved against me, which is the chief thing they stood upon, as they themselves have confessed; in reference to this Sentence. But whence these contradictory actions have proceeded, whether from the late perswasions and insinuations of my Accuser and others, I do not know. But this I am sure of, with those that carryed things tenderly and justly he appeared so to; and with those, that have since carryed themselves rigidly and unjustly, he is one likewise in his actings. But how these carriages of his can be truly reconciled, I do not unsterstand.

Two more there were, who though appearing more moderate then the rest, yet subscribed the Sentence, being carryed away by the stream of the others violent perswasions.

But before I conclude and shut up this part concerning those that subscribed the Sentence, I cannot but speak something of Mr *Arthur Evelin*, who though he was not present when Sentence was given, yet was a Commissioner, and sate amongst the rest one day of my tryal, seeming to carry things very fairly, though in truth he was a chief contriver of the design against me, who after he had laid his plot and set the wheels of others passion and false zeal in motion, withdrew himself, as though he were not engaged in the business; but he knowing there were enough to serve his design, in carrying things against me all the tryal, prejudiced me another way, in preparing both in the Country, and *London* all he met with, to believe I was so abominable and monstrous, as to deserve, if not death, yet at least that sentence of Ejectment, which he knew would be passed against me; and really tis not to be uttered what wrong and injury he hath done me, by his railing accusations, for tis well known that he hath been industrious in representing me as one of the worst of men, making me more vile and base, if it be possible, then the Jews and Ethnicks, by false and dark aspersions, made the Apostles, who yet were esteemed by them, as the filth of the world, and the off-scouring of all things. This I have been forced to speak, that I might do justice in defending innocency, and discovering subtilty, having not the least envy against the person of Mr *Evelyn*, whom I so far love as to pray for his conviction, and the right informing of his understanding, touching that innocency which he now condemns as guilt, that so he may repent and turn to the Lord, and receive the remission of his sins, before he goes hence, and be no more seen.

Now I have finished the Tryal, and all those circumstances relating to it, which might any way serve to clear the truth, and so dispose the Christian Reader, as to be able to give true Judgement in my Case; and I question not but by what is here related, out of no other end, but to discover and lay open both truth and falshood, innocency and subtilty, it will clearly appear, that my enemies, both in their accusations, management of the Tryal, and Judgement, after evidence on both sides, have neither observed the Law of Nature, the Law of this Nation, nor the Royal Law of

Love; but have steered their proceedings by prejudicate resolutions, and arbitrary determinations, which were as illegally concluded by their sentence, as uncharitably set on foot and begun by interest, mistake, and blind zeal and envy; which I am confident will one day be as manifest as the light, when the vails and pretensions with which they have covered their own eyes, and the eyes of many others shall come to be rent away. In the mean time if what I have here wrote, is not through that prejudiced, which is sucked in by most, sufficient to clear that truth and innocency I own and live to, I shall contentedly lie under the censures and condemnation of men, as that in which I am conformable to Christs sufferings, waiting for that righteous judgement of God, which will justifie the truly innocent, and condemn the really guilty.

An APPENDIX to the former RELATION.

Having in the former Discourse dispatched my Tryal before the Committee of *Berks*, I shall now present you with something more, referring to the same business, in which I shall inform you, 1. What I have proceeded in since my Sentence, 2. I shall lay down some Grounds or Reasons why, in answer to those who have much censured me for it. 3. I shall shew the issue and event of it, and so conclude all.

1. You must know then, after the Sentence of Ejectment was passed against me, being sensible of the injustice and illegality of it, and that great injury, which by it was done to that Cause of God, and Life of Christ which I own and live to, I was moved from my own spirit, and encouraged by others, to address an Appeal to his Highness the Lord Protector, who (with his Council) made the Ordinance by which the Commissioners were impowered to act. So I came to *London*, and framed a Petition in the usual way, in manner of an Appeal, in which I presented my grievance to the Protector, believing it very reasonable, in case of oppression and wrong, to appeal from an inferior Court, to that Power which Constituted them, and gave them being. Now in the time of my waiting upon, and expectation of the delivery of my Petition, I met with many who were much against it, as a thing too conformable to the custom of the world, and too slavish for those who are to live to the life of Christ, out of the waies and observations of *Babylon*; so that I have been excepted against, 1. in reference to the person, or persons to whom I appealed, as to my owning of, and bowing to such a Power. 2. In reference to the ends for which.

1. *Particular*. As to the first, touching my owning of, and appeal to the chief Magistrate for the execution of Justice, and relieving the oppressed, I shall here shew my grounds upon which I go.

1. 'Tis my Judgement then, That in every Principle according to natural Order, and Gods Will, there should be Superiority and Inferiority, Rulers, and Ruled, Higher and Lower, even as there are.

For first, If we look into the Kingdom of darkness, we shall find there great distinctions and degrees amongst the fallen Angels, there being (*Ephes.* 6. 12.) Principalities, Powers, and the Rulers of this dark world. And Dignities, *Jud.* 1. 9. There is also one Supreme Prince, *Mat.* 12. 24. Beelzebub, the Prince of Devils, called (*Rev.* 9. 11.), The Angel of the Abyesse, or bottomless pit; and *Rev.* 12. The Dragon, who with his Angels under him, war against *Michael*; he is also called, *Apollyon*, Satan, &c. These are they, who as *Jude* saith, are reserved in everlasting Chains under darkness, being the Lords Vassals. But that their order, their superiority and inferiority, is not peculiar to them, as they are fallen, is clear, in that, before they fell, they were invested with a Principality, *Iud.* 6. The Angels that kept not their Principality, as in the Original.

2. That there is superiority and inferiority, & great distinction in the Angelical World, or Heaven of the Angels, is clear from Scripture, so *Dan.* 10. 13. there is mention made of *Michael*, who is cal'd one (or the first) of the chief Princes, for that there are more chief Princes besides himself, of which, *Gabriel*, who spake this to *Daniel*, questionless was one: And Christ speaks of more then twelve Legions of Angels, which Legions must have their chief Captains and Leaders. Now Gods Host of Angels hath many names of distinction in Scripture, suitable to their offices, strength, or beauty: As 1. We find Angels, which may be a general name belonging to all, as they are the Lords Messengers. 2. Arch-Angels, *Iud.* 9. 31. 3. Cherubims, *Ezek.* 10. 20. 4. Seraphims, *Isa.* 6. 2. 5. Thrones. 6. Dominions, 7. Principalities, 8. Powers, *Col.* 1. 16. 9. Vertues. *Eph.* 1. 21.

where the distinguishing appellations of the Angels are in the singular, as *Col. 1.* in the plural number: But by this we see there are degrees, distinctions, superiority, and inferiority, amongst those who perfectly enjoy and obey God.

And further, if we look into this outward world, we shall find there ever have been, and still are, Governors, and Governed, Superiors and Inferiors, though in several forms and models of Government; and these distinctions we find not only in those States, whose policy is continued by the rules of mans reason, but even amongst the Jews, once the peculiar people of the Lord, who by his immediate designement, ordained *Moses, Ioshua, Gideon, David, Solomon, &c.* to rule and govern the Israelites.

Now things being thus ordered by Divine Providence, we may, nay should own all distinctions and degrees, according to the nature of that principle in which they stand, and from which they spring. We are not to revile the Devils themselves, nor to speak evil of those Dignities which are in the Abyesse or dark world; for, *Iud. 9. Michael* the Arch-Angel durst not bring railing accusations against the Devil, but said, *The Lord rebuke thee.* Truly the fallen Angels are Gods Vassals, and the executioners of his wrath and fierce anger, and so are to be owned as Dignities, Principalities, Powers, and Rulers in their own spehar and principle, even as the Scripture distinguisheth them; though all their wickedness, subtility, malice, and temptations are utterly to be rejected, as opposing the righteousness and holiness of God.

Now if we are to own, *i.e.* to take notice of, and not contemn and revile the Dignities, Principalities, and Powers of the dark world; how much more the Orders, distinctions, and degrees of this world, though made according to the rules of the spirit of the world? *i.e.* according to the wise Canons of rational policy and humane foresight. And though Governors and Rulers may be of three sorts; as first, such who are immediately constituted and invested with honour and power by the Lord, as *Moses, Aaron, Ioshua, &c.* 2. Such as are in power and honour, by a lawfull succession, or a free Election of the people, or their Representatives, &c. 3. Such who out of necessity, policy, or ambition, &c. assume power and Authority to themselves; I say, though there are these three sorts, yet we have no warrant from reason or Scripture, to resist, revile, slight, or not to own, *i.e.* acknowledge any of them, to be in their own spehar, what really they are: for, *Rom. 13. 5.* We must be subject, not only for wrath, but for conscience-sake. And this extends to every individual, *Rom. 13. 1. Let every soul be subject to the higher Powers.* From this due subsection it comes that we ought to pay Tribute, *Rom. 13. 6.* and afford them that honor which is due according to their place, *v. 7. Honor, to whom honor is due.* Whence we may and ought in a civil respect, to bow our bodies to them; which, though the power be usurped, or not according to the Laws of Christs Kingdom, may be done without subjecting to the evil of that Power, or owning of them any otherwise, then to be persons of great power, quality, and trust in their own spehars and places; but how they came to this, let they themselves look to it.

Concerning the Saints bowing their bodies by way of civil subjection, not to speak of *Nehemiah, Daniel, &c.* The instance of *Abraham, Gen. 23.* is very pertinent and clear, who though he was owned by the Ethnicks, the sons of *Heth, v. 6.* to be a mighty Prince, or Prince of God, yet *v. 7.* its said, *He stood up, and bowed himself to the people of the land.* And again, *v. 12. And Abraham bowed down himself before the people of the Land.* Hence also we may, and should give them their Titles, if we have occasion to address our selves to them, which is part of that honour

we are to afford them, *Rom.* 13. 7. This was *Pauls* practice, *Acts* 24 2. where he speaking to *Agrippa*, stiles him, King *Agrippa*, and v. 13. *O King*, v. 19. *O King Agrippa*, v. 27. *King Agrippa*. And in the same speech, applying himself to *Portius Festus* the Governor, he stiles him, v. 25. *Most noble Festus*.

And furthermore, when we are oppressed and injured by any inferior Magistrates, we may appeal to the superior Power, for the execution of Justice. Thus *Paul* knowing the malice of the Jews, and seeing what influence they had upon the Provincial Governors to sway them, appealed to *Cesar*, the Supreme Magistrate, *Acts* 25. 11. *No man may deliver me unto them, I appeal unto Cesar*. Where you see he made use of a Law or custom of the Romans, to free himself from oppression and cruelty. And certainly it is very reasonable for the Saints of God, when they are injured against Law and equity, to present their grievance to superior Magistrates, for the execution of their own Laws upon those, who pretending to act from them, break and violate them.

Now in the performing of those three particulars before expressed, it doth not follow, that we own and make our selves members of Babylon, or the external bodies of confusion and irregularity; for here is no evil Idolatrous compliance with it, in acting the things before expressed: For, as *Abraham* could bow in civility to the Heathen people, and *Paul* give the Ethnick Princes their Titles, and appeal for Justice to *Cesar*, a Heathen Tyrant, without sinfull compliance, or owning himself of and in union with their corrupt societies; so may we do the same things, though we were amongst the worst and most corrupt Babylonian Magistrates in the world, without any sinfull union and compliance with them. And though *Rev.* 18. 4. the Lord thus calls, *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues*; which is enough to stir us up to a serious enquiry, what it is to come out of Babylon, and how farr it extends; yet I say, some things are absolutely requisite whilst we live in the place of Babylon, even as these before expressed, and are really consistent with our obeying that Scripture, in forsaking the evil of Babylon, though we live in the place of it. For as there was no necessity for the Jews that lived in Ethnick Babylon, to partake of the sins of Babylon, though they performed the civil acts before mentioned; so there is no necessity for those who are in Christian Babylon, to partake of the sins and iniquities of it, though they perform those civil and necessary actions before recited, which are required of us in reference to the external commerce, and protection of our bodies, in the places where we live.

But now having shewed the just grounds of appeal, in case of wrong, to superior Magistrates, and the reasons why they are to be acknowledged and submitted to, I shall proceed to give an account of those ends in my Appeal, which are so much excepted against by some.

1. *End*. The first end then which is so much decryed against, is my petitioning to keep and be longer possessed of a Parsonage and Tythes, which is a scandal to many, as being a legal and forced maintenance, and a continuing my self in a way of Preaching for hire.

To which I answer, 1. In reference to Tythes, which I confess heretofore I have much doubted of my self, as to the receiving of them, and that upon several accounts, as that there was no such maintenance in the primitive time, when Christians and Churches were pure, and that they were forced by a Law, without the good will of many that pay them, &c. Upon which consideration, and some others, which heretofore seemed weighty to me, I have thought good to return them to the Magistrate from whom I received them; but by providence have been prevented beyond my expectation; since which I have been clearly satisfied, and I believe, from the light of

pure wisdom, that the former reasons, and many others, which ordinarily are alleadged, are no sufficient grounds of throwing them away, especially to those who see the best grounds on which they may be received, and the best ends for which they may be used. As to my self then, I confess I receive them not upon any Levitical, Legal institution, nor as a maintenance by Divine Institution, due to Ministers or Parsons, nor as a reward and recompence for Preaching; but as they are the Lords by right and undoubted interest, whose (*Psal. 24. 1.*) is the earth, and the fulness thereof, as well the tenth, as all the rest, and all the rest as well as the tenth; and as they have been his undoubted gift to me, though providentially handed through the Magistrate, who had a legal right to dispose of them; so that I look upon my self but as a steward under the Lord, to dispose of them as the Lords goods to maintain his life in flesh, to feed the hungry, and clothe the naked, and entertain strangers, using them as Gods goods in Gods way, out of the selfish propriety of the earth, in a way more suitable to the Royal Law of love: Thus having consecrated them to the Lord, to honour his name in the use of them, according to that, *Prov. 3. 9. Honour the Lord with thy substance.* I do not see how I could be faithfull in my trust, if I should make them a sacrifice to some who might use them farr worse, or to others who would certainly abuse them to the dishonour of God. Now this which I look upon as the Lords gift, being unjustly sequestred from me against the Laws of this Nation, I could not satisfie my conscience, without using a lawfull means, in appealing to the higher Powers, for the maintaining and making good their own Laws, which the Commissioners infringed in sentencing and condemning me; that so I might try, and follow providence, in endeavouring a just recovery of the Lords possessions out of the Dragons hands; to whom I might apply that of *Naboth to Ahab, 1 Kings 21. 3. The Lord forbid that I should give the Inheritance of my Fathers unto thee.* And by this, all are left inexcusable; so that no one who accounts himself, *Rom. 13. The Minister or Steward of God for good, shall have occasion to say, you did not apply your self to those who were armed with power and resolution to relieve the oppressed, and do you justice.*

But to add a little in reference to that part of the Objection which hints at my Preaching for hire; I must say, that tis uncharitable for any so to judge, who knew neither my principles, progress, nor intentions; May not one exercise ones talent for the edification, conversion, and quickning of spirits, and so for the glory of God, notwithstanding the receiving of Gods outward gifts and blessings for ones necessity in this life, and for the helping and relieving of others? I confess I believe there are too many, who wanting the oyle of love and life, sell their words for their livings, and really twill be a happy day, when the subtilty and deceits of such come to be laid open to all; that so none may dare to speak the words of life, without the eternal word of life speaking in and through them. But because there are very many such, tis uncharitable to conclude that all are so; and to those that judge me as one of those, I shall only return the answer of *Paul to the Corinthians, chap. 4. 3. With me it is a very small thing that I should be judged of you, or of mans judgement, or day, yea I judge not mine own self, For I know nothing by my self, yet am I not hereby justified, For he that judgeth me is the Lord. v. 5. Therefore judge nothing before the time, till the Lord come.*

End. 2. Another End which is excepted against, both in my appealing and writing is, the vindicating of my own person and cause, from dark and false aspersions; as though it argued weakness and irresignation in me; in not being able to suffer the scandals, censures, and reproaches of the world, without such endeavours to vindicate my self and the truth, which God in his time, as they say, will clear.

But to this I answer, *To every thing there is a season, Eccles. 3. 1. There is a time to keep silence, and a time to speak, v.7.* Some years last past have been a time of silence to me, in which I have suffered under all manner of scandals and reproaches, through the malice of the Devil, without any endeavours of vindication; but the enmity of my enemies growing to such a height, as not to contain it self within the limits of railings, revilings, slanders and reproaches, but that also breaking forth into a formal accusation, tryal and illegal condemnation, and Sequestration of that external livelihood which the Lord hath bestowed upon me, and that under the pretence of justice, merit, and desert: I say considering this, I esteemed it just and righteous, to appeal for a re-hearing, that truth & inocency might not lie wrapt in the vails of unjust condemnation, and lying reports, and that malice, subtilty, and illegal proceedings, might come to be detected, and no longer blind the eyes of many, who judge both of my enemies and my self, according to the false glass of their reports, which I believed might tend much to the glory of God, and the shame of him who is the father of lies, who hath ever endeavoured to strengthen his false interest, by raising undue prejudices against the truth, and the sincere owners of it; so that the endeavouring a re-hearing, and the publishing the truth of things, for the ends before expressed, is according to the rules of pure wisdom, and Christian prudence, being according to *Pauls* practice, who after he had appeared two or three times to answer for himself before the Roman Governors, and seeing *Festus* swayed by the Jews, and upon that account willing to try him at *Jerusalem*, amongst them, where he believed they would have condemned his innocency, and made him suffer as an evil-doer: I say, on that account, *Acts* 25. 10, 11. he appealed to *Cesar*, desiring to be tryed at his Judgement seat, hoping there to have his innocent cause and person cleared. And *2 Cor.* 10. 2, 3. we find *Paul* vindicating himself against the unjust aspersions of those who thought he walked according to the flesh: So that where these things are done from a good and sincere principle, they are good, and not justly to be excepted against.

And whereas it hath been objected, that we should leave those things to God:

I answer, Our performing these things for his glory, and in obedience to his will, doth not take them out of Gods hands; for what good we do in obedience, he doth it in and through us (*Ephes.* 2. 13.) who are but his instruments, and obliged to use lawfull means for the accomplishing of lawfull ends, *1 Cor.* 11. 24.

And having now exhibited the grounds and ends of my Appeal, and demonstrated the reasonableness of it in reference to both, I shall proceed to shew the issue and event of my appealing.

You must know then, that after I had waited about seven weeks, my Petition was delivered by Mr *Sadler* (one of the Masters of Requests) to his Highness the Lord Protector, who granted a reference to the Council; and shortly after, my Petition, with the Reference subscribed, was delivered by a worthy friend into the Council; which after a great debate, though some of the greatest eminency were for it, rejected it, and would by no means grant a re-hearing of my Cause.

Now this was the issue of my eight weeks waiting in *London*; which, I confess, though in submission to providence, I with many others, looked upon as very hard and unreasonable; because in point of wrong and injury, it is according to the Law of Nations, and the rule of pure reason and justice, that there should be an Appeal granted from inferior Courts of Judicature, to that Power which gave them being, especially in a thing of so great concernment, as the Ejecting and throwing men out of their Estates and Livelihoods.

But here I cannot but inform the Reader how subtilly and cruelly my enemies have dealt with me, not only in condemning me against Law, but likewise in using all means possible, to

prevent the granting of an Appeal for the re-hearing of my Cause, for tis very well known that they have industriously laboured to possess all (in whose power it is, and who ought in this sad and extraordinary case to relieve me, and grant a re-hearing) with unspeakable prejudices, insinuating into them, that I am so guilty and vile, as unworthy to be regarded in my addresses to them.

Now to a discerning eye, this course of theirs, in labouring so much to prevent a re-hearing of my Cause, speaks thus much, That they are afraid their unjust and illegal proceedings will be detected by it, and many of them proved great lyars and slanderers, for reporting I am guilty of such horrid crimes, as they commonly say they proved against me. Now if they did not fear this, why should they be so much engaged in striving by these insinuations, to prevent the granting of an Appeal? For if I were really as they represent me, all that I should get by a re-hearing, would be, to be twice condemned, and that with double disgrace, and an open justifying of their sentence against me; whereas now I have this to say, That they condemned me unjustly, steering their proceedings neither by Law, Reason, nor Scripture.

But being as yet rejected of men, and deprived of the just priviledg of an Appeal on earth, I shall appeal to heaven, from time to eternity, from the double eye of the Creature, to the single eye of God.

O Eternal Majesty, thou art that high and holy one who seest clearly, and judgest truely thou searchest my heart, and tryest my reins, piercing into my inmost thoughts, and most secret motions with the single eye of thy glory: All things within and without stand naked and unvailed before thee, being more then transparent to thy all-discerning sight; I therefore appeal from mans day, Iudgement, and condemning Sentence, to thy day, Iudgement, and acquitting voice; from mans dark erroneous sight, to thy penetrating, clear, all-seeing eye. Thou knowest I am not guilty of these Blasphemies and horrid things laid to my charge; Thou knowest that my solemn protestation is from the sincerity of my heart; Thou knowest that it never entred into the intention of my soul, to deny the holy Trinity, or the Godhead of Christ, whom I own to be God coequal, and coeternal with the Father; Thou knowest I am not guilty of holding that Christ was not perfect, or that his righteousness is not a fruitfull, powerfull, everlasting righteousness, or that his bloud is not cleansing, meriting, reconciling bloud. Thou seest how my innocency, in reference to these things is overshadowed with the dark clouds of false aspersions, and undue accusations. O thou bright Eye of Divine Glory, dost not thou see and behold the innocent sufferings of my person, name, Estate and Family for thy sake? Dost not thou know that I have been oft cast into the Den of Lyons, and into the fiery Furnace of wrath and envy, for thy names sake? O gracious God, how oft have I been reviled, numbred amongst transgressors, made as a scorn and odium amongst men, looked upon as the off-scouring of the earth, and now at last civilly put to death, cast out of their Synagogues, and by unjust entence, ejected out of that Estate which was thy gift, and all this for thy truth and life? O blessed Majestie, dost not thou behold the naked simplicity, and simple innocency of thy servants spirit? who to the utmost of his power, resigns up his body, soul and spirit, to follow the righteous Law of Sanctity, Purity, and Virginity, through the mortification of the senses, the crucifying of the old man, and the casting away of the body of sin, in conformity to the cross, death and resurrection of Christ, that so at length by the supply and vertue of thy spirit, there might be an actual conquest attained over sin, hel and death. O thou Eye of Eternity, thou beholdest my will resigned to thine, without moving this way or that, as to the permanency of, or freedom from these sufferings. O my God, thou knowest I can neither desire the continuing censures and condemnation of the world, nor the justification of my person and thy cause from the mouthes of the just, though in pure obedience to thy will, calling me to it; I have addressed my self

to the higher Powers, that they might be left inexcusable, and have by writing exhibited the innocency of that life, imbodied in flesh, which by the envy and subtilty of Satan, hath been so much levelled at, and overclouded by the mists and arrows of wrath and darkness. And now I stand resigned in obedience to thy will, the true rule of righteousness, to continue a publick signe, and witness-bearer of Christs sufferings, and to be made yet more vile and contemptible for his sake, who enduring the Cross, and despising the shame, now sits enthroned at thy own right hand. O omniscient Majestie, thou knowest we are neither the better nor the worse for the justification or condemnation of our fellow-creatures; there is no satisfaction in man, or the things of man; therefore the spirit of thy servant flyes to thee, like a dove into the true Ark of rest, to be caught up into thy eye, and to be taken into thy heart, and bosom-love; for in such union oft lies union of hearts, union of wils, and union of spirits, there is satisfaction only. O how my soul groans after this union with thee, and presential enjoyment of thee, O my God, even to feed continually on the tree of life, to live in the day, and light of thy glory, to see and behold the beauties of thy inmost holy habitation, to eat, yea to banquet on Christs flesh, and to drink, and that abundantly of his holy bloud, to be replenished and drencht throughout with the wine and oyle of the holy Ghost; for the full enjoyment of which, thy servant shall continually wait upon thee, retiring from the broken Cisterns of the Creature, to thee the Fountain of all good, to whom, with thy eternal Son and holy Spirit, be rendred of Saints, Angels, and all creatures, glory, praise, and Halleluiahs for ever.

Now I have run through the substantials of my Appendix, in which I have exhibited the reasons, grounds, and issue of my appeal, the last of which hath been a denial of affording me a re-hearing, whence I am forced to appeal to the just Judge of heaven and earth, who will certainly render to every one according to his works, even reward and honour to the innocent, but judgement and disgrace to the guilty; and though my adversaries may yet proceed to add iniquity to iniquity, even to justifie by writing, what they have most unjustly acted against me, yet I shall have much peace in my conscience in what I have here done, to shew impartially the truth of things, however the prejudiced world steere their judgement of me, which cannot but be very hard and injurious, if they believe that late Pamphletier, who reckons me guilty of Sorcery, uncleanness, blasphemy, &c. as though they had been proved against me referring the Reader to the whole proceedings, which (as he saies) are shortly to be made publick. Now if we may judge of these by their *Praecursor*, I can expect nothing but such a misrepresenting of the proceedings, as M. *Ford* produced before sentence, and to be condemned for what I was accused of, and for the horrid things exhibited against me, which was the rule of the Commissioners proceedings, as the Author of the *Praecursor*, in page 5. expresseth in these words, *Who were to proceed, secundum allegata & exhibita*, as really they did, for they gave sentence according to the crimes alleadged and exhibited against me, not *secundum probata*, or things legally proved: and really, by the false reports of some of the Commissioners, since sentence concerning what hath been proved against me, I cannot expect any thing better then to be represented guilty of blasphemy, sorcery, uncleanness, Rantism, and all things that may seem to make me vile and contemptible, and worthy of death, or banishment. But in reference to this, I desire only the Reader seriously to weigh the proofs on both sides, which have faithfully been transcribed by me from the Depositions, together with those other evidences I produced, to clear things which the Court would not admit of, though in equity they ought to have done it, I say, I desire these may be seriously weighed together, because it is unsuitable to that devoted silent life and way I desire to live in, to make rejoinders, and frame replies, by way of contest and dispute, being willing rather to enjoy my God in the retired silence of abstract contemplation, and to lie under the reproaches, slanders, revilings, and passionate

censures of my adversaries, then trouble my spirit with any more things of this nature, especially in this time, when Christ is entering into a severe Judgement with all flesh, and making way for his coming in power and glory, to make all things new, and cause old things to be no more remembered.

JOHN PORDAGE.

FINIS.

**Appendix 4 – Transcription Christopher Fowler, *Daemonium Meridianum: Satan at Noon*
(London: Francis Eglesfield, 1655).**

Transcription made from British Library copy.

DAEMONIUM MERIDIANUM.

SATAN at NOON.

Or, *Antichristian Blasphemies, Anti-scripturall Divelismes, Anti-morall Uncleanness*, Evidenced in the Light of Truth, and Punished by the hand of Justice.

BEING, A sincere and impartial Relation of the Proceedings of the Commissioners of the County of Berks, Authorized by the Ordinance for Ejection, against *John Pordage*, late Minister of *Bradfield*, in the same County.

Published for the vindication of Justice, and satisfaction of the Conscientious, in the name, and by the order of the said Commissioners and Assistants.

With some Notes, and Animadversions upon a Book of the said *John Pordage*, intituled, *Innocency appearing, &c.*

By CHRISTOPHER FOWLER, *Minister of the Gospel at S. Maries in Reding.*

Mos iste semper viguit in Ecclesia, ut quo quisque foret religiosior, eo promptiùs novis adinventionibus contraireret.

Vinc. Lyrin. adv. Haer. cap. 9.

2 Pet. 2.1, 2.

False teachers shall privily bring in damnable heresies, even denying the Lord that bought them, and many shall follow their pernicious waies.

1 Cor. 16.22.

If any man love not the Lord Jesus, let him be Anathema Maranatha.

1 Gal. 8.

Though an angel from heaven preach otherwise, then that we have preached unto you, let him be accursed.

1 John 2.23.

Whosoever denyeth the son, the same hath not the father.

Peccatum nocet personae, sed Haeresis communitati,

LKuth. Tom. 1. P. 260

Hoc est artificiu~ unicu~ Satanae & fanaticoru~, quod nolunt videri male docere, se jactant sincerissimos, fidelissimos, cum sunt omniu~ mendacissimi.

Id. Tom. 4 p. 339

LONDON: Printed for *Francis Eglesfield*, and are to be sold at the Signe of the *Marigold* in *S. Pauls Church-yard*. 1655.

To his Highness OLIVER Lord PROTECTOR of England, Scotland, Ireland, and the Dominions thereunto belonging.

May it please your Highness.

We humbly crave leave to acknowledge, that we look upon it as an eminent mercy, that under *your Highness Government*, a gracious, and a wise Providence hath put an opportunity into the hands of men desiring to fear God, to effect, what is of highest concernment, for the good of soules: that, they may neither be starved by the *Ministers insufficiency*, nor poisoned by *blasphemy*, nor blinded by *ignorance*, nor hardned by *scandall*, Whilest men slept, (we are loath to say the masters of the house,) the envious man hath sown Tares, tares full of deadly poison, and that poison diffused into the very vitalls of faith, and godlinesse, and that so subtilly conveyed, that Sathan fights against Christ, under the notion of Christ.

Among the many sad Instances in this nation, this ensuing Relation presents some of those doctrines to your *Highness* view, Doctrines so directly destructive to the very fundamentalls of Religion, that we solemnly professe, (were it a matter eligible) we had rather ten thousand times, that we, and our dearest relations should die stark mad in chains at *Bedlam*, then to live, and die in such execrable opinions against *our Lord Jesus*. In all humility we beg the boldnesse to say, that your conscientious, and solemn pursuance of Reformation, that the Gospel of our Lord Jesus may be *glorified, will be the life, and length of your dayes in this time of trouble*, as a bond of love upon the hearts of the Godly, *in this hour of Apostasie*, whilest you live, and leave your memory *precious* to succeeding Generations.

Your Highness faithfully devoted, in the service of the Gospel, in the name of your Commissioners, and their Assistants; and among them the meanest, *CHRISTO. FOWLER*.

The PREFACE to the READER.

Courteous Reader,

Thou art here presented with a faithfull relation of the Proceedings of the Commissioners of *Berks*, in the business of Dr. *Pordage*, late Minister of *Bradfield* in the said County: we desire that thou maist read as we do write, with a sad heart that such prodigious, and damnable heresies should be belched forth in such a land of light, both publickly and privately against the person and merits of our Lord Jesus Christ, as this Dr. hath done.

We are well assured, that neither the former Parliaments, nor the present Governours did intend, or mean *thus* to tolerate, though they were tender to consciences *truly* tender; their care was, and is, for the ejection of *Scandalous, ignorant, and insufficient* Ministers, and in their room, placing *Godly, Learned, Orthodox Divines*, the noblest work that can be undertaken, (if we may have liberty to express our thoughts) in any Common wealth, that calls it self Christian. This man formerly placed in, and now ejected, was none of these; first, not *Godly*, because, he denies the *Godhead* of Jesus Christ, vilifies his precious *blood*, which the Scripture calls the blood of God. A Doctrine that wants a name *black* enough to be called by, in which any man living, and dying can never be saved, and certainly there can be no *godliness* in that religion, in which there is no salvation.

Secondly, Not learned, (we speak not of that great help and ornament of humane learning, whereof this man hath no great cause to boast, (although by a *Charientismus* he is called Doctor) but, because he is *ignorant* of the chief heads of Religion, which even some children of ten years old from their *catechisme* can deliver in more *intelligible* termes, then he hath done.

Thirdly, Not *Orthodox*, because, his doctrines are *Diametrically* opposite to all those that now are, or those that have been received as such, by the people of God in all former ages, and his exposition, and application of the Scripture is a meer wretched and senseless corruption of the sacred text.

Fourthly, No *Divine*, because, his heresies are, (if by the example of the Oratour in Latine, we may have leave to coyn a word in *English*) rather *Divellity*, then *Divinity*. The Matter of his Charge (for which we referre thee to this relation) may be reduced to four heads.

First, *Blasphemy*, and of that, the most pernicious, directly destroying the very foundation.

Secondly, *Pretended Visions*, of Angels, to confirme that blasphemy.

Thirdly, The Doctrine and Scandall of *uncleanness*, the issue of that blasphemy.

Fourthly, *Ignorance* and *insufficiency*, the ground thereof.

For the first, *Blasphemy*, he hath often denied the Godhead of our Lord Jesus, which may be called *antecedent* Blasphemy, and called his righteousness a sapless righteousness, and his precious blood a vain thing, which are most direfull Blasphemies, and *consequences* of the former.

The first of these was the damned heresie of *Theodotus*, the tanner, *Paulus Samosatenus*, *Photinus*, *Arrius*, whom *Hierome* in *apol. adv. Ruffin.* calls *Damonium Meridianum*, Mahomet, *Henry Nicholas* founder of the *Familists*.

The other execrable Blasphemy concerning Christs righteousness, is either a piece of *Pelagianisme*, which puts the merits of Eternall life upon the performance of humane nature, or rather, new familisme, which most *absurdly*, and *blasphemously* saith, that Christ is not *one* man, the Son of Mary, but *all men* believing and *loving*, and that Christ is not God, and man, *but* the state of perfection in believers, what Christian heart can chuse but be affected with some sparkes of holy zeal against such cursed doctrines, spit in the face of Jesus Christ, by an handfull of sinfull dirt, fit to be cast into the street, *Psal. 18.42.* and which impious doctrines do necessarily conclude our *religion* to be but a *fable*, our *faith* a *fancy*, our *hope* a *dream*, and *us* of all creatures the *most* miserable.

To the second, as to *Visions* of angels, we believe the Christian Reader will easily perswade himselfe, that the Blessed Angels would rather lie down in the flames of hell, then come to confirme such wicked, antichristian doctrines, but this is an old fetch of the Prince of darkness.

The *Angelici* were thought by some to have been so called for their pretended communion with angels, which agreeth well with that we find in *Epiphanius* viz. that they held themselves to be of the order of angels, as being persons in their own conceits angelicall, if so, tis likely they looked the angels should be *familiar* with them, But the constant phrase of the Scripture still mentioning *familiar* spirits in an *evil* sence, *never* in a good, teacheth us to take them not for *glorified* Angels in heaven, but for *damned* fiends in hell.

The pretense of converse with Angels, we find most frequent amongst *Mahumetans*, *Papists*, and *Familists*, take a single instance of each of them;

First, *Mahumetans*, and here, most notoriously famous is the grand imposture of that wicked *Mahomet*, pretending great familiarity with the *Angel Gabriel*, and that the Alcoran was

let fall from heaven into his bosome, when he was asleep; A great helper of this wretch, was *Sergius a Nestorian*, who denied (as our Dr.) the Godhead of Christ,

2. Of the *Papists* we have a notable history of their *S. Francisca*, who was said to have enjoyed the sight of an Angel continually, he was of an incredible beauty, his countenance more white, then snow, more ruddy, then the rose, cross'd on his breast, his locks long, and curled, more clear then polished gold, shining with such brightnesse, that she could read her mattens at midnight.

3. As for the *Familists*, we cannot have a fitter example then of their Patriarck *Henry Nicholas*, who gave out that he had Visions of, and conferences with Angels from heaven, from whom he learned to expound Scriptures by Allegories, but such Angels are quickly discovered to be Divels indeed, when their Revelations are brought to be tried by the Word of God, as they ought, *Isai. 8.20.*

Mary Wiltshire reported to Dr. *Goad*, and Dr. *Featly*, at Lambeth, that there appeared to her one in the shape of a woman, with very shining light, having the *moon* under her feet, and the *sun* over her head, with bright beams about it, who gave her being sick in her bed, three Benedictions, and *Fisher the Jesuit* told her, without doubt it was the Blessed Virgin *Mary*, and it was revealed to him, she must be a *Nun* of the Order of *S. Clare*.

Luther being acquainted with this Cheat of Sathan, and fearing to be deluded by some Diabolically imposture under the appearance of Angels, daily prayed, that God would preserve him from such visions, contenting himself with *reading*, and *meditation* of the Scriptures, and *hearing* Sermons, and *prayer*.

The fancy of *Quintilla*, or *Priscilla*, who said, that Christ came to her when she was asleep, and revealed to her that *Pepuza* the Village where she lived was an holy place, the city Jerusalem which descended out of heaven, is paralel to the vision of *Susan Day* at *Bradfield*, and the Drs. conceit that his house should be as *Noahs* Ark, for safety to those that came to dwell under his roof.

We never read nor heard but these pretenders to Visions did ever scorn, and trample on the Word and Ordinances of Jesus Christ, the Ordinance of Water Baptisme is totally denied by the Dr. and the other Sacrament is in effect denied, because the things signified are denied, soe did *Henry Nicholas* the Oracle of his Sect hold, that *Scriptures*, *preaching*, *Sacraments*, were but *fleshly*, *elementish*, *ceremoniall*, and *indifferent* things.

The third head of the charge against the Dr. is for *Uncleannesse* in Doctrine, and that in two points; the one, denying with the *Marcionites* the remedy against it, prescribed by the Apostle, *1 Cor. 7.2.* the other allowing liberty for it, by penalty of women. So did *Mahomet*, and the *Papists* now do, by tolerating Stewes, allowing many female bedfellowes, for one wife, as Cardinal *Campeius* did in *Germany*; Pope *Hildebrands* doctrine was very good news to whoremongers, who for one wife might have the use of 600 women, *John* of *Leyden* the Mechanical King of the Fanaticks in *Germany*, pretended, that he received his impure doctrine by Revelation, and when some made doubt of such Libertinisme, he laid down his cloke upon the new Testament, and sware by them both, that he had that doctrine delivered to him from God himself.

Obj. The Dr. is a Professor, and is taken notice of for holinesse, amongst men of his perswasion at least, nay and others, very many.

Ans. So was *Caspar Swincfield* reputed a man grave, civil and fervent in prayer, yet he became a blasphemous heretique against the nature of Christ, and against the Scriptures, saying

that Christ was not only once born, but often, and that we ought to content our selves with the teaching of the spirit, for, the vocall word is to be rejected as a killing letter. Our English false Prophet *Hacket* was a *Professor* of sanctity, a *hearer* of sermons, a *reader* of Scriptures, *praying* with admirable fervency, yet fell from duty to *revelation*, and from revelation to *blasphemy*, such blasphemy against God, that even the Divells scarce ever durst utter.

The Dr. hath brought in his Protestation.

Ans. Be pleased to read the animadversion upon it, for present, consider the *Elcesaits*, *Priscillianists*, and *Familists*, they took liberty to dissemble in their own defence, though they did so upon different grounds.

The *Elcesaits* took a liberty to say any thing, because they held that God was more pleased with *truth* in the heart, then displeased with *falsity* in the mouth.

The *Priscillianists* they allowed in themselves the denying of the truth, because they held it better to conceal the truth with *lying*, and *perjury*, then to confesse it with *shame*, and *infamy*.

The *Familists* held it was lawfull for them to deny upon their oathes before *Magistrates* what they list, or before any other which were not of their own *Family*, which of these the Dr. will choose for his brethren we cannot resolve, it is like, he will acknowledge none of them for his master, nor is it needfull, that one Heretick should learn of another, for the same Divel may teach them all in severall ages, the same Errors, Heresies, and Blasphemies, as *Calvin* observes.

The fourth and last head, is *ignorance* and *insufficiency*, we shall leave it to the conscience of every impartial Christian, whether his shewing himself grossely *ignorant* of the Lord Jesus in his Person, and Offices, even to a *denial* of them, and that with *reproach*, and *this* in publique, his sencelesse *allegorizing* of the Scriptures, be not a sufficient ground for being sentenced, *ignorant*, and *insufficient*.

As for our awn particular, (if we know our own hearts) we have not been acted in this businesse through spleen, *passion*, or personal respects, but in *sincerity* desiring, and (according to our meannesse) endeavouring the glory of Jesus Christ, and the good of precious soules, nor do we find our selves moved, (and we desire we may not) with those unworthy aspersions, and reflections cast upon any of us by *himself*, his *Lawyer*, or his *partie*.

As for the Dr. himself, we heartily wish, that God may vouchsafe him repentance unto life, and that God would be pleased to *open* the eyes, and *turn* the hearts of those poor, seduced people who are Belepered with these impious, and impure doctrines, and that God would make, and keep the Commissioners of this *County*, and all the *counties* of this Nation *Conscientious* in, and *Couragious* for the Truth.

C. F.

A Just narration of the proceedings of the Commissioners of *Berks*, upon Articles of Blasphemy, pretended visions, uncleannesse &c. exhibited and proved against *John Pordage*, late minister of *Bradfield* in the said county.

Monday the eighteenth of September 1654, being the first day of the Commissioners meeting, a charge of articles was then exhibited to them, against Doctor *John Pordage* Rector of *Bradfield* in this county, who was thereupon, by warrant dated the same day under the hands and seals of five of the said Commissioners, required to appear, and give answer to the said articles on thursday the fifth of *October* following, at the *Bear* in *Speenhamland* by *Newbery*, On which day the said Doctor accordingly appeared, but produced no answer, onely pleaded he had been formerly discharged from the matters charged against him in the said articles by the Parliament, and the former Committee of this county: which no way appearing to the Committee, it was then resolved by them, that by vertue of the Ordinance they had power to question the said Doctor, upon the said articles, and did then order him a copy of the said articles, and further time to give in his answer thereunto, till thursday the nineteenth of the said *October*.

At which time the said Doctor again appearing, after many demurres by him made to the authority of the Commissioners, in a *contemptuous* way and manner, he did exhibite his answer in writing to the said articles. But additionall articles being then exhibited against him, the Commissioners ordered him a copy thereof, and gave him a fortnights time to bring in his answer to the said additionall articles, and then to produce his witnesses for proof of his defence, and justification to both the said charges, and had summons granted for his said witnesses accordingly.

On thursday the second of *November*, the said Doctor made a further appearance, and gave in his answer to the said additionall articles: and further additionall articles being then exhibited against the said Doctor, the Commissioners ordered him a copy thereof, and gave him further time to give in his answer thereunto, till the two and twentieth of the said *November*, at the *Bear* in *Reading*, at which time they appointed to proceed upon the whole, and ordered witnesses to be then and there produced on both sides, as well for proof of the said severall charges, as of the Doctors answer and defence thereunto, and summons were issued out for that purpose.

On the said two and twentieth of *November*, the Commissioners meeting at the said place, and receiving the Doctors answer to the third paper of articles, proceeded to examination for proof of the whole; and having spent the said day in examination of severall witnesses for proof of the articles, they appointed to sit the morrow after upon the same businesse and then adjourned.

The next day being the twentie third of the said *November*, they made further proceedings in the examination for proof of the articles, and after all the witnesses for that purpose that were then present, were examined in open Court, and in the Doctors own presence, and by himself crosse examined; the Commissioners required the Doctor to produce his witnesses for his defence and justification, (if he had any) which he refused, demanding to have first copies of the depositions against him, before he would produce his witnesses, which the Commissioners judging to be very *unreasonable* and *irregular*, thought not fit to grant unto him, and though they might then justly have proceeded to give their judgement, without giving him further time, he making *default*, yet notwithstanding, such was their tendernesse in the carriage of this businesse, that they gave him further time to produce his said witnesses, (*viz.*) till the thirtieth of the said *November*, at the *Bear* in *Speenhamland*; where the Doctor appeared not in person, but by his wife and others of his family excused his failer, in regard of sicknesse, and infirmity of body,

under which (as they pretended) he then laboured, and could not appear without further danger of his health, which excuse (although no positive proof thereof was then made) was admitted by the Commissioners, and further time yet given him, till the seventh of *December* then following at the *Bear in Reading*. At which time the said Commissioners proceeded to examine severall other witnesses then present, in behalf of the Prosecutours, which having done, they examined severall witnesses on the Doctors part and behalf, and the Doctor pretending to be ill, they adjourned for that time till the morrow morning following. But for that the Doctor had the same day produced severall witnesses in his behalf, who being sworn, neither the questions propounded unto them by the Doctor, nor the evidence by them given did lead to justifie the Doctor from the matters charged, and proved against him, but merely dilatory, as was judged by the Commissioners. They did therefore require, that according to former order, he should the next day give in the names of his witnesses, together with his interrogatories in writing, to which he would have them examined, which the Commissioners might first consider of but he peremptorily refused so to do, onely instead thereof, he offered severall questions, which being taken by the Clark, were afterwards debated by the Commissioners, and by them adjudged to be to as little purpose (though they should be admitted to be true) as the former evidence already taken in his behalf, but only to delay, yet notwithstanding they proceeded to examine two of the Doctors witnesses to some of those questions, which they judged most tending to his justification, which having done, and heard patiently what either the Doctor or his counsell could say at large, they caused the whole proceedings to be read over publickly, and then commanded the company to withdraw, that they might resolve on their judgement, which was unanimously agreed on, for the ejection of the Dr, out of the parsonage of Bradfield, for scandall, ignorance, and insufficiency proved against him,

The most materiall things charged against him, with the depositions thereupon taken, on both sides, upon which the aforesaid sentence of ejection was grounded, are as followeth,

1 Article.

In the first paper of articles exhibited against the Dr.

That the fiery deity of Christ mingleth, and mixeth it self with our flesh.

Answer.

I was then speaking of the mysticall union between Christ and his Church, and in the illustration of this union, I applyed that expression out of the 8 of the Canticles, *He mingled his wine and his milk together*: so in this union Christs divine nature mingleth it self with our humanity, his spirit without flesh. This expression Master *Tickle* was pleased to charge with blasphemy, asking me what I meant by flesh, I answered (in conference) by flesh I understood not the sinfull and fleshly part of the soul, that lusteth against the spirit, for with this there can be no union. Secondly, nor the outward elementary flesh of the body, but by flesh, I understand our pure humanity or the regenerated part of the soul, the converted, part of the spirit; and thus the spirit of Christ, and the regenerated part were really in union one with the other, according to the Apostles phrase. *We are made partakers of the divine nature.*

At this answer he had nothing to reply.

The proof of this article.

Master *John Tickle* Minister of *Abingdon*, and one of the Assistants to the Commissioners sworn, and examined.

This Deponent saith that *Doctor Pordage* did deliver in the Pulpit, that the fiery *Deity* of Christ mingleth and mixeth it self with our *Flesh*, and being charged with blasphemy by this Deponent; he repeated his sence thus, he did not mean with our corruption, but with our *flesh*, holding his *hand* over the Pulpit.

And this Deponent being crosse examined to severall Interrogatories exhibited by the Doctor farther saith, that after the Doctor held up his hand, as he hath formerly deposed, the Doctor said, that he did not mean with our flesh, but with the soul of Christ, and that this article was delivered without any the least limitation, as to the sense of it, and that the same was fully and roundly delivered in the Doctors sermon at *Ildesly*, whereupon the Deponent charged him with blasphemy, and afterwards they fell into a dispute.

Article 2.

That the imputative righteousness of Christ is a saplesse righteousness.

The Doctors answer to this article is.

I thus deliver the truth: as I was paraphrasing on that portion of scripture mentioned in the 9 of *Daniel* and the 24, of everlasting righteousness, I did say words to this effect, That the imputative righteousness of another was a saplesse and empty righteousness to all those that had no right, or interest in it. &c. I shall desire a little to explain my self on this proposition, that the imputative righteousness of Christ will prove a saplesse righteousness, for he that hath not the spirit of Christ dwelling in his heart by faith notwithstanding all his application can there be of Christ and his merits without... application of Christ and his merits, yet to him it is but a saplesse righteousness: so saith the scripture, he that hath not the spirit of Christ is none of his, though he should apply the imputative righteousness of Christ to himself, But here I do not deny the imputative righteousness of Christ, nor his active and passive obedience to be the materiall cause of justification, Yea, I own and acknowledge Christs righteousness to be the souls righteousness in point of justification when it is applied upon a true ground according to the true sense of the spirit in the Scriptures.

The proof of this article

The aforesaid Master *John Tickle* examined to this article.

This Deponent saith that the Doctor delivered that the imputative righteousness of Christ was a saplesse righteousness.

And being crosse examined to this article, and asked by the Doctor whether these words (viz) (the fiery deity of Christ in the centre of our souls, burning &c.) were not added as some limitation to this second article.

This Deponent saith, he doth not remember any such addition as is mentioned in the interrogatory, unlesse it were in opposition to the righteousness of Christ which he called saplesse, and he farther saith, the Doctor did not deliver any such limitation as he makes in his answer thereunto, and that there was no such word as except spoken nor any thing like unto it.

Master *Roger Stephens* of *Reading* Gentleman sworn and examined.

To the second article this Deponent saith, that Doctor Pordage delivered in a sermon at *Ildesly*, that the righteousness of Christ was a saplesse righteousness, a mere empty thing, and he doth not remember any thing to the contrary but that the same was an intire sentence, and only so, and that to his apprehension the *drift* of his sermon then was to take off the strength and efficacy of Christs righteousness.

And this Deponent farther saith, that in the said sermon the Doctor did deliver these words (viz) you are not to look to this (meaning as the Deponent apprehended Christs righteousness) but to the fiery deity, burning in the center of the soul, consuming and destroying sin there, which last mentioned sentence did not immediately follow the words which he used when he said, the righteousness of Christ was saplesse, but the same was farther off in the midst of his sermon.

**In behalf of the Doctour to this article,
Mary Pocock sworn and examined.**

This Deponent (being asked whether she heard the Dr deliver the second article (viz.) That the righteousness of Christ, was saplesse, and whether it was delivered with a limitation or not) saith it was with this limitation (viz.) Except the fiery deity of Christ be in our souls, burning up our lusts and corruptions.

And this Deponent (being asked whether these last words were spoken together with the other words to make up one sentence) saith yes, thus that the righteousness of Christ was saplesse, except the fiery deity of Christ be in the center of our souls burning up our lusts and corruptions.

Richard Higgs of Sulhamsted Turner sworn and examined.

This Deponent saith, that he hath been a hearer of Doctor Pordage, at certain times for five or six years last past, and that during that time, for ought the Deponent knows, the scope of the Doctors Ministry hath not been against the right or due application of Christs righteousness, but against the mis-application thereof, for ought he knows: But this Deponent being asked whether he hath been a constant hearer of the Dr, he saith he hears him very often, but he is at his own parish in the mornings, and sometimes he is absent at other times, but he hath often heard the Dr.

And this Deponent being further asked, what he hath usually heard the Dr preach concerning the imputative righteousness of Christ, he saith he cannot charge his memory, but hath a note to which he would reflect for recollecting of his memory, and thereupon produced a note drawn in the form of an examination, in which, what he should say was prescribed unto him, which note was given him from the Dr as he confesseth: and being asked what himself, or what the Dr meant by Christs righteousness, he saith he cannot depose: But here the Dr interposing saith, that Christs righteousness is his active and passive obedience. Upon which the Deponent was further asked, what was Christs active obedience, he saith it was his suffering on the crosse.

Daniel Roberts of Reading feltmaker, sworn and examined.

This Deponent saith he doth not remember he ever heard the Dr preach above once, which was about three years since at Bradfield on the Sabboth day, as the Deponent was going to Wayhill Fair, and that then the Drs text was upon that Scripture (The Kingdome of Heaven is like unto a treasure hid in the fields,) which treasure the Dr did soundly apply to the righteousness of Christ, and that he did very much extoll the righteousness of Christ, but he doth not remember any expression of imputative righteousness, and that to his best remembrance, the Dr did explain the righteousness of Christ to be his obedience to his Fathers will, as far as the Deponent could judge, and the Deponent being asked whether the Drs drift in his sermon were not to advance an inherent righteousness, he saith he cannot remember.

Animad. first.

Animad. 1. and that in these three particulars, First, as to the Articles, secondly, as to the Drs witnesses, thirdly, as to his plea.

First particular.

As to the articles, we entreat the reader to observe, that these two articles deposed, and the other two (of which anon) were not *collateral passages*, but, the main heads of Dr *Pordage's* sermon, his text was *Malachy* 3.1. his Doctrine, *That*, God doth usually prepare his way, in the hearts of his people, before he comes in with his glory to them. He proceeds thus. There are severall preparations laid down by Divines, as the conviction of sin, the terrours of the law, the death of Christ, the free grace of God, which are (said he) but *fleshly*, and *flashy* discoveries.

I shall give you (said the Dr) the preparations according to the six dayes work in the creation, the seventh being that glorious rest, when God comes in with his glory to the soul. The first preparation is a glorious union, which union is the fiery deity of Christ *mingling*, and *mixing* it self with our flesh.

The second is a glorious righteousnesse, *Dan.* 9.24. which righteousnesse is not that *saplesse*, *imputative* righteousnesse of another (viz. Christ as he explained it) but, the fiery deity burning in the center of the soul.

The third is a glorious liberty, which liberty (said the Dr) is not a liberty and freedome from the guilt of sin, the curse of the law, the wrath of God, purchased by the blood of *another*, and applied by the cleaving of the soul, but the fiery deity burning up our lusts, and corruptions in the center of the soul.

Two other passages of blasphemy there were uttered by the Dr, that were forgotten by Mr *Tickhill*, the Deponent, but after finding his paper, he doth remember them, and doth assert them (*as upon oath.*)

The first is this: That God in Christ, and Christ in the saints, is the *unity* in *trinity*, and *trinity* in *unity*.

The second is this: That Christ in his preparatory coming by his fiery deity, quite consumes, and destroyes all sin and corruption, which consuming of sin is that *doing away* of transgression, mentioned *Dan.* 9.24.

If it be said, Mr *Tickhill* is severe, and rigid, and so prejudice may barre the door against truth, then,

Secondly, we request that this testimony witnessed and signed with Mr *Pendarvis* his own hand, may be considered.

These are to certifie whom it may concern, that in a sermon at *Ildesly*, Dr *Pordage* did deliver these following expressions.

First, That Christ was a *figure*, and but a *figure*.

Secondly, That the *Godhead* was *mingled* with our *flesh*.

Thirdly, That the *imputative* righteousnesse of Christ, was *but* a *saplesse* righteousnesse.

Fourthly, the *graces*, and gifts of the spirit were *but* flesh.

Fifthly, That Dr *Pordage* did *falsely* accuse Mr *Tickhill* of coming on purpose to oppose him, neither of us *thought* of his being there. I went, and he with me, to preach upon the desire of the people: what limitation us'd by the Dr, or whether any, I do not well remember.

Ita testor. Joh. Pendarvis.

Second Particular.

To the second, as to his witnesses, here we do unfeignedly professe, we are even fain to force our selves under much *unwillingnesse*, to this part of the animadversion, not that we regard any revilings, and censure, so as to be troubled, but because we are willing to live in peace. But because the matter of these articles charged, and proved, is of so high a concernment, that all that is dear and precious to souls, in heaven, and earth is imbarqued in it; and because the Dr pretends visions, and those of such height, and glory (as he calls them) that the like have not been *heard*, or *seen*: and because his friends do intimate, that, these *Angelicall* visions are in order to the pure preaching of the gospel to the Church, which hath been in *Apostacy* many hundred years, and because he layes such a *weight* upon his witnesses. Lastly, because he hath published them to the world, and named them often in the text, and margent, we think it a duty incumbent upon us to write the truth, promising to deliver nothing but the truth, and purposing not to write all the truth we might, merely for quietnesse sake, and to prevent family disturbance.

Truly it seems somewhat observable, that Dr *Pordage*, who hath enjoyed such visions of glory, (*as he saith*) hath such high discoveries, pretends to such a pitch of sanctity, and mortification, even to perfection. Having so much acquaintance in *London*, and in the Countrey, and being under so high a charge, as *Blasphemy*, *Devillisme*, *Uncleannesse*, and *ignorance*, that notwithstanding all this, he should bring no more, or no other witnesses in his behalf, then he hath done. And were it not that we desire to be serviceable to the publick, we might have spared this pains, (we have no itch to be in print) for the very consideration what manner of persons the witnesses are, hath given no small satisfaction of the Drs *guilt*, to all Christians hereabouts, that know him, and them.

first witsse for the Dr is *Richard Higgs*, we purpose not to mention the many ill-complexioned and hard speeches, which this man hath uttered against the ministry, and maintenance. This language now a daies passeth amongst many, rather for a prime character of a godly man, (as they stile it) then for any fault; many (and we speak it sadly to see them so befooled) have little else to shew for their religion, but their being scurrilous, against *Universities*, Ministers, Learning, and maintenance. Do we speak for our selves in this, or for the truth? the Lord knows, and our consciences know, and the day will discover it. So that the gospel, religion, learning might thrive, & prosper, we should desire to be silent, though we sate in the dust; and whatever become of us, or ours, or them, we can in some measure be contented, so that the *purity* and *power* of the gospel may dwell in the land. This man is brought in by the Dr as his chief witsse, he quotes him often, and doth preface his testimony, that, he is a *pious*, *prudent*, and a *learned Christian*, and therefore to be heeded by the people, and believed by the Commissioners.

Thus he deposeth, that he heard the Dr preach at *Bradfield* upon, and for the imputative rightousnesse of Christ, and this he attested with much confidence, but now observe these particulars.

1. Being demanded by the Commissioners very often, and earnestly, to declare, what he conceived the Dr did mean by Christs rightousnesse, he would at no hand (although he was upon his oath) reveal it. We were suspicious at first that there might be some ugly, speckled toad lying under a wholesome sage leaf, some wretched familisticall blasphemy, under wholesome expressions, nothing more common: these late years past have discovered this practise, more then many former generations; and therefore we pressed him over and over, seeing he had been a seven years hearer at times, and a man

intelligent, and one that penned the sermons, that he would tell, what he conceived the Dr did understand by Christs imputative righteousness, but there was no prevailing with him, he would not tell.

2. Being further asked what he himself meant by Christs imputative righteousness, he would not tell, nor answer; either, this was his weakness, that he could not tell, or else his wilfulness, that he would not. If the first, how grosse is his ignorance? and how unfit his testimony? if the second, what unconscionableness is this? he being sworn to speak the truth. But it seems to be his ignorance, for,
3. Being now prompted by the Dr, (from whom he confesseth he had the paper before he came, prescribing what he should speak,) to say, the righteousness of Christ was his active and passive obedience, he did tell the Commissioners what he meant, but being further asked, what he meant by Christs *active* obedience, he answered, Christs *death* upon the Crosse. This pitifull answer makes us, who know his former profession, think, that the fiery Deity and visions of *Bradfield*, and a typicall Christ, are like to make this man to forget, if not to slight the knowledge of Jesus Christ, in the scripture; and now we have mentioned that blessed book denied by many, and woefully neglected by most, the reader may observe in the next place something of this very witness.
4. This Deponent was much infected with the pernicious and *now spreading* heresie of anti-scripturisme, he denied the Bible to be the word of God, and from whence he should suck in this venome, we cannot imagine, but from *Bradfield* visions, we are satisfied that this also is one of the Drs opinions, even because, (though we have many other reasons,) this man so much his intimate and bosome friend, and grand and choise disciple, is of this judgement; these three particulars were witnessed to his face, before his friends, by sufficient testimony, as spoken by him.

That the *Scriptures* were not the *word* of God.

And being demanded, what they were then, if not the word, he answered.

That they were *old declaratives*

And then he spake thus to one of the company, in a wretched blaspheming way.

That, if we had the *spirit*, we might make as *good scriptures* as that and (to use his own expression) even thee, *Will. Jennings*, who was one of the company.

Obj. But he professed the contrary, we reply let no man deceive you with vain words, sure it were a very sorry plea for a felon convict, to plead thus, I did not steal, for I professe my judgement is against theft, why doth not this man recant and expresse repentance for it, if he doth really renounce it? but seducers, and the seduced, especially seducers seldome or scarce at all will confesse their errors, for fear of loosing their credit and repute, which if they loose their work is quite spoiled: give us leave a little (though it be somewhat digressing yet it may be advantagious, and we are sure it is seasonable) to propose an instance or two first, a clamorous & followed Arminian being much worsted in debate of the generall point, (as they term it) being asked after in private, by a person of honour, and piety, whether he were not ashamed to face it out so in publick, and whether he did not speak against his own light (he said) *we must say something because of the people*, so said a great preaching Anabaptisticall Arminian to an officer, a gentleman of integrity *now* in the *army*, dost thou think said the officer to him, that your answer to the argument was the meaning of the text, *no*, replied the *preacher*, but I must say *something*; thus it was in this very case of *Richard Higgs*, who being intreated by one of us

to recant, and repent of his all-destroying Anti-Scripturisme, the party solemnly protesting, that he intreated him, intirely for the good of his soul, and not to endanger him as to the civill magistrate, one standing by, like an *Elymas* did diswade him from the acknowledgement of it, as his error, and perverted him from doing his duty by confessing and giving God the glory, saying thus, Confesse, yea, that is that, they would have: if hereticks, and seducers of all sorts and sises had not bin practitioners in this black art of smothering the light, and holding down the truth, nay had they bin but so ingenious, as in case of a nonplus to have craved day, and said (as a learned man did, and every godly man would) I will answer thee to morrow, in all likelihood, these foul heresies had bin rotting in their graves, which are now jetting and walking up, and down the streets, every where. but to proceed.

The next is Daniel Roherts, he is quoted by the Dr as a witness for him, and here we do professe our pen is very loath to give down its ink, we do find in us a very great aversenesse from naming of any names, but, most of all, neighbours, but the Dr hath named them often, and pleads for them, and laies great stresse upon them, and the cause is Christs, therefore we may not seek the favour, or fear the face of man. Thus then, this person was first a separatist, then a preacher de se, then a dipper, and a breaker of bread, then, an Anti-Sabbatarian, (and that very day and time of the day, that he travelled with this mishapen error in publick, and miscarried, it pleased God, that there was a travell at his house with a birth of a mishapen child) then, an Arminian, much for that darling and intoxicating point which pleaseth at the heart, (and so hath a great advantage to spread) all carnall loose ones, viz, generall redemption, once a mortalist, now, a simple compounded Anabaptist, perhaps, he may think it an honour to him to be the last, and thank us for naming of it, if he doth, we did not mean it so, neither did we name it so, as to asperse him, nor to take of the least from his testimony, for that is little enough already, if it were a little lesse, it were just nothing: but, to let the conscientious, understand who are the Drs witnesses in print, and to judge as he sees meet.

The next is Mary Pocock, a woman formerly of a troubled spirit, who seeking rest, and not finding it, hath turned aside to lying vanities, and hath layed out her money for that which is not bread, we are horribly afraid for her, that she is gone off quite from looking for justification and life by a Christ without her, a most Christ dishonouring, and a soul damning, yet a dandled and huggd opinion amongst very many, at this day; as to her testimony consider.

First, that she deposeth against Mr Tickhills and Mr Stevens oath, and Mr Pendarvis point blank, as though she were resolved, &c. Oh sad!

Secondly, She is one of the Drs family, fellowship, & the country saith, community as to goods, and it is thought, it may concern her, in case the Dr be ejected.

Thirdly, We are assured, the Drs tenet is, that he may say, and unsay, though he say in his book, twas said maliciously, to cast an odium upon him, and for his practise, we have found his answers most notoriously false, now this woman we fear, is too much one of his disciples.

Fourthly, This woman refused an oath at Reding when she was to speak for the truth, in some articles against the Dr, and the very next week, at Newbery when she appeared for him, she was altogether as forward to take her oath.

Lastly, She being examined at Newbery, upon that oath which she had taken for the Dr, whether she did not relate to some persons of honour, how the Dr had contended with the Dragon, three hours in his chamber, saying to one another thou lyeest, and thou lyeest, and whether she did not relate that the Drs children were strangely acted in their legs, and thighs, and arms, and whether she did not relate to them, how Mrs Flavell had been in a trance, and how she had found the Philosophers stone, which had puzzel'd so many wise men, (viz.) the divinity in the humanity. She made an answer in a carelesse way, to our amazement, and pity, she could not tell whether she told them so, or no, perhaps she did, perhaps she did not.

It is wonderfull strange, that such extraordinary passages, related by her in a glorying way, when they were reaking hot, nay when it was (as she phrased it) given in to her to reveal them, and she did reveal them to persons of honour and unquestionable evidence, who do still attest it, and when she was minded of some circumstances of the relation, she did remember something of them, it is much (we say) that she should no better remember this her own relation. doth not this woman think that she may say any thing to save the Dr from the world?

The third particular.

The Drs plea.

That these articles come not within the compasse of the Act against Blasphemous and Atheisticall opinions, by which Act the Commissioners are limited. This he pleads for himself, often in his book.

Answer,

We are well assured that all fearing God in the nation, will with their souls consent with us, that the Deniall of the Godhead of our Lord Jesus, the making a piff at his precious bloud, and calling his compleat righteousnesse a poor, vain thing, that the Lord Christ is but a type, are blasphemies that open their mouth against heaven, and are of as high a nature, as wretched men, or damned spirits can be guilty of: and doe at once, so directly destroy scriptures, duties, ordinances, graces, glory, all. Now if this defence of the Drs be true, we professe our unfeigned sorrow from our inmost hearts, that the blessed glory of our dear Lord Christ was no more consulted for, if there be no provision made, for the stopping of the mouth of blasphemy against the Lord Jesus, by the Civile Magistrate.

We professe we cannot but wonder at the great rashnesse of this Dr, and lament the dishonour (as we humbly think) that this vain man casts upon authority, in that he proclaims upon the house top, and tells it in Gath, that hideous blasphemies against Jesus Christ, are not punishable by the Commissioners of the severall countyes; which God forbid, and we believe all the Saints will say Amen. And we do with case and comfort perswade our selves, that the supreme Magistrate doth not intend it, and will never suffer it.

Whereas some do blame the Commissioners for being immethodicall, for not reducing the articles under the head, ignorance, we answer, that the articles alledged, and proved, do indeed shew him guilty of the greatest ignorance, and insufficiency, that is imaginable, and doth abundantly clear the justice of the sentence: yet these articles when they were exhibited, were look'd upon as having too much hideousnesse in them, that the Commissioners could not find in their hearts, to rank them under any other head, but that of blasphemy, and do still look on them as worthy to be branded with the blackest Epithite that hell can afford.

And if it be true (as some do say it is, and therefore do say, the Commissioners do they cannot tell what themselves, for these articles do not come under the act, as they pretend) then, we shall not be so quiet in our consciences as we desired, unlesse we beg leave to say, that it was no testimony of over and above kindnesse to Jesus Christ, in those persons that drew up that act, (& who they were, we professe before the searcher of hearts, we know not) to draw it up so, as not to mention, nor mean the safeguarding of his glory, from the tongues of blasphemers, which are set on fire of hell: We say again, if it be true, we do not say it is so, we cannot say it: and therefore, were we fit, (as indeed we are altogether unfit,) we would in all humility beseech his Highnesse Honourable Counsell to take this matter into consideration, and to determine as they see cause, that so for the future, all clamours of men, and quibbles of counsellours may be prevented, and every article may be reduced under its own proper head. The ground of our request is this, we are fully perswaded they will never suffer any to be Preachers of the Gospel, who are blasphemers of the Lord Jesus, who is the substance of the gospel, in whom all the promises are yea, and amen, and whose precious blood is the blood of the everlasting covenant.

We have been pressed in our spirits to this boldnesse, through the grief of our hearts, because we do in some pittance perceive what, through the wretched confidence of profane ones, and the secret confidence of morall ones in their own civile righteousnesse, and what through the acutenesse of Socinianisme, and the oaringnesse of Familisme, and the croaking of the Quakers, and the spreading of all these, there are very poor, mean, and slight thoughts all the land over, in city and countrey, of the glory, love, blood, and merits of our Lord Jesus, who is God over all, Blessed for ever. And let him be blessed for ever: as the great God, and our Saviour, Amen.

Lastly, Whereas the Dr complains how much he was injured by being represented by his enemies, and look'd upon by the Commissioners, as a conjurer, and sorcerer, and one that dealt in Negromancy, (as he called it) and black Magick; and to this purpose, stuffs out his book with severall allegations of his own dear ones, to vindicate himself from Necromancy, and sorcery; this is nothing in the world but stramineous, chaffie stuff, put in to fill up a ragged book: for the Commissioners did not look upon him as a conjurer, but as an impostor, who made use of his apparitions, and visions, as a ministeriall way, viz. to confirm his blasphemies, to draw in disciples, and to confirm those that were so, vaunting himself thus, what? but one, but one in the whole creation, pretending, that other ministers knew no more of the gospel, then a dead horse, and why? because they are not Nicolaitanes and visioners.

But he complain's much that the Commissioners would not take in his witnesses, who could depose how he had preached against conjuration, which witnesses he names twice in the margent, to make his reader believe how grievously he was wronged.

Answer.

Though the businesse be eccentricall, yet we will see what the witnesses could have said for the Dr against conjuration, they begin thus and say,

They heard the Dr preach at Bradfield, out of Psal. 51. thus, From the subtilty and craft of the fireroot, through the prying, and searching of it, doth arise all Necromancy, and all prying into such curious arts springeth from the fiery essence in the will of men and women, that stirreth them up, to pry into, and after such hidden curiosities, this is the gate through which all hidden

curiosities do enter. For this he quotes Exodus 7.11. Then the king called all his wise men, &c, and at another time, he preached at Bradfield out of Matt. 4.5. and from thence he observed, that one pinnacle of the devils temple, was the pinnacle of the unlawfull arts and forbidden sciences.

His use was this, he exhorts the people, and that as they love their own souls, to take heed of this door, the subtilty of the dark Magicks. and bids them consider how the scriptures do condemn the lusting and prying mind: and for this quotes Acts 19.19. Those that used curious arts burnt their books. For the Divil, the Dragon, doth labour to carry up mens minds to the top of the pinnacle of dark Magicks.

What a sad thing is it, and who can chuse but pity the case of this Parish, to be fed with such husks, such allegoricall, unprofitable, unsuitable discourses?

What should be in the Drs mind, to tell them of the fire root, and fiery essence, and the pinnacle of the devils temple? and so to conjure them, as they loved their souls to take heed of the black Magicks, poor creatures, we cannot imagine, unlesse it be this, that the Dr began to smell powder, there was a great noise of the Devils, at Bradfield, and there was the Ordinance for ejecting Ministers, preparing, the Dr was afraid the Priests would persecute him (for his light eclipsed there,) out of envy, he thought, they would article against him, as a conjurer, and therefore he preacheth in his flinty non sensicall way, against the Dark Magicks, and provides his own family, to observe, and bear witness, (for in all his thirteen weeks triall, there was not one inhabitant a witness for him) and so in his margent he puts them in rank, and file, to bear witness.

He complains likewise in the same page, how Mr Ford went about to stir up the Magistrate against him, as a blasphemer. And good reason, what harm is in that? what doth the Dr find himself a grieved at? is not he a blasphemer? or does not the civile Magistrate want stirring up? Mr Ford said his living was possessed, why, was it not? doth not he say, that there were an innumerable company of Devils in his house? yea, but he saith, Mr Ford branded him for a conjurer: now, that is utterly untrue, and we believe he had no such thought in his heart.

The third Article.

That the discoveries of the sinfulness of sin, the terrours of the law, the death of Christ, the free grace of God, are fleshly and flashy discoveries.

To this the Dr gives no particular answer.

The proof of this article.

The aforesaid Mr John Tickhill to the third article.

This Deponent saith, that the Dr delivered, That the discoveries of sin, the terrours of the law, the death of Christ, the free grace of God, are fleshly, and flashy discoveries: and, being crosse examined to the Drs interrogatorie, he further saith, the very summe and substance of this article was delivered fully, and roundly, by the Dr, in the expresse words, for the substance, to the best of this Deponents remembrance, and that without any limitation.

4 Article.

That the liberty, and freedome, spoken of, purchased by the bloud of Christ, and applied by the clinging, and cleaving of the soul to another, is not a liberty, or freedome, from the curse of the law, the wrath of God, but the fiery deity of Christ, in the center of our souls.

The third and fourth articles of the last charge, being of the same effect, shall be here added. viz.

The third article of the last charge.

That the bloud of Christ is not meritorious of any mans salvation.

The fourth article of the last charge.

That it was a poor thing, to live upon the bloud of Christ, and fetching it over again, in a contemptuous kind of speaking; Piff, said he, thou art a babe, thou knowest nothing, to live upon the bloud of Christ, that is a poor thing.

Answer.

To the former of these articles being the fourth of the first charge, the Dr gives no particular answer.

His answers to the third and fourth articles of the last charge, are as followeth, viz.

To the third.

I call heaven and earth to witsse, that such thoughts never entred into my soul, nor did such words, come out of my mouth; for my judgement ever hath been, and still is, that the bloud of Christ, is satisfying, reconciling, and cleansing bloud, that it is interceding, redeeming, meriting bloud, in relation to all those, who, through faith, and patience, come to inherit eternall life.

To the fourth.

I acknowledge, that about four years since, some such expressions were uttered by me, to Mr Grip, but without any such intent, as may be supposed, by my accusers, and not with that circumstantiall aggravation, of repeating it in a contemptuous manner, which is but a supposition of my adversary, and cannot be attested upon Oath, without his witsse, pretends infallibly to know my thoughts, and purposes: Again, this being spoken to a particular person, upon a particular occasion, might be true, if the circumstances of the discourse were accordingly added, though, as here presented, it seems very monstrous.

Therefore to make things clear, I shall here insert some particular circumstances, which may present this article, though, in a new, yet, with a true face. I coming to Mrs Grips house, she took me into a private room, to have some conference with me alone, where she breaking forth into a violent passion of tears, weeping, and wringing her hands, and pouring forth bitter complaints, and invectives against Mr Fowler, as that he was a gracelesse man, a liar, and a slanderer, not worthy to come up into a Pulpit, or to have the name of a Minister of Christ, with other, such bitter expressions: the cause of which was, as she then told me, Mr Fowler's reporting about, that she then lived in adultery, with a gentleman not far off; and after her passion was somewhat allayed, she brake out into these, or such like expressions, of high assurance: Christ hath loved me, and died for me, and justified me, by his blood, from all guilt of sin, I am an elect person, a justified person, and what is this Mr Fowler, to charge sin upon me? these, and other expressions,

fell from her, to this purpose, from some of which, I feared, she was drenched with Antinomianisme, and told her more then once, it was a poor thing, to live upon the bloud of Christ, and to look so much upon that, except she had the nature of Christ, and the spirit of Christ; asking her, where was the meeknesse of Christ, the patience of Christ, to suffer as an innocent lamb, quietly. But still she cried out, she lived on the bloud of Christ. I told her, it was a poor thing, to be thus exalted, with notions of the bloud of Christ, without mentioning sanctification, and those holy graces, which flow from Christs nature, dwelling in the soul. Now by these expressions of mine, my scope was to make Mrs Grip see the necessity of sanctification, and of a pure and holy life, and not to make void the blessed effect of the bloud of Christ, applyed according to the mind of God, and true meaning of the scriptures: and now having related the circumstances, as near as I can remember, I believe a sober and knowing Christian will not judge me either.

The proofs of the fore-mentioned articles. The aforesaid Mr John Tickhill.

This Deponent further saith, that the Dr delivered that the liberty, and freedome spoken of and purchased by the bloud of Christ, is not a liberty, or freedome from the guilt of sin, the curse of the law, the wrath of God. But the fiery deity of Christ, in the center of our souls.

And this Deponent being crosse, examined by the Dr, further saith, that the very summe, and substance of this article, was delivered fully, and roundly by the Dr, in the expresse words, for the substance of them, and that, without any limitation, to the best of his remembrance.

Master Christopher Fowler Minister of S. Maries in Reding, and one of the Assistants to the Commissioners, sworn and examined, deposeth,

That about three weeks, or a moneth since, this Deponent acquainted Master Daniel Blagrove the younger, that these Commissioners did intend to summon him, to testifie what he knew of Dr Pordage's doctrine, in relation to Jesus Christ, and thereupon (among other things) the Deponent asked him, whether he did not hear the said Dr deliver, that, the bloud of Christ was not meritorious of any mans salvation, to which he answered, he had heard him speak to that purpose.

Susanna Grip, wife of John Grip, of Reding, Joyner, sworn, and examined.

This Deponent saith, that she told Dr Pordage, it was a high thing to live upon the bloud of Christ, to which he replied, piff, to live upon the bloud of Christ, that is a poor thing, and repeated the same again, and said, thou art a babe, thou knowest nothing, to live upon the bloud of Christ, that is a poor thing, whereupon the Deponents heart fell almost dead with fear at his words.

And the said Susanna Grip being crosse-examined by the Dr, and asked, whether this was delivered in the same very words, she answereth, in the same words, and they were spoken in the Kitchin about four years since, to her best remembrance, but who was there present, she doth not remember.

And this Deponent being further asked by the Dr upon what occasion this was spoken, she saith the Dr was speaking something in a rambling manner, which she did not understand,

but she thought she would speak something to him which he should understand, and rejoyce with her for it, and that was the occasion of the discourse, and she saith further, that the Drs words were delivered without any explanation of them, only this, she asking him (being ready to faint) what then Dr. He answered, I do not know what the matter is, that I must speak to you, I do not use to discover my self, but he told her something of a man that dyed at Jerusalem sixteen hundred years ago, and that she must have it in her, which she cannot remember, being then so amazed at his words, and the Drs answer to this article being read unto her, she deposeth that all the circumstances mentioned in his said answer, are all of them false, and untrue, there was nothing of such a discourse, as the Dr pretends, nor any thing tending to it, his answer was all false, and untrue.

George Aslet of Bradfield, Weaver, sworn, and examined, deposeth.

That he hath heard Dr Pordage in the Church of Bradfield, about two years since deliver, that, it was a vain thing to trust in the bloud of him, that dyed at Jerusalem sixteen hundred years since or more, unlesse it were acted in me, or in thee, for that was but in the type, the substance must be fulfilled in us, and that Christ must be crucified in us, that Pontius Pilate must condemn him in us, and the Jewes put him to death in us, crucified in us, that he must lye buried three dayes in us, and must rise in us, and must ascend in us· otherwise it was a vain thing to believe in him that dyed at Jerusalem sixteen hundred years since, or more, without us.

This Deponent crosse examined.

Being asked in the Drs behalfe whether he did write down the fore-mentioned particulars, or not, he answereth, negatively.

And being further asked, whether he did complain of the premises within six months, to any justice of peace, after the speaking thereof, he answereth he did not, nor did [he] find any cause so to do.

Animad. 2.

Acerrini morsus morientium ferarum, wild beasts near their end, bite so fiercely, they will even make their teeth meet, the unclean spirit rends, and foams when he is a departing, and to be ejected, what ailes this Dr to imagine on his bed, and when he cometh forth to tell such a forged, lying tale; 'tis true, his words seem smooth as oyle, but they be very swords he doth not bark much, but he bites, and bites the deeper, because he doth not bark. We conceive the Dr fitting in counsell with his thus, what shall we do to blast this testimony the accuser hath brought in before these men of the world? so it saith that I should blaspheme the bloud of their Christ, their ordinance will reach me, or they will stretch it, and the Priests are rigid, advise what is best to be done I know Mistris Grip is the witsse against me though she doth not appear, nor it named, my conscience tells me so. Resolved upon the question, that it is lawfull for the Dr to say what he please to the commissioners to have himself· and to say what he please of the witnesses to blast them, and their testimony,

The Dr labours might and main to overthrow this testimony, knowing that this (concurring so directly, with Mister Tickhills, and Master Stevens) would help to overthrow him, for his overthrowing the very foundation of faith, and godlinesse.

We desire the discreet Reader to observe his consultingly forged answer, & *ex ungue leonem* to see him by this paper, as he in his visions did the Devill by his cloven foot.

Thus he tells you how he came to Mistris Grips house, and how he found her in a very exceeding great passion, with tears, and cries, and wringing her hands, using bitter invectives against Master Fowler; and he tells you the reason why (*viz.*) because he reported to the gentry thereabout, that she lived in adultery with a gentleman, not far off, and how he was afraid that she was drenched with Antinomianisme, and therefore discoursed to her of the nature and spirit of Christ.

To disprove this, we offer these considerations.

First, that Mistrisse Grip being then upon her oath, did solemnly appeal to the Lord of heaven, the searcher of all hearts, that she did not speak a word of Master Fowler, neither had so much as a thought of him, and that she was so far from tears and wringed hands, (as this man feignes) That she was in some measure of joy, in the apprehension of Jesus Christ, and she did affirm, before God, the Commissioners, and above two hundred persons, that it was all false, and a mere forgery, not a word of it true.

Secondly, Consider this, that about a fortnight before his tryall was at the Bear in Reding, Master Daniel Blagrove told her the said Mistris Grip that the Dr would declare to the Commissioners, how she had railed against Master Fowler, upon which, she came to Master Fowler's house immediately, where Master Nutkins, one of the Commissioners, with some friends, then was, and she was exceedingly moved at the Drs impudence, & wickednesse, admiring how he could raise such a report, saying, she did not think he could have bin such a Divell, and there solemnly did averre, before some Christians, that she did not speak to the Dr so much, as one word of Master Fowler, and did conceive it to be a plot to affright her. So that as the Drs lying answer was premeditated, through wickednesse, her answer upon her oath, was premeditated also, through providence.

Thirdly, As to that passage of the Drs contriving, or some of his Angels, what Master Fowler should report &c. Master Fowler remembers not any such thing reported by him to any of the gentry, as his own judgement; the truth is, many of the gentry have rather wondered at his sparingnesse, and silence, when occasion of such discourse hath bin offered, the ground of which silence was sincerely this, when he looked upon the reports of many, six or seuen years since, and the suspicions of some godly persons, he durst not justifie her, and on the other side, when he looked upon her profession, gifts, expressions, temptations, he durst not condemn her especially when he looked upon her temptations, which he believed to be reall, and his judgement is, that a tempted person may without any great difficulty discern the temptations of another, whether they are from pretence and hypocrisie, or whether they are from reality, and feeling, especially if they have frequent conference.

What passages of lewdnesse there have bin, or whether any he knowes not, he hath spoken unto them both of this very sin, six years since in private, and both did deny it, he leaves them, and the issue to God, but the rise of the Drs forgery and lying. he believes upon good ground to be so false, that he thinks the first deserves the Pillery, the second may claim the whetstone, and the Drs design to blast her testimony, will stand heavy upon his account, unlesse he come to be washed, with that most invaluable bloud of Christ, which he hath esteemed as a poor thing.

Fourthly; Again consider that this Deponent Mistris Grip did relate this of the Drs blasphemy to Master Fowler, and the other, of apparitions with indignation & grief, before ever the ordinance for ejecting came forth, saying to him and others, shall this blasphemers continue to bewitch souls? and will the higher powers do nothing? shall such be tolerated also? now, whether this woman, who professeth tenderness of spirit, even against the least untruthes having spoken much against this mans blasphemies, and visions, before any Commissioners were in being, and there being betwixt them no personall grudge, (as to the world, she is a looser, and did expect to be so before hand,) should so solemnly depose before God and Angells an untruth, we leave it to the judgement of indifferent men.

Fifthly, Besides if the Drs discourse were (as he pleads clearly against his own conscience) such, as it is in his answer, let the Reader consider, what colour even in the least can there be, for Mistris Grips question, (viz) what then Dr? and his answer to that question, (viz.) I do not use to reveal my self, but I do not know, what the matter is, I must speak to you; for consider, what is there in the Drs answer, but that any man may speak to any person.

But this is just like Master Erbury, who, when he had spoken most bitter things against the Lord Jesus, to an understanding christian (of which you shall hear by and by) clapt him on the arm, telling him, I do not use to reveal my self so to others. The truth is, the Dr seeing Mistris Grip to be fixed, and knowing her testimony would be looked on as consciencious, and in some hopes of his own foolish heart, thinking to make her a Proselyte, and on that account having revealed to her that, which he knew would very much discover him, he thought to try this last attempt, whether he might affright her out of her testimony, but this would not do, she being throughly resolved to go through all reports to bear witness against such horrid blasphemies, for the glory of Jesus Christ.

But the Dr goes on, and saith she is perjured, and why? because she saith, she never railed against Mr Fowler in her life.

1. Consider her answer, registred by the Clark, and read by him, at the command of the Commissioners, to all the people.

2. Mrs Grips answer was this, The Lord knows it is all false, false, never, never: any indifferent person may see the question is not, whether, she did ever rail in her life, but, whether at that time, as the Dr pretends, and which railing at that time, upon such a report, was the rise, and ground of the Drs discourse with her.

And here the Commissioners did severall times offer the Dr, and all his friends, that if any one could say any thing, to evidence the Drs answer to be true, which Mrs Grip did depose to be false, he should be heard, with all freedome and willingnesse; but no man appearing to the point in hand, the Commissioners proceeded to some other articles, for which this bold fellow doth asperse them for unconscionableness, injustice.

But who are his printed witnesses, with which he makes a noise, and clamours upon the proceedings, by this way deceiving many, and hardening more.

1. Mr Richard Stockwell is quoted, and set forth (by the Dr) as a pious, sober Christian

Ans. We wish him so, with all our hearts, this man was profered his oath, if he could testifie any thing of Mrs Grip, railing at Mr Fowler, as the Dr pretends in his answer, she did, which he could not do, and so was not admitted as a witsse.

Obj. But the accuser saith, this man, Richard Stockwell, is an Erburist.

Ans. And he must say so still, upon the reasons which he gave to the Commissioners, till Richard Stockwell saith no.

Having so fit a season, we desire leave to speak a little of Mr Erbury, we have no thoughts in our hearts to rake up the ashes of the dead, he is gone to his account, and stands, or falls to his own master: we do it, in a little subserviency to the glory of Christ, by undeceiving, (if he please to make us instrumentall) if it be, but one soul in the nation, especially about London, and in this county. Upon personall knowledge, and upon the oath of Christians, (if called to it) we declare, that these were his positions.

First, That the Father in flesh, is the Son.

Secondly, That the Father in Adam, and so downward, is Christ.

Thirdly, That the fulnesse of the Godhead is in Christ, and the saints, as the soul is in the head, and foot.

Fourthly, That Jesus Christ was man as he, and no more God.

Fifthly, That it is blasphemy to say that Jesus Christ made an atonement, for the sins of Gods elect.

Sixthly, That coming to a murderer sentenced to die, he said, thou hast killed a man, what if thou hadst killed a hundred? I tell thee for thy comfort, God is in thee, but thou dost not see it, but thou shalt see it.

These upon credible testimony.

1. That there is neither good, nor evil, but as men apprehend it.

And that he might do any thing if his mind did lead him to it.

Positions enough to astonish the heavens, and shake the earth, and tend our very bowels; from another guesse man then this Dr. both for life and learning. But he is gone to Eternity, and to us that knew him, out of his grave he preacheth a sermon upon that text, Rom. 11.20. Thou standest by faith, be not high minded, but fear. let us pray, pray, pray, that God would keep us in the knowledge, love, and practise of all divine truth. But to return.

The next witsse for the Dr, to prove that Mrs Grip did rail, &c. is John Tench. We wonder that this witsse also is not encomiasted with the titles of a sober, & pious Christian, we cannot tell what this man would swear, but we know with sadnesse of heart what he saith, he hath twice in publick denied the bloud of Christ, to be the bloud of God, and this (as we fear) not through mistake, or ignorance, for he was often told, and severall scriptures were alledged to that purpose, (viz.) that it was the bloud of a divine person, not of the divine nature,

but he still persisted in his foolish (to say no more) cavillations, and afterwards said to one of us, that Christ died, and rose again, and then became God.

This is one of John Tawneys followers, a blasphemmer of the Lord Christ, a slanderer of Christians for his sake, a late abettor of the Anti-scripturall Quakers at Reding, and one, whose inconsiderableness makes him audacious.

The rest are Eleanor Burly, Mrs Kent, *ibidem*, and in another place John Hambleton is quoted. What savour these three have among understanding Christians that know them, we will leave to others, the very naming of the last, will make those that know him, even to hold their noses.

Ob. See how bitter these Priests are, and how rigid.

Ans. Our reply is this, we have concealed many passages that we might have rehearsed, to avoid this very objection, but we do conceive it inevitable, and unreasonable too, for, this objection will be made by those, who have gall, and bitterness, and are the most bitter people in the world; if our relation be false, we yield to suffer, if it be true, why are we bitter? is it because we will not see the everlasting Deity, the precious blood, the blessed word and ordinances of Jesus Christ, trampled, denied, blasphemed, and sit still with our hands in our pockets, but according to our measure, speak a word for him, and his? is this bitterness? then the Lord make us more bitter; in these fundamentalls Jesus Christ will give us but little thanks in the day of our account, for our Gallionisme, or moderation.

Obj. But grant for once, that these witnesses are against ordinances, sabbaths, scriptures, grace, Christ, (for so they are, some of them against most, and every one of them against some) yet their testimony is legall.

Ans. It is confessed, and their testimony was received as such, and we desire it may be weighed, with all our hearts.

Obj. The Commissioners would not receive their witness.

Ans. We reply, This is a sordid, and false imputation of the Drs upon them, they were examined, the Dr had his liberty to propose any questions, and to produce any witnesses, it is confessed, the Commissioners did refuse some of the witnesses, because they could not speak to the matter in hand, as, when it was deposed, the Dr had spoken blasphemy at one time, in one place, they offered to depose that they heard him speak otherwise, at another time, and in another place, and this is the naked truth, yet the Commissioners are clamoured upon, by him and his friends, in Court, in city, in town, in country, even for crucifiers. &c.

To conclude, that a man of such pretended glories, visions, sanctity, likened even to Christ almost, as to have no sin for the Devil hardly to work upon him by, should have no more, no other, to appear in his behalf, but as thou hast seen, Reader, seems to us wonderfull, observable.

The fifth article of the first charge.

That by male, and female Genesis the 1. we are to understand by male, the Deity, and by female, the humanity, and that these two become one flesh.

Added to this two other articles of the last charge, viz. That he preached at Bradfield and did labour to defend it pertinaciously, that the little horn in Dan. 7. vers. 8. was Christ, and being told that the horn made war with the Saints, yet he persisted to say that he was Christ.

That he is ignorant and insufficient for the work of the Ministry.

The Drs Answer.

To the first of these the Dr gave no particular answer.

Animadver. 3.

The Dr could not tell what to say then, but since in his book he answers thus to this article.

That by male and female might be shadowed forth the Deity and pure humanity, the male representing the Deity, the female the pure humanity, which by union become one, the spirit of the soul brought up by Christ into a mysticall union, is made partaker of the divine nature.

Answer.

What un-edifying matter, and language is this? is this to speak to edification, exhortation, and to comfort? is not this and all the rest taken out of the euangle of Henry Nicholas, and Jacob Behmen? is there not a serpent in this grasse? Irenaeus observes of the Gnosticks, that they did with Scripture words, and phrases, as if some skilfull Artist should make with precious stones and pearles, the most exquisite effigies of some Heroique prince, and when it is done, and compleated, in comes some phantasticall fellow, and pulls it all to pieces, and with the same stones and pearles, goes, and makes the picture of an ape, or a dog. How hatefull is this saith that Father as it was then, even so it is now, the Gnosticks in the first times, and the Familists, and Quakers, in these last times differing no more, (some circumstances excepted) then Simon Magus differs from Simon the Sorcerer, the Familists take Scripture words, phrases, and expressions, which shine as pearles in that place, and meaning where the hand of the blessed spirit hath set them, and they dismember them, and pluck them asunder, and with them, according to their own whimsies, they make sometime an ape, or a dog, or both; sometime nonsense, or blasphemy, and oftentimes both, as for instance, such expressions as these, Christ in you, the fellowes of Christ, Christs brethren, partakers of the divine nature, I in them, and they in me, you need not that any man teach you, taught of God, perfect as the Father, the letter killeth, the spirit to God &c. Now consider how our new Gnosticks wrest, and rack these scriptures, and make them speak, what they never meant, how do they take these pearles, these choise texts of heaven, and with them make pictures of hell? e. g. I, as Christ, Godded in God, a typicall Christ, you are Christed, partakers of the divine essence, that of God to God, and body, and soul to the grave, fleshly ordinances, carnall scriptures: &c. We need not quote the texts, where these phrases are, neither need we name the men that handled them thus, indeed we cannot, they are more in number, then we can count.

The Dr in his printed answer to this article, speakes much of the souls union. We desire to speak a word, not to amaze as he doth, but to benefit the Reader.

We do acknowledge a reall, spirituall, eternall union between Christ & Saints, & when we think of it, sometime a little fire kindles, and we say, Lord, what is man? our hearts close with that of a godly learned man, spoken upon an occasion something like this, and very proper

to these dayes, the unity (saith he) that the Scripture notes is of three sorts, first, of persons in one nature, secondly, of natures in one person, thirdly, of natures and persons in one quality, in the first is one God, in the second is one Christ, in the third is one Church. i.e. The company of the elect called, and sanctified by one spirit, partakers of one Baptisme, knit to Christ by one faith, among themselves in one love, to serve one Lord, in one hope of one eternall glory: the first and second of these unions, we desire to believe, because they are written, and to admire, because they are exceeding glorious, the last union by the spirit, and faith, we desire to feel, and experimentize in our own souls, knowing that in these cob webby times of vain speculations, one beam of Gods love, one drop of the bloud of Christ upon our hearts, one witness of the spirit in ordinances, will doe us more good, then all the meteors, and notions in the world.

But as for H. Ns, union, of being christed in Christ, and I. Ps. union, of the deity and pure humanity to be one flesh, and W. E. union of God is in thee, and thee, and the N. Qs, union, to be Christ, a part of God, we desire to look on them, as more abominable, then abomination it self. nay more ugly then hell it self.

To the second and third his answers followeth.

Concerning the little horn. Dan. 7. to be Christ.

This article was four years since exhibited against me, from which I was discharged by the Committee, Richard Higgs, John Higgs, and Richard Luington attesting on oath, that I paraphrasing on the seventh of Daniel, and speaking of the little horn, said, that some interpreters would have the little horn, in the letter to be Antiochus Epiphanes, a bloody, and persecuting tyrant, others think the little horn to be the Turk, who is a great persecutor of Christians, But in the mystery in regard of his power, we will apply it to the power of Christ in a christian, who is often in Scripture resembled to the horn of David, and to the horn of salvation, and that upon three considerations. In regard that Christs power in the soul, doth appear to be a little horn, a small despised instrument to sence, and reason, for flesh and bloud look upon it, as a poor instrument in regard of bringing down the strength of sin in us.

Secondly, In regard of sin, and Sathan, who, laugh the power of Christ in the soul to scorn,

3. In regard of its birth, & beginning in the soul, it is at the first, as a very little grain of mustard seed, yet in due time it will destroy the kingdom of sin, and set up the kingdom of holynesse in us, having thus drawn away the vail from this article, I hope it appears with a more tolerable and innocent face.

That I am very ignorant, and insufficient for the work of the Ministry.

I believe those that exhibite this article against me, upon tryall will be found very ignorant, and insufficient to judge of it, and as to those that are to be my judges, I hope they will not make their wills the rule of ignorance and insufficiency, But proceed according to the Canons of pure reason, or supernaturall revelation, in giving judgement concerning this particular, the event of which I leave to God.

The proofs of the aforesaid articles.

The aforesaid Mr John Tickhill of Abingdon.

This Deponent saith, that the Dr did deliver that by male and female. Gen. 1. We are to understand by male the Deity, by female the humanity, and that these two are one flesh, and being crosse examined, he further saith, that the Dr did deliver these expressions with approbation, and the Deponents hath cause to believe it was his own judgement, and as far as he doth remember it was delivered as his judgement.

The second was fully proved upon oath before the Justices, by Francis Smith, of Bradfield, who went to the Dr about it, being much offended, and told him the little horn made war with the Saints, yet the Dr did still pertinaciously maintain it, and spake evill of those that opposed him in it.

The aforesaid George Aslet of Bradfield further deposeth, and saith.

That the said Dr about a moneth since, did deliver, that doubtlesse, the Apostle in that text. 1 Cor. 6. (know ye not that your bodies are the temples of the holy Ghost,) did not mean these earthly bodies.

And this Deponent further saith, that the Dr did deliver that by that text Gen. 18. vers. 19. (I know him, that he will command his children, and his houshold after him, &c.) was not meant the outward houshold of Abraham, but his inward houshold, his will and affections, which he was Lord Paramount over; and he quoted that text in the last of Joshua, (as for me, and my house, we will serve the Lord,) which he likewise said, was meant of the inward, and not the outward house, for a man (said he) cannot command his wife, and children; and he further saith, that these words were delivered about two yeares since, to the best of this Deponents remembrance, and the Deponent saith he judged those expressions to be contrary to the meaning of the holy Ghost, in those scriptures.

The sixth article of the first charge.

That the gifts and graces of the spirit are but flesh.

The Drs answer is as followeth.

I confesse, I said the common gifts, and graces of the spirit were but flesh, but this I opened after this manner, they were but fleshly, weak, carnall, in the point of Justification, in point of trust, and confidence, in regard of salvation, and life eternall, and no otherwise, as their own witnesses, on examination confessed, before the honourable Committee of Berks.

The proof of this article.

The aforesaid Mr John Tickhill,

This Deponent further saith, that he heard the Dr deliver in discourse with Mr Pendarvis, that the gifts, and graces of the spirit are but flesh, and that there was no limitation whatsoever, in the delivery thereof.

In the behalf of the Dr.

The aforesaid Mr Roger Stevens being asked by the Dr, whether he did not acknowledge before the late Committee, that the said Dr did expresse the common gifts, and graces of the spirit to be flesh, To this he saith, he did not hear those expressions in his sermon, but in a dispute

afterwards, he heard the Dr say, that he did either say, or mean the common gifts, and graces of the spirit; and that he offered a scripture to prove it by, viz. that place, Isa. 40. (all flesh is grasse,) and the Deponent testified the same, to the said Committee.

Mary Pocock sworn, and examined.

Being asked in the Drs behalf, how he did open those expressions of the gifts, and graces of the spirit, in his sermon at Ildesly, she saith, as to what the Dr delivered in the said sermon, to that particular, she cannot depose.

The seventh article of the first charge.

That Christ is a type, and but a type.

Added to this the second article of the last charge, being of the same effect

The second article of the last charge.

That Christ was not perfect, alledging that text to confirm it, because he cried out my God, my God, &c.

The Drs answer to the first of these is,

This was in conference, he asked me whether Christ were a type or no: I answered, Christ was a type so expressed, the 1 Pet. 2.21. How was Christ a type, said Mr Pendarvis? I answered, his life and conversation was a type, that is, a pattern and example, for us Christians to square our conversations by; who denies this? said he, why I affirm no more, said I, then that Christ is a type; is he but a type, replied Mr Pendarvis? I answered, why ly ye thus upon the catch? I say Christ is a type, but I will not affirm Christ is but a type, and this they both confesse in their answers.

The Drs answer to the second.

I do nakedly, without any vails, professe, that I ever did, and still do look upon Christ as a most perfect Copy, and Pattern, to square our lives and conversations by: yea, and to be a perfect Mediatour in reference to the world, he undertook for the redemption of the world, being free from the least tincture, either of originall, or actuall sin, and truly the thought of any such things never lodged in my heart. But suppose I uttered such expressions as these, yet the manner of it will sufficiently free me from the guilt my accuser may hope, and believe I am obnoxious to by it. I confesse I uttered these or the like words, yet it was onely in relating to what I heard in a sermon of Mr Erburies at Somerset-house, who at that time endeavoured to ennumerate Christs supposed imperfections, whereof he made his crying out on the crosse in those expressions one, Now I leave it to your considerations whether my relating to some that were wise, and knowing what I heard from another, with much grief to my soul, makes me any way culpable, or guilty.

The Proofs of these articles.

The aforesaid Mr John Tickhill further deposeth, that he heard the Dr deliver, that Christ was a type, and but a type, and being crosse examined, he further saith, the Dr did endeavour to prove Christ was but a type, out of S. Peter.

The aforesaid Mr Christopher Fowler further deposeth, That about three weeks, or a moneth since, in discourse with Mr Daniel Blagrove the younger, This Deponent then asked the

said Mr Blagrave, whether he had not heard the Dr say, that Christ was not perfect, to which he answered, yes.

John Grip of Reding Joyner, sworn, and examined, deposeth.

That he was at Mr Blagraves house, when the said Mr Blagrave was ill, and kept his chamber, and the said Mr Blagrave and the Deponent fell into discourse about Dr Pordage, in presence of Mrs Blagrave, and that in the said discourse Mr Blagrave told his wife, that the Dr held strange opinions, such as were not agreeable to the word of God, for he did maintain that Jesus Christ was not God, but that he was a type, and but a type, man, and not God, the shadow, and not the substance, and Mr Blagrave did labour very much to take off his wives affection from the Dr, and his wayes, but he could not prevail.

This Deponent further saith, that sometime the last summer Mr Charles Blagrave told him that the Dr should say that Christ was not perfect, and quoted that scripture mentioning our Saviours passion (when he cried out, My God, my God, &c.) to prove the same.

In behalf of the Dr.

The aforesaid Mary Pocock further deposeth, that she heard the Dr maintain in hot discourse with Mr Pendarvis, that Christ was a type, and proved it out of S. Peter, (he was an example) and she heard the Dr say he would not stand to the word but, That he was but a type.

John Pordage sonne to the Dr, aged between 19. and 10 yeares, sworn, and examined deposeth. That in a dispute between the Dr his father, and Mr Pendarvis, about five or six yeares since, about Christs being a type, the Dr said that Christ was but a type; to which Mr Pendarvis said, do you say but a type, whereunto the Dr answered, he did not stand to but a type, it was onely a slip of his tongue, but he maintained that Christ was a type.

Animadver. 4.

To weaken the testimony of John Grip the Dr prints a letter from Mr D. Blagrave, to the Commissioners, consisting of these two parts. First, I dare not condemn the innocent, Secondly, I do not remember I said so to Mr Grip.

Ans. We confesse, there was a letter sent from that Gentleman, but the testimony of this letter was indirect, and the letter was refused by the joint consent of the Commissioners, because Mr Blagrave was twice summoned by their warrant, and did not appear: some say he would not, others think he durst not.

The Dr saith, that Mr Blagrave being detained about earnest businesse at London, could not appear according to summons, and therefore wrote this letter. And yet in all that letter there is not so much as one civil hint that he gives of his taking notice, of any such summons at all. No, no, his letter was nor an intended answer to the summons, there were other weighty motives for it. Upon this account we might have spared the readers paines, and our own, passing by this letter in silence. But because a copy of it is granted out in favour to the Dr, and is now travelled farther then where either Mr Blagrave or the Dr are known, (for where they are, we fear it not) and so may raise some prejudice amongst some, who are willing to lay hold upon a bulrush,

therefore we judge it as a duty incumbent upon us, to take liberty of proposing a few questions to Mr Blagraves conscience.

First, Doth Mr Blgrave think in his heart that the Dr is innocent? doth not his conscience tell him that he heard the Dr assert, that Jesus Christ was not GOD? and doth this man call this innocencie? if this be innocencie, then we confesse we are to seek what is blasphemy, or what can be guilt: doe not Mr Trapham and Mr Tickhill depose it? nay, doe not the Dr, and his own brother confesse it? and yet Mr Blgrave the then Chaireman saith, the Dr is innocent. We desire to know in which of the Drs worlds he finds, that blasphemy against the Lord Jesus is innocence. Yet further, when Mr Trapham told Mr Blgrave of the Drs denying Christ to be God, and he returned this faint answer, sc. then we must take another course with him, then, even in the same breath, the Dr replied to Mr Blagraves head, But Christ is not Jehovah; and is this innocence? Oh the patience of God! Beyond all this, Mr Blgrave being told in the town Hall at Reding, that the Dr should say before him, that Christ was not Jehovah; Mr Blgrave answered, yea, but he doth not deny Christ to be GOD though; as if the Lord Christ might be God, though he be not Jehovah, (as the Socinians say, that Christ may have the worship of God, though he be not God by nature) and is this innocence too?

This last was deposed before the Commissioners, by Mr Stevens, an understanding Christian, who being justly offended with Mr Blagraves countenancing the Dr in his blasphemies, told him of it to his face, and from him received the fore-mentioned answer, about seven moneths since.

Secondly, In the letter he saith, he doth not remember that he told John Grip, the Dr should say Christ was but a type, a shadow, man, and not God.

Ans. We affirm, that upon the shewing the printed passage of the letter to John Grip, he replied, But I do remember it very well, and he will, if called thereto, depose it in Mr Blagraves presence; and we can safely say of this man, that we believe he desires to get, and keep a good conscience.

We do foresee, that Mr Blgrave will be unsatisfied for our speaking so much.

Our answer is, that we are unsatisfied sometimes in our consciences, for speaking so little.

As to the article it self of Christs being a type.

We entreat the reader to observe the fulnesse of the evidence, deposing that the Dr said, that Christ was a type, and but a type. Now, we cease to wonder, that one of his choise ones should speak thus, to knowing persons, and reputed godly, who were on purpose speaking of Christs righteousnesse, viz. I fear many make an idoll of Jesus Christ, as though trusting in the Lord Jesus crucified, without us, were idolatry. And another of his disciples, who speaking before of the present contest, concerning Christs righteousnesse, said thus, what need I to contend and wrangle about that which I my self am, which I have essentially in me. Nay the Dr himself delivered this in the pulpit, long since his pretended converse with the Angels, and his visions of the eternall world, (viz.) whosoever did attain to a particular faith, these signs shall

follow, they shall speak with new tongues, they shall lay hands on the sick, God will bring them to glory, and God the Father will deliver up to them the keys of his everlasting Godhead.

To conclude,

This never enough accursed doctrine of a typical Christ, did spread like a gangrene in Calvins time; a little after in England, by Henry Nicholai, born in Amsterdam, an ignorant man, but a crafty hypocrite, and one that had a kind of deceiving violence, in his smooth language of love: since that, in New-England, by Gortyn and his disciples; and then again in England very lately, Mr Rutherford who is good at surveys, and viewing, gives a most shrewd guesse, that the tokens of this soul-plague are to be seen upon the books of Mr Saltmarsh, &c: and now at this day this plague-mark is visible to every eye, and creeping about many hearts. Is it not a sad thing, that persons should take in such notions of Christ, that do altogether destroy Christ? that blaspheme his person, reproach his blood, deny his purchase, and that make his infinite love and grace to poor sinners, to signifie just nothing? in which notions a man cannot be godly while he lives, and must be damned when he dies, for the rise, progresse, growth, and continuance of found godlinesse flowes from the right knowledge of Jesus Christ.

Do we not see these figure-makers, and makers of types, which God never made, which never came into his heart, what shadowy, empty creatures they are? the Socinians and Familists have nothing for the soul reall in this world, their light is darknesse, their sublimated notions froth, their words bubbles, their holinesse mere varnish, their austerity, Pharisaisme, their fasting and prayer (when they do it) a device to entrap souls, their publick demurenesse, private loosnesse, their comfort, a delusion.

What they shall have in the next world (in case of finall impenitence, which the Lord of mercy forbid) is reall indeed, but what is it? but a sence of wrath, and guilt of sin, even against this now blasphemed Jesus Christ, a worm of conscience, a lake of fire, the gnawings of heart, which are really so grievous that no heart can think or guesse; and all this without remedy, without ease, even for ever and ever.

The eighth and ninth Articles of the first charge.

First, That Christ was not God.

Secondly, That Christ was not Jehovah.

Adde to these the fifth article of the last Charge. (viz.)

That one speaking to him of the glorious persons in Trinity: he replied, persons in Trinity, there is no such thing, and again there is no such thing, as persons in Trinity.

The Drs answer to these are as followeth.

That Christ is not God, that Christ is not Jehovah.

I do acknowledge that such expressions were uttered by me, but I hope the bare expressions of such negations do not make me come within the guilt of the act, for it must be

known what words preceded such expressions and what followed, to say in preaching there is no God doth not make the preacher guilty of atheisme, if the words going before be but annexed (the fool hath said in his heart there is no God, so do but joyn these words with the former, Christ is not God the Father, Christ is not Jehovah, Jehovah taken strictly for the person of the Father, the first person of the glorious Trinity, I say add but these words and there is nothing blasphemous, or culpable in such expressions.

Though I do acknowledge that such expressions fell from me (viz.) that Christ is not God, that Christ is not Jehovah, yet I never avowed, or maintained such propositions, they were only uttered by way of dispute and that upon this occasion, Mr Daniel Blagrove then being chair-man of the Committee demanded of Mr Tickhill, what blasphemy was, he answered an evill speaking against God the Father, I replied a lame definition of blasphemy had Mr Tickhill said evill speaking against God, which is a word implying the Trinity in unity, there had been no occasion given of contest, for the ground of the expressions arose from the weaknesse of his definition of blasphemy, in that he said blasphemy was evill speaking against God the Father, to which I replied, his definition of blasphemy doth not reach to that for which he accuseth me, for what he chargeth me with is not blasphemy against God the Father, but against Christ God the Son, I have uttered no evill speaking against God the Son but seemingly to my accuser in saying that his imputative righteousnesse would prove a sablesse righteousnesse, to all those that had not the fiery deity in the center of their souls, burning up their lusts and corruptions. Mr Tickhill then replied to that Committee, pray take notice that the Dr denyeth Christ to be God, which I prove out of John the 1.1. To which I replied Christ is not God the Father but God the Son, Christ is Jehovah, and so called the Lord our righteousnesse said Mr Tickhill, to which I replied Christ is not Jehovah, if you take Jehovah for the personality of the Father, this is the truth as the whole Committee of Berks then present can testify, and I was then by their vote cleared of all the unworthy aspersions and dismissed, and since upon proof of witnesses dismissed, and that after a full hearing by the Committee of plundered Ministers.

I humbly conceive that if the former act did expressly adjudge and condemn evill speaking against Christ, yet my delivering such expressions in an ex tempore dispute, (viz.) that Christ was not God, or Jehovah, did not make me obnoxious to the guilt or penalty of that act, because they only shall be condemned as guilty who shall avowedly professe, maintain, or publish in words, or writing such and such execrable opinions, &c. Which I never did, nay I professe avowedly the contrary, and declare in the sincerity of my heart, that the thought never entred into my soul, to deny the Godhead or deity of Christ, and I have avowed, maintained, and published by preaching that Christ is God, out of John the first and twelfth, The word was made flesh, from whence I did maintain, and publish that Christ was God coequall, coeternall, and coessentiall with the Father, contrary to all those blasphemous and execrable opinions which deny Christ to be God, so that now I hope the mere uttering of such expressions by way of dispute, before an understanding, and judicious Committee doth not make me a transgressour, according to the true sense and meaning of this act.

Ans. 2. Concerning the persons in Trinity.

I do here professe, and avow from the sincerity of my heart, that I believe the Trinity of persons, as an article of my faith, viz. That there are three persons distinct from each other, the person of the Father, the person of the Son, the person of the holy Ghost; yet not so as to

prejudice the unity in essence, and so I believe the unity, as not to confound the Trinity of persons.

I never uttered any such expressions in that way, as to give any just ground of suspicion of my denying the Trinity, But I remember about four years since before the Committee of Berks, Mr Fowler, or Mr Gilbert I remember not which desired the Committe to give them liberty to ask me two or three questions, amongst the rest they ask me whether there were three persons in the deity, I answered them, I believed the Trinity as it is recorded. 1 Joh. 5.7. There are three that bare record in Heaven, the Father, the Word, and the holy Ghost. Thus you see I believe the Trinity, but do you believe the Trinity of persons said they? I replied I find not the word persons in the text, but to put you out of doubt, I do not stumble at the word person, and this afterward I told to the above mentioned Mr Grip in a private conference some yeares since, to whom I affirmed that I found no such expressions as persons of Trinity, in the Scripture, and that the word person being a schole term was very difficult, to be apprehended, by common capacities, but I never spake this to prejudice the true notion of the persons in the sacred Trinity, which I do cordially believe, but only to shew, that ordinary Christians should not be too curious, in prying into the deep mystery of the three persons in the Trinity, but rather content themselves, with what the Scripture plainly affirms of the Father, Son, and holy Ghost, as distinct, and yet one. But to conclude this answer, pray consider what hard measure it is, thus to pick out a broken sentence out of a long discourse, and so to accuse one without relating the circumstance which might serve to clear, what otherwise may seem very strange to prejudiced persons.

The proofs of these Articles.

The aforesaid Mr John Tickhill of Abingdon.

This Deponent saith, that he heard the Dr deliver before the Committee of this County at Reding, that Christ was not God, and that he was not Jehovah, and being crosse examined, he further saith, the Dr did endeavour in dispute with great seriousnesse to maintain, and defend as his judgement that Christ was not God, and that he was not Jehovah, and that there was no such expression of the Father mentioned in his, this Deponents definition of blasphemy, as is mentioned in the Drs answer, but saith that his definition was, that blasphemy was an evill speaking against God, derogating from his glory either in his name, nature, word or works, and that the Drs immediate words thereupon were, Hark! he answereth, blasphemy is an evill speaking against God, and in his paper chargeth me with blasphemy against Christ; as if Christ were God, hereupon we began a hot dispute about the Godhead of Christ, the Deponent asked the Dr, if Christ were God, who did deny it, and put the Deponent upon proof of it, whereupon he cited that Scripture. John the first, In the beginning was the word, the word was God. To which the Dr replied, he is called God, but he is not Jehovah, then the Deponent replied, he is Jehovah, which the Dr likewise put him to prove, then he cited that Scripture, his name shall be called Jehovah our righteousnesse, Jer. 23.6. and (as he remembers) the Dr did disallow of that proof, as being out of the Old Testament, then the Deponent cited that Scripture. Rev. 1. He that was, is, and is to come, as being of the same purpose with Jehovah.

Thomas Trapham Esq one of the Committee sworn and examined, deposeth.

That to his remembrance, the word Father was not mentioned, in Mr Tickhills definition of blasphemy, and he saith, the Dr did then deny Christ to be God, which he this Deponent acquainted Mr Blagrave with, to which Mr Blagrave said, if he deny Christ to be God, we must take a further course with him, then the Dr answered, Christ is not Jehovah, and when Mr Tickhill had confuted him in that argument, then he said, he was not God the Father.

The aforesaid Susanna Grip.

This Deponent further saith, that the Dr came into her kitchin at another time, and as she thinks he then came from the Committee, and the Dr then said, whereas Ministers speak of persons in Trinity, there is no such thing, there are three that bear record in heaven, but there is no such thing as persons in Trinity, and the Deponent saith that these words were spoken by the Dr, about two or three years since, but whether the maid, or any body else, or who was then present, she doth not remember, and she further saith, that these expressions were delivered without any further explanation, as she remembers.

Witnesses examined in behalf of the Dr.

Mr Francis Pordage Minister of Stanford Dingley, and brother to the Dr sworn, and examined.

This Deponent saith that these words (viz.) that Christ was not God, and that Christ was not Jehovah, were delivered before the Committee of Reding, in a hot dispute, and, that in the same words the Dr did expresse those words, that Christ was not God, with this limitation (viz.) that Christ was not God the Father, and that the dispute arose upon a definition of blasphemy which Mr Tickhill gave to Mr Blagrave, (viz.) that it was against God, to which the Dr replied, he saith it is against God, and he chargeth me for speaking against Christ, and that the Dr did then declare to Mr Blagrave, that Christ was God, but this Deponent doth acknowledge that there was so much distance of time, at least between the Drs denyall of Christ to be God, and his correcting of it afterwards, as required Mr Tickhill to prove him to be God, and to be Jehovah, and he further saith, he did not hear Mr Tickhill speak any thing of God the Father, in that dispute.

And this Deponent being asked by the Dr, whether frequently in that dispute, when the Dr spake of denying Christ to be God, he did not alwaies speak in relation to God the Father.

To this he answereth, his brother did say he spake it in relation to God the Father, but he cannot say frequently, or alwaies.

And he further saith, that the Dr did in a sermon in Laurence Church, clear himself concerning the Trinity of persons, and that Christ was God, and did assert it as his avowed judgement, and he further saith, the Dr did make his limitation concerning the deity of Christ, after Mr Tickhill had cited many Scriptures, to prove the deity of Christ, and being asked by the Dr whether he understood him to be confuted, or mistaken, he saith mistaken.

The aforesaid Mary Pocock further deposeth.

That she was before the Committee of Berkes, when she heard the Dr dispute with Mr Tickhill, concerning Christs being God, in which dispute she heard the Dr say, that Christ was

not God the Father, but she did not hear him deny but that he was God the Son, neither then, nor any other time, but owning him to be perfect God, and perfect man, and she further saith, that she heard the Dr expresse that sentence (that Christ was not God) with this limitation (viz.) that he was not God the Father.

And being asked by the Dr whether she did not hear him deny in that dispute, that he held Christ was not God. She answereth she did apprehend him so, so far as she was satisfied with it.

And being further asked by the Commissioners whether in that dispute, she did not hear the Dr deny Christ to be God.

She answereth, she did hear him deny Christ to be God the Father.

And she being further asked whether the Dr did bring in that expression of God the Father, after many scriptures, cited by Mr Tickhill to prove Christ to be God.

She answereth Scriptures Mr Tickhill did bring but she is not able to say it was before the Dr did expresse God the Father.

And being further asked whether the words of God the Father were not spoken by the Dr after Mr Blagrove told him if he held such opinions, they must proceed against him.

To this she saith, Mr Blagrove put some questions to him, but what they were she cannot remember.

And now we come to the second charge of Articles exhibited against the Dr, which for brevity sake I shall not dissect particularly, but (being most to one purpose) set them down together, with his answer to them, and Depositions thereupon, which are as followeth.

Articles against Dr Pordage, Parson of Bradfield.

1. Mrs Lewin of Hampsted Norris being with child, and near the time of travel, sent for Dr Pordages mother to be her Midwife, but he would not suffer her to go, saying they would not be guilty of such a beast-like life, meaning Mrs Lewins being with child by her husband.

2. Dr Pordage coming to the house of Mr Lewin, in his discourse with Mrs Lewin, blamed her for having children by her husband, and argued with her of the unlawfulness of having children by her husband.

3. In his discourses with Mr Lewin concerning the same subject, indeavoured to maintain the unlawfulness of their having children, and said that Adam was made Male and Female in himself, and had he not fallen he had brought forth children himself: and seemed to maintain the same by scripture, and other wayes.

4. In his discourses with Mr Lewin which was about the time that one Everard was with him at his house at Bradfield, who was generally reputed to be a Conjurer· he asked Mr Lewin whether

he would not be afraid, if he should see his own picture or shape, intimating that he himself had used to see his.

The said Dr Pordage hath had for some weeks together in his house the same Everard, and one Tawney, who stiled himself King of the Jews, who had been questioned (as is generally reported) for holding dangerous and unsound opinions, as that there is no hell, and the like.

My answer to the second articles exhibited against me, is as followeth. As to the four first, I know not how or what positively and directly to answer to them, till I see them first, proved by oath, and that from such persons who are without just exceptions, after which I shall be capable to return a more full and compleat answer.

Neither do I see that seemingly to maintain and argue by way of dispute onely, the unlawfulness of Mrs Lewins having children by her husband, for the sifting forth of truth from error, could it be proved that I did so, could argue or evince my ignorance and insufficiency for the ministry; for this, though it were evinced to be my crime, cannot in justice and equity be referred to that head, but to scandal and heresy; except ignorance and insufficiency be resolved into the boundlesse liberty of the wills of the Judges, that what they judge and deem ignorant and insufficient, must be ignorant and insufficient, whether ignorance and insufficiencie be really in such a subject or not.

That I gave entertainment to one Everard in my house, reputed a conjurer, and to one Tawney, who is reported to hold unsound opinions.

As to the first part, I confesse that one Everard about four years since, was received into my house at Bradfield, for the space of about three weeks and no longer, and that after this manner. He came in harvest time, with a new pair of harvest gloves on his hands, to shew his willingnesse and readinesse to work, and asked to speak with me, and told me, that if I pleased to imploy him in harvest work, he came to offer his service: hereupon I entertained him as a workman. And thus you see the manner of his coming, and the cause of his entertainment. Whereas it was said he was generally reputed a Conjurer.

I never heard the least intimation from any, that he was ever suspected to be a conjurer, till after his departure from my family; if he was a conjurer before, it was more then I knew, or had heard of: but after his departure, I confesse there arose a generall report up and down the country, that he was a Conjurer, but from that time to this I have never seen him, nor known what is become of him.

After his absence I do further affirm, that I feared and was strongly inclined to believe, that according to the generall rumour, he was a conjurer; hereupon I was in a great streight in my own spirit, whether I should prosecute him or not: my zeal to Gods glory, and my obedience to the commands of God, that saith, suffer not a witch to live, giving me some impulsions to do it, but after serious debate and consideration within my self, I resolved this case, or scruple of conscience thus, That my own perswasions and jealousies, though they had some ground of probability, yet being not certain, afforded me not sufficient ground of prosecuting him as a conjurer, or of swearing positively he was such; now I leave it to your serious considerations whether this tendernesse of conscience, keeping me from prosecuting of him, or swearing against

him, for fear of that heinous sin of perjury, makes me either ignorant or insufficient for the ministry.

To the second part of the fifth article, which concernes my entertainment of Tawney, reputed as tis there expressed, to be one that holds unsound opinions.

I answer thus, It is well known that as I invite none, so I turn away none that come to visit me, be their principles in matter of doctrine, worship, and discipline, different from mine; I will briefly shew you my grounds and ends. My grounds are these, I look upon it as my duty, according to the Gospel of Christ, to entertain all strangers, that be in want and necessity, professing the name of Christ.

If enemies hunger, we are to feed them, if they are naked, we must cloath them, and as for strangers, we are to lodge and entertain them Heb. 13.2. As in the practise of this I break no law of God, so no law of man: and you may remember in the 37. article of Government, it is expressed, That all such as professe faith in God by Jesus Christ, though differing in judgement from the doctrine, worship, and discipline, publickly held forth, so as they abuse not this liberty to the civil injury of others, nor to the actuall disturbance of the publick peace, shall be protected, and then surely their hungry bellies may be fed, their bodies clothed, their persons lodged, and their wants supplied.

And further, my ends are these, which are pure and Evangelicall, that I may prove all things, and hold fast that which is good, that I may try the spirits, because many false spirits are gone forth into the world. Now how are they to be proved and tried? not by carnall weapons, as by penalties, mulcts, imprisonments, and other externall punishments, but by convincing of them with sound doctrine, Christian discourse, and spirituall arguments, and by the example of a good conversation, and thus Gods glory, and the good of others, are my onely ends, in giving entertainment to all strangers, that come in civilitie to visit me.

Now the cause of many strangers coming to me as guests, from all quarters of this land, ariseth from those lying printed pamphlets, that have scarce a word of truth in them, these draw all seeking inquiring minds to visit me, for divers ends best known unto themselves. Let it be but proved that I have given entertainment to any common swearers, to open drunkards, Sabbath-breakers, or to any known profane persons, and I shall judge my self obnoxious to your censure: but all that I give entertainment to, appear cloathed under some shew of godlinesse or other, but if they have not the power, it will be their own misery.

In a word, the strength of this article doth but amount to thus much, that as Christ was supposed and accounted a friend of Publicanes and sinners, so am I reputed a friend to all people that professe Religion, and walk orderly be their opinions in matter of doctrine or discipline, never so much differing from my own, or those commonly received. Yet this doth not argue my ignorance and insufficiency for the Ministry; but if in it any thing be culpable, it is to be referred to the head of scandall and heresy. But here being no law of prohibition, I cannot see any transgression in it against the law either of God or man.

But to conclude, these articles being matter of fact, till I see them proved, and each article in justice and equity referred to his own proper place, or head, either of scandall or heresy, I cannot give a more direct, or positive answer to them.

The proofs hereupon are,

John Lewin of Hampsted Norris Clark, sworn, and examined.

To the first and second articles he cannot depose.

To the third he saith, that about three years since the Dr and he had some discourse about some principles of religion, the Dr did urge that place in Genesis, (that he made them male and female) but whether he meant Adam singly, or what mentall reservation he had, the Deponent knoweth not, and further to this article cannot depose.

To the fourth, he saith, that about the time mentioned in the article, the Deponent met the Dr in London, and in discourse with him, the Dr asked the Deponent, if it would not be terrible to see apparitions, but did intimate nothing that he used to see any himself.

Anne the wife of the aforesaid John Lewin sworn, and examined.

To the first article, this Deponent can say nothing.

To the second, she saith, that the Dr told her when she had two children (a boy and a girl) she had enough, one for her husband, another for her self. To which the Deponent answered, (as it shall please God,) then the Dr replied, piff, it is as your selves will, but saith that the Dr did never perswade her to live from her husband.

To the third article, she heard the Dr and her husband in discourse to the purport of that article, but what the words were, she cannot depose.

Animadver. 5.

We shall take the Drs answer as it lies in order.

First, As to Mr Lewin, he was the man who related the foresaid articles himself to two of the Commissioners, and that in terminis, of his own accord, and this with so much seeming willingnesse, that the gentlemen stand amazed at his fordid shrinking from, and denying of his own testimony, which he wrote with his own hand, and altered as he pleased. Besides, Mrs Lewin related the very same to Mr Woodbridge, who did offer to attest it upon oath.

We do not wonder at this carriage of his at all, our wonder was, that Mr Lewin of all men should accuse the Dr; the proverb is, tis an unlucky bird, that defiles his own nest: the truth is, he thought if he should discover the Drs lewdnesse, some of the Drs party might discover his own vilenesse: he was loath to speak the truth, for fear he should be discovered, and now through a righteous providence he is like to be discovered, because he would not speak the truth.

He was afraid his crew would tell of him, and now some honest and understanding officers hearing of his basenesse, have detected him, take his character thus;

This Mr Lewin (we are unwilling to say Minister) of Hamsted Norris, was formerly a member of the army, where he lived in wickednesse to no small height, and that, First, against God, by cursing and swearing, and this (as was judged by some) he reckoned as a piece of his perfection, in a ranting way: Secondly, against others, by pilfering (to say no more) in a most fordid, unworthy manner: Thirdly, against himself, by sinning against his own body, (if he himself is to be believed) boasting of his wickednesse, he could not blush, nay he gloried in his lewdnesse, and proclaimed his sin as Sodom under the pretence of a shaking or convulsion fit, he was taken in an unseemly wanton dance with a woman.

Being asked whence he came, in a profane way personating the Devil, he answered, I came from compassing the earth to, and fro, seeking whom I may devoure.

From credible persons, of pious repute, we have this, sc. that he should speak to this purpose, I preach of faith, and am Orthodox in the countrey, but I do not mean so.

All this and much more, we have from persons of place and integrity in the Army, who are ready to testify what they have said, out of their own willingnesse to the service of the gospel, and a desire to promote the good of souls; and in this businesse of shrinking in his evidence, Mr Whitwick and Col. Evelyn do intend to prosecute him, either as a slanderer, or a false-swearer.

Obj. But is not this cruelty, even to fetch the bloud of mens names?

Ans. Our consciences bear us witness that we take no pleasure in it, we are compelled thereto, and partly by his own carriage: our apology shall only be that of Mr Calvin, for himself, in the same case, against the like persons, viz. Better it is that the names of men should rot above ground, then that the glory of our Lord Jesus should be trampled upon, nay, in the least impaired.

Obj. Were it not better to be silent, are there not of Familists many, and bloody too?

Ans. We remember what Luther said, he should be contented to be accounted any thing, so he might not be found guilty of a cursed silence, in the cause of Jesus Christ: as for danger with a little poor faith, through mercy we have learned to say, our times are in Gods hand; and to apply what the Lord Christ saith, a sparrow doth not fall to the earth, without my Father.

Secondly, This Everard mentioned in the fifth article, was first a separatist, then a scoffer at ordinances, then a curser, then a blasphemer, then by report a conjurer as the Dr saith, but indeed rather an apparitioner, as the Dr is, then, mad and frantick, and committed by authority to Bridewell.

The Dr in his answer labours industriously to cheat his reader, by saying that this Everard came to him with a pair of harvest gloves upon his hands for work, as though he had not seen him before, when as for many weeks and for most daies in the week this Everard came to the Drs house before harvest began, and after he was gone, the Dr reported that he was an honest godly man.

Thirdly, As for John Tawney the Dr exhibites a long answer of his feeding the hungry, and his pure ends in entertaining strangers, &c.

Ans. May it please the reader to consider that this Tawney at first denyed the Scriptures, then cursed them, and lately within these five moneths burnt the Bible openly in Lambeth, wickedly calling the blessed Gospell of the Lord Christ, the grand Idol of England, that he pretended he had a revelation to destroy the Parliament, who hath since written a book as full of open blasphemy, and sly sedition, as a toad is full of poison, this man findes entertainment (as at other times) so about August last, for a fortnight together at the Drs house, and the Dr quotes for his defence in so doing, the thirty seventh article of the government viz. All such as professe faith in God by Jesus Christ. &c.

Consider, whether these men will stretch that article, it seems by this kind of men John Tawney himself, doth professe faith in God by Jesus Christ.

Ob. But what is this to the Dr? he is not of Tawneys way?

Ans. it was lately confessed to a person that will depose it, by one of the Drs own visioners one of his own way, and his own family. That, Dr Pordage, and John Tawney were both of one judgement.

Fourthly, the Dr answers, he entertains those that come to him under some shew of godlinesse or other.

Ans. We would not seem to carp, therefore we will not propose this question to him, how many shews of godlinesse there are, the sequele will resolve it.

We professe we do not know, neither can we learn of any that he hath entertained, but Abiezer Copp, notorious for blasphemy, and rantisme, in whose behalf this Dr appeared before the Committee at Reding; and being opposed by one of us, replied, (but with much meeknesse) that we should follow shortly after our dear brother Love. Or Coppin, to whose book that crawls with blasphemy, the Dr gave his approbation. Or John Tawney, or Everard, who set their mouths wide open against God and man: or Elizabeth Pool, or Goodwife Geffreys, who even stink above ground: we that live round about him, do not know any godly person but shuns him as a very monster: it is a frequent blind he puts upon his reader, by citing in his own behalf, and against the Commissioners, the godly party.

For our parts, we dare not say, that any Socinian or Familist is, or (continuing such) ever can be a godly man, our reason is, because such deny the Deity, and satisfaction of our Lord Jesus, from the sound and feeling knowledge whereof, proceeds and streams out all reall and sound godlinesse, a godly Familist, or Socinian, sounding in our ears even as great a contradiction, as a godly Turk.

God forbid that we should speak one pick against holinesse, better that our tongues should be dumb, then our mouthes utter, and our hands wither, then our pens should write one tittle to blemish it. We desire to look upon it as the most glorious thing in the world, and we would rather (if our own hearts do not deceive us) seek our bread, and the bread of our little

ones, with holinesse in our hearts and lives, in a howling wilderness, then to enjoy all the scepters of the world without it: yet give us leave to say (if it be but to ease our hearts) that it is a trouble to us, that Blasphemers, Antichristians, Anti-scripturists, should go up and down, under the precious name of men fearing God, by which artifice they harden themselves in their impieties, and infect souls with their blasphemies.

We do forethink that that expression of a godly Turk, will sound harsh, but we know not why it should, Ignatius calls the predecessours of the Familists and Socinians, the seducing serpent, or the Devil preaching to destruction.

The Fathers denied the Ebionites to be Christians.

The Samosatensians were accounted and called God-killers, God-deniers, because they denied Christ to be God by nature. Socinus himself saith, that the Protestants held opinions that made their religion ridiculous to the Turks, what were those opinions? why, in speciall this, that Christ is God: so then if we would deny the Deity of our Lord Christ, (as do the Familists and Socinians,) we were in a fair way not to be ridiculous to, but to agree with the Turks: again, this Wretch tells us, that one reason of his writing against the figment (as he calls it) of Christs divine nature was, to make the Turks turn Christians; therefore by a parity of reason, they that do deny the Divine nature of Christ, in this point may quickly turn Turks.

Valent. Gentil. a blasphemer of Christs divinity, was not ashamed to seek arguments to help himself, out of the Turkish Alcoran.

And Alciate one of his complices, (as he confessed himself) was turned down-right Mahometan.

Calvin in his instruct. ad Lib. calls them rake-hells, dogs, swine, we fear that, in giving smooth language to villanous seducers of his kind, we use more manners then will do the gospel good.

Dr Twisse, a late learned, pious man, did call them Atheists, and he often said to one of us, that all gospel Atheisme was against the Lord Jesus Christ: in a little measure we find it, amongst the Gnosticks and Arrians, and for some Centuries, their main spight and quarrel was against the Lord Jesus; after, for more Centuries, in the kingdome of the Papacy, where their damning errour, is in dividing, and so by consequence destroying both the efficacy of Christs grace, and the fulnesse and compleatnesse of his righteousness as to justification: upon the account of which last, some learned men (when zeal was in request) have said, That a Papist living and dying in the doctrine of the Council of Trent, can never be saved; in this last Century the Libertines and Fanaticks in Germany, and the Netherlands, the Socinians in Poland, and the Familists in England, what do they mainly do? but pour forth their venome against the Divinity, personality, and righteousness of the Lord Jesus.

To shut up all, the Court Drs in the late Kings time, began much to vary their expressions, using such, in which they might have the company of the Socinians, as affecting to call Christ their Great master, sometimes, their Lord and master, that a man could hardly discern by their prayers, whether they respected most the Lord Jesus, or their very good Lord and Patron. God hath found many of them out, & cast them out; the desire of our hearts to God is, that

Familisticall. Allegorizing, Antichristian doctrines, may be shut out from thence, and all Pulpits of the land, that the name of our Dear Lord Jesus Christ may be magnified in us, and we in him.

And so we come to the remaining articles of the third and last charge.

The sixth article of the last charge.

That it was a weaknesse to be troubled for sin.

The Drs answer.

I do not remember that any such expression as this ever dropped from my mouth, and I am perswaded that no one dare assert it with an oath, which if they could not make much to their purpose, for with a charitable construction it might thus be made forth, That it is a weaknesse for one to be troubled for sin, who hath the assurance of Gods love, his sin pardoned, his person justified, sanctified, and his will converted from, and crucified to sin, for such a one should be triumphing in the power of faith, love, enjoying sweet heavenly communion with God, and saying, oh Death, where is thy sting? and there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. Whereas trouble for sin thus pardoned, and mortified, may be an engine for Satan to make a soul question Gods love, and to bring it out of a spirituall enjoyment of God, into a slavish fear, and disturbance.

The proof upon this article.

Mr Benjamin Woodbridge Minister of Newbery, and one of the Assistants to the Commissioners sworn, and examined, deposeth.

That Mr William Twysse of Dorcester told this Deponent either that Dr Pordage did maintain it to him, or speak in company in his hearing, that he is no true Christian that could not commit the greatest sin and not be troubled for the same, or words to that effect to this Deponents best remembrance.

The eighth Article

That he knew nothing to the contrary, but that a man might keep company with more then one woman, being taxed for keeping carnall company in London.

To which we may joyn another of the third charge. viz.

That Marriage was the way of beasts, as also that Francis Knight of Wallingford discoursing with some of Blewbery that use to Dr Pordages, they speak very much against the lawfullnesse of marriage, he wondring at it, asked them whence they now came, they answered we came just now from the Dr from Bradfield.

We shall likewise joyn in this place severall other articles contained in the said third charge, preferred by some of the parish. viz.

That Dr Pordage about eight years past did carry Mrs Flavell behind him on horseback on the road to London, and about Hounslow did enquire for a private house, and was directed to one

Goodman Loughton a smith, who lives in Hessen parish halfe a mile out of the road between Hounslow and Branford: and when he came, asked if his friend behind him being sick might have entertainment: 'twas answered yes: then the Dr left her there; Mrs Flavell in a short time fell in travell, but did never own being with child till she was in travell, and then desired no company might be called in, yet the good woman of the house, Goodman Loaders wife, called in three or four, and Mrs Flavell was then brought to bed of a daughter, having then no husband that the world knew of, Mr Flavell being dead.

Thirdly, That Dr Pordage came to that house and christned that child, and named it Hannah, and the Dr came often to visite her there, and always alone by himself.

Fourthly, That the child being put to nurse in the same parish, the Dr removed Mrs Flavell to Kensington, and paid the Smith for her being at his house. That a little while after, the nurse went to Kensington, to enquire for Mrs Flavell to pay her some mony, but she was removed, and the nurse saying she left a child with her, the company smiled, and said they thought she was such a woman, after this the nurses husband wrote a letter to the Dr, to Bradfield, that he was twenty weeks pay behind and could not forbear, whereupon he was paid, and shortly after sent for the child away from nurse.

Fifthly, That a little while after, this Mrs Flavell came again to the Drs family, and a little child called Hannah, it was also brought thither, and Mrs Flavell took the care of it ever since, and Mrs Flavell being by neighbours asked whose child it was, said, a dear friend of hers, but none could ever hear in the house whose child it was, and some telling Mrs Flavell that the child was so like her, that they should take it to be hers, had she not said the contrary, she answered, as before, it was a dear friends of hers, but never named whose.

Sixthly, That this child who was called Hannah, the last summer they changed her name and called her Ruth: they have also changed all their names, the Dr is called Father Abraham, his wife is also called Deborah, and old goodwife Pocock is called Rahab, and so the rest.

Seventhly, That Goodman Loughton's son being a souldier, saw Mrs Flavell in Bradfield street, and spake to her, but she took no notice of it, afterwards Mrs Flavell coming to his fathers house, his mother in discourse asked whether she lived at Bradfield, Mrs Flavell said she knew no such place; I will call my son in who saw you there: Mrs Flavell said people were given to lying, and would not have him called, and presently called for her horse and went away, and though before she had resolved to stay all night, and never since was there, except since the Dr hath bin questioned.

The Drs answers follow viz.

To the first.

I never kept scandalous company with any woman, in London, neither was I ever taxed for any such thing, except one by Mrs Grip, who I believe is the witness against me, and that upon this occasion,

At the time I had my former conference with her, the heat of passion being over, she told me I was also taxed for keeping carnall company with a woman in London, I replied I am a man born to all manner of suffering, and told her she saw and knew the manner of my conversation, asking her whether she believed it, and she answered no truly, and then I solemnly protested the contrary, and this is all the taxing I ever had from any one, at which time, I was earnest with Mrs Grip to discover to me from whom she heard it, but she put me off, telling me she did not believe it, and that she would tell me some other time, but from that long discourse I had with her, fearing she was deeply tinctured with the principles of Antinomianisme, and not knowing whether she might not be tainted with some notions of Rantisme, which at that time were every where frequently discoursed of, I took this occasion to try her, telling her (as near as I remember) that there were some that affirmed, they knew nothing to the contrary, but that a man might company with more then one woman, but to speak the truth she let it fall without seeming to approve of any such thing. This I solemnly a vow to be the truth, as near as I can remember, and I believe Mrs Grip dare not swear that I mentioned any such thing, as my judgement, or produced one Scripture or argument to defend it, I professe to the whole world in the presence of that eye that seeth through all hearts, that all such loose principles which turn the grace of God into wantonnesse, and that run opposite to the lawes, morality, civility, modesty, and sobriety, or that any way indulge wantonnesse, and lasciviousnesse, are as inconsistent with my principles, as heaven and hell, light and darknesse, are opposite one to another, which will one day clearly appear to the world what ever I am now thought of.

To the second viz.

That marriage is the way of beasts, the Dr gives no particular answer.

To that of Mr Knight.

That some of Blewbery that spake against marriage, said they came from my house.

I hope I have enough to do to answer for my self, what needs the assertions of others be alledged as articles against me, they spake against marriage, having lately been at my house, therefore I must be guilty of it, surely this consequence is neither according to naturall, artificiall, or divine reason.

The answer to the articles preferred against the Dr by some of the parish, followeth.

Now I come to the articles exhibited against me by some of Bradfield parish, and as to those which concern Mrs Flavell.

I shall answer. First, Somewhat in generall, touching their import and nature.

Secondly, By way of negation.

Thirdly, By way of acknowledgement.

This charge of articles hath no legall reference of charge at all to me, but is merely scandalous, importing but a libell, nothing of fact, really criminous, being laid to my charge, which will more clearly appear, When the erroneous circumstances of it are detected, by which also the subtilty,

and envy of my adversaries will be discovered, who positively alledge nothing against me, that may bear an action of damage at the Common Law, by which they might suffer for their injurious dealing, yet by plausible prevaricating circumstances would seem to make me highly criminous and guilty.

Now I shall answer negatively, to many erroneous, prejudicing circumstances, which are by design heaped together, to put a plausible face upon an envious libell, or illegall charge.

First, Its said it was some eight years since, I brought one Mrs Flavell to goodman Loughtons &c. which is an error, though one of the smallest, brought in, to prejudice the more, for it was some nine years since.

Secondly, Its further said this was carrying her to London, which I deny, for it was coming from London, where she had for some time been.

Thirdly, That I asked whether my friend behind me, being sick, might have entertainment &c. This I also deny, she was not then sick, neither did I use any such expressions.

Fourthly, That I never mentioned she was with child.

Ans. Though I did not (it concerning me to do it) yet she herself did own it.

Fifthly, That in a short time she fell in travell.

Ans. A short time may seem to imply some few dayes, or weeks, being brought in as an aggravating circumstance, whereas it was some four or five moneths after.

Sixthly, That she had no husband then as the world knew of.

Ans. She owned then to the people where she was, and doth still that she had had a second husband, which some in the world knew of very well, whose testimonies she can and will produce, when she hath sufficient occasion offered, by a legall call thereto, who is also able and ready to give a sufficient accompt when occasion serves, of her not openly assuming her second husbands name, her estate then standing as it did, which having concealed for that time she was in Law, she thought good ever since to be called by her first husbands name: but this subtle dealing of her adversaries, by libelling scandalls, without positively asserting she was not married, makes her incapable or recovering any dammage of those who now enuiously, yet indirectly asperse her, which the Commissioners ought to take notice of, who should not receive such libells which tend to the blasting of ones credit and good name: which all sober Christians (ought for the Gospels sake) to value, and yet absolutely prove nothing of such criminous fact, which they design seemingly to prove, nor yet give sufficient ground of calling them to an account, for such evill and malicious scandalls; but this not directly concerning me, I shall omit much which might be spoken of it.

Seventhly, That I came often to visit her. Ans. This is not true, it was rather seldome, being but three times in three quarters of a year, and that in Term time, upon urgent occasions at Law.

Eighthly, That I removed her to Kensington. Ans. That is false, For I knew not when she removed thither.

Ninthly, That I paid the Smith, for her being at his house.

Ans. This is another untruth, I never paid him a penny, neither did I ever agree with him for her being there.

Tenthly, That the nurses husband wrote a letter to me at Bradfield for mony for the childs nursing.

Ans. This is a mere lye, for no such letter was writ, neither did I ever agree for to pay for the nursing of it, as the nurse and her husband can witsesse.

Eleventhly, That shortly after he sent for the child away, this I also deny, it containing two untruths in it: for first, the child was not shortly after sent for away, neither did I send for it at all, for it was got away by the mother her self.

Twelfthly, That a little while after, the said little one was brought into my family. Answer, this is also false.

Thirteenthly, As to the seventh article of this libelling charge, in which many circumstances are produced to scandall the gentlewoman, as though she had told a great untruth it deserves no other answer but this, that it is compacted of many lies, nothing being there true, that really tends to prejudice her, as I believe will appear by the event.

Thus, in this short relation, wherein there is some truth, pray take notice how many untruthes, and mere lyes are mixed with it to put a beautifull face upon an envious and unchristian design, and is not this to bear false witsesse against ones neighbour? may not any ones innocency and integrity, be in this manner undeservedly clowded, aspersed, and wounded, which I leave to the serious considerations of the Judges.

As to my affirmative answer, what I acknowledge is this.

About nine years since, I brought behind me from London the fore-mentioned Mrs Flavell, who had been of ancient and near acquaintance with me, and my family: to one Goodman Loughtons, a Smith in Hessen, where, some four or five months after, she was brought to bed of a daughter, which she owned to the people where she then was, to be by a second husband, even as she still acknowledgeth, and further that I visited her three times in the space of three quarters of a year, at term time, being then ingaged in a Law suit, that concerned her that one of these times I christned her child, and called it Hannah, that afterwards her occasions requiring not so much privacy, she came to live with her ancient acquaintance at my house, where also for some years her daughter hath been with her.

Now to take away any thing that may seem to reflect upon me in this my acknowledgement, pray consider these subsequent particulars.

1. That I and Mr Pordage, being of very near and long acquaintance with her, it was but a friends courtesie for me upon her desire, to carry her to this house behind me. That she had sufficient ground to retire into some such place in the countrey, in that the city air was offensive to her health.

2. In that by the counsell of able Lawyers she was advised to retire to some private place; she being then in law, engagements, and continually subject to arrests, by the intanglements of her first husbands estate: her brother in law, who was her adversary, then threatening to seize on her if she were above ground.

3. In reference to my engagement in her law businesse, I think it materiall, briefly to relate the grounds, and occasions of it in the time of her widowhood: her brother in law began a suit with her in the Common law, which, fearing he should be there overthrown, he removed to the Chancery. Now she being very unfit, and uncapable to mannage this her self, she earnestly desired me as an ancient and trusty friend, to undertake it. Upon this, I went to Judge Roles, and Mr Chuts with her, who looking into her evidences, and into the will of her late deceased husband, found that for want of one clause in it, she was liable to many suits and arrests, and to great intanglements, and that her interest could not be established, but by much difficulty, and at length this was the result of the Counsell. That she must let all her estate which was under morgage, be forfeited into the hand of some faithfull friend, and so sell it away. Hence, I, through much importunity, layed down some hundred pounds, rescued the morgage, and so became interested in a suit at Chancery, which lasted three years. Now, from this may further appear sufficient ground. First, why I brought her to that private house. Secondly, why I came to her in the time of her retirement, I then received mony from her to follow her suite. Thirdly, why I came alone, it being then her interest to be concealed, being subject to arrests. I shall proceed to adde some few circumstances more, which may serve to clear me before all sober persons.

First, At my coming I told the people my name, and that I dwelt at Reding, that I was minister of St Lawrence Church, knowing the gentlewoman to be sober and pious, now, had I been, as my enemies enviously pretend, I might have concealed my name, quality, and place of residence.

We discovered to them, that the gentlewoman had an estate in the bulwork at London, and rents there to receive, which they might enquire after, (as they did for their security) now this was not the way to cover a work of darknesse.

Thirdly, She sometime went to London to the Lawyers, whilst she was there, some belonging to that family accompaning her, who found, that as she had related she was in great troubles at Law, and were convinced that she retired on that accompt.

Now in reference to most of those particulars, in which I have contradicted and denied the alledged circumstances, and further vindicated my self, they are exactly agreeing with what I have in writing confessed and acknowledged, by Loughton himself, from whom this charge is pretended to be received, and by the nurse of the child, subscribed by them both before witnesses, which acknowledgement I shall produce, when I see occasion.

And by this I hope it may appear, to moderate, sober, and judicious men, that this libelling charge, drawn up so falsly, enviously, and yet so subtly, calling from the dead a businesse past some nine or ten years since since, (which though it were criminous) as it is not, were legally to prejudice by the Act of oblivion, or generall pardon, as all other things pretended to be spoken or acted by me before 1651. according to the judgement of judicious men, which I leave to the Commissioners to consider of; I say, that this is but the effect of the evil and wicked policy of

my accuser, brought forth to prejudice and overcloud that pure and innocent principle which I professe, and faithfully live to; and the better to cover that evil design they have against my person, and livelyhood.

And now I appeal to the Commissioners, and to all that are pious, and sober minded, whether my enemies do not deal very unreasonably, enviously, and unlike Christians, from this businesse so long since past, which nothing criminous, is positively objected against me, to draw such horrid conclusions, as commonly to report, that I now live in base lust and wantonnesse: notwithstanding my commending of, and owning the virgin life, I say, whether this be not exceeding hard measure, and ungodly dealing, let all judge But I see that design of the Devil in it, which mine enemies may be ignorant of, which is, to overcloud, and darken by monstrous lies, and scandalls, which are the smoke of the bottomlesse pit, that life of purity, chastity, mortification, self deniall, and heavenly enjoyments, which God hath favoured me to live in; and so to affright all from my acquaintance, which otherwise might very much prejudice, and overthrow his kingdome. For the old serpent knows very well, as also my near friends and acquaintance, that for above these four years, even since the time of my great trialls, by the extraordinary temptations and representations of the devil, that I have been abstracted more then ordinary, from all outward things, giving my self up wholly to prayer, watchfulnesse, mortification, and constant self deniall; in dying to all earthly pleasures, even to things permitted, and accounted lawfull, as finding many things which ordinarily imbraced, to be great hinderances of the souls progresse to God, and great burthens to a spirit which tasted much of that tree of life, which groweth in the midst of the Paradiſe of God, and great cloyes to a soul that sees through the vail of the sensitive nature, into the spirituall glory of eternity. But what I have enjoyed and experimented in this time of my extraordinary mortification, and self deniall, in the death of the animall man, and rising of Christs image in me, is not seasonable now to declare; yet, for the glory of my God, and the undeceiving of those who strangely mistake me: Thus much in all humility I must say, that did my accusers and my enemies know, what I have enjoyed in this way of the crosse, of the secret hidden treasure of eternity, and of the out-goings of divine goodnesse, were they but acquainted with those discoveries of celestiall glory, instillations of the heavenly dew, and secret touches of the holy Ghost, did they but know those bright irradiations of eternall light, those strong motions of divine life, and pleasant streams of eternall love, together with those deep sufferings, in bearing Christs crosse, which I and many in my family, have in this time experienced, they durst not thus condemn and judge me as an evil doer, and one that lives in the lusts of the flesh; but my God hath taught me whilst they curse, to pray for them, whilst they design to ruine me, to love them, and whilst they hate me, to say with Christ, Father forgive them, for they know not what they do.

This I thought fit, in all humility, to annex to that libelling charge, concerning Mrs Flavell: from which I have undeservedly suffered so much, by the malice of the devil, and now I shall proceed to answer the remaining articles, one of which is intermixed with the former seven that concern Mrs Flavell, which is this:

That we have changed our names.

Tis well known that we own and subscribe our names in our civile converse with the world, as this and my former answers testifie. I shall therefore wait to see whether any one dare swear to this article, and though we did in our own private family call one another by scripture names, yet I conceive it did not concern the civile Magistrate to take cognizance of such a thing, it being not practised to make any disturbance or confusion in the State,

The proofs of the aforesaid articles.
The aforesaid Susanna Grip,

This Deponent further saith, that she told the Dr, she heard it was reported, he should keep company with a woman in London, and asked him if it were true. To which the Dr answering, asked her, who informed her so, the Deponent replied, she would tell him; whereupon the Dr smiled at it, and was not troubled, but denied it, saying no. But he made her a further answer, that he did allow of such things, as she understood him, but what his expresse words then were, she cannot remember.

And the Drs answer to the said article being read unto her, she saith, she doth not remember any such passages, as are therein mentioned, viz. that he should say I am a man born to all manner of suffering, and that the Deponent knew his life and conversation, but she doth confesse she did then reply, that she did not believe any such thing of him, and being crosse examined, she further saith, that (as she remembers) the Dr did speak that passage, (of allowing that they may have more then one woman) as his own judgement, and not as another mans; and this was spoken in the Deponents own Court, (no body else being then present) about three or four years since.

Roger Loughton of Heston in the County of Middlesex Locksmith, sworn, and examined.
This Deponent saith, that about nine yeares since or upwards, Dr Pordage brought to this Deponents house Mrs Flavell behind him, under the name of Mrs Frewin, and that both the Dr and the said Mrs Flavell did ask for entertainment for her, and that they did ask what they should give for her board, and her son Stephens, and that they did bargain for eight shillings a week, and then he carried her away and she came not till after Christmas, and how she then came, whether in a cart, with her trunck and cloaths, or otherwise, he knoweth not: but the Dr did not then come with her, and after she had been there a while, the Deponents wife conceived she was with child, which she denied, saying it was a timpany, and that she remained there till between Easter and Whitsuntide, when and where she was brought to bed of a daughter, and she did not desire any store of company to come to her labour, though the Deponents wife did desire it; and after she had been a short time delivered, the Dr came, and baptized the childe in the Deponents chamber, and named it Hannah, and after that the Dr called the Deponent aside into his orchard, and prayed him to find out a private place, two or three miles from the Deponents house, where Mrs Flavell might go now and then to see her child.

The Deponent answered, it would be inconvenient, because it was a time of souldiers, and the corn way high, and thereupon he did not look out as the Dr desired. And he further saith, that when the Nurse did bring the childe ofttimes to see the said Mrs Flavell, she would not permit her son Stephen to call it sister, saying it is not my child, Stephen, it is Nurses. Afterwards the said Mrs Flavell departed from the Deponents house, to Kensington, where she remained about a moneth, and that the Deponent having occasion to go to London, called at Kensington by the way, to speak with her, but she was gone from thene, whereupon the Deponent told that her child was not well, and then two gentlewomen of the house told the Deponent, that she had denied to them that she had any other child but her son Stephen. And the Deponent further saith, that the Dr came to his house three or four times in Term time, and that both the Dr and the said Mrs Flavell did inform the Deponent, that she was marrird to one Mr Frewin, a Minister, about six weeks, but she was a widow, as both of them said, when they came to the Deponents house.

Elizabeth Benwell maid-servant to Mr Ellis of Shinfield, formerly servant to the Dr, sworn and examined, deposeth,

That Mrs Flavell did usually lye in the Drs bed-chamber, during the time the Deponent was servant there, which was about a year and a quarter.

The aforesaid George Aslet.

This Deponent further saith, that about a moneth since, Good wife Knap told him that she being at the Drs house, Mrs Flavell was very angry with her, and threatned to have her whipt for saying the child Hannah was Mrs Flavells child, and that she then denied she had any other child, except Stephen her son, and that when the said Goodwife Knap denied she had said any such thing, and began to be outrageous, the old and young Mrs Pordage desired her to be pacified, saying, happily it might be another woman should say so.

Animad. 6.

Let the reader observe, that to that article, that marriage is the way of beasts, the Dr gives no particular answer, and good reason, for to affirm it before the face of the country, had been very monstrous, and to deny it, had been notorious.

In the businesse of Mrs Flavells child Hannah, we desire the reader to observe, First, That the Dr in his answer to this article would call the child by no surname at all, but only Hannah, and being demanded by the Commissioners to tell them Hannah what? what besides Hannah, even to the derision and wonder of all standers by, he would by no means give in any particular answer but Hannah, and I will say nothing but Hannah, and Hannah what you will, observe that the Dr should carry away the mother with child to a private place, and after baptize the child, and take mother and child back again into his own family, for some years, and yet not know the surname seems to us incredible.

But what should the man say, it must have been called by him either Hannah Frewin, or Hannah Flavell, or Hannah Pordage, or some other Hannah: the first, Hannah Frewin had been to make the child daughter of a man, that for ought yet appears never was in the world, for the second, Hannah Flavell had been to make her the child of a father dead two or three years before she was born; for the last, Hannah Pordage if it were true, (as it is very possible) yet it was not safe as yet, as yet the times will not blaze it, there is a pure word wrested to a ranting sense viz. All things are lawfull, but not expedient.

Secondly, Consider that in open Court, Mrs Flavell appearing and being demanded by thee Register what her name was, answered Mary Flavell, and being demanded the second time, gave the same answer, Mary Flavell, and being minded by the Register that surely she did forget her self, her name was Mary Frewin, she answered, Mary Flavell, or Mary Frewin which you please.

Thirdly, The child was often denied by her to be her child, and commonly taken for her neece, till it was discovered by Roger Loughton, at whose house the child was born, the timpany proving to be a daughter, whose testimony is uery considerable. the man being rationally, discreet, refusing all occasions of being tempted, for before his testimony was given in, the Dr with all his

women sent for him to an Inne in Hounslow, but he refused, the next day being Tuesday they came to his house at Heston, but he was gone to Branford, whether the Dr and his company went and inquired for his shop, where they found him, and would needs perswade him to go with them to the tavern to drink a pint of wine, he replied, he had no body to look to his shop, the Dr told him he would give a boy sixpence to look to his shop in the mean time, he answered no, he was about his businesse, if they had any thing to say to him he would give them an answer there right, he thinks if he would have been so base as to have been tampered into silence, he might have had a round some of mony, the discovery is observable for these two providences in it.

First, The manner which was this, a plain country man of Bradfield went to Heston to see his brother living there, with whom, on the Lords day, he went to Haworth to hear the sermon, where also was this Roger Loughton, a frequent hearer there, after the evening exercise there were two children baptized, and all being finished by a providence, the country man of Bradfield, and his brother, and Roger Loughton, met and went home together, going in the way the country man began to discourse, and said to his brother, I have seen more to day then I have seen these two years, I have seen a child baptized, our Dr will not baptize, Roger Loughton not knowing who the man was, nor where he lived, asked his country, and his Drs name, the man told him Dr Pordage, at a place called Bradfield in Berks, Loughton smiled and questioned the man about Mrs Flavell, and how many children she had, the man replied one, a boy named Stephen, and being asked whether she had not a daughter, was answered by the country man, no, never a child that we know of but only her boy Stephen, R. Loughton said, yes, she hath, and I knew when the Dr would baptize, for she was brought to bed at my house of a daughter, and the Dr came and baptized it himself, and called it Hannah.

Secondly, The second providence is the time when, and that was about a moneth before the Commissioners were authorized by the Ordinance; therefore whereas the Dr saith we rake in the grave of the dead, we reply the scandall was prosecuted as soon as it was discovered, there was not two moneths respite between the one and the other.

The rest of the articles contained in this third charge, being most of them concerning the Drs visions, both of the Dr and the rest of his family, and others of his followers, and of their strange and unheard of apparitions, revelations, trances and raptures, converse with Angels both good and bad, shall not be here particularly distinguished, but for brevity sake put together as they were exhibited together with his answers thereunto, and the proofs together afterwards as followeth.

That he hath very frequent and familiar converse with Angels.

First, That a great Dragon came into his chamber, with a tail of eight yards long, four great teeth, and did spit fire at him, and that he contended with the Dragon.

Secondly, That his own Angel came and stood by him while he was expostulating with the Dragon, and that his Angel came in his own shape and fashion, the same clothes, band and cuffs, the same banstrings, and that his Angel stood by him, and upheld him.

Thirdly, that Mrs Pordage and Mrs Flavell had their Angels standing by them also, Mrs Pordage singing sweetly, and keeping time upon her breast, and that her children saw the spirits coming into the house, and said, Look there Father, and that the spirits did often come into the chamber, and drew the curtains when they were in bed.

Fourthly, That the said Mr Pordage confessed that a strong inchantment was upon him, and that the Divel did appear to him in the shape of Everard, and in the shape of a fiery Dragon, and the whole roof of the house was full of spirits.

Fifthly, That Mrs Margeret Pender acquainted with the doctrine of spirits, and pretended to be converted by visions of Angels, and whose confession followeth, doth think that she was bewitched by them of Bradfield.

Her confession to Mr Fowler who penned it from her own mouth before witness.

She was taken ill upon Wednesday in the afternoon in July 1653. about nine a clock the same night, there appeared unto her the vision of a man standing at her beds feet, on Thursday the next day he had a book in his hand, and stood by her all that day and said nothing, on Fryday it spake, saying to her, why art thou so discomfoted, she answered, a wounded conscience who can bear, he replied, he that hath wounded thee will make the whole, then she spake much of her own unworthinesse, he replied there was worth in Christ, and he had paid a ransome for her, then he told her that that book in his hand was the book of the Lamb, and that her name was written in it, she saw the book, a broad book with a parchment cover, she saw writing in it, and then was she lifted up with a great deal of joy.

About four a clock the same Fryday, the dark Angel came and stood by the other vision, with a knife in his hand, and said thou hast had a great deal of joy, and offering her the knife, bid her dispatch her self, and she should enter into that eternall rest her soul so much thirsted after, upon this she trembled, the bed shook, and her Mrs held her.

The same Fryday, she had visions presented upon the wall, she saw the world, and the resurrection of the dead, and the son of man appearing in the cloudes of heaven.

She saw clearly the vision of a friend of hers, of London, in her chamber at Southcott, her friend was much inclined to this way, she much wondred at it, and told Mrs Pordage of it, who answered her, alas so do we, we see abundance of those we never knew before, when once they come into our way.

On Saturday Dr Pordage came to her being sent for, and prayed in a very strange language, she did not very well understand what he said, she heard him say, Lord, but nothing of Jesus Christ, but the abyse. and the bottomlesse eternity.

She heard a great noise of drums and trumpets, she asked the Dr what the ratling of the drums and trumpets meant, he answered her, it was an alarme to the spirituall warr.

One of the nights she saw a vision of young Mr Daniel Blagrove, which came to her beds side, she took him by the hand, and it felt cold, she asked the Dr what it meant, he answered her that the coldnesse of the hand, did signifie his beginning to be cold to vanity. She asked Dr Pordage what the visions meant she saw upon the wall, he answered that they durst not reveal one anothers visions, he did not question, but God would discover himself, and reveal wonderfull things to her.

She was from Wednesday noon till Munday noon, and did not eat one peice of bread, but some times drank a little water and sugar, and she saith she was not sick at all after the first two houres, and when she was about to eat, she had a voice came to her viz, we are not to live upon bread, but upon every word of God, and upon that voice she did not eat.

She saith that she hath oftentimes seen at London flashes of light in her chamber, and at last heard a voice which put her into a very great fear and sweat, saying to her, thou hast married a lump of clay, but thou must return to thy first husband, which is thy Saviour, thou must go to Joppa: And upon this she was convinced that these visions were of the Divell, because the voice was clean contrary to the Scriptures. she saith that she hath heard it reported at Southcott, that ere long Dr Pordage should have power from on high to bestow saving graces on whom he pleased.

That Dr Pordage preached that water baptisme was not the ordinance of Jesus Christ.

That about Michaelmas in the year 1653 he was commanded by his Angel or from Heaven, to give off preaching and take no tithes, but since he conceives he hath had a dispensation.

That in July last 1654 he was to be taken up into heaven, and it is said by some, he hath been there, and dismissed again about his businesse.

That he cursed the people of Bradfield in the pulpit, and their posterity for euer, in this world, and in the world to come.

That he saith goodwife Pocock singeth the highest hymnes very sweetly, that she knoweth not a word when she begins, but is taken with a burning about her heart, and when she hath done she cannot repeat a word, if it were to gain the world.

That goodwife Pocock lately came to Collonell Evelyn, saying she had a word to him from God. viz. have nothing to do with that just man.

The testimony of Richard Seyward. September the 9. 1650.

I came into Bradfield Parsonage in the evening, and there I heard a very mournfull cry, as if it had been one in extreme paines, but who it was I knew not, but it continued all the time that I was at the door, which was well near a quarter of an hour, and so it continued when I went away, and then the tenth day in the morning I came unto Mr Francis Pordage at the parsonage of Stanford Dingley, and he enquired of me what I did think of the noise that I heard, I told him I could not tell, then he related to me, the Lord was about a great work in this kingdom, and to this nation, and the cause of this cry was one in travell, and the pains were so extreme, that if I had stayed there but a little longer, I might have heard it as far as the town, but now she was

delivered of a man-child, and the travell was at an end, and that he and others were eye witnesses of it.

That in Dr Pordages house in Bradfield, the new Jerusalem hath been seen, to come down from heaven, all of precious stones, and in the new Jerusalem there was a globe, which globe was eternity, and in the eternity were all the Saints.

That at the said Drs house, the face of God hath been seen, not as Moses saw him, but the very face, as one man may see anothers.

That one being in the said Drs house in a trance, the said Drs daughter being by her, said that she saw two Angels all in white, with crowns over her head.

That he might say any thing to the men of the world.

I answer, to the best of my remembrance, I never uttered any such unchristian maxime, much lesse ever held it as my judgement, and I confidently believe, there is no one in the earth that dare witness it, with an oath.

I know very well that Mr Fowler hath been, if not the authour, yet the reporter of my holding this monstrous tenet, for he hath confidently averred, and often insinuated into some of the gentry of this County, and into his own proselites, that I am a Familist, and it is my principle to say, or unsay any thing that may make to my own advantage, which God knowes is a sad scandall, and a monstrous untruth, and clearly appears to those who know the integrity of my principles & conversation, to be a blur cast upon me, from the contrivance of subtle machivillian policy, to prejudice all I say or answer to those horrid things objected against me, for if this be once settled in those who are my judges, it is vain for me to answer, deny, or avow any thing. But the Lord forgive my adversary, for this his unchristian dealing, and grant he may repent of it, before he comes to give up his last accompt, before the great Tribunall of Christ.

That he hath frequent and familiar converse with Angels.

As this article is presented in generall terms, without expressing whether the Communion be visible or invisible, I do not see how it can touch me, though my enemies were my Judges, because every true christian hath frequent Communion or converse with Angels, as you may see, solidly and clearly proved from Scripture by the Lord Lawrence, one very learned and pious, now President of the Lord Protectours counsell, in his book intituled, one communion and war with Angels.

Concerning the vision of a Dragon, and the apparition of spirits.

I may deny these four articles, as they are taken together and expressed in those terms, and in that manner, in which they are set down in my accusation, for I believe none dare swear the measures, or teeth of the Dragon, with the appearances of my own Angel &c. without incurring the crime of perjury.

I will not confesse any apparitions in particular, till they be proved, least I should seem to accuse my self, they being brought in as a crime against me, and as instruments to condemn me.

Yet in generall I acknowledge, that some four years since there were many strange and wonderfull apparitions in my house: But what can these in justice amount to, though attested by oath, and confessed particularly by my self, when brought before those who professe themselves christians, and acquainted with the historie of the holy Scriptures; pray was not Job a pious, sincere, and eminently righteous man, yet how was he scared with dreams, and terrified through visions. Chap. 7. ver. 14. Did not Zachariah the Prophet. Chap. 3. see Satan standing at the right hand of Joshua to resist him. Did not John Rev. 12. in a vision behold a great red Dragon, that made war against Michael and the holy Angels? and was not Christ himself tempted of the Divell, by voice and visions. Mat. 4. ver. 6.8. Now the servant is not greater then the Lord. Joh. 15.20. and therefore not exempted from the like attempts of the Divell? I beseech you consider whether this earth be not the place where the Divell walks up and down, seeking whom he may devour: how then can Bradfield or any other place, be exempted from his appearing when God permits, and may not all this be for the manifesting of his glory, goodnesse, and power? and who can tell whose family may be next exposed, by Gods permission to be tryed and proved by the representations of Satan, and I desire you seriously to consider, how any such apparitions raised by the Divell, and permitted by God, for his own glory, argue me either ignorant, scandalous, or insufficient, surely it rather argues, that he hath blest me with a strong faith in that he permitted such great tryalls, and made me instrumentall to overcome them, by prayer and fasting: if it can be proved that I ever so much as looked toward the unlawfull art of black magick, or that any evill spirits were raised up, by any compact of mine, explicite or implicite, or that these evill apparitions, were subdued and overcome by any other means, then by Gods blessing upon our fasting and prayers, I shall judge my self worthy of punishment.

But otherwise it is hard measure to be prosecuted, for the malice of the devil towards me, inflicting what I was passive in, and could not help, especially by those who professe the Christian religion, and know that the God of heaven ruler over all, permitting and disposing of whatever comes to passe.

That Mrs Margaret Pendar doth think she was bewitched by them of Bradfield. Here is a long and tedious relation, in which truth and untruth are mixed together: the whole structure of which relation, so farre as it concernes me, depends on this weak basis and foundation, That she thinks she was bewitched by them of Bradfield.

But what a sad thing is this for my accuser, to impeach me for that which might endanger (if true,) my estate and life, upon the thoughts of a discomposed maid; because she thinks I sent those visions, therefore I must be thus arraigned: but for my part, I do not believe she dares say so, much lesse, swear it, having no grounds at all for it.

I shall briefly relate some circumstances, which concern this businesse, and may serve something to clear it up. Before these visions of hers, I had never seen her as I know of, nor exchanged so much as a word with her. In the time of her visions. Mr Daniel Blagrove, whose servant then she was, came for me himself, to fetch me to his house to visit her: to which motion I yielded, being sutable to the law of Christian charity, and when I came, I had no conference with her, but in the presence of Mr and Mrs Blagrove, with others that were then present: and from this visit, there arose a rumour that I was a conjurer, and a sorcerer, which report was spread abroad by two, that carry the name of Ministers of Christ, Mr Fowler, and Mr Ford: the

last of which so exceeded the bounds of charity, and Christian moderation, as in his sermon at the Assizes, to call me a horrid blasphemer, asserting that the Devil was as visibly familiar in my family, as my own servants, and so excited Magistrates to persecute me.

As for those untruths which are mixed in the relation, I shall not trouble my self to answer them, for I know when they come to be sworn to, and to be crosse examined, they will appear to be but the fulling of that wicked Maxime, *Calumniare audacter aliquid haerebit*. Calumniate boldly, something will stick; which being a piece of Jesuiticall policy, hath been practised by my accuser, in this confused Rapsody of Articles.

That my chamber hath been filled with spirits.

I hope none will be so unadvised as to swear to this article, being spirits are immateriall, and cannot take up place, or fill a room.

That I preached that water Baptisme was not the Ordinance of God.

It was never so preached by me, all that then I affirmed was this, that water Baptisme could not be proved to be the Ordinance of Christ, by way of eminency, so called from that text of scripture, Mat. 28.19. Go teach all nations, Baptizing them in the name of the Father, Son, and holy Ghost; for the Baptisme may very well be understood of the Baptisme of the spirit, which by the disciples was instrumentally administred to all converts: yet I deny not water baptisme to be a gospel Ordinance, instituted by John, as the chief instrument under God, from whom he received his Commission, and that this was the summe of what I then preached, I can prove by oath.

That about 1653. I was commanded by my Angel, or from Heaven to give off preaching, and to take no more Tithes, but that since I have had a dispensation.

I believe no one that hath the fear of God before his eyes, dare attest this article by oath, as it is here stated, this is answer enough to such a thing, which is merely brought in as an odium by my accuser, the more to prejudice me.

That in July 1654 I was taken up into Heaven, &c.

If Paul were now upon the earth, he were in danger to be accused by my accuser, for his rapture into Heaven, or Paradiſe, but this concerning me will prove but some idle dream, created by some bodies fancy, to make people wonder at me.

That I cursed the people of Bradfield in my Pulpit, and their posterity for ever, &c.

This article was one of those heard and examined, four years since, by the Committee of plundred Ministers, from which I was acquitted by them, these witnesses, viz. Richard Luington, John Hambleton, Mary Pocock, Richard Holmes, with four more attested by oath, that I did not curse the people of Bradfield, for as it was expressed in the article, the testimony of these witnesses was this: That they being present September the 29. the Dr expressed himself thus, Bradfield is a place, partly made famous, partly infamous, by reason of the false and lying reports that are abroad. But I say, cursed be the tongue, and the mouth that shall say, that what is done by the power of God, is done by the power of the devil, what one Parishioner is here cursed by me, except any ones conscienc accuseth him, of the guilt of that forementioned blasphemy.

Concerning Goodwife Pocock singing Hymnes and spirituall songs.

She acknowledgeth it as her gift, bestowed by God, being according to the gifts of Christians, in the Primitive time, but this doth not directly concern me.

Concerning the same persons coming to Col. Eveling, and saying she had a word from God, viz. have nothing to do with that just man.

She owneth these words, and looks upon me as a just man, and a true Christian, and believeth that Col. Eveling will one day know, she gave good counsell upon good grounds.

Touching Seywards depositions, of the birth of a child, and one being in travell.

This was one of the former articles, of which I was acquitted by the forementioned Committee.

Mrs Elizabeth Pordage, and Mary Pocock, asserting on oath, that there was no woman in travel, nor any child born, nor any other cry heard, but of those at prayer; which was also witnessed on oath, by Mrs Frances Pordage.

That in my house the new Jerusalem hath been seen to come down from Heaven, and that in it was a Globe, which Globe was Eternity, and in that Eternity all the Saints.

As to the substance of this article, if God have favoured any with such a vision, surely they would be no more ashamed to own it, when called to it, then John was to write Rev. 21.1. That he saw the holy city, new Jerusalem, come down from God out of Heaven, where he also describes it, by all the most precious stones in the creation, but in reference to my family, I believe none dare attest they heard this spoken by any of them, which I believe will prove some groundlesse imagination.

That in my house God hath been seen face to face, &c.

As this article is stated, I shall give no other answer but this, who dares swear to it? or what proof can be brought of it?

The proofs of the aforesaid articles are as follow.

Concerning the converse with Angels, or rather Devils, combating with the Dragon, and the visions of Mrs Pendar.

Mr Christopher Fowler further sworn, and examined, deposeth.

That about Michaelmas last, the Deponent speaking with Mr Daniel Blagrove the elder, concerning the visions of Angels, that were in his house, in reference to Mrs Pendar. The Deponent told him, the said Mr Blagrove he did believe he was able to say much to the purpose, it being in his house, and desired him thereupon to speak his knowledge of the truth, both in point of conscience, and in point of reputation, he being censured for supporting such a man as Dr Pordage. The said Mr Blagrove answered, Why the Dr doth converse with Angels, and I believe when he comes before the Commissioners, he will not deny but he doth converse with Angels. To which the Deponent, replied, if he doth confesse them Angels, we will prove them Devils. And he further saith, that he hath credibly heard something tending to this purpose, that Dr Pordage hath seen the vision of the said Mr Blagrove somewhat a white vision.

And he further saith, that the entrance of his discourse with Mr Blagrove, was in reference to the visions that were seen by the bodily eyes, and mentioned the visions of Mrs Pendar, that were by

her reported to be such; upon this he understood Mr Blagrave that the purport of his answer was a visible converse with Angels.

This Deponent further saith, that in conference with Mr Daniel Blagrave the younger, he asked him if he could not speak to the Drs converse with Angels, he answered (as far as the Deponent remembers) he could speak much.

And the Deponent further saith, that Mrs Pendar being asked by him, did acknowledge (on Thursday last at London) that at Mr Blagraves house at Southcott, she heard a great noise of drums, and trumpets, which Dr Pordage (who was sent for to her) told her was the alarum to the spirituall warre. And that one night she saw the vision of young Mr Daniel Blagrave come to her bed side, and she took him by the hand, which hand felt cold, which Dr Pordage expounded to her thus, That the coldnesse of his hand signified that he began to be cold to vanity, and that she asked the Dr what the visions meant upon the wall, and he replied, Mrs, we do not use to reveal one anothers visions.

The aforesaid Susanna Grip.

This Deponent further saith that the Dr told her that a great many spirits hovered about his window, and kept a noise, and that he told the company, there could come in but one at a time, and that a great dragon did come in with a long tail, and great eyes, and vangs, and did spit fire at him, and that his own Angel stood by him, in his own shape, in the same clothes, band and cuffs, and did protect him: and that the Dr likewise told her that Mrs Flavell and Mrs Pordage had their Angels likewise standing by them; and that he overcame the Dragon, and that his Children saw the spirits, and said, look there father, (they being not afraid after they had fasted and prayed,) and he further said, that the spirits did afterwards come into their chamber, and drew the curtaines, and lookt on them, but they would not take notice of them.

She further saith, that the Dr told her the spirits came about three dayes after they had fasted and prayed, and did flash open the curtaines, and look in upon them.

The aforesaid John Grip.

This Deponent further saith, that he was at Mr Blagraves house, when Mrs Pendar saw the visions mentioned in her confession, and that the said Mrs Pendar said, she saw a man in white, (as she thought) with the Lambs book: and the said man told her, that her name was written in the book, and that she heard a watch going, and that there appeared another in the likenesse of a black man, with a knife, which he offered to her. And the Deponent further saith, that at another time, at his house, the said Mrs Pendar did inform him, that Dr Pordage had said he had power to bestow the gifts and graces of the spirit, upon whom he pleased.

At other times he saith, he hath had often conference with Mr Blagrave, and at one time above the rest, walking over the fields towards Southcot, we fell into discourse concerning Dr Pordage, and the said Mr Blagrave did then tell him, that the Dr did go about to perswade him to leave off all employment, and to sell his estate, and to retire to his house, for his house was the ark, as Noahs ark was, to receive all those that must be saued; this was sometimes this last summer, and that Mr Blagrave did seem very much to slight it, and asked the Deponent what he thought he should have got by it, had the Dr prevailed. To which the Deponent replied, that he thought the

Dr had a grand design in it, for Mr Blagrove being accounted one of the wisest men in the country, if the Dr had prevailed to have drawn him away, he might likewise have drawn away most of the country, and then he would have set up himself like Mahomet.

The Deponent further saith, that Mr Daniel Blagrove the younger told him, when the spirit came upon the Dr, he would leap over pales of a great height, about five foot and half high, as the Deponent could conceive by his relation, and this was told him within twelve moneths last past.

Susanna Grip, daughter of the said John Grip, aged 21 yeares, sworn, and examined.

This Deponent saith, that about three or four yeares since in the Deponents mothers kitchin, she heard Dr Pordage say, that a great Dragon came into his chamber, and that he expostulated and contended with it, and that the Dragon did spit fire at him, and that his own Angel did appear to him in the shape of a man, with his band, and his clothes, and bandstrings, and did support him, whilst he contended with the Dragon. And the Deponent further saith, that she heard the Dr say, that the spirits did come into his chamber, and drew the curtaines, and lookt upon them; and that the Dr likewise said, they were affrighted at first, but afterwards when they were used to it, they were not. And she saith, that she heard severall other things to this purpose, which now she cannot remember to depose.

And this Deponent being crosse examined, further saith, That he declared, that the Angel which appeared with the band and bandstrings, &c. was the Drs own Angel, and not the Angel of another, to the best of her remembrance.

The aforesaid Elizabeth Benwell, further deposeth,

That she saw something like a starre, in the red chamber in the Drs house, by the beds leg, it was light, and somewhat like a starre, but she cannot say it was a starre yet it was in the night, and no other light in the room, to the best of her remembrance.

She further saith, she hath heard musick at severall times in the Drs house, when she did not know that any Instruments, or Musicians were in the house; and that she heard it in the kitchin, and in her Mrs closet, and did apprehend the same to be near her, but did see none playing.

The Dr being asked, doth confesse before the Commissioners, that he hath seen many dreadfull apparitions of Devils at his house, and that his family did see them, and that a great Dragon did come into his house, with a long tayl, and great teeth, but he doth deny that he said his Angel did protect him. He further saith, that about four yeares since he had apparitions both of good and bad Angels, for three weeks together, at his own house, but from that time to this they have ceased in that manner.

He doth also deny that ever any Angel appeared in his clothes, band and cuffes, as also that his Angel did never appear to him in his life, in any visible shape.

He further saith, that he never saw Mrs Flavels, nor Mrs Pordages Angels standing by them; but it doth not therefore follow but that they might stand by them: and being asked, whether he did not relate the same to Mrs Grip, he answereth, he can neither affirm nor deny it, for he doth not remember whether he did or no.

He further saith he cannot affirm nor deny, that he related to Mrs Grip, that his children saw the spirits, and cried, look there father. But he saith, he doth positively deny that he related, that the spirits did come into his chamber, and draw the curtains when they were in bed, and will prove the deposition that shall affirm it, to be perjury.

He further saith, that he hath daily converse with Angels, & that he hath heard it credibly reported that he hath every day two angels dressing of him, & that they who reported it to him, said, they had it from the mouthes of two Ministers.

The aforesaid Mr John Tickhill,

This Deponent further saith, that a summons being issued for the appearance of Susanna Day, The messenger went for her, and met with her on Tuesday night last, being the fifth instant, at this Deponents house, and that she was willing to come, but could not in regard of present distemper, but the said Susanna (having reported to severall people in Abingdon and in particular, to this Deponents wife, that she was at Dr Pordages house, and that the people there told her, her eyes were opened, and she saw at that that time, the new Jerusalem come down from Heaven, all of precious stones, and so on according as in the article,) the said Susanna told the Deponent on the said Tuesday night, that the last time she was at the Drs house, she saw the new Jerusalem come down from Heaven, a city four square, with borders of precious stones, and she being asked whether it was not her fancy only, she answered, she saw it really.

The Deponent further saith, that he asked the said Susanna whether she saw any Angels in the Drs house, to which she answered no. But she said the Drs daughter did see two Angels holding a crown over her the said Susanna's head.

On the Drs behalfe.

Mrs Elizabeth Blgrave wife of Daniel Blgrave of Southcott Esq sworn and examined, deposeth,

That she never heard Mrs Pendar say she was bewitched by those of Bradfield, but she said Mrs Pendar told the Deponent that her visions were from God, and that she had never spoke with the Dr in her life.

This Deponent further saith, that Mrs Pendar told her she had been at Mr Fowler his house, and that Mr Fowler examined her touching her visions, and the Deponent asked her what she said, to which she replied, she was sure she had said nothing to him that could hurt the Dr. Thereupon the Deponent askt her if she had told Mr Fowler that the Dr did send those visions, to which she answered, she could not say the Dr did send them, for a world.

She further saith, that Mr Pendar told her that his wife said (when she came to London) she would not say what she had said to Mr Fowler if it were to do again, for she perceived it was a snare or trap.

She further saith, she was by when the question concerning young Mr Blagraves hand was put, and she askt it her self some in the room, and the answer was that the coldnesse of his hand as far as they knew signified his dying to vanity which was delivered in a jesting manner, which answer was not delivered by the Dr, and the Deponent saith the Dr never gave such an answer in his life as she knowes.

This Deponent further faith that she heard a muttering that Mr Grip should say that the Dr had perswaded Mr Blagrave to leave all and come and live with him, whereupon the Deponent askt Mr Blagrave about five or six weeks since concerning it, and the said Mr Blagrave answered to the Deponent that he did not remember that the Dr ever said any such thing to him. Lastly, this Deponent saith she never knew any thing of the Drs judgement, neither did he ever bring her into any judgement, and that she never had any discourse with the Dr till she did first begin with him, and that if ever he had confirmed her in any thing it was in nothing disagreeable to the word of God.

Concerning the man child mentioned in Seywards testimony.
Mr Francis Pordage Brother to the Dr, and Minister of Stanford Dingley, sworn, &c.

This Deponent saith, that it was one Mrs Flavell, that in the aforesaid testimony is mentioned to be in travell of the child, and he further saith, that about four years since Mrs Flavell was very earnest in prayer on a day when they were fasting which was at the time when one Seyward came to the door, and that the said Seyward knocking, the Deponent went down to the door to him.

This Deponent doth further acknowledge, that the said Seyward came to him about the time mentioned in his said testimony to the parsonage of Stanford, and that it is probable he did ask the said Seyward what he did think of the noise he heard at the Drs house the day before, and that (the said Seyward answering he could not tell) it is probable the Deponent did relate unto him that the Lord was doing a great work in this kingdom, and to this nation; and doth confesse that unadvisedly he told him that the cause of the aforesaid cry was one in travell, but he doth not remember that he spake any such thing as that (the pains were so extreme, as that had he stayed longer he might have heard it as far as the town) but he doth confesse, he said, she was in travell of a man-child, and that he and many others were eye witnesses of it.

And the Deponent being asked who it was that was in travell, he answered Mrs Flavell.

And he being further asked what became of this manchild, he answereth it was the birth, death, and resurrection of Christ in the nature of Mrs Flavell.

And he being further askt how the birth, death, and resurrection of Jesus Christ in the nature of Mrs Flavell, was so great a work that God was doing to this nation, he answereth he never said any such thing.

He further saith, that this travell of a man-child was not any naturall birth of a child out of the womb, But the cry that was then made was nothing else but the groaning and intercession of the spirit in her prayer.

Note that these witnesses following were not examined, because the Commissioners were satisfied. Francis Knight an understanding christian, thought himself bound to witness for the truth.

These are to certify that (I having discourse with some of Blewbery, who then came from Dr Pordages house, and are reputed of his way, concerning marriage) they affirmed with much heat that marriage was not lawfull, but a defilement.

Secondly, that the Dr told me that he thought there was a legion of Divells in his chamber.

Thirdly, I affirm that the Dr preached at Bradfield, that water baptisme was not the ordinance of Jesus Christ, and I going to him afterwards, and telling him, I was not so resolved, he replied, whosoever looked upon water-baptisme any otherwise then as an Ordinance from John did not look upon it aright, and I do offer my self to maintain that if the Dr deny it, he hath a face of brasse.

Francis Knight.

As for his cursing the people of Bradfield, take this deposition before the Justices of the Peace.

William Wickins sworn and examined, saith, that Dr Pordage did deliver in his sermon upon the 29 of Sept. that accursed were the people of Bradfield, and their posterity, and to you I speak, so may you be accursed and your posterity in this world and in the world to come.

Animad, 7.

The Dr pretends to, and now hath printed high visions, and so high, that even by himself they are likened to the visions of Paul, and John in the Revelation, so far are they above the raptures and trances of John Becold, Matthias, and the rest in Germany.

He hath seen the world of Divells, evill spirits innumerable, their order and government, he hath heard, felt, tasted, and smelt hell, in salt, sulphur, & that by amagicall tincturation, as his phrase is.

He hath seen the world of Angells, and of them without number, bright as the rayes, sparkling like diamonds, he hath tasted, and heard the dewes of paradise, and harmonious musick, his inward senses were opened to see the kingdom of glory, and there he saith he is, for his spirituall senses were never shut, nor shall be unlesse he return back into the earthly nature.

He saith this was given to him as an extraordinary favour from God, and this he speaks in high language, and swelling words, and now he hath a command from God to publish it, some persons are, and many more are like (specially if the Quakers proceed in every corner of the Land to make the people Antiscripturists, which is the great design of the Divell, for the Bible makes him a Quaker) we say many are like to cry up these visions, and cry out upon the ordinances of the Lord Christ.

The question is concerning their proceedure, whence are they: whether from God or from the Divell? we shall confesse with all willingnesse that if they be from God, visions of the Lord, they are very admirable and extraordinary (as he calls them) besides the ordinary dispensations of God to his hidden ones, and let it be proved by the Dr or any of his in the world that they are such, we shall willingly confesse our selves to be persecuters, plunderers, theeves, Lyons (as he saith) and we trust we shall not be ashamed to give God the glory.

But if they be from hell, and diabolicall, then we say, the God of heaven did scarce ever permit Satan to act a cheat upon fallen man beyond this delusion of the Dr, we do not know (but it may be our ignorance we heartily confesse) any feigned storie of visions that come neer these, do exceed all of the Mahumetans, Papists, Familists, old or new, & we cannot but look upon them. First, as tremendous judgements from God upon men, who are most righteously punished with believing lies, because they receive not the truth in the love of it. Secondly, as wise providences for the tryall of others, of the christian magistrate for the probation of his courage, zeal, and love to truth, and of the private christian for the tryall of his faith, that those that are approved may be made manifest. Thirdly, As a call from heaven to every one of us to keep close to Scriptures to labour for a sound scripturall knowledge of the Lord Jesus, to love the truth for the truths sake, and to practise it for Christs sake, from his love, and for his glory.

The reader hath seen his blasphemies, we shall now desire his favour to consider and judge, what his apparitions, revelations, visions are, and what his mortification is, which was alwaies the pretence of cheates and deceivers; John of Leyden did much presse the people to mortification, and to a converse with God, the precious title of holynesse is assumed by the Popes, even those that were conjurers, whoremongers, dealers with the Divell, we shall speak of these in order.

First, Of Angelicall Apparitions.

We desire to bring them to the scriptures the only balance, and lapis lydius, that so we may try them by the weights and touch of the word: let no man say this is a low dispensation, if they do, yet their hard words are occasionally our advantage; the more these times vilifie, the more we desire to magnifie the scripture; the wickednesse of these dayes, by a kind of antiperistasis, intending the small heat of our affections toward them; the history of the word is a ground for a divine faith, because the authority is divine; humane authours we do, we can believe, but humanely.

First, They were very rare, to a very few men, and those eminent, and extraordinary ones, as to Abraham, Jacob, Daniel, &c. we believe from Adam to Moses, and from him to Christ, and from Christ to this day, we cannot find thirty persons upon authentick records that have had apparitions of Angels, not one Saint amongst many thousands.

Secondly, To those they did appear, they appeared seldome, most of these few, had they had apparitions of Angels but once lesse, they had had none at all.

Thirdly, They made no tarriance with them, to whom they did appear: we believe, take all the appearances from the creation to this day, and compute the time, it will not in all make up one naturall day, take them all together, not 24 houres.

Fourthly, Very few of them did appear, upon their appearances; not above two or three at most, but most commonly but one: and when the scripture speaks of Angels plurally, it names their number, as two to Lot, three to Abraham, two to the sepulchre of Christ, unlesse it be to Jacob, in Gen. 32.2. and to Elisha, 2 Kings 6. and to the shepherds, Luke 2.

Fifthly, Their appearance was upon some extraordinary businesse, which may be reduced to these four heads.

1. Either of tidings and message, as of a son, and such a son as Isaac to Abraham, and Sarah, when the one was an hundred yeares old, and the other ninety: so to childlesse Manoah, concerning the birth of Sampson: to Zachary, concerning John the Baptist: and to the V. Mary, and the shepherds, to foretell to Mary, and declare to the shepherds, the birth of Jesus Christ, and to declare to the women, his resurrection.

2. Angels have appeared for comfort, so to Jacob when he was afraid of Esau, to Joshua at the siege of Jericho, to Gideon against the Midianites, to Daniel in the captivity, to the Lord Jesus Christ in his agony.

3. They have appeared for deliverance, as to Lot, out of Sodom, when God purposed to rain brimstone, to Peter in prison, when his chains fell off, Acts. 12.

4. They have appeared for direction, so to Cornelius, to bid him send for a Minister, Peter.

Some of these apparitions were not of created Angels, but of the Angel of the covenant, the Lord Christ; as that of Joshua, and Gideon, as appears by the context; besides these the scripture records very few. Austins rule was, *non credo, quia non lego*, I believe nothing, but what I read in the Bible.

Sixthly, Many of these few angelicall apparitions were before there was any scripture, or written word, or if after, then, when the prophets were very few, as to Manoah, or in the captivity, as to Daniel, or before the publication of the Gospel.

Yet behold, here is a man that in the mid-day of the gospel, under the compleatnesse of the word, who tells us of the apparition of blessed angels to him and his, more for number, and longer for continuance, then all the saints of God from the beginning of the world to this day ever had; nay longer, by at least 20 times, for he enjoyed these apparitions for 21 dayes together, and is in the way of visions still, he hath had visions for these five years: and yet the man no way (as we understand) extraordinary. We professe we know him not otherwise then very mean; if he be in any way more then ordinary, it is in his magicall, grosse ignorance, his doctrines of filthinesse and blasphemy, his foolish pretence of holinesse, his faculty of saying, and unsaying. Let no man say we rail, we hope we know, that what we speak is upon record in heaven, both what and how, and likewise to what end we speak; we think it is enough to unloose the tongue of the dumb, (as it was said of him in the Historian) to see such swords, even bitter words, to be drawn, and their point to be set to the very heart of religion, and all Godlinesse.

To see the Jewels of glory taken out of the crow of Jesus Christ, by wicked hands, and now the Angels must be pretended by their apparitions, to become vouchers. Oh dreadful!

Then secondly, what extraordinary service did God send them about? When we consider the man what he is, for learning, very slender, for parts, very mean, as poor as a beggars patcht coat, for religion, rottenness, for his doctrine, a blasphemer of the Lord Christ, and a high reproacher of his precious blood, for his way, tending to filthiness, for his temptations, fallacy and couesage: we cannot imagine what businesse the glorified Angels should have in his chamber for three weeks together.

Give us leave to debate the businesse a little with this Dr, tis possible that by that means truth may appear, and give some light to the reader.

1. Dr, Of which world was that angel that appeared to you, in your clothes, band and bandstrings? was not this directly proved against you? and how fumblingly did you answer? this very thing was spoken by the Deponent, long before the Commissioners were in being; why do not you own that apparition now, in which formerly you gloried? what, did an angel of glory come into your chamber, and put on your clothes, band and strings, and cuffes? Mrs Pordages and Mrs Flavels angels standing by them was clearly deposed; Mrs Bla. angel in her morning coat Mr Bromly could not deny, Mr D. B. angel, somewhat a bright angel, is credibly reported, Dr, were all these angels of glory?

2. Of what world are those angels that come frequently to one of your proselites, and stand at her beds side? they neither do any thing, nor speak any thing, do the Angels come from Heaven on such sleevelesse errands?

3. Of what world was that angel that appeared to her in Dr Pordages shape, band, and cuffes, just as he used to be when he was going into the pulpit, and this apparition more then once: tell us is it an angel of light, or a fiend of hell?

4. Tell us of what world, (for you have the key to open misteries, to use some of his own words) was that apparition that came to your aforesaid poor, seduced, be-pitied proselite, that came to her upon a white horse, and told her that he was Christ, (oh dreadful! our hearts and hands even tremble) and that she was his bride, and that he was come to fetch her away to heaven.

5. Of what order was that apparition of a starre, or somewhat like it, in your chamber at Bradfield, that your maid saw, and deposed it? was it from heaven, or not? you do not so much as offer a word of answer in your book.

6. Of what world were those angels, that at severall times gave your maids a pleasant fit of musick in the kitchin when they were washing of their dishes? this one of them deposed, that she heard it often, when there was no musician, nor instrument of musick, and she saw none playing, and the Dr could not except against her evidence, could not reply to it, nay, hath not said a word to it in his printed book since.

7. Of what world, from heaven, or hell, were those Angels that made musick for you Dr, with Jewes-harps, and drums, and which you your self heard in your house? are such vain and poor employments suitable to the nature of glorified Angels.

8. Of what world were those Angels that carried Mrs Brown (the Abbesse of your virgin number) into heaven? (we cannot think she went thither of her self) where she saith, she saw the Trinity, and danced before the Trinity, and being asked, what dance? she answered the just man, Oh dreadfull!

9. Dr, Of what world was that angel that counselled you, and the compiler of your book, not to print the apparition of the heavenly angels to you? there is not a word of their apparition to you, in all the book that we can find, your term there is, Ministration; was not the devil afraid if that were printed, the whole plot would be discovered? he and you thought, that no rationall Christian would believe that those angels did appear in your chamber, much lesse three weeks together, which you confessed again and again, to the Commissioners: what equivocating, jugling tricks are these?

Secondly, As to his Revelations.

Revelations properly are either propheticall, of things future, *eorum quae Deus vult de nobis*, as the revelation of John, or else doctrinall, *eorum quae vult à nobis*, as the revelation of Paul.

Now Dr, for your doctrines, we can find nothing in your raptures, but the doctrine of virginity, which you offer to prove, but come off most ignorantly, which doctrine tends to destroy the bond of marriage, and so to introduce a more then heathenish community.

As for your prophesies, we confesse there is a great report now among your defiled ones, of great prophesies, and wonders; it hath been said by one of your choise ones lately, that whosoever comes to be Parson of Bradfield, will find that Miracles are not ceased yet.

There are only two that we have heard of, that look that way.

First, That in July last 1654 you even you Dr should be taken up into heaven with a white staffe in your hand, and should come down again, and become a great man, this was related from your mouth by one of your best friends, and therefore unlike to bely you, to two persons that desire to fear God, who also will, if called, attest it, what evidence would some men have? would they have his Arthingtons and Coppingers proclaim it in Cheapside, why, the times yet will not bear it.

Secondly, That you said confidently (like a prophet) that within two years from the time of your speech, there should be no government in England, neither Parliament, nor Magistrate, nor any such.

This will be deposed from your own mouth, the last of these we see is false, there hath been a Parliament since that time, and there are Magistrates at this day.

This did John of Leyden with his visions and revelations, he prophecyed the deliverance of the town of Munster, which was delivered up, and the prophet was tortured and hanged upon the highest steeple in an iron cage, which remains to this day (saith Spanhemius) as a monument of the Magistrates justice, and to learn men to take heed how they despise the Deity.

Henry Nicholas prophecyed that he should be raised from the dead after three daies, but his memory, bones, and all lye rotting to this hour.

David George prophecyed of his rising from the dead too, indeed he was raised, but not to life, but to execution, the Senate of Bazill being deceived by his seeming meeknesse and hypocrisie while he was alive, and being informed of his wicked doctrines against the Lord Christ, when he was dead, the Magistrate (saith Spanhemius) by a solemn ordinance commanded his wretched corps in his coffin to the place of execution, and there burnt it to ashes.

Thus did Hosman, whom his disciples called Eliah (as our Dr is called Father Abraham) who said that Strasburg was the new Jerusalem, this fellow was clapt up in prison by the Magistrate, the Anabaptists prophecyed that he should come out with an hundred and fourty four thousand sealed ones, and smite the earth, but he never came out, but died in prison, many more might be recited for these quaking familisticall times, but we will name but one more, and that is out of New England.

Mrs Hutchinson when she was imprisoned for her blasphemies by the Magistrate, prophecyed that she should be miraculously delivered as Daniel out of the Lions den, but it proved false; she was afterward banished by the Magistrate to Road-Iland, from thence removed to the Dutch plantation, near a place in the Map called Hell-gate; where the Indians contrary to their wont, at least beside it, slew her, some say burnt her, and all hers.

Ob. If it be said, did not Mr Knox prophesie of the hanging of the Lord Grange? and Mr Wise-Heart foretell the shamefull death of Cardinall Beaton? who was hanged over the window out of which he lookt to see the man of God burnt? so did not Luther speak many things of Germany, and of his own writings that came to passe?

Ans. First, These men were sound in the faith and godly. Secondly, They did not pretend immediate revelations. Thirdly, They speak by the rules of Scripture, as, the transgressours shall be cut off and, the enemies of God shall consume away. Fourthly, They spoke them as their judgement, they imposed them on no mans faith, these were no more revelations and propheties then what that eminent Saint of God whose memory is precious, said to one of us upon the breaking of the short Parliament in 1641 concerning the Arch Bishop of Canterbury. sc. I do much mistake if ever God suffer that man to die in his bed.

Thirdly, As to his visions.

The Dr speaks much of his visions, and those of the dark-world, the world of Divells, and the light world of Angells, and the eternall world of glory, and that he is now past Enthusiasmes (it seems he hath been acquainted with that cheat of the Divell also,) and lives in glory; the height of these pretended glorious visions renders them but the more deeply diabolicall.

Visions in Scripture are for the matter the same with revelations, only they differ in this, that visions are by the representation of the images of things to the mind, as to Esay, Jeremiah, the

Scriptures use the terms promiscuously, it is commonly received that Paul was converted by a vision, Acts 26.19. I was not (saith he) to King Agrippa disobedient to the heavenly vision, & he was strengthened in his great labours, pains, and dangers by a vision, Act. 18.8, 9. The Lord in a vision by night said to him, be not afraid, but speak, and hold not thy peace.

But what is this to this Dr? Paul by a vision instrumentally from a blasphemers becomes a preacher, his man by his visions of another kind from a mean preacher becomes a bold blasphemer, God doth not now convert men by seeing visions, but by hearing sermons, we mean by the word, the Lord Christ in heaven keeps, to his own prayer, sanctify them, through thy truth. John. 17.17.

What God may do by permitting, and ordering the apparition of the Divell to some sinner, is another case, (but it is very rare) either for terrour, and despair, as to Crescentius, to whom the Divell appeared as a black Dog, with fiery eyes, and ears hanging down to the ground, or for recovery, which is extraordinarily seldome, we know but one, and that in these dayes, and because fit for these dayes, take it as it followeth from a godly ear-witnesse, under his own hand.

Dear Sir, I have one thing to tell you, which is a very remarkable passage of divine providence amongst us, here is one Nicholas Earle a Shoemaker, sometimes living at Totnes, now a souldier in the fort of Plymmouth, within this moneth he did estrange himself from God, conceiving there was no need of the ministry, that it must down, and that the Sacraments were but ceremonies, and the Sabbath not to be observed, to that purpose he argued with some about it on the Saturday, my man was present, and saw him in his hot contestation falling to the ground; he detested those that bear the image of God, conceiving himself the only Saint, he was against singing of Psalms, insomuch that when others did sing, he would say they did lie like Divells; he resolved to open his Shop windowes the next Lords day, but on the Saturday night he was under strong temptations, the Divell seemed to appear to him with terrible, strange roarings, on the Sabbath day he sent for me, and when I came, at the first I was welcome to him, but suddenly he spit in defiance at me, seeing him in that temper I left him. The Munday about twelve a clock he came to himself, and hath a strong conviction of his errorrs, whereas he had left praying for a blessing, and returning thanks for the creatures received, he is now much troubled at the thoughts of it; I have had conference with him, he cannot be thankfull enough to God for his mercy in returning him so soon, he desires the ministers to blesse God for his return, and prayes that he may be stedfast in the truth, this that I have written to you is certain truth, you may do well to acquaint others to take heed how they professedly step out of Gods wayes, he wisheth that all his friends may take warning by him.

Here are symptomes of conversion, but the issue we know not, reall grace is glorious and rare, upon the one hand of it a man may live blamelesse, and die Christlesse, and upon the other hand, a profane person may come to be chained and terrified while he lives, and yet to be tormented in chains when he dies. But to proceed.

Either your visions are contrary to or beside the written word, or else according to it: if the first, we demand, how are they from God? if they be revelations of things contained in scripture, we demand, why from God? the ground of our demand is from that text, (though we might quote 20 more) Luke 16.29. They have Moses and the prophets. Dives answered, nay

Father Abraham, but if one come from the dead, then they will believe, as if Dives had said, tis true, they have Moses and the prophets, but non satis est, that is not enough; Abraham answered, if they will not believe Moses and the prophets, neither would they believe though one came from the dead.

Do we not more certainly see and believe the devil to be prince of the air? and do we not more clearly discern spirituall wickednesses in high places? upon the account of the most infallible word, then by seeing the devil in a postillion at Bradfield? do we not know that he is a lion, and dragon, and old serpent, more clearly a thousand times in the word of God, then in Dr Pordages glasse windows and sieling? is not the discovery of their number, power, malice, fiercenesse more durably laid down in the blessed Bible, then in your brick chimney? doth not the experience of the saints second the word, and they feel it true, and see it in others, better then in your sulphur, soot and salt?

Is not the hidden manna, the smell of Christs garments, the white stone, the sweetnesse of his ointment, the everlasting love of the Father, the comforts of the blessed spirit, is not one ray, one shine, one drop of these glories upon the heart, through the spirit of grace, by the word of grace, better shall we say, then your dewes of Paradiſe, your harmonies? we abhorre the comparison.

Obj. But, God may, what hinders?

Ans. Dr, make your syllogisme, if you cannot, we will help to make your proposition. what God may, that he doth; we deny it, you and all yours will never prove it: nay, do we not know, that through divine permission and wise ordering, the devil may? nay, do we not find in these dayes he doth, nay in this very case before us? you cozen your deluded silly women, with a may not saints enjoy?

May not Dr Pordage have his Logick *ad unguem, dip*, and understand in Chrysostome, render Grammatically five lines in Tully, or five verses in Virgil *prima facie*? yet we know he hath not the faculty,

We speak not this to overstresse that kind of learning, very desireable, and serviceable, nay we should have been ashamed to drop this, but that we are ashamed to see the froth, and folly of this man, even since his coming into the virgin life, that in this also he will vain gloriously seem to have that learning, which he never had, no not to a single sip.

Obj. But the Patriarchs, Prophets, Apostles had visions.

Ans. Make your inference: what then? which of these are you? did you never read 1. Heb. 1. God who at sundry times, and in divers manners spake unto the Fathers by the prophets, hath in these last times spoken unto us by his Son. Did you never read some pent commentary of the lower form, on this text? if you did not, what makes your outward man to be so censorious? if you did, what makes your inward man so ignorant? take one for all.

God spake

Heretofore by the prophets.

Then to the Fathers.

Then sundry wayes.
Now by his Son.
Now to us.
Now as in the last time, fully.

But you proceed, your visions are suitable to the visions of the Prophets and Apostles, even to Pauls rapture into the third heaven, and Johns voices upon mount Sion, you tell us this, but pray who told you so? give us but one single argument, shew us but one single instance of any saint that hath had scripture visions, since the vision of John did conclude the scripture,

Let the reader observe, that before these visions, and since, this man that tells you the spirituall eye locked up and shut by the fall, hath been opened in an extraordinary way to him and his, and that ever since their spirituall senses have never been shut, we say this man did before, and hath since, most blasphemously reproached the Godhead, and blood of the Lord Jesus.

We do not desire that the meanest reader may see by our eyes, we referre him to the relation, nothing doubting but he will easily observe, that the Deponents as to this article (by which we conclude his visions to be devilismes,) were, and are consciencious and knowing, and their depositions full and clear: the Drs answers (where they have any thing like answers) false and forged, and so we leave him to judge as he sees cause.

Tis some trouble to us, that we are no more troubled and affected in our hearts, that such contumely should be cast upon our Lord Christ, and the spirits about the throne, that the angels of glory must be printed to converse with him, who hath spoken wickedly against their Lord, even the Lord of glory.

Obj. But he denies it solemnly.

Ans. So did Arrius in the very face of Constantine, so do malefactours at every assize, and sessions.

Obj. But the Dr is not maintaining, and holding now.

Ans. Yes, he is, till he recant, and repent, which the Lord grant, and hasten.

Obj. But, you see his protestation.

Ans. We do not believe it, and we will offer a reason for it too, that is this, if he did really own that faith which formerly he destroyed. he would truly be sorrowfull for destroying that faith, which now he saith he owns: thus did S. Paul, but of his sorrow who sees any evidence?

The truth is, from his visions (he saith) he is come to virginity, from thence to the bestiality of marriage, from thence either it must be his pleasure, that the world shall end with this generation, which is more then impiously absurd, or else he must be for community, which is more then probable, though more then Paganish or else, women to bear children, otherwise then by men, which is more then a Bedlam fancy.

The premisses considered (though we do perswade our selves we have not known the tithe of his abominations, and the pranks of Sathan amongst him and his) we have ground to believe, that his visions were nothing else but Erburies prophesies, Mary Gadberries lights, poor Gilpins inward voice, and the silly womens being taken up into heaven, at Newbery, with many other small

pieces of visioners in the nation, collected into one volume, and in somewhat a fairer dresse presented by Sathan at Bradfield, and printed by him in London, for Giles Calvert stationer to the &c.

Before we shut up this, we would desire the reader to afford us a little of his time, and patience, to read these four considerations.

First, The divine scriptures, there is excellency, sufficiency, and profitableness to edification, exhortation, comfort, to convince, to convert, to confirm, all which the blessed spirit works by these, as it pleaseth him: we know the scriptures can do nothing without the spirit, and we are certainly perswaded the holy spirit will do nothing without the scriptures.

The promise of grace is of both these, sc. my word and my spirit, Isa. 59. last. which promise relates to gospel times, as to the more clear and plentiful vouchsafement of both, and blessed be God it is at this day in some measure fulfilled amongst the Lords chosen ones; therefore we have reason to believe, that the pretended visions of heaven amongst this kind of men, are reall delusions of hell, designed to thrust out the scriptures.

As for the onelynesse and fulnesse of the scriptures, we offer amongst many that might be offered, these few.

First, 2 Thessal. 2.1.2. Now we beseech you brethren, by the coming of our Lord Jesus, that ye be not shaken in mind, neither by spirit, nor by word, nor by letter, as from us; and that they might not be deceived by either of these, he layes down the word, as a sure rule and guide.

The next is that 1 Timothy 6.3. If any man teach otherwise (upon what pretence soever) and consent not to wholesome words, even the words of our Lord Jesus, and to the doctrine which is after Godlinesse, he is proud &c.

The third is that full text 2 Tim. 3. last. All scripture is given by the inspiration of God &c. where we have, first, the authority, secondly, infallibility, thirdly, usefulness for doctrine, &c. and fourthly the end, that the man of God, even Timothy, may be furnished, and that throughly, and that to all good works.

The last we will mention is that of Peter, 2 Pet. 1.19. We also have a more sure, or most sure word of prophecy. The Apostle prefers the voice of God in the scripture, above the voice of God upon Mount Tabor, and upon this reason; the Jewes to whom he writes, might possibly question that of Mount Tabor, but they never questioned the truth of God in the scriptures.

And because this argument from the fulnesse of the scripture is profitable in it self, and seasonable, and direct to our present purpose, we had thoughts to shew the judgements and experience of the saints in it, but for fear of tiring our reader, we will confine our selves to two eminent ones of former, and later times.

The first is Austin, how doth he raise and intend all his faculties to discover the glory of the word, it is (saith he) more sweet then hony, more pleasant then bread, more soft then oyl, more pure then silver, more precious then gold, the meat of angels, the dainties of Archangels, the

glory of the Apostles, the confidence of the Patriarchs, the hope of the Prophets, the crown of Martyres, the doctrine above all to be beloved, the breasts for the faithfull, the wisdom out of the mouth of the most High, the queen of all sapiences, the science of sciences, therefore legite, attendite: there we find that God is length for eternity, breadth for love, height for Majesty, depth for wisdom, it enlightens the mind, purifies the heart, strengthens faith, conquers the devil, contemns the world, with much more.

The other is Luther, I have (saith he) agreed with God, that I might not have visions or Angels, I am contented that I have the Bible, which is abundantly enough to grace, and glory, this I believe, here I acquiesce, and I am certain I cannot be deceived. Instead of inspiration, we have the doctrine of the gospel, and in the place of visions, we have the Sacraments, which shew forth Christ, many Fanaticks have set upon me with their visions and revelations boastingly, but I answer I would rather have Davids understanding in the word, then the visions of the prophets.

The second particular is this, That these visions and revelations have been an old shift of Sathan, and a cheat formerly, and so down to this day.

The Gnosticks, of them the Valentinians and Cerinthians with others, these were horrid railers against Jesus Christ, scoffers of the Apostles, kennels of all noisomnesse and filth, not to be named, non-sensicall wresters of that which they pleased to allow for scripture, yet they gave out they received ther doctrine by revelation from heaven; and it is observable, that when Cerinthus was driven to a non plus, he said, it was revealed to him by Christ; and so downwards to the Papacy, where we have revelations and visions enough to fill a dung-pot.

Dr Reynolds in his conference with Hart saith, that of these Papisticall visions, some were reall, some forged, the first were from the devil, but both first and last were for the devil.

And after when God raised up Luther, with an excellent spirit, and the light of the gospel began to dawn, and shine in despite of Sathan, the Pope, the Emperour, and begin to spread not only to some towns, but Dukedomes and Provinces, the devil had no way to help himself but by the trances and revelations of that wicked crew in Germany, who maligned Luther, with a most deadly hatred, by far more then the Pope himself.

The like entertainment found the reformation in England in Q. Eliz. time, but by the care of the Magistrate this fire of hell did not flame very high, nor last very long, nor spread very faire, now in these dayes the reformation prayed for, being in some hopefull way of attainment, what visions and revelations are pretended farre and wide, even from Dan to Beersheba, from Barwick to the mount?

Thirdly, Observe, this Dr in all his visions sees nothing at all, there is a deep silence as to the everlasting Godhead, and most precious bloud of our Lord Jesus: his visions teach the way to the virgin essence, and the life of perferction, by way of conformity, which way he saw fore-right, and wisdom that eternall virgin invited him to follow her in the way of circumcision, resignation, and the crosse, and so on to the resurrection, ascension, glorification, and fixation. These good words as they are here, signifie to us that know the man, no more then a bladder upon a nutshell. Nay, we have reason to believe that in his sense they are full of the wine of dragons, and poison of asps, making our Lord Christ but a type.

Fourthly, Observe, that he ascribes his height and abstractednesse, and his pretended mortification, and living with God unto his visions, for so he tells you the good effect of this upon my self and family, the effects and impressions left upon our spirits. And now for the space

of these four years, ever since these, we by the grace of God &c. his holinesse is not wrought by the scriptures, but by apparitions. So that now it must not be sanctifie them through thy truth, but through visions: now it must be no more believing in Christs name through the word, but through the sight of the dark and light world. Oh horrid! who sees not but in these quaking dayes, when there be so many hundred Quakers, who deny the scriptures, this Dr comes in with his visions, and tells their glorious effects, to do a kind office for the devil, viz. to make the scriptures seem uselesse, and by degrees rejected, and at last denied.

We shall conclude this with that precious passage of Dr Reynolds, in his first thes. with a little addition.

Away with the Jews, and their Cabala of Rabbins, away with the Montanists and their new comforter, away with the Trent Fathers, and their traditions, away with the Anabaptists, and their revelations, away with the Quakers, and their actings, away with Matthiz, and all his trances, away with the Statists and their guide reason, away with John of Leyden with all his raptures, and away with John of Bradfield, with all his visions. The scripture, the word sufficeth us, our salvation is Christ, the way to salvation, faith, the guide of the way, the scriptures, the light whereof directeth our steps, the food nourisheth our souls, the preservative keeps us from diseases, the plaister cureth our wounds, the sword killeth our enemies, and the conduct brings us to eternall glory.

Animad. 8.

He tells the world thus, we had an opening of the eternall world, by a divine transportation into the glory of the majesty, and we heard unutterable words and mysteries. and we daily dy to our self ownments, it is our desire to put some Queries to this Seraphick man: to clear the truth.

First, Dr pray tell us whom do you mean under these high visions, and such a degree of perfection from the enjoyment of them? for pittie do not design to cheat your reader at a distance, who never heard of you, but by your book.

Tell him who you mean by we and us, if you will not, then we must, thus, Father Abraham formerly called John Pordage, one, Deborah formerly Mary the quondam wife of John, two, Mary Flavell the woman of them both, three, we know no more unlesse it be Eliezer the Steward of the family called Francis, and Susan Day, as for Rahab formerly Mary Pocock she denies it, Mr Bromley did first scruple. and then deny his oath, being demanded to testifie of Mrs Blagraves vision in her morning coat, Mary Allen saith nothing, John Bolt is a pitifull ignoramus fit to be the Drs servant and witnesse, here is all the number that we know of, they shall proceed no further, their folly is made manifest: blessed be God.

Secondly, Why did you very often neglect your people upon the Lords Day, sometoimes five or six weeks together, did not you apparently mind your own tithes, more then their poor souls? and when you were in the pulpit, why did you use such uncouth, canting, unedifiing language? one of the inhabitants deposed that you preached like John Tawney.

Thirdly, Why did you (when you thought you might safely do it) speak so sleightly of the Lord Jesus? nay, have not you wickedly (if not in some degree Satanically out of your Satanicall pride, from your Satanicall visions) reproached the bloud of the Lord Christ God blessed for ever? are these the effect of your visions, and your transporting into the eternall world? Oh villany of all villainies!

Fourthly, What mean you by saying that many from out-places were quickened by your ministry and strengthened? do you mean your witnesses? The Lord convert them, or whom do you mean, name one, name but one of those many, this is not only vain boasting, but wicked, that may be in a truth, but this is in a ly, The Lord be mercifull to that country.

Fifthly, What mean you by suffering under your nose the child Hannah to call Mrs Flavell Aunt? the child was not so wise as to know her own Father, and you were not so honest as to let her know her own Mother.

Sixthly, What did you mean to suffer Mrs Flavell to live in the practise of such known untruths as these for many years? viz. that Hannah was not her child, that she was the child of a dear friend of hers, that she was entrusted by the mother to look to it, and this against your knowledge have you a dispensation for this lewd practise?

Seventhly, Nay Dr tell us what did you call the child? did not you say Mrs Flavell was her Aunt? you pretend poorly in your book a law suit, as a reason why she concealed her name nine years together, pray tell us why Widow Fruin should be so unsafe? was dead Mr Fruin any more lyable to a law suit then dead Mr Flavell? it smells above ground.

Pray tell us one thing you are best able to answer; and we will put it to you in your own language. sc. were not you Mr Frewins figurative similitude?

Eighthly, Why did you in such an unseemly manner for any man, but in you very scandalous, suffer, nay entertain Mrs Flavell to ly in your bed-chamber for 15 moneths together, what had this been in one of the narrow stampt priests your persecutors? as you are pleased to call them.

Ninthly, What meant you to lodge at Roger Loughtons house in the chamber next to Mrs Flavells, there being nothing between you but a latch, why did you lodge there to the suspicion and derision of that family, were there not beds enough at Hounslow but a quarter of a mile distant?

Tenthly, Why do you muffle your reader by printing in your book Mrs Flavell lodged in your chamber for fear of the apparitions when as the apparitions you confesse lasted but three weeks, and your maid deposeth she lodged there twenty times three weeks? are these the glorious impressions left upon your heart by your visions?

The truth is you are and have been since these pretended, glories filthy, as to your doctrine, and the scandall of it, false, covetous, ignorant, we shall propose these in this method to the reader, and give some instances of each.

First, What do you mean by proposing to the world your practise and deliberate judgement, as to leave your wife! you tell us something of your self, pray let your self tell us something, was your marriage with the woman (whom in print you call Mrs Pordage) was it a marriage in the Lord or not? if it were, why do not you live together in your relations in knowledge and wisdom? Those whom God hath joined let no man put asunder, art thou bound to a wife, seek not to be loosed? Mat. 19.6, 1 Cor. 7.27. This is the language of the precious word to us in the lower dispensation

(as 'tis called) if you did not marry in the Lord but came together in a bestiall, carnall, adulterous way (as you phrase it) whose fault was that? is it the fault of Gods Ordinance have you not learned to distinguish between Gods institution, and mans abuse of it? why do you call marriage idolatrous, adulterous.

Secondly, you tell us that now you and your quondam wife separate, do us the favour to tell us from what you separate, is your separation from a thing lawfull, then who hath required this at your hand? who bad you do it? was it one of your Angels in you bright world, your mundus luminosus? if you separate from the use of marriage as a thing unlawfull, who told you it was so? was it not one of your Divels in your dark world, in your mundus tenebrosus?

Thirdly, Why are you so unhappily like the Manichees of old a filthy generation, you say in your book you do not disswade people from marriage, but you propose even to the married the virgin life as more perfect; yet we know the Manichees were, and the country sayes, you are against marriage, though neither they then, nor you now will own it publickly, amongst their proselytes they did own it, and whether you have done so amongst your disciples we will leave it to the judicious by what followes, your own judgement for the use and having more women then one hath been proved upon oath, which is a sacred thing even among the Paynims.

Fourthly, Pray Dr tell us what mean some of your family to say to this purpose, that married persons were as bad or worse, then they that had a bastard.

Fifthly, What made one of your disciples to say lately that marriage was not lawfull, and that she would not marry if she might gain never so much.

What meant one of your disciples to tell a married woman that she must come out of that beastly nature, speaking of marriage.

Sixthly, Whence did she learn to expound that text, Luk. 20.30. Was it not from you viz. they that were accounted worthy of that world· and the resurrection from the dead, neither marry nor are given in marriage, thus, you think (quoth she) that that text is to be meant of the end of the world, No no, it is to be understood of Christ rising in us, in you, and in me, and then we must neither marry, nor be given in marriage, is not your hand in all this?

Sevently, why did you make no answer to that article exhibited against you, sc. that marriage was the way of beasts· if you say it was not proved, we reply there was no cause, you never denied it.

The second particular for your falsenesse.

First, Most of your answers are most untrue, and some of them notoriously and deliberately false.

Secondly, Why did you slanderously report, and plead openly and since print that George Aslet was a drunkard? when as you know no such thing by him at all, nay when all the country that know him know it to be utterly false.

Thirdly, Why would some of you have inveighed a man to witness this against him before the Commissioners? designing by such a lewd slander to weaken his testimony, may a man lie and swear false to save a saint from the men of the world?

Fourthly, Why do you falsely print that goodwife Knap under her hand and before witness hath denied that she told George Aslet, that Mrs Flavell threatned to have her whipt, for saying something of another child besides her boy Stephen? when the woman never denied it, but still affirms that Mrs Flavell did deny to her that ever she had any child besides Stephen, the woman would have you shew her hand, amongst you she was circumvented by a lie, and now she saith, you have printed a forgery.

Fifthly, Why did you take one of your parish into your study, having summoned him by a warrant to appear before the Justices for you, and then, and there did dictate to him what he should swear? and why did you profer to write it down for him in case he could not remember your instruction? how unconscionable is this?

Sixthly, Why do you print that you expounded that in Genesis concerning Abraham first historically? the witness saith it is a studied lye, and doth offer to depose it, and will prove it an untruth by severall reasons.

Seventhly, Why do you print that you never denied water-baptisme to be the ordinance of Jesus Christ? Francis Knight a pious knowing man saith the contrary under his hand, and bids us tell you in print, that if you deny it (as you have done) that you have a face of brasse, you may say or unsay (it seems) what you please

Eighthly, Why do you print in your Ep. Ded. to his Highnesse, that his ordinance for ejecting scandalous ministers is abused to the condemnation of the Saints? and why do you prognosticate that the Commissioners will turn the edge of it against them that have glorious discoveries of God? we begin to think the Divell is afraid of the Ordinance, and shall take these bold words for an untruth, till you produce what Saints, when, and where, and by whom persecuted.

Ninthly, Why do you say and often, that the Commissioners have used all means to hinder a rehearing of your cause? for our parts we have not heard of any that hath done this, neither have we attempted it directly or indirectly, there is such a boasting of so many great friends you have between Charing crosse, and Westminster Hall, that we have expected it every week, but for our hindering of it, till you prove it, it must go for an untruth, and a design of your own to harden the Familists and the Quakers in London, Bristoll, Lechlade, Reding. &c.

The third particular covetousnesse.

First, Why did you defraud one of your neighbours in bargaining, letting, and renting? the man was before the Commissioners to make his complaint, and hath since made it severall times to understanding Christians.

Secondly, Why did you after you came out of your Familisticall pulpit on the Lords Day, presently fall to discourse with one of your neighbours of buying and selling? were you so full of the world you wanted vent, could you not stay for your own day?

Thirdly, Why did you hire out your teams of horse to carry bark, and this to the great hinderance of your neighbours who did use to earne mony that way?

Fourthly, Nay why did you when your poor neighbours had agreed to carry at such a price, agree at an under price, for lesse, to get the employment out of their hands, are these your parcells of perfection?

Fifthly, Why did you rent land and sow it to halfe when corn was dear and your living worth hundreds? by your example you did fearfully harden your people in earthly mindednesse, your heart mortified by your visions of darknesse thought you could never have enough.

Sixthly, Why did you tell the people in the pulpit when you came to Bradfield, that now the great pot should go over, and what a liberall house you would keep (a most seraphick argument, is it not?) but they say they could never see pot, pan, nor kittle, indeed they say you are a very miser, an earth worm.

Seventhly, When one of your neighbours was taken from his plough oftentimes in your businesse, went to Newbery eight miles for you five or six times, and to London for you thirty nine miles, and you promised to pay him for his labour, why did you give him for a hundred and fifty miles travell even two shillings?

Eighthly, But Dr when there was a collection for a poor burnt and you spake to the people to give liberally, and many knowing the place did resolve to do so, why were you the leading man so cruell, you threw down your twelve pence, even to the scorn and table-talk of some rich inhabitants in your parish.

Ninthly, Why did you wring dues from the people beyond the customes of the parish for marrying? tis true this was put in as an article against you by your parishioners, and tis as true it was put out by your accuser, you vapour much upon this in your book, can you say that any of your persecutors did take such a sordid way as to bargain before hand, and to demand more then their dues?

Why did you trouble your parishioners & that often before the Commissioners, when all the difference did not amount to above eighteen pence? your visioning family hath been complaining and crying as the Horse-leach give, give, the Lord cure this dropsie in yours and you, in us and ours.

The fourth particular ignorance taken out of his Book.

1. Why do you say that the law of nature prompts you, and your way to require an eye for an eye, a tooth for a tooth? doth the law of nature allow private revenge? why are you such an ignoramus as to joyn with the Pharisees to corrupt the text? Commissioners. it seems you have a warrant from the law to revenge your selves, it concerns the Magistrate to take care you may not have power too, this is not only ignorance, but tends to sedition also.

2. What do you mean in saying But the law of grace commands us to deny our selves? do you mean that Gospell commands do thwart the commands of the law? we know that Jesus Christ did not fill up, much lesse contradict the law, but vindicate, and clear it from the false glosses of the Scribes, and Pharisees whom you imitate in this also.

3. Why do you confound the essentiall word, and the engrafted word, and make them both one? we hope it was your ignorance, though we have too many reasons to believe that even in this you did lift up your heel and kick at Jesus Christ, or else to make no other word but the word within us, as Swinfield, Gortyn, and then if you come to have power, let all godly men beware their throats.

4. Why do you say that Mat. 28.19. Go teach all nations and baptize, that baptisme there may very well be understood of the baptisme of the spirit, shew what one of all the many expositors received for pious and orthodexe did ever sense it so? in those primitive times, either they had those extraordinary gifts of the holy Ghost before they were baptized, as in the case of Cornelius. Act. 10.47. or else they were baptized before they had these gifts as the disciples at Samaria, Acts 8.16, 17. Did not you in this maliciously asperse all water baptisme? and through pride and ignorance dream that you should receive power from on high to bestow the graces of the spirit on whom you pleased?

5. Why do you say that the Apostles did administer the baptisme of the spirit to all their converts? how many visible converts were there and upon that account baptized, who never had either the extraordinary gifts, or the saving graces of the spirit? what do you think of the Familists old acquaintance, Simon Magus?

6. Why did you say that baptisme is a Gospell ordinance instituted by John? and now to qualifie the businesse you print it (instrumentally) do instruments use to institute ordinances? thus you labour to support your ignorance by a falsitie fore-thought.

7. You say that your judgement is for persons to live as single, though in united formes, and your deliberate practise is thereafter, well, but why do you say that this practise is according to that of Christ, Mat. 19.12. He that is able to receive it, let him receive it. Pray tell us, doth not our Lord Christ speak to the unmarried? read the 10 verse, the disciples said, if the case be so, it is not good to marry: Christ answered, But all men cannot receive it, or abstain from marriage, cannot live Batchelours, what is this to you that have been a married man these many years?

8. So the other of Christian Eunuchisme, there be some Eunuchs for the kingdome of heaven, you are of the last sort, you were not born so, and you were not made so of men, but you have made your self so, but we tell you again, you ignorantly, if not wickedly pervert the text, for the text is meant of the unmarried, nay the very drift of the chapter from the first verse to the ninth, is to confirm the bond of marriage as indissoluble, against the Pharisees: what doth this concern you, that have a wife and seven or eight children?

9. You are most unhappy in your Marginall text, to 1 Cor. 7.38. let them that marry be as though they married not; do you think the meaning of the Apostle is, that man and wife should not dwell

together, as man and wife? but live, as you pretend, you and Mrs Pordage have done, as though you were not man and wife. It is clear, that in this, you and Mrs Pordage are no more, then you and Mrs Flavell.

10. Why do you say Christ was born of a Virgin, and lived in virginity, leaving us an example? was that the reason why he did come? When we think of the infinity and glory of the Lord Christ, how unsuitable marriage was to him, and how his work was to give up his soul a ransome, we cannot but admire at the blindness of this Dr, who still is driving at this, that Christ is but a type.

Why do you say that you had two spirituall worlds discovered to you, and apply to these worlds that text, Heb. 1.2. By whom also he made the world; were the worlds in that verse made by Christ, your mundi Idaeales your phantasticall worlds at Bradfield, pittifull ignorance.

11. Why do you quote that text, Heb. 5.14. but strong meat belongs to those that are of full age, and have their sences exercised to discern both good and evil, and wretchedly apply it to your spirituall sensation, (as you call it) and the opening of your inward sences, to see cloven feet, and dragons? is this the meaning of the holy spirit?

12. You say among the devils you saw principalities, powers, dignities, and you say this is answerable to the text, Eph. 6.12. Tell us, who told you, which was this, and which that? did any one point with a rod, and say to your inward hearing, there goes a prince, there goes a power? why do you force that text to palliate the matter, and cheat your reader? this text proves that the devils are by Gods just judgement rulers of this world, but it doth not prove any government or prinedome among themselves.

13. To hasten: You say you had an opening of the eternall world, the kingdome prepared, where you were, as Paul once, &c and you call it the world to come, and quote for it Heb. 2.5. He hath not put in subjection to the Angels the world to come, whereof we speak. We do confesse this text is controverted, Calvin understands it of the world restored by Christ, our right being forfeited by sin; Piscator of the *mundus renovatus*, as in 2 Pet. 3.11. others of the gospel world, because of the context. But we conceive it is hardly sence to understand it as you do, of the kingdome of glory, for how alien and forreign is it to S. Pauls mind, to read that text thus, he hath not put in subjection to the Angels the kingdome of glory, of which we now speak.

Though this might have passed for a small mistake in another, yet in this Dr it is considerable, because he pretends his hearing of the unutterable misteries of that kingdome, and therefore his ignorance is observable. we believe S. Pauls rapture, but not his in the least, by any means.

14. In the same place you say that your divine transportation was agreeable to that of John 17.24. Father, I will that those whom thou hast given me, may be with me where I am, that they may behold my glory.

What ignorance, and wresting of the scripture is this? was Christ with you in your chamber at Bradfield? what did you behold of the glory of Christ there? it is justly charged, and fully proved, and righteously sentenced against you that you have blasphemed that glory, sc. his Godhead and bloud; and you do not tell us that in this third heaven you saw any thing of either:

is that sweet prayer to be understood of visions here on earth, or of believers coming to, and abiding in heaven with Christ for ever?

15. So Heb. 10.19. is quoted by you to speak for your entrance into the eternall world by your visions, but the text saith no such thing, the text doth not say, we have an entrance into the holiest by visions, (which are delusions) but by the blood of Jesus.

16. What did you mean to call wisdom, and quote for it Pro. 8.20, 23. the eternall virgin? do you know what you say? who is there meant by wisdom, is it not Jesus Christ? did he shew you the way that leads to the life of virginity, to leave your wife? why do you call him the eternall virgin? is it not to possess your people against marriage? are you out of your wits?

17. Why did you insultingly charge Mr Trapham a godly person, one of the Commissioners, and now print him a man of mean intellectualls, and why? because he never heard of any other death and resurrection of Jesus Christ, but at Jerusalem: you pittifull ignoramus, is not this true? doth not the Apostle say, Christ being risen from the dead, dieth no more? Rom. 6.9. and in that he died, he died once, and Christ was offered once, not often. Heb. 9. last. Now if he died but once, he rose but once, and both these he did at Jerusalem. You say that Mr Trapham never read, or never understood these three texts.

First, Heb. 6.6. You Dr, is that text understood of backsliders reall crucifying Christ on earth, or their wicked trampling and profaning of his blood, now he is in glory? was this done by their hands, or by their hearts?

The next you quote is Gal. 3.1. Is this text understood of a crucifying Christ indeed, or the shewing forth of his death in the word and Sacraments? doth not that very verse say that Christ was set forth amongst them? and before whose eyes (mark Dr) not by whose hands, and crucified amongst you, not by you.

For the other text you quote, about Christs rising, Eph. 2.5. Tis true, Gods elect were quickened with Christ, what then, what do you conclude? ergo did Christ rise in other places besides Jerusalem?

The truth is, Mr Trapham was transported with a just indignation, to hear this mans brother vent such Familisticall stuffe concerning the man child, reported by himself to be born at Bradfield, sc. that this man child was (as the younger Pordage said) the spirituall birth, life, death, resurrection of Jesus Christ, in the nature of Mrs Flavell, who lies under the scandall of a bastard, by this Dr hitherto, because they have had nine moneths time to produce a certificate of the town, and county, where her dead pretended husband Mr Frewin was married, lived, and died; and we suppose that in honour and conscience they are bound to vindicate their innocency, (if they be innocent.)

This speech of the younger Mr Pordage, was the occasion of Mr Traphams speaking what he did, which is a truth, at which the ignorance of this Dr scoffes. It is such a truth that strikes through the loins of Familisme.

18. Why doth your learning quote for your receiving tithes, Psal. 24.1. The earth is the Lords, and the fulnesse thereof? from whence you say, that tithes are the Lords by an undoubted interest, as well the tenth (say you) as all the rest, and all the rest as the tenth; most profound reasoning. Let the countreyman look to it, for as you have had the tithe under this Magistrate,

and the Farmer all the rest, so had you a Magistrate to your own mind, by his order, you might take all the rest, and leave the tithes to the Farmer.

What did this man mean to say that upon the supposall of his guilt of adultery, yet now he is not chargeable, and why? because he was not accused within a year after the fact.

It is much, that he having such visions of the inward world, should be so dark in the justice of the outward world.

Sir, you were not prosecuted as a felon, for adultery by a law *ex post facto*, for your life, but merely for the scandall of adultery, as you was, (though you never were in any sence) a minister, in regard of your office, before the Commissioners, who as such, are empowered only to take notice of scandall.

Your Plea had been rationall before a Judge of Assize, but before the Commissioners absurd, yet you fill a page with this stuff, and clamour upon your betters. Suppose a member of a Church should have a pardon as to life, for an act of Adultery, should this pardon exempt him from the censure of the Church in point of the scandall of adultery? this was much your case, and to this purpose tended Mr Fords rationall discourse, which you in your sillinesse jeere and scoffe at.

Animad. 9.

He offered to the Commissioners his protestation, which sounds orthodox. and since hath published it in print to the view of the world, beginning thus, I John Pordage do solemnly avow and protest, &c.

Ans.

It is confessed that his appeal to God and protestation are apt to beguile the plain hearted, therefore we desire the reader to consider these particulars ensuing.

1. Arrius, whose bowels gushed out at his easment upon the stool, according as Constantine the pious Emperour had told him, that in case he did dissemble, God would find him out speedily.

This Arrius brought in a paper into the Councell of Nice, in the form of sound and wholesome words, but reserved his own hereticall opinions, in another paper within his bosome, protesting he believed all this, clapping his hand upon his breast, that he believed what there he had written. And because we have first mentioned Arrius, it may not be altogether impertinent to shew how that wretch and this Dr were alike in their lives, we heartily wish in their death they may be divided; their likenesse is in these particulars.

First, Arrius was a man pretending to gravity, holynesse, contempt of the world, so this man.

Secondly, Arrius went about with flattering speeches, smooth smiling words and insinuating entisements of meeknesse, so this Dr.

Thirdly, Arrius drew after him seven hundred professing virginity, but here the Dr excells him though not in his number, yet in his notion, for he is familiar with the virgin essence, only here is the difference, Arrius seduced virgins, but did not dissuade them from marriage, this man dissuades the married from the marriage bed, and would seduce them to his virginity.

Fourthly, Arrius complained of persecution by the Bishops, and that for Christ, this complaint he made to Eusebius Bishop of Nicomedia one too much of his own wretched way, and in favour with the Emperour, so this man complains of persecution by the poor, trampled ministers, we besse God that we have not much fear as to his protection, though he and his proselytes, and his family do slanderously boast much among the country people.

Fifthly, Arrius complains much of the bitterness of the magistrate, at least by the instigation of the Bishops for ejecting him, and his as wicked men, and monstrous not fit to live; just so doth this Dr in his book

Sixthly, Arrius and his complices did abuse the ear of Constantine, and by deliberate forgeries did calumniate Athanasius and the orthodoxe; so doth this man labour to serve the priests (as he termed them) in his book.

Seventhly, Arrius was a notorious dissembler in his life, and died stinkingly (as Fox saith of Dr Gardner) at the lakes.

For the first of these we leave this Dr to the judgement of Christians.

For the second, we referre it into the hands of a most wise and gracious God.

Secondly Thus did Pelagius wretchedly dissemble, he did seem to unlade his filthy stomach of his proud and wicked heresie, by a solemn pullick renunciation, afterwards he returned with the Dog to his vomit, and the swine to the mire.

But secondly of later times, and there observe the history of Valentinus Gentilis, this wretch went further then this Dr, for he not only made a solemn and Orthodox confession of his faith, but also a recantation of his heresies, at last an abjuration under his own hand.

The Senate of Geneva hoped that his repentance was cordiall and sincere.

He confessed that he offended in denying Christ to be God.

He professed he did believe the Doctrine of the Trinity, and cried out, Oh my conscience is wounded for my inconsiderate answers to that excellent Divine and servant of God John Calvin, I make no question but the searcher of all hearts hath forgiven me, and I beseech you likewise to forgive me.

He walked bare-legged, bare-footed, and bare-headed through every street in the city, with a light in his hand, and a trumpet sounded before him, he burnt all his hereticall doctrines with his own hand. Septemb. 4. 1558.

The Senate forgave him, only took his oath that he should not depart the city without their leave, but he soon brake his oath, and fled away, the Governour of the Province of Gaium enquiring into, and finding out his wretched opinions committed him to prison, but after a while released him, but no sooner was he delivered, but he published his blasphemies in print, and abused the Governour dedicating his book to the Governour; and making men believe as though his book

came forth with the Governours consent, and authority; not long after he goes to Lyons, where he was fifty daies, and by complying with the Papists against Calvin he was released; after many journeyes and dissemblings knowing that Calvin was dead, he came back to his old quarters to Gaium, where by a wonderfull providence the old zealous Governour whom he had abused, commanded in chief, though out of his turn, the Governour cryed *Fiat quod justum est*, and clapt him up in prison, this was in the year 1556, eight years after the Senate of Geneva had dismissed him, he appeals from the Governour of Gaium his enemy to the Senate of Berne, by them he is charged with Blasphemy, Heresy, Perjury, and for joining with Alciate and Blandate for the seduing of precious souls, he renounced them both, and said, that Alciate was turned a Turk, and Blandrate a Sabellian, the Senate picked out all his heresies and blasphemies new and old, wherein Valentine agreed with the Senate heard him from the fifth of August till the ninth of September, he remained stubborn, confident, and pertinacious, The Senate pronounced the sentence of death upon him, which was executed accordingly, the judicious reader will quickly make the paralell; it was a fair warning given him by the Senate of Geneva, and their admonition was propheticall. Thou dost transfigure the Son of God into a Divell, our God thou callest the God of the Turks, wretch beware least thine own mouth cuts thine own throat. Secondly, Many more might be produced, but we shall trouble the reader but only with these late observations.

First, Mrs Hutchinson of New-England defended her opinions with lies and equivocations, and pretended she was still of Mr Cottons judgement, she professed her repentance, but still kept her wicked opinions, at last through Mr Cottons and Mr Davenports means, she confessed before the congregation her heresies, that she was deserted of God, deluded by the Divell in her revelations, desired the congregation to pray for her yet afterwards she was found to be a lyer, giving no satisfaction in her answers, but by lying circum locutions denied all.

Secondly A learned man & a professour of religion in Cambridge denied propitiation for sins by the death of Christ made the Lord Christ to be but a figure, and a type, and being opposed by one now a godly minister, he took him by the hand, and made this answer, if you speak of it to any body, I will deny it every word.

Thirdly, That when Mr Erbury for some of his blasphemies against the glorious Divinity and bloud of Jesus Christ was before the Committee for plundred Ministers, at Westminster, he began to make a solemn profession of his faith in Orthodox language, to the admiration of some there that had heard, and were ready to witnesse against him, the said blasphemies.

But the then Chair-man took him short off from his protestation, and commanded him silence, saying, we know your tricks well enough.

Atque adeo hic est unus ex praecipuis capitibus Theologiae ipsorum, said Calvin of the Libertines, this is one of the master pieces of their divinity, that they have the art of dissembling, and transforming themselves into any shape, quo *facilius hominibus imponant*, and again, *Hinc fit ut si hodie Quintinus &c.* If Quintinus were here to day, a prisoner for his blasphemy, either before Christians or Papists, it would not trouble him at all, for he is certain of his freedome, because he could assent to either of them, and yet for all that never deny his faith and doctrine, *neque tamen propterea doctrinam suam abnegaret.*

Obj. But what is all this to the Dr, either his principles or practise?

Ans. We conceive that to the ingenuous reader the sameness of doctrine with Blasphemers, is a sufficient argument for the sameness of principles and practises with them also; the Devil being the same, sc. the father of all sort of lies from the beginning, to this day. We know the saltness of the sea by the taste of one drop, we need not drink up the whole. But more distinctly, and first, as to these destructive principles.

1. This hath been the drift of the Drs discourse oftentimes at Mr Blagraves, to affirm, that a man may say or unsay unto the world.

2. The Dr hath said, he was called of God, and if he did over-reach, it should not be laid to his charge, for he was called of God.

3. The Dr hath said, that we may do any thing with the world, or we can do well enough with the men of the world.

These testimonies are the more considerable, because of the advantages these persons had that tell them, whereby through providence they came to know, and through conscience (as we hope) do reveal these wretched tenets of darknesse.

Now, as to his practise, we entreat the reader to observe,

1. That his answer given in to the articles faithfully and incorruptly printed, and published in this relation are most of them devised forgeries, and studied untruths.

But secondly, This very man made a solemn protestation, and profession of his faith, when he was in his first troubles, and since that time, he hath vented many of these very horrid things proved against him in this relation, against our Lord Jesus, we say even since that time some years.

Now seeing he hath so manifestly violated his first protestation, and we see it proves false, we leave it to the conseintious to consider whether this printed protestation may passe for true, or no, only tell him Luthers thoughts, *Fanatici norunt verbis, gestibus, scriptis simulare, dissimulare omnia.*

But yet a little further, put the case his protestation be true, what is that to the Commissioners? are they directed to proceed according to the protestation of the accused, or according to the allegations and depositions of the witnesses?

Obj. Two sober men who were at the first sitting of the Commissioners believed him, for they never appeared afterwards.

Ans. True, but those many left behind were sober, and sound too, and that both in point of science and conscience. Again, who those two were, the Dr names not, neither will we, but desiring to study and practise that text 1 Gal. 10. (we would not be ambitious of any mans praise, nor sollicitous for any mans censure.) We wish that those gentlemen, and all Commissioners to

whom these presents shall come, sadly to consider, that text which God did shoot as an arrow into the heart of poor Spira, the head whereof did stick to his dying day, viz. Whosoever shall be ashamed of me and of my words, of him shall the Sonne of man be ashamed when he shall come in his own glory, and in his Fathers, and of the holy angels.

Obj. This man hath some followers, and like enough to have more, sure they believe him.

Ans. Heresy and lust quickly find entertainment with our naturall hearts, which must be wrought upon supernaturally, before truth, which is supernaturall and they, can meet together in love. So some did follow Quintinus, and other Fanaticks, and Calvin gives these two reasons in his dayes, which we evidently discern to be the same in ours, viz. Satanicall pride, and beastly filthinesse.

some so much addicted to foolish curiosity, applied their minds to superfluous questions, who not content with the simplicity of the scriptures, did *volitare velut in aere*, in frivolous speculations, that they might vaunt themselves of high things, *se sublimiores esse, & sublimiora persequi*, that they were more high then others, and did follow more sublime strains.

The second this, Some that began to be seasoned with gospel purity, were weary of it, and did relinquish it, to lead a lustfull filthy life, *ut effroenem sibi sumerent licentiam, & vitam ducerent flagitiosam*, and so it is now, that they might take an unbridled licence to themselves, and lead (at least in secret) a flagitious filthy life.

Before we conclude, we would fain have the Countrey reader understand this one thing, that the Swincfieldians, Henry Nicholas, the Familists in New England, and the new Quakers do hold that the scriptures are carnall, the Bible fleshly, element the word of God is to be rejected as a dead killing letter. Some scores of places might be cited out of their writings in these words, and to this purpose: from hence this follows, that a man is not bound to the outward command, no man is bound to suffer for religion, a man may bow to an idol, go to Masse, any thing, so they reason and conclude.

And by the same reason, a man may say, and unsay, swear, and forswear, protest, and never mean, lie, kill, steal, commit adultery, if he have an impulse, or if it be his light; let the countreyman hear what Mrs Hutchinson said in open Court, that we are not bound to the law, and it is no transgression against the law to commit sin; and let him consider what an Enthusiast did, the History is this,

Thomas Schucker, a disciple of Rinckius the grand Anaebaptist, in the midst of a great throng, pretending a rapture and revelation from heaven, commanded his brother Leonard Schucker to kneel down, being demanded by his father and mother, and many others, what he meant, answered, he would do nothing but what was revealed to him from heaven, all the people being attent, the prophet with a drawn sword, cuts off his brothers head at a blow; being apprehended by the Magistrate, and condemned to die, he did nothing relent, but professed upon the scaffold, that this was the will of God, and it was revealed to him from heaven.

Obj. But what is this to Dr Pordage, he hath visions, and doth converse with God.

Ans. This Dr did write a letter to a person of honour and piety, complaining against Everard, that he was a witch, a sorcerer, and the most dangerous man in England, intreating his assistance to apprehend him, and within five dayes after to two persons of note, denied every word, saying he

was no such man, denied it earnestly, and often, nay said that Everard was an honest, godly man, after many denials, being told by them, that they admired at him, for they lately saw the clean contrary under his own hand in a letter to Col. Evelyn, Governour of Wallingford, This Dr was surprised and startled at it, being not able to deny it, but said, he was now of another mind, Col. Evelyn meeting the Dr, told him what a lewd practise this was, to affirm and deny at pleasure, not to be endured amongst men, as men, for by this means he might practise any wickednesse. He answered, that he was in a distemper when he wrote, that he was of one mind then, and another now, and that no man ought to persecute another for his conscience, thus adding one lie to another.

Observe, whither will men run when once they come to fall off from the Deity and bloud of Jesus Christ, whither will they go? deceive, affirm, deny, &c.

Of what high concernment is it to us for the present, and for eternity, to use all spirituall means, to get and increase in the knowledge of Jesus Christ, that knowledge with feeling, Phil. 1.9. that savour of the knowledge of the gospel, that knowing of the truth as it is in Jesus, that spirit of wisdom and revelation, to open the eyes of our understanding, that we may know the unsearchable riches of Christ, to know with all our hearts; this knowledge being the spring and source of all evangelicall, true, and lasting holinesse; especially it concerns us in this houre of temptation that is come upon the land. Those called Quakers are both Antiscripturists, saying the Bible was good for those times, but now they are out of date, and also Antichristians, let no man deceive himself by their pretended mortification, they do deny redemption from guilt and hell, by the bloud of the Lord Christ, without us, and so at one blow overthrow all religion, and holinesse.

If we had a voice as loud as the voice of the Archangel, (as one of Ancients said upon another text) and all the nations for our audience, there could not, there cannot be a more preserving, seasonable, sanctifying text, then that of 1 Cor. 2.2. I desire to know nothing but Jesus Christ, and him crucified. It was the wish of godly Mr Hildersham upon that scripture, and we make it ours, would to God that all the People in England were of S. Pauls mind.

Animad. 10.

Upon this Doctors pretence of Holinesse, height of mortification, abstractednesse from the world, living on the tree in the midst of Paradise, &c.

Ans. This is not the way of Gods Saints: Abraham is dust and ashes, Jacob lesse than the least mercy. Job abhors himselfe, David cryes out, Lord who am I? Peter calls himselfe a sinfull man, and Paul, the least, lesse than the least of Saints. Thus did not the Fathers or Martyrs boast of, but complaine against themselves. The richest Mines lye lowest, and the deepest rivers make the least noise. But he must praise himselfe, or else who will, that knowes God? and how should he be like his predecessors, of ancient and later times? As Simon Magus, a horrid blasphemour of Christ, a sink of filthiness and Lust, a man of very slender parts, and a shallow judgement, and so fell to deceive the people by Magicall tincturation (as the Doctor phrases it) he bewitched the people of Samaria.

This wretch gave out, that he was some great one, he called himselfe the power of God, and gave out, that he came downe from on high, and the people presently said so, even from the least to

the greatest, they said, this man is the great power of God, Acts 8.10. yet Peter tells him, he was in the gall of bitterness and bond of iniquity ver. 23. he kept a Harlot whilst he lived, and was bruised to pieces when he dyed.

The false Apostles and Gnosticks by what name soever distinguished from their severall ring-leaders, how did they vaunt themselves as the knowing men of the world, and the spirituall ones, soaring in their notions? they had their mysticall stuffe, and unintelligible words, but very Caterpillars of Hell upon every green herbe, let the whole Epistle. Apostles, Paul, Peter, John and Jude, be considered, speaking their unerring judgement of them, they called them Witches, Dogs, ungodly, wanton, bruit-beasts, presumptuous, ignorant, cursed Children, Antichrists, Lyars, filthy Dreamers, despisers of Government, for whom is reserved the blacknesse of darknesse for ever.

This vaunting of heigths hath ever been the way of Heretiques, Epiphanius observed long since, that the Gnosticks of all sizes, and all the rest Dignitate &c. they boasted themselves with honourable titles, to convey their poysonous Doctrines, and Calvin of late, sub praetextu nominis, &c. they labour to raise an esteem to themselves, and so to seduce the simple, under the pretence of sanctity.

Thus did Antonius Pocquius hear him speake for himself as one raised of God in these Last dayes, thus, we are now taught of God, I understand nothing, for God is my understanding, thanks be to God by the spirit of renovation, I am raised from the Dead, I am quickned with Christ, called with Angels, I am past the Law, an heire of Immortality, our Soules are the secret dwellings of Divinity, the world is burnt up in me by fire, &c. You will say, what was this Pocquius? sure a holy man, yes, if you will take his own word, but heare what Mr. Calvines censure was of this high-flown Meteor, this Sathan, transforming himselfe into an Angel of light.

Calvin terms him a rake-hell, a villain, ungodly, unlucky, a Swine, &c. yet Calvin was a man of singular patience and meeknesse, insomuch (as Epiphan. said of himselfe, that he did compell himself to write the blasphemy and filthiness of Heretiques for the good of future generations) so did he even force himselfe to rehearse the ungodly, and uncleane practises of the Libertines, to name their persons, and to set such deserved brands upon their names, for the glory of the Lord Jesus, and saving souls from being taken in the snare of the Devil.

David George of Delph, in the Netherlands, an Impostor, a pattern both of detestable Heresies, and abominable filthinesse, he gave himselfe out for the Christ of God, he called the Scriptures imperfect, nay, childish and carnall; he cozened his Disciples of their Money, he pretended persecution for the sake of Christ, (as this Doctor doth in his book) and although a man would think that no person could be so irreligious, or irracionall to entertain his horrid Doctrine, yet a very great multitude were seduced by this vile wretch, his meanes of seducing were these three:

1. A crafty way of instilling his opinion into others, creeping into mens mindes by little and little through subtile and wary insinuations, for he would not reveale his horrible mysteries, but to those who were totally his owne;
2. by counterfeiting a comely, majesticall kinde of countenance; but
3. and chiefly by an outward shew of a holy life, and a mortified conversation, and his frequent and seemingly fervent pouring out his prayers unto God; at last when his Vizard began to be

torne from his face, by some of the Netherlands, who knew him, who fled to Basil for succour, this wretch partly through the gnawings of a tormented conscience, and partly through fear of the civill Magistrate, pined away and died miserably, in the year, 1556.

Henry Nicholas, whose Blasphemies are justly accursed to the pit of Hell, and whose secret whoredoms and filthinesse were at last detected, yet how did this man pretend austerity, holinesse, perfection? giving out in his gibberish, that he was anointed in the hoary age, of the holy understanding, at the beginning he watched divers nights, and fasted, and prayed, and praised, and then came to visions, and thence to the Devill.

Faustus Socinus, that wretched Caitiffe, and incarnate fiend, who made it his businesse to confute that inveterate figment, (as he calls it more then Satanically) of the Deity of Jesus Christ, yet this man also pretends much meekness & modesty, using towards those that did detest and oppose him, the sweet compellation of Brethren, and that in such a sweet way, (as many now adayes do language it toward blasphemers) he would commend Luther, Oecolampadius & others, and as it were by a side winde of their commendations, saile into the port of his own ample praises, he pretended to be a reformer of the reformers, nay, of the reformation it selfe, he looked on other men, and gave it out amongst his Proselites, as low men (as the Doctor calls the Ministers of a narrow stamp) he saith that God in this last age intends to make many new and glorious discoveries, and slily intimates, as though he were the man ordained of God to erect the temple of Christ: many more might be named, but these are too many, and truly we should admire at our own folly, in being so copious upon this subject, but that we cannot chuse but stand amazed at the indiscretion of many professors, especially in such a day of plentiful light, who doe unawares plead for, and give countenance to horrid Blasphemers, because they walke under the notion and shew of holinesse, and pretended mortification, as if we had no Bibles to informe us, that Wolves, devouring wolves should come in Sheeps cloathing, and false Prophets should carry their matters with so much speciousnesse, that they should bid faire, nay and should doe it too (if it were possible) namely deceive the very elect, the Devill is never so much a Devill as when he is white, he knowes full well that he can doe nothing to any purpose for his owne Kingdome, but in that colour, we desire to have a raised esteem of the least dram of true holiness, we say that Rubies and all that can be named or imagined, are not comparable to it; we say as Luther, that one single gracious worke, is more worth than the whole world, onely it is a trouble to our Soules, to see people cheated into, and hardned in damnable opinions by such shewes and pretences: we believe there can be no reall holinesse, without the sound and right knowledge of Jesus Christ; we conclude this for these dayes, with that of Calvines in his dayes, they have mortification often in their mouths, but their mortification is this, viz. they have no sense of good or evill.

Animad. 11.

As to the Phrase and Language used by the Doctor, as for example:

The fiery Deity burning in the center of the Soule, the Godhead mingling it selfe with our flesh, the divine union, the divine transportation into the glory of the Majesty, the essentiall essence of love, fixation in the love of the holy Ghost, divine tincturation, eyes fixed upon the being of love, the pure life of virginity, with many more. We desire the Reader to observe, that this hath been the guise of Blasphemers and Familists old and new.

Valentinus in his Epistle begins high with swelling unintelligible words, thus: The unabolishable mind to the in magnitude unabolishable, of unnameable supercestiall secrets I will make mention to you, with a fardell of nonsensicall stuffe of his males and females, and his triginta saecula. This Blasphemer was as errant too at Allegorizing as our Doctor; he proves his thirty Ages or Worlds most clearly by the Parable of the Labourers sent into the Vineyard, thus: Some were sent at the first houre, some at the third, some about the sixth hour, others at the ninth, some at the eleventh houre. Now compute 1. 3 6. 9. 11. and these houres put together make thirty, and this among his Sect was as cleare as the Sun to prove his triginta saecula. Just as R. Higgs (one of the Doctors Disciples and Witnesses) when one told him he could not beleve Abrahams family in that Text to be his Family in him, viz. his will and affections, Oh said Higgs to him, It is cleare as the day, so that Pontius Pilate must condemne Christ in us, and the Jews put him to death in us all very cleare. This Allegorizing and Quakerisme bids faire to drive the Scriptures out of the world, the very hopes whereof will make the damned Fiends keep Holyday in Hell, when men thus abuse the Scripture, and bewitch the simple. It calls to our mind a saying of an Ancient, Whosoever speaks the Scriptures in another sense than he that wrote it, that speaks a lie, though he speak the Scripture.

And againe, for this frothy language of Seducers: What profit (saith he) is there in the sublimity of words, which are not understandable by the hearers? when there is no other cause of speaking, if they understand not what we speak, for whose sake we speak that they may understand; He that teacheth, should avoid all words that doe not teach.

Quintinistae peregrina, &c. the Quintinists use a strange and uncouth language, with which they doe so chough it, that there is no more perspicuity in their words, than in the chanting of birds, and this they doe a malitiously to circumvent novices, for they reveale not the mysteries of their abominations, which lay under the covert of their swollen language, but to their own, who are bound to them by Oath of Secresie, under these they lay hid like theeves in a thicket, their novices stand amazed at the sublimity of their words, which Peter and Jude compare to bubbles and froth. See more.

So H. Nicholas, thus, H. Nicholai, through the holy spirit of the love of Jesus raised by the highest God from the dead, anointed by the holy Ghost, in the old age of the holy understanding of Jesus Christ, illuminated with the spirit of heavenly truth, the true light of perfect being godded with God, or the spirit of his love.

There are Quakers at Bodenham, who suffer extreme tortures of body, visible to the reporter, and many others, very often so extreme, that if God did not limit the Devill, their inwards would burst out, trembling and quaking in their agonies, as though their flesh would part from their bones, and ligatures, they call these agonies the fiery triall, and they say it is the power of the Holy Ghost burning up and destroying their corruptions, purifying them as gold tryed by the fire seven times.

They tell you how much joy and pleasure they have mixed with their torment that they could wish to be in it even for ever and ever.

This they call the drinking of the Cup, the undergoing the wrath and curse of God, as Christ did, most blasphemously, and say they must be brought to suffer as Christ did, untill there is nothing left them but the pure seed of God. Thus reckoning as far as I can determine (saith he) by their

words, that upon this account they must be justified before the Lord. This testimony is unquestionable, because of an eye-witnesse and eare-witnesse, Like to be seduced into this way by Sathan, but delivered out of it by the Lord Christ.

The Quakers at Reding had the same language of Christ suffering death from the eternall Love, and the holy Ghost burning up their lusts, and what were these but Blasphemers, saying,

1. Your Ministers tell you, that Christ died for your sins, if so, then you may live in them.
 2. That the Scriptures were not the Word of God.
 3. That Solomon was a foole, for saying, To every thing there is a season, Eccles. 3.1, 2.
- And this is their common principle, but the times wil not yet bear it.

Thus Quintinus, *Porcus ille unumquemque Apostolorum aliquo scommate notavit vacans, Paulum vas fractum, Joannem juvenem stolidum, Petrum abnegatorem Domini, Matthaeum foeneratorem.* We are loth to English it.

Animad. 13.

Upon the Doctors pretended great Temptations by severall applications of the Devills to him, in the shape and cloaths of Everard, and of a Gyant with a Sword in his hand, and a great tree lying by him, and a great red Dragon, with red Eyes, and Teeth, and a long Taile, for three weeks together.

Observe that temptations of Satan, are either ordinary or extraordinary.

1. Ordinary are injections to ordinary sins, as Sathan tempted David to number the people, and the Devill entred Judas to betray the Lord Christ, these are frequent and hardly discernable from our own lusts, and therefore in this case it is the truest, and safest course, to lay all the blame upon our own Soules: let no man by the way of extenuation say, that when he is tempted, he is tempted of the Devill, his striking fire could never harme us, were it not for the tinder, and lint of our own base hearts; thus did David, I have sinned (saith he) and I have done exceeding foolishly; Nay, thus did Judas, I have sinned in betraying innocent blood, and thus doe the Damned in Hell, let us doe it as David did, Graciously.

2. Extraordinary, and these are of three sorts,

1. Of Blasphemy, & such as is not to be named, against God, Christ, the holy Spirit; Saints thus tempted, would not in cool blood consent to such a thought for 1000. worlds, one of the best wayes in this case is, the more they are tempted to Blaspheme, the more to lift up God in his glory, and to magnifie him infinitely above all, so to beat the Devills weapon down upon his owne head. Though they finde a pronenesse in their nature, sometimes to close with such temptations, yet this they gain by it, even to hate their owne base nature.

2. Of violence to lay violent hands upon our selves, or our relations, & this also is very terrible, and will make a man sweat for fear, and ask a Saint in this case, or let him ask his own heart, whether he would doe such a thing or no, and he would tell you no; he would rather choose to be

torn in pieces with wilde Horses, or be buried alive than doe it, and yet it is so violent, that they will say sometimes they must doe it. The Lord keep such from the evill one.

3. Unreasonable temptations, as that a man is not the same person he was, that he must shew himselfe as guilty of some notorious fact of which he never was guilty, with many more; there are many Saints goe to Heaven, that never feel them, and those that doe feel them, God makes them gainers by them exceedingly; some learne more in this School, than by any books in the world, the Devill is but Gods Scullion: incomparably better it is, to live under these temptations, though for the present grievous, than to enjoy in a state of since, all the pleasures and treasures of a 1000. worlds: the frownings of a Father are better than the kisses of an enemy: the bitterest Physick, how much better is it than the sweetest poyson? by these sullyings and besmearments of dark temptations, God makes the vessels of mercy to shine the brighter. The Lord Christ out-shoots the Devill in his owne bow; what he intends for the greatest mischief, Christ converts into a soveraigne good; Blessed be God.

But now this Doctor doth not tell us in the least what his temptations were, of what kinde they were, nay in his book he saith nothing (where he had a fit opportunity to declare himselfe) of temptations, but of a conflict between him and a great Dragon, and that he was assisted by the Angels, and he saith, the great conflict was between the dark world, and the Devils thereof, afflicting them with dreadfull shapes, poysonfull smells, and the light world, and the Angels thereof, relieving them with odoriferous perfumes, Angelical harmony, &c.

We deny not but God may suffer the Devill to appear to a Saint, but first it is very rare; secondly, such Saints have been Gods reall ones; thirdly, if so, yet not to fight and contend with Satan mouth to mouth; fourthly, for a short time, not twenty dayes together; fifthly, they have not an Angel standing by them in their own shape to support them: the battell of Saints is within, which through grace they fight with spirituall weapons under their Captain the Lord Christ, through whom they are more than conquerors: as he hath conquered for them by his death, so he doth conquer in them by his spirit.

The Doctor in his answer to these Articles, concerning apparitions, quoted with much confidence the Lord Lawrence as a friend to this way, he must quote him to this purpose, or to no purpose, and indeed therefore to no purpose, because to this purpose, that learned Gentleman saith nothing (that we can find) towards it, the hearers much admired, and his favourites much simpred at the naming of such an eminent person; if he be not of the Doctors judgement, why did he abuse him to name him before the Commissioners and the Country? if he be, why did not he prove it in his Printed Book? in this indeed he was tempted to deceive.

The truth is, (the Articles and Depositions in the Relation considered) the result of all his pretended temptations will be this, that the Devils spitting fire at him, and other Devils under the notion of Angels supporting him, was to this purpose, That by this meanes he might more deceivingly and plausibly spit fire at Jesus Christ, which the Doctor hath done both before and since his Apparitions and Visions; and therefore his quoting for his defence, the temptations of the Lord Christ, Mat. 4. is wicked, and borders upon Blasphemy; and his quoting of Job, (Job 6.4.) is very impertinent and ignorant. Job saith in that Text, The Arrows of the Almighty stick in me, and the venome thereof drinketh up my spirits, by Arrows figuratively we are to understand afflictions inward and outward, which like Arrows were upon, and in that holy man, swift, sudden, sharp, secret, wounding afflictions, described,

1. By the Efficient, The Arrows of the Almighty:
2. By the Effect, They did heat and burnt up his spirits. What is this to the sight of a great Dragon, with a long taile, and great teeth?

Animad. 13. Upon his high Appeale to God.

Concerning his Appeale to God, we professe that when we considered the solemnesse of an Appeale to the most high God, of what an important and serious nature an Appeale is in it self, and considered the principles and practices of this Doctor, we could hardly perswade our selves to reade it; and when we did, we were astonished to reade such swelling words, as to his owne holinesse, and his great persecution for righteousnesse; but this also in an evill cause is not a new thing, we will instance in one, and that is Sir Jervas Yelvis, when he was arraigned in the businesse of Sir Thomas Overbury, he made solemne Appeales to God, and deep protestations of his Innocence; yet after the Sentence, he confessed his guilt in the Tower, and upon Tower-hill gave as large a testimony of sound repentance and reall hearty sorrow, as few Histories can shew the like, and lamented that sin of protesting and appealing in particular. That which we would have the Reader to consider, is, what Judge Croke said to him at the Bar, when he did call God to witnesse, and protest, Sir, (said the Judge) It is not your deep Protestations, nor your high Appeals to God, that can sway the Evidence given upon Oath unto the Jury.

We have not named this Gentleman to blemish him for his sin, but to shew what dangerous courses guilt, and feare through guilt will put men upon to blind the world, and save themselves: and we have mentioned his great repentance, not so much for his honour, as the Doctors imitation, that he (if God please) may doe likewise and not to be as Hacket, who boasted of his temptations from the Devill, and his revelations from God, with the highest oathes and protestation, that they were all most true, when indeed they were all starke false.

But let us a little debate the matter with this man.

1. Doctor, how durst you speak thus, Eternall Majesty thou knowest it never entred into the intention of my Soule to deny the God-head of Christ, the holy Trinity, &c. shall we believe that you preached and affirmed those Doctrines that never came into your soule? Doe you think that your appeal shall weigh down the evidence of five godly persons, who would not lye, much lesse would they sweare false for God, will they doe wickedly for the Gospell? did not you confesse that you did say, Christ is not Jehovah? could Mr. Blaggrave deny it? were there not Articles of Blasphemy charged upon you, and proved against you, to which you never offered an answer? as this, That the liberty of Saints is not a liberty from the curse of the Law, the guilt of Sinne, the wrath of God by the death of another; meaning Christ, and explaining it so. And this, that the discoveries of the sinfulness of sin, the death of Christ, the free grace of God, are but fleshly and flashy discoveries: to these and others tending to bestiality, and an African monstrousnesse, you never so much as offered an answer in your owne defence; are not you arrived to the perfection of the Familists, viz. That now you are free to doe that, which formerly, when you were in the dark, you looked upon as a sinne?

2. Doctor, why doe you alter the tense in the next words, thus Thou knowest, I am not guilty, not thus, I never was guilty of holding Christ to be imperfect, and his righteousnesse to be fruitlesse: the truth is, we doe not know what any familist is, he is such a Proteus, more changeable (as they say) than the Moone, for he will change every day as he sees fit, tantùm constans in levitate, onely constant in being unconstant.

3. Why doe you speake thus, Oh thou bright-eye, dost thou not see the innocent sufferings of my person for thy names sake? how often have I been numbred among transgressors for thy truth and life? Oh dreadfull! did Christs Martyrs ever suffer for such Articles charged and proved against them, how unlike are you to them? they suffered for affirming Christ to be God, and his righteousnesse to be our Salvation, and you were sentenced for denying both: Aretius calls Val. Gent. and such as he, Satanae Martyres, the Devils Martyrs; the accursed Socinians, when they deny Christ to be God, they say they do it for the glory of God the Father; The Jesuites do glory much in the Martyrdome of some of their Society: it is a good Cause, and a gracious Conscience that makes a Martyr, you have neither of these.

4. Why doe you speak thus, they have ejected me out of my estate, which was thy gift; The Country thinks it was the gift of some other, we are no way satisfied that Bradfield Parsonage was Gods gift to you (as you pretend) and at your re-hearing (for which you say boldly some of the greatest eminency in the Councell were) we shall give in our reasons for it; for the present we will propose these Quaeres to you,

1. For what did your Tenant by your own appointment give or pay to your use 85. l. to a friend?
2. Were not Doctor Twisse's children sordidly defeated of that very money?
3. Is it not confessed, That you gave a paire of Coachhorses to somebody that cost you 40 l?

The rowling of your brats conceived and born of your own lusts to the door of Providence, with other reasons, doth even force us to write almost with the same liberty, that men doe live in.

5. Why doe you say thus, Oh thou eye of Eternity, in pure obedience to thy will, I have addressed my selfe to the higher powers, that they might be left inexcusable; what language is here? did ever the best of the Prophets give such language as this in their own case, to the worst of Princes? see the mans fiercenesse against soules, and those of Magistrates, the Christian, the highest Magistrates, by his addresses to them he did designe their inexcusableness before God! Athanasius would not say so much in his own particular wrong to Julian, as this Sathanasius saith to the Councell, when he is not wronged at all, unlesse it be by indulgence. No, no, it is not the suppressing, but the countenancing of, and conniving all seducing Blasphemers, that will render the Magistrate inexcusable, which we unfeinedly desire the Lord to forbid in their hearts by his grace, as he hath forbidden them by his command in the word.

6. Why doe you speak thus, O omniscient Majesty; thou knowest that we are neither the better, nor the worse for the justification, or condemnation of our fellow-creatures, but why so? when men fearing God are authorized to proceed judically against persons for Blasphemies and Lewdnesse, proved by the oaths of honest knowing men, and are found guilty, is this to be never the worse? for Wickednesse to be punished, Truth vindicated, the hearts of Gods people rejoiced, the Soules of men to be delivered from the hands of destroyers, the simple to be undeceived, the mouth of wickednesse to be silenced, is all this never the better? Doth not this strike at all civill government, and judicial proceedings? for *cui bono* are they? We are neither the better nor the worse, if it be replied, we i.e. we in our selves are never the worse,

we answer, what is there more said by the Doctor, than any Felon in Newgate may speak for himselfe? let any admirer of his, either he or she, shew the difference, if they can.

7. But Doctor, why doe you call the Magistrates from the highest to the low ones (your cause hath been before both) your fellow creatures? is not this the language of Babilon, amongst your Babel Quakers? where did you learn thus to speak? what Scripture, Author, or indeed any man did ever learne you this? the Quakers are not Men but Monsters.

8. Why did you not in your appeal cleare your selfe of that suspition of bastardy, which you yet lye under? what is the matter you doe not speak a syllable of it? did you forget it? or are you guilty & afraid of more discoveries? you have said that you would spend 500. pound, but you would right your self from that libelling charg (as you terme it) why doe you not begin? you doe but vapour, nay, you doe worse by farre? you design to harden your fellowes, and cheat silly women; the Lord prevent and follow you and us, that we may cease to adde sinne to sinne, and one transgression to another:

9. Lastly, you conclude your appeale thus, My soul flyes to thee as a Dove to the Ark of rest, to be taken up into thine Eye; O how my Soule groans to be taken to a presentiall enjoyment of thee, to feed continually on the tree of life,, &c. We warne you in love (though you may call it as you have done the fire of wrath) that a professor may goe to Hell in his duties, and doe you thinke to goe to Heaven in your Blasphemies? A man may loose his Soule in a good cause, and doe you thinke to save yours in a bad one? nay, the worst that ever was. Unlesse you look on that Jesus, whom with burning arrowes you have pierced, and mourne, which God grant, your high expressions may cheat your Proselites whilst you live, and deceive your owne Soule when you dye, which God forbid.

Animad. 14.

Toward the Vindication of the Commissioners, from the unmortified tongue of this pretendingly mortified Doctor.

1. He excepts against Mr. Dunch, and why, because Mr. Dunch looked upon him as worse than a Felon, and asked him how he durst to deny the God-head of Iesus Christ? this was before the Ordinance came forth for ejection.

Answ. A savory Speech from a Religious, Zealous Gentleman, our Soules desire that of his owne Order he had more company in his Gospell-Zeale which is according to knowledge; pray how did Saint Paul looke on the false Apostles, who did not arrive to that height of expresse Blasphemy as you have done in any proportion? did not he look upon them as witches? How did Peter look upon the Gnosticks, when he called them cursed children, going in the way of cursing Balaam? How did Polycarpus look upon Marcion, when he called him the first begotten of Sathan? or Constantne upon Arrius, when he named him the Image of the Devill? How doe you thinke the Senat of Bazil looked on David George, when they did execution upon his bones, and burned them to ashes? How did the Senat of Geneva, look upon Servetus a Spaniard, a Blasphemer of the Son of God, when they burnt him? pouring out his Soul in the midst of his Blasphemies in the very fire, and this was done by the advise of Calvin, Oecolampadius, Melancthon, and the Churches of Helvetia.

How did the Senate of Berne look on Valentine Gent. they arraigned him, and sentenced him to Death for his Blasphemies against the Lord Jesus, and the Sentence was executed upon him? Aretius tells us he dissembled at the very place, nay, at the very point of Execution; and when they were ejecting him out of the world (as you did when you were ejected out of your living) he boasted, *se pro gloriâ altissimi pati*, that he suffered for the glory of the most high God: did not the Senate look upon him as bad as a Felon? to come neerer. How did Queen Elizabeth look upon Hacket think you, a Blasphemer of the Lord Christ, when he was hanged and quartered, and whereas commonly people at such a spectacle are compassionate, now by the hearing of the Blasphemies of this Seducer upon the Ladder, as soon as the Ladder was turned they cut him down, and pulled out his very heart.

When Gortyn and his crew had vented these three things especially, in New-England;

1. That Christ was no otherwise borne, than in the heart of Believers, and that he and his were personally Christ.
2. That Ordinances were but Silver shrines, made for Diana.
3. His disowning of, and contempt against the civill Magistrate.

How did many of these godly Magistrates look upon them there? how did Mr. Cotton publicly and privately presse the Magistrate, not to suppress their Doctrines only, but to punish them as Malefactors; Nay, Mr. Wilson an humble, tender, meek-hearted man, did professe, that if the Magistrate should condemne them, he would be the first man should throw the first stone at them.

How did the Magistrates in England look on Legat of London for these Blasphemies amongst many others?

1. That Christ was not God.
2. That there were no Persons in the Trinity.
3. That Christ was not God from everlasting, but began to be God at his Incarnation.
4. That the Apostles did teach Christ to be Man onely.
5. That Christ was not to be prayed unto.

Who for these Heresies was convented, condemned, and burnt in Smithfield, Anno 1611.

How did they look upon Edward Wightman of Burton upon Trent, who was likewise arraigned, sentenced, and burnt at Litchfield for these blasphemous opinions:

1. That Jesus Christ was not the true naturall Son of God.
2. That Jesus Christ was a meere Creature.
3. That the holy Ghost is not God.
4. That he the said Edward Wightman is that person spoken of in Deut. 18.18. (I will raise them up a Prophet.)

How did the Parliament in 1643. look upon the denyers of the Divinity of our Lord Christ, Anti-Scripturists, &c. but as felons, and worse than felons?

How did the last Parliament in 1654. three months since, look upon Biddle and Tawney, reprochers of the Lord Jesus and the blessed Spirit, and Scriptures, but as Felons? Some doe

think that they had looked upon them so, that in case of their pertinacy, no man should have looked upon them in these Nations for some yeares; had not the Session been concluded by the expiration of their time. They declared their judgment by the commitment of their bodies to the common Gaole, and by burning Biddles book by the hand of the Executioner, in London and Westminster.

Nay above all these, and which is the ground of these, How doth God look on Blasphemers and Idolaters, read Deut. 13.7, 8, 9, 10. Here are two things observable.

1. It is evident, the Civill Sword was appointed as a remedy against Blasphemy: And
2. That it was the appointment of Jesus Christ, the Angel of Gods presence, whom the Jews tempted in the Wildernesse, 1 Cor. 10.9. and therefore it is not true that the Lord Christ never appointed the Civill Sword as a remedy in the case of Blasphemy, for he did expresly appoint it in the Old Testament, and he never did abrogate it in the New. The reason of the Law (which is the life of Law) is of eternall equity, viz. Because he hath sought to thrust thee away from the Lord thy God, ver. 9, 10. If Magistrates be the Ministers of God in the New Testament, (as they are called Rom. 13.4.) and Ministers to punish evill doers, then surely either this is no evill, viz. to seek to thrust away Gods people from him, or else the Magistrate is to execute vengeance on such, as evill doers, non datur tertium. Godly Magistrates of old did take care for the soules of the people, and they did it, not as types of Christ, but as servants of Christ; for if they did it as types of Christ, then that care is utterly abolished, and this very Ordinance by which the Dr is ejected, would be as unlawfull as to offer Sacrifice, &c. which how irreligiously absurd is it?

That saying of the King of Persia may deserve the thoughts of Christian Magistrates, Whatsoever is commanded by the God of heaven for the house of God, let it be done diligently, for why should there be wrath against the King and his sons? Ezra 7.13.

We desire the Reader to observe,

1. That God from Heaven, and Magistrates of all forms, as Emperors, Kings, Queens, free States, Parliaments, have looked upon Blasphemers, Seducers, as bad, nay, worse than Felons, and these assisted by the advice of godly able Ministers of the Gospell, and these too of all formes. Episcopacy, Presbytery, Independency.

Object. Then was then, and now is now.

Answ. We doe foresee this objection, because we doe converse with it, are well acquainted with it, the cryers up of a Toleration, The whore of Babylons back-doore, (as Master Cotton calls it) use to speak much to this purpose. But we say,

1. If the power of the Civill Magistrate in the things of God and Jesus Christ were a truth then, it is a truth now, (the righteousnesse of Gods Testimonies is everlasting) unlesse they can produce a repeale from God, and they may read till their eyes drop out of their head, before they will find that, as we beleeve.
2. For our parts we would not stand at the Barre of Christ with this guilt upon our hearts, sc. of exempting of the Civill Magistrate in the case aforesaid, That Religion may look to it selfe if it

will, if she will have a nursing Father and Defender, she may seek them: we would not thus be guilty for the gaine of the whole world.

3. Our thoughts are, that this objection will not be able to lift up its face, but would think it a friendly office to be buried under some rock or mountaine at the day of Christs appearing with all his Saints.

But to proceed.

The next Commissioner taxed by the Doctor is Master Trapham, and that first, for the meannesse of his intellectuals. What a bold man is this to censure men, and his Superiours, knowing men, and conscientious? But of this before.

For his Passion, & why? because he said, he could as willingly run his sword into the bowels of such a Blasphemer, as into the bowells of a common enemy, a shrewd crime indeed: why Doctor, is not Blasphemy against God a greater evill than Enmity amongst men? the words to any sober understanding can amount to no more than this, that Mr. Trapham is more heartily and zealously bent against the Enemies of Iesus Christ, than against his owne Enemies, and the exercises of Civill liberty, that he is more a Christian than an English Man: Mr. Trapham saith to you, as Mr. Dunch did, How durst you be so wicked as to deny the God-head of Iesus Christ? The Devill durst not do it, nay did the clean contrary, Mark 5.7. Iesus the Son of the most high God torment me not. The Socinians, Familists, Quakers, doe out dare and out doe the Devill.

The next is Mr. Cook of Wallingford, indeed his charge is high, but as false as falsity, the Doctor charges him,

- 1 for a supplanter of Mr. Wyer,
2. that this Mr. Wyer suplanted is a godly man.

1. For his supplanting, the naked truth is, that the businesse concerning a Minister for Wallingford, was made known to his Highnesse the Lord Protector, who was pleased to refer it to Mr. Caryl, Mr. Peters, Mr. Lockier, who according to his Highnesses order met, and upon hearing on both sides, after two houres debate did apprehend, and accordingly did order Master Pickney to be the fitter man to be Minister of Wallingford, and Mr. Wyer after some convenient time to remove; A Copy of this Order we have seen, and this the Dr calls subtile supplanting, and that the Godly party look upon it so.

2. As for Mr Wyers godlinesse, we wish it so, we are sorry that we are forced to write what he hath delivered, viz. that the Death of Iesus Christ is not the procuring cause of Mans Salvation, a Doctrine toto coelo, inconsistent with reall godlinesse, or any one duty of it.

Object. The Man is known to be a blamelesse man.

Answ. Tell us not of that, a man may be without Crime, and without Christ, nay, Antichristianisme, it is common case now adayes, if his life, or any mans life whatever, in the guilt of such a Blasphemy, should out-dazle the holinesse of an Angell, yet we will not stick to say, that there can be no Salvation, he that will goe to Heaven out of Gods way, must enter in without Gods leave.

The next is, Mr. Nutkins, who is reproached by the Doctor for blinde Zeale and rigidnesse of Spirit; A most unjust and false accusation: the man is a man of eminency for knowledge, piercing into the Scripture, Soundnesse and Piety; a man fearing God above many, a long stander, and a great proficient in the knowledge of Jesus Christ, and one of those (happy man he) that loves the truth for the truths sake, and our Lord Jesus in sincerity.

The last that were present, but not named, are Master Stroud, and Major Fincher, whom this Doctor calls more moderate than the rest, yet their hands were to the Sentence: we reply yea, and their hearts too, and we believe that they would go from one end of the County to the other upon their bare feet, (rather than it should not be done) to rid the Soules of people from such a Blasphemer, to whom they give no thanks at all for his seeming commendation.

The last Commissioner named by him, but not present, is Colonel Arth: Evelyn, a person of Conscience and Honour, whom the Doctor calls, A chief contriver of the designe against him, and that he set the wheel of others Zeal and false Passion in motion, and that he prejudiced him in London and the Country, telling all he met, that he was abominable and monstrous, &c.

Ans. As for designes we are not in the least conscious of any, unlesse it were a design to advance the good of Soules, and to vindicate the fundamentalls of the eeverlasting Gospell, from the tongues of Blasphemy and Lewdnesse: as for this Gentlemans driving on a designe, and setting others on worke, and telling all he met, that the Doctor was abominable, here are three untruths in a breath, not one sentence true, no not one. 'Tis confessed, that he hath said to some, that this Doctor was an unworthy, false, ignorant man, before he was sentenced, in which he spake his knowledge, and he looks upon his ejection, as an act of justice in God, and an act of conscience for God, in the Commissioners, and a good mercy from God to the Countrey.

We cannot conceive what design this Gentleman is in a capacity to entertaine against this Doctor upon any selfe account (as this man insinuates) as though his ejection were not justice, but some Plot, we doe really assure our selves, that the Commissioners can truly rejoyce that their proceedings were not in fleshly wisdom, but in singlenesse and sincerity in this businesse, and so long as they have rejoycing in themselves, they doe not regard the censure of others, they know the praises of men cannot cure or cool the Conscience in point of guilt, neither can the strife and reviling of tongues, in the least disturb the Conscience in point of uprightnesse, it matters not what all the world saith, so God speak peace: onely they take notice, that it was very unrighteous, and unconscionable & daring in this blown-up Dr, to speak evil, and that so publickly of his superiors: we doe not believe that any of those great Friends of his (with the frequent report of whom we poore Countrey people are amused) would ever encourage him to, or will support him in these unjust practises; we believe it is, and desire it may be farre from them; we believe he made more bold to vent his spleen upon the account of his friends, out of his owne presumption, than ever he will have thanks for his labour.

As for the Ministers used at pleasure, made and represented as it pleased the Doctor, amongst his owne of all sizes and conditions, their answer is this.

They desire to be found in the blessed righteousnesse of the Lord Christ, (whom they desire to love above their lives) that in him they may appeare blamelesse before the Father, and they do

sincerely, though weakly labour, to buckle upon their bosome, the breast-plate of righteousness, which will keep the faces and reproaches of men farre enough off from their hearts.

They crave leave to say (as their betters have said, when they resisted to blood) *non patimur, sed videmur pati*, We seem to suffer in the eyes of men, we doe not suffer in our owne Consciences.

They hope they are not guilty in the transaction of this businesse, to suffer as Malefactors in the account of Christ, and they know they are most unworthy to suffer as witnesses upon the account of Christ.

They remember what Luther said (when the Popes paper Bull roared against him) sure (said he) I am afraid because I am unworthy of such an honour, as to suffer for Christ, this roaring Pope meanes not me. What are they, that they should then be reviled, maligned for the sake of Jesus? Whether they have cast the Doctor with Daniell (as he meekly saith) into the Den, or with the three Children into the fire, or whether he hath not cast the glories of the Gospell, and the joyes of reall Saints, into Sathans Den, (*quantum in se*) and into the fire of the Pit, the day will reveale, that great day of Revelation.

These Ministers humbly tell their Fathers in Christ, and all their fellow-labourers, that they have been so inured to the noise of Nilus, that they scarce heare it now; they have been so accustomed to the reproaches of Anabaptisticall Arminians, Anti-sabbatarians, Anti-Christians, Anti-ordinanced men, &c. that (they hope they are not vain) they are become deafe to them: they are even almost Scandall-Proof.

To conclude, this Doctor calls the Commissioners Crucifiers, Plunderers of his holinesse, at the entrance of his book, and now grosly slanders some of them. Oh what would these men doe, if they had but the liberty of their hands, as they have of their tongues! he clamours as though he were Persecuted, when he is indeed the Persecutor; he doth not suffer but act Persecution. Let the Reader judge whether the Commissioners Persecute him, or he Persecutes the Commissioners; what would these men doe, if they had power? they sparkle rage and fury through their eyes and tongues, the Lord grant the Gospell may never feele the weight of their hands, the little finger of the Familist, and Quaking Antiscripturist, would be heavier than the arme of Queen Mary, former persecutors would passe for mercifull men in comparison of these, Haeretici sanguinari, and the more spirituall the Heresie, the more bloody: 'tis true, they have either been smiling, and fawning, and meek (as they call it) in the cradle, but it is as true they have ever prov'd foule and bloody in the saddle. Blasphemy in hardness would be matchlesse in cruelty: It is good for us to draw nigh to God in this glorious, compleat, (though now vilified) righteousness of Jesus Christ, who hath, and doth, and will deliver us.

The last note upon this Doctors Appendix, concerning his Appeale to the Higher Powers.

He saith, many were against his appeale, and his Petitioning the higher Powers, and why? because it was a thing too conformable to the custome of the world, and too slavish for men that live to the life of Christ, out of the waies of Babylon. Observe, these many are some of his owne, as you may judge by the phrase, turbulent, and ignorant ones, as if Magistracy were a piece of Babylon, & not an ordinance of Jesus Christ. The truth is, men are mad because they cannot be

so, mad at heart, because they cannot be mad in hand, enraged against the present power in anothers hand, because they cannot be outrageous with it in their own Government was looked on as tyrannicall and fleshly among the Munsterians, but when they came to have it, they were so fleshly and tyrannicall, that they spared no flesh that came in their way.

He proceeds to give an account of the reason of his applying himselfe by the way of appeal, to the person or persons; here are so many unworthy reflexions that we are very unwilling to follow him, we doe not desire in the least to provoke the supreme Magistrate against him, onely we crave leave to beseech his consideration, as to the temper of these men; verily a Man could hardly have spoken more contemptuously than this Doctor hath done, if he had been before the grand Signior at Constantinople, or the great Cham of Tartary: his reason is,

He thinks there should be rulers, and ruled, and that from the inward worlds which he hath seen, and there

1. from the Government of Hell;
2. from the Government of Angels, (which is more than ever the Dr will prove, though his inward senses hath conversed with them this 5. yeares) then
3. from the outward world, (as he calls it) as Moses, Joshuah, &c.

His inference is this, now, what now? why now if we are to owne, i. e. to take notice of the rulers of Hell, how much more of the rulers of the world, though made according to the rules of the Spirit of this world? how ugly doth this expression look? yet for a salvo to save his skin, he comes in with an *id est*, that is (saith he) according to the wise Canons of rationally policy, what ailes this man? here is not a word of Christian Magistrates, are not our Magistrates Christians? is not the Gospell more cleare and pure in England, than in most, nay any part of the Christian world? doe they not take care for the good of precious Soules? the Lord increase their care, and pitty to them 1000 fold: 'tis sadly true we confesse, and may it be for a lamentation, that there are many, very many thick fogs of Familisme, Socinianisme, Anti-Scripturisme among us, and (were it convenient) we should say, that if the Magistrates doe not scatter them, by justice, Gods justice may suffer them to scatter the Magistrates.

He proceeds to distinguish how men came to power, to this purpose some, by immediate Divine designation, some by succession or Free election, some by ambition, but he makes no application of his distinction, he doth not tell us, of which of these the present powers are, the reason is, as we apprehend, not difficult to be rendered, 'tis facile enough, because, if he had applyed his distinction, he must either have boldly affronted the present Magistracy, which is not to be endured, or else highly displeased his owne Sect, which he cannot endure. To the last member of his distinction, sc. these who assume power of necessity, policy, ambition, &c. he puts a boundlesse, & caetera, leaving himselfe scope enough to say what he pleases amongst his owne.

The Doctor names three wayes of coming to Magistracy, indeed this third is no way at all, unlesse it be of Boniface, Kniperdoling, or the Quakers.

Some wise men name a fourth, and that is Power, thus, Upon the alteration of Government, either in the Line, or in the Forme, (and who thinkes that either of these simply, in *natura rei*, is unalterable, doe we not read the contrary in all History? do we not find the contrary in some Countries?) in such a case, Power sets up Authority, which is, as we may say, the materiale, and this being confirmed by the fundamentall order of the Countrey, where such

alteration is made (which is as it were the formale of it) becomes fully compleate, and entirely legall to all the exercises of Authority.

Which in briefe is no more but this, Power brings in Authority, and Authority is nothing else but established, and regulated Power. As for mens assuming power out of ambition, Pride (which is one of the Doctors brainlesse heads) we cannot judge of that, For, Who knowes the minde, and ends, and designes of a Man, but the spirit of a man? Let them look to the sincerity of their hearts, and against the irregularity of these base ends, for Every Man shall beare his owne burden, whosoever he be; but things of this nature are above our compasse, and without our businesse, this being to submit, and not to dispute, therefore we proceed.

He tells us, that he bows to the powers, as Abraham did to the Heathen people, and as Paul gave the Ethnick Princes their titles, appealing for justice to Caesar, a Heathen tyrant, and this may be done by him, (as Paul did it) without owning himself of, and in union with their corrupt societies. Further he saith, that as there was no necessity for the Jewes who lived in Ethnick Babylon, to partake of their sins, though they were civill to the power, so they that live in Christian Babylon, are not necessitated to partake of their sins, though they give them titles, and appeals to them.

We professe our selves at a stand to determine, whether here be more ignorance, or sedition, here is so much of both; are our Magistrates the Sons of Heth? is he Abraham? are they Heathen Caesars? is he Paul? is England Babylon? may not Christians be Magistrates?

Object. Your note is partiall, he quotes, Romans 13.5, 6, 7.

Answ. The Quakers who would be glad to see all the Bibles light and flaming in the fire, doe yet quote them for their owne ends, to deceive; and the people say in their simplicity, they quote the Scriptures, and so are bewitched by degrees, when as these men hate the Scriptures, and Blaspheme them, they meane no such thing; so here even in this also, this Doctor hath said, notwithstanding this text now printed by him:

1. That he cared no more for the higher powers, or any man in England, then he valued the dust under his feet; and this in the Pulpit, and as we conceive, nay are certaine, since he hath been in the third Heaven as he pretends.

2. He hath said, that there should be no Parliament, nor Magistrate, nor Governor in England ere long, and being demanded how men should or could live without Magistrates and Law, he answered, the Saints should take the Estates of the wicked to themselves, and the wicked should be their slaves, and that there should be a kinde of Majesty, sparkling out from the Saints that should over-awe the wicked; and Mrs. Pordage said to a professor, what you have shall be ours, and what we have shall be yours; this was spoken since his inward sences have conversed with the Angels, and the eternal world, and it was spoken confidently, as if he had been a Prophet, but the time prefixed, which was about two yeares is expired, and he a false Prophet.

Had this Doctor vented this stufte in his Pulpit, or blurted out this riffe raffe before the Commissioners, or any others else, and not published it in Print to the view of all, we should have buried it in silence, and let it have rot, we should have been more respectfull to the Government, and the honour of the Nation, then to have published his saucy and seditious language.

He saith that his Highnesse, the Councill and the Nation, may thanke the Commissioners, for hastning the pouering the vials of Gods wrath upon the Land for their persecution.

Answ. Thus the shakers pronounce the curse against those that oppose them in their detestable opinions; what means this man to speak thus? when as the clean contrary is true, it is the Magistrates doing justice upon Seducers, especially in fundamentals, that is a Scripture way to prevent the pouring forth of wrath upon the land, and to preserve the people from the Plague, that all Israel may hear and feare, and doe no more so.

The higher powers have no cause to thanke him for his uncivill kindle-cole, appendixe, made meerly to satisfie some, that they may appeale to the Powers, though they and he agree in the maine, viz. That the Powers notwithstanding such an appeale are Babilonish.

For our parts we desire to lead a quiet and peaceable life, where, as here in the land of our Nativity hitherto, we may do so in all godlinesse and honesty.

3. We blesse God, and praise him for the liberty of the Gospel, and we confesse we pray against a wretched universall Toleration.

A toleration of Idolatry infected the ten Tribes; that Infection proceeded to break forth to a Botch, they became Idolaters; that Idolatry was the chief Sinne from whence came their Captivity, which Captivity was into a strange Land, where they continue to this time.

God did forbid them to suffer any strange Gods, nay not to ask after their names, nor to enquire how the Nations did worship them: but they hearkned not, They mingled themselves with the heathen, Psal. 106, 35, 36. And what then? they learned their works; What works? they worshipped their Idols; And what followes? which became also their ruine.

They had many warnings and Sermons from God by the Prophet; but perhaps they thought they were resolved, and wise enough, than ever to say to a stone, thou art my Father, or to worship the hoast of Heaven (as many a man in England would have even spit in a mans face, if he should have been told 12. years since, that he would deny Sabbath, nay Scripture, nay Christ the Lord, with an Am I Dog, which yet is wofully come to pass) by this meanes they were ensnared, and did as the Heathen, and were well nigh 2000. yeares since carried away by a Heathen Prince into a Heathen Countrey, no man knowing where they are to this day.

4. We doe not envy at mens exercising in a ministeriall way, so they be qualified according to the Scripture, although they never smell the smoke of the University, would all the Lords people were Prophets Yet we say,

1. we are hearty well-wishers to those places, and the learning there attainable which is exceedingly advantagious, and we confesse, that the spight of the Devill, the subtilty of the Jesuits, the barbarisme of New lights, as they are called, the hard speeches of Loose ones, makes us prize them both the more; sure it must be some great good that is condemned by these:

2. As for Ordination, we believe it was instituted by Jesus Christ, and never hitherto by him made null, and therefore necessary where it may be had.

We cannot but sadly look upon, and lament over the wofull effects of the Separation; How hath God born witness against it in our sight, as heretofore in Germany? Into what Errors, Heresies, Blasphemies, Loosenesse, Leudnesse, neglect of Duties, scorning of them, have thousands run? A man may run and read it, we call these, and might name many particulars under these, effects of the Separation, we think they are more than Consequences.

Obj. What need this? to what purpose do you mention it?

Answ. The unworthy speeches of this Dr. and such like have even forced this confession from us, and yet not in regard of our selves, that we may stand right in the eyes of men (we would live in the Testimony of our own hearts) but in regard of the word of the Gospel, that the lewd reports of men, who make it their businesse to speak evil, may not prejudice (as it doth too much every where by the policy of Sathan) men from hearing, and through Grace entertaining the truth, whereby they may be sanctified and saved. Now God, our Father, who hath freely loved us, and given us everlasting consolation, through Grace, and our blessed Lord Jesus who hath loved us, and washed us from our Sins in his own Blood; and the holy Spirit, who doth reveale that Grace in the Scripture, and seal it upon our hearts, vouchsafe, that Truth, and Righteousnesse, and Peace may meet and dwell in the midst of us, and our children after us, and grant that those, who hold the Head, and walk in the Light, may have fellowship one with another, that the glory of the Lord may dwell in the Land in our daies, and the Generations that shall come after us, till time shall be no more.

**Appendix 5 – Transcription Anon, 'Truth Appearing Thorough the Clouds of Undeserved
Scandal and Aspersion (London: 1654).**

Transcription made from the British Library copy.

TRUTH Appearing through the Clouds of Undeserved Scandal And ASPERSION.
OR, A Brief and true account of some particulars clearly evincing the unjustness and illegality of the sentence of Ejectment (passed by the Commissioners of *Berks*, appointed to judge of Ministers) against Dr. *JOHN PORDAGE* Of *Bradfeild* in the same County.
Printed in the Yeer 1655

Truth appearing through the Clouds of underserved scandal and aspersion.

To make this clear, the Reader must take notice, that all things the Doctor was accused of, may be reduced to these three heads; of words, actions, or mental defects which are under the cognizance of these Commissioners onely as they relate to scandal, or ignorance, and insufficiency, according to the Letter of the Ordinance. In reference to scandal, nothing of Actions hath been proved against him, though the accuser raised from the dead, things of nine or ten yeers standing, which he exhibited by way of circumstances, all which did not amount to any positive legal charge importing but a Libel.

As to words, which by the Commissioners were interpreted scandalous, though the worst of them were not directly included within the Act; all that had any shew of proof, were either in the first or third Charge of Articles, which are not scandalous, but as they are offences against that Act dated 1650. to which the Commission refers, as the rule to judge of scandal.

As to the first Charge of Articles, which were chiefly insisted upon in the sentence, the particulars of it were not offences against that forementioned Act, because as the Doctor alleadged,

1. The particulars of it were acknowledged, even by the adversaries to be spoken a yeer before the Being of that Act. Now there can be no guilt contracted from any Law, as to any thing committed before the Being of that Law except some determined retrospect be expressed in it.

2. None can be rendered guilty by that Act, that are not accused within six moneths after the offence committed; now it is five or six yeers since those things were pretended to be spoken by the Doctor.

3. They onely are obnoxious to guilt by that Act, that avowedly maintain or hold forth the things there expressed; now he never avowedly maintained the things he is there accused of, but hath oft avowed and maintained the contrary.

Again, the Doctor hath been acquitted of this first Charge of Articles by two Committees already, and first by the Committee of *Berks*, and that after a Sermon preached at *Redding*, by the appointment of the Committee, in which he solemnly vindicated himself from the horrid imputation of denying the Godhead of Christ, of which he was then accused from some words he spake in a dispute before the same Committee; and for which, as the chief thing expressed in the sentence, he is now judged scandalous and ejected.

And after this by the Committee of plundered Ministers, from whom after full examination and proof of witnesses, 32 then sitting in Committee, he was compleatly

acquitted, receiving legal discharge, which he produced before the present Commissioners of *Berks*, alleading that it was against Reason, Law, the Liberty of the Subject, and that known maxime of *Magna Charta*, (*Nemo bis punietur, pro uno delicto*: No man shall be twice punished for one offence) to take those Articles into their cognizance again, or put him to the trouble and charges of making a new defence. Yet notwithstanding they traversed this over again, and made it the chiefest ground of their sentence of ejection, though besides the former just and legal Pleas, he produced witnesses, who attested on oath, that he limited and explained the chief assertions (which concerned the Godhead of Christ) for which he was accused, in the same discourse, the accuser alledged, he spake them.

Now as to the third charge, that which was of most weight, yet not within the Act of scandal, was some words pretended to be spoken to a woman of *Redding* in a private discourse, about four yeers since, which may with a charitable construction, as may be seen in the Doctors answer, bear an harmless sense.

Now these words were attested by a single witness onely, (who is known to be a very passionate woman, and so subject to mistakes) without any concurrent testimony, which according to the Ordinance its self is not a sufficient proof; moreover, this woman delivering upon oath a known untruth, had by four witnesses been proved perjured, and so an insufficient witness, had not the Commissioners, by the earnest perswasion of the accuser (who was joynd in Commission as an assistant to them, and objected that one of the witnesses was an Herberist) against Law and Reason, absolutely denied to receive their testimony, though it was much urged, and that justly, by the defendant.

Moreover, in reference to those things in both Charges, that had any shew of proof brought of them, he had present divers witnesses to attest upon Oath, that the tenor of his Ministry hath been in particular contrary to the things they sentenced him for; which testimony they rejected as impertinent, and would not hear the evidence of the witnesses, who came in upon that account, as relying more upon some words pretended to be spoken in a private discourse, or a sudden dispute, then upon the avowed judgement of a man; frequently, publikely, and solemnly held forth. To second which intended evidence, he gave in a very solemn Protestation, in which he disowned and rejected those strange opinions, his enemies accused him of, and condemned him for, and declared that the contrary truths were his avowed judgement: which is very considerable, in regard the Ordinance judgeth onely those, who shall be found, *holding and maintaining*, the particulars expressed in the former Act. Besides this, to leave his Judges inexcusable, whom he found by their carriage all along to be exceedingly resolved and prejudiced against him, though he really stood in his innocency, he craved the priviledge of the Act of General pardon, in reference to all words pretended to be spoken before 1651. as all those were, which seemed material, or any way related to scandal.

As to that head of ignorance and insufficiency for the Ministry, which was an Article of the last Charge contrived to prejudice and defame the Doctor in the day of sentence; There was a fellow brought to prove it, by some Allegoricall interpretations of

Scripture, which he affirmed were delivered by the Doctor in preaching, with the holding forth of somewhat touching Christs mystical birth, death, and resurrection in us.

Against whose testimony it was objected, that the deponent not writing down what he there attested, could not be able exactly to remember so much as he there deposed. 2. That either the Commissioners should not receive his testimony to write any thing in sentence and judgement, or else give the Doctor time to make his defence, by comparing what the deponent had witnessed with what others had wrote, who constantly take notes from him. 3. That the deponent was a known drunkard, and so an insufficient witness in things of that nature.

But notwithstanding this, and whatever hath been before declared, they proceeded to sentence that day, being Friday *December* the eighth, judging the Doctor to be scandalous, though nothing criminous was proved in reference to that Act which is the rule to judge of scandal; and also ignorant and very insufficient for the Ministry, without ever proceeding to examination, against the express Letter of their Commission, and without any colour of Reason in the judgement of all unbyassed persons, who understand the Import of those terms, as making a distinct head from scandal, together with the Doctors gifts and qualifications, compared with the gifts of many of those, who esteem themselves, and are esteemed by others, able Ministers of the Gospel.

But before sentence, the Commissioners appointed one Mr. *Ford* (who had shewn himself in a Sermon at the Assizes to be a bitter enemy against the Doctor) to make a kind of speech to the people, in which he was to exhibit the reasons of the sentence; who there laboured with much earnestness and seeming zeal, to prevaricate whatever had been rationally and legally alleged on the Doctors behalf; but how he managed this discourse, whether wisely or passionately, truly or in disguises, according to Law or against it, like a Divine as he called himself, or a fierce opinionist, let all sober persons judge, that were present. But this is certain, that among many other things which were very unsavoury to knowing and unbyassed spirits, he asserted, that although many of the proofs, brought against the Doctor, were not proofs according to Law, yet to the Commissioners, who are a Court of Equity, and of an Ecclesiastical jurisdiction, and so not obliged to judge according to positive Laws and Statutes, they were and might be esteemed sufficient proofs: which speech let those judge of who understand the Liberty of the Subject, and the danger of those proceedings, which are steered by will and arbitrary determinations, though against law and reason.

To the sentence, six Commissioners and seven Ministers agreed, one of which Commissioners had been witness against the Doctor, who openly declared in the Court, That he never heard of any other death and resurrection of Christ, then what was at Jerusalem, notwithstanding these and other Scriptures, *Heb. 6.6. Rev. 7.8.* Another of them who was Chairman in the time of sentence, had threatned him before his tryal, to cast him out of his Living, at the sitting of this Parliament; who also at the Doctors first appearing before him, told him in a passionate manner, that he was worst then a Felon, for ought he knew. Of the Ministers two had been witnesses, being both prejudiced persons, but one of them a professed enemy of the Doctors, who some yeers since sadly

scandalized him in print, a third as far as yet can be known, was the accuser himself, who all the while sate as an assistant to the Judges, and had great influence upon their proceedings, sometimes breaking forth in the open Court in bitter railing expressions against the Doctors person and family, who yet was admitted as a witness by the Commissioners, but could attest nothing of his own knowledge, only hear sayes from others which are no testimones, but meerly stories, and weigh nothing in Law, yet were taken as evidence against the Doctor, as the very sentence expresseth.

To conclude, 'tis very well known that his Judges were prejudiced persons, carrying things very rigidly and harshly thoroughout the whole tryal, some of them, both Ministers and others, shewing their inward temper by sharp and bitter expressions, which oft fell from them, and by their readiness to catch every word the Doctor spake, which they could take hold on, and to throw it from one to another by their glosses and paraphrases: And it was observed that there was hardly one word ever heard spoken for the Doctor by any of the Commissioners thorough the whole trial, except the first day, when there were two sober men present, who much opposed the rest of the Commissioners, in reference to that charge of Articles the Doctor had been legally acquitted of before, but seeing the carriage of the rest, confessed they found them resolved and wholly bent to bear down whatever might seem to make for the Doctor: and so sate no more amongst them.

Much more might be said of this subject, and of those monstrous scandals and aspersions, which are everywhere spread abroad against the Doctor, by subtle and malicious persons, to overcloud his innocency, and so prejudice all against him, that none might shew him either mercy, or justice. But the Doctor intending to set forth at large a Relation of the whole business, this was judged sufficient by some friends, to go forth as a *Prodromus* to the other, by which some of that prejudice may be taken away from the spirits of those who have been mis-informed by the Doctors enemies, touching this tryal, who think to make their own cause good, by representing his as very bad: but certainly the time will come, when his pretended guilt will appear to be innocency, and their innocency but vailed guilt.

FINIS.

**APPENDICES SECTION III: A compilation of John Pordage's works with
explicatory preface**

6 A Census of Extant Copies.

7 Introduction to the collected works of John Pordage.

8 Transcription, *A Preliminary Treatise*.

9 Transcription John Pordage, *Theologia Mystica*. Part I

Concerning the Eternal World. Part II

A Treatise of Eternal Nature. Part III

Concerning God in Eternal Nature. Part IV

10 Transcription John Pordage, *An Epitome of the Angelical World*. Part V

11 Transcription John Pordage, *Extracts out of Dr Pordage's manuscript upon the Incarnation of Jesus [Christ]* ed. William Law. Part VII

12 Transcription John Pordage, *The Incarnation of Jesus Christ* (full text). Part VII

13a Transcription Johann Pordädsche, *Ein Philosophisch Sendschreiben Vom wahren Steine der Weißheit*.

13b Translation John Pordage, *A Philosophical Missive on the True Philosopher's Stone*.

14 Transcription John Pordage, *The Testimony of Dr. J.P. the Author's Fellow Traveller*.

Appendix 6 - A Census of Extant Copies

Jane Lead, in an *Advertisement* that can be found within her work *A Fountain of Gardens*, says that Pordage's works that were actually published in English were done so with 'great disadvantage' to his memory. It is unclear what she means by this, it could perhaps be a comment on the lack of Pordage texts that were published during his lifetime, or indeed the choice of text that was published. Given the lack of Pordage's work either available in English or published during his lifetime, she may well be correct. She also goes on to say that the publishers of *A Fountain of Gardens* would also undertake to publish Pordage's manuscripts, although this has never appeared:

Whereas in the year 1683, there was printed a treatise of that Inlighten'd Philosopher, and profound Divine Dr. John Pordage, this Author's most intimate Friend, entitled *Theologia Mystica, or the Mystick Divinity of the Eternal Invisibles, viz the archetypal Globe, or the original globe, or world globe, Essences, centers, elements, principles, an creations whatsoever*; wherein many deep and hidden mysteries have been unfolded from a ray of the divine light; and the same, though published with a great disadvantage to the Author's memory, and the great things therein deliver'd has excited in several searching spirits an eager and longing desire to see the rest of his writings made publick; this is to give notice, that leave having at last been obtained, after many reiterated solicitation, from the Executors of the said Dr. John and of Mr. Francis Pordage, the publisher of this book will undertake to gratifie the world with all the theological, theosophical and Philosophical works of the said illuminated son of wisdom, which are come to his hands; if there shall be any suitable encouragement given to such a design.

The Titles whereof are these that follow, viz.

Mystica Philosophica; or, a Treatise of Eternal Nature, wherein the Distinction of God from Nature is Discussed, and many Weighty Questions, both Physical and Divine, relating especially to the Human Soul, are Resolved.

The Angelical World: or, a Treatise concerning the Angelical Principle, with the Inhabitants thereof, and God in this Principle.

The Dark Fire World: or a Treatise concerning the Hellish Principle, with the Inhabitants, and Wonders, and God manifesting himself in this Principle.

A Treatise concerning the Incarnation of JESUS CHRIST: Wherein all the Present Controversies in this Particular are Discussed, by a Lover of Truth, who desires to hold the Just Ballance with the Even Weight.

A Discourse concerning the Spirit of Eternity, in its First Being.

Sophia: or Spiritual Discoveries.

Experimental Discoveries concerning [union] of Natures, of Essences, of Tinctures; of Bodies of Persons, and of Spirits.¹

It is unclear what happened after this advertisement was placed so that the publishers never completed this task or why they would not have gone ahead with this. It is also unclear what they would have done with any manuscripts that were passed to them. There was certainly appetite for the publication of Pordage's work in The Netherlands and also in Germany, and according to Lead above, there was also appetite for it in England, so this is still a mystery.

As we know, *Theologia Mystica*, was published as early as 1683. This, however, was only one of many pieces of work produced by Pordage. According to a statement in *An Advertisement* in Jane Lead's *A Fountain of Gardens* (Vol. 1), there were these additional works by Pordage in manuscript form:

1. *Mystica Philisophica; or, a Treatise of Eternal Nature*, wherein the Distinction of God from Nature is Discussed, and many Weighty Questions, both Physical and Divine, relating especially to the Human soul, are Resolved (the actual title of the work published is: *A Treatise of Eternal Nature with Her Seven Essential Forms or Original Working Properties*).

A Treatise of Eternal Nature can also be found included in a work entitled *A Compendious View of the Grounds of the Teutonick Philosophy with considerations by way of enquiry into the writings of J. Behmen...Also several extracts from his writings...Published by a Gentleman retired from Business* in 1770 by Bathurst and Baker, held at the British Library and also at Glasgow library.

2. *The Angelical World: or, a Treatise concerning the Angelical Principle, with the inhabitants thereof, and God in this principle*. This could be 18.3.2 below entitled *Paradise* included within third volume of *Göttliche und wahre Metaphysica* as documented below. I have found an excerpt from the original treatise written in English *An Epitome of the Angelical World* and have provided a copy of this text within the chapter on the nature of demons and angels.
3. *The Dark Fire World: or a Treatise concerning the Hellish Principle, with the Inhabitants and wonders, and God manifesting himself in this principle*. This may be *The Sinister world*, which can be found in the third volume of *Göttliche und wahre Metaphysica* as documented below at 18.3.1.
4. *A Treatise concerning the Incarnation of Jesus Christ: wherein all the Present Controversies in this Particular are Discussed*, by a Lover of Truth, who desires to hold the Just Ballance with the Even Weight. This could be either *Von der Aeussern Geburth und Fleischwerdung Jesu Christi* (of the newest birth and incarnation of Jesus Christ) or *Von der Mystischen und innern Geburth und Fleischwerdung Jesu Christi, oder Seiner Geburth in uns, und unsrer Geburth in Ihme. Worinnen die Natur*

¹ Jane Lead, 'An Advertisement', in *A Fountain of Gardens: Watered by the Rivers of Divine Pleasure, and Springing up in All the Variety of Spiritual Plants; Blown up by the Pure Breath into a Paradise* (London: 1697).

der Wiedergeburt aus dem Grunde eröffnet wird (on the Mysticism and Inner Birth and Incarnation of Jesus Christ). Both of which are part of *Vier Tractätlein*.

5. *A discourse concerning the Spirit of Eternity, in its first being*. This may well be *The Eternal world*, in the second volume of *Göttliche und wahre Metaphysica*. This has a section on the ‘spirit of eternity’
6. *Sophia: or Spiritual discoveries*. This text was only published in German under the title: *Sophia: das ist die holdseelige ewige Jungfrau der göttlichen Weisheit: oder wunderbahre geistliche Entdeck- und Offenbahrunge ... Aus dem Manuscripto übergesetzt*, etc. Published in Amsterdam, 1699. A German copy is held at the British Library and also at the Biblioteca Philosophia Hermetica collection, held within The Embassy of the Free Mind in Amsterdam. Interestingly, this copy of bound with Thomas Bromley’s *Zehen hohe mystische Tractätlein*.

A modern interpretation of the text can be found in Arthur Verslius' book *Wisdom's Children*.

There were other works written by Pordage in addition to the above list given by Jane Lead, so either she was not aware of them, she did not want to reveal their existence to others or the publisher she is referring to above had not agreed to publish them and therefore was no point in including them in the list. These include:

8. A Philosophical Missive. On the true Philosopher’s Stone (*Ein Philosophisch Sendschreiben Vom wahren Steine der Weisheit*). The first printed edition of the *Philosophisch Sendschreiben* was printed in Amsterdam in 1698, but it has been added to a larger work (Pordage, *Theologia Mystica*, Amsterdam, H. Wetstein 1698), a copy of which can be found in the Rittman library.

The *Philosophisch Sendschreiben* was reprinted separately in 1779 (Berlin, Christian Ringmacher) and included in Frederick Roth-Scholtz's *Theatrum Chymicum*, 1728 (vol. 1). A copy of this is available at the British library, dated 1727. In addition, there is a copy of the *Sendschreiben* (Berlin: Bey Christian Ulrich Ringmacher, 1779), bound as a volume on its own in the Wellcome Trust Library, written in German. There is pencil annotation and underlining throughout this short piece, also in German. A complete German transcription and English translation is included in this thesis at appendices 1a and 1b

9. Further on The natural and philosophical mixing of the Seed. Through which it will be shown, how one should seek out and find the Philosopher’s Stone (*Ferner von Der natuerlichen und philosophischen Vermischung der saamen. Wordurch gezeigt wird, wie man den stein der Weisen suchen und finden soll*). This short piece follows immediately on from the *Philosophisch Sendschreiben* as mentioned above and has also been included in the transcription and translation.

10. Inaugural Medical dissertation on Arthritis in General (*Disputatio medica inauguralis, de arthritide in genere*). Academic dissertation submitted to Leiden University by Pordage, text is in Latin with quotations and examples in Greek. This text is held at St John’s

College library, Oxford University. A Latin transcription and full English translation can be found in the appendix of this thesis.²

11. *Innocencie Appearing through the Dark Mists of Pretended Guilt. Or, a Full and True Narration of the Unjust and Illegal Proceedings of the Commissioners of Berks, for ejecting scandalous and insufficient ministers, against J. Pordage of Bradfield.* Published in London by Giles Calvert, 1655. Copies held at The British Library and the Bodleian library, dated 1655. This text is widely available and copies are in English.

12. *Theologia Mystica or the Mystic Divinite of the Æternal Invisibles Viz the Archetypous Globe, or the Original Globe, or World of Globes, Worlds, Essences, Centres, Elements, and Principles Whatsoever* By a person of qualitie J. P. M. D. [i.e. John Pordage.] [The preface signed: J. L., i.e. Jane Lead. The editor's prefatory epistle signed: E H. Mamp, and the postscript to this epistle signed: E H. Mamp alias Drawde Rekooh, i.e. Edward Hooker. With plates.]. This work is edited by Dr Edward Hooker (Jane Lead was already aware of its publication, so had not advertised it as forthcoming). There are three prefaces to *Theologia Mystica* that are separate and distinct from the rest of the body of work. One is by Jane Leade, (*To the impartial and well-disposed Reader*), another is by Dr. Edward Hooker (*The Praefatori Epistl*) and the final preface is by Pordage (the Author to the Reader).

Published in London, 1683, held at the Bodleian library, Oxford University, the British Library, Manchester University library and the Warburg library amongst others. In addition, it was also published in Amsterdam, 1698 by H. Wettstein.

The edition of *Theologia Mystica* in the Warburg Institute library has been rebound and the label inside the front cover indicates that it was acquired as part of the Michael Innes collection. There are pencil markings on the frontispiece indicating the previous owners to be C. Cunliffe Owen 1824. In addition, the abbreviation J.P.M.D has been expanded upon in pencil to say 'John Pordage' and similarly on page 9 of the preface, J.L. has been expanded to say 'Jane Lead'. With a lengthy preface that is almost half of the length of the book, signed on p. 107 "E.H. Mamp" and again on page 112 of the preface, "EH. Mamp. aliàs, Drawde Rekooh". Directly after this is a fold out illustration of the *Archetypal Globe*.

The book is divided into three parts. Part 1 is the preface by Hooker, part 2 is the actual treatise, which begins new pagination after page 112 of the preface. "The introduction". Part 3 is a continuation of the treatise. It has a separate title page, "A treatise of eternal nature with her seven essential forms, or original working properties", dated 1681. Edward Hooker again signs the book in capacity of editor on the very final page.

There are several pencil annotations throughout, with sections also underlined, indicating where a reader had agreed, disagreed and questioned some sections.

The copy that is housed in the Wellcome Collection is in its original binding in a fragile condition, London: [publisher not identified], 1683. The insider cover bears the pencil marks of previous owners, diligently noting the name of the author of the book. The frontispiece is partly obscured by an ink mark and water damage. According to the library records, this version is a reproduction of a first edition original in Huntington library, (of which the copy housed there is dated 1681). There appears to be a page missing in this edition, which in other editions would correspond to the diagram of the 'archetypal world'.

² Appendix 5a and 5b.

There is usually a fold out diagram that is not present in this edition. In addition, on page 245 of the Treatise (third part), the illustration of the 'Abyssal Nothing' has not been copied across. There is space for it on the page but the illustration is missing: although the text underneath where it should be refers to it. On the front page of the Jane Lead preface, the name 'Dr Edward Hockern' is written in pencil. The book follows the same composition and format as above.

Chetham's Library copy 2.I.3.74 has extensive ms. notes on John Pordage in Byrom's hand on the two front fly-leaves. (These notes have been transcribed in Appendix B of *Hidden Riches*, by Désirée Hirst, London: 1964.) Further marginal notations by Byrom and others throughout.

13. *The Fruitful Wonder. An Account of Four Children at a Birth, at Kingston Upon Thames*

This short piece was authored by J.P. Student in Physick which I am taking to mean John Pordage. It is an account of a woman who gave birth to quadruplets all of which died within 24 hours, despite being healthy at birth. There are Latin references and Philosophical references, suggesting that the author was learned.

14. *On the Holy English World (Ein Kurtzer Auszug und Begriff der Heiligen Englischen Welt und ihrer seeligen Ein wohner)*. Published in Amsterdam 1698 by H. Wettstein. Unfortunately, although listed in Worldcat as a copy being held in Berlin state Library, when contacted, the library were unable to locate their copy and so have concluded this is to be missing. However, they were able to locate other copies in Landesbibliothek Mecklenburg-Vorpommern, Schwerin and Universitäts- und Landesbibliothek Bonn.

15. *Of that which had been lost for so long, but again found (Das So lange Zeit verlohren gewesene nunmhro aber wiedergefundene Geheimuns der Gesichte und Offenbahrunen)*. Published Amsterdam 1698. There is a version of *Theologia Mystica*, available in the German language only, includes a copy of *Ein Kurtzer Auszug, Das So lange Zeit* and also *Ein Philosophisch Sendsreiben*. None of the English versions contain these additional scripts.

16. *Nature's restorative: or health-procuring spirit / Made by John Pordage physitian. Now publickly sold for a general good*. Publisher not identified but published between 1671 and 1681. Written jointly with John Seller, Charles Harper and Matthew Gilliflower. This is an 8-page advertisement for a drug. Range of dates based on appointment of Seller as the King's Hydrographer in 1671 and the death of the author in 1681. List of sellers on pp.7-8 probably refers to availability of the drug, but includes booksellers: "To be had at the authors house in Leather-Lane in Holbourn. At Mr. Sellers, at the Hermitage-Bridge, the Kings Hydrographer; Mr. Brown a cutler, at the west-end of the Royal Exchange in Cornhil: at Mr. Budds, the corner shop in Kings-Street in Cheapside: at Mr. Harpers, a book-seller over against Cliffords-Inn-Lane in Fleetstreet: Mr. Pool a stationer, by St. Clement's-Inn: Mr. Johnson a grocer, over against the Fountain-Tavern in the Strand: Mr. Gillyflower book-seller in Westminster-Hall, at the corner shop, next the Kings-Bench."

This is a short advertisement for a drug that appears to have been made by John Pordage which he is advertising for sale at a selection of outlets in the local area. There is a copy of this text in the Wellcome Trust library, inscription at foot of final page: 'Thomas Britton his book'. 17th century ms. doodles on verso of original flyleaf. This book was

formerly part of the collection of the Medical Society of London, which was deposited for safekeeping in the Wellcome Library in 1964. It was eventually purchased by the Wellcome Trust in 1984, with assistance from the National Heritage Memorial Fund and other charities.

17. *Vier Tractätlein des seeligen Johannes Pordädschens M.D. in Manuscriptis [sic] hinterlassen: und nun ... übersetzt ...* (Four Small Treatises of John Pordage). Published in Amsterdam by R&G Wetstein 1704. A copy in the German language is held at the Wellcome library and also the British library. This is a collection of four pieces of work by Pordage:

I. *Von der Aeussern Geburth und Fleischwerdung Jesu Christi* (of the newest birth and incarnation of Jesus Christ).

II. *Von der Mystischen und innern Geburth und Fleischwerdung Jesu Christi, oder Seiner Geburth in uns, und unsrer Geburth in Ihme. Worinnen die Natur der Wiedergeburt aus dem Grunde eröffnet wird* (on the Mysticism and Inner Birth and Incarnation of Jesus Christ). I have provided an English transcription of extracts from this treatise on the *Incarnation of Jesus Christ* in appendix 8 and also a detailed study of the text in a later chapter. I located an English version of the manuscript within the William Law collection of theological manuscripts at William Andrew's Clark Memorial Library, UCLA, which contains extracts from three pieces: the *Incarnation of Jesus Christ, Concerning the virgin Mary* and also *A Discourse Concerning the Mythical Incarnation Of Jesus Christ, his birth in us, and our birth In him. Opening the Nature of Regeneration*. All three of these extracts are included in the chapter on the incarnation of Jesus Christ which I used as a basis for the transcription.³

III. *Vom Geiste des Glaubens, und von den unterschiedlichen Graden und Arthen des Glaubens* (of the Spirit of Faith and from various arts and degrees).

IV. *Experimentale Entdeckungen von Vereinigung der Naturen, Essenzen, Tincturen, Leiber, Personen und Geister: denen vorgefügt sind einige Lehrsätze vom äussern und innern Menschen*. (Experimental discoveries concerning union of nature, of essences, of tinctures, of bodies, of persons, and of spirits). As also listed by Jane Lead in her *Advertisement*.

The copy of *Vier Tractatelein* that is held at the Wellcome Library is bound in with the German edition of *Theologia Mystica* and it appears to be in its original bindings. There are some pencil markings inside the front on a blank page that could depict a previous owner. In Jane Lead's preface the name Edward Hooker has morphed into Edoward Hockern. There is a pencil note on page 118 that says 'the foregoing is only translated in Mrs Audreys volume 4.5'. *Vier Tractätlein* begins after page 352 with new pagination. The date of publication is 1704, same publishers. It is 284 pages long. At the very end, there are some markings where a previous owner has added together the total number of pages in the collection to 636.

18. *Göttliche und wahre Metaphysica, oder, Wunderbahre durch eigene Erfahrung erlangte Wissenschaft der unsichtbaren und ewigen Dinge: nemlich von denen unsichtbaren Welten / gestanden durch Johann Pordädschen ... aus dem Englischen mit besonderm Fleiss übersetzt*. (Divine and True Metaphysica, or wonderful experience, living science of the eternal and invisible things: namely of those invisible worlds confessed by John Pordage...

³ William Law's Theological Manuscripts, Volume 11, digitalised onto the Calisphere platform, William Andrews Clark Memorial Library, UCLA MS.1960.019.

translated from English with great care). Published in Franckfurt, Leipzig, by Johann Martin Hagen, 1715. There are numerous of copies of these texts readily available in major libraries. This work is comprised of three volumes and is organised as follows:

18.1. *Göttliche und Wahre Metaphysica, Oder Wunderbahre, durch eigene Erfahrung erlangte Wissenschaft Der unsichtbaren und ewigen Dinge. Erster Band: In sich haltend Die Einleitung.* (Divine and True Metaphysica, or wonderful experience, living science of the eternal and invisible things. First-volume, holding in itself the introduction).

18.1.1 *Introduction* is made up of two sub-books:

18.1.1.1 *Introduction to D. Pordadschens* (Pordage)

18.1.1.2 *In itself holding one and other news of the author in regard this will. Drawn from his own manuscripts*

18.2. *Göttliche und Wahre Metaphysica, Oder Wunderbahre, durch eigene Erfahrung erlangte Wissenschaft Der unsichtbaren und ewigen Dinge. Zweyter Band: In sich haltend drey Tractat Als von der Ewigen Welt/ Von der Ewigen Natur/ Und von der Englischen Welt* (Divine and True Metaphysica, or wonderful experience, living science of the eternal and invisible things. Second-volume, holding in itself the eternal world, the eternal nature, the English world).

18.2.1 *The Eternal World* is made up of two sub-books:

18.2.1.1 *From the spirit of Eternity before and in the eternal World*

18.2.1.2 *The wonders of the eternal world*

18.2.2 *Eternal nature* is made up of two sub-books:

18.2.2.1 *The principle of eternal nature and for himself*

18.2.2.2 *From God in nature as he has been in the Principium of eternal nature*

18.2.3 *The English world* is made up of two sub-books:

18.2.3.1 *The English world and yourself*

18.2.3.2 *The inhabitants of the English world*

18.3. *Göttliche und wahre Metaphysica, oder Wunderbahre durch Erfahrung erlangte Wissenschaft der ewigen und unsichtbaren Dinge Dritter Band. In sich haltend Den vierten und fünfften Tractat Von der Finstern Welt Und von dem Paradies* (Divine and True Metaphysica, or wonderful experience, living science of the eternal and invisible things. Third-volume, holding in itself the fourth and Fifth Treatise of the sinister world and of paradise).

18.3.1 *The Sinister world* is made up of three sub-books:

18.3.1.1 *The sinister world and yourself*

18.3.1.2 *The inhabitants of the sinister world, their government/form/language/execution and other wonders; The like has never come to light, as long as the world has stood*

18.3.1.3 *Conjuration*

18.3.2 *Paradise*

Joint authorship - *Mundorum Explicatio*

Mundorum Explicatio or, The explanation of an hieroglyphical figure: written by S.P. Armig: wherein are couched the mysteries of the external, internal, and eternal worlds, shewing the true progress of a soul from the court of Babylon to the city of Jerusalem; from the Adamical fallen state to the regenerate and angelical. Being a sacred poem. Written by Samuel Pordage, but given the high theological and metaphysical content, it is widely believed that it was written with assistance from John Pordage. Copies held at Chetham's library, Durham University, the National Library of Scotland, the Bodleian Library and the Warburg Institute. Chetham's Library copy 2.C.6.96 is imperfect, beginning with the *Invocatio* ending at p. 332. It lacks the folding plate and two advertising leaves at end. An incorrectly dated manuscript has been bound in at front.

The copy at the Bodleian library is dated 1661. The copy at the National Library of Scotland is in very good condition, dated 1661, no annotations.

The copy at the Warburg is in a fragile, leather binding, stored within the Innes Collection. Published in London, "Printed for Lodowick Lloyd, and are to be sold at his shop at the Castle in Cornhill" 1663. It contains a short preface that is 7 pages long. *An Encomium of Jacob Behmen and his interpreter John Sparrow* that is 4 pages long. At the end of the book is an advertisement of the other books printed for, and for sale by Lodowick Loyd.

At the back of the book is a large fold out diagram of the *Mundorum* that depicts the Caballistic tree of life, tree of death, tree of good and tree of evil. The quality and clarity of the image are both very good, it really is a lovely piece of artwork and a stunning metaphysical diagram.

Inside the very back cover is a handwritten page where the saints and their corresponding gem stones and planets have been listed. It also shows a shield shape, shaded differently for each of the correspondences.

By other authors

Dæmonium meridianum

Dæmonium meridianum. Satan at noon, or, Antichristian blasphemies ... punished by the hand of justice; a relation of the proceedings of the commissioners of the county of Berks against John Pordage. By Christopher Fowler, published London 1655. A copy is held at the Bodleian library and at York Minster (library notes some annotation on Thomason copy). Published in London and Printed for Francis Eglesfield 1655. A copy dated 1656 is also available at the British library. This was Fowler's response to Pordage's defence entitled

Innocencie appearing and also to demonstrate that the activities of the commissioners were just and legal.

Truth Appearing through the clouds of undeserved scandal

Truth appearing thorough the clouds of undeserved scandal and aspersion. Or, A brief and true account of some particulars clearly evincing the unjustness and illegality of the sentence of ejectment (passed by the Commissioners of Berks, appointed to judge of ministers) against Dr. John Pordage of Bradfield in the same country. This text is widely available with copies held at the British Library, Chetham's Library and Leeds University and is available in English. The authorship is unknown, but it was presumably written by some of Pordage's supporters directly after his second and unsuccessful court appearance. It is short, only 6 pages in length and was written in response to *Daemonium Meridianum* by Christopher Fowler and also to their perceived injustice by the Commissioners for ejecting Pordage from his living.

Concerning Dr Pordage: a briefe vindication

Concerning Dr Pordage: a briefe vindication of the proceedings of the commissioners for ejecting of scandalous, ignorant, and insufficient ministers and schoolmasters in the case of Dr John Pordage of Breadfeild in the County of Berks : In answer to a scandalous pamphlet lately published, intituled Truth appearing through the cloudes of undeserved scandall and aspersion &c. Wherein the author chargeth the said commissioners with injustice and illegality in their sentence against the said Doctor. Published for the prevention of mis-understanding, till the whole proceedings concerning the said Doctor be brought to publike view for a more full and cleare manifestation of the equity thereof / By M. L. Register to the said Commissioners.

This piece was written in response to *Truth appearing*, so presumably the date of this piece is 1655 or after. A copy is held at Chethams library.

A most faithful revelation of two wonderful passages

A most faithful relation of two wonderful passages which happened very lately (to wit, on the first and eighth days of this present September, being Lords days) in the parish of Bradfield in Berk-shire, published in London, printed by James Gottrel, 1650. It is very short at only 4 pages long. The author is anonymous. A copy can be found in the Thomason collection in the British Library. The account is by someone who viewed Pordage as evil or possessed by an evil spirit and who recalls Pordage and several members of his spiritual community behaving as though they in a trance, praying and dancing as if they were expecting to be called up to Heaven at any moment. He also recalls Pordage sitting in a chair, dressed all in black velvet and his wife, dressed head to toe in white. He blamed Everard for these activities and notes that he was frequently staying at the Pordage household.

Appendix 7 - Introduction to the collected works of John Pordage

I have placed here transcriptions of John Pordage's works in the order that they were intended for publication, according to the 'Advertisement' by the publisher of Jane Lead's *A Fountain of Gardens*,¹ in an attempt to present his works in the way that they were intended to be read.

I have included here some transcriptions of his lesser known material that has not been found in other publications and have accompanied the entire collection with *A preliminary treatise*, presumed to be by William Law but authorship is unclear, that was intended to be a preface to Pordage's works. This piece drew upon loose, unpublished manuscripts of Pordage and (presumably) Law's own experience of Pordage's intended meaning, explaining in detail some of the most complex ideas of Pordage that, to this day still remained in translation. This is important because it helps to shed light upon Pordage's ideas, helping the reader to understand what is contained within his works – those lost, in translation and currently available – making this a highly valuable and illuminating insight into Pordage's metaphysics. I present this material prefacing the Pordage texts, in the way in which it was intended by the author of *A preliminary treatise*.

According to the 'Advertisement', Pordage's works were to appear as follows:

I - IV *Mystica Philosophica; or, a Treatise of Eternal Nature, wherein the Distinction of God from Nature is Discussed, and many Weighty Questions, both Physical and Divine, relating especially to the Human Soul, are Resolved.*

This piece contains four parts:

Theologia Mystica	Part I
Concerning the Eternal World	Part II
A Treatise of Eternal Nature	Part III
Concerning God in Eternal Nature	Part IV

V. *The Angelical World: or, a Treatise concerning the Angelical Principle, with the Inhabitants thereof, and God in this Principle.*

This was to be part V and so it is placed at that position in the following set of transcriptions

VI. *The Dark Fire World: or a Treatise concerning the Hellish Principle, with the Inhabitants, and Wonders, and God manifesting himself in this Principle.*

This was to be part VI, but remains in translation only and is not included in this collection.

VII. *A Treatise concerning the Incarnation of JESUS CHRIST: Wherein all the Present Controversies in this Particular are Discussed, by a Lover of Truth, who desires to hold the Just Ballance with the Even Weight.*

This is placed at part VII in this collection and includes both extract of this manuscript as well as the full version.

VIII. *A Discourse concerning the Spirit of Eternity, in its First Being.*

¹ Jane Lead, 'An Advertisement', in *A Fountain of Gardens: Watered by the Rivers of Divine Pleasure, and Springing up in All the Variety of Spiritual Plants; Blown up by the Pure Breath into a Paradise* (London: 1697).

This was to be part VIII but remains in translation only.

IX. *Sophia: or Spiritual Discoveries.*

I refer the reader to the new re-translation of this text, now published and available in English.² This would be positioned at part IX.

X. *Experimental Discoveries concerning [union] of Natures, of Essences, of Tinctures; of Bodies of Persons, and of Spirits.*

This was to be part X, but remains in translation only and is not included in this collection.

A Philosophical missive on the true Philosophers stone also forms part of this collection, but is placed at the end, without a designated position as it does not appear within the list given in the advertisement and the exact date of authorship is unclear.

The editing method I have employed for each of the pieces is light touch, correcting only spelling errors and leaving the early-modern English spelling in tact so that the pieces are as true to the original as possible but without errors that distract from the text. In *Theologica Mystica* and *Treatise of Eternal Nature*, section and paragraph heading have been inserted to allow for easier searching of the text and for a contents page to be created. This helps to improve the readability and makes the organisation of the text clearer.

Finally, I have included the short testimony written originally by Pordage in support of Jane Lead's work *A Fountain of Gardens* and have placed this at the end of this collection to serve as a fitting conclusion.

² *Sophia* trans. A.G. Paddle, ed. A. Versluis, Vol. 1, 'The Works of John Pordage' (Minneapolis, MN: 2017).

Appendix 8 – Transcription, *A Preliminary Treatise which may serve as an Introduction to the following work (of Dr Pordage)*.

Transcription made from MS Rawlinson A. 405, Bodleian Library copy.

A
Preliminary TREATISE
which may serve
for an
INTRODUCTION
to
The following Work*¹

CHAPTER I

Of a Spirit in general: y^t there is a such a thing: what it is: & some of it's Essential Propertys.

§.1. Experience convinces us, y^t many Bodys are moved.²

§.2. As certainly then as there is Motion, so there is a Power moving, & a thing mov'd.

§.3. To move is Action, to be moved is Passion.

§.4. The moving Power then is an Active thing, & y^e moved Body a passive one, wth respect to one o& y^e same motion.

§.5. Active & Passive are two contradictory qualitys, & cannot therefore be in one & y^e same subject in y^e some sense, & wth regard to y^e same motion.

§.6. Wherefore it is impossible to y^t one and ye something shou'd be at y^e same time, in y^e same respect, & in y^e same motion, at once both Active & Passive, both moving and moved.

§.7. It is evident then y^t y^e moving Power & y^e moved Body are two really & numerically distinct & different things.

§.8. Now tho' we have not yet declar'd what matter is, & in what it's essence consists yet no one can doubt but y^t y^e moved. Bodys are matter, & y^t. Passiveness & to be mov'd belongs to matter.

§.9. Therefore y^e moving Power, as such, being y^e opposite to Passiveness,^(a) is also opposite to Matter,^(b) & by consequence really & numerically distinction from it;^(c) subsist's by & in itself, or has its own peculiar & distinct subsistence, & so is a peculiar kind of Being, an Immaterial Substance.³

§.10. Which immaterial Substance is that which is commonly understood by y^e name of Spirit.⁴

¹ *of Dr. Pordage

² General notion of a Spirit from ye consideration of bodily motion

³ It's distinction from matter. (a) §.4.5.h (b) §.8.h (c) §.7.h

⁴ It's Nature

§.11. Spirit then is a moving Power, & it's very nature is nothing else but to be a Power, a meer act.

§.12. I find no words in any Language that expresses so well & so emphatically y^e Nature of a Spirit, as The Latin: Vis; & y^e German.

§.13. To doubt of y^e Existence of a Spirit or of its faculty to act upon matter, is as great a folly, as to doubt of y^e Existence of Matter, & Motion.⁵

§.14. As a Spirit is a Power acting from its own Center, by its intrinsical & constitutive activity; so there can be no doubt but it a Spirit is a Living Being; according to y^e common notion that everyone has & must have of Life. For if life be not activity, & intrinsical activity, pray tell me⁶ what you would have to be understood by Life.

§.15. As Spirit acts from it's own Central activity or Life, so it acts by its own or self-determination which faculty of Self-determination is that which must be understood by Will.⁷

§.16. It is then an essential property of a Spirit, to have a Will in it's inmost Center of Life.⁸

§.17. And not only a Will, but also a free Will, or else there could be no Self-determination; & consequently no Will. So that it is a contradiction to imagine a Will that is not free, as to its natural, intrinsical constitution; althô it may be hinder'd in y^e exercise of its Liberty.

§.18.⁹ As Spirit has Life or is Life, §. 14. h. So it must necessarily have likewise a perception or Sensibility for insensibility is Death, & nobody will ever believe that which has no manner of Sense at all, to be alive. Thus also y^e very notion of a Will involves that of perception or sense; it being impossible y^t y^e Will shoud determine itself to anything, if it has no manner of sense or perception at all of it.

§.19.¹⁰ Spirit then has a perceiving or sensible Will: If Will & perception are it's inseparable most intrinsical & central constituent Facultys.

§.20. These two facultys Will & Perception are reciprocally predicated one of another y^e will is perceiving, & y^e Perceptions is willing: & both together make up but one Simple Essence; which is y^e Center itself of y^e Spirit.

§.21. There is such an oneness, such an inseparable Union between them, y^t they cannot be divided even by thought. That is, tho I can think & speak of one without thinking directly upon ye other; yet I cannot think ye one to be, or act without ye other.

§.22. For as ye Will is ye physical principle of mobility in general & also of it's Special actual determination; So ye Perception is ye moral principle of determining ye motion to a certain Object, exhibiting to ye will ye reason & motive of determining itself either this way,

⁵ It's Existence

⁶ It's general attribute, Activity, or Life

⁷ First Essential Property Will

⁸ And a free will.

⁹ 2d property perception.

¹⁰ Indivisible Oneness of these two Essential facultys.

or that way. So yt in every action these two concur equally & inseparably; yet thus, yt ye will, in relation to its moving itself towards ye object is Active, & ye Perception passive.

§.23. But here it is to be observed yt there are many gradations of Wills & Perceptions, & of Libertys too: yt it may not be thought yt [?] make all Spirits to be of one Kind & degree; & ye Spirit of a Plant, for example, to have an intelligence & Will of indifferent choice or election, as well as an Angel or humane soul. But yt ever ye Vegetables & minerals have some sort of perceptions, Will & election, proportionate to their Life, a Great & renowned Philosopher has proved by undoubted instances. (a)

§.24. For no doubt there is great variety of Powers both as to Kind & Degree, one being stronger yn another, & one overcoming another; yet so yt ye weaking, which is overcome by ye stronger, dos not thereby cease to be still a Power in itself: otherwise it woud come to loose its very Being.

§.25. Wherefore ye Degree of ye Activity of these facultys, perception, Will, & Liberty, must needs be measur'd by ye Degree of ye Being of ye Central Power: it being impossible yt ye activity of ye facultys of a thing should exceed y^e degree of y^e Entity thereof.

§.26.¹¹ This leads us to y^e Quantum or quantity of Spirits for more & less (magis et minus) cannot be conceiv'd without a sort of greatness or quantity. And tho' there maybe some doubt about y^e quantity of a Spirit; yet it can only be about that of extension for we cannot deny if there is a diversity of degress of reality amongst Several Powers; which Degress may properly be called quantity of Vertue or Intension. Therefore every Spirit must have a certain quantity, if not of physical or essential Extension, yet at least of vertue or intension.

§.27.¹² As to y^e quantity of extension, I confess yt considering y^e meer Idea of Spirituality, (which is to be a Power (a)¹³) & y^e Spirit as abiding in its Central Being, I find there neither Shape nor Quantity.

§.28. But y^e Question is whether y^e notion of a Substance does not imply quantity of extension? & here I much doubt whether anybody, that will consider if thing without prejudice can truly affirm, y^t He really conceives a Substance that has not extension at all. Lay aside ye notion of Cogitation, & look only upon that of a thing which Subsists in itself, consider it in its Essence, & not in it's operations. & take away from it all manner of Extension: & then See if you can find there remains any being? for my part I could never find it.

§.29.¹⁴ And having found yt ye [?] Mysticks among ye Hebrews, (b)¹⁵ always represented God as an infinite extension of incomprehensible Light; & yt our Author also (a) says he saw with a delighfull astonishment, yet without ye bounds of ye Eternal World, there was nothing but a boundless incomprehensible Deity: as also yt ye wonderfull & highly illuminated John Engelbrecht (b) was introduc'd into that External Wide ye Diety: & in fine yt many Sts more assure us (c) yt God is present to everything not only Virtually but Essentially or

¹¹ Their quantity not only of Vertue or intension

¹² But of extension too (Notion of Substance)

¹³ (a) §.ii.

¹⁴ Testimonys of Sts

¹⁵ (b) P2. T2. 1. Ch. 12. §. 143

Substantially too. & if all things whatsoever are live & move in ye very Essence of God (d): I cannot doubt but yt Extension is a property not only of Matter, but of Spirits too created & Uncreated.

§.30. Nor can I see if any absurdity follows from this Hypothesis. for it is not yet prov'd as it ought to be if Extension is ye Essence or Formality of Matter. We will treat of ye formability of matter in its proper place (e).

§.31. Nor is that a right consequence wch they pretend to draw from extension viz. yt a Spirit & God himself would be divisible & corruptible. For these two affections are consequences of Duality, not of Extension. Where Duality is, there is divisibility & Corruptibility.

§.32. If it be said yt Duality is inseparable from extension; that is begging ye Question & can never solidly be prov'd.

§.33. The Ground of indivisibility & incorruptibility is Onness & Simplicity, for you can take nothing away from Unity or Oneness, but ye Annihilation of ye thing itself must immediately

§.34. Now to Say y^t Oneness is inconsistent wth extension is another begging of y^e Question; I will never be proved by your saying that in Extension you can conceive partes extra partes; for this your conceiving is nothing else but a restriction of your Veiw & consideration of y^e thing; which do's not make y^e thing to have parts in itself conformable to your restrained thoughts.

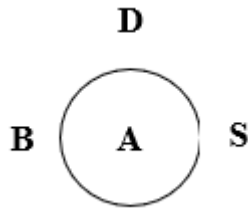
§.35. Suppose, for instance, y^e Aether of this World was an Universal, Simple Life & Power penetrating all things & not to be excluded by anything: could you divide it into real parts? Woud not its Life remain always entire & undivided in itself, able to exert its Power altogether in what parts of the World it pleas'd? Notwithstanding you might think now of this Region of y^t World, then of That, at another time how all y^e Planets Swim in it, each in its particular orbit. Cou'd this particular or partial consideration in your mind make any alteration in y^e Aether itself? & make it of one Simple Being, become a compounded one, made up of real parts, really to be separated one from another?

§.36. I know not whether this will be sufficient to communicate to another y^e Veiw I have of this matter. But y^t true Simplicity & indivisibility is consistent with Extension is So clear to me, y^t I can't imagine how anyone can find any difficulty or Obscurity in it. I shall treat again of this Matter in y^e last Chapter of this dis- course, & answer all y^e objections hitherto known to me: of which y^e principal reason I take to be this, y^t y^e Learned have undertaken to give a Definition of Extension, & said it is what has partes extra partes, parts beyond parts; which is a false description: as will be whatever they can give of it: for Extension being of itself so simple & manifest a notion to all mankind, y^t it is impossible to find anything clearer to make it better understood by; than it is by itself; it is plain that all that can be said of it will rather darken yⁿ illustrate this most evident and natural notion.

§.37¹⁶. But however, as a Spirit utters or exerts itself in going forth to move Bodys, it is manifest y^t it dilates itself by a real extension of its power & strength till it has reached the moved Bodys: & thus, y^t is is a Spirits prosperity to ejaculate from its essence real

¹⁶ Dilatation of Spirits, giving themselves a certain shape

emanations. For let us suppose y^t t^e Spirit A moves at once ye two bodys at both sides B & C in a circular motion; it cannot be but be conceived y^t out of y^e center A flow forth on both sides real ejaculations of its own essential Power, which reach & move y^e two opposite bodys B & C.



§.38.¹⁷ And so it appears y^t a Spirit may at least generate itself by a real emanation or dilatation of its own Being into a Quantity of Extension, & give itself a certain shape.¹⁸ And its extension be not inconsistent with y^e nature of a Spirit when emanated; neither can it be inconsistent with it when unemanated: for Emanation alters not y^e nature & constitutive property of y^e Being itself of a Spirit. Nay if a Spirit had no extension, y^e whole System of y^e world in general, & each body in particular would all be dead for Life & Spirit is all one (§.14.h.); where there is no Spirit there is no Life. But it being certain from experience, y^t living Bodys have Life in all their parts, it follows y^t their Life must be coextended with their whole bodily Being; & thus their Spirit, in which their Life consists, must be coextended. This shows also y^t Bodys may be penetrated by higher graduated or Subtiler essenced Beings; for if there were no penetration there could be no coextension & consequently no Life.

§.39.¹⁹ The most Simple, perfect & natural form or shape that a Spirit can give itself is of Spherical. For it being supposed if it's surrounded on all sides with bodys, it is plain y^t y^e central Spirit may break forth round about itself in a continued diffusion of its Being & Powerfull Essence till it reach actuate & move all y^e bodys round about it; & so give itself an height, depth, length & breadth, making up together a Sphere Globe. I speak of a Spirit in General & of its most perfect & most nature figure which it can give itself: for so what I say is true. & I mentioned it for an introduction to what follows about y^e configuration of y^e Spirit of Eternity. Otherwise I know there may be Spirits of all manner of figures, & y^e Spirit of Eternity may produce Spirits of what kind of Shapes he pleases.

§.40.²⁰ Again supposing y^t y^e central Spirit ceaseth to move those bodys it is Surrounded wth, it appears y^t it may withdraw its out- flown over, & contract itself into its own central Being & undivisible oneness.

§.41.²¹ Let us yet suppose y^t in y^e foregoing figure y^e Spirit A moves y^e two bodys B & C towards D, joyns 'em there together in one Body D & continues to move this multiplied or joyn'd Body D: you see y^t y^e outflown essential or real Powers AB & AC come to joyn also together & to be united in one Power AD which now alone is as strong as formerly were these two AB & AC.

¹⁷ Newsproofs of their extension

¹⁸ Penetrability of Bodys

¹⁹ The most natural shape of a Spirit the Spherical

²⁰ Contraction of Spirits into their Center

²¹ Spirits may unite in one: & thus increase & decrease.

§.42. Whence it appears y^t Spiritual Essence may be most intimately united in One Being.

§.43. And likewise y^t they may increase & decrease, unite & divide themselves as to their outflowing strength, as also

§.44. That they may be strengthened or weakened by an union or Separation of another Spirit to or from them.

§.45. For tho' this instance (§.41) Speaks only of an uniting of emanated Powers; yet y^e emanated ones being y^e self same, only dilated essence with y^e Central Power, that which may be done in those ejaculations, may happen also in y^e very Central Essence itself; & so be a most inward & Substantial Union of Spirit.

§.46.²² Which may yet more fully appear from y^e very Nature of a Spirit. for as we saw above (§.19.) y^t a Spirit has a perceiving or Sensible will, so we must allow if it must have a tendence, longing or desire towards y^e Object of it's will & perception, to unite with it: It being impossible to conceive a thing that wills, that dos not will something, & if it will something then it desires & longs after that thing, to unite with it.

§.47. Thus we see, y^t y^e most intimate frame, affection or quality of a perceiving will, or willing perception, is a desiring & longing after a fit Object to unite with.

§.48. As this Central desire is called an hunger & thirst: So²³

§.49.²⁴ The real uniting with y^e Object desired, is to be termed an Eating & feeding; and

§.50.²⁵ The satisfying or contenting that Desire a filling & Satiating; As

§.51.²⁶ The strengthening & encreasing of Power & Life by y^e object united properly bears y^e name of Nourishing; And

§.52.²⁷ The Object united that of Nourishment food, meat & Drink.

§.53.²⁸ Now as there is no Object fit for a Spirit, nor capable of an intimate & Substantial Union with it but a Spirit; therefore no Spirit can be nourished but by Spiritual food.

§.54.²⁹ The hunger & thirst of a Spirit cannot be satiated & quenched but by a total filling of all y^e capacity of y^e will & perception.

²² This Union prov'd by ye Nature of a Spirit & it's Central desire afr a fit Object.

²³ Hunger & Thirst:

²⁴ Eating & feeding:

²⁵ Satiating:

²⁶ Nourishing:

²⁷ Food of Spirits

²⁸ This food must be spiritual

²⁹ Filling all their capacity

§.55.³⁰ And as long as this hunger & thirst is not fully satiated & quenched, y^e Spirit can never be contented, satisfied & at rest, nor consequently happy; but always wanting, discontented, searching, unquiet & consequently happy.

§.56.³¹ Wherefore y^e true & Essential happiness of a Spirit consists in an intimate & Substantial Union with an adequate Spiritual Object, filling all it's capacity.

§.57. For this being done, there must of necessity immediately result & proceed from thence a fully satisfying real joy diffusing itself thro' & penetrating & tincturing ye Whole Being of the Spirit.

§.58.³² There is then no perfection, nor happiness but in y^e number THREE united in ONE. viz (1) ye desiring Subject, (2) y^e filling and satiating Object, & (3) a real joy proceeding from both, passing thro & tincturing the Whole Being: all which together makeup but One happy Spirit.

§.59.³³ Wherefore if Spiritual Essences could not be united most realy & intimately in one Being there could be no such thing as Eternal Beatitude (a); nay there could not be y^e least relish or contentment (b); but all must be full of pain & anguish: which is contrary to Experience.

³⁰ No happiness of a Spirit but in it's Union with a fit Object

³¹ Joy thence proceeding.

³² Three united in One

³³ Ground of beatitude & of all Contentment (a) §.56,58.h (b) §.55.h.

CHAPTER II

Of Spiritual Knowledge, experimental ideal, rational, of y^e brain & of y^e Heart. Duty about them all, as also about experiences of others. Ground of y^e Divine Authority of Ho: Scripture

§.1 This may teach us what a true lively & beatifying knowledge is viz. no other than that, which is generated in our¹ Central Perception, essentially (a) one with y^e will, by a real intimate union of y^e Object to it, filling & satiating our hunger & third by y^e real immediate influences of its good.

§.2² Such immediate reception of y^e real influences of y^e Object present, good or evil, into y^e perceptive Faculty in y^e center of O[?] Spirits is that which is called in generall Experience, Sensation, or experimental Knowledge.

§.3³. And in our perceptive facultys, made for y^e reception of such real influences, we find two things, which tho' essentially one, yet as to their operations are distinguished from one another. (1) to be sensible of y^e said influences, & (2) to make a self-conscious reflexion upon them, to consider them, to weigh them to compare them one with another &c. and to take our free resolutions accordingly. The first is called Sense, & is divided into various Species, as everyone knows: ye Other is called Intellect or Wisdom, y^e common Speculator & censurer of all that y^e Senses deliver to her.

§.4⁴ The Sense must be proportiond to y^e Objects & their influences to be perceived thus we find even in this words, y^l several beasts, having much more refined Senses yⁿ man, do hear, see, & smell many things which man cannot.

§.5⁵ Wherefore there being besides y^e material things of this world, many Spiritual Objects, as Angels, Devils, God, & what belongs to them; there must be in us besides y^e exterior Senses, other Spiritual interior ones for y^e perception of Angelical and Divine Object

§.6⁶ Further, there being diversly graduated Senses in us (a); & y^e Senses in joynt union with their correspondent Intellect & Will making up but one Essence, & one compleat Spirit (b):⁷ we must conclude y^l there is in us also a different gradation of Intellect & Will; & consequently diversly graduated Spirits, proportion'd respectively to y^e outward visible; interior invisible; & Divine Objects.

§.7⁸ There is then in us a threefold Spirit, a Natural one for this World; an Eternal Angelical Soul for y^e angelical Objects, that is all that in y^e Angelical Principle is manifested, & thus

¹ The Same Union ground of beatifying knowledge (a) §.20,21. C.1

² Experimental knowledge, ye perception of ye object present.

³ Including Senses & Intellect

⁴ as Senses are diversly graduated;

⁵ Exterior or interior.

⁶ So ye Intellect too (a)§.5.h.

⁷ (b)§.20,21,C.1.§.3.C.2

⁸ A Threefold Spirit in Man: a natural one, an angelical soul, & a Divine Spirit.

not only y^e Angels but even God too is introduced into y^e World; And a Divine Spirit, for y^e enjoym^t of God & his most Sacred influences, with y^e Other Objects of y^e Eternal World.

§.8. For tho we may allow y^t y^e higher graduated Spirit can perceive y^e lower & thicker essenced Objects; but not on y^e contrary (vice versâ): yet it is certain, y^t y^e perceptions we have of y^e things of this world are not receiv'd immediately by our highest Spirit, but by a peculiar one fitted for it. Otherwise if it were our Supreme Spirit which see's, hear's, smell's, tast's, & feel's y^e outward things; & y^t by consequence this Spirit had a full exercise of its senses: We must likewise have an experimental knowledge of God & Divine things. For God is essentially everywhere, & we are, live, & move in him, that is in his essence. If then y^e Supreme Spirit had now y^e free use of it's senses, we must see God continually, & his Divine Perfections, as if Angels see Him always; which is contrary to experience. & yet there is hid in us & capacity to enjoy God & his goods immediately; for in this is founded y^e Promise of Eternal Life. Therefore there is in us a Divine Spirit, fitted particularly for this Beatifical Knowledge; who now is bannished out of his native Country, and whose Senses are now Suppressed; for which reason it is y^t so few have experience of Divine things. By y^e same argument it appears, y^t there is in us an Angelical Soul; & that it is not by it's Senses we perceive y^e things of this World; but y^t for each Principle & y^e things therein contained we have a peculiar Spirit originated out of y^e Same Principle.

§.9.⁹ Thus we find there is in us a triple will, triple senses, & a triple Intellect, in relation to y^e threefold Objects, outward, Angelical, & Divine.

§.10.¹⁰ And it is by experience only y^t each of these Spirits can get a lively, true & real knowledge of things as they actually are in themselves.

§.11. For they themselves vibrating their emanations into us; they cannot communicate them to us, nor we receive them into ourselves, otherwise then they are indeed.

§.12.¹¹ Hence we learn y^t y^e Intellect of each of these Spirits is wholly passive as to y^e Objects of its knowledge, & can alter nothing in them, but must meerly receive their influences, as they work upon y^e Senses.

§.13.¹² But as there is an infinitive Successive variety of experimental knowledges, & as y^e Objects are not always present; we observe there remain in us Images of experiences past. & this Faculty which is y^e Armoury of images, we call Imagination.

§.14.¹³ All other knowledge then besides this experimental, is but a perception of y^e images or ideas of things absent, not of y^e things themselves, by consequences a dead knowledge, ineffectual, & subject to many errors.¹⁴

⁹ & triple facultys

¹⁰ No true knowledge in these Spirits but by experience

¹¹ Their Intellect wholly passive as to ye Objects

¹² Images of things absent, in y^e Imagination

¹³ Their perception Ideal Knowledge.

¹⁴ is dead & erroneous

§.15.¹⁵ And as you see, we are Speaking only of Spirits & not of Bodys; so it is evident from hence, that even as to Spiritual Objects it is a most true, real, solid & fundamental distinction, looked in y^e very nature of Spirits; when we distinguish Knowledge into experimental, which is an enjoying of y^e things themselves present & acting upon us; and ideal knowledge, whose immediate Objects are only y^e images of absent things form'd in our imagination.

§.16.¹⁶ There is a perfect Analogy between Spiritual & Corporeal things; seeing these are come of those, & are only a manifestation of them, as we learn from Scripture (a), & shall see more fully hereafter (b). Which if men had observ'd, they would have easily found out many important truths, which they now have missed of. Especially they could never have doubted of y^e great Truth we have been Speaking of, y^e ignorance of which is y^e only cause of y^e Idolizing that corrupted & blind Reason, which we see now almost universally ador'd, by y^e Learned of our days, instead of y^e Eternal Word of God.

§.17. I think it worth y^e while to insist a little upon this Analogy of corporeal wth Spiritual things in relation to Spiritual knowledges tho' perhaps it may seem to some methodical Spirit to be out of its proper place.

§.18.¹⁷ When therefore we see y^e Sun & its lovely light, & feel its quickning warmth, we have an experimental, true, infallible, lively & effectual knowledge of y^e Sun itself.

§.19.¹⁸ When we thing by night on y^e Sun, its light & warmth; we have only an image & idea thereof in our imagination. Which image gives us not y^e least reality of y^e Sun itself, we abide still as dark. & as cold as we were, whatever contention or violence we make use of in our thoughts. Therefore this ideal notion of y^e Sun is but a dead, cold & barren knowledge.

§.20.¹⁹ But yet as this idea of y^e Sun is left in us by a real impression & lively experience of y^e true qualitys of y^e Sun itself, hence it is y^t this image is true, & represents exactly too? Mind y^e propertys of it's Original, whose passive expression it is. Stamped upon o^r mind by y^e original itself.

§.21.²⁰ We find then y^t there is a sort of ideas which are wholly passive, & therefore exempt from error, as well as y^e experimental, but without vigour & Life.

§.22.²¹ Let us now Suppose a man who living in y^e utmost parts of y^e North had never seen y^e Sun, but only y^e moon & Stars. This man meeting with one of o^r climate, & hearing him speak of y^e Sun, how wonderfull a Star it is, far brighter & larger yⁿ y^e moon o^r any of y^e Stars, warming & giving life & motion to all things &c. without doubt forms to himself an idea of y^e Sun in his imagination; y^e materials of hwich image he tkes from y^e moon, stars & heat of y^e fire.

¹⁵ §.15. Reality of these knowledge as to Spiritual Objects

¹⁶ Analogy between Spiritual & Corporeal things. It's ground & ye usefullness of its consideration. (a) Rom. 1:20, Heb. 11:3 (b) Ch.7.§6.seqq

¹⁷ Experimental knowledge of ye Sun, true & lively.

¹⁸ It's passive idea tho' dead,

¹⁹ yet true

²⁰ Passive Ideas exempt from error.

²¹ Active Idea of ye Sun.

§.23.²² It is plain y^t this Idea of y^e Sun is (1) all active as to y^e combination of several realities joyn'd together in one. (2) If it is yet far less lively & Efficacious than that former passive^{(a)23} idea. (3) If it is Subject to many errors.

§.24.²⁴ Thus we see there are in us three kinds of images of thing absent from our minds; one is all^{(b)25} passive, y^e other all^{(c)26} active, & y^e third mix'd of both, that is partly passive & partly active, when we add something to y^e passive impressions which we receiv'd from y^e objects themselves (a).²⁷

§.25.²⁸ Further it appears hence & every body finds it in himself, if there is in us a faculty to form in [?] imagination an infinity of images & ideas, to compare them one with another, to divide & to compound them, to draw thence many conclusion &c.

§.26. And this Faculty working so many things nobody can doubt to be all activity even as to y^e objects of it's knowledge themselves; & y^t it is an Active Intellect.²⁹

§.27.³⁰ Nor is there any scruple to be made of ascribing all these operation to REASON.

§.28. Reason then (even according to y^e common & universal acceptance of this word) is a meer Active Faculty, y^e Former of images, our inward Painter, in one more Skillful than in another. & thus I take it herein this Treatise, viz. for o^r. active intellect, both of o^r. eternal & natural Spirit, as they are & work together in conjunction; Tho' o^r. Author understands for y^e most Part by Reason only o^r. Natural Spirit in its whole Essence not denying y^t it is much exalted in its operations above all y^e Beasts by its union with y^e eternal Spirit for y^e better explanation of this matter, remember y^t there is in us an eternal Divine Spirit, & also a temporary natural one (a).³¹ Whence arise two men in one, y^e inward & outward, really distinct one from another, yet living & operating one in & with another in conjunction (b),³² & making up together one total man. Both these Spirits are sensible, knowing & thinking Beings, each in its Sphere. thus y^e eternal Spirit being a much higher graduated essence surpasses much in his knowledge y^e Natural Spirit but this lost by its most strict union with y^e eternal, is much exalted in his operations, because y^e eternal operates in, with & through y^e Natural, as if there were but one, tho' there are two really distinct. This distinction can hardly be known but by supernatural Light, therefore most part of y^e most Learned think there is but one knowing Spirit in us. But or. Author (with whom I. Behm agrees) found by experience in his Divine transportations this real distinction of these two knowing Spirits in us. The eternal he calls for distinctions sake an intellectual, & y^e Natural a Rational Spirit. This latter was occasion'd by y^e Fall of Adam & Eve, & was produced in them by y^e Spirit of this visible World, which operates through y^e Sun & Stars. for they were created all Spiritual, having an

²² less lively & subject to error

²³ (a) §.20.h.

²⁴ thus ideas active, passive, or mixed.

²⁵ (b) §.19,20.h.

²⁶ (c) §.22,23.h

²⁷ (a) see §.44-49.h.

²⁸ Faculty forming & comparing 'em.

²⁹ The active Intellect, or

³⁰ Reason

³¹ (a) §.7.h

³² (b) see B.11.ch.1.§.15.

eternal Spirit & Soul, & a Spiritual immortal Body. but turning their Love & desire from God to y^e Creatures, eating of y^e forbidden fruit, they came to loose y^e Power and Strength of God, they caused y^e Celestial Paradise, which penetrated throughout & covered this corporeal World & made it all glorious, to withdraw itself into its own Principle; & thus awakned y^e hidden Power of this outward World. Whose Spirit, according to y^e magical attraction proper[?] each Principle or World, overpower'd them and drew them into itself, & in y^e same instant loathed them upon with a Body of gross Flesh, with a Sensitiive Soul, & with a Rational Spirit; fitted for proportion'd to this present World; which make up together y^e outward Natural or animal man. Thus Adam became a two-fold man, an inward Spiritual & invisible, & an outward corporeal & visible man. This cast then was (by God's gracious ordination) y^e product, or work of y^e Spirit of this World, particularly y^e Rational Spirit drew its immediate origine from y^e Sun & Stars. Now tho' this Rational Spirit comes into us not immediately from y^e Stars as it did into Adam & Eve, but by natural propagation from our Parents, as well as y^e Body & Soul; yet its first original is from y^e Stars, to y^e constellation & influences of which it is also Subjected. For this cause o^r. Author & other Mysticks call this Rational Spirit or Reason a Child of y^e Stars, & an Astral Spirit. Which, if it were alone, without y^e eternal Spirit, woud differ very little or nothing at all from y^e Spirits of other Animals. But its prerogative is to be united to an eternal intellectual Spirit. The strongest then domineers over y^e other & draws him along with him; & so y^e weaker operates according to & after y^e desires, motions & dispositions of the Stronger. & being all by Natural generation under y^e dominion of y^e Rational Spirit, all our Knowledges are but Darkness, because by y^e shall we have lost y^e true Light of god, except some little sparks which god has left us for Christs Sake to recall us to him. There is then no true intellectual knowledge of Spiritual things as being much higher essenced than Reason is, but in so far as our eternal Spirit by Regeneration gets y^e dominion over the Rational by y^e Power of God. Then our intellectual Spirit being enlightened & Reason in union with & obedience to him, it may be called in some sense enlightned Reason: But otherwise whatever knowledge we get by natural industry it is still Dark Reason. for Knowledge by itself, tho' true, imports not Light; else y^e Devils must be termed very luminous: because they have many true knowledges. This is o^R Author's Sense of Reason. But because all these truths are almost unknown, & accounted meer Suppositions, & my design being to begin from undoubted Principles, & thence to shew what is salutary solid & Essential Knowledge & what not; I must take Reason in y^e common sense, without distinguishing it from y^e Eternal Spirit, & shew y^t there is in us a real & an ideal knowledge, as also a Passive & an active intellect; (which is true both of y^e Eternal and Natural Spirit) that which is commonly understood by Reason being indeed nothing else but o[?] active intellect, because what is commonly ascrib'd to Reason is not suitable to y^e passive intellect (either of y^e eternal or natural Spirit) cannot produce any Salutary or Solid Knowledge in us, [?] will go on to show more particularly.

§.29.³³ Now all this that has been said about different kinds of knowledge in us, is true, not only in relation to corporeal but to Spiritual things too.

For we have shew'd already^(a),³⁴ if there is a real immediate perception of Spiritual Objects themselves, which gives relish, life, vigour & nourishment to y^e Spirit.

³³ application of ye instance to Spiritual things

³⁴ (a) §.1.h. §56.ch.1. Their real perception;

And y^t we have innumerable ideas of Spiritual things never tasted or experienc'd by us, & y^t these are therefore often far different from those images that others have drawn of y^e Same Objects, no man in his senses will deny.^{(b)35}

§.30.³⁶ Reasons only work then is to draw images & representations of things absent, not only material but Spiritual too; & to play variously with these poppets, which She hath made herself.

§.31.³⁷ And as this Reason is common to all men & exerts itself even in y^e most corrupt & wicked; it is evident y^t Reason must be a part of y^e Animal man, & y^t it is his active intellect, viz. principally; yet not excluding y^e cooperation of y^e eternal Spirit.

§.32.³⁸ This they allow themselves by defining man to be a Rational animal; of w^{ch} consequently Reason must be a constitutive Part.

§.33.³⁹ Hence follows a dreadful conclusion for Madame Reason & all her Lovers, viz. y^t She is altogether blind in respect to y^e objects themselves, not only in Spiritual but even in natural things, that is, y^t She never perceives y^e things themselves present & acting by their influences upon us.

§.34. This is confirm'd as to Spiritual things by y^e express Word of God^{(a), 40} which must be sufficient for every one that has yet any Sense of piety & veneration for that inestimable treasure of divine Truths.

§.35.⁴¹ But besides y^e contrary be asserted without a manifest contradiction for to say: reason (or y^e forming faculty of images^{(a), 42} that is of representations of objects absent) sees or perceives y^e Objects themselves present: implys y^e greatest contradiction immaginable.

§.36.⁴³ Further, to perceive y^e thins themselves, is to receive passively y^e impressions they make immediately upon y^e faculty fitted for it. But Reason is all active^{(b)44} & forms herself y^e pictures She plays with. If then She herself frames & figures her own notions, She cannot at y^e same instant receive passively y^e same by y^e real impression that y^e objects themselves present make upon y^e correspondent facultys.

Wherefore Reason being active, She must needs be belind also for if she did see, she woud be passive, to receive y^e impressions from y^e Objects as they are in themselves, & to be modified by them, not by herself.

³⁵ Their active ideas (b) You may see this matter more largely deduced in Petri Poirati Fr. Fides & Ratio collat. §.11__26.37__41. coterageibi allegata Coca.

³⁶ Reasons work

³⁷ Reason a part of ye animal man

³⁸ being a Rational animal

³⁹ Reason's blindness

⁴⁰ Proud by Scripture (a)i.Cor.2:11,12,14

⁴¹ by its very nature.

⁴² (a) §.28.h.

⁴³ And Activity

⁴⁴ (b) §.28.h.

§.37.⁴⁵ The Same blindness of Reason is still further demonstrable, even clearer than by Mathematical demonstration, from y^e great & endless variety of ideas of y^e same things; which are not only as many as there are men (no two having y^e same ideas of all things) but yet change as often as every one passes thro' any considerable changes of age, health, affection &c. For how often does a man change his Sentiments about y^e same things? The infinite dissensions & controversys in all Sciences, evenin Divinity, & y^e great uncertainty about y^e works of Nature, proclaim aloud y^e Vanity & blindness of their Master.

§.38.⁴⁶ But it is quite otherwise with Sensation or experimental Knowledge. For all sensation is uniform, y^e same in every one, & constant & unchangeable, in all men that perceive y^e same thins, & have their facultys well dispos'd.

§.39.⁴⁷ Hence it is y^t there can never be any contest or dispute about these things. For that which one sees as a Circle, another does not see as a Triangle; what is read to one is not green to another; what is Sweet to one is not bitter to another; tho' one may like y^e Sweet, & another y^e Bitter.

§.40.⁴⁸ Having seen then y^t experimental knowledge is infallibly (a)⁴⁹ trues, & y^t y^e passive ideas are also exempt from error (b):⁵⁰ e find y^t tho' y^e first infinitely (c)⁵¹ excells y^e second; yet both have this common quality y^t being passive (d)⁵² they are true & not Subject to error.

§.41.⁵³ And y^t therefore Reason or y^e active intellect is y^e one only productive cause of all error.

§.42. I think then we cannot but acknowledge y^t there is in us a passive intellect & a passive knowledge; & that they are as far above all active understanding, as Heaven is above Earth (a).⁵⁴

§.43.⁵⁵ This shews us how vain & in fling all our Rational Knowledge is. For if y^e passive ideal notions, tho' true, generate but a dead (a),⁵⁶ cold & barren knowledge; what are we to expect from Reason, subject to so many (b)⁵⁷ errors, & often times to y^e greatest absurditys; as is evident from daily experience?

⁴⁵ by yc endless variety of ideas, & dissensions of men.

⁴⁶ In experimental Knowledge no such inconstancy.

⁴⁷ nor contest.

⁴⁸ Reason: cause of all error.

⁴⁹ (a) §.10,11.h.

⁵⁰ (b) §.20,21.h

⁵¹ (c) §.1.21.h

⁵² (d) §.2.10.20.21.h.

⁵³ far inferior to ye passive intellect

⁵⁴ (a) §.12.26.10.14.21.23.

⁵⁵ Vanity of Rational Knowledge

⁵⁶ (a) §.19.21.h

⁵⁷ (b) §.41.h

§.44.⁵⁸ We can never be watchfull enough over o[?] reason: not only because it gives us barely an ideal knowledge, notable (c)⁵⁹ to communicate to us y^e least reality & happiness: but also because it generally corrupts o[?] passive images, by adding many false things to them.

§.45. For our passive images are infallible only so far as they are passive but Reason can seldom refrain from adding something of its own to y^e impressions we had receiv'd from y^e things themselves.

§.46.⁶⁰ The passive impressions are not always so clear & so adequate as o[?] Spirit desires them to be. And we are too curious & too impatient to live content with what we have receiv'd, & to expect till it pleases God to make us feel & tast more of those Objects: neither will o[?] natural Pride permit us to depend wholly on y^e gracious pleasure of another. Whereupon Reason is quickly at hand; She takes y^e passive idea of what we had felt, compares it with other ideas which she has store of, & according to y^e agreement or disagreement She things She sees between them, She adds many things to that passive image, which never were contain'd in y^e impressions made by y^e objects themselves. And this is done by Reason sooner than we are aware of, nay when we think she is perfectly quiet, and medles not at all with y^e matter. So great & dangerous is her activity, & so difficult is it to silence her.

§. 47.⁶¹ Now as it is a great folly, & intolerable presumption, for Reason, that is wholly blind^(a),⁶² & never perceives y^e images or first draughts of them, drawn by an excellent Master.

§.48.⁶³ So inexpressible is y^e damage done by it. For so far as o[?] passive images are amplified by Reason, so far theya re subject to error. And hence only arise all Disputes, Chimeras, Sects, & persecutions, to y^e great Scandal both of Jews & Gentils.

§.49.⁶⁴ Now because we never can be absolutely certain y^t nothing of o[?] Reason creeps in & mingles with our ideal passive knowledge; we must take great care never to be too confident of o[?] Speculations, but always Suspect them as images that may easily be falsified by o[?] activity.

§.50.⁶⁵ And in general all ideal knowledge, passive, & active, tho' it be true, ought to be valued very little.

§.51.⁶⁶ For both kinds of these images being not y^e things themselves, we think of, but only y^e representations of things absent (b):⁶⁷ they cannot communicate too[?] Spirit y^e least life,

⁵⁸ Great danger & yet great facility of it's mingling with passive ideas.

⁵⁹ (c) §.14.h.

⁶⁰ Evil ground, &

⁶¹ Folly of so doing

⁶² (a) §.33.h.

⁶³ Great damage done by it.

⁶⁴ Even passive Speculations hence to be suspected

⁶⁵ all ideal knowledge of little value.

⁶⁶ as giving no real enjoyment of ye objects

⁶⁷ (b) §.14.h

nourishment & vigour, nor satiate y^e facultys that are made for y^e enjoyment of y^e Objects themselves.

§.52.⁶⁸ And Since all of Happiness consists in having each faculty filled really (c)⁶⁹ with y^e object which it is made for by God; it is evident, y^t all y^t ideas or images can contribute towards o[?] felicity, is to excite us to search as we ought by proper means to obtain this real union with y^e objects themselves, which they are y^e pictures of. This is y^e only right use we can make of all ideal knowledge.

§.53.⁷⁰ Thus you see they are not y^e means themselves by which we immediately & infallibly attain that real & beatifical Union; but only an occasion exciting us to have recourse to y^e proper mens.

§. 54.⁷¹ Now y^e true beatifical Object of o[?] Spirit being only God himself (as shall be demonstrated hereafter) there can be no other means for Union with Him than to long only after him, to trust in him, to give up & abandon o^Rselves wholly to him. & to do his Will in all things to y^e upmost of o^R power, that is in tow words Faith & Love; y^t so He may take pleasure in us, & come himself into us, & unite himself with us most intimately & essentially in y^e deepest ground of o^R being, in y^e very Center of o^R souls. For who can oblige him to unite with us, if He do it not of his free Love? & how can He love him that has not Faith in Him not Love to Him?

§.55.⁷² These two are y^e immediate & infallible means to o^R Happiness. All other things are good or evil for us as they help or hinder y^e increase of these dispositions.

§.56.⁷³ Wherefore if o^R ideal knowledge has an influence upon o^R Heart or Will, & makes us square o^R Life & action by it; it is of y^e highest consequence to us to have these images true; otherwise they woud make us loe what is evill, & hate what is good, and so by consequence be y^e occasion of our eternal damnation.

§. 57.⁷⁴ But if these images abide only in y^e brain, without any impression upon the heart, (as it generally happens) so that o^R Life & behaviour is not regulated by them; it is manifest y^t it is of no importance whether our ideas be false or true. For it is only by loving that which is good, & hating that which is evil y^t we approach really to our end & beatifying Object.

§.58.⁷⁵ And hence we may see, what great folly, nay what injustice, & impiety it is, to debate about these images, notwithstanding we see y^t a man by a godly life actually pursues y^e true means to arrive at y^e real enjoyment of his beatifical Object.

⁶⁸ It's only true use

⁶⁹ (c) §.55,56.ch.1.

⁷⁰ it is not ye proper means to happiness

⁷¹ Faith & Love ye only means for Union with God

⁷² and for happiness

⁷³ Ideal knowledge when usefull thereto

⁷⁴ when not.

⁷⁵ folly of contending for ideal knowledge

§.59.⁷⁶ All which is as clear as y^e Sun at noon-day; nay it is si palpable y^t one woud think y^e very blind themselves shoud feel it with both hands. Notwithstanding Experience shews y^tmen are really bewitch'd in this piont, & y^t for a just punishment of their sins God hath deliver'd them up to a Spirit of Stupidity & folly. Yet I would fain try if possible to awaken them, & to make them sensible of y^e truth by a similitude taken from Sensible things.

§.60.⁷⁷ There were two men both born in deep Cavitys of y^e Earth where they never saw y^e Day mcuh less y^e Sun. & being in y^e very depth of y^e Earth they coud not come out but by climbing up with great pains & Labour a mighty high Ladder. One of them was very poor; & consequently fared hardly, lived upon bread & water, & often wanted even that, suffer'd hunger, thirst, & cold, & slept always upon y^e bare ground &c. all which made him feel his misery & desire to be deliver'd out of it.

The other was Rich, had all manner of good accommodation, a table well furnish'd, good attendance, good meat, good wine, & all manner of delicacys, a good Bed, good Chamber clean & warm.

Neither of 'em had ever seen y^e Sun, nor it's delightfull Light. Y^e Poor man upon hearing great praises of y^e Sun, & how great benefits everybody received from it, was presently touch'd with it, & thought y^e Sun to be some great & excellent man very gracious to everybody. He form'd thereupon a lively hope, y^t if he coud but come to speak with that good man, Lord Sun, he woud pitty him & deliver him out of all his miserys. From hence there sprung up in him a strong desire to see Him whom he had conceiv'd to be a mighty great & beneficent Man. Upon this he beg'd of those that came sometimes to see him, y^t they woud tell him y^e next time they saw y^e Sun, & woud help him to see him too. & tho' they told him he coud not see y^e Sun till he had taken y^e pains to climb up that High Ladder, so got into y^e free & open air: (of which y^e poor man had as little experience as of y^e Sun, & consequently knew not what that open air was, whether good or ill) yet He persisted in his design to see y^e Lord Sun, & resolved willingly to undertake all the pains requir'd to attain that happiness.

The Rich man also is told y^t y^e Sun is a most wonderfull & beautifull Planet, of a prodigious & indeterminable bigness, all luminous above expression, in comparison of which, y^e Light of Candles which he had hitherto used was not worthy to be called Light, if it gives joy & satisfaction to all Creatures; yt they have all their Life, vegetation & beauty from it; y^t it manifests a thousand admirable things, which He in his darkness coud perceive nothing of. he was told also how he might come to enjoy with all other men these great Advantages.

But o^R Rich man contet with hsi good eating & drinking, good bed, good fires, & good attendance, & never having undertaken any fatigue, was nothing at all touch'd & mov'd with that just & good Idea of y^e Sun, & woud not give himself y^e trouble to climb up that high Ladder; figuring to himself a thousand Chimerical difficultys, y^t perhaps he shoud fall down & break his neck, & loose his beloved Life, & so never see those things he had heard so much of [?].

Whereupon Word being brought him y^t Now he might see y^e Sun if he woud but climb up with them; he had not faith enough to follow them effectually; but contented himself with y^e

⁷⁶ tho constantly practised.

⁷⁷ similitude shewing palpably such folly.

Speculative knowledge he already had of y^e Sun; nay and because he could draw from that ideal Notion many particular conclusions, which they themselves that had seen that Planet knew not, he thought his Knowledge Surpassed that which others had of it by their Eyes, & their feeling.

But y^e other poor man, how false & ridiculous so ever his ideas was, which he had form'd of y^e Sun, ran immediately to y^e Ladder as soon as ever he heard that y^e Sun was to be Seen; he took all y^e pains necessary to get out of his deep cave into y^e open air, without which he had heard it was impossible to enjoy y^e presence he longed after; & so having mounted in constant faith y^t he should See y^e Sun: he obtained what he had believed, & saw y^e Sun, actually really enjoy'd it's admirable & ravishing influences, which made him quickly forget his former idea, so that he thought no more of it, nor made any reflexion whether it had been true or false; but actually enjoy'd y^e Light & walk'd in it.

Now pray tell me, what harm did y^e false idea do to this poor man & what good did y^e true & just idea of y^e Sun do to y^e other? None at all, you will say, without doubt. & y^t y^e one attain'd y^e happiness of enjoying with all other men y^e reviving light & warmth of y^e Sun, by faith, occasion'd by a most absurd Idea; whilst y^e other notwithstanding he had a most just & true one, yet abode still in darkness & misery because of his incredulity.

N3. §.61.⁷⁸ All that has been said hither to shews plainly y^t there is a knowledge of y^e Brain only, & another of (a)⁷⁹ y^e Heart, that is, y^t y^e one Subsists in a meer speculation; & that is barren, cold, & dead: y^e other touches y^e Heart, & moves it to act according to that persuasion; & this is a living, operative, & efficacious Knowledge.

§.62.⁸⁰ That of y^e brain is only an ideal notion, & is busied only with y^e images & not with y^e things themselves.

§.63.⁸¹ The Knowledge of y^e Heart is generally real & experimental, coming from y^e objects themselves present & acting upon their correspondent facultys.

But yet y^e Heart may sometimes be touched & determined by an ideal notion too. For which there are as many proofs, as there are men that act upon false suppositions.⁸²

§.64.⁸³ Each of all these kinds of Knowledge may be 1. either clear or obscure, 2. distinct & particular, or confused & general.

§.65. Now as we saw above (a),⁸⁴ y^t y^e only true means for attaining y^e beatifical union with God, is y^e Love of, & Faith in Him: if we would see what Knowledge⁸⁵ is essential to or happiness & consequently worth of labour & industry; we must examine what Knowledge is necessary to Love & by consequence to Faith: for Love cannot be without Faith.

⁷⁸ knowledge of y^e brain, & of y^e Heart.

⁷⁹ (a) Matt.13.13,14,15.

⁸⁰ The first ideal.

⁸¹ The other experimental.

⁸² or ideal

⁸³ Both, clear or obscure, distinct or confused.

⁸⁴ (a) §.54.h.

⁸⁵ Knowledge necessary to Love & to Salvation.

§.66.⁸⁶ But every one will easily read in his own Heart, y^t he can love nothing but he must have an impression & persuasion in his Heart of it's real goodness and excellence. And we no sooner have a contrary persuasion in o^R heart of a thing, & believe y^t it is not good, but we find it impossible to love it any longer.

§.67.⁸⁷ It is then y^e knowledge of y^e Heart that is necessary to Love, & without w^{ch} Love cannot be which truth is still more evident from experience. Whence we see in fact that men may have very high ideal notion in y^e Brain or meer speculation of things for w^{ch} they no Love at all. Witness so many wicked learned men, & all y^e Devils, who know God very well speculatively but love him not.

§.68.⁸⁸ And y^e Same experience teaches us, that to love at thing it is enough to have o^R heart persuaded of it's goodness in general & confusedly, without knowing all it excellencys in particular: as thousands of instances convince us daily.

§.69.⁸⁹ And to y^e clearness and obscurity of Knowledge; we find y^t y^e clearer it is, y^e livelier & stronger is y^e impression upon o^R heart of y^e excellency of y^e Object, and y^e more is our Love enkindled & exalted: And y^e more obscure it is, y^e weaker is y^e impression, & y^e Love more feeble and languid.

N3 §.70.⁹⁰ But, observe well, it is not necessary in order to Love, y^t our Knowledge of y^e object, & y^e persuasion of o^R heart concerning us goodness consequent thereupon, should be true in itself. For we see daily y^t men hold to be good, & do love things which are not good but very civil.

§.71.⁹¹ For y^e better understanding of w^{ch}, remember, y^t (a)⁹² as soon as o^R Heart is persuaded of y^e goodness of a thing, we cannot but love it; & on y^e contrary hate it, as soon as o^R heart looks upon it as evil.

§.72.⁹³ It is of great importance then y^t o^R heart be not mistaken in this point, and take that for good which is not really so, & that for evil which is really good. It is This truth or Error which o^R Salvation or Damnation depends upon.

§.73.⁹⁴ But it signifys nothing at all, under what particular representations false or true that persuasion of y^e goodness & excellency of y^e object insinuate itself into o^R heart, provided what we take for good & affect as such in o^R heart be good indeed.

⁸⁶ that of y^e Heart

⁸⁷ that of ye Brain not sufficient

⁸⁸ the first maybe confused.

⁸⁹ but ye clearer ye better

⁹⁰ Verity of knowledge not necessary to Love;

⁹¹ But y^e persuasion of y^e objects goodness.

⁹² (a) §.66.h

⁹³ Truth or error how important to Salvation.

⁹⁴ How not important

§.74.⁹⁵ Therefore y^e goodness & holiness of Love depends wholly upon y^e verity * reality of y^e excellence of y^e object in general; so y^t when we love that which is really good, o^R Love is good, just & holy: and on y^e contrary when we love things which are not really good, o^R. Love is unjust, evil & sinfull.

§.75.⁹⁶ But y^e Actual determination of o^R Love to such or such an Object, & y^e essential qualitys or propertys & Characters of Love: (which are 1. complacency or delight in y^e Object, 2. tendency to unite with it, 3. endeavour to be pleasing to it, 4. joy when y^e Union is obtain'd & when we are acceptable to y^e beloved, 5. Affliction when we are short of that union, & displeasing to the beloved :) depend not at all upon y^e verity & reality of y^e excellency of y^e object in itself, but only upon o^R heart: as y^e daily practise of mankind proves more then it were to be wished.

§.76.⁹⁷ Thus we see, y^t as all y^e Knowledge of y^e Brain is a meer Vanity, & gives us not y^e least reality, but only puffs up o^R heart with Pride.

§.77.⁹⁸ So y^e Knowledge of y^e Heart that makes us love that which is truly good, is always salutary; tho as to its particularitys it maybe mingled with many falsitys which deserves well to be observed, particularly in these latter days, wherein all things are, & will be still more, in such confusion, as none shall know what party to choose.

§.78.⁹⁹ Now as y^e one only lawfull & salutary Love is that of God alone in himself & for himself, & of other things in relation & subordination to Him only:

N3. §.79.¹⁰⁰ So y^e only good & Salutary knowledge is, to have in o^R heart a deep, lively & strong impression of y^e infinite excellency & Amability of God.

§.80.¹⁰¹ For without this lively persuasion it is impossible to Love Him (a);¹⁰² & consequently to be saved (b);¹⁰³ but with this efficacious impression we cannot but Love Him (c).¹⁰⁴

N3 §.81.¹⁰⁵ Wherefore all that produces, or gives occasion to increase in o^R Heart this lively & efficacious persuasion of y^e infinite perfection of God, is good & Salutary for us, altho' it were in itself a false opinion.

N3. §.82. And on y^e contrary all that dos not serve really & actually to form in o^R heart this vivifical impression of y^e super excellent goodness & amability of God, is not good & salutary for us, & what hinders it, is y^e worst of evils for us, tho' it be never so true in itself.

⁹⁵ Verity how necessary for ye goodness of Love.

⁹⁶ Characters of Loe: it's determination depending only upon o^R persuasion.

⁹⁷ all Knowledge of ye Brain, vanity.

⁹⁸ that of ye Heart when Salutary.

⁹⁹ The one Salutary Love.

¹⁰⁰ The one Salutary knowledge.

¹⁰¹ No love, or Salvation without it.

¹⁰² (a) §.66.h.

¹⁰³ (b) §.54.h.

¹⁰⁴ (c) §.61.66.h.

¹⁰⁵ False opinion maybe salutary.

§.83. The ignorance of these great & precious truths is y^e cause of unexpressible misfortunes in Christendom, and of all y^e persecutions that ever were, or will be.

§.84. And this is one reason why God says y^t those only that Love (a) Him have a true knowledge of Him; & why Jesus Christ called y^e Scribes & Pharisees (b) blind & foolish; viz because they had not in themselves in their own hearts, this living & efficacious knowledge & y^e all surpassing Beauty and amability of God; which is inseparable from Love.

§.85. But besides this, it is yet true in y^e strictest sense of y^e Letter, y^t those only who Love God, have y^e true Light, & now y^e things of God in truth, & as they are in themselves: and that all others are in darkness, & know nothing as it is in Truth.

§.86. For to know a thing aright, we must have a light proportionate to y^e Objective woud see. For y^e Light of y^e moon hides many things from us which we plainly discover by that of y^e Sun. & we see many little things in clear weather which we cannot discover in cloudy.

§.87. Wherefore we must have a pure all Spiritual & Divine Light to know as we ought & thing wholly Spiritual & divine. And there is nothing in Heaven & Earth that can make us know & the things of God as they are in themselves, but this Divine Light. The very best Ideas can do nothing to it:¹⁰⁶ I may profess them all in y^e highest Degree, & yet not have y^e least spark of true light in me. As is evident not only from y^e ground of this matter already laid open, but from y^e Example of all y^e Devils, who surpass all men in speculative knowledge: & yet are destitute of all true Light.

§.88.¹⁰⁷ Now y^e imparting of Divine Light is a Special favour of God; of which those that love Him not, are not only unworthy, but wholly incapable.

N3. §.89.¹⁰⁸ The only way then to be illuminated wth y^e true divine Light; & so to know y^e things of God as they are indeed: is to Love Him much.

§.90.¹⁰⁹ Consider therefore, I pray, what a vain & useless thing it is, to be at great pains to have ones Brain filled with exact clear, & distinct notions? Is it not a great folly to weary ones self with things unprofitable, and that cannot give us y^e least reality; being nothing but images of things absent, to y^e reviving knowledge & enjoyment of which we cannot come but by quite another way, viz, by that of Love (a)¹¹⁰ & quiet (b)¹¹¹ attendance upon God, till He please to fill us with Himself, who is y^e true Light as well as y^e thing itself to be experimentally known for o^R Eternal Happiness.

§.91.¹¹² Besides this, we do an unexpressible dammage to o^Rselves by these speculations.

1. in trifling away o^R precious time, which we might & shoud employ in Loving God, & conversing sweetly with Him in o^R Heart; which is y^e Unum necessarium, y^e one only necessary thing to be truly illuminated.

¹⁰⁶ ye best ideas insufficient.

¹⁰⁷ No divine Light with out ye Love of God,

¹⁰⁸ ye only means to obtain it.

¹⁰⁹ Vanity of filling ye Head even with true notions

¹¹⁰ (a) §.89.h

¹¹¹ (b) §.57.h.

¹¹² Great dammage done by it.

2. in filling o^R Spirit with images which leave to, mingle with, corrupt, & wrest into their own frames all that ever y^e Divine Light woud discover to us.
3. in giving us a disposition to reject & condemn what is not agreeable to o^R conceptions: which has been y^e practice of most of y^e Learned from y^e beginning of y^e World to this Day.
4. in putting up o^R Heart with pride, persuading us y^t we are endued with great knowledge, when indeed we know nothing; depriving o^Rselves thus of y^e Grace of God; & consequently precipitating o^Rselves into y^e utmost darkness.

§.92.¹¹³ Now from what has been said, you may easily perceive, how to behave yourself in relation to these ideal knowledges, consider'd in themselves. As

1. You must not strain y^R Brain much for y^e obtaining of them.
2. When you find this ideal knowledge¹¹⁴ either in hearing, reading, or in y^R own thoughts; you must not stay long, & bestow much time & pains upon it, in examining & esteeming it in itself: but look upon y^R Heart, & see if that be mere inflam'd wth y^e true Love of God by such notions. And if you find this good effect (which is undoubtedly from God who is y^R sole author of every good thought), you must then take y^R notions as from y^e Hand of God, & never trouble y^Rself at all, whether they are in themselves true or no. But keep 'em, & make use of 'em faithfully as of motives furnished by Providence, to advance effectually & grow more & more in y^e Love of God; & this you must do as long as you find none that are better for you, that is, none that are more efficacious in you to enlarge & make more ardent, more solid, & more fruitfull in your Heart that impression of y^e infinite excellency & amability of God, without which His Love cannot subsist.
3. You must never contend for them with anybody.¹¹⁵

For all knowledge, how true soever it be in it self, is of no use at all, but so far as it is in us an efficacious motive to Love God.

Now whether such or such a notion dos indeed enkindle in my heart y^e true love of God, or not, no one can judge but my self because that is not to be known but by ones own proper sense & experience; & y^e same notion may have contrary effects in different persons, according to y^e difference of their dispositions; nay & in y^e very same persons at different times as is more than fully proved by sad experience, so many unhappy massacres having been committed for difference in opinions, y^e most trifling thing in y^e world.

4. And if you must not contest about them, much less must you persecute others that are of different sentiments from yours.¹¹⁶

And to judge thus & act accordingly, I require not a true Christian, who must have a Spirit of love, sweetness, & tenderness for all men; but a man of common sense & equity, even a Heathen, that has not put off all Humanity, & essenced himself in cruelty more than any Wild Beast: Consider, I beg of you, is there anything in y^e World lighter, more destitute of all Life,

¹¹³ Duty wth relation to ideal knowledge

¹¹⁴ No use of knowledge but as it is an occasion of Loving God

¹¹⁵ absurdity of contesting: or

¹¹⁶ persecuting others for difference of sentiments.

& reality, & consequently more contemptible than a Sentiment; opinion or image, staying only in o^R Brain? And for such a trifle which can neither give you, nor take any thing from you, will you persecute & kill your fellow man, your Brother, who for y^e rest leads a holy life? Is there any Barbarian so unnatural as to be guilty of such cruelty?

But if that fellow-man makes yet a good use of that trifle & takes thence occasion to love God more ardently, & consequently you too: is there any malice more Diabolical than to do any hurt to him for so good, so just, so innocent a thing? Surely if men were not all darkness, & walked in darkness, & y^e Devil were not absolute Master of their Hearts, at least as to that point, they never could come to such a pitch of Barbarity.

§.93.¹¹⁷ And as this may suffice for o^R behave about ideas; so o^R Duty touching experimental knowledge is, to believe those who give us an account of their spiritual experiences, if they be pious & faithfull persons; & to make use of 'em for o^R advancement in Divine Love.

§.94.¹¹⁸ For either we must deny all Spiritual experience & Divine Revelation; which cannot be done without impiety: or we must allow y^t y^e will & design of y^e divine Providence in making them publick is, to awaken by that means those that sleep in y^e Pleasures and Business of this Life, to draw them to Him to Love Him, & to encourage them against y^e temptations they are to be assaulted with, y^e trials to be undergone, & Battles to be fought.

§.95.¹¹⁹ To refuse then such relations, & not to make that good use of 'em, we just now proposed; is manifestly to resist God's gracious designs towards us, & to reject frowardly y^e helps offer'd by o^R L^d: & Master for o^R Salvation.

§.96. Which to do is not only y^e greatest folly¹²⁰ imaginable, but yet a Malice so much more criminal, as we receive daily a thousand things upon y^e credit of others, who tell us what they saw & found in Strange Countrys, tho' y^e greatest part of these witnesses are men of no conscience.

And a Pious man, that serves God truly & faithfully; whose life you know & can find nothing to blame in: (if you will but examine it yourself, & not rely upon y^e calumnys that maybe cast upon it by others) one that never deceived anybody; to whom a lye is a mortal sin, particularly in such matters; who receives not y^e least benefit from what he says, but rather contempt, scorn, injury & persecution; all which he endures patiently for y^e truth of his Testimony; who doth hurt to no man, not even to his enemys & persecutors, but rather all y^e good he can; who prays for them, & wishes them all good; who loves all men most tenderly, even those that hate him; who has no other view in manifesting his experiences but y^e Honour of his Creator, and y^e eternal Happiness of his Fellow-Creatures; who in y^e main exhorts you to nothing but to love indeed Him alone, who is y^e one only true Good, & to take care of y^R own Salvation: Such a man as this, I say, is not counted worthy to be believed in y^e accounts He gives you of y^R Native Country; (to which you are now a stranger, & know nothing of) & in things which He is an Eye-Witness of! Is not this unpardonable incredulity?

¹¹⁷ Duty about experiences of pious men.

¹¹⁸ God's design in making them publick.

¹¹⁹ Rejected by ye incredulous

¹²⁰ Folly & malice of this incredulity

§.97.¹²¹ And what will you say in excuse for y^Rself, when there is not y^e least danger in receiving such like messages, even tho they were false.

§.98.¹²² For y^e one only good use you can make of all things whatever, is, to approach nearer & nearer to God by such means, enkindling thereby & strengthening more & more y^e true Love of God, and what is contained in it, particularly Faith & Hope in the deepest Humility.

§. 99. If you make any other use of anything how good & true so ever it be in itself, you abuse it to y^e great dammage of y^R soul.

§.100. But if you draw this advantage (viz, y^e increase of y^e true Love of God) out of a thing, be it never so false in itself, it is good for you, & this good effect is to you instead of y^e greatest truth; because you are really lead by it into y^e one only & essential Truth, which is God Himself.

§.101.¹²³ There is then no danger at all in y^e accepting of a false revelation for a true one: but only in y^e misusing of it, be it false or true.

§.102. And this right or wrong use of a revelation depends only & totally upon y^R own Heart. No Devil, no Creature can draw you to y^e one or y^e other against y^R own will.

§.103.¹²⁴ All y^e danger therefore is in y^Rself, & not in y^e Revelation: neither have you any need to trouble y^R head whether it be true or false. It is too dangerous to give a decision of it. Take but care, & take great care, y^t y^e Heart never be seduced under any pretence whatsoever to act anything contrary to y^e true Love of God & deep Humility, & nothing in y^e world can do you any hurt.¹²⁵

§.104. And if you are in this good disposition & practice, be sure y^t God will never be wanting to give witness to what comes from Him indeed, by touching your Heart, & exciting it to his Love & all other vertues contained in it.

§.105.¹²⁶ Thus it being very dangerous to reject & condemn a true Revelation coming indeed from God; & there being no danger at all in (a)¹²⁷ admitting perhaps a false one for a true; provided it be but done with a good Heart, which makes such use of it as is agreeable (b)¹²⁸ to y^e design God has in all manifestations: How will they excuse themselves who despise all Revelations to such a degree, at y^t they will not so much as hear of ‘em, or read ‘em, nay that mock at them, or persecute y^e Publishers, as well as those that make use of ‘em; & so not only reject knowingly & willingly y^e counsel of God concerning them as to their own persons, but also bereave others of those means which they assure us they find to be good for them? Surely they will experience a great & terrible judgement in it’s time. Is it not worth y^e

¹²¹ No danger in believing ‘em

¹²² The one only use, or abuse of all things, true or false, is ye approaching to God or not.

¹²³ No danger in false revelations but in misusing them.

¹²⁴ and in oRselfes

¹²⁵ Good disposition and practice, ye means to avoid all mistaking therein.

¹²⁶ Despising of all Revelations, or despising & persecuting those that use them; very inexcusable

¹²⁷ (a) §.101.h.

¹²⁸ (b) §.94.h.

while, when one Speaks in y^e name o y^e Lord, or tells us marvellous things of his own Spiritual experiences, to hear ‘em, to read ‘em, to ponder ‘em, & so to dispose o^Rselves as to consider ow to make o^R Spiritual advantage of ‘em, & to examine y^e Life of y^e Author whether he be a man worthy to be believ’d or no? &c. How many hours do we throw away upon o^R idle nay sinfull pastimes? & will it be too much for us, to think a little on y^e great work of o^R Salvation, upon occasion of such extraordinary excitements? And if upon examination are find it not fit for us, shoud we not let others make use of it that think it fit for them, without troubling them by o^R mockery or persecution? There is none that woud not be thus dealt by themselves, & therefore (a)¹²⁹ there is nothing more just than to do y^e same by others. Which principle is so deeply rooted in y^e nature of all men, that there is none so simple or stupid but what can easily and certainly know what they ought to do in such cases both in relation to themselves & Others. Wherefore whoever carries himself otherwise than he ought, is altogether inexcusable. And thus it becomes y^e infinite Love & Wisdom of God to provide his poor Creature not only sufficiently but abundantly against all delusions, provided it will not delude itself.

§.106.¹³⁰ It was for this reason y^t y^e L^d. God ordained among y^e great benefits their Forefathers had receiv’d from God. Exod. 12:14, 26, 27.c.13:3,8,9,14,15,16. Deut. 6:20 seqq. Deut. 31:19,21. C.32:7, 46. Jos.4:20 seqq. Hence it was y^t o^R Saviour grounded his Doctrine & his new Church upon y^e Testimony of Himself & his Apostles. Joh.1:7,8,19,32,34. c.3:11,31,32. And y^t y^e Apostles & Disciples of X^t. witnessed y^e things seen, heard, & experienced by them. Luke 1:1,2,3,4. Acts 22:18. c.1:8,22. C.2:32. C.3:15. C.4:33. c.5:32. c.10:39,41,42. c.13:31. c.26:16. c.8:25. c.18:5,6. c.20:21. c.23:11. 1Cor.2:1. c.15:15. 1Joh.1:2. 3Joh.2:12. Revel. 1:2. c.22:20.

§.107.¹³¹ Seeing then y^t all y^e Divine doctrine both of y^e Old & N. T. is grounded upon y^e testimony of pious men; without doubt God in his Wisdom, justice & love judged this way to be y^e fittest most proportionate for mankind to teach them y^e Divine truths, profitable & necessary to their Salvation: & consequently they have all y^e reason imaginable to accept such testimonys, & to make use of ‘em for returning to God which is y^e one only end which all sound Doctrines aim at.

§.108.¹³² The Will of God then is y^t we should believe such witnesses in what they tell us of things experienc’d by themselves. & whoever rejects such testimonys, resists y^e design of God, & is inexcusable before God. Therefore it is y^t o^R L^d. reproaches his Disciples with incredulity & hardness of Heart, because they had not believed those who had seen Him after he was risen. Mark 16:14. & y^t He pronounces him blessed who hath not seen, & yet believes Joh.20:29.

§.109.¹³³ And certainly if we depart from this truth, we open a door to Jews, Gentils, & Atheists to mock at y^e H.: Bible & y^e X^t.ian Religion: because y^e fundamental doctrine thereof, viz y^e redemption of mankind by y^e Death of y^e Son of God upon y^e Cross, is

¹²⁹ (a) Matt.7:12.

¹³⁰ The Doctrine of ye O. & N.T. grounded upon such testimonys & experiences.

¹³¹ God approves it’s sufficiency.

¹³² & wills it to be accepted

¹³³ The rejecting of such testimonys destroys ye Xt.ian Religion as to it’s opposers,

grounded only upon y^e Testimony of his disciples, as is proved by all y^e passages above (a)¹³⁴ mentioned.

§.110.¹³⁵ Nay if we do not admit y^e testimony of pious men in Spiritual things experienced by them, we destroy y^e authority of y^e H. Scriptures, even as to Christians themselves.

§.111.¹³⁶ For let us consider seriously & without prejudice, whether there be one among a thousand, or ten thousand, that can say in truth He has an inward, divine & infallible conviction, y^t y^e books of y^e H. Writ were indeed written by those whose names they bear in y^e Title; y^t y^e authors were really y^e Disciples of G; X^t., & Prophets of God; y^t Jesus Christ did really speak & do all that they relate of him; y^t they were so particularly guided by y^e Spirit of God in these writings y^t they did not miss in a word; & y^t those books still remain and are delivered down to us uncorrupted; nay & y^t y^e translations of them do express y^e true sense of y^e Original? &c. I am sure; y^t among hundreds of thousands there is not one that has a particular interior certainty of these things. And so we must acknowledge y^e faithfulness of y^e universal testimony of all ages; or we must admit as many particular Revelations as there are men who bear y^e name of Christians & believe these things; which woud be ridiculous.

§.112. For tho it be most certain, y^t every one finds readily & plainly in y^e H. Bible, an universal Spirit of piety, which derives all from God, & refers all to Him, & inculcates upon all occasions y^e Love, Faith, & Fear of God: yet there are many other books that commend y^e same things, & get will not be admitted nor receiv'd for divine inspirations; & besides this, there are many more things in Scripture than y^e practical doctrines. Wherefore we ought to have a deeper foundation for y^e divine Authority of y^e H. Bible; w^{ch} is y^e Universal Testimony of all pious men in all Ages.

§.113.¹³⁷ And this is sufficient to rely upon: The one only Salutory use, & y^e Sole End of y^e H. Scripture as well as of all other means ordained by God for o^R Salvation, being to call us back again from y^e Creatures, & to help us to return to God in us by a true & hearty Love, y^t so at last we may get again to y^e experimental knowledge of Him. which if we do we cannot be in y^e wrong and if we do it not, all y^e rest will be of not advantage to us.

§.114.¹³⁸ And if we reject y^e testimony of pious men concerning invisible things, experienced by them; pray what means are there left for God to draw y^e ignorant of those things out of their errors, & to give 'em any knowledge of y^e Truth. There can be no true & solid knowledge but by (a)¹³⁹ experience. They themselves have their spiritual senses shut up, & are not fitted to know Spiritual things by their own experience; & those that by long & frequent use & exercise have at last attain'd this Happy state to see & taste y^e Spiritual Objects are laughed at & rejected! unreasonable and impious!

¹³⁴ (a) §.106.h.

¹³⁵ and as to Christians themselves

¹³⁶ The only ground of ye divine authority of ye H. Scriptures: The universal testimony of all pious men in all ages.

¹³⁷ It's sufficiency: ye use & end of H. Scripture, & of all mans ordained by God.

¹³⁸ No other means to draw men out of their errors without these testimonys.

¹³⁹ (a) §.10.11.50.51.h.

CHAPTER III

Of y^e Spirit of Eternity: that there is such: what He is.

§.1.¹ Let us now look into o^Rselves. And first we cannot doubt but that we have a Spirit abiding in us; finding in us (as is said before) many wills, desires & perceptions; which are the constituent property of a Spirit (b).²

§.2.³ In like manner we know assuredly y^t we are not of o^Rselves, y^t we o^Rselves did not give o^R selves o^R own Being: for we know o^R Parents & y^e time of o^R first existence; & we daily see other fellow-Creatures like o^Rselves come up anew in this World. So that we cannot doubt of o^R being made & form'd by another.

§.3.⁴ I'm fine nobody can say, y^t all his desires are fully satisfied, y^t He wants nothing, & consequently y^t He is in a state of perfect Happiness.

§.4.⁵ Nay we must everyone of us allow, y^t we are subject to many vicissitudes, to many miserys, y^t we are too weak to help o^r. selves; & therefore that we are not, & cannot be o^r. own Felicity.

§.5.⁶ And if we look seriously into o^r. selves, & search diligently to y^e very Bottom of our Nature, to know y^e reason of this o^r. condition, we can't deny but y^t there is in y^e deepest ground of o^r. Being, an unquenchable desire after an Infinite Good. If a man had y^e Whole World nay and ten thousand Worlds, & knew y^t there was yet something better than all that, it is impossible that there should not arise in him a longing after that better. Besides there is no one that does not wish to possess & enjoy what is good, forever & ever.

§.6.⁷ Now as we find this desire after an Infinite Good to be y^e deepest root of o^r. Being; so we find also y^t we are not o^r. selves this infinite Good. (a)⁸ And y^t therefore we must look elsewhere for o^r. all filling infinite object, if ever we would have o^r. desire contented.

§.7.⁹ Seeing then y^e very Essence & form of o^r. Being is from another (b),¹⁰ it is manifest, y^t He who was y^e first & original Cause & maker of us, & formed in us this Central infinite Desire, must needs be that Infinite Good itself which we long after for nothing else could form & fit us for an infinite Good, but that Infinite Good itself.

§.8.¹¹ There is then certainly an Infinite Good really & actually existent.

§.9. This Infinite Good is called God, & by o^r. Author particularly the SPIRIT OF ETERNITY.

¹ Spirit abiding in us

² (b) ch.1.§.19.

³ We are not from o^Rselves

⁴ nor in a happy state.

⁵ nay subject to many miserys

⁶ The deepest ground of or. Being; a desire after an infinite Good.

⁷ We are not this Infinite Good.

⁸ (a) §.3.4.h.

⁹ The Author of or. Being This Good.

¹⁰ (b) §.2.h.

¹¹ There is then an infinite Good.

§.10.¹² The proper Notion then of God or the Spirit of Eternity is, y^t it is an Infinite Good, an Infinite Perfection in itself.

§.11.¹³ And by an infinite Good we must understand such a Being as is all good, all perfection, all reality, all happiness, to itself & to all other Beings whatsoever, an all simpliciter, all in all; above all other Beings, all other realities, all other perfections, all other good, all other happiness; above all thoughts, all conceptions, all comprehensions; which is alone it's own full comprehension & comprehends all other Beings, all other realities, whatsoever & how many & how great soever; which Suffers not any restriction, limitation, exclusion, in any manner, in any Sense, in any regard; which therefore is simply & absolutely without & above all bounds & limits whatsoever.

§.12.¹⁴ This is y^e notion we must have of y^e Infinity of o^f. God & Summum Bonum. & it is manifest that this is a most real & positive & not a negative Idea; altho' y^e word Infinite seems to imply a negation.

§.13.¹⁵ But as experimental knowledge is incomparably better than Ideal (a);¹⁶ y^e best way to be infallibly convinced of y^e existence of God, is to procure Him to come Himself into us, & unite himself most intimately to our Central perception. By which means we cannot fail of arriving at such a certainty of y^e existence of God, as woud make us rather dount of y^e existence of any body, or of y^e Whole World, than of y^e existence of God.

§.14.¹⁷ Now being sure from experience, y^t we cannot o^f. selves produce, nor render present to o^f. selves y^e objects necessary to act upon & modify or. Perception, which is wholly passive in that respect; & y^t o^f. will too can do nothing but apply it's perceptive faculty so such or such Objects actually present & acting upon it: We see y^t all that (b)¹⁸ man can do towards experiencing y^e real presence of God, y^e Soverain Good, is to turn away his heart, (his Will & perception) wholly & constantly from all particular things, loving, willing or desiring none of 'em, nor thinking upon 'em; & to offer, give up & abandon on his heart sincerely, absolutely entirely, & confidently to that Soverain Good, whoever & whatever it may be, to deal with us according to it's pleasure; with an ardent desire if it may come into us to dwell there, and satiate o^f. Hunger after it.

§. 15.¹⁹ This if we do sincerely & constantly we shall certainly come to an experimental assurance of y^e existence of God, that is of an Infinite Good for it is impossible that a man shoud keep his Heart free from & empty of all particular things, and not feel in himself a Quiet, Stillness, & Peace, & an entire & general acquiescence of his Whole Being. Which cou'd never be, if God, y^e only Soverain Good were not really & actually present in y^e inmost of him, & did satiate his hunger^{(a)20} by a real communication of His Good.

¹² This ye very notion of God or ye Spirit of Eternity.

¹³ what to understand by this notion.

¹⁴ it is most real & positive

¹⁵ Experimental knowledge of God far better than ideal

¹⁶ (a) §.1.10.17.ch.II.

¹⁷ The only means thereto: to turn away ones heart from all things, to give it up to God alone.

¹⁸ (b) §.54.ch.II.

¹⁹ This practice most certain

²⁰ (a) §.54.55.ch.I.

§.16.²¹ And this practice dos not suppose y^e existence of God. For in this act of abandoning y^t. self, you do in effect nothing but say: if there be a God, come, take possession of me, fill & satiate my Hunger, & that thou mayst do it, behold, I am void of all particular things, which cannot be y^e Soverain Good.²²

§.17. If you will not venture so little, where there is nothing to be lost on y^e one side, and so much to be got on y^e other, you will be guilty of y^e greatest Folly, & even impiety.

§.18.²³ Nor can you say, if it is too difficult a thing to empty ones self of all particular Objects, nor to desire ‘em, nor think any more of ‘em. It is difficult for those only who are not sincere, who love y^e particular Goods, & will not part with them.

§.19.²⁴ As to others, if there by any difficulty in y^e beginning, by reason of contrary custom; they should consider, if a thing of so infinite importance deserves to have a little pains taken about it; seeing they take so much for follys & vanitys that perish in a moment. And y^t y^e longer they continue in y^e Practice we have been commending, y^e more y^e difficultys met with at y^e beginning diminish, & change into Solid delights, proportionably as their certainty concerning that Soverain Being increases.

§.20.²⁵ This assurance & experimental knowledge of God increases always more & more proportionably to o^r. faith fullness in emptying o^r. Heart of all Creatures & giving it up wholly to God alone. By this way y^e Existence of this Infinite Being becomes at last so clear to us, y^t we have a greater assurance of it than of o^r. own, which we come to loose sight of, forgetting o^r. selves, & being wholly taken up with this unfathomable Abyss of all reality.

§.21.²⁶ And of all ways, that ever were or can be, of demonstrating y^e Existence of God. This is absolutely y^e best because all other Demonstration whatsoever is of no use at all if it dos not lead us to this. But this alone is sufficient of itself, has no need of any other, and leads us immediately to or. true happiness, which is inseparable from this experimental knowledge of God (a),²⁷ not to mention y^t this way of demonstration is fit for everyone, men & women, learned and unlearned.

²¹ Supposes not ye existence of God.

²² Holly & impiety of rejecting it.

²³ no great difficulty in it

²⁴ if continued

²⁵ Wonderfull encrease of this experience of God.

²⁶ Excellency of this Demonstration of God’s existence

²⁷ (a) §.56.57. Ch. I

CHAPTER IV.

Of the Spirit of Eternity, consider'd as unmanifested

§.1.¹ Now till we come to have a fuller experience of God, let us in y^e mean while endeavour to get some further ideal Knowledge of this our Highest Good, which is y^e Spirit of Eternity. And to this end let us always fix or. Eyes upon that Good itself, & contemplate it under the notion now given of it. By which means we shall certainly find y^t He Himself will be o^f. Light, & unfold his Infinity in more particulars after y^e good pleasure of His Will.

§.2.² When we therefore consider or. Infinite Good, or y^e Spirit of Eternity, as abiding in itself, in its own infinite Being, not uttering or manifesting itself in any manner; then we cannot but call Him an Hidden God, a God that inhabits a thick impenetrable Darkness, who on this account to all other beings besides Himself is a perfect Nothing, as not to be known in any manner.

§.3.³ And altho' He is all Light in Himself & to Himself; yet transcending infinitely all things, as long as He abides wrap & up in his own Mystery, He is an unapproachable Light to all Creatures, which y^e Highest of them can never penetrate into.

§.4. And this is all we can say of y^e Spirit of Eternity, when consider'd as unmanifested.

¹ Further ideal knowledge of God how to be obtain'd

² God as in Himself unmanifested, an Hidden God, a nothing to all other beings.

³ a Light inaccessible

CHAPT. V.

Of the Spirit of Eternity as manifested, but as in itself, above & before all it's works. It's common propertys. Holy Trinity. Sophia &C.

§.1.¹ But Supposing He streams for his own Light & manifests Himself, we may indeed have a true & sound knowledge of Him; but yet He being Infinite & incomprehensible by any but Himself, all that ever all Creatures in all Eternity can come to know, & all that ever in all infinite Circles of duration of things, & in all revolutions of ever-springing new Revelations can be unfolded of his own wonderfull infinity, must still be very Little in comparison of this infinite fullness in itself; which having poured out itself into an infinity of Creatures in an infinite Variety, & in an infinite infinity of Ages, is still as full as it was before, & abides still in an infinite eternal inexhaustible fullness, continually unfolding itself in infinite Novelty or variety without any End to all infinite Eternity. So y^t all o^r. Knowledge of God cannot but be very inadequate and imperfect; & He still for y^e most part an Hidden God, & an inexplicable Mystery.

§.2.² Now to look a little into this Mystery, & to apprehend after o^r. little measure some of it's Wonders, we will consider it it 1^t. in itself as above & before all it's Works; & 2^{dly} in its Works & by them.

§. 3.³ Thus consider'd in its own abstracted oness, The 1^t of its divine Perfectio we observe to be it's Spirituality: for being ll perfection above all that can be thought (a),⁴ He cannot want this, which being Life itself (b)⁵ is y^e foundation of all other perfection. God then in Himself is a Spirit of Eternity.

§. 4.^{II^{dly} 6} He is an infinite Spirit(c)⁷ an infinite Substance(d)⁸; & therefore an infinite quantity, both of intension & of extension too (e)⁹, but a quantity of Life, of meer act (f)¹⁰ not of matter (g)¹¹.

§. 5.¹² Being infinite, He is III^{dly} without any Shape, form or figure. For a certain Shape or figure cannot be conceived without bounds & limits.

§.6.¹³ A IVth Property is his Oneness, God is but one God, there is but one Spirit of Eternity & no more: it being impossible & contradictory y^t there should be two or more Infinite Beings.

¹ God manifesting Himself yet incomprehensible with all.

² To be consider'd, 1^t in imself. 2) in his Works

³ Is in himself. It. a Spirit

⁴ (a) Is in himself. It. a Spirit

⁵ (b) §.14. Ch. It

⁶ II^{dly}. infinite, every way.

⁷ (c) §.10. Ch.32.

⁸ (d) §.10. Ch.1.

⁹ (e) §.26, 27, 28. Seqq.Ch.1. vid infrd Ch.XII.

¹⁰ (f) see §.13.h.

¹¹ (g) see.§.14.h.

¹² III^{dly} without Shape

¹³ IV. One, no more.

§.7.¹⁴ And for y^e same reason His Oneness consists not only in the there is but one God & no more; but also V.^{thly} in this that all that is in Him is but One Being and is Himself. Whatever can be known, whatever can be thought of Him, being altogether & everyway infinite, our thoughts must needs come to an end & loose themselves at length in a most simple incomprehensible Oneness of all his Divine Perfections. In this Oneness of all that is in God dos consist his Simplicity.

§.8.¹⁵ But this Oneness & Simplicity of God excludeth not variety. For we cannot but conceive many divers attributes or perfections of God; & y^e several things that are said about them are no lies, but most solid truths, grounded up on y^e several realities that are indeed in God. We cannot say y^t one of y^e Divine perfections is another formally; without destroying all manifestations of God by works & words, & crying down for cheats & follies all that ever has been said of God from y^e beginning of y^e World: at his rate y^e H. Trinity themselves wou'd be a meer fancy of idleman.

§.9.¹⁶ Inquiring then into y^e formality of this divine Oneness of Simplicity, I think Unity or Simplicity dos not speak or imply a formal identity, but an indivisible totality of y^e Subject, & communication of all its realitys to its whole Being.

§.10. Thus y^e Divine Oneness wou'd consist in this, y^t all y^e Divine realitys, attributes, Perfetions (or what you please to call 'em) are in their mutual communication of their propertys one to another, altogether indivisible & inseparable from Him, & from one another, & y^t they altogether make up but one only indivisible all or totality.

§.11. If this is not to be one, I confess I know not what to understand by that Word. & all that I can do in this case, is to say, God is one & Simple in that perfect sense which He Himself hath of it, altho' I comprehend it not.

§.12.¹⁷ This divine Simplicity is VI^{ly}. y^e ground of his Immutability & immortality. he abides always y^e same, yesterday, today, & forever.

§.13. VII^{ly}.¹⁸ He being One Simple Spirit, & consequently all Spirit (a),¹⁹ is also all Power all Act(b),²⁰ all Life (c),²¹ a meer infinite Power, infinite Act, infinite Life (d).²²

§.14.VIII^{ly}.²³ He is all immaterial, there is not y^e least shadow of any matter in Him (e).²⁴

¹⁴ V. Simple or one in Himself

¹⁵ This Simplicity excludes not variety.

¹⁶ Formality of oneness, or simplicity

¹⁷ VI. God is immutable & immortal.

¹⁸ VII. all power & Life

¹⁹ (a) §.3.7.h.

²⁰ (b) Ch.1.§.11

²¹ (c) ch.1.§.14

²² (d) ch.III.§.18

²³ VIII. immaterial

²⁴ (e) ch. I. §.9.

§.15. IX^{ly}.²⁵ Because this Spirit of Eternity is a perfect Oneness, (f),²⁶ He is also a thorough Love & Goodness.

§.16. For y^e Essential character of Love is Unity & Union, or Unification and communication.²⁷ Where Love is there is also Unity & continual tendence to Unity. Love is an all concentrating Life. But where Division & Separation is there is Hate.

§.17.²⁸ Love then is y^e band of Oneness, y^e very Nature or Ratio formalis of y^e Divine Essence; & y^e highest notion we can ever have thereof.

§.18. For it is impossible for any Creature to know what this Divine Essence is in itself; We therefore must content o^f. Selves with knowing y^e primary Operation & Property of it, in which y^e others are grounded, & upon which they depend.

§.19. Which primary or foundation – Property or Perfection is that which we understand by y^e Nature of a thing.

§.20.²⁹ Now that Love is such a Character of The Deity, cannot be denied: it being impossible y^t there should be any satisfaction, any joy, any rest, any Happiness, perfection or good without Love. Whatever perfection & excellencys you may suppose; take away y^e Unity & oneness, & consequently y^e Love thereof, & so far will they be from making up an Infinite Good, or Highest Perfection & Happiness, y^t on y^e contrary from y^e division & contrariety thereof cannot but follow a misery so much y^e greater as y^e perfections are Supposed to be greater & more numerous.

§.21. So y^t it is palpable, y^t Unity & Love is y^e root & also y^e Top of all perfection, Good, & Happiness; as division is y^e ground of all misery.

§.22.³⁰ Let us never then forget this excellent Truth, y^t God is Love: He is Love itself; all Love thorough Love, The Essential Love.

§. 23.³¹ He is X^{ly}. an Eternal Love, having its own being from itself without beginning or end (a).³²

§.24.³³ He is XI^{ly}. The First & Last Being. All that ever can be besides this must necessarily have its original from this Love, & must tend again to this Love.

²⁵ IX. a perfect Love

²⁶ (f) §.7.h.

²⁷ Love's essential Character-

²⁸ Love ye very Nature of ye Divine Essence.

²⁹ Love ye root of all perfection & happiness: division ye ground of all misery.

³⁰ God then is all Love. 1 Joh.4.8.16.

³¹ X. an eternal Love

³² (a) ch.III.§.10.11.

³³ XI. The first & last

§. 25.³⁴ He is XII^{ly}, an Infinite, immense, incomprehensible, inexhaustible Love, infinitely exalted above all thoughts, above all Beings but itself; above all manifestations; without any limits or bounds, in what sense, manner, time, Subjects, or objects so ever (a).³⁵

§.26.³⁶ He is XIII^{ly}. a Pure Love, Being all Simplicity in Him; nothing can reach Him, nothing can Spot Him; & so He abides always in his own Purity & Perfection.³⁷

§.27.³⁸ And in this infinite exaltation in itself, & untouchableness from anything that is not Himself, I think may in y^e XIVth place consist y^e true notion of his Holiness of Essence; which we may consider distinctly from y^e Holiness of Will.

§.28.³⁹ He is XV^{ly}. an All-Sufficient Love; an infinite fullness of all perfection & happiness in Himself, to Himself, & to an infinity of Creatures besides. He never can increase or decrease. The more it pours itself out, y^e more still it hath in itself. All Creature whatsoever by all their Actions in all Eternity, can never add y^e least perfection or happiness to this infinite Store of all good & felicity.

§.29.⁴⁰ He is then also XVI^{ly}. an independant Love depending upon nothing & in no manner but upon Himself.

§.30.⁴¹ He is XVII^{ly}. a Free Love, tied to nothing but Himself. He is free in all his motions & determinations to do or leave undone whatever He pleases. He himself & His own free pleasure is y^e only motive of His Love.

§. 31.⁴² He is XVIII^{ly}. an Omniscient Love. He knows perfectly Himself & all His infinite Perfections. And this knowledge is necessary to Him; it being impossible y^t an infinite perfect Being shou'd have this great imperfection, viz, to be ignorant of itself. His own Essence & what is really in it, is y^e full & adequate Object of His Omniscience; & with this He is fully satisfy'd & wants nothing besides it.

§.32.⁴³ But what is not yet in Him cannot be y^e Object of His Knowledge. Therefore He foreknows not all y^e actual Resolutions & determinations of His Love, which He may freely form in Himself, & y^e Wonders which He may work to all infinite Eternity. He knows indeed y^e there may & will be an infinite Number & Variety of always new & fresh resolutions & wonders of Love suitable to y^e occasions that shall arise in all Eternity; y^t there cannot be any end or bounds in this; y^t they are all free, that is, y^t they may be or not be according to His pleasure; & y^t to see things that may be & not be, as certainly to be; free things as infallibly determin'd; infinity of Number all number'd; & infinity of variableness invariably to arrive.

³⁴ XII. An infinite Love

³⁵ (a) Ch.III.§.10.11.Ch.5.§.1.

³⁶ XIII. a pure Love

³⁷ (b) §.7.h.

³⁸ XIV. Holy of Essence

³⁹ XV. an all sufficient Love

⁴⁰ XVI. an independant Love

⁴¹ XVII. a free Love

⁴² XVIII. an omniscient Love. Object of his Omniscience

⁴³ God foreknows not all his resolutions

§.33.⁴⁴ And surely if God must foreknow all that He will ever do to all Eternity: we take away all Liberty from Him, & make Him to be a meer Stoical Fate. which destroys not only his infinite Perfection, since Liberty cannot be denied to be a reality & Perfection, & y^t it is much better than Necessity; but also His Spirituality, because no Spirit can be conceived without a free Will (a),⁴⁵ viz, as far as y^e Sphere of its activity reaches. And y^e Spirit of Eternity being without all measure, & the Highest of all Beings, He must necessarily have an unmeasur'd, absolute, infinite Liberty.

§. 34.⁴⁶ If we now Suppose, by way of a little digression, y^t God is pleas'd to bring forth any Creatures, it is manifest from his all sufficiency & Liberty y^t His Omniscience in this respect consists in knowing all that he freely will know of 'em, & y^t He may also, according to his good pleasure, be ignorant of what He will not know.

§.35.⁴⁷ For if y^e Knowledge of y^e Creatures be necessary to Him, & He not free to take up & lay down when, & as much of it as He pleases, then He is not all sufficient to Himself, but wanteth Something of y^e Creatures, viz, y^e knowledge of them, without which He is supposed not to be able to be . So in like manner His Liberty comes to be lost if any thing is necessary to Him without or beside Himself.

§.36.⁴⁸ And y^t this is agreeable to Scripture will appear from y^e following passages (1) Gen. 18:20,21. I will see whether they have done &c. & if not I will know. (2) vs. 26, 28, 30. If I find &c. (3) gen. 22:1-12. God did tempt Abraham &c. Now I know y^t thou fearest me. (4) Isai.5:1,2,4,7. Where God is said to have looked y^t his Vineyard shou'd bring forth grapes; to have looked for Judgement, but beholds Oppression. This expectation of God now answer'd by y^e Jews, Supposes manifestly, that God wou'd not foresee their Actions: for if He had certainly known y^t they would infallibly bring forth wild grapes. How cou'd He have said in truth, y^t He looked for good grapes? (5) Jer. 26:3 If so be they will hearken &c (6) Jer.32:35. Which I commanded them not, neither came it into my mind &c. (7) Luke 13:6-9. If it bear fruit, well; if not &c. (8) Luk. 20:9-10 it may be they will reverence Him. (9) Many other passages where it is Said, y^t God trieth his chosenones; y^t He will forget their Sins; & y^t He will forget y^e wicked.

§. 37.⁴⁹ It is of no force ag^t. this, to reply y^t god speaks hereafter an human manner. For that is yet in question, & must be proved. I grant indeed y^t If this free & willing ignorance of what concerns y^e Creatures were contrary to y^e property of an infinite Being, then it would be jut to understand these Scriptures not properly but metaphorically & as y^e Subject cou'd bear. But since this voluntary ignorance is a consequence of y^e infinite ever blessed Perfection & self-sufficiency of o^r. God, we must keep close to y^e Letter of y^e Sacred Writ, & not weaken y^e truth by y^e Glosses of o^r. own Fancy.

§.38.⁵⁰ Our God is XIX^{ly}, an Omnipotent Love. He can do all that He will. His omnipotence has no other bounds but His own free Will. And all that He does is none by areal emanation

⁴⁴ This foreknowledge contrary to his Liberty.

⁴⁵ (a) Ch.1.§.16.17

⁴⁶ God's Omniscience about Creatures

⁴⁷ Knowledge of Creatures not necessary to God.

⁴⁸ Scripture confirming ye same truth.

⁴⁹ If speaking after an Human manner.

⁵⁰ XIX. God is an omnipotent Love.

of y^e idea or (a)⁵¹ internal Word, formed in His (b)⁵² image with or without precedent matter, according to Mystical Writers understand by y^e Divine Magia⁵³, and which real omnipotent (c) efflux of His idea or internal Word, I believe is what I. Behm call y^e Divine Fiat.

§.39.⁵⁴ Therefore no BOdy can assert an impossibility, unless he shew, y^t y^e thing wou'd come to fall into a Will & no-Will of God at y^e Same instant.

§.40.⁵⁵ He is XX^{ly}. a Wise Love; ordering all His motions, & carrying on all His purposes & Counsels most wisely; never failing of means proper to attain his ends.

§.41.⁵⁶ He is XXI. a most constant Love; not changeable at all: His resolutions are all firm & stable; He cannot repent of whatever his Love has done.

§.42.⁵⁷ He is XXII. a Just Love. He never acts otherwise, but as it is just & decent to Himself, that is, to an infinite perfect Love. This constant suitableness & decency of all his motions & actions to his infinite Love, is y^e proper Character of the Divine Justice, which is in Him Essentially; which He neither will nor can ever break or violate because He cannot deny Himself. No other Justice is o can be in Him.

§.43.⁵⁸ He is XXIII. a most Beautifull Love; of infinite Beauty, which involves two things. 1. a ravishing excellency & admirable accord & harmony of all y^e ingredient perfections. 2. A manifestation & displaying of all those excellency: for ther can be no Beauty where there is not Shining Lustre of it.

§.44.⁵⁹ Thus this incomprehensible Beauty discovers all it;s infinite excellencys & Perfections, & displays all its treasures perfectly to itself; & to others when, & as far as it pleases Him.

§.45.⁶⁰ This displaying & manifestation of all His perfections, is perform'd XXIV by His Light; so y^{et} He is a most bright Luminous Love in Himself.

§.46.⁶¹ And in this bright Shining Lustre does consist XXV His Glory. & so He is a most Glorious Love.

§.47. Thus God glorifys Himself essentially & eternally, by Shewing, unfolding & dispalying all His infinite Beautys unto Himself, & admiring, relishing, loving them, & delighting in them eternally.

⁵¹ (a) vid.§.125.h, vid.§.53.h. & §.10.ch.VI.

⁵² (b) vid. §109-112, 119.120.123.h

⁵³ Divine Magia

⁵⁴ Impossibility of things

⁵⁵ XX. A wise Love

⁵⁶ XXI. a most constant Love

⁵⁷ XXII. a Just Love. Proper Character of Divine Justice

⁵⁸ XXIII. a most Beautifull Love, wherein his Beauty consists

⁵⁹ XXIV. a Luminous Love

⁶⁰ XXV. a Glorious Love

⁶¹ God glorifying Himself in Himself.

§. 48.⁶² But He may yet in another way glorify Himself, viz. by y^e works of His hands, bringing forth as many representations of His inward wonders as He pleases.

§.49.⁶³ Which may be a new arguments to convince us, y^t God cannot but Love all His Works; because they all bear y^e Character of his own most lovely perfections.

§.50.⁶⁴ The Creatures glorify God their Creator (1) by contemplating in themselves His glory, beauty, & perfections, and by admiring, praising, loving, relishing them, & delighting in them; as God Himself doth in Himself. (2) by Shewing, publishing, & manifesting to others y^e Same Glory of God, partly by Words, but much more really & efficaciously by Works, shewing indeed y^t e ahve y^e Divine qualitys deriv'd & really transfused into us.

§. 51.⁶⁵ Again God glorifys Himself in y^e Creature not only by giving it a peculiar Being in the likeness of Himself (a),⁶⁶ but also by filling and nourishing it continually with his goods, and making it to feed & live up on them as He himself doth.

§.52.⁶⁷ And this leads us to a XXVIth. Perfection of y^e Divine Love. It is a communicative Liberal Love. It communicates freely, largely, without any restraint, all its goodnesses to itself, & to all that ever can be besides itself according to all y^e receptibility of each Being. It never fails on its part, if every Being enjoys not with it y^e same Happiness in y^e full capacity of each one.

§.53.⁶⁸ Which communicativeness pressupposes in part (as to other Beings) a XXVIIth. Perfection Love is not a barren, but a most fruitfull Mother, capable of bringing forth a numberless offspring of infinite variety: of which we will speak more in y^e next Chapter. Here it is enough to have given this quality its proper place among y^e divine Perfections which flow all immediately from y^e notion of infinite Perfection. For I think nobody will deny y^t fruitfullness is a real perfection, & therefore must needs be attributed to God, who comprehends all perfection in y^e Highest degree.

§.54.⁶⁹ I shall conclude y^e wonderfull common Property of this Soverain Good with this y^t altho' it be a most High & exalted Love above all, yet it is altogether XXVIII^{ly}. a most Humble Love in itself. It is Humility itself, & y^e Original Humility.

§. 55.⁷⁰ This Divine Vertue of Humility consists in this y^t all y^e Infinite Perfections flowing forth continually from y^e Central Oneness, to what Height so ever they are exalted, sink down back agian into y^e same, & a sit were loose themselves in y^e Same, & a site were loose themselves in y^e Simplicity of it; refer all to it & deep end wholly upon it.

⁶² and in his Works as his representations

⁶³ Which He can't but Love.

⁶⁴ God glorified by his Creatures

⁶⁵ God glorifying Himself in ye creature by his communications.

⁶⁶ (a) §.48.h.

⁶⁷ XXIII. Thus God a communicative Love

⁶⁸ XXVII. a fruitfull Love

⁶⁹ XXVIII. a most Humble Love

⁷⁰ Wherein his Humility consists

§.56.⁷¹ For as ye proper Character of Love is Union & Communication (a),⁷² so y^e formal & radical notion of Humility is a voluntary disappropriation & divesting of oneself & submission to another.

§.57.⁷³ Now God being all Oneness & all Love. (b),⁷⁴ & so all communicativeness (c),⁷⁵ He must necessarily be all disappropriativeness too: Seeing He cannot communicate Himself, that is give all that He has to another, without a kind of divesting Himself of what He has, viz, as to His will, & as far as it is consistent with His Nature to be divested (d).⁷⁶ Thus God being an infinite Love, is for y^e same reason an infinite Humility.

§. 58.⁷⁷ For Love & Humility are two inseparable companions: one can never be without y^e other. As much Love as we have for any Object, so much true Humility & deference we havd for it too.

§. 59.⁷⁸ And y^t God in Himself is such a deep Humility, He Himself was pleas'd to manifest to a very holy Person, viz, Angela de Foligny (d).⁷⁹ Else probably it would never have enter'd into my mind.

§.60.⁸⁰ It is not then y^e vilifying of oneself which is y^e constitutive character of Humility. For we find y^e deepest Humility in Jesus Christ, not only towards his Father, but even towards Sinners themselves. Now or. Ld. cou'd not thing Himself more vile & object than Sinner; He knew y^e contrary. He was then Humble by pure Love, which made Him as it were forget his own excellency & dignity, to be wholly for others. See here a most noble, generous, admirable, & ravishing Humility most agreeable to Divine Perfection. If God was not Humble in Himself, how cou'd He have any communication with Man, that poor Earth-worm, that unthankfull Creature & most despicable Sinner?

§.61.⁸¹ And tho' some enlightened Persons, speaking of this Vertue, have insisted on upon y^e base sentiment we ought to have of o^r. selves; yet this dos not contradict what is here advanced. For they spoke of Sinners & to Sinners, in order to bring them to true Humility, & so it was necessary for them to write as they did. Because a Sinner is infinitely to be despis'd, He ought in all justice to have a low & contemptible o pinion of Himself, He can never have one low & contemptible enough; & he has y^e greater reason to do so, as corrupted Nature has laid in him a deep root of self-exaltation. This contempt of himself then is of absolute necessity to make him go out of himself sink down into God.

⁷¹ Radical notion of Humility

⁷² (a) §.16.h.

⁷³ God's disappropriativeness

⁷⁴ (b) §.7.15.h.

⁷⁵ (c) §.10.16.h.

⁷⁶ (d) vid. §.i.28.h.

⁷⁷ Love & Humility inseparable

⁷⁸ God manifesting Himself a deep Humility

⁷⁹ (d) Theol de la Croiz. Part II. c.1.§4.n.28. Edit. Holland.

⁸⁰ Vilifying one's self not ye constitutive Character of Humility:

⁸¹ yet necessary for Sinners

§.62.⁸² Let us well observe this Essential Character & Original Divine Pattern of true Humility. He that sinks all & always down into his true Center may be called really Humble of heart.

§.63.⁸³ But He that stands still in his own elevation, or is yet aspiring after higher degrees without returning & referring all to his Original Center, He is proud indeed; & being thus divided from y^e Unity, as standing in his own Heights, he cannot but fall into y^e depth of all misery beyond all imagination or conception. Of which we will speak more hereafter.

§.64.⁸⁴ In y^e mean time we may here see y^e reason why o^r. Blessed L^d. saith (a)⁸⁵ y^t whosoever shall exalt himself shall be abased, & He that humbleth himself shall be exalted.

§.65. Thus Humility is y^e only true ground of all perfection & happiness; as Pride is y^e root of all endless misery.

§.§.§ Of the most Holy Trinity

§.66.⁸⁶ In this Divine Love Essence, which is meer infinite Life, there is a Central infinite perceiving Will, or willing Perception (b).⁸⁷

§.67.⁸⁸ Which Perception or perceptive Power maybe called the MIND; & in this mind may be distinguish'd y^e Senses from y^e Intellect(c);⁸⁹ & this Divine Intellect is y^e Wisdom of God in y^e first & deepest sense; & we will term it for distinction's sake y^e Subjective, Ungenerated, unoriginated Wisdome.

§.68.⁹⁰ The infinite Will of God must have an infinite Desire & longing after a fit, that is an infinite, Object to unite with (a).⁹¹

§.69. And there being no other infinite but y^e Spirit of Eternity itself; He hath an infinite desire & Hunger after Himself, y^e only Object which can satisfy all his infinite desires, & fill, & satiate all his Hunger.

§.70.⁹² Therefore He stirs up all His Essence & truns & acts it into itself, into it's Central desiring mind.

⁸² Essential Character of Humility

⁸³ That of Pride

⁸⁴ Humility, ground of Happiness: Pride, root of misery.

⁸⁵ (a) Matt. 23:12

⁸⁶ In God an infinite perceiving will, or willing perception.

⁸⁷ (b) Ch.1.§.19.

⁸⁸ In ye perception (mind) ye Senses & ye Intellect or Wisdom of God viz. ye Subjective ungenerated

⁸⁹ (c) ch.11.§.3

⁹⁰ The Will having an infinite desire after a fit Object.

⁹¹ (a) Ch.1.§.47 i.2. after Himself;

⁹² acts his Essence into the Mind,

§.71.⁹³ And thus the Eternal Will generates (by such an impression of it's total Essence upon it's Center in its Eternal Mind) an Eternal, infinite most real, living, lively, all-filling, all satiating, experimental notion & knowledge of Himself, which is y^e essential Image of Himself, & y^e satisfying immediate Object of all his Desires.

§.72.⁹⁴ In which Generation we may observe y^e concurrence of two things, or qualitys or Perfections, y^e one active & y^e other passive, viz 1. The Strong & fiery Desire of y^e Divine Will, moving, acting, & concentrating all it's Essence & ejaculating all it's Rays as a divine seed towards its own Center; & 2. y^e Passive Mind (which tho' it be all LIfe, Power & Act in itself (a),⁹⁵ yet is passive in regard to this Will & impregnation) receiving all these Divine Powers vibrated into it; & fixing them, giving them as it were a consistence, & forming them into an Eternal Birth of ever blessed substantial knowledge.

§.73.⁹⁶ This may perhaps be y^e deep root of y^e two Tinctures of Male & Female, in Nature concurring in y^e formation of every production §.74.⁹⁷ And tho' these two (ye Desire & Mind) in God are distinct as to their formalitys, one being not y^e Other; yet they make up but one Number, one numerical Substantial Will, endued with these two qualitys or perfections (a).⁹⁸

§.75.⁹⁹ From those Two, (y^e infinite desiring Subject, & y^e infinite all filling Object,) there infallibly arises & proceed a Third, viz an infinite most real & triumphing Joy, flowing through & tincturing y^e Whole Essence with an infinite, all transcending, inconceivably delicious tast of Himself, y^e accomplishment of it's own infinite Happiness (b)¹⁰⁰. For by reason of y^e Divine Simplicity each reality in God communicates itself to all y^e rest (§.9.10.h.) which can't be done but by acting one upon another, & consequently by each one's vibrating forth their real emanations into one another (§.37.ch.1.) and thus all y^e powers of y^e satisfied Subject by intimate union with y^e all satiating Object, must communicate their joy & relish to one another, by real emanations into one another which most sacred mutual irradiations make up a kind of Divine Air, breath or Spirit, penetrating y^e Whole Divine Being.

§.76.¹⁰¹ The Spirit of Eternity then is in itself & in it's own most imple & indivisible Oneness a perfectly happy TRIUNE Being.

§.77.¹⁰² I will not contend y^t This is y^e Holy TRINITY treated of in Holy Scripture, viz, Father, Word, & Holy Ghost: But this is an infallible truth, y^t this TRIUNITY here mention'd (a),¹⁰³ is indeed & most really in God, & y^t no Perfection & infinite Good can be conceiv'd without these THREE united inseparably in ONE.

⁹³ and so generates an experimental notion of Himself

⁹⁴ The active Desire & ye passive mind concurring in this generation

⁹⁵ (a) §.13.h.

⁹⁶ Root of ye two Tinctures Male & Female

⁹⁷ These two in God but one Will

⁹⁸ (a) Ch.1.§.19,20,21

⁹⁹ infinite Joy proceeding thence

¹⁰⁰ (b) Ch.1.§.57.

¹⁰¹ God Triune in his Oneness.

¹⁰² These THREE united in one really in God.

¹⁰³ (c) §.71.75.h.

§.78.¹⁰⁴ In like manner, it is evident y^t these THREE are indeed very distinct one from another, & y^t they Subsist really in One Divine Essence inseparably; & deserve therefore to be termed THREE divine Subsistences in one Divine Essence. As also¹⁰⁵

§. 79.¹⁰⁶ That they are more than three Affections or Attributes; being three substantial Relations of y^e Whole Divine Being to y^e Whole Being, or three universal Substantial Powers, each one comprehending all y^e Divine Perfections, with a mutual & indissolvable relation to one another.

Here I think it proper to shew what difference there is betwixt an Hypostasis or Subsistence, & a Substance.¹⁰⁷

1. Hypostasis is oppos'd to a transient operation, & is a Subsisting permanent energy or Power, & Principle of operation, a Fountain: Power
2. And in this sense is Essence often taken by our Author.
3. Hypostasis then is not a mode of a thing, but somewhat more, & yet neither is it a Substance properly so called.
4. There are in ye Divine Essence three Hypostases, but not three Substances.
5. For ye notion of a Substance implys a compleat absolute Being in itself, that can exist alone & apart from all others.
6. But to assert three such beings in one Divine Essence, is plainly to assert three Gods.
7. Hypostasis therefore signifys some Substantial energy or Power, which together with other Powers, make a Singular Substance or a compleat Being existing by itself, separately & apart from all others.
8. Now, altho there be many such Powers in God (a),¹⁰⁸ yet it has generally obtain'd amongst Divines to give y^e y^e title of Hypostases only to those three universal & relative ones of y^e whole Godhead to y^e Whole Godhead, which make y^e most Ho. Trinity
9. Yet I shall hence take occasion to observe, y^t Faith is by y^e Apostle called Hypostasis. Heb.11:1 viz, a divine energy or substantial power, fixt & residing in y^e Heart, a fountain-Power of good works, not a persuasion of y^e Brain.
10. But whether such Hypostasis in God may fitly be called a Person, may admit of some dispute; especially if God be consider'd in y^e State of His Eternity before any manifestation of Himself by his most Sacred Emanations. For y^e Scripture never uses y^e Word Person when it speaks of God; it is certain y^t when we speak of Persons in y^e Godhead, e must understand by that word something very different from what it signifys in common speech. But since words have their currency like money we shou'd neither trouble o^r. selves or others for y^e impropriety of a Word.
11. And we shou'd so much y^e rather yeild to custom, because y^e divine Emanations (w^{ch} are Powers sallying out of y^e hidden Substance into a state of manifestation of themselves, not by a bare [transient] operation, but by a continued & constant efflux, protension, or modification of their Essence or Being, yet so as to abide in an indivisible Unity inseparably joyn'd to y^e Substance itself, as y^e Bows of a Tree to y^e Root (a).¹⁰⁹) Because

¹⁰⁴ and very distinct

¹⁰⁵ Three Subsistences in One Essence:

¹⁰⁶ are more than three Affections:

¹⁰⁷ The difference betwixt Hypostasis, & Substance

¹⁰⁸ (a) §.8,9,10.h

¹⁰⁹ (a) If anything here seem obscure, it will be clear'd by what follows. Ch.6.§.27-42

The divine emanations, I say, may in a manner be consider'd as Substances (as being equivalent to Substances) & in that respect be called Persons, & y^e same things said of 'em as usually are of Persons.

12. And since y^e Ho. Scripture do's for y^e most part describe God to us in y^e state of manifestation, or as He has manifested Himself, it is not so much to be wonder'd at, y^t Divine, have fallen into y^e Notion of three Persons in one Essence or Substance; since the Hebrew Wise men also stiled their Sephiras Persons.
13. Which is y^e rather to be admitted in this State of manifestation, because The Blessed Tho: Bromley in his Vision of y^e invisible Mansions expressly saw y^e Father & y^e Ho. Spirit, as well as Christ shewing themselves in a human form to y^e Blessed Spirits. See his Revel. printed in High Dutch wth y^e B. Jane Leade's last hours p.49, 52, 54 & so St. John saw the Father in a human Form sitting upon a Throne. Rev. 4:2,9 & ch. 5:6,7,13.

§.80.¹¹⁰ Now there can be no doubt, but y^t these three Numbers which I find in The Divine Being are co-eternal, co-equal & co-essential: as being together but one Divine Essence or Substance, which never was nor ever can be without these Three.

§.81.¹¹¹ In this number THREE in Oneness is y^e accomplishment of Gods infinite compleat perfection & happiness in it self, independant of all other Being. These THREE in ONE are their own perfect all-sufficient infinite Felicity in themselves; & they want nothing besides themselves.

§.82.¹¹² All y^e Divine Perfections & Attributes are common to this TRINITY.

§.83.¹¹³ The Eternal Will as y^e ever springing Center of Life in y^e DEITY, may fitly be called The FATHER.

§.84.¹¹⁴ This Central Will in conjunction with its Mind, may fitly also be called the Living EYE OF ETERNITY, y^e Central Eye of God, y^e Magical Eye; looking round about itself; & peircing into all things, & performing all things magically, that is by a meer act of its Almighty Will, in a moment, & with y^e greatest ease.

§.85.¹¹⁵ The Objective experimental Real Notion & Perception of Himself, His Essential Image, may bear very well y^e name of y^e SON of God, or of God y^e Son; because it is form'd & produced as it were in y^e Womb of y^e inmost Perceptive Faculty by a Concentration or Central impression & influx of y^e Whole Divine Essence, ejaculating all its infinite Life & Power as a Divine Seed into that Divine Center or Ground. Which action of y^e Diety into itself, if it be not to be termed a begetting I know not what to call it, not what to understand by that Word when it is apply'd to The Diety.

¹¹⁰ Coeternal, coequal, coessential

¹¹¹ The accomplishment of God's happiness

¹¹² All divine perfections common to ye Three.

¹¹³ The 1. The Father

¹¹⁴ The Eye of Eternity: the Magical Eye.

¹¹⁵ The 2, The Son of God, or God the Son.

§.86.¹¹⁶ But if this be y^e true Notion of a Begetting, as I don't at all doubt, it is manifest, that of this SON only it can be said, in this high Sense, that He is begotten of The FATHER; & so y^t He is The ONELY BEGOTTEN SON.

§.87.¹¹⁷ On y^e contrary, we cannot say of y^e THIRD number of this TRINITY, y^t That Real & Essential Joy is begotten of y^e Father & So; because it is not produced & formed by a concentration, influx, vibration & fixation of all y^e Fathers Powers into & in His own Bosom; which is y^e formal notion of begetting (a).¹¹⁸ But it must be said to proceed from Both, from y^e Father & Son in conjunction, & more particularly, from y^e Father through y^e Son unto y^e Whole Divine Essence. For it is a Springing Life from y^e Central Desire of y^e Father fully satisfied, by y^e real enjoying of His Son, dilating itself as a tincturing virtue throughout y^e whole Divine Essence.

§.88.¹¹⁹ The Second Number of this TRINITY we are speaking of, may also be called y^e SON OF HIS LOVE viz of y^e Fathers. For y^e very Nature of y^e Divine Essence is Love, as we shewed before. Wherefore y^e First Number or y^e Eternal Will, as y^e Spring-Life, maybe termed y^e Fountain- or Begetting-Love; y^e Eternal Living Image of y^e Father, as y^e Second Number, y^e Begotten Love & y^e Third Number, y^e Outgoing Love, proceeding from & common to them Both.

§.89.¹²⁰ This Son of Love may also be termed y^e BRIGTNESSE OF THE GLORY, & y^e EXPRESS IMAGE OF THE SUBSTANCE of y^e Father. The first; because He is y^e Result of y^e joint irradiations of all y^e infinite virtues & Perfections of y^e Father into their own Bottom: The second, because this total fix'd irradiation of y^e Divine Being into its own Center cannot but exactly express & represent to y^e Father, or Knowing Will, all that was hid in it's Substance.

§.90. And as y^e Father comes to know Himself by y^e Son, which is y^e manifestation of y^e Father to Himself; & that mean by which we ¹²¹discover things before unknown, is commonly understood by y^e word Light: it is evident y^t this Second Number of y^e TRINITY here treated of, may justly bear y^e name of y^e LIGHT OF THE DIETY, or y^e DIVINE LIGHT & y^e Essential Light of God, because He can never be without it. Which Divine Light may also be said to go forth from of old, from everlasting. (see Mich.5:2) (1) because it is begotten of y^e Father's Essence, & is His issue; (2) because it enlightens y^e Whole Deity, being communicated from y^e Father to the infinitive Abyss of y^e Whole Divine Being, (3) because it goes forth from y^e Father into His Creatures & communicates to them it's Life & Glory: See Joh.1:3,4,9. But y^e manner of its going forth is different. It's first going forth, by which it comes to have it's Birth in y^e Fathers Bosom, is done by way of concentration & irradiation from y^e Circumference to y^e Central Mind. Y^e two other goings forth are done by way of irradiation or emanation from y^e Center to y^e Circumference.

¹¹⁶ and The onely begotten Son.

¹¹⁷ (For ye Third not begotten but proceeding from ye Father and ye Son.)

¹¹⁸ (a) §.85.h.

¹¹⁹ The Son of ye Father's Love

¹²⁰ The brightness of ye Glory, & express Image of ye Father.

¹²¹ The Essential Light of God.

§.91.¹²² But the Father or first Number, being consider'd as without & before y^e Son: (altho' He never really was, nor can be without Him) He cannot but be thought a meer thick DARKNESS. For abstracting from his Eternal Generation by an introversion of his own Essence into His Perceptive Center, He must necessarily appear to us as Knowing nothing at all, & void of all Light; supposing nothing strikes upon His Mind.

§.92. And so it may properly be said y^t y^e Light is generated out of y^e Darkness, & shines in & throughout y^e Darkness of y^e Father.

§.93.¹²³ And yet, considering God in His totality, as He is Light (a)¹²⁴, we may also say y^t y^e Second Number of the Triunity is LIGHT OF LIGHT: in as much as y^e Whole Divine Essence vibrating all y^e irradiations of its Divine Perfections into y^e Central Mind of y^e Father, maybe called a LIGHT, & y^e ungenerated Light of God.¹²⁵

§.94.¹²⁶ Thus this Generated Light illuminating y^e Eternal Mind of the Father, & being y^e discovery & full knowledge of Himself to Himself, it may be termed in a Second Sense the WISDOM of God; which we call y^e Objective, generated, originated, Archetypal Wisdom.

§.95.¹²⁷ In like manner this Divine Light, discovering y^e hiddent hings in God as they are in themselves, or rather being y^e things themselves, manifesting themselves to y^e Father, it is properly called the TRUTH, y^e Substantial Truth itself.

§.96.¹²⁸ By y^e same reason it may be called y^e WORD of God; ye Eternal, Substantial, Essential, Living Word.

§.97.¹²⁹ For Words either utter'd to others or conceived in or. own Mind, are nothing else but y^e manifestation of what was hidden in our deepest Ground. When we are introverted into our selves, y^e perceptions & thoughts arising in our minds are y^e immediate manifestations of y^e things which lay hid in us, unto our selves; & from this Center flow forth in a further manifestation unto others, uttering & forming themselves in certain sounds, which being y^e same things with y^e first, but in a Second modification; and these being called Words; y^e first as y^e Original of these last may with greater justice bear y^e same Name.

§.98.¹³⁰ And without doubt there is in Words & their formation a very deep mystery, not yet known to any, or at least to very few, which if it came to be display'd to us, we shou'd then see, y^t words, speeches & Languages depend not upon y^e fancy of men, nor are invented & established by a common arbitrary agreement of certain familys or people: But y^t they have y^e Deepest Ground in y^e in most Nature of things, & are originally very exact expressions & pourtraitures of them, & of y^e disposition of y^e mind towards them, how it looks on them, & stands affected towards them.

¹²² Generated out of ye Darkness of ye Father.

¹²³ And yet Light of Light

¹²⁴ (a) 1.John 1:4

¹²⁵ (ungenerated Light of God)

¹²⁶ The Wisdom of God in ye 2d Sense, viz, ye Objective generated.

¹²⁷ The Substantial Truth.

¹²⁸ The Word of God

¹²⁹ (Words manifestation of what was in us:

¹³⁰ and originally ye exact expression of things.)

§. 99.¹³¹ Of this Eternal Word of God, we may truly say: In y^e Beginning was y^e Word, & y^e Word was with God, & y^e Word was God. For y^e first thing done in God from all Eternity was y^e eternal Generation of His Son, or y^e in speaking of this Word into Himself. Which Word then was with God, for He cannot be without it. And this Word was God Himself, as being a Divine Subsistence (a),¹³² an immanation of y^e total Divine Essence into itself (b),¹³³ & therefore can be nothing but God.

§.100.¹³⁴ And all things were made by this Word. For this Word is y^e Original & Central Knowledge & Wisdom of God, in which & by which He knows & sees perfectly Himself, & nothing but Himself; because before He made anything, there was nothing but He Himself alone. In this Wisdom then He took His counsel, determined His resolutions, & formed y^e pattern of things to be made; & these Divine Patterns He spoke forth from His Central Eternal Word in order to a further manifestation of them.

§.101.¹³⁵ In fine this Second Number of this Trinity, we are speaking of, maybe termed the HEART of God; as being His Central Birth, y^e Center & Seat of His Love, & whence this Love Springs forth again & sheds itself abroad into y^e whole Divine BEing, & all that ever can be besides it.

§.102.¹³⁶ The Third Number of this TRINITY, may titly be called an Holy SPIRIT; because it is a Divine Spiritual Subsistence (a)¹³⁷ a GHOST, SPIRATION or BREATH of God (b)¹³⁸: there being no expression that cou'd better represent to our mind y^e ineffable, spiritual, living outflowing of y^e Triumphant Joy from y^e Divine Heart into & throughout y^e Whole Essence of God.

§.103.¹³⁹ It may be termed also y^e SPIRIT OF TRUTH, & y^e SPIRIT OF WISDOM; because it is a Power proceeding from y^e Truth and Wisdom of God, & bears it's Character, & is one with it, & acts & performs all in Truth & Wisdom.

§.104.¹⁴⁰ Now these Three Numbers of this TRINITY may not improperly be termed the THREE PRINCIPLES OF THE DIVINE BEING: & If others will call 'em Three Divine PERSONS, I shall not be against it (a).¹⁴¹

¹³¹ The Word that was in ye beginning & with God & was God.

¹³² (a) §.78,79.h.

¹³³ (b) §.71.85.h.

¹³⁴ By which all things were made.

¹³⁵ The Heart of God.

¹³⁶ The 3d. The H. Spirit, The Ghost or Breath of God.

¹³⁷ (a) §.78.79.h

¹³⁸ (b) §.75.h.

¹³⁹ The Spirit of Truth & Wisdom:

¹⁴⁰ These ye Three Principles of ye Divine Being: Three Divine Persons.

¹⁴¹ (a) §.79.[?] 9-12.h.

§.105.¹⁴² And as God is all Love (b),¹⁴³ that is, as all that is in him tends to Unity, & all His Perfections communicate all their realty's one to another; let us now look into that Wonder, & see how these Three Divine Numbers are all Love to one another.

The FIRST Number gives itself all to the Second; it's Life, its Power, its Strength, its Eternity, its Fecundity &C.

The SECOND Number gives all to y^e First, its Beauty, Glory, Light, Knowledge.

BOTH these in conjunction bring forth the Third, & give Him their Being, Life, Strength, Eternity, Fecundity, Beauty, Light, Wisdom, Goodness, Truth, Justice &C.

The THIRD Number in its turn gives all it hath to y^e two former, it's Joy & infinite Delights.

§.106.¹⁴⁴ Thus all that is in God, is communicative of its all to all: not y^e least appropriation or reservation for itself is to be found in Him.

§.107.¹⁴⁵ These Three Divine Numbers are the Essential all sufficient constitutive of the Highest Perfection & Felicity, & with all y^e Deepest Center, & Highest Top of the Deity. All that may be consider'd¹⁴⁶ in God besides these, is beneath them, more exterior, & approaching, as it were, more to y^e Circumference, & depends upon Them.

§.§.§.

Of Divine Sophia

§.108.¹⁴⁷ And of this latter rank is what I now go on to consider of God. We know y^t God is y^e first Fountain-Being of all that ever can be (a).¹⁴⁸ And therefore y^t there can be no reality, no perfection in, nor thought of by any Creature, which has not it's first Original in a Divine Excellency in The Creator.

§.109.¹⁴⁹ Now we find a twofold most real manner of perception in us; an experimental one of y^e things themselves, & an Ideal one, of their Images & Representations.

§.110.¹⁵⁰ Therefore we must conclude y^t there is also in God after a divine & perfect manner such a twofold perception of Himself. The one is y^e immediate reception of a real immanation of y^e Divine Essence into its own Central Mind; in which is form'd y^e

¹⁴² Their communication to one another.

¹⁴³ (b) §15.h.

¹⁴⁴ No appropriation in God.

¹⁴⁵ These Three ye Center & ye Top of ye Deity.

¹⁴⁶ All ye rest beneath them.

¹⁴⁷ all realty's in a divine manner in God.

¹⁴⁸ (a) §.24.h.

¹⁴⁹ Twofold perception in men an experimental & an Ideal

¹⁵⁰ In God ye experimental Notion of Himself, ye Second Number of ye Trinity,

Substantial Living Image of y^e Father, y^e Second Number of y^e Sacred TRI-UNE, hitherto spoken of.

§.111.¹⁵¹ The other sort of Perception in God is a view of a pure perfect Ideal or representative Notion of y^e Whole Trinity.

§.112.¹⁵² This Divine copy or ectypal Image of y^e H. Trinity presupposes besides y^e Senses, yet another perceptive Faculty, which I may term y^e Divine Imagination: because in it as in an unspotted mirror the reflected Rays of y^e eterrial Essential LIght of God are fixed, & form this representation of y^e H. TRINITY, who in this Divine Mirrour & Image speculate & contemplate themselves, & all their infinite perfections, with all y^e infinite various combinations thereof.

§.113.¹⁵³ This Idea of God in God Himself is not so intrinsical, Central, essential, & constitutive of y^e full & infinite happiness of God, as y^e former experimental & Substantial Perception of His Whole Essence.

§.114. For y^e Essential Felicity of God must necessarily consist in y^e real, living & all satiating enjoying, & not in y^e meer Speculation of Himself. Which last wou'd never satiate & quench His infinitive hunger & thirst after an infinite Perfect Object.

§.115.¹⁵⁴ And therefore this Ideal Notion is not an absolute necessary ingredient of y^e constitutive essential Happiness of an infinite Good; but only consequential to it; formed by way of repercussion of y^e Eternal Essential Word, which is generated eternally from y^e unoriginated Divine Essence by an immanation & concentrated direct irradiation into its own Central Mind.

§.116.¹⁵⁵ This Divine Idea by which God knows Himself Speculatively, deserves also to bear in a third sense y^e name of y^e Divine (Objective too, but Ectypal) Wisdom.

§.117.¹⁵⁶ This Wisdom then in this third Sense, must not be said to be cœequal with The Holy TRINITY (a),¹⁵⁷ but a little lower, & next to them, as being form'd by them immediately in joint cooperation, as a perfect Image or Pourtraiture of them.

§.118.¹⁵⁸ We are then far from making a Quaternity in God, because we shew this Divine Wisdom to be inferior to & depending upon The H. Trinity, as its Luminous Stamp upon y^e Fathers Imagination. You might be said with equal justice to assert a Centernity in God: because you say y^t all that is in God is God Himself, & yet must allow if all y^e Divine Attributes have each one their own peculiar formal reality.

¹⁵¹ The Ideal notion of ye Trinity

¹⁵² In ye Divine Imagination

¹⁵³ not so essential to his happiness as ye experimental

¹⁵⁴ But only consequential to it.

¹⁵⁵ This, ye Ectypal Wisdom of God.

¹⁵⁶ not coequal to ye H. Trinity

¹⁵⁷ (a) §.113.115.h.

¹⁵⁸ makes no Quaternity in God.

§.119.¹⁵⁹ Hitherto we have consider'd God alone in Himself without relation to Creatures. Let us now suppose He designs to manifest Himself by Works; we cannot doubt but He wou'd form first in His Imagination an exact Design & delineation of all He wou'd make.

§.120.¹⁶⁰ Which Divine previous Idea of things to be created, because it depends wholly upon His free Will, as we shall see more fully hereafter, we may term God's Arbitrary Conception.

§.121.¹⁶¹ In regard to which y^e Divine Intellect is all Active, not only in itself, but as to its objects too.

§.122.¹⁶² In y^e by this Arbitrary Conception, God knows perfectly most adequately a'priori all y^e Creatures, & sees all their relations one to another, their ends, means &c. & how to govern 'em most wisely.

§. 123.¹⁶³ And therefore this Arbitrary Idea of y^e Creatures may yet in y^e fourth & last Sense be called a Divine WISDOM; Objective too, as y^e two former immediately preceding, but for distinctions sake to be term'd y^e Sciagraphical Wisdom.

§.124.¹⁶⁴ This Sciagraphical Wisdom is yet much more inferior to The H. TRINITY, than y^e former Ectypal (a).¹⁶⁵

§.125.¹⁶⁶ And altho' there be a great distinction between them; yet being both seated in y^e Divine Imagination (b),¹⁶⁷ & made up of Ideas, that is of representations of things, & not of y^e things themselves; [?] may comprehend 'em both under y^e name of SOPHIA, or of Wisdom simpliciter, when it is spoken in contradistinction to y^e Eternal Word or Son. For these terms Wisdom & Word of God, must be interpreted according to y^e matter Spoken of. Because as The Eternal Son is called y^e Wisdom (a);¹⁶⁸ so The Ectypal & Sciagraphical wisdom also maybe & is sometimes understood by y^e Word of God: seeing y^e Greek word Logos which we translate Word, comprehends all internal Speech, or thoughts (b)¹⁶⁹ & ideas of y^e mind.

§.126.¹⁷⁰ Of this SOPHIA it may be said that The Lord, (The H. TRINITY) possessed Her in y^e beginning of His Way (of his going out), before his works of Old: That She was set up from everlasting, from y^e beginning, or ever y^e Earth was: y^t she was brought forth when there were no depths: y^t She was by Him as one brought up with Him: & y^t She was daily his

¹⁵⁹ Previous Idea of Creature

¹⁶⁰ God's arbitrary conception

¹⁶¹ (active Intellect.)

¹⁶² by it God knows all Creatures perfectly a'priori.

¹⁶³ Is his Sciagraphical wisdom

¹⁶⁴ much inferior to ye Holy Trinity.

¹⁶⁵ (a) §.117.h.

¹⁶⁶ Sophia or Wisdom Simpliciter comprehends 'em both

¹⁶⁷ (b) §.111.112.119.h

¹⁶⁸ (a) §.91.h.

¹⁶⁹ (b) §.97.h.

¹⁷⁰ mentioned in Scripture. Prov.8:22, 30

delight, rejoicing always before Him: When He prepared y^e Heavens, when He set a compass upon y^e face of y^e Depth &c.

§.127.¹⁷¹ Also, y^t This Wisdom was created before all things: y^t God created her in y^e H. Ghost (secundum vulgat.) & saw Her & number'd Her & poured Her out upon all his Works: That y^e Fountain of this Wisdom is y^e Word of the most High (c).¹⁷²

§.128.¹⁷³ Also, y^t She is y^e Breath of y^e Power of God, a pure influence flowing from y^e glory (which is y^e Eternal Word (d)¹⁷⁴) of y^e Almighty. For She is y^e Brightness of y^e everlasting Light; y^e unspotted Mirror of y^e Power of God y^e Image of His Goodness.

§.129¹⁷⁵. This Divine Sophia tho' it be inferior & posterior to y^e Blessed TRINITY (e)¹⁷⁶; yet is it a Divine Substantiality, & in y^e Divine Essence, as all y^e Divine Attributes are.

§.130. Being a Divine Substantiality it must be all Power & Life in itself (f)¹⁷⁷. But yet in respect to The H. Trinity it is all Passive, & never acts from & by itself, but as it is acted & moved by y^e H. Trinity.

§.131.¹⁷⁸ In regard to this passivity & total dependance upon y^e H. TRINITY; & that by y^e acting of y^e H. Trinity in & by this Divine Idea & according to it, all emanations, generations & creations are perform'd; She is property said to be of a female Nature.

§.132.¹⁷⁹ And because She is pure Deity not mixed with anything beneath herself, or undecent for her, She justly deserves the name of a Pure (a)¹⁸⁰, Eternal Virgin, & yet with all y^e Mother (b)¹⁸¹ of all things.

§.133.¹⁸² I hope no one will hence take occasion to calumniate me, as if I asserted a diversity of sex in y^e Deity, as y^e Gentiles & Gnosticks did, for it is easily seen y^t my design is to shew, how y^e metaphorical expressions used by our Author & some others, maybe taken in a sound & sober sense; & what reason they had to write in such a manner.

§.134.¹⁸³ The Union of our Spirits with Sophia is not y^e highest degree of o^r. perfection & felicity, but preparatory to it; which consists in y^e substantial Union with & being absorpt by y^e Eternal Word itself, nay by y^e whole most sacred TRINITY themselves.

§.§.§.

¹⁷¹ Ecclus.1:4,9.

¹⁷² *ibid.*vi.5. (c) §.115.h.

¹⁷³ *Wisd.*7:25,26.

¹⁷⁴ (d) §.89.h.

¹⁷⁵ Is a divine Substantiality

¹⁷⁶ (e) §.124.h.

¹⁷⁷ yet all passive wth respect to ye Holy Trinity. (f)§.13.h.

¹⁷⁸ How to be said to be of a female nature.

¹⁷⁹ A Virgin yet Mother of all

¹⁸⁰ (a) §.26.h.

¹⁸¹ (b) *Matt.* 11:19.

¹⁸² Calumnys prevented

¹⁸³ Union of our Spirits with Sophia.

Recapitulation Essential Propertys
distinct from y^e Divine Vertues

§.135.¹⁸⁴ Thus we have seen in God y^e FATHER or y^e first Number, i.e. in y^e infinite Desiring subject or Will-Power, (1) the Divine Senser, (2) the Divine Intellect, all passive as to the objects of it's knowledge; which I call y^e Subjective unoriginated Wisdom, & others perhaps may mean y^e saem by y^e Word Magia; (3) A capacity of infinite Joy & Delight which are as it were y^e inmost Bowels of y^e Deity, & y^e constitutive foundations of an infinite felicity. There follows (4) y^e Divine Imagination as a more exterior faculty, which is not a constitutive ingredient of y^e formality of an infinite happiness, & (5) y^e meer accessory all active & architectural exercise of y^e Divine Intellect.

§.136.¹⁸⁵ So y^t The FATHER maybe said to be the USystem of Divine Facultys; & The SON with the H. GHOST, to be their eternal inseparable, & full satiety & happiness: But SOPHIA to be y^e common divertisement & entertainment of y^e whole most sacred Trinity.¹⁸⁶

§.137.¹⁸⁷ In fine we may distinguish in God, The Divine Essence from its Form.

By His Essence I understand all y^e Subjective else or being of y^e Deity, & (If I may have leave to express my mind thus) its metaphysical matter. And this comprehends the Father with all His propertys and facultys.

The Form of God, as is already said (a),¹⁸⁸ consists in that common & joint influence of all y^e Subjective Reality into its own Center, & in y^e universal, entire & indivisible communication of y^e whole Divine Being to its Central perception, & of all y^e Divine perfections mutually to one another: which is Love, & by which God is God, who without this wou'd be to Himself an infinite Torment (b).¹⁸⁹

§.138.¹⁹⁰ But don't be startled, Kind Reader, & cry out that I make God to be a compound Being: which is much further from my mind than Heaven is from Earth.

Composition is a joyning of two or more things, each one of which has a numerically distinct particular existence in itself. And this composition involves an imperfection, inconsistent with God y^e Soverain Good. For this Duality is y^e ground of Composition, but no such Duality is to be found in God, who is all Oneness & Simplicity (a).¹⁹¹

I know y^e School men make y^e first kind of composition to be of matter with its form & tho' this is true in some sense of Creatures, perhaps unknown to most part of y^e Learned themselves; yet it is not any way applicable to y^e present case.

¹⁸⁴ Recapitulation of ye Divine Facultys in The Father
¹⁸⁵ and of ye Whole Deity

¹⁸⁶ see Prov.8:30

¹⁸⁷ Distinction on of ye Divine Essence from its Form.

¹⁸⁸ (a) §.16,17.h

¹⁸⁹ (b) §.20.h

¹⁹⁰ no composition in God

¹⁹¹ (a) §.7.h.

§.139.¹⁹² Looking then upon God wth a view only to His Essence, y^e excellencys we meet with there, may bear y^e name of Essential Propertys; & are His Spirituality, Simplicity, Immutability, Immortality, meer Life and Act, Immateriality, Eternity, Infinity, Purity, & Holiness of Essence, Independency, Liberty, Omnipotence, Fecundity, All Sufficiency, all y^e Facultys of y^e Father, & in fine all Subjective Reality to infinity.

§.140.¹⁹³ But considering God as He is all Love; y^e Realits we discover in Him form this View, maybe term'd y^e Divine Perfections ina more limited & restrained Sense; because in that Love, of which they are y^e consequences, consists His Perfection (a).¹⁹⁴

We may call 'em Divine Vertues, because they concern y^e morality & government or behaviour of His Will.

§.141. These are His Omniscience, Wisdom; Luminosity; Glory; Beauty; Justice: Truth or Veracity: Goodness; Communicativeness, & Liberality; Humility; Purity & Holiness of Will; by which He wills nothing but what is good & pure; Constancy; Peace & tranquility; Order in doing all in fit time, measure & place, without precipitation; Joy & Delight &c.

¹⁹² God's Essential Propertys

¹⁹³ His Divine Vertues

¹⁹⁴ (a) §.20.h.

CHAPTER VI.

A further Consideration of y^e Spirit of Eternity in order to its manifestation by real Emanation, Generation, & Creation: & first of an Unemanated Divine World, its possibility, variety, & Creatures therein contained.

§.1.¹ Hitherto we have seen God only in his most simple, naked, primordial & solitary being. And we found one of His Essential Propertys to be an infinite Fruitfulness (a).²

§.2. The reason by which we prov'd it was, that fecundity is a real perfection. And indeed we cannot doubt but y^t a fruitfull thing has a reality more is consequently more perfect, than a barren thing, which has not what y^e other has, viz fruitfulness. Now it is a plain contradiction, to say y^t God is an infinite Good & Perfection, & yet y^t there is some Good, some reality, some perfection which He has not, & is consequently out of His Limits: y^t He is more perfect than any thought can ever reach; & yet y^t we can conceive a thing that wou'd be more perfect than He, viz such a one as was fruitfull in itself (b).³

§.3. Besides we see y^t there is a fruitfulness in y^e Creatures, which produce daily each one their like: by which way we ourselves came into this World. Let it now be y^e Soul, or y^e Body alone, which multiplies itself by a real production of its like out of its own bowels; for we will not here examine y^e absurdity of y^e last opinion: yet is it not to be denied, if fecundity is really found by daily experience to be in y^e Creatures. Which being allow'd, it necessarily follows, if this fecundity must have its Original in Him, who is y^e onely First of all Being, Nothing but Himself being from itself, all y^e rest having their Essence & existence form this first and everflowing Fountain (a).⁴

§.4. Thus The Lord argues against y^e Jews and attributed fruitfulness to Himself, Isai.66:9 in y^e vulgar Latin.

§.5.⁵ Fruitfulness then being in God as He is in Himself, that is, as He is a pure, simple, & naked Spirit, all Spirit without any Matter (b)⁶: Who can doubt, that He may generate out of Himself pure & Simple Spirits, as many millions of millions as He pleases, all without any matter, really & numerically distinct & separately existent from him & from each Other; being each one a particular Power & Life in itself, having its own proper existence will & mind; as so many Sons fo God, bearing every one y^e likeness & Image of His Father, as so many little Deitys?

§.6.⁷ Nay what can be more absurd than to allow y^t He can produce Spirits embodied; & yet to deny y^t He can bring forth Spirits without Bodys? Seeing in y^e order of Nature Spirits must necessarily be before matter, this being nothing else but an incrassation of Spirit; as we shall see by by more at large.

¹ God as fruitfull in his primary being

² (a) Ch.V.§.53.&.139.

³ (b) Ch.111.§.10.11.

⁴ (a) Ch.V.§.23,24

⁵ may generate out of Himself pure Simple Spirits

⁶ (b) Ch.V.§.13.14.

⁷ as well as embodied ones

§.7.⁸ But supposing there were no fecundity in God, yet surely none wou'd be so rash as to deny, y^t He can by y^e Omnipotence of His will create out of nothing simple pure Spirits as well as such as are clothed with matter.

§.8.⁹ This may Suffice for y^e Possibility in general of Simple naked Spirits, having each one their particular Essence & Existence numerically distinct both from y^e Spirit of Eternity & from one another, who all may be, live & move immediately in y^e very primary Essence of y^e Deity. For as yet we consider God without all Locality form'd by Him.

§.9.¹⁰ As to their Variety: we know there is in God an infinity of perfections & realities distinct from one another as to their formalitys (a);¹¹ yet if He is altogether all Simplicity & Oneness (b),¹² & y^t consequently each perfection in particular does in an incomprehensible manner partake of all y^e rest. Each Divine Perfection or Reality then is living, Powerfull, & fruitfull &c.

§.10.¹³ God may then move & actuate such or such a Reality in Him & make it fructify & multiply itself actually in what degree of quantity He pleases, according to the idea form'd of it in His Wisdom.

§.11. And thus you see how an infinite Variety may gush forth from y^e Eternal Unity.

§.12.¹⁴ But He may not only thus multiply each one of His Essential Powers; but He may combine 'em together in what number & in what equal or unequal proportion of quantity & order He pleases, & bring 'em forth out of his Bowels by one Act of Generation.

§.13. Which is again a new Source of an infinite Variety of Simple generated Spirits.

§.14.¹⁵ For all that is produced from God by one act of such an immediate generation, whatever realitys may be combined together, is all indivisibly one in itself, even as it is in God.

§.15.¹⁶ Because Generation or fructification is nothing else but y^e multiplication of y^e same Essence.

§.16. Wherefore y^e fruit must necessarily have y^e Same Essential Propertys with the Mother Essence.

§.17.¹⁷ These Powers then, which we Suppose to multiply themselves by y^e moving of God, being all indivisibly one in God, & concurring all together in this their Essential Oneness to y^e

⁸ of He may create 'em out of nothing

⁹ living in his primary Essence

¹⁰ Infinite Variety of these Spirits.

¹¹ (a) Ch.3.§.11.Ch.V.§.8

¹² (b) Ch.V.§.7.

¹³ By fructifying His infinite realitys

¹⁴ Or ye Same infinitely combined.

¹⁵ and brought forth into Simple Spirits

¹⁶ Generation multiplies ye same Essence

¹⁷ Hence these Spirits one & Simple.

reproduction of themselves out of God by one Simple act; the product must of necessity be an altogether one Simple Essence, tho' containing many perfections or Realities.

§.18.¹⁸ Now we may form in o^r. Minds TEN principal considerations of God, as so many chief Combinations of His infinitive Realities for looking on Him.

1. As¹⁹ He is in ye fullness & compleateness of His infinite perfections & Happiness; we find the THREE Divine Numbers (a).²⁰
2. Methodo²¹ genetica, as if this same most Sacred Trinity did from itself successively before our Eyes; We meet with SEVEN principal Powers or Spirits of ye Divine Being, & Seven principal forms or States as so many degrees till we reach to ye full & perfect Formality of The H. Trinity.

§.19.²² But before I go on to declare these Seven principal Powers or Spirits of God, I must premise somethings for y^e better understanding of what shall follow.

1. That²³ the visible things are born & come forth out of y^e invisible ones; according to y^e express testimony of St. Paul. Heb.11:3. Through Faith we understand y^t y^e Worlds were framed by y^e Word of God, so y^t things which are seen were born out of things which do not appear. For this y^e original ought to be express'd.
2. That²⁴ these invisible things, out of w^{ch} are born y^e things visible, are originally the Essential Powers of God Himself. Rom. 11:36. For out of him, (after y^e Greek) & through Him, & to Him are all things. 1 Cor. 8:6. But to us there is but one God, The Father, out of whom (after y^e Greek) are all things. And all things are said to be out of God in y^e Same manner as y^e Woman is out of y^e Man. 1 Cor.11:12. For as y^e woman is out of y^e man (after y^e Greek) even so is y^e man also by y^e woman, but all things out of God. That is, y^e Subjective & constitutive else of all things was originally brought forth out of the Essential Powers of God, even as y^e Being or Subjective Else of which y^e woman was built up, was taken out of y^e Substance of the Man. How y^e Subjective else or matter (in an universal metaphysical sense) of all things is brought forth out of God shall be shewed more at large in y^e following discourse. Here I only desire it may be consider'd y^t all things are out of God, not immediately, but originally, by many steps & gradations, & variations thence arising.
3. Hence²⁵ it is y^t all y^e Essential powers & propertys of y^e Creatures are, in divers gradations & variations, pourtraitures, images & copys of those that are in God Himself; & y^t all y^e realitys which are in the Creatures in a creaturely & imperfect manner, are in God in a Spiritual, living, powerfull, infinite, Divine & perfect manner (a)²⁶ from hence y^e Apostle reproves the Gentiles & says they are inexcusable.

¹⁸ Ten principal considerations of God

¹⁹ 1. ye 3 Numbers

²⁰ (a) Ch. V. §.66-81

²¹ 2. ye 7 Principal Powers or forms of ye Divine Being

²² some things necessary to be premised

²³ 1. yt visible things came out of ye invisible.

²⁴ 2. The invisible ones, ye Essential Powers of God.

²⁵ The Essential powers of ye Creatures are in divers degrees images of those in God Himself.

²⁶ (a) Ch. V. §.108.

Rom.1:20. For y^e invisible things of God form y^e Creation of y^e World are clearly seen, being understood by y^e things that are made, even His Eternal Power & Godhead; so that they are without excuse.

4. Hence²⁷ it is that we find so often in Holy Writ, things of this visible World & perceivable by our outward senses attributed to God. Thus for instance it is said, y^t God is a consuming fire (a),²⁸ y^t He is y^e fountain of living waters (b),²⁹ y^t He is a Spirit (c);³⁰ & the Spirit of God is frequently spoken of. Now y^e word Spirit is taken from y^e blowing of y^e Wind. And y^e H. Ghost came upon y^e Apostles as a rushing mighty Wind (d).³¹ The terms also of Oyl & ointment are apply'd to The Holy Ghost. God, they God hath anointed Thee with y^e oyl of gladness above they fellows, says David (e)³² Speaking of J. Christ. As St. Peter testifies also (f)³³ God anointed Jesus of Nazareth with y^e H. Ghost & with Power. God is also called a Rock (g)³⁴: with many more expression of y^e like nature. Which are not meer Allegorys,³⁵ but realtyes found really in God after a Spiritual & most perfect manner; & understood by none aright but those that are favour'd with y^e experience thereof. Others that have not yet experienced these divine perfections as they are in God, must content themselves are most perfect realtyes in God which answer those in y^e Creatures.
5. And³⁶ this is to be observed in general wth regard to all that men can speak of God. For all our positive Words (some few perhaps excepted) signify directly y^e thins of this World, & can naturally excite no other ideas in us but of things experienc'd by us. Wherefore y^e words appertaining to This World can't be apply'd to Divine & other Spiritual Objects but by Analogy: & when we Speak of such Spiritual matters we must never stop at y^e words & their low & natural signification, but take 'em always in a sense proper to y^e Subject, removing all imperfection from them.
6. Now³⁷ I hope, you will no quarrel, or be angry with me, when in y^e following discourse you find me mentioning, harshness, bitterness, anguish, anger, fire, water, Oyl, Darkness, Light, Air, Earth, or such like as being in God. For our Author & J. Behm, found no other words to express their high & divine experiences by. You must then take all such expressions in an high & Divine Sense, far from all imperfection.
7. And³⁸ particularly you ought to observe y^t tho' I must consider all these Powers & propertys separately, & one after another, yet they are not really separated in God; but

²⁷ for wch reason corporeal things are so often attributed to God in H. Scripture

²⁸ (a) Deut. 4:24

²⁹ (b) Jerem.2:13

³⁰ (c) Joh. 4:24

³¹ (d) Acts 2:2

³² (e) Ps. 45:7

³³ (f) Acts 10:3

³⁴ (g) Ps.18:31

³⁵ These not meer Allergy, thee being in God realtyes analogous to them

³⁶ therefore all word, in all Languages, when applied to God, are to be understood not in their natural signification but in an high & divine sense.

³⁷ Hence, no reason to find fault wth ye Author, when He applies to God ye terms Harshness, &c.

³⁸ especially, when these qualitys, tho consider'd separately, are tyet all really united & temper'd in God, by the Divine Simplicity.

temper'd by y^e indivisible qualifications of all y^e Divine Powers with one another. And therefore tho, for instance, the Power of anguish be really in God, & wou'd produce all infinite torment if it cou'd be alone & separated from y^e influence of y^e other Divine realty; yet God cannot feel any such thing as torment or anguish in Himself, because by reason shou'd not be quenched & transmitted into an inexpressible ease & delight, by the unspeakable participation of all y^e rest of y^e Divine Perfections. But notwithstanding This, God may manifest his hidden wonders in such a manner as that this or that property maybe predominant.

Lastly³⁹ it ought to be observ'd that these seven Spirits of God, being a Sevenfold combination of all His infintie perfections, The names which I shall give to each one, can't express their whole natures, but that there is in every one an unsearchable Depth, unutterable & inconceivable: & y^t therefore another may express y^e same things by other names.

§.20.⁴⁰ This premised let us now consider The H. Trinity methodo genetica; as the Mathematicians call it.

1. We⁴¹ find y^e Center of y^e Divine Being to be an Eternal Will (a).⁴² This Will has an infinite Desire & longing after a fit Object (b).⁴³ This Longing or Hunger & thirst consists in a continual eager attraction or harsh astringency.⁴⁴
2. Out⁴⁵ of this springs forth a troublesome agitation, a stirring up, & piercing through its whole essence to find what may satisfy its most pressing Hunger. This is called by our Author y^e prickling Stinging Bitterness; which increases proportionably to the Augmentation of y^e Strength of y^e attraction.
3. Hence⁴⁶ cannot but arise a great anguish, a most painfull sensation & feeling of that violent agitation, peircing, digging & searching into its own bowels & setting up on all it meets with to satisfy it's insatiable Hunger.
4. And⁴⁷ finding nothing which were able to quench it's aking thirst, it inflames itself into rage, & furry, breaking forth as a fire-flash, to consume all it meets with, in order to free itself from that anguishing painfull sensation.

These⁴⁸ are y^e 4 forms of y^e FATHER & as long as we sit down here & go no further, we find nothing but Darkness, a dark anguishing fire Spirit. And such He wou'd be, if he cou'd be without y^e following Powers & their qualifying with y^e former.

³⁹ The Names given to these 7 Powers, not expressive of their whole Natures

⁴⁰ The H. Trinity consider'd methodo genetica, there appears

⁴¹ 1. The Center or Eternal Will

⁴² (a) Ch. V. §.66

⁴³ (b) Ibid.§.68

⁴⁴ desiring a proper Object this Hunger, an eager Attraction, or harsh Astringency.

⁴⁵ 2. Out of this Astringency springs a troublesome Agitation, call'd ye Stinging Bitterness

⁴⁶ 3. from ye feeling of this agitation a great Anguish

⁴⁷ 4. Hence ye Fire-Flash

⁴⁸ These, ye 4 Forms of the Father, if He were alone and separated from the reast.

5. But⁴⁹ his is impossible for Him to be without; & therefore this flaming wrath-fire-Spirit searching into y^e Whole Divine Essence, it finds in it's Center another Power of a passive fixing nature, viz, The Divine Mind; in which y^e fiery motions & vibrations come to be settled, mitigated & quieted (a).⁵⁰ By which y^e burning thirst is quenched, as by a quickening refreshing water, & mild & soft Oyl, capable of nourishing eternally y^e flames of y^e fiery desire of y^e Deity.

Now⁵¹ from this acting of y^e fiery Desire upon y^e oily water is born y^e gentle, charming, bright shining LIGHT; illustrating all y^e Powers of y^e Father, & giving thus a fifth form or state to y^e Divine Being. This Light is y^e Eternal SON of the Father. And this soft, meek, gentle & pleasant Light Shining & qualifying in, through, & with all y^e Powers of y^e Father, dos so temper them, y^t there is not harshness, bitterness, anguish, nor warth-fire felt in Him; but they are all changed into most delightfull divine Propertys, & make up together an incomprehensibly delicious Light- & Love-fire.

6. From⁵² & out of both these, y^e Father & Son, goes forth or proceeds a most joyfull SPIRIT (a),⁵³ as a Divine Air or soft wind, blowing up & exalting y^e Divine Love-Fire. This is y^e H. Ghost, y^e moving, flowing, triumphant Life & Love of y^e Father & Son; & gives y^e Sixth form to y^e Godhead.

But⁵⁴ all these subsist, live, move and qualify together in one common ground, in one Essence, which makes 'em⁵⁵ to be altogether but one Substance, one total compleat selfsubsisting Being; which is the Seventh form of y^e H. Trinity, viz to be one total Love-Substance. And this totality & compleat Subsistency is called essentiality & corporeity in an high & metaphysical Sense. This Power, which is y^e common band of all, & causes all to subsist in one, to live & move together, & to make up together one total selfsubsisting Being may be called y^e Divine Earth.

§.21.⁵⁶ Thus we find in y^e H. Trinity Seven Principal Essential Powers or Spirits viz, 1. The Spirit of harshness, 2. y^e Spirit of Bitterness, 3. y^e Spirit of Anguish, 4. y^e Spirit of Wrath-fire, 4. y^e meek oily water in union with y^e pleasant Light springing up out of y^e water & one with it which transforming y^e 4 former makes out of harshness, mildness; out of bitterness, sweetness; out of anguish, Ease & joy; & out of wrath Love. 6. The Divine Air or Spirit, 7. The Divine Earth or Essentiality.

⁴⁹ which is impossible. The Fire-Spirit finding another Power in ye Divine Essence, of a passive fixing nature, is quench'd & refresh'd by it as by a living refreshing Water.

⁵⁰ (a) Ch.V.§.72

⁵¹ From ye Fiery Desire mixing wth ye Oily Water is born the pleasant Light. This, the fifth form of ye Deity. The Eternal SON of the Father.

⁵² From both proceeds a joyfull Spirit or Air. The H. Ghost ye 6th form of ye Deity.

⁵³ (a) Ch.V.§.75.

⁵⁴ These all subsist in one common Essence, w^{ch} makes

⁵⁵ 'em all one Substance, wch is ye 7th Form of ye Deity. & is called Essentially, Corporeity, & ye Divine Earth.

⁵⁶ Recapitulation of ye 7 preceeding Forms.

§.22.⁵⁷ These Seven Spirits of God are continually working & qualifying in, with & through one another in an endless variation; no this, then another being in its exaltation above y^e rest; now these then others mingling immediately; now in one then in another proportion: all according to y^e Pleasure of y^e most sacred Trinity. By which wrestling, as it were, & sporting together of y^e Seven Spirits of God, there are wrought in Him infinite inconceivable Wonders from Eternity to Eternity.

§.23. Pardon me, O God, for Speaking o Thee in so imperfect a manner. I cou'd not do it better, yet cou'd not be altogether silent, thinking it necessary to try what I cou'd do to make y^e language of some of they servants more intelligible.

§. 24.⁵⁸ Now if God had been pleas'd to consider Himself in this manner, & to generate out of Himself so many great & Chief Spirits, as so many lively representations of Himeslf under these different considerations; I can't see what cou'd hinder Him to effect his Will.

§.25. Supposing then y^t this has been the pleasure of God, He will then have generated out of Himself (1)⁵⁹ THREE KINGS, representing y^e H. Trinity, Father, Son, and H. Ghost, (2)⁶⁰ under each of these Kings SEVEN PRINCES, answering to y^e Seven Spirits of God: yet so, as y^t in each order of these Princes, y^e quality of their King be predominant. (3)⁶¹ & under each of these Princes a great number of lesser Spirits representing y^e infinite variety of y^e divine perfections; each Principality qualifying in y^e quality of their Prince & King.

§. 26.⁶² Whether this be actually done, I will not contend; but thus much I see, y^t it is altogether possible; & y^t if it be, it must be a most glorious, admirable, ravishing variation of y^e Simple productions of the one Spirit of Eternity which makes it appear very probable to me, y^t it is really & actually so. Because I can't believe, that we can have any distinct & clear notions of God, that are really good, wonderfull, beautifull & glorious, if they were not really existent in Him.

§.27.⁶³ And thus we have found at least the possibility, if not more, of a Whole World, all of most simple, pure & naked Spirits, even in y^e very primordial unoriginated, unemanated Divine Essence, as it is y^e uppermost & first Principle⁶⁴ of all Principles or Worlds. We have found therein (1) The H. TRINITY^(a),⁶⁵ (2) Divine SOPHIA^(b),⁶⁶ (3) y^e Seven Spirits of

⁵⁷ These 7 Powers or Spirits of God continually working in & thro one another, & bringing forth continually new Wonders, as God pleases.

⁵⁸ If God pleases to consider Himself in thsi manner & to generate Spirits representing these several views of Himself.

⁵⁹ Then there will be: 1. 3 Kings representing ye H. Trinity

⁶⁰ 2. 7 Princes answering to y^e 7 Spirits of God.

⁶¹ 3. A great number of lesser Spirits representing ye infinite Variety of the Divine Perfections.

⁶² Whether it be actually so, not absolutely certain, tho' possible, nay probable, and

⁶³ Thus a Whole World of Simple naked Spirits in ye Primordial Divine Essence.

⁶⁴ This ye first Principle of all Principles

⁶⁵ (a) Ch.V.§.66.seqq.

⁶⁶ (b) *ibid.*§.108.seqq

God^(c),⁶⁷ (4) y^e generated Three Kings, (5) the Seven Princes under each of these Kings, (6) an innumerable number of lesser Spirits under each of these Princes^(d).⁶⁸

How God doth manifest Himself by his most Sacred emanations in this uppermost Principle of His primordial Divine Essence to all these generated Simple Spirits, we shall see presently in this Chapter.

§.28.⁶⁹ This uppermost Divine Principle, if these supposed generations are in fact brought forth by God, wou'd properly bear y^e name of the Unemanated Divine World; not as if there ere no emanations to be found in it; for here can be no manifestation but by emanation or irradiation of y^e Divine Powers: but because y^e ground or place of this World is not an emanated & lower graduated, but y^e highest & very primordial Essence of God.

§.29.⁷⁰ Concerning its configuration, tho' The Divine Essence in its primordial original state, which is y^e ground & locality of this World, being all infinite on all sides can't have any figure (a):⁷¹ yet y^e Creatures being finite in number and measure, & without doubt in a certain order, measure, & y^e divine manifestations attemper'd to y^e receptibility of it's inhabitants, it is probable that God has determin'd a certain (b)⁷² round space, wherein they live & move, & y^e divine wonders are manifested to them.

§.30.⁷³ And as to y^e generated Spirits, they being all finite essences, I can't conceive 'em but under certain limits, & consequently figures.

§.31.⁷⁴ And there being no figure more simple more perfect, more natural for a Spirit (a)⁷⁵ & more representative of y^e original state of y^e Divine Essence, than y^e Spherical; we think all y^e foremention'd generated simple Spirits to be so many living Globes

§.32.⁷⁶ These productions now being supposed we must conclude thence, y^t God is pleased to manifest Himself to them, by acting upon & filling & satiating all their facultys.

§.33. This manifestation of God is perform'd by an ejaculation of His Powers out of their own Central Essence (a)⁷⁷ & insinuation of them into y^e facultys of these produced Spirits.

§.34.⁷⁸ Which out-going of his Central Being, or quickening manifestation of God to these Spirits, is no less a free grace of God, than y^e generation of them was, by which they got their subjective & constitutive being.

⁶⁷ (c) §.24.h

⁶⁸ (d) §.25.h.

⁶⁹ This Highest Principle properly to be called The Unemanated Divine World.

⁷⁰ it's configuration a Sphere.

⁷¹ (a) Ch.V.§.4.5

⁷² (b) see Ch.VII.§.5.

⁷³ The Spirits living in it.

⁷⁴ So many living Globes.

⁷⁵ (a) Ch.1.§.39.

⁷⁶ God manifesting himself to these Spirits.

⁷⁷ (a) Ch.1.§.37.

⁷⁸ by a free Grace.

§.35. For altho' they exist, live & move in y^e very primordial essence of God; yet God cou'd, if He wou'd, abide still unmanifested & unknown to them, & hide Himself in Himself.

§.36.⁷⁹ We must then distinguish y^e vibrations in general of all y^e Divine Powers into those that tend to one another & to their own Center by which God comes to know & possess Himself beatifically; & into those that strike from y^e Divine Essence upon other distinct Beings by which God is manifested to others besides Himself.

The first maybe called Immanations; & y^e other Emanations.

§.37.⁸⁰ These Emanations of y^e Divine Essence are not different & distinct, nor Separated numerically from y^e Central & Ground-Being, where they flow forth (as y^e above mention'd (b)⁸¹ generated Simple Spirits are) they abide still y^e self same one Divine, but emanated, Essence: and therefore may bear y^e name of y^e Secondary or emanated, originated Divine Essence.

§.38.⁸² This is a new ground of an infinite variety of manifestation in quantity & quality, figur'd & unfigur'd of y^e one most simple God. Hence alone all different gradations & subordinations of things, & exaltations, glorifications, & transformations of lower beings by y^e Higher, do proceed; as shall be shewed successively but briefly.

§.39.⁸³ First then as y^e Spirit of Eternity is an infinite fullness of Power, & altogether a perfect Liberty, so He may exert Himself in an infinite variety & dilate his most sacred Emanations as little & as far as He will, even to infinity.

§.40.⁸⁴ We must be content, considering y^e narrowness of our Spirits, if we can but look only into some manners of this endless variety. And so we see, y^t y^e Spirit of Eternity may manifest either his Whole Essence, or some of its perfections, either each in particular, or in certain great combinations, all according to His free pleasure.

§.41.⁸⁵ His Whole Essence again He may dilate either by a most Simple Emanation of His Oneness; which may be termed y^e Simple originated, or emanated Divine Essence.

§.42.⁸⁶ Or by an effusion of all His Divine Perfections in their distinction; & So gush forthout of his Central Simple Oneness an infinite Ocean of infinite variety of Divine Powers, fitly to be called y^e Harmonious emanated Essence, or Divine emanated Nature because all these emanated Powers are of one accord, and in if universal Harmony of all y^e Divine Perfections consists y^e Nature or formality of God.⁸⁷

⁷⁹ Immanations & Emanations of God's Essence

⁸⁰ These emanations a Secondary Divine Essence

⁸¹ (b) §.27.h.

⁸² Ground of all ye divers gradations of things.

⁸³ Variety of ye Divine Emanations

⁸⁴ Their General Division

⁸⁵ Simple Divine Essence, or emanation of his Oneness

⁸⁶ Harmonious Divine Nature; or effusion of all His perfections

⁸⁷ out of ye Oneness as their Root

§.43. Oneness is y^e Root Spring & foundation of this Divine Variety; & this Divine Variety dos continually & totally depend upon y^e Central oneness of y^e Simple Spirit of Eternity in its primary being; from which it flows forth y^e into which it returns again; as y^e Rays of Light go forth from y^e Sun, & are still in separably rooted in & united with it.

§.44.⁸⁸ Hence arises y^e Divine Harmony of all y^e various Powers, flowing forth continually from y^e inexhaustible Spring of y^e Divine Central Oneness: Harmony being nothing else but variety tending to & joyning in Unity & thus the Nature of Harmony being y^e Same wth that of Love (a);⁸⁹ we may say y^t y^e Harmonious emanated Divine Essence, or emanated Divine Nature is really y^e emanated Love Essence.

§.45.⁹⁰ This Divine Harmony can never be broken or altered in y^e least manner or degree: because it is immediately grounded in the one Central primary Essence of y^e Spirit of Eternity, depends wholly up on it, & subsists in it; having no existence distinct & separate from its root.

§.46.⁹¹ As to y^e Emanations of Some Perfections we Saw above (b),⁹² The Three persons of y^e H. Trinity, & y^e Seven Spirits of God, all which God may manifest by peculiar emanations.

§.47.⁹³ These may be y^e Original of y^e TEN Sephirahs of y^e Ancient Jews, which are y^e foundation of all their Theology & Philosophy; distinguished into the 3 uppermost; which may be applied to y^e Three Numbers of y^e H. Trinity; & y^e > Lower emanations answering y^e Seven Spirits of God.

§. 48.⁹⁴ For that in y^e first & deepest sense they spoke under y^e names of these Sephirahs not of 10 general Heads of Predicates, which we may run thro in discovering upon any Subject; nor of ten uppermost Predicaments or classes of Subjects to one of which everything in y^e world might be reduc'd as to its proper head; but of Divine Substantialitys or Numbers; may appear from y^e Divine Names they attributed to them. Tho' perhaps afterwards either thro' ignorance of y^e true sense of them, or be cause all things in y^e World are pourtraitures of some Divine Perfections, & must therefore bear witness in their manner to these 10 numbers, they were applied to such a general Philosophical Use.

§.49. Surely if it be true y^t y^e Book Jezirah⁹⁵ was written by y^e Patriarch Abraham, as they commonly believe, we cannot but conclude, y^t This Great Saint did not apply his Mind, so full of God, to such Philosophical nicety's; but y^t he treated of y^e Highest, most solid & Substantial Divine things: And y^t therefore we have more reason to complain, y^t such a Doctrine is so deformed & darkned by Human Glossers, than to contemn it in itself.

§.50. But of these Ten Sephirah & of y^e Old Cabalistical Doctrine of God, I shall speak at large in y^e 12 Chapter §.143-146.

⁸⁸ which is ye generated Love-Essence

⁸⁹ (a) Ch. V. §.16.

⁹⁰ Its Harmony unalterable

⁹¹ Emanations of Some Divine Perfections

⁹² (b) §.18.h.

⁹³ The ten Sephirahs of ye Ancient Jews

⁹⁴ These ten Sephirahs not 10 Head-predicates, nor 10 Predicaments, in their first Sense.

⁹⁵ The Book Jezurah

CHAPTER VII

Of The first emanated Divine World, call'd y^e Globe of Eternity; & y^e Variety of Creatures therein. Matter. Life. Death.

§.1.¹ Hitherto we have seen a whole world all Spiritual, in y^e highest gradation of Essence, that can be, even in that of y^e primordial unoriginated Essence of y^e Spirit of Eternity. For all that immediately flows from Him in this primordial state by way of emanation & generation, cannot but be of y^e self same subtilty & elevation of Essence.

§.2.² Now supposing God wou'd produce Creatures of a lower gradation, & manifest Himself to them proportionably, & y^t That Lower World shou'd be a representation of y^e uppermost: we shall find, y^t y^e first thing to be done is to fix a Center, & to form an indefinite (in relation to us) Globe round about it.

§.3.³ For God in his primordial being is justly said to be an Infinite Circle or Globe, whose circumference is nowhere, y^e Center everywhere Indeed God being all Infinite & all oneness; He can have neither circumference nor Center as to a certain Locality. But He has a Center of Life which is His Perceptive Will, & this is everywhere, & may be likened to an Eye (a).⁴

§.4.⁵ But his Secondary World cannot be infinite in itself, & in relation to God; tho' it maybe, & indeed is so with respect to us. Therefore, this Secondary World cannot be without all figure.

§.5.⁶ And there being none which can so well represent y^e Perfection, Eternity, Simplicity, Infinity in which all things exist, live & move, omnipresence &c. of y^e Divine Being, & y^e Care which He takes of all his Offspring, as y^e Spherical: We may conclude y^t He has chosen for y^e manifestation of His Whole Being, the figure of a vast immense Globe with an all circumspecting Eye in y^e Center of it.

§.6.⁷ Now this fixation & formation of this Central Eye cannot be conceived to be done but by a Concentration of His emanated Simple Essence, acting its eradiations together from all Sides, coagulating & complicating 'em wth one another, contexting & fixing them together & so forming a certain figuration appearance.

At least nobody will deny it to be possible for God to do this. And this is y^e Ground of so many different apparitions of God to the Old Patriarchs & others, mentioned in y^e Holy Bible.

§.7.⁸ This is y^e first production of an Essence lower graduated & thicker constituted or qualified than y^e Primary Divine Essence.

¹ uppermost World hitherto seen.

² Lower World its representation

³ God's primary being all infinite; It's Center of Life.

⁴ (a) Ch.V.§.84

⁵ The Secondary World not infinite in itself.

⁶ Its figure a vast Globe with a Central Eye.

⁷ Formation of ye Central Eye Ground of Divine Apparitions

⁸ First production of a lower Essence

§.8.⁹ This lower graduated Essence being nothing but y^e Emanated Divine Essence coagulated, & of consequence all Life in itself; it may again ejaculate its coagulated vibrations as far as it pleases, & coagulate 'em again in a yet lower gradation & thicker constitution: & so go on Successively till it comes at last to produce a most thick & compacted Essence.

Thus we see a new Field for an infinite variation of y^e Divine Essence itself.

§.9.¹⁰ And such a thick & compacted Essence being by all men understood by y^e name of Matter; you see y^t y^e formality of matter consists in nothing but in y^e coagulation & fixation of y^e vibrated Powers of a Spirit: & that matter is nothing else but a Spiritual emanated Essence coagulated & incrassated.

§.10.¹¹ You see further y^t Matter is but y^e vehicle & clothing of a Spirit, & is never without some Spirit.

§.11.¹² You see a now a Spirit may materialize corporify, embody, & clothe itself wth matter.

§.12.¹³ Hence also it appears how matter may be generated from & by a Spirit, so as that matter may have its own separate existence apart from y^e generating Spirit.

§13. For God being fruitfull & multiplicative in His pure nakedness (a);¹⁴ He must be so in like manner when embodied in His own Matter of lower & higher gradation, & consequently can give to his coagulated Emanations, to have their own existence in themselves, as fruit broken of from y^e Free.

§.14.¹⁵ Wherefore He may produce, generated bring forth numberless material beings all of different degrees & kinds, of y^e first, Second &c gradation, all different from one another in number, quantity & quality according to y^e good Pleasure of His Will, & y^e Ideas form'd thereof in His Wisdom.

§.15.¹⁶ These first generated Powers, distinct from their fountain, & from one another, are fruitfull also themselves, & can again produce other beings after their own kind.

For fecundity is an Essential Property of The Divine Being, & therefore what is generated out of it, must necessarily partake of y^e same quality.

§.16.¹⁷ These Generated Powers, either of y^e first, second, or another generation, may be mingled together, so in joint cooperation generate beings of a third kind, partaking of all y^e Natures of those that concur to their production, & no less fruitfull than those from whom they sprung.

⁹ it's Successive lower gradations.

¹⁰ Matter: its nature

¹¹ is not without Spirit

¹² Spirit materializing Himself.

¹³ & generating Matter

¹⁴ God fruitfull in Himself & in his own Matter

¹⁵ God fruitfull in Himself & in his own Matter

¹⁶ The generated Powers no less fruitfull, both in themselves

¹⁷ & mingled together

And thus a new Source of an infinite variety of different productions is opened.

§.17.¹⁸ This mixing may be done by Divine Wisdom & Power in an endless variety of proportion, measure, number, Strength, order &c. & fram'd into particular kinds of Beings.

§.18.¹⁹ Such a mingling together of derived & numerically distinct Powers, & forming thence new kinds of Beings, is that, I think, which may properly & in a strict Sense be called Creation, as opposed to Emanation or Generation, which is an immediate flowing forth of a Being in its compleat state, & form, from y^e fountain-Essence. The Generation also is often in a stricter & more peculiar sense opposed to emanation, & then it Signifyes such an emanation as gives 10 y^e thing, a really & numerically separate existence from y^e fountain Essence. And so Creation is a mixing and joyning a two or more generated Essences into one Whole.

§.19.²⁰ This leads us to a new distinction of things, viz of simple, & compounded ones.

§.20.²¹ Simplicity implys one indivisible totality (a).²² Wherefore whatever comes immediately from God by an act of Generation, whatever realtyes are comprehended in its constitution; be it a meer naked Spiritual or embodied Power, must necessarily be a Simple one (b).²³

§.21.²⁴ For tho' Materiality supposes compactedness of Essence, yet it implys not duality & composition; netiher consequently divisibility into real Parts; but only reducibility by a Sufficient Power into its first Spirituality.

§.22.²⁵ Simplicity therefore is not incompatible with Materiality. & there are as well Simple Bodys, as Simple Spirits.

§.23.²⁶ It is not true then that all Bodys are divisible into real parts; for this belongs only to compounded ones.

§.24.²⁷ For Composition is a joining together in one whole, two or more things, that have each one their own & numerically distinct Essence, and existence.

§.25.²⁸ And therefore all that is compounded be it a body or a Spirit may be divided again by a Sufficient Power.

¹⁸ new Source of infinite Productions

¹⁹ Creation in its proper Sense.

²⁰ Things Simple or Compounded.

²¹ Simple Things

²² (a) Ch. V. §.9.

²³ (b) Ch. VI. §.14-17

²⁴ Materiality implys not Composition

²⁵ Bodys may be Simple

²⁶ & so indivisible

²⁷ Composition of things

²⁸ imports divisibility

§.26.²⁹ I say Body, not matter; because there is no matter existent without particular bodys for no matter can be without figure; it being impossible to conceive a condensation, coagulation, & limitation without Configuration.

§.27. But figured Matter is Body; wherefore there can't be an Universal Abstracted, unshapen Matter really existent without any determinate Body.

§.28. Where then Matter is, there is also a certain figured Body.

§.29.³⁰ And this Shape or figure is partly an image or representation of ye inward qualitys of y^e indwelling Spirit.

§.30. For y^e Shape or figure of a Body arises from y^e Combination & complication of vibrated Spiritual Powers, coagulated into one Whole (a).³¹ And y^e same combination & complication cannot but be of great moment for y^e interior temper & aptitude of y^e inward Spirit.

§.31.³² The root therefore of all outward figures is to be searched for in if deep ground of the Spiritual Nature. And if we did but know y^e true & compleat signification of each figure, with y^e constitution & nature of colours, we might read out of y^e outward Signature of everything, as out of a book, y^e inmost nature of it.

§.32.³³ Now there may be compounded (1) Spirits with Spirits, (2) Spirits with Bodys, (3) Bodys wth Bodys. And in y^e composition of Spirits wth Spirits, or of bodys with bodys, y^e ingredients maybe of y^e Same or of different Natures or qualifications. In y^e first case y^e Product is called homogeneal; & heterogeneal when they are of different qualitys.

§.33.³⁴ We speak of a Composition by an internal radical living mixtion, that is, where there is a mutual communication of qualitys, tempering each one another's propertys, so that there springs thence another kind of qualitys belonging to y^e Whole Compound, from what are to be found in each ingredient asunder. Thus what I am here saying, is not to be applied to that composition which is nothing else but a meer juxta-position.

§.34.³⁵ The ground of this natural Composition is to be searched for, in y^e inmost root of a Spirit; which is a desiring & longing for, or tendency to a fit Object to unite with (a).³⁶ two or more Powers then fit for one another meeting together, they embrace one another, & so go together in a most intimate union. & if it were not so, there cou'd be no Nature Union at all.

§.35. Thus Love is y^e one only ground of all natural Composition, & consequently of all generation of mixed things.

²⁹ No matter without particular bodys. Nature of a Body.

³⁰ It's figure a representation of y^e indwelling Spirit.

³¹ (a) §.9.26.h.

³² Signature of things.

³³ Heads of compounded Things.

³⁴ Composition by a radical mixtion

³⁵ Ground of all Natural Composition, Love.

³⁶ (a) Ch.1.§.47

§.36.³⁷ And according to y^e Strength & Vehemence or weakness of this Love of y^e Constituent parts to one another, y^e durableness of y^e whole system of each things is to be measured.

§.37.³⁸ The Cessation therefore of this Love of y^e constituent parts to one another, & turning it way for joyning with some other Object is y^e Cause of Natural Dissolution.

§.38.³⁹ But remember, as there are many gradations of Spirits (a),⁴⁰ so there are of Love too: y^t that false opinion may not give you any trouble, which supposes y^t all Love must have y^e quality of a self conscious & deliberate motion: for that is only proper to an high Intellectual all Luminous Spirit.

§.39.⁴¹ And therefore is so far from being common to all Spirits, that even in our natural Spirit, tho' it be endued with an intellect, yet there are many motions & operations of which it is not conscious.

§.40.⁴² The reason of which ignorance I take to be this, y^t y^e faculty of Intellect is appropriated to y^e five Natural Senses, through which all things pass that make an impression upon it: But these senses being now tyed to our gross & corporeal Sensitive Organs, it is no wonder y^t if motions of its own Spiritual Subtil being, in this darkness we now live under, can't be seen nor felt by its own Senses, & consequently not observ'd & reflected upon by its own Intellect. But if we were all diaphanous & Luminous, we shou'd certainly know all y^e wonderfull motions & operations of our Spirit.

§.41.⁴³ All which alters not at all y^e nature of Love in general, which is a self-tendency to Union & communication with a good Object.

§.42.⁴⁴ And this is put into act & determined as to its meer natural motions, (that is those which depend not upon a self conscious deliberation) by y^e impression of y^e Object upon y^e Central perception which for y^e most part our Intellect knows nothing of.

§.43.⁴⁵ This is y^e one only true ground of, & way to all Chymical Solutions, compositions & regenerations, of all curing of distempers, & of all Natural Magick, viz., to know y^e Natural Love & Hate or if you like these names better, Sympathy & Antipathy of y^e things of this World to one another for all natural Effects are brought about only by this way.

§.44.⁴⁶ Nay this shews us y^e one only gate to y^e Spiritual regeneration of our inward man. for if ever we are freed from our corruption, our fee will must depart from all Objects, that are not fit nor good for it & turn itself to its one only good which is God.

³⁷ Durableness of Compounded Systems.

³⁸ Their dissolution by Loves cessation.

³⁹ many gradation of Love, as of Spirits

⁴⁰ (a) Ch.1.§.23.24

⁴¹ All Spirits not conscious, of all motions.

⁴² Reason of this ignorance in our Natural Spirit.

⁴³ Nature of Love in general

⁴⁴ its Natural determinations

⁴⁵ Ground of Chymistry & all natural Effects

⁴⁶ Way to Regeneration

§.45.⁴⁷ Hence we may see y^e absolute & indispensible necessity of that Evangelical Doctrine, that we must forsake all things & hate even our Natural Life, & follow only Christ, who followed & clave to God alone in all things.

§.46. Now I think it will be no longer any difficulty to acknowledge, that not only Spirits may unite with Spirits, but also if Spirits may be joined with bodys so intrinsically as to make up together but one whole.

§.47. For all Bodys hide in their ground a Spirit (a).⁴⁸ & with this Spirit may mix another pure & naked Spirit (b)⁴⁹ & communicate to one another their affections, actions & passions.

§.48.⁵⁰ There is then no difficulty in comprehending y^e communion betwixt our uppermost Spirit & our gross body; & how y^e first partakes of y^e good & bad State of y^e latter; & how on y^e contrary our Bodys diseases & Health may be caused by y^e passions & refreshments of the Spirit.

§.49.⁵¹ Nay it is plain to be seen hence, how easily many distempers & natural Death itself maybe inflicted by Spiritual influences, natural & Supernatural.

§.50.⁵² For we must not think y^t matter is a dead thing. For altho' matter consider'd in it's precise & abstracted notion of materiality is all passive & meer passiveness (c);⁵³ yet for as much as no matter is without a Spirit (d),⁵⁴ nor without being determined into a certain body (e);⁵⁵ we must acknowledge y^t matter in sensu physico & conjuncto is a living thing in itself, or that all Bodys have a life in their inmost ground.

§.51.⁵⁶ This Central Spirit of each Body perceives y^e impressions made upon its materiality, & conveys 'em over to y^e naked Spirit joined with & residing in it.

§.52. And vice versa this Central Spirit receives immediately y^e Spiritual influences of that Simple Spirit joined to it, & as it is affected by them, so is its materiality accordingly.⁵⁷

§.53. Thus there is nothing in y^e word more remote from all truth, than y^e Cartesian mechanical Physicks.

§.54.⁵⁸ Perhaps you will say, tho' it be granted y^t God originally did create no dead matter yet now in this present state of corruption we cannot doubt but there is such, & y^e Spirit thereof gone entirely away.

⁴⁷ Forsaking of all.

⁴⁸ (a) §.10.h.

⁴⁹ (b) Ch.1.§.42

⁵⁰ Communion of our uppermost Spirit with y^e Body.

⁵¹ Efficacy of Spiritual Influences.

⁵² Central Life or Spirit in all Bodys.

⁵³ (c) §.9.h. & Ch.1.§.8

⁵⁴ (d) §.10.h

⁵⁵ (e) §.27,28.h

⁵⁶ Communion of Bodys & naked Spirits

⁵⁷ Falsity of Machinal Physics.

⁵⁸ No matter wholly dead,

§.55.⁵⁹ But for my part, I cannot but believe y^t even now in this Shadow of Death there is still no matter totally & intirely dead.

§.56. For matter being nothing but Spiritual vertues coagulated (a);⁶⁰ If all these powers were intirely taken away, I can't see what wou'd be left to make up y^e being of Matter.

§.57. Everyone knows what excellent Spirits Essences, Tinctures, Salts & other Medicines are extracted out of all bodys, all of great Efficacy & vertue.⁶¹

§.58. And altho they have ordinarily left a Caput mortuum or Lerram damnatam as y^e Chymists call it, or a dead relick which they can make no further use of; Yet is it not to be believed, y^t y^e Great Artist falls so short in His operations, as a frail Man: but rather y^t He has always experience skill enough to unlock y^e hidden treasures we must pass b; nay to convert any kind of Matter again into a pure Spiritual Power, resolving it intirely into its first Being (b).⁶²

§.59.⁶³ But yet we see y^t many dye before our Eyes, & y^t things lye under Death & Corruption. And therefore we must see what Death is, what kind of things may be said to die, & in what sense.

§.60.⁶⁴ We commonly & properly understand by Death a Separation of Life from that Subject or thing which we lay now to be dead and to have lived before.

§.61.⁶⁵ But for as much as Life is intrinsical Activity, & we are used to judge by appearances: we say, but improperly, all that to be dead which we see not to move & act anymore.

§.62.⁶⁶ We may distinguish Life (1) into Natural & Supernatural (2) into Subjective & Objective.

§.63.⁶⁷ The Natural Life can't but be Subjective, & is y^e Subjects own intrinsical constituent Activity (a).⁶⁸

§.64.⁶⁹ The Supernatural Life is that which is not constitutive of y^e Subjects own Natural else, but is only super added to it for it's bene Else. This is y^e Life of Grace.

⁵⁹ even in this State of Corruption:

⁶⁰ (a) §.9.h.

⁶¹ Do not ye Caput Mortuum.

⁶² (b) §.20.h.

⁶³ Death:

⁶⁴ What it is properly.

⁶⁵ what improperly.

⁶⁶ distinction of Life.

⁶⁷ Natural Life, Subjective

⁶⁸ (a) Ch.1.§.14

⁶⁹ §64 Supernatural Life, Life of Grace fourfold: viz

- a. The⁷⁰ Objective Life is y^e possession and enjoyment of that filling, satiating and quickening Object, which all things, Spiritual & material long after by their inmost Nature (b).⁷¹ Which that it is y^e Divine emanated Essence, itself, we will Shew hereafter (c).⁷² This then cannot but be Supernatural.
- b. But there is a Subjective Supernatural Life too: (1)⁷³ when y^e original idea of each production, contained in y^e divine Wisdom, unites subjectively to its total intrinsical constitutive form: which is y^e Union wth Sophia. (2)⁷⁴ When y^e First Number of y^e H. Trinity unites Subjectively its Desire & its Mind with y^e Central Desire & mind of y^e Creature, inflaming y^e more deliciously y^e Objective influences of y^e Divine Perfections; by which y^e Father generates his Son in y^e Creature. (3)⁷⁵ When y^e Second Number of y^e H. Trinity unites itself subjectively with , & exalts there by y^e Creatures Luster & glory. (4)⁷⁶ When y^e Third Number of y^e H. Trinity joyns subjectively with y^e Joy & delicious tast which y^e Creature has of y^e divine influences & blessings; & exalts y^e creaturely delights & makes ‘em thus participate according to their capacity, of y^e Divine Joy & Happiness itself.
- c. Thus there is a fivefold Supernatural Life: (1) The Subjective Union with Sophia (2) The Subjective Union with y^e Father (3) The Subjective Union with y^e Son (4) The Subjective Union with y^e H. Ghost. (5) The Objective Union of y^e Divine emanated Essence, Father, Son, & H. Ghost, & of all their infinite perfection with our facultys.
- d. I will endeavour to make y^e distinction on of objective & subjective union clear from examples of external Nature. When I lay hold up on a thing with my hand to lift it up, y^e thing is objectively united with my Hand. But if this thing were too heavy for me alone & another cou’d communicate his Strength & influence it into my arm, so as y^t I had then not only my own strength, but another also, then it wou’d be a Subjective union of these two strengths or Powers. Or, if I were hungry, & another cou’d influence his hunger besides into my Stomach, so y^t I had then a double Hunger, this wou’d be a Subjective Union of these two hungers. But when I eat & allay my Hunger, yⁿ it is an Objective union of y^e eat with my hungering Faculty.
- e. Thus y^e Objective union is when the object comes to joyn with its correspondent facultys in o^r. Spirit but y^e Subjective is, when two Subjects, two Spiritual Powers or facultys, one being not y^e object of y^e Other unite together.

§.65.⁷⁷ Now death is accordingly Natural, or Supernatural.

§.66.⁷⁸ The Natural Life again is twofold, one of a Simple Subject, y^e other of a compounded one.

⁷⁰ a. The objective Union wth ye divine Essence

⁷¹ (b) §.47.Ch.1.§.9.h.

⁷² (c) Ch.1X.§.7.8.19.

⁷³ & y^e Subjective Union wth 1. Sophia

⁷⁴ 2. The Father generating his Son in ye Creature

⁷⁵ 3. The Son

⁷⁶ 4. The H. Ghost.

⁷⁷ Death also twofold.

⁷⁸ Natural Life

§.67.⁷⁹ The Natural Life of a Simple Spirit can be nothing but its Spirituality itself seeing Life is activity (a);⁸⁰ & activity is the nature & form of a Simple Spirit (b).⁸¹

§.68.⁸² No pure Simple Spirit then can ever die in y^e first & proper Sense: that is, ti can never come to loose its simple Natural Life. And so it is not Subject to a Natural Death (c)⁸³ unless we suppose a total annihilation of it.

§.69.⁸⁴ The same we must say of Simple Bodys; because in their ground they are nothing but Spirits (d)⁸⁵ & consequently cannot be absolutely deprived of all their intrinsic Activity.

§.70.⁸⁶ But this activity may happen to be bound and shut up with in itself, & may not exert itself for awhile: & so far it may improperly be called a dead Body.

§.71.⁸⁷ As to a Compounded Subject, in as much as it is a compounded Whole, it's Natural Life must consist in y^e Form of Union of all y^e ingredient or constituent parts, that is, in that which keeps 'em all together in their joint system, & acts & moves them all together; & in them & through them.⁸⁸

§.72.⁸⁹ Now what this uniting form may be I will endeavour to declare. For which end I must first of all enquire what y^e Specific form of all productions is.

§.73. As then no Creature is made by God but by a certain wise counsel for certain good ends, no doubt He hath first form'd in His Wisdom a perfect Idea of it, comprehending all it's end & uses, & all y^e aptitudes necessary for y^e attainment of those ends.

§.74.⁹⁰ And these Ideas of Divine Wisdom are y^e Patterns upon which all Creatures are model'd, & by which they are distinguished one from another.

§.75.⁹¹ Thus we may say y^t in general y^e conformity of y^e Creatures to their Original Ideas in y^e Divine Wisdom, is y^e distinguishing specific form of every kind of Things.

§.76. Whence it is true that God poured out His Wisdom upon all His Works (a).⁹²

⁷⁹ of Simple Spirits their Spirituality.

⁸⁰ (a) §.63.h.

⁸¹ (b) §.11. Ch.1.

⁸² Simple Spirits not subject to Natural Death:

⁸³ (c) §.60.h.

⁸⁴ Nor Simple Bodys:

⁸⁵ (d) §.9.h.

⁸⁶ tho improperly called dead.

⁸⁷ Natural Life of Compounded things.

⁸⁸ Their Specific form

⁸⁹ Ideas of Divine Wisdom:

⁹⁰ Patterns of all Creatures.

⁹¹ Their Specific form in general

⁹² (a) Ecclis. 1.10.

§.77.⁹³ As to y^e Simple productions in particular, they being brought forth by an Act of generation; we may conceive it to be done in this manner. God considering such or such an Idea, & resolving thereupon to bring forth out of Himself, a thing conformable to it, having its own existence apart; He moves all His prolific, essential, central Powers in y^e same combination of quality, measure & order &c. as is contain'd representatively in his Idea, & makes 'em thus in this joint constitution generate & bring forth actually at once y^e thing designed; which thus passing as it were through Wisdom's hands can't but be perfectly like & exactly answerable to its original pattern.

§.78.⁹⁴ Thus y^e Specifical Form of all Simple productions is all one with & inseparable from their matter, that is from their Subjective Essence (a):⁹⁵

§.79.⁹⁶ As to Compounded Beings I said before (b)⁹⁷ Love was y^e ground of their Union. And this disposition to composition is in all Simple things. For they all coming from Go, & consequently partaking of His Essential Property & all Powers in God being gathered up or united in His Oneness: it necessarily follows that all things proceedings from Him must tend naturally to union with what comes from y^e same Source.

§.80.⁹⁸ But (1) this disposition is general, & susceptible of an infinite variety of particular determinations. (2) There is yet an endless variability by mixing Powers of different [1] quantity & [2] quality & [3] degrees of Subtilty. (3). There is to be observ'd in y^e composition of things a due order. Be cause 1.all Powers are not capable of being mix'd immediately; as we see daily before our Eyes; for instance, we can't mix oil & water, y^e liquor of fix'd nitre with y^e Spirit of wine &c. 2. & if they were, yet all mixtions are not answerable to y^e various ends and destinations of every compounded Creature.

§.81. There must then necessarily be another specifying thing, by which each specific mixing, answerable to y^e Creators intention, may be effected.

§.82.⁹⁹ I find but three ways for y^e most Simple God to tie together numerically different Powers, by y^e band of Love in a just proportion, according to y^e Idea form'd thereof in His Wisdom.

1. Either God must in y^e ery act of generation of y^e Simples give to each constituent part its peculiar quantity & destination of order & situation in regard to y^e Whole Symmetry; by which all y^e parts concurring, each of 'em takes itself its proper place & office.¹⁰⁰
2. Or all y^e Simples being produced in their generality without such peculiar destination, He must impress in y^e very Center of each y^e idea of its peculiar destination to such a whole & to such a situation in that whole.¹⁰¹

⁹³ Production of Simples

⁹⁴ Specifical Form of Simples

⁹⁵ (a) §.14. Ch. VI.

⁹⁶ Love: or disposition to Composition in all things

⁹⁷ (b) §.35.h.

⁹⁸ yet not sufficient to their specific mixing

⁹⁹ Three ways of mixing Simples

¹⁰⁰ 1. by immediate destination

¹⁰¹ 2. by a determinative idea impressed in ye Center of each.

Or he must impregnate His Idea (of y^e whole to be produced), formed in His Wisdom with y^e acting Power of His Word, & make it so generate out of itself an Idea perfectly¹⁰² like to its Divine Original; which generated Idea seizes upon such Simples & so much of each s it ought, & ranges & keeps ‘em together each one in its proper place.

§.83.¹⁰³ Now tho’ possibility God may have made use of y^e first or Second Way in some simple mixtures of some few & great constituent parts; as for example in y^e Creation of Eternal Nature by mingling it’s four Eternal Elements; or in joining a free unorganical Spirit to an organical Body; or two Spirits together:

§.84.¹⁰⁴ Yet are these two ways altogether unfit for y^e most skilfull & marvelous Structures of y^e organical Bodys of Animals & y^e Vegetables; y^e Stupendous Variety & incomprehensible Symmetry & contexture of which surpasses all humane & it maybe all Angelical understandings.

§.85. For they can all be resolved into innumerable little atoms, of which each one in particular cannot have received even in their immediate generation from y^e beginning of y^e World, nor afterwards by a central impression its particular destination to a certain individual & to a certain place and situation in that individual. I think nobody will lay claim to such a fancy.

§.86. Besides we see by daily experience y^t y^e little constituent parts of plants & animals are susceptible of infinite different compositions, since y^e Plants are transform’d into animals, & one animal into another, by being eaten & digested; & these again are chang’d into Earth, in an endless circulation.

§.87. We see also that men suddenly loose their lives without any Hurt (at least no remarkable one) of their Bodys. And on y^e contrary many continue to live notwithstanding they have lost an arm or foot or other considerable part. So that Life cannot consist in y^e meer cohesion of y^e Parts of y^e Body.

§.88.¹⁰⁵ Nor is there any greater probability y^t Minerals were generated by y^e two former ways; viz., by a peculiar destination which each ingredient atom receiv’d either in y^e very act of its first generation, or by a determinative idea impressed afterwards upon it’s ground (a).¹⁰⁶

§.89.¹⁰⁷ It remains therefore y^t all natural Compounded Bodys are formed by y^e third way (b),¹⁰⁸ viz., by a generated, compleat, peculiar, constitutive Idea, sent down into a fit Matter, which derived Idea being all Spirit, Life, & Power, unites to itself, & forms & fits a body for all y^e ends & purposes God had in his counsel & fixed in y^e Original Idea thereof, which He first formed in His Wisdom.

¹⁰² 3. by a generated peculiar Idea seizing upon ‘em

¹⁰³ First & Second Way used in some:

¹⁰⁴ Unfit for ye Bodys of Animals & Vegetables

¹⁰⁵ and for Minerals, too.

¹⁰⁶ (a) §.82. n.1.2.h.

¹⁰⁷ all Compounded Bodys form’d ye 3d Way.

¹⁰⁸ (b) §82.n.3.h

§.90.¹⁰⁹ This derived constitutive Idea then is both y^e specifying (c)¹¹⁰ & uniting (d) form, The band of Union, y^e maintainer as well as y^e first immediate formator of y^e System of all compounded Bodys; & therefore also the Natural Life thereof (d),¹¹¹ which flows through all y^e Subject & moves all it's powers.

§.91.¹¹² In this Sense it is true, y^t it is a kind of composition, when Matter & Form are joynd. For this Informing Idea is a thing in itself numerically distinct from The Matter.

§.92.¹¹³ And for this reason it may very properly be termed the Substantial Form of each compounded Body which therefore is not so ridiculous a notion & ens rationis or meer fancy as y^e new Philosophers wou'd make us believe. For it is indeed a Substance, a true Spiritual being, a real Power & Life; & it is also y^e distinguishing form of that thing from all others.

§.93.¹¹⁴ This informing Life of each Natural compounded Body may also justly bear y^e name of y^e Spirit of that thing for y^e proper Character of Spirit is Life (a).¹¹⁵ What then is y^e Life of a thing, y^e same also is its Spirit?

§.94.¹¹⁶ It may also very well be called y^e Soul of that thing; because it animates, moves & acts in harmony all y^e constituent essences of y^e Body. Tho' this word perhaps maybe taken by some in a stricter sense & in contradistinction to y^e Substantial Form.

§.95.¹¹⁷ And I believe y^t Helmont & others understand nothing else by their Archous, but this very Soul, Substantial Form, Life, Spirit or constitutive Idea of every compounded thing.

§.96.¹¹⁸ The band by which this Substantial Life is tied to its body, is, as I said before (a)¹¹⁹ nothing but it's Love towards such a body. And it gets this Love & tendency to a convenient body, in y^e very act of its first generation; this destination being contain'd in y^e original Idea thereof in y^e Wisdom of God.

§.97.¹²⁰ Whence this Love to a convenient Body is a constitutive unextinguishable Property of y^e Soul; which cannot perish but by the dissolution of y^e Soul itself, if there by any that are dissolvable.

§.98.¹²¹ But ye whatever endeavour y^e Soul may use to keep its body; it may be separated again from it, either by Violence, or by a natural Aversion, occasion'd by something that happens either to y^e Soul or Body.

¹⁰⁹ The derived idea their Specifying form & natural Life

¹¹⁰ (c) §.72.h.

¹¹¹ (d) §.71.h.

¹¹² distinct from y^e Matter

¹¹³ titly to be called: The Substantial Form.

¹¹⁴ The Spirit

¹¹⁵ (a) Ch.1.§.14

¹¹⁶ or Soul of y^e Body:

¹¹⁷ Archous of Helmont.

¹¹⁸ Love to a convenient body:

¹¹⁹ (a) §.34.35.h.

¹²⁰ unextinguishable in the Soul.

¹²¹ Separation of y^e Soul or Form:

§.99.¹²² And this Separation arriving, y^e compounded whole comes thereby to die & to be dissolved.

§.100. Thus y^e Natural Death of all natural compounded Bodys consists in the Separation of their Substantial Forms or Souls from y^e rest.

§.101.¹²³ And if these souls have also another Spirit joined to them (as men have, a Divine Spirit); Death imports also a Separation of this Spirit too from y^e Body, at least as to its natural & vital motion.

§.102.¹²⁴ For as to its local abiding, it is very possible, y^t a Spirit that has greatly loved it's body, finding no rest elsewhere, or obliged by Divine Justice may abide still in its dead body for a considerable time after y^e soul is gone away: of which notable instances might be given.

§.103.¹²⁵ Now I think we may understand that distinction of things into immortal & mortal.

§.104.¹²⁶ All Simples, Spirits and Bodys are immortal in themselves (a).¹²⁷

§.105.¹²⁸ All Compounds may die; but yet there maybe some that have an Eternal root in themselves, & therefore may live forever: & others that have but a temporary mortal root, & therefore cannot live forever, but must die, or at least be swallowed up by y^e immortal. The first we will call Eternal things; and y^e last, Temporary.

§.106.¹²⁹ The root & Life of all compounded Bodys is their Substantial Form (b).¹³⁰ We must then inquire, whether these Specifying Forms are eternal & immortal, or mortal & temporary.

§.107.¹³¹ All those that in their first originality are immediately derived from Divine Wisdom by a real efflux out of y^e Divine Essence are undoubtedly Simple beings (c),¹³² & therefore immortal & Eternal with all their offspring (d).¹³³

§.108.¹³⁴ Whatever then hath such an immortal Soul must live forever.

§.109.¹³⁵ And if it shou'd come to loose its body for a time, it must regain a new one, & better than y^e first.

¹²² The natural Death of y^e Whole.

¹²³ other Spirits joined to the Soul.

¹²⁴ How abiding in y^e dead body.

¹²⁵ Things mortal or immortal

¹²⁶ all Simples, immortal.

¹²⁷ (a) §.68, 69.h

¹²⁸ Compounded, eternal or temporary

¹²⁹ Their Root, or Form:

¹³⁰ (b) §.89.92.h.

¹³¹ being Simple & eternal:

¹³² (c) §.14.17.Ch.VI

¹³³ (d) §.15.h.§.15,16,Ch.VI

¹³⁴ they live forever.

¹³⁵ & must regain ye lost Body.

§.110.¹³⁶ For this relation of y^e Soul to a peculiar body is unextinguishable (2); & that by y^e will of God cannot be frustrated forever, but must have its full accomplishment in its due Season.

§.111. Till this be done, y^e Eternal Soul, living in a Separate State, whatever pleasures She may enjoy, is still wanting something, & has not attained its full perfection; but by its natural intrinsical tendency not yet satisfied, desires God continually to give her again a Suitable body.

§.112.¹³⁷ This I take to be y^e true ground of the Resurrection of y^e Dead. Which is not so incomprehensible, as it has been thought by many.

§.113.¹³⁸ For y^e Eternal Soul is never dissolved, but abides still in its intireness; & therefore being furnished again with pure & suitable matter, she forms herself in a moment a Body fit for all her ends.

§.114.¹³⁹ And so comes to rise again y^e self same individual man, that lived before in this World; altho' his risen body be not made up of y^e selfsame individual infinite atoms, as his mortal body was (c).¹⁴⁰

§.115.¹⁴¹ Which latter opinion is so much y^e more improbable, as even in this temporary life our terrestrial body is Subject to a continual alteration & revolution; so if in a little time, probably in three months or something more, there is not left in us one atom of what we were before: as may easily be judged by what we eat & drink daily, to supply y^e room of what goes off by insensible perspiration. And yet no ones is so foolish as to say that one becomes every three Months another Man.

§.116.¹⁴² The reason is, that altho' y^e Body alters, yet the Soul abides still y^e same; which is y^e foundation of our humanity & subsistency, & not y^e Body, which is but y^e clothing of y^e Soul, & changes o^r. individuality no more than y^e clothes we put upon o^r. Body.

§.117.¹⁴³ Yet that Idea of y^e Resurrection which supposes if all y^e self same individual atoms, which now make up our Body, must come to be restored again in y^e same order as at present, has been a stumbling block to very many.

§.118.¹⁴⁴ Now let us see whether, & how, there maybe also souls that are mortal & temporary; because we cannot think y^t all things whatsoever shall come to rise again.

¹³⁶ unextinguishable tendency of ye Soul to ye body. (a)§.97.h. (b) §.96.h.

¹³⁷ The ground of y^e Resurrection

¹³⁸ of y^e self same individual man:

¹³⁹ Tho' y^e atoms of y^e Body be not y^e Same.

¹⁴⁰ (c) See 1Cor. 15:37,38,50

¹⁴¹ Tho' y^e atoms of y^e body be not y^e same.

¹⁴² The Body only y^e clothing of The Soul

¹⁴³ False Idea of ye Resurrection, stumbling block to many.

¹⁴⁴ mortal Souls:

§.119.¹⁴⁵ We saw before y^t all that is come from God is fruitfull (a);¹⁴⁶ & that Spirits may be intimately united together in one whole (b).¹⁴⁷ All y^e actions then & productions of a compounded Spirit partake of y^e natures of all y^e constituent parts, & are compounded too. Wherefore all y^e ideas which a compounded Spirit forms in its imagination & brings forth out of it into suitable matter for y^e formation of new beings; must needs be compounded in themselves; & consequently dissolvable (c)¹⁴⁸ mortal & temporary. And y^t it is possible, y^t a compounded Spirit shou'd have an imaginative faculty & form ideas thereby, we experience daily in Beasts, which all allow to have compounded mortal souls, & yet they have memory & dreams, & passions; which cou'd not be if they had no imaginations (d).¹⁴⁹

§.120. If then there be under God a Compounded Spirit, which hath brought forth immediately out of itself, y^e Substantial forms of any Creatures; we have found y^e Origine of mortal Souls.

§.121.¹⁵⁰ Now that there is such a Subordinate Creating Spirit, & y^t all y^e first individuals of all kinds of Creatures were not created immediately
[...]

We are assured that in former times they made Dragons or Serpents (a),¹⁵¹ they changed water into blood (b)¹⁵² & made frogs (c).¹⁵³

§.127.¹⁵⁴ Hence now arises again an infinite variety of Beings. For these Substantial forms do not only differ from one another in respect to y^e degree of subtilty of their Essence, as there are many gradations of Creating Spirits:

§.128. But those too of y^e Same gradation may differ infinitely from one another in respect to y^e kinds, number & order of y^e realitys, which y^e creating Spirit combines in his Idea for y^e attainment of his purposes.

§.129.¹⁵⁵ And all these different kinds of souls or Specifical forms in y^e forming of their own bodys receive yet a great variety from y^e qualifications of y^e matter which they meet with.

§.130. For altho' they are y^e deepest constitutive ground & Center of each compounded Body, whence all its vertues & efficacys radically derive:

§.131. Yet they do not operate but through y^e Bodily powers as by so many instruments, & they appear under y^e covering of y^e Body: which therefore cannot but be conditioned according to y^e peculiar qualitys of it's constituent parts, besides those that are contained in & flow from y^e Substantial Form itself.

¹⁴⁵ formed immediately by a compounded Spirit

¹⁴⁶ (a) §.15.h;

¹⁴⁷ (b) Ch.1.§.42

¹⁴⁸ (c) §. 25.h

¹⁴⁹ (d) see §.56. Ch. VIII.

¹⁵⁰ Subordinate Creation:

¹⁵¹ (a) Exod. 7:12

¹⁵² (b) Exod. 7:22

¹⁵³ (c) Exod. 8:7

¹⁵⁴ New source of variety of things, y^e variety of forms:

¹⁵⁵ varied yet more by y^e matter

§.132.¹⁵⁶ Hence arise y^e defects & exuberancys of Nature: Those, when y^e matter is unable to undergo all y^e folds, windings & turnings required, or includes a Spirit contrary to y^e Ends & designs of y^e Substantial Form: These, when two or more Substantial Forms of y^e Same or different kinds concur & fall into y^e same matter, & that one cannot intirely overcome & expel the Other.

§.133.¹⁵⁷ Now as to y^e variety of matter, we shewed before (a),¹⁵⁸ that we can put or determine no bounds either to y^e divers gradations, nor to y^e different internal qualifications thereof, which may be as various as y^e Spiritual powers themselves & their manifold combinations are, Matter being nothing else but these very powers coagulated.

§.134.¹⁵⁹ And altho for y^e better understanding this matter, I have represented (b)¹⁶⁰ y^e generation of y^e Lower graduated matter by a new coagulation of y^e material vibrations of the Spirit already embodied in an higher graduated matter; yet seeing God is an infinite Liberty & Power, I can see nothing that shou'd oblige Him to hold this Method, & hinder Him from bringing forth, if He please, y^e lower graduated matter in y^e first place, & then fill it with a matter of an higher degree of Subtilty.

§.135.¹⁶¹ For y^e matter of a lower gradation is or always maybe penetrated by that of an higher degree. Thus we see even in this visible Nature The water penetrated by y^e Air; the Air by y^e Æther; The Æther by the Light.

§.136.¹⁶² And as a Spirit embodied in an higher graduated matter doth penetrate in an hidden manner y^e lower graduated matter; so that higher can manifest itself in this lower & swallow it up in itself: But y^e Lower cannot penetrate & swallow up the Higher.

§.137.¹⁶³ From what has been said it appears y^t there is a Divine Matter, & also a Creaturely which latter is of an infinite variety, but at this time chiefly to be distinguished into uncorrupted & corrupted.

§.138.¹⁶⁴ And having consider'd some general heads of variation of Creatures; we will now return to y^e Mother – Essence of all, viz, the Divine Materiality, with which God hath or may have been pleased to clothe Himself.

§.139.¹⁶⁵ The first thing we observed of it, was y^e concentration & formation of His emanated Essence into an Eye (a).¹⁶⁶

¹⁵⁶ Defects & Exuberancys of Nature

¹⁵⁷ Infinite variety of matter.

¹⁵⁸ (a) §.13,14.h.

¹⁵⁹ Lower graduated matter maybe before y^e higher

¹⁶⁰ (b) §.8.h

¹⁶¹ The higher may penetrate:

¹⁶² & swallow up y^e lower:

¹⁶³ Divine & Creaturely Matter.

¹⁶⁴ Divine Materiality

¹⁶⁵ Concenter'd into an Eye:

¹⁶⁶ (a) §.5.6.h.

§.140.¹⁶⁷ The materialization then of God, is not of His primary, hidden, immanent Essence; (for that is all pure naked Spirit & cannot be corporified) but only of His emanated, Secondary, manifested Essence.

§.141.¹⁶⁸ This corporisation of y^e Deity by His own pleasure, imports not y^e least imperfection. It is all pure Deity, all infinite Life & power, but modified in a certain fashion by His own free Will.

§.142.¹⁶⁹ God may contract His emanated Essence into an indivisible point. And yet in this point is hid y^e universal or Whole Deity. For He is all indivisibility & Oneness; and therefore this point must necessarily have an indivisible connexion with y^e total Divine Essence. Thus it is Said y^t in Christ dwells all y^e Fullness of y^e Godhead (b).¹⁷⁰

§.143.¹⁷¹ This Central Eye being y^e foundation of y^e emanated World, call'd by our Author The Globe of Eternity; we may say with y^e Eastern Philosophers that this World is form'd by a contraction (c)¹⁷² of y^e Divine Light; & that y^e rather, as without doubt y^e Splendor of y^e emanated Divine Essence is attempt'd to y^e receptibility of y^e Creatures.

§.144. As to this Globe form'd round about The Eye, its generation may easily be conceiv'd to be by a dilatation of y^e Eye, or by a real emanation from y^e Eye on all sides which our Author expresses by a looking upwards & downwards, & on both sides; & this very properly. For y^e Light of God is really performed by an ejaculation of it's rays; & these rays are most real effluences from that Divine Eye.

§.145.¹⁷³ This Globe, tho it hath its limits & circumference in regard to y^e primary Divine Essence; yet is it not so circumscribe y^t He cannot extend it more if He wou'd. For all y^e infinite fullness of y^e Spirit of Eternity dwells in y^e Eye; & therefore there can never be want of extensive power & in this Sense it may justly be called an infinite World much more is it so in respect to Creatures.

§.146.¹⁷⁴ This Divine Essence, thus extended from y^e Central Eye, may again vibrate forth its emanations in a somewhat lower gradation than y^e first, flown forth immediately from y^e first Eye. The Spirit of Eternity may again concentrate these Second emanations, & fix 'em into a Central Eye. This Second Eye may form again round about it a Sphere by dilatation of itself from this Second Sphere may again flow forth new emanations lower graduated than y^e former & be concentrated in a third Eye; & from Thence again a third Sphere be form'd.

§.147.¹⁷⁵ Thus you see three Eyes & three Spheres which may be called three Courts of one & y^e same Divine Emanated World. For altho' they be three diversely graduated Spheres; yet are they but y^e oneself same numerical Divine Essence varied forth in different manner &

¹⁶⁷ God's emanated Essence materialised:

¹⁶⁸ Pure Deity:

¹⁶⁹ Maybe contracted into a point

¹⁷⁰ (b) Col.2:9

¹⁷¹ Contraction of y^e Divine Light.

¹⁷² (c) §.6.h.

¹⁷³ This Globe how infinite

¹⁷⁴ Its lower gradation in a second & third Sphere

¹⁷⁵ Three Courts of this World.

gradations. And therefore they altogether make up but one Eternal World; & these three Spheres are to be consider'd as so many mansions & Courts of y^e Same Kingly Palace: as y^e three Eyes are indeed but one Eye in a diversified Manifestation.

§. 148¹⁷⁶. This I think y^e easiest way to conceive in some measure y^e generation of this world. But I cannot say, whether God did not form y^e outward Court first, as a foundation, & then y^e inward & inmost as superstructures upon y^e first (a).¹⁷⁷

§.149.¹⁷⁸ This Whole World when consider'd absolutely in itself & without y^e Creatures living therein: being nothing but y^e Divine Emanated Essence variously modified: may be said to be God Himself, & from Himself. I say when consider'd in itself & without y^e Creatures if you may not confound God with His Creatures nor ascribe any Divinity to 'em.

§.150.¹⁷⁹ For as I think y^e formation of this Divine World in itself was effected by adversely graduated materialised or embodied emanation of His Simple Oneness;

§.151. So there is no doubt but He may fill this emanated & figured World with innumerable inhabitants really & numerically distinct from that World in itself, & generated immediately out of His embodied Essence (b),¹⁸⁰ which live & move therein; as we saw before He might do in y^e primary unmaterialised Divine Essence too (c)¹⁸¹

§.152.¹⁸² And to look upon this Eternal World, as it is an habitation & abode of Creatures living therein, we may say that more particularly God is y^e Eye; y^t He manifests Himself in & from this Eye; y^t y^e Eye is y^e Throne of God; y^t it is y^e Seat of y^e H. Trinity &c.

§.153.¹⁸³ It is therefore from this Central Eye that all ye manifestations of God to His Creatures living in that World do flow forth.

§.154. ¹⁸⁴ Thus He may manifest I. His Whole Essence. As it is a Simple Oneness, or as it is an harmonious Love-Essence. II. His Ten Divine Numbers, or III. His Attributes, as under or combined and fill therewith that Whole World; or model 'em into certain figurative appearances, in a numberless variety, according to His good Pleasure, all most significative & expressive. For there is an infinity of Perfections in Him & altho' one number is not y^e other, nor one Attribute another formally; yet by reason of y^e Divine Simplicity & Unity; there is in each of them an incomprehensible participation of 'em all. So that it is impossible to find any bounds or limits of y^e figurative manifestations of them.

§.155.¹⁸⁵ If then He be pleas'd to manifest the FATHER as y^e black of an Eye Center'd in a heart; the SON, as a living flaming heart, in which y^e Fathers Eye is fixed; & the H. GHOST,

¹⁷⁶ Order of their generation

¹⁷⁷ (a) §.134.h.

¹⁷⁸ This World may be said to be God.

¹⁷⁹ Inhabitants therein

¹⁸⁰ (b) §.13.14.h

¹⁸¹ (c) Ch.VL.§.24,25,27

¹⁸² in regard to which, y^e Central Eye, God; & y^e Throne of God.

¹⁸³ whence flow forth

¹⁸⁴ God's infinite figurative manifestations

¹⁸⁵ Of y^e Father, Son, & H . Ghost

as a breath flowing from y^e Eye through y^e Heart, & filling y^e Whole Globe of Eternity: I lay It He will thus manifest His most Sacred Trinity, & His Wisdom as a pure glance from y^e Fathers Eye, enlightning that Divine World; who can hinder Him?¹⁸⁶

§.156.¹⁸⁷ We find in y^e H. Records y^e FATHER manifested & represented under y^e figure of one that sitteth on the Throne (a):¹⁸⁸ the SON, under that of a Lamb & of a Lion (b):¹⁸⁹ The H. GHOST, under that of a Dove (c),¹⁹⁰ of a Strong Wind, & of fiery Tongues (d):¹⁹¹ the Divine SOPHIA under that of a female personality; as we may see in y^e Proverbs, Ecclesiasticus, Wisdom, Gospel, & Revelation, & by y^e frequent experiences of some Pious Persons in these days, to whom She has appear'd as a glorious Virgin.

§.157.¹⁹² Hence so many propertys of Corporeal things so often ascribed to God in H. Writ. And if He wou'd manifest Himself in y^e same figures to y^e Eye, as he dos to y^e Ear: who cou'd forbid Him?

§.158.¹⁹³ The Whole Bible is full of various figurative apparitions of God. See for ex. Gen. III.8; XII.7; XVII.1; XVIII.1; XXVI.2.23.24; XXVIII.12.13.16; XXXII.24.25.26.28.30; XXXV.1.7.9.11.13; XLVIII.3; Exod. XXIV.15.16.17.18; XXXIII.9.10-23; XXXIV.5-9; XL.32.33-36. Numb.XII.5-10. &c.

§.159.¹⁹⁴ God may not only manifest Himself in an infinity of manners; but also where ever He pleases, at different times or at once.

§.160.¹⁹⁵ And in each one of all y^e manifestations the total Deity is hidden (a).¹⁹⁶ Wherever then God manifests Himself, there y^e Whole Deity is present. Therefore we may say without absurdity, God in His totality is present all over y^e Whole World, & yet also at y^e same time in all parts of it in particular, wherever He manifests Himself: totus in too, & totus in qualibet parte.

§.161.¹⁹⁷ Thus every Creature that enjoys God in it's Center, has & possesses y^e Whole Deity abiding in it as in His Temple. Tho' y^e measure of manifestation & enjoying is determined by y^e Pleasure of God & y^e capacity of y^e Creature.

§.162.¹⁹⁸ Tho' all these manifestations with all the whole Globe of Eternity are in themselves materialised, as flowing forth from y^e Central Eye (b);¹⁹⁹ & so, in respect to y^e primary Divine

¹⁸⁶ & of Sophia.

¹⁸⁷ Their figures in Scripture

¹⁸⁸ (a) Rev.4:2.Seqq.

¹⁸⁹ (b) Rev. 5:5,6

¹⁹⁰ (c) Matt. 3:16

¹⁹¹ (d) Acts 2:2,3

¹⁹² Ground of attributing Corporeal things to God.

¹⁹³ apparitions of God in Scripture

¹⁹⁴ God manifesting Himself where He pleases

¹⁹⁵ The Whole Deity in ye Whole World, & everyone of its parts

¹⁹⁶ (a) §.142.h.

¹⁹⁷ Creature it's Temple

¹⁹⁸ This Globe & all manifestations therein, Naked Deity.

¹⁹⁹ (b) §.6.144.146.151.153.h

Essence in it's unoriginated Subtility, & its first uncoagulated emanations, are clothed with matter: yet fore as much as they are embodied only in their own materiality, & not covered with any foreign matter really & numerically distinct from y^e Divine Essence; they may be said to be all pure Naked Diety.

§.163.²⁰⁰ In like manner all y^e Inhabitants of this Globe of Eternity are not without all materiality, but are corporised or coagulated essence in themselves, & in respect to those that live in the primary Divine Essence itself (c):²⁰¹

§.164. Yet because (as our Author asserts) they are in their Native Constitution, & not wrapt up in any matter different from their Being; they are justly termed pure naked Spirits, wth regard to y^e Angelical & Humane Spirits, each of which is joynd to a peculiar Soul & Body.

§.165.²⁰² And for as much as they are brought forth into their compleat being by an Act of generation (a)²⁰³ they are altogether Simple Spirits (b).²⁰⁴

§.166.²⁰⁵ As to y^e name of Spirits; they are so called because of their Simplicity, Intelligence, & free Activity, great power, & high Subtility; which are all qualitys commonly attributed to Spirits.

§.167.²⁰⁶ But now if we consider this Globe of Eternity as void of all Creatures manifestations, it presents itself to our Mind as an immense deep empty space, bottomless & boundless, & therefore may justly be called the Abyss; & y^e Eye in y^e midst of it, the Abyssal Eye. And y^e one Simple emanated Divine Essence of which this Globe is made up, y^e Abyssal Essence. See Eter. World. B.11.Ch.1.§.19,20,21,22,23,25, seqq. Ch.3.§.I.II.

§.168.²⁰⁷ Which being supposed to be an Emanation of y^e Divine Essence in y^e State, or under y^e formality of a perfect unity & Simplicity; we cannot see in it any variety of distinct essences.

§.169.²⁰⁸ For tho' there is really an infinity of Powers containe'd in it, all perfectly known to God; yet they are manifested in their State of indivisible communication to & participation of one Another: & therefore it cannot present to our view this or that in distinction, but an Universal Oneness, which contains all variety & distinction potentially.

§.170.²⁰⁹ And in this respect & with regard to us this Abyssal Essence may be termed y^e Eternal Nothing; as also y^e Divine Chaos, all powers being therein mixed together in one undistinguishable whole.

²⁰⁰ Its Inhabitants

²⁰¹ (c) §.24,25,27. Ch.VI.

²⁰² Simple:

²⁰³ (a) §.151.h

²⁰⁴ (b) Ch.VI.§.15-17

²⁰⁵ Spirits.

²⁰⁶ The Abyss: Abyssal Eye: Abyssal Essence:

²⁰⁷ Shewing no distinct Essences:

²⁰⁸ But an Universal Oneness:

²⁰⁹ The Eternal Nothing & Divine Chaos.

§.171.²¹⁰ This undistinguishable Oneness I think implies also an immobility & quiet from all actual working, as to our apprehension; tho in itself it is all Life & Act. & thus consider'd it may be called y^e Eternal Stillness.

§.172.²¹¹ Thus these names may in different respects, be attributed to y^e Whole Globe of Eternity, or to either of its three Courts, or to another manifestation of his Simple Essence, with which He fills either of these Courts (a).²¹² And indeed I find our Author does not always use these terms in y^e Same Sense.

§.173.²¹³ But because he represents y^e inward & inmost Courts as filled with Creatures & Divine manifestations, & ye outward Court as empty; I think when He speaks of y^e Divine Chaos as of y^e immediate ground whence Eternal Nature was brought forth, & as of a middle gulf between y^e Eternal Globe of y^e Still Eternity(which he makes to be y^e third Court) & Eternal Natures Essence: that He must be understood of the Outward Court; as being the next to Eternal Nature, & nothing between them both, but they distinguished one from another by their won constitutive Essentiality peculiar to each of 'em. And so y^e Outward Court being betwixt y^e Still Eternity & Eternal Nature, it may be termed a middle Gulf & Partition-Wall between 'em both.

²¹⁰ Eternal Stillness.

²¹¹ These names may have divers Senses.

²¹² (a) §.153.154.h.

²¹³ Divine Chaos in y^e Sense of Dr. P. y^e outward Court.

CHAPTER VIII

Of Eternal Nature & other Succeeding Worlds

§.1.¹ Being now arrived at y^e Confines of Eternal Nature, I will touch a little upon it, & say something also of y^e Worlds derived from it.

§.2.² I think then that according to our Author Eternal Nature is a Principle, that is, a Spiritual Globe or Spherical Spirit, having its own local Center, created after y^e Similitude of y^e Globe of Eternity & next to it.

§.3.³ The matter out of which it is created, or of which it is made up, is y^e four Eternal Elements viz, Fire, Water, Air & Earth but in an high & refined gradation.

§.4.⁴ These Elements are homogeneal Substances in themselves numerically distinct from one another, & are generated each in particular immediately out of y^e Divine Chaos or Abyssal Divine Essence. I call 'em homogeneal Substances, i.e. all whose particles are of y^e same nature or quality. Tho' notwithstanding this each one of 'em partakes in some measure of all the rest, because of y^e Divine Simplicity, by which all y^e Divine Powers are one in another after an incomprehensible manner.

§.5.⁵ This generation maybe conceived in this manner. God seeing in His Idea of Eternal Nature formed in His Wisdom, what Powers He must make use of to build up this great Mansion; & finding all powers whatsoever hid in His Divine Chaos: He moved these necessary Powers of Hi Abyssal Essence by His acting Word, & made 'em to generate actually out of them each as under a Power like to itself, in a sufficient quantity with a peculiar destination to unite with y^e others in y^e order designed & determined in y^e Wisdom of God.

§.6.⁶ As to the Three Principles of Nature, Salt, Mercury & Sulphur, it seems Behm (a)⁷ & perhaps our Author too (b),⁸ makes 'em to be y^e three first Forms of Nature, which are y^e three first working qualities or Powers of Fire of which we will now Speak a little.

§.7.⁹ The Fire is the first bb)¹⁰ Element, the ground of Eternal Nature, an homogeneal Substance in itself. Our Author expounds it's Essential property methodo genetica, as y^e Mathematician's call it, i.e. as if they came up one after another, & as they are y^e reason & ground one of another.

¹ Eternal Nature

² What it is

³ It's matter y^e 4 Eternal Elements

⁴ Whence &

⁵ How generated & United

⁶ The three principles of Nature: working qualities of

⁷ (a) Myst. Magn. c. 3.§.1 clavis.§.46

⁸ (b) Et. Nat. Ch.7.§.7

⁹ The Fire y^e 1st Element.

¹⁰ (bb) it is y^e first when we begin from y^e inmost of E. Nature, & go on to y^e outward, viz, it's compleat Substantiality in one ground, which is y^e Earth.

§.8.¹¹ The Fire being a Spiritual Power; (for of such a Fire we Speak) it must have essentially, in its measure & degree, a Sensible Will (c)¹² & a desiring & longing after a fit Object to unite with (d).¹³ This most intimate hunger consists in a continual eager attraction or harsh astringency, which is y^e first Form of Nature, & y^e first working property of y^e Fire-Spirit.

§.9.¹⁴ Out of this springs forth a troublesome agitation, a stirring up & piercing thro' its Whole essence to find Something to satisfy its most urgent hunger. This is y^e Second Form of Nature, y^e Second working property of y^e Fire; & is called by our Author y^e prickling stinging Bitterness; which increases proportionably to y^e augmentation of y^e Strength of y^e attraction.

§.10.¹⁵ Hence can't but arise a great Anguish, a most painfull sensation & feeling of that violent stirring, piercing, digging, & searching into its own bowels, & setting upon all it meets with to satisfy its unsatiable Hunger. And this Anguish is the third Form of Nature, & ye third working property of Fire.

§.11.¹⁶ But finding nothing which is able to quench its aking thirst, it inflames itself in rage, & breaking out if furiously falls upon all it meets with, to consume it & feed on it This is the fourth Form of Nature & y^e fourth working property of the Fire-Essence: It is it's fieriness, hotness, burningness, wrathfulness, consuming & devouringness, flying up or fire-flash. In this y^e Fire Spirit finds its compleatness and becomes a peculiar indivisible Substance in itself. And hitherto this Fire is all Darkness: wherefore it is called y^e Dark Wrath-Fire.

§.12.¹⁷ It is true, (as is said already) that by reason of y^e Divine Oneness, each divine Power dos in an incomprehensible manner partake of y^e qualitys of all y^e other fellow Powers. (If I may use that expression) And therefore all y^e Productions of God must in their Natural or Subjective Else partake in some measure of these forementioned four first Forms of Nature.

§.13.¹⁸ But yet y^e peculiar & proper qualitys of that Divine Power, which directly & particularly multiplies itself in generating and bringing forth a creaturely Being out of God, can't but be predominant, & they along manifestly to be found in that Production.

§.14.¹⁹ Thus it is with y^e Fire as well as y^e other Elements. We find in y^e Center of y^e Deity a Strong & fiery Desire (a);²⁰ which consider'd abstractedly in itself, bears directly & exactly the aforesaid Forms. And thus we may believe the Fire to be y^e direct Production of the fiery Desire of the Father.

¹¹ Its first property: 1st Form of Nature.

¹² (c) Ch.1. §.19

¹³ (d) §.47,48, *ibid*.

¹⁴ Its 2nd property: 2nd form of Nature

¹⁵ it's 3rd property: 3rd form of Nature

¹⁶ It's 4th property: y^e fire-flash; 4th form of nature: the compleatness of y^e dark wrath-fire

¹⁷ all productions partake of these 4 forms:

¹⁸ y^e peculiar qualitys of y^e generating power, most manifest in each production

¹⁹ The Fire y^e production & representation of y^e Fathers desire.

²⁰ (a) Ch.V. §.72. Ch.6. §20.n.1.2.3.4.

§.15.²¹ Again, we find in y^e same Center of y^e Deity, another Divine Power of a passive, meek, cooling, refreshing, fixing nature (b).²² I think I should not be much out, if I said y^t y^e Second Spiritual Element, viz, The Eternal Water might be y^e outbirth of that Divine Power. For our Author represents to us the essential propertys of this Water to be meekness, sweetness, softness, mildness, coldness, refreshingness, sinking down, heaviness, ponderosity, out of which softness & mildness, according to I. Behm (a)²³ is born in y^e Center of y^e water a certain Oiliness; whence when mingled with fire in just proportion springs forth y^e Light, which appeases y^e furious strife & enmity of y^e wrath-fire propertys, & makes ‘em to acquiesce together in harmony in y^e Light; & become thus a Light - & Love – Fire.

§.16.²⁴ Thus the Fire may be y^e representative of the Father; & y^e pleasant Light springing from y^e centring of y^e Fire in y^e water, may figure out in Nature y^e Son of God.

§.17.²⁵ But as in the Deity from y^e Father & Son proceeds y^e H. Ghost, as a living Breath, filling y^e Whole Divine Essence with triumphing Love-joys: So in Nature there is a third Element of Eternal Air, to blow up y^e Love-Fire, to exalt its ravishing joys, & to communicate ‘em to all y^e powers of Nature throughout its whole sphere.

§.18.²⁶ This Analogy makes me believe, y^t this Element of Air is y^e direct production & Representation of y^e H. Ghost in Nature.

§.19.²⁷ Our Author says y^e intrinsical propertys of this Air are Clarity, transparency, volatility, sublimity, celerity, & penetrability.

§.20.²⁸ Now as y^e three Persons of y^e most sacred Trinity do subsist in one only Essense; so in Nature God hath brought forth a fourth Element of Eternal Earth, to be a common band to y^e three former, & y^e one Ground in which they subsist, are fixed, & do qualify in, with and through one another.

§.21.²⁹ This makes me think y^t y^e Eternal Earth is y^e direct outbirth & Figure of y^e Divine Essence as one, and as y^e ground of the H. Trinity.

§.22.³⁰ It keeps the three former eternal Elements together in one Body, in one joint subsistency, & makes ‘em to abide one Whole: est coagulum coterorum. As our Author calls it, it gives essentiality & corporeity. And therefore He makes y^e essential propertys of this eternal Earth to be essentiality, corporeity, ponderosity & transparency.

²¹ Water y^e 2nd Element. it’s original in God. Light from y^e Centring of y^e Fire in y^e Water. Light- & Love – Fire.

²² (b) ch.V.§.2.§.20.n.5.ch.6.

²³ (a) Auror.c.15.§.29.

²⁴ The Light y^e figure of The Son of God.

²⁵ Air y^e 3rd Element, exalting The Love-Fire.

²⁶ A production & figure of y^e H. Ghost

²⁷ It’s propertys.

²⁸ Earth y^e 4th Element

²⁹ an outbirth & figure of y^e Divine Essence as one.

³⁰ It’s Nature.

Thus I found in some loose papers of the Author, “Then was opened to me, how y^e Sacred trinity did bear record, or did manifest themselves in y^e propertys of Eternal Nature, thus. The Father bears record thro y^e Fire. The Son thro y^e Water; The Spirit manifests itself in y^e eternal Air. Thus y^e Fire in y^e water with y^e Air coagulating themselves into a transparent Earth thro’ y^e Feat by Wisdoms art, was made up Eternal Nature.”

§.23.³¹ Now these four Eternal Elements are mixed radically in just proportion & harmony by Wisdoms Art & Power. From which central mixtion there arises & compounded matter, which is neither Fire, nor water, nor Air, nor Earth; but has its own peculiar qualitis resulting from & springing out of y^e mingling of them all together. And then y^e matter of Eternal Nature consider’d in this State of intimate mixture & composition, is called y^e One Pure Element, The Quintessence.

- a. This one compleat Substance, made up of y^e four Elements radically mixt together contains in itself seven constituent inadmissible substantial powers: viz, i. The Spirit of Harshness and astringency, (which with the following three makes up y^e Element of Fire) 2. The Spirit of agitation & prickling stinging Bitterness. 3. The Spirit of Anguish. 4. The Fire-Spirit. 5. The Water. 6. The Air. 7. The Earth, as the common ground for all y^e rest to subsist in, which gives essentiality, or substantiality or corporeity to y^e whole Being, making it to subsist in & by itself & so to be a true Substance.
- b. These Seven powers are to be found in every natural thing whatsoever, they cannot be lost as long as y^e thing itself is not destroy’d and dissolved. They are then y^e natural being & Life of everything that proceeds out of Eternal Nature’s Womb: & they may be called y^e meer natural Powers, or Spirits of all things, or the seven constituent or essential Powers or Spirits of y^e natural being of things.
- c. Of every natural thing the Fire-Spirit is y^e Soul; because the Fire is y^e originality of Life sense, & motion. In this sense J. Behm says very well, y^t y^e soul is born in y^e 4th form of Nature because in y^e fourth form of nature The Fire is born & gets its compleatness. & then y^e Body is y^e rest of y^e natural powers in conjunction.
- d. These seven essential or constituent Powers being in a just order & proportion, there is born thence from y^e mingling of y^e fire with y^e water an eighth Power, viz, the Light, which subsits in y^e water united with y^e fire & makes this to be a Light-Love-Fire, & passes with it thro all y^e other essential Powers. And meeting & mixing most intimately with y^e Air there goes out thence y^e 9th & last Power, which is y^e Spirit of joy & Jubilation, or triumphant Love; which last our Author usually understands by y^e name of Love or Love-Fire.
- e. These two Powers Light & Love, are not essential to as that they cannot be lost without y^e destruction of y^e thing itself: but they may be extinguished & lost, & get y^e natural being itself of the thing remain still compleat & intire. For they arise only from y^e good order & temperature of y^e meer natural powers, & consequently from y^e inhabiting of God’s most sacred influences in them: it being impossible that they should abide in order & harmony if God did not feed them with his own good; as shall be demonstrated in y^e following Chapter.

³¹ The 4 Elements mixed the one pure Element.

- f. Therefore in these two Powers, Light & Love, consists y^e Life of Grace in nature as being y^e immediate receptacle & Temple of y^e Deity in Nature.
- g. I think J. Behm might understand by y^e Spirit, which he says is born after y^e 4th form of Nature, nothing else but this Power of Light, or both of Light & Love together.
- h. But if this be so, I must advertise you, y^t in this sense the Spirit, Soul, & Body are not three distinct substances, dwelling one in another, able to subsist each one by itself apart, but only three substantial Powers making up all together but one substance: & therefore if our Author when He speaks of y^e Spirit, Soul & Body of Angels & Men takes these words in a quite different sense, viz, for three distinct substances, one higher graduated than the other, & subsisting one in another, working one thro another, & making up together one compleat whole; as will appear most evidently from y^e following Treatises.
- i. Now Eternal Nature, & all her uncorrupted offspring, consider'd in this State of Light & Love, may thus be compared to y^e Holy Trinity: the meer natural Being with its 7 constituent Powers, may be referred to the Father, the Light, to the Son; & the Love to the H. Ghost.

§.24.³² Thus Eternal Nature is a copy of the Deity itself. And in this consists its internal Formality or State, viz, in y^e proportionable union of y^e 3 first Elements in y^e 4th as in one essence, & in y^e blessed harmony of all qualitys thence arising.

§.25.³³ To understand this more exactly we will consider this formality in y^e same generative method (methodo genetica vel genitivâ) as we did in treating of the materiality. In this process, we shall find seven degrees of principal or fountain-qualitys or states in which E.N. may be consider'd, till we come to y^e full perfection of it; one being always y^e ground, reason, or cause of y^e following. The tincturing Powers which cause these Seven Principal or Fountain-qualitys or States of E.Natures Essence, are called by Our Author the ^(b) Seven Forms, the 7^(b) working Propertys, y^e 7 ^(b) working Qualitys, the 7 Spirits, the 7 working Spirits, the Seven Fountain-Spirits, ye 7 working Powers, ye 7 Qualifying Powers, ye Seven generating Powers of Nature: all which names signify the same thing, viz, not meer qualitys or modes, or modifications of things, nor peculiar substances in themselves, but, as is said, principal ^(a) vertues, energys, powers subsisting in y^e substance, & tincturing it with their qualitys, giving thus to it a certain form or state, according to which all y^e things Life & activity is qualified.

§.26. Now y^e four first of these Forms we saw a little before (a),³⁶ to be rooted in the Fire-Spirit, they are y^e Forms of Darkness.³⁷ The fifth Form or State is y^e Light & Love Fire for as soon as y^e Light Springs up & shines thro' y^e Darkness, all y^e wrath Fire forms come to be at quiet, peace & concord in the Light, by which & by y^e Water whence it anseth, they are temper'd mitigated & put into harmony which is Love. The Water is comprehended in this 5th Form, & not distinguished from y^e Light because from the water is born y^e Light, & this

³² Formality of E.N.

³³ It's Seven degrees: the seven Forms of Nature

³⁴ (b) (b) (b) per metonymiam effecti pro efficiente.

³⁵ (a) Et. Nat. .i.Ch.6. §.i.

³⁶ (a) §.8.9.10.11.h

³⁷ The 4 first forms, y^e forms of Darkness: The Light & Love Fire y^e 5th Form.

qualifys in & through y^e water, & y^e water in & through y^e Light, in uncorrupted Nature, which gets from both one State of bright shining Luster in all its constituent Powers.

§.27.³⁸ The sixth Form or State arises from y^e Air Spirits mingling with y^e Love-Fire, and consists in y^e Triumphant Joyfull Sensation of Loves quickening sweetness in all y^e powers & facultys of Nature. For y^e Air exalts y^e activity of Loves qualitys, & makes 'em penetrate into y^e Center of each Power, & nourishes 'em with its ravishing tasts, throughout the Whole Sphere. The Air is comprehended in this Sixth form & not distinguished from y^e triumphant joy, for y^e same reason that y^e water is comprehended in y^e 5th Form for y^e Air is y^e immediate vehicle of this joyfull Love, & both together give to E.N. one form or state of joyfull sensation.

§.28.³⁹ Thus our Author differs not from J. Behm, who considers the love in its nativity as it arises immediately out of the Light; & thus it belongs to y^e fifth form. But our Author considers it in its exalted & triumphant state, as it is y^e blessed nourishment & delicious Life of all y^e Powers of Nature; & then it belongs to y^e sixth Form.

§.29.⁴⁰ Now there wants nothing but the constant Cementation, as it were, of the mall together into one indissoluble Whole; which state of Union our Author calls essentiality, corporeity; And this is y^e Seventh & last Form; when we begin our consideration from the inmost Life & carry it on to y^e outmost, the common ground & receptacle of y^e other forms. But when we consider E. Nature as a making, & go on to its perfection & accomplishment, where it is wholly finished & done, then corporeity or essentiality is y^e first form and y^e triumphant Love is y^e Seventh & Last for because all y^e six forms must have a common ground to subsist in, which is y^e Earth; this foundation must first of all be laid, as y^e first beginning of y^e work to be done w^{ch} cou'd not be carried on, & much less brought to perfection, if y^e Earth had not been brought forth first for an unmoveable ground to build upon. For it is y^e Earth alone which gives subsistency & Substantiality to all y^e rest. Now this Earth is Dark, & tinctures all y^e rest wth Darkness till y^e Light comes to spring up, w^{ch} then is y^e Sixth Form; whereupon y^e joyfull Love is born as y^e last form & ultimate perfection of y^e Whole work. See Et.Nat.B.i.ch.7. per tot.

§.30.⁴¹ Thus according to y^e first manner of considering E. Nature, The four first forms comprehended under y^e common name of Darkness, represent The Father consider'd abstractedly without y^e Son; The fifth, The Son; the Sixth, the H. Spirit; y^e Seventh y^e Whole indivisible Deity in one Essence. But according to y^e Second manner of considering it, the five first forms represent y^e Divine Essence together with y^e Father; y^e Sixth, the Son; y^e Seventh, The H. Ghost with y^e Total Deity.

§.31.⁴² This Generation & mingling of y^e four eternal Elements & thence arising Seven Forms of Nature, & y^e formation of that great, & to us unmeasurable Principle, was done in a moment, at once as to time, & it is but one Principle, not two.

³⁸ Joyfull sensation by y^e Airs mingling with y^e Light-& Love-Fire: y^e 6th form.

³⁹ Dr. J. P. & J. Behm reconciled.

⁴⁰ The Seventh Form, y^e Cementation of y^e former in one.

⁴¹ Et. N. a copy of the Deity

⁴² Generated in a moment:

§.32.⁴³ But being not generated in this form & conjunction by one joint & indivisible act of generation of y^e original Poers in y^e Abyssal Essence, as they are an indivisible oneness in themselves; it is not a Simple but a Compounded Essence: & as one form is y^e ground of the other, there is order of first & second &c. to be observed in it.

§.33.⁴⁴ Wherefore if you take y^e word Principle (as y^e Author doth for y^e most part) for a great Globe, which is y^e Mother Essence of particular things, contained in its circumference, giving them by a true generation out of its bowels essentiality, subsistence, locality & nourishments; & which consequently is not a constituent part of y^e Fountain and Mother, furnishing out of its fruitfull womb each thing with its peculiar constitutive materiality; keeping always its proper numerically distinct essence, form, & existence in itself:

§.34. Then we must say there is but one Principle of Eternal Nature; or Eternal Nature is a Principle, & is one & not divided; in harmony & not in strife.

§.35.⁴⁵ But if you understand by a Principle hat ever is a constitutive ingredient of y^e proper Subjective else of things, either of their materiality or formality; as also of their bene'else:

§.36. Then you may say in regard to its formality, that there are Seven Principles of Eternal Nature, viz y^e Seven Forms of which it is built up.

§.37.⁴⁶ Or you may say y^t there are two Principles of Eternal Nature, viz, Darkness & Light: because all y^e Seven forms are reducible either to Darkness or to Light.

§.38.⁴⁷ And then Darkness is y^e first Principle because it is y^e constituent ground of Nature. But Light is y^e Second Principle, because it subsists in & shines through y^e Darkness of Eternal Nature, & is its Glory, beauty, perfection, & happiness.

§.39.⁴⁸ The Three Principles of Nature commonly so called; Salt, Mercury, & Sulphur, may be rather said to be y^e 3 Principles of Eternal Fire; when we speak of y^e Constitution of E. Nature itself. But there may be brought forth out of E.N. Three such essences to be the constituent parts of other particular beings & productions of 8 Nature: in which sense I take 'em below. §. 68.

§.40.⁴⁹ You may say also with respect to its materiality, if there are four Principles of Eternal Nature; viz, y^e 4 Eternal Elements, Fire, Water, Air & Earth: or Seven^{(a)50}, or Nine^{(b)51} Principles of Eternal Nature.

⁴³ Is a compounded Essence: Order in her forms

⁴⁴ Is only one Principle.

⁴⁵ in what sense there are 7 principles of E.N.

⁴⁶ Or two.

⁴⁷ viz, darkness y^e first and Light y^e Second.

⁴⁸ (three principles of Nature: rather principles of Fire)

⁴⁹ Or four.

⁵⁰ (a) see §.23.h. letter a.

⁵¹ (b) §. 23. h. lett. d.

§. 41.⁵² Thus many seeming contradiction may be reconciled, when we look on y^e different respects of y^e Authors, & y^e different sense they took y^e terms in, which they made used of.

§.42. The Band by which y^e Principles of Eternal Nature are tied together in y^e Eternal Earth, is y^e innate peculiar destination of each to unite with y^e others in y^e designed order (a).⁵³

§.43.⁵⁴ This band is fortified by y^e indwelling of Divine Sophia, passing through, penetrating & maintaining y^e whole system & all its powers in y^e designed order, & of y^e total Deity, that hath united itself most intimately with y^e Center of Eternal Nature; and thence sends forth its most sacred nourishing, & reviving influences, thro' out y^e whole Principle, & through all its forms which it has taken up as a garment, & animated 'em as y^e Soul doth its body. As we see in this visible World the Sun in y^e Center of it, filling and animating it and all that is in it wth its quickening Light.

§.44.⁵⁵ From what has been said, it is evident if Eternal Nature, tho' its Principles are generated immediately out of y^e Abyssal Essence, yet consider'd in its compleat State, is not generated but created (b).⁵⁶

§.45.⁵⁷ And further y^t God in Nature is not to be known in his naked Deity, but under the covering of Nature's forms, with which He has been pleased to clothe Himself.

§.46.⁵⁸ Now considering y^e Whole Principle of Eternal Nature in its full & compleat State, I think it is form'd upon y^e Pattern of y^e Eternal World; as y^e Angelical & even this visible outward Principle is upon that of Eternal Nature whence y^e Globe of Eternity is called y^e Archetypal World. Thus comparing all together, Eternal Nature is (1) a vast Globe or World; it hath (2) its inmost & finest part, y^e foundation of it, which supports y^e whole System; its universal Life which is y^e immediate Former of it, & passes throughout y^e Whole Principle & thro' every essence of it; y^e fountain-Essence out of which all y^e rest of that Principle is brought forth: Which y^e Author calls the Spirit of Eternal Nature, or Only Eternal Nature, & answers to y^e Spirit of Eternity in its primordial being.

§.47.⁵⁹ This Spirit of Eternal Nature is made up of y^e 4 Eternal Elements & of y^e 7 forms of Nature hitherto described.

§.48.⁶⁰ This Spirit, the Author says, is an Understanding Spirit, endowed with an Eternal Mind (or intellect) Will & Senses; to which I add y^e imagination: which are his own constituent Facultys.

⁵² Seeming Contradictions

⁵³ (a) §.5.h.

⁵⁴ fortified by y^e indwelling Deity.

⁵⁵ E. Nature not generated but created.

⁵⁶ (b) Ch. VII.§.18.

⁵⁷ God in Nature not to be known in his naked Deity.

⁵⁸ E.N. form'd after y^e pattern of y^e Globe of Eternity. It's Spirit. (answering to y^e S^{pt}. of Eternity)

⁵⁹ is made up of y^e 4 Eternal Elements & 7 forms of Nature;

⁶⁰ is an intellectual, free, Spirit:

§.49.⁶¹ To this Spirit The H. Trinity wth Divine Sophia have united themselves immediately, to dwell in him eternally, & through him in y^e other essences brought forth out of him.

§.50.⁶² This Spirit, I think, is y^e fountain-essence of y^e eternal Souls of Angels & Men; and perhaps that which the Old Mysticks called y^e great heavenly Soul of the Messias; And when E. Nature is called by our Author y^{e(a)} ⁶³Eternal Humanity, I think he means particularly this Spirit of Eternal Nature's Principle.

§.51.⁶⁴ This Spirit in & by y^e cooperation of God, brought forth out of itself a Globe of incomprehensible Glory, in y^e midst of y^e Whole Principle, like The Sun in our visible Heaven.

§.52.⁶⁵ Into This Glorious Globe The H. Trinity in Unity hath introduced itself, & seated itself in it.

§. 53.⁶⁶ In this Cloud of Glory is hid a Central Eye, Heart & Exit flowing forth from them both, into which is introduced y^e Eye, Heart & Exit of Eternity, & with them the H. Trinity in distinction which are to be seen when the Cloud of Glory opens.

§.54.⁶⁷ This Central Eye, Heart & Exit of E. Nature in on eBeing of Glory, is not God Himself, but His Glorious Thrine in Nature, whence He influences His good throughout that whole Principle.

§.55.⁶⁸ In the Central Eye of E. Nature exert themselves y^e eternal Essential facultys, The Intellect, Will, Senses & Imagination of y^e Spirit of Nature; as y^e Divine Facultys in the Eye of Eternity; and as these facultys of men & Angels are seated in the head.

§.56.⁶⁹ It may be question'd, how y^e Spirit of Eternal Nature, a Being compounded of y^e 4 Elements, can be capable of these eternal facultys, which seem altogether immaterial; thinking & self-consciousness appearing to be consistent with a pure & simple Spirit only? I answer: We know not y^e nature of y^e eternal elements thoroughly; & therefore we can't prove if thinking & self-consciousness are inconsistent with them. That these facultys, tho' in a lower degree, are found in compounded subjects, is prov'd in if 12th Chapter of this Treatise from y^e instance of Beasts. I have shewed above that Matter is nothing but Spiritual Powers coagulated. Pure & Simple Spirits then, & not compounded of y^e four elements, do yet in their Essence or Subjective constituent being contain the same powers, only in a more refined degree of essentiality, & indivisibly, as are in the four eternal elements. If then Simple Spirits be endowed with these facultys, as indeed they are, the eternal Elements may be so too. Whether this depends on ly upon y^e gradation of Essentiality, or if it be (as I think it is) a peculiar perfetion which God bestows upon some of his Creatures, when others, tho' of y^e

⁶¹ to whom y^e H.Trinity wth Sophia are intimately united.

⁶² This Spirit, y^e fountain-essence of y^e Souls of men & Angels;

⁶³ (a) E.Nat. B.II.ch.1.§.5.

⁶⁴ brought forth, by y^e cooperation of God, a Central Globe of Glory.

⁶⁵ into w^{ch} y^e H. Trinity in Unity hath introduced itself.

⁶⁶ in this is hid a Central Eye, Heart & Exit, into which those of Eternity are introduc'd, with y^e H. Trinity in distinction.

⁶⁷ This Central Eye &c. not God Himself, but His Throne.

⁶⁸ in this Eye are seated y^e intellectual facultys of y^e Spirit of E.N.

⁶⁹ How this Spirit, compounded of y^e 4 Elements, can be capable of intellectual Facultys.

Same degree of Subtily, are left without it; and whether every element be a suitable subject for these facultys, I cannot demonstrate. But this I am satisfied of, that even in this gift of thinking & self-consciousness there may be yet many degrees; & y^t they tells us from experimental manifestation y^t such or such a Being is endowed with these facultys, deserver to be believed. Now they tell us, if I comprehend ‘em right, y^t The Spiritual Elements of Fire or y^e Fire-Spirit is y^e immediate Subject of these facultys, supposing God will bestow ‘em upon any Crature. And as this fire Spirit is a simple uncompounded essence there can be no ground to doubt but God may endow it (& by consequence the Spirit of E. Nature also, of which y^e Fire-Spirit is a constituent part) which this faculty of thinking self-conscious deliberation. Thus I believe, every thinking self-conscious Spirit is a fire-Spirit, but not y^t every Fire-Spirit is thinking & Self conscious.

§.57. As ten the Natural inamissible Facultys of intellect, will, senses & imagination, & thus natural wit, cunning & craftiness, are immediately rooted in y^e fire Spirit in the 4th form of Nature; So Wisdom, y^e true actual knowledge & fundamental understanding of things, their true nature, ends, good & evil, means & ways to attain y^e good, is born out of y^e fifth form of Nature, out of y^e Light.

§.58. Hence it is y the Author says^(a),⁷⁰ Eternal Nature & y^e Angelical World are Wise & understanding Principles; & y^e Dark World a subtle & crafty one, but y^t there is not one grain of Wisdom or Understanding in it.

§.59.⁷¹ These natural Facultys & Wisdom of y^e Spirit of Ternal Nature, as Iso of y^e Spirit of y^e Angelical Principle are much exalted by y^e inhabitation & cooperation of y^e Divine Facultys & Wisdom in & through them.

§.60.⁷² This intimate Union of God wth y^e Spirit of E. Nature, & wth that of y^e Angelical Principle is typed out in y^e Microcosm, by ye intimate union of our Supreme Simple Spirit with our eternal soul; whose facultys of Mind, will, sense, & imagination (as I think^(b) She has) are also much exalted in their operations by y^e union & cooperation of y^e Supreme Spirit, who works in & through them.

§.61.⁷³ The Central Heart of Eternal Nature & y^e Cloud of Glory also, is formed out of the Love fire in Nature, as y^e Heart of Eternity is out of y^e Divine Love-Essence.

§.62.⁷⁴ This flaming heart of Love, is the Soul & as it were y^e Sun of E. Naure’s Principle, animating y^e whole Sphere & all that is in it, by its outbeaming quickening warmth.

§.63.⁷⁵ Whether by a further emanation from this Central Globe there be yet a peculiar Globe in this Principle, wherein & whereby Divine Wisdom manifests Herself in Eternal Nature, as there is in y^e Angelical World, & which might be compared to y^e Moon, I am

⁷⁰ (a) Et. Nat. B.1.ch.10.§.11. Dark World B.1.ch.9.§.10

⁷¹ The Facultys of y^e Spirit of E.N. exalted by y^e union & cooperation of the Divine:

⁷² As y^e facultys of o^f. Eternal Soul are by y^e union & cooperation of o^f. Supreme Spirit.

⁷³ The Central Heart, form’d out y^e Love fire in Nature.

⁷⁴ is y^e Soul, & as it were the Sun of y^e Whole Principle

⁷⁵ Whether another globe in this Principle, representing Wisdom & answering to ye Moon; uncertain:

uncertain: because I don't find such a Globe mention'd in y^e Eternal World:⁷⁶ tho the Author says that this Globe in y^e Angelical principle is introduc'd from y^e Eternal World (a).⁷⁷

§.64.⁷⁸ But y^e Seven Spirits of God, which are y^e Seven lower divine Emanations, are, I think descended down from Eternity, into E. Nature, & manifested in it by Seven distinct peculiar Globes circling about the Center or Throne of God n Nature; which are so many different combinations of y^e Seven Powers of Nature everyone being predominant in his peculiar Globe. To w^hich Answer y^e Seven Planets of this outward World.

§.65.⁷⁹ But whether these Seven Spirits of God in Eternal Nature's Principle be Seven Intelligences or Spirits endowed with a proper Mind or intellect, will, senses & imagination; or whether they are only Seven Divine Powers operating necessarily according to their innate propertys: I cannot apprehend. For thô the Author attributes to them intellectual operations, yet I am no cerain whether he Speaks properly or methaphorically.

§.66.⁸⁰ Finding also, y^t in y^e Angelical Heaven, there are placed Divine^(b)⁸¹ Powers, (without intellect, will & senses) like Stars, & y^t they are introduced from y^e Eternal World^(c); ⁸² I think there must be such in E. Nature's Principle too.

§.67.⁸³ After this I doubt not, but out of y^e Spirit of E. Nature are brought forth & manifested the four eternal Elements in distinction. This I am persuaded of from the Analogy of this Outward Visible Principle, and of y^e Angelical too, according to some revelations of it made to some elected souls, in which I find water & air & earth as under. & this also I take to be y^e reason why y^e Author treats of the introduction of God into y^e four Eternal Elements of 8. Nature in a particular Chapter. ANd in this sense it is true, what y^e Author says in some of his Manuscripts, y^t y^e 4 eternal elements are y^e immediate product of y^e Seven working propertys of E. Nature, i.e. as these 7 are in a joint Union & make up y^e Spirit of Eternal Nature, out of which are born y^e 4 Elements in distinction.

§.68.⁸⁴ Out of these elements there may be brought forth the three principles of E. Nature, salt, Mercury & Sulphur, in distinction too; & out of these many other essences or peculiar compounded beings. But then they ought to be termed y^e three principles, not of E.N. itself, but of all natural things & particlar productions of Nature. And in this sense I find y^e Chymical Philosophers take 'em. For thus says Sendivogius in his treatise of Sulphur. "The three principles of all tings are thus brought forth out of y^e Elements. God ordained y^e 4 elements to work one upon another without cessation. Therefore y^e fire did work upon y^e Air, & thence was brought forth The Sulphur: The Air did work upon y^e Water, & brought forth The Salt: & y^e Water mingling with y^e Earth generated The Mercury. But y^e Earth having neothing to work upon, brought forth nothing, but what was brought forth (buy y^e others) abode in it; wherefore there were created but 3 principles, & y^e Earth became y^e womb &

⁷⁶ tho probable.

⁷⁷ (a) Angel W.B.1.Ch.3.§.16

⁷⁸ The Seven Spirits of God manifested in E.N. by 7 distinct Globes, answering y^e 7 Planets.

⁷⁹ These, whether intellectual & free, or necessary Agents: Uncertain.

⁸⁰ Divine Powers in E. Nature's Principle, answering too? Stars.

⁸¹ (b) Angel. W.B.i.ch.5.§5.seqq

⁸² (c) *ibid.* Ch.3.§.16

⁸³ The 4 Elements in distinction brought forth by y^e Spirit of Eternal Nature:

⁸⁴ & out of y^e 4 Elements, y^e 3 principles, Salt, Mercury & Sulphur, indistinction too.

nurse of 'em all." Thus I fund also in some loose papers of y^e Author The Chymical Philosophers say, y^t God by Wisdoms Art out of y^e 4 elements hath brought forth three eternal principles, which are to be found in all created essences, viz, Sulphur, Mercury, & Salt. And indeed these three philosophical principles spring immediately from y^e ground of the four Elements.

§.69.⁸⁵ All the Whole Sphere which surrounds the Central Globe of Glory, & is encompassed wth the one Element as ith a skin, the Author calls The Body of Eternal Nature.

§.70. This Idea I have drawn of Eternal Nature's Principle out of y^e Authors Treatises; & this I hope will do for y^e better understanding of his Writings.

§.71.⁸⁶ All the other Worlds, as y^e Angelical World, the Dark World or Hell, the Fire World, Paradise, & this Visible World, mention'd by our Author, are offsprings of Eternal Nature, as to their matter, but they received their Formality from y^e inmost framing Spirit of Archous peculiar to each Principle, according to y^e pattern or idea taken up into y^e Mind of that Spirit.

§.72.⁸⁷ Which Archoatial Spirits (except that of the dark World, which in its formality is y^e production of Lucifer & his Angels; as out of y^e treatise of that World will appear) were brought forth by God out of E. Nature's Spirit, or out of another matter thence derived, & had impressed upon them in y^e very Act of their birth y^e idea which God intended each one not only shou'd frame upon its own Principle, but also imaintain it, & bring forth continually new Wonders in it.

§.73.⁸⁸ The inmost Nature then of these Spirits is a strong instinct to work according to y^e idea in grafted in y^e very ground of each.

§.74.⁸⁹ Now to speak something more particularly of this Visible World, the Spirit of it was brought forth by God out of a part of that matter which Lucifer had corrupted. And the Author as well as many others say this Spirit is a Rational Spirit. But I think they don't mean y^t its Rationality is equal to y^e Hmane Reason: Because thi shas united to it and coopeating with it y^e Supreme Simple and intellectual Spirit descended down from Eternity, by which our Reason is mcuh exalted in its operations; but the Spirit of this World has no usch high graduated Simple Spirit united to it. And if y^e Spirit of this World were as rational as men are, it must be capable of Virtue & Guilt, of reward & punishment in a proper sense. And certainly God wou'd not have subjected this greawt & mighty Spirit, without any fault of his, to vanity, disorder, & to y^e influences of y^e Dark World, only for y^e fault of Man; if it had a free self-conscious, deliberation, a reflected knowledge of God and of His Will, with a Liberty of election & self-determination, as men ahve.

The meaning then of these Authors cannot be, y^t y^e Rationality of y^e Spirit of this World, is such a capacity of reasoning & thinking as we find in ourselves.

⁸⁵ The Body of E. Nature

⁸⁶ y^e other Worlds, offsprings of E.N. as to their matter; but form'd by y^e peculiar Archous of each one.

⁸⁷ These framing Spirits, brought forth by God out of y^e Spirit of E.N.

⁸⁸ their inmost nature: an instinct to work according to y^e idea imprinted on them.

⁸⁹ The Spirit of this Visible World, a Rational Spirit; but not equal to that of Man.

§.75.⁹⁰ Wherefore I think y^e Rationality of y^e Spirit of this World must be like that, or somewhat higher than that, which we find to be in y^e most cunning Beasts of this World, which are no doubt endowed as with all y^e Senses, imagination & memory, so also with some degree of liberty, & thoughts or knowledge proportionable to their Sphere of Activity, to y^e Ends of their destination, & to y^e means fit for their conservation.

§.76. And such degree of Rationality we cannot deny to y^e Spirit of this World. For the Beasts are a meer product of this Spirit; & if this had not such a reason, how could he impart it to the Beasts?

§.77. The Rationality then of y^e Spirit of this World will be nothing else but an impregnation with y^e Sense & Idea of its own system, & with an instinct to the means fit for its conservation, & for y^e end of its destination; without y^e capacity of forming to himself abstracted Ideas, of combining 'em, & drawing conclusions from 'em; also without self consciousness & reflecting upon itself. Thus y^e Spirit of This World, as y^e beasts do, knows, thinks, wills, imagines, sees, hears, smells, tastes & feels & operates accordingly: but he knows not that he knows, thinks, &c.

§.78.⁹¹ But as to y^e Humane Reason, there is in us, as I said before^(a), (1) the Spirit of our outward man, which Spirit is a child & under y^e Dominion of y^e Spirit of this World which Spirit of our outward man has its own facultys of mind, will, senses & imagination; He is only made for this world, his facultys are only proportionate to it; he is impregnated with y^e Idea of the outward system belonging to y^e outward man, of y^e ends of his destination, & of y^e means fit for his conservation and y^e attaining those ends, & with an instinct & desire & strong tendency to act accordingly; he receives influences, ideas, & impressions from y^e Spirit of this World & from all the objects which he meets with; these he perceives, & determines himself freely, or takes his resolutions according to y^e circumstances & ability of his own particular & individual Constitution. And in this consists his brutish knowledge & Rationality. But being (2) in y^e most strict union with our Supreme immortal & intellectual Spirit, all his perceptions & determinations or tendencies are communicated & delivered over to this intellectual Spirit. Who then is self-conscious thereof by reflecting upon himself; he ponders them, he deliberates thereupon, he forms thereof by his active intellect more spiritual & abstract ideas, he handles them, he joins and disjoins them, draws thence conclusions & forms new ideas & discourses, as we know we do, with much more liberty, activity & sublimity than y^e meer Astral rational Spirit cou'd do alone; & then after this takes his resolutions freely; determines himself with a liberty of Election or Choice either to follow y^e representations & impulses of y^e Astral Reason, or to reject 'em, as it pleases him. And it is from this liberty y^t man is capable of vertue & of Guilt, of reward & punishment.

§.79.⁹² Thus Human Reason in its totality, or the Rationality of Man both inward & outward in conjunction, is a compounded faculty of the Astral & Divine Spirit in us.

§.80.⁹³ Now as I said before, such a Rationality in its totality, cannot be attributed to the Spirit of this World. And therefore our Author calls it y^e Apocalyptical Beast. As y^e Spirit of

⁹⁰ its rationality like, or higher yⁿ, that of ye cunningest Beasts.

⁹¹ The Humane Reason,

⁹² in its totality, is a compound of y^e Astral & Divine Spirit in us:

⁹³ & not to be attributed to y^e Spirit of this World.

y^e Dark World He calls y^e Dragon. Whose cunning & Craftiness also can be nothing but such a brutish Rationality.

§.81.⁹⁴ The Spirit of this World, which perhaps may be y^e Light created y^e first day, brought forth by God's command y^e body of this Visible Sun, Moon & Stars. And it is through these constellations y^t y^e Spirit of this World exerts its operations throughout the whole Principle.

§.82.⁹⁵ Particularly y^e Sun is a Body of LIght-Fire in which y^e fire & light are predominant; & is y^e Center, Heart & Soul of this World. The Spirit has seated therein its facultys of Mind & Will, & consequently its rationality; governs this whole Principle through it, & animates every things in it by its quickening beams. Therefore J. Behm^{(a)96} calls it by Similitude The Nature-God or natural God of this World.

§.83.⁹⁷ And because The Sun cou'd have & give forth no light, if God did not dwell in it by His blessed influences from y^e Light-World(b),⁹⁸ Behm has good reason to say, y^t y^e brightness of the Sun has a deeper ground & root than this outward World in itself (c).⁹⁹ And King David says (d)¹⁰⁰: In sole pursue [Deus] tabernaculum Suum, God hath pitched his tabernacle in y^e Sun. Thus it is y^e Throne of God in this outward Nature, & y^e Chanell thro w^{ch} He communicates temporal good to all Creatures which have their origination from it.

§.84. The Wise Heathens knew something of this, but not knowing y^e true God out of nature dwelling in Himself, they adored y^e Sun for God, taking His Throne for Himself, & y^e Chanell for natural good, for y^e Fountain itself of all Good; & so were Idolaters.

§.85.¹⁰¹ Whether y^e six other planets are also endowed with some degree of rationality, I know not. This I find, y^t J. Behm calls 'em 6 Counsellors, w^{ch} God ordained to be fellow helpers to the Sun; as Dr. Pordage says y^e Seven Spirits of God are y^e privy counsellours of y^e H. Trinity in the Still Eternity.

§.86.¹⁰² But y^e other Stars are I think meer Powers manifested out of y^e Spirit of this World, because our Author says (e)¹⁰³ y^t y^e Stars in y^e Angelical World are meer Divine Powers without intellect, will & senses.

§.87.¹⁰⁴ Besides there were brought forth the four Elements in distinction: of which according to J.Behm (a),¹⁰⁵ our terrestrial Globe is y^e Center, as y^e Sun is Center of y^e Stars.

⁹⁴ The Spirit of this World, brought forth by God's command, Sun, Moon & Stars.

⁹⁵ The Sun. a Globe of Light fire, y^e Center of y^e Principle, & Seat of y^e Spirit of this World;

⁹⁶ (a) Ch.5. §.12.13. Myst.M.C.12.§.4. c.13. §16. Prin. c.8.§.23.

⁹⁷ and y^e Throne of God in outward Nature.

⁹⁸ (b) above §.23.lett. e.

⁹⁹ (c) Myst.M.Ch.11.§36

¹⁰⁰ (d) Ps.18:6. in ye bulgar Latin version

¹⁰¹ the other 6 Planets, whether any wise rational, uncertain, tho not improbable.

¹⁰² but y^e Stars meer Powers without Mind, Will, or Senses.

¹⁰³ (e) Anel. War.B.1.Ch.5. §.5.Seqq.

¹⁰⁴ The four Elements in distinction.

¹⁰⁵ (a) Myst. Mag. C.11.§.31.

§.88.¹⁰⁶ And if we may believe Paracelcus every Element is filled with many kinds of living, even of Rational Creatures, besides men.

§.89.¹⁰⁷ Thus also our Author in y^e manuscript of the Dark World says y^t there are a midle sort of Spirits. His own words are y^e following: “I confess according to the Philosphy of y^e Antients, & according to Natural Magick that belongs to this Visible World, there are a midle sort of Spirits born from y^e Spirit of this Macrocosm, that are mortal Spirits & have no eternal souls, and are different from y^e Apostate Angels, & from y^e Holy Angels, & also differ from y^e race of mankind that have immortal souls, & for whom Christ died, but not for these mortal Spirits. Now the Antient Philosophers according to their Natural Magick did find out y^t of this sort there were some good, loving & very kind, & some were evil, subtle, & hurtfull to makind. The good they called good “Geini; the bad & hurtfull they called evil Genii, & many others had bad Genii for their guides. But this is not y^e proper place to treat of this Thesis of Natural Magick in relation to this Visible Creation: which requires to be judiciously handled in its own proper palce to which I refer you, where this Probleme shall be largely diffused, concerning y^e names, natures, originality of these midle Spirits, with their effects & operations & familiarity with mankind.” This was the Treatise which He designed to write of this Visible World, but has not been found since his death.

§.90. This I think may suffice for a short view of y^e Authors Theory of y^e Several Worlds to facilitate y^e apprehension thereof.

¹⁰⁶ Every Elem. full of living Creatures even rational according to Paracelsus.

¹⁰⁷ A midle sort of Spirits according to y^e Author.

CHAPTER IX.

Of The Divine Likeness & Image in Creatures: Their Fall: Origination, Nature & Kinds of Evil.

§.1.¹ That which is common to all generated or created Productions, distinct from y^e essence of God, is, as we have already hinted, y^t all y^e Simple Powers have y^e self same essential Propertys & qualitys (but not y^e same quantity either of intension or extension) as y^e Original Powers in y^e Divine Essence, whence they sprung forth at first, have in them. For a Production or generation is nothing else but a multiplication of y^e fountain-Power itself.

§.2.² Wherefore these Essential Qualitys of all derived simple Powers are eternal, & immutable, even as in their Fountain Powes; & there cannot be y^e least alteration or loss of these essential qualitys, without an entire annihilation of y^e Power itself.

§.3.³ In this resemblance of y^e essential Propertys of y^e derived Powers, with those of y^e originals in y^e Divine Essence, doth consist y^e Divine Likeness or Similitude in y^e Creature, or y^e Likeness which y^e Creature has to its Creator.

§.4.⁴ All Creatures, every one in its degree, bear this Character of Divine Likeness, & it is so essential to them, y^t it is impossible it shou'd ever be lost, in what state or condition so ever they happen to be, as long as their very Beings are not totally dissolved & destroyed & so reduced into nothing.

§.5.⁵ One of these essential propertys common to all particular Powers, Original & Divine, as well as derived thence, is a Desire or hunger after an infinite Good.

§.6.⁶ For y^e deepest ground & Center of y^e Spirit of Eternity itself is an intimate infinitely strong & ardent longing after an Infinite Good (a)⁷ which being no where but in Himself & He always present to Himself, He must necessarily have all His infinite Desir filled & satisfied, & so be nourished continually with his own essence, in perfect infinite joy & happiness.

§.7.⁸ All Powers then that flow forth from this Central Fountain-Spirit must necessarily partake in some measure of this hunger after an infinite Good, & tend to it continually.

§.8.⁹ But this Treasure being not in themselves, their Hunger can never be satiated, nor consequently y^e derived Powers satisfied, happy & at rest, unless they be filled to y^e full measure of their capacity with y^e Divine influences of y^e Spirit of Eternity, either pure &

¹ Essential qualitys in desired simple powers, ye self same a sin ye original:

² & immutable as in God.

³ The Divine Likeness,

⁴ essential to all Creatures

⁵ Desire after an infinite Good:

⁶ The Deepest ground of ye Deity:

⁷ (a) Ch.V.§.66.68.

⁸ Common to all deriv'd Powers.

⁹ not satisfied but by the Divine influences:

naked, or clothed in their own Divine or foreign Creaturely Matter of y^e first, second, third &c. gradation, according to y^e receptibility of each Power.

§.9.¹⁰ All Happiness then of y^e Creatures consists onely in y^e real participation of y^e divine Essence, by which they must be nourished continually.

§.10.¹¹ Nay it is impossible y^t any Creature shou'd find any real good, tast, relish, satisfaction and pleasure in anything, if y^e Effluences of y^e Divine Being were not really convey'd to it thro' that thing as a vehicle.

§.11.¹² And in this sense it is most true, what some enlightened men have said, y^t in all Creatures, we feed upon, & eat & drink really God Himself, that is, y^e most sacred emanations of his own essence, hidden in all Being of this World.

§.12.¹³ Whence it appears upon what solid foundations they have grounded their earnest and hearty exhortations to make a sober use of all God's Creatures.

§.13.¹⁴ As also, how true it is, what our Blessed Lord Saith (a)¹⁵, that man liveth not by bread alone, but by every word that proceedeth out of the mouth of God.

§.14. For these divine Influences are Words & Blessings spoken into things; & which give us properly all y^e nourishment, refreshment, joy, pleasure &c. which we commonly by a strange & sacrilegious blindness & ungratefulness ascribe to y^e Creature itself.

§.15.¹⁶ We may hence also see, how true it is which our Blessed L^d. says (b)¹⁷: except ye eat the flesh of y^e Son of Man, & drink his blood, y^e have no Life in you.

§.16.¹⁸ And also, how carefull we shou'd be to rely only & wholly upon God in all things we meet with, & to go out entirely from all Creatures whatsoever as consider'd in themselves: they not being able all of 'em together to give us y^e least relief in any of our Wants.

§.17. In fine it is clear from these great truths (c), why it is y^t no Creature (by which I understand all Beings derived & distinct from God) be it never so perfect, can have beatitude & happiness in itself, but only in God: And

§.18.¹⁹ That it was not out of Caprice, pride, interest or ambition, that God ordered all things to Himself, y^t all things shou'd come to Him, bow under Him, submit to His Laws, & expect all of His Grace; But that according to y^e Nature of God and of y^e Creature it was impossible,

¹⁰ as constituting all happiness.

¹¹ nay all Satisfaction & pleasure of Creatures:

¹² Even in natural feeding.

¹³ Sober use of Creatures.

¹⁴ Man living by every Word of God.

¹⁵ (a) Matt.4:4

¹⁶ Eating ye flesh of ye Son of Man.

¹⁷ (b) John 6:53

¹⁸ Obligation to rely only upon God.

¹⁹ all ordered to God by ye very nature of things.

but that God, as He as y^e first, so must be the last, as y^e Beginning so y^e End of all things, the Alpha & Omega, & at y^e end, when all shall be made perfect, All in All.

§.19.²⁰ These Divine Benedictions then or most sacred insinuations of God's own emanated essence are y^e Objective Life (a)²¹, which we all want by Nature; & therefore they are y^e Life of Grace, the Supernatural Life, the Life of Life, the Soul of y^e Soul, y^e Beauty, ornaments, Glory & Perfection of every thing.

§.20.²² And on y^e Contrary y^e withdrawing of this Blessed Life of God from y^e Creature, is y^e Curse that falls upon it, & can't but be followed by misery, anguish & torment &c. according to y^e measure of y^e withdrawing of the Divine Influences.

§.21.²³ The total privation of this Divine Life is Death, Spiritual Death, supernatural Death, supernatural Death, y^e original of all other Deaths; which are but as y^e branches of that wretched Stock.

§.22.²⁴ Into which if a Creature falls, its natural Life, being then separated from that other is but a dreadful feeling, & continual augmentation of this tremendous Death and all its dismal fruits.

§.23.²⁵ It is then an absolutely necessary & indispensable Law founded in y^e very Nature & Essence both of God & of y^e Creature, that every Creature, if it would attain to y^e perfection &c. happiness, which it is destined to by its Creation, must turn all its Powers constantly to God & open as it were their mouths to Him to satiate them with His own Divine Essence.

§.24.²⁶ If this be not done, if y^e Creature be not in such a manner turned to its Creator; The Fountain of all Bliss & happiness is immediately stopt as to it, y^e Divine influences are shut out of it, & cease to flow into it; & so eô ipsô y^e Divine order & harmony is broken, both with regard to each one in itself in particular, & to y^e whole System of y^e Creation in general; The Divine Image defaced & Spoiled, & an unfathomable Abyss of all miseries opened.

§.25.²⁷ For y^e better understanding of which, & what this Image is, how it comes to be lost, & how all miseries immediately follow thereupon, we must remember, y^t y^e Divine variety flowing forth from y^e Divine Oneness, being rooted in it, depending wholly upon it, & tending continually towards or sinking down into it, there cannot but be a perfect agreement & Harmony of y^e various Divine Powers, which make up y^e emanated Nature of God (a)²⁸.

²⁰ Divine benedictions the Objective Life of Creatures.

²¹ (a) Ch.1.§.56,57,58. Ch.VII.§.64

²² The withdrawing of them The Curse.

²³ Their privation Supernatural Death:

²⁴ very miserable & dreadful

²⁵ Necessity of turning all Powers to God.

²⁶ The not doing this y^e Cause of all Misery.

²⁷ all Divine powers tending to y^e Oneness.

²⁸ (a) Ch.VI.§.37.

§.26.²⁹ And since y^e derived powers have all an essential tendency to one Soverain Good (b)³⁰, & consequently are all naturally disposed to unite themselves & join together with one accord in y^e persuing their common end; besides

§.27.³¹ As all Creatures are manifestations & representations of what is hidden in God; & He cannot make any else copy of Himself. Therefore

§.28.³² It is impossible but that all, whatever came from Him must be made & formed by Him in an entire & perfect concord & harmony of all its constitutive Powers, in a joint tendency to Him, both as to every Creature in itself, & as to y^e whole Body of 'em all together.

§.29.³³ And this admirable Harmonious, unanimous & concordant tendency of all y^e Powers of each Creature in particular, & of them all in generall, to God as teh only true Summum Bonum or Highest Good; & y^e Blessed Influence of this Good into all their powers, infallibly following there upon, as their nourishment, Lustre, Beauty & Glory; & y^e maintaining this Union & Harmony: This, I say, is that which is termed the Divine Image.

§.30.³⁴ Now it is easy to see, y^t although this Harmony in y^e Creatures is built upon y^e immoveable Rock of y^e Eternal Oneness, & so many be an everlasting harmony, union & happiness; yet it is not necessarily & absolutely unchangeable in itself.

§.31.³⁵ Because y^e Powers of Creatures are not (as y^e emanated Harmonious Essence of God is^(a))³⁶ immediately connected to, & indistinctly existent in y^e Eternal Oneness, essentially united to it, & one with it, making up together but one & y^e same numerical thing; but are really & numerically distinct & separated from their fountain as well as from each other, & are but joined together in just proportion & order by Divine Wisdom & Power.

§.32.³⁷ Wherefore it may happen by y^e own free Will of y^e Creature, that it may cease to turn all its Powers & facultys to y^e true, highest & Essential Good, which is God alone, may seek its good; its pleasure, content & satisfaction in other things, either in itself & in its own strength, or in other fellow Creatures. By which, when it happens, y^e instituted order, harmony, & joint concurrence of all y^e Powers is broken ipso facto, y^e influence of y^e Divine Essence immediately Stopt, & so y^e Glorious Image of God in y^e Creature extinguished & destroy'd.

§.33.³⁸ And then all y^e Powers wanting their all-satiating food (a)³⁹, their hunger must needs increase & stir up their natural vivacity. But as this by all it's activity cannot produce in

²⁹ & all derived powers to one Soverain Good.

³⁰ (b) §.7.h.

³¹ Creatives representations of God.

³² joint tendency of all their powers to God:

³³ & God's influences following: The Divine Image

³⁴ not unchangeable in itself.

³⁵ Their powers being really distinct from their fountain

³⁶ (a) Ch. VI. §.38.40.

³⁷ Ceasing by own free Will to tend to God: the Divine Image broken.

³⁸ sad effects of this disorder

³⁹ (a) §.7.8.h.

them the infinite Good they want; & yet they can never cease to move & turn themselves continually with y^e greatest Vehemence: It is impossible but that y^e disorder once introduced must continually augment, & degenerate into a perfect Contrariety, one acting contrary to another, & inflicting on one another (besides y^e most painfull everlasting hunger itself) most dreadfull & inconceivable torments.

§.34.⁴⁰ Thus we came to see what is y^e Evil & Fall of Angels as well as men, & whence it took its origine. We see y^e Evil 1. of Sin, 2. of fault, 3. of privation, 4. of Corruption, 5. of painfull sensation.

§.35.⁴¹ Evil in general consists in a contrariety to y^e Will of God.

§.36.⁴² For He is all Good, in all senses, in all manners, to all Beings (b)⁴³. & so must necessarily be His Will & all that is conformable to it.

§.37.⁴⁴ God then cannot be y^e Author of evil in any sense whatever.

§.38.⁴⁵ It must then have its original from y^e Creature. And all motion & variation proceeding from the Will, it must be from y^e own free will of the Creature acting contrary to the will of God, that Evil was introduced.

§.39.⁴⁶ It must come from y^e uppermost will, subjected to none but God alone, & which cou'd be violated or forced by none to do any thing against it's will.

§.40.⁴⁷ It must besides be a will end owed by God with such a Liberty, as that it shou'd not be subject een to God but by the Law of Love.

§.41. You can take away nothing from these assertions, without destroying y^e first origine of contrariety & Guilt.

For if y^e Will which is supposed to be y^e first original of evil, had been forced by any higher Will of greater strength to act contrary to y^e Will of God, then y^e Will supposed was not y^e first contrareity nor y^e first guilt, but that other Superior will that forced it. Much less can you say that God Himself wou'd necessitate this will in nay way whatever: for then you take away y^e very notion of Evil, which is, A contrariety to y^e Will of God.

§.42. Wherefore that will which was first unhappy Cause of Evil was of such a nature, as that it cou'd not be determin'd but by its own free Love.

⁴⁰ Fall & Evil

⁴¹ notion of Evil in general.

⁴² God being all Good;

⁴³ (b) Ch. III. §.11.

⁴⁴ in no wise its Author:

⁴⁵ But y^e Creatures own

⁴⁶ uppermost

⁴⁷ & perfectly free Will.

§.43.⁴⁸ It is then That free Love, whic is contrary to y^e Will of God, that is y^e first original of all Evil.

§.44.⁴⁹ Now God having ordained all things to Himself, as to their only true good (a)⁵⁰; That uppermost free will of y^e Creature subjected to none but to Him by a free Love, shou'd, according to y^e will of God, adhere immediately, constantly, & in all things to God alone, shou'd seek Him alone as y^e only Summum Bonum, & take all its pleasure, contentment & satisfaction in Him alone, acquiesce in Him alone, refer all to Him, depend wholly on His Good Pleasure, & loose it self in Him, that is, in a word, Love Him alone.

§.45.⁵¹ This & nothing but this, was (& shou'd & must be eternally) the Duty of Angels & Men which might be largely proud by many Arguments taken both from y^e Nature of things, & from y^e H. Scriptures; if y^e consideration, y^t I write but a preliminary Treatise, did not oblige me to be as short as possible.

§.46.⁵² If Angels & Men had loved God alone both as He is in Himself, & as He is in His Creatures; & not y^e Creature in itself: all the other Creatures under them wou'd have been maintained eternally in that primitive happy order instituted by God; & no evil cou'd ever have got any existency.

§.47.⁵³ Now all men understanding by Sin a breach of Duty; it is evident that Sin is no other thing but to love by ones supreme free Will, a thing which is not God Himself. I say, to love; that is to take our pleasure & satisfaction, to place o^r. happiness and delight in, & cleave finally to anything that is not God Himself, to rest in it, & not to go further thro' all even unto God as He is in Himself.

§.48.⁵⁴ Therefore Sin is y^e first Evil & y^e root of all y^e rest. And Sin is not a meer transient act; but a Love, that is, an inward inherent disposition of y^e Heart, that is of y^e Supreme free will; abiding continually in it, till it is entirely effaced & blotted out, that is, till this disposition & love contrary to y^e Love of God is expelled & rooted out of y^e Soul, & all its love turned again towards God alone as He is in Himself.

§.49.⁵⁵ From this first evil of Sin is distinct the Second evil of Simple fault or frailty, which is nothng but an unseasonable act, unfit for y^e circumstances of time, place, persons &c. & consequently contrary to y^e will of God, who doth all things in due order, season and manner; but yet that flows form a heart loving God alone & acting really from that love, but fails thro' innocent ignorance in y^e said circumstances.

§.50.⁵⁶ Which ignorance is an effect of y^e third evil, viz, of Privation: which follows immediately upon teh Sin.

⁴⁸ or free Love contrary to God's Will

⁴⁹ The Love of God alone:

⁵⁰ (a) §.18.h.

⁵¹ The one eternal duty of Creatures §.18.h.

⁵² sufficient to keep out all Evil.

⁵³ Sin: Love of what is not God.

⁵⁴ Is y^e first Evil: is not a transient Act.

⁵⁵ Second Evil: Fault.

⁵⁶ Third Evil. Privation

§.51.⁵⁷ For God being an infinite Liberty, nothing but his own good pleasure can determine Him. It is then only y^e pleasure He takes in His Creatures, that can move Him to communicate to them His most sacred emanations, in which consists all our happiness. But y^e Creature, as is supposed, acting contrary to God's will, it is impossible & contradictory that God shou'd have pleasure in a Creature that is disposed & acts contrary to His Pleasure. And thus y^e communication of His beatifical light must come to cease, upon y^e violating y^e instituted primitive order.

§.52.⁵⁸ And altho' He may for awhile out of it's ender & compassionate Love, cast His beams from without upon such a Creature in order to make it turn back again & embrace it's true good; (as without doubt God does; else there cou'd be no repairing or restoring of sinfull man at all) yet so long, & so far as y^e Creature abides in this contrary disposition, it is impossible there should be any intimate & beatifical Union between God and that Creature, it being supposed to have a Will divided from that of God. Neither can God cast his pearls before Swine, nor Angels or Men find satisfaction in what is contrary to their inclination

§.53.⁵⁹ Upon this cessation of y^e Divine irradiation there cannot but follow immediately y^e fourth Evil, namely corruption, that is, darkness, ignorance, weakness, hunger, emptiness, disorder & contrariety not only of y^e constitutive Powers of each being, but of y^e compleat beings themselves, first of y^e sinners, & next of all y^e Creatures subordinate & subjected to them.

§.54.⁶⁰ Thus sin spoils y^e works of God, & makes 'em quite different from what they were when they first came out of His hands.

§.55.⁶¹ For tho' y^e essential propertys of the Simples are unchangeable, yet they may be corrupted by evil habits & dispositions, which they take up; & so become incapable of receiving y^e Divine influences & uniting with them most intimately.

§.56.⁶² And as to y^e Compounded Creatures, their corruption is yet more easy to be conceived. For y^e ground of composition is y^e mutual communication of y^e realty of all y^e ingredients to one another; so y^t y^e compounded Whole comes by y^e mixing & tempering of all y^e parts together to get other propertys than each part hath in particular. The primitive order & temper then bring alter'd & broken by sin; all y^e propertys & qualitys of y^e whole must be changed also.

§.57.⁶³ In which alteration, that part which is y^e strongest subdues y^e weakest, & makes it qualify in y^e qualitys of y^e conqueror.

⁵⁷ God ceasing to communicate His Light

⁵⁸ Union between God & contrary dispos'd creatures impossible

⁵⁹ Fourth Evil: Corruption

⁶⁰ Sin spoils God's Works.

⁶¹ Corruption of ye Simples:

⁶² of compounded Creatures by altering y^e first order.

⁶³ & exalting one from above all y^e rest.

§.58.⁶⁴ This exaltation of one form above y^e rest depends upon y^e uppermost free Will of y^e first sinner, first in his own Person, & then in his whole Principle. If he be y^e Supreme Ruler thereof & his fellow Inhabitants join with Him.

§.59.⁶⁵ For this uppermost free Will-Spirit ordained by God to be y^e Governour of his own Kingdom, or y^e Region subjected to Him, was of an inconceivable strength. This Strength then joining with one of y^e Seven Forms of Nature, it could not fail of getting y^e upperhand of all y^e rest; & tinturing ‘em with all it’s qualitys: which breach of y^e Divine Harmony cou’d not but be followed by y^e fifth Evil, viz that of painfull Sensation^{(a)66}.

§.60.⁶⁷ Now Lucifer, abandoning y^e Love of God took pleasure & satisfaction in his own Strength & would rule in Sovereignty without any Subordination under God: & thus in y^e might of his free Will harmonizing with y^e Dark fire form, whose property is self devation & flying up, & is naturally y^e strongest of all y^e rest, He exalted y^e fire-qualitys first in His soul and body, & consequently in all His Principle Y in all his Subjects that held with him.

§.61.⁶⁸ Thus by y^e Pride of Lucifer, He & all his company, together with this Whole habitation, who were at first by y^e hand of God made glorious Angels, & had a most blessed Kingdom for a dwelling place; fell into y^e anguishing tormenting fire-qualitys, & were penetrated & tintured with them throughout; which may hae been done in a moment after their full resolution to withdraw themselves from depending upon God.

§.62.⁶⁹ And by this means one Region of the Angelical World thro’ y^e Sin of Lucifer & his fellow Angels was turn’d into Hell.

§.63.⁷⁰ Concerning Man, who was to supply y^e room of Lucifer, God created for his habitation Celestial Paradise.

§. 64.⁷¹ And designing to prevent his fall as far as was consistent with man’s Liberty or free Will, God took also of y^e matter, which Lucifer had corrupted, and created this Visible World in which y^e earthy propertys did prevail over y^e other forms of Nature, that if man wou’d not abide in y^e Love of God, yet He might fall rather into y^e Earthy than into y^e fire propertys; & so his fall not be so greivous & desperate as that of Lucifer.

§.65.⁷² This Visible World was penetrated every where by y^e Celestial Paradise, & became thereby a terrestrial Paradise. There was no curse in it, but all Bliss & happiness & glory throughout; but yet in a lower & weaker degree, than in y^e Celestial.

⁶⁴ in y^e first Sinner & in y^e Principle Subject to Him.

⁶⁵ Fifth Evil: Painfull sensation.

⁶⁶ (a) See §.32.33.h.

⁶⁷ Thus Lucifer & his Company exalting by pride y^e Dark fire form.

⁶⁸ fell into y^e anguishing fire-qualitys

& turn’d his Region into Hell.

⁷⁰ Celestial Paradise created for Man.

⁷¹ God made this Visible World:

⁷² being a terrestrial Paradise as penetrated by y^e Celestial.

§.66. This pre-existence of y^e Celestial Paradise before this Earthly Principle, seems expressly own'd by Esdras ^{(a)73}, who says thus to God: Thou broughtest him (Adam) into Paradise which thy right hand planted, before y^e Earth came to have existence.

§.67.⁷⁴ Into this Terrestrial Paradise did God put Adam after he created Him, to cultivate & guard it, by keeping Himself and all y^e Powers of that Principle in a due Subordination to God. But Adam beginning to turn his love from God to y^e Creatures under him, God in order to recall him to his first love forbad him to eat of a certain fruit, under commination of Death in case of disobedience.

§.68.⁷⁵ He created moreover Eve out of Adam, for a Suitable conversation for him, since he had deprived himself of y^e continual presence of the Lord; & also for y^e maintaining of y^e band of Love among men by y^e natural propension of y^e two Sexes to one another for generation's sake.

§.69.⁷⁶ But all these means proving ineffectual thro' mans fault; & they (instead of tending, by faithfull obedience & continual adherence to God, towards y^e primitive state, y^e pure Love of God) transgressing impudently y^e commandment of God by eating of y^e forbidden fruit. The Paradisical glory & lustre came to be extinguish'd & y^e Image of God lost, forst in their own persons, which was y^e Spiritual Death threatned to them.

§.70. Thus they seeing their gross terrestrial vestial bodys, were asham'd of 'em.

§.71.⁷⁷ In y^e Second place y^e Celestial Paradise withdrew itself into its own Principle; & thus Man was cast out of Paradise into this present World; which is y^e same with y^e foremention'd visible World, as to its Substance; but quite different as to its qualitys introduced by Sin. By which it is now become wholly terrestrial & made up of Good & Evil, of blessing & y^e Curse.

§.72.⁷⁸ The Curse enter'd immediately upon the Sin; & had without doubt turned this Whole Principle into a Hellish state: had not God hinder'd it, by continuing in some measure y^e influences of His Good; that men might still have opportunity of converting themselves again to God by true penitence; & so of recovering their first Paradisical State.

§.73.⁷⁹ This I take to be in general y^e Theory of y^e fall of Angels & Men. In all which we cannot find y^e least concurrence of God to evil which shall be y^e Subject of y^e next Chapter.

⁷³ (a) 2 Esdras 3:6

⁷⁴ Adam put therein.

⁷⁵ Eve created out of him.

⁷⁶ Their transgression & it's effects in themselves

⁷⁷ Withdrawing of y^e Celestial Paradise: Man cast out

⁷⁸ Curse enter'd. its overwhelming hindr'd by God.

⁷⁹ No concurrence of God to Evil.

CHAPT. X

That God did not permit y^e Fall for y^e manifestation of his Justice and Mercy

§.1.¹ To say y^t Evil was permitted by God for y^e manifestation of His justice & mercy: to me seems to overthrow His boundless & infinite Love & Goodness.

§.2.² He is all Love and goodness, an infinite goodness, not only to Himself, but also to all his Creatures whatever (a)³. And all his Propertys are one (b)⁴; so there can be no one but what is love & goodness without limits.

§.3. Therefore I cannot think y^t there is properly speaking, any punitive Justice in God; (that is, which stops & acquiesces entirely in y^e punishment & infliction of pains, as in its last end, without any further subordination to y^e good of y^e Creature) but y^t His Justice as it is real Perfection in Him, cannot be less love & Goodness, than it is Justice.⁵ When I consider this Divine Justice, I find it so tinctured with Love, y^t I loose sight of Justice & perceive nothing but Love; so y^t truly I must say, y^t Justice & Love are one & y^e same in God.

§.4.⁶ This being so as undoubtedly it is, & meer punitive Justice not being in God. How can He be said to have permitted Sin & Evil for y^e manifesting of what is not in Him, & at y^e greatest distance from Him?

§.5.⁷ It is most certain that there is not y^e least evil unpunished: but this is not ways the positive object of y^e Will of God; who wills nothing, but y^t things shou'd act or work according to their inherent & natural Propertys: which are very good; so y^t He would neither be just nor good, if He willed y^t these Propertys shou'd ever come to fail.

§.6.⁸ Therefore strictly speaking Punitive Justice is only in y^e Creature, is nothing else but y^e painfull sensation of its own violent & contrary acting Propertys, caused by its own fault, without any permission of God; nay wholly contrary to His will, yea I dare say contrary to all his thoughts (a)⁹.

§.7.¹⁰ Moreover punitive Justice, as it is in fallen Angels & Men, being only a disorderly acting of y^e Eternal Powers of Nature, & y^e painfull sensation consequent thereupon & there being no disorder in God; it is impossible that God should intend to manifest & divine perfection in Him, by a thing that is quite contrary to all that is in Him, & so make a false representation of Himself.

¹ Permission of Evil to Shew his mercy & Justice: contrary to God's Love.

² God & all his Propertys all Love.

³ (a) Ch.V.§.15.52.

⁴ (b) Ch.V.§.7.

⁵ Punitive Justice not being in God, (Justice & Love one in God)

⁶ Impossible to be manifested.

⁷ Yet no evil unpunished. Positive object of God's Will in this.

⁸ Punitive Justice being only in y^e Creature, & contrary to God's will,

⁹ (a) See Jer. 32:35

¹⁰ can't manifest a divine Perfection.

N3.¹¹ §.8. Further it is absolutely impossible, y^t by a positive act of y^e will of God, either commanding or permitting, anything shou'd happen that wou'd be painfull, hurtfull, or not good in any sense, in any manner, at any time, & to anything.

§.9.¹² For God being infinitely GOOD; He cannot will anything that is not good to any Creature &c. & being infinitely WISE; He knows how to dispose all things in such a manner, that such a perfect good must arise: & by His infinite POWER He can also put into effect what He wills & knwos to be absolutely good. And if it were not so, man would be able to reach & comprehend with this mind a higer Perfection than wou'd really be in God; which is y^e greatest absurdity and contradiction; God being an infinitely infinite Perfection, infinitely exalted above all, that all y^e most perfect Creatures can ever imagine.

§.10.¹³ As to y^e Divine Mercy, it is nothing else but Love acting upon a guilty & miserable Subject, as y^e Divine Justice is nothing but y^e self same Love acting according to what is fit & decent for it & becomes it.

§.11.¹⁴ Upon which I leave you to judge, whether it is becoming or decent of an infinite Love, to permit a Creature, that is a production of its own bowels, to become guilty of so many enormous sins, blasphemys, & violations of all the propertys of Loe & its Divine Laws, & to run by this means into all sorts of inconceivable miserys for so many thousands of years; only that it (y^e Divine Love) may at last have matter to display its wondes upon such unahppy subjects. & still much less decent & becoming is it for infinite Love actively to permit Sin, upon supposition that y^e greatest part of sinners shall remain in a state of Damnation to all Eternity of Eternitys without any end.

§.12.¹⁵ And what are these wonders to be display'd upon fallen Creatures; but Love varied in the Creatures according to their receptibility? For God is notihng but Love, and all His Acts are Acts of Love.

§.13.¹⁶ And as Love is an infinite unfathomable Abyss in itself, where God Himself finds no bottom & no bounds, there being none; will there not be seen in all Eternity new wonders of Love, & yet Love in itself, it its unsearchable riches, abide still unknown, uncomprehended & incomprehensible to all Eternity? I cannot but think y^t after infinite ages of manifestation, God will always be as hidden & unknown a God (as to his fullness) to all other beings but Himself, as He was at the first moment of His manifestation.

§.14.¹⁷ This presupposed, all that has been, or shall be manifested & known of God, how excellent and amazing so ever it be, yet is to be reckon'd as very little, when compared to what can yet be manifested as well with respect to y^e number as y^e kinds of wonders to all Eternity of Eternitys.

¹¹ Nothing painfull positively from God:

¹² the infinite good & perfection.

¹³ Notion of Divine Mercy & Justice

¹⁴ No decency for an infinite Love to permit Evil in order to display its Wonders.

¹⁵ This displaying being nothing but a varying of that Love;

¹⁶ Which is of incomprehensible Infinity

¹⁷ Is very little

§.15.¹⁸ And therefore tho y^e Mercy of God towards His Creatures is of an incomprehensible depth, & an amazing wonder to Heaven and Earth, yet in comparison of what otherwise is, & shall & can be manifested unto all Eternity's & above all that, in comparison of what God is in Himself, it must be acknowledged to be a very little ray of y^e infinitely infinite Glory of that incomprehensibly transcending Light of all boundless perfection.

§.16.¹⁹ To which by all that can ever be manifested in all infinity of duration, cannot accrew y^e least grain of happiness or glory in itself: all manifestation whatsoever being only for y^e good & happiness of y^e Creature.

§.17.²⁰ Now consider I pray, whether it be decent for & becoming such an inconceivable height of an all sufficient 7 independent perfection & happiness as y^e Divine Love is, that God for y^e manifestation of such a little ray (comparatively speaking) y^e room of which might be easily supplied by others as bright if not brighter than that shou'd consent willingly to such an unhappy breach of y^e branch from its tree, (y^e Creature from God) out of which it Sprung; by which separation it must necessarily fall into an Abyss of all miserys surpassing all imagination?

§.18.²¹ Can such a permission be any ways reconciled with Love? Dos it not rather utterly destroy it? And such a Mercy is it not more properly called Cruelty?

§.19.²² Wherefore I cannot but think there is a manifest contradiction in this Supposition, that God permitted Sin for y^e manifestation of His Mercy & Justice. This mercy being in effect or in its true ground y^e most barbarous cruelty imaginable; directly opposite to Love, of which true Mercy is only a branch; & particular manifestation. And as to Justice, this Notion turns upside down that Justice which undoubtedly is in God, viz, that Divine Property of acting always as it is just, fit & decent for His infinite & perfect Love & truth. Consequently that Mercy which is supposed to be y^e end & aim of y^e divine permission of Evil, is indeed no mercy; & that justice is no justice.

§.20.²³ Again as it is an eternal & immoveable Truth, y^t all manifestation whatever must be only for y^e good & happiness of y^e Creature, & not at all for God's advantage, who gains nothing at all for Himself by it. So we must hence necessarily conclude, y^t if Evil were permitted by a positive design of God, to manifest by that means his Justice and MERCY or any other Property, y^e very end of it must be y^e greater good & happiness of y^e Creature, either of that which shou'd fall, or of that which shou'd not fall.

§.21.²⁴ If you say it was for y^e benefit of y^e latter, consider I pray, whether it be decent Y congruent for an impartial Love, such as God must necessarily have for all His Creatures, to sacrifice, so many millions for so many thousand years, to unimaginable pains and sufferings;

¹⁸ In comparison with y^e rest, and with God Himself:

¹⁹ who gains nothing at all by it.

²⁰ Hence such a Permission contrary to Divine Decency:

²¹ & to all Love & Mercy

²² & involves a contradiction

²³ The supposed manifestation must necessarily be for the good of ye Creature, either of that which fell, or that which did not fall

²⁴ ye last very incongruous

only for y^e sake of other fellow Creatures? Besides what happiness can be added to if one from y^e misery of the other?

§.22.²⁵ It must then be (if it can) for y^e greater happiness even of y^e fallen Creature itself, y^t Evil was permitted. But his wou'd give the strangest Idea of God imaginable.

§.23. Is it not very strange y^t God shou'd thro' Justice or Wisdom, antecedently & before y^e fall happened, design to make y^e Creature for y^e sake of its disloyalty, sins, resistences, contempts, blasphemys, &c, more happy & glorious, than He wou'd or cou'd have done, had it continued & stood firm in the fidelity & obedience?

§.24. If He wou'd not have glorified his Creatures in case of fidelity as much as they say He will now do after y^e fall, then He must take pleasure in these horrible crimes and consequent sufferings; because nothing can determine His Will, but His own good Pleasure.

§.25. Which as it is a thought to be trembled at; so it is contradictory to itself: for Crime involves in its very notion a contradiction to y^e will & pleasure of God; but if Sin were committed with y^e good liking of God, how cou'd it be contrary to his Will? At this rate Sin wou'd cease to be Sin; & not only so, but vice wou'd change its nature & become vertue. For if y^e will of God be, as indeed it is, Good, & ye only fountain of all good, then whatever is agreable to His will must of necessity be good also; ald Sin being, according to this Hypothesis, permitted by y^e positive will of God, must be agreable to it, & so not evil but good.

§.26. And if He cou'd not make His Creatures so happy without these foregoing Crimes and Sufferings; then it must follow, that God wanted soemthing without Him, (viz y^e Crimes and sufferings of y^e Creature) to exalt y^e Creature to so high a degree of glory as that which is supposed shall now be given to it. Which is destructive of y^e infinite all-sufficiency of our God, who has no need of anything without Himeslf to act & do as mcuh Good as He pleases. And it is likewise inconsistent with itself.

§.27.²⁶ For y^e glory and felicity of y^e Creature can consist in nothing but in y^e real communion with & participation of God. But Sin, wickedness, & all manner of moral and physical Evil can't produce or promote this communion, & pouring out as it were, of God into y^e Creature: nor can Evil (because it is a disorder, corruption, & destruction rather of y^e natural facultys) enlarge its capacitys for a fuller reception of those blessed & Divine Influences.

§.28.²⁷ If anyone shou'd instance in y^e exaltation of Men after their fall above y^e Angels themselves, as an Objection against what I have been proving. I answer (1) that we know not what God might have done, had man continued faithfull. (2) It is not prov'd that God had this exaltation in View before the fall happened, & y^t it was y^e cause of His permitting y^e Fall. (3) That which moved God thus to exalt man, was y^e consideration of Jesus Christ, & not fallen Man. (4) There is also another most glorious & lovely reason for it. Man was seduced by y^e Devil, y^e Enemy of God; who thought to frustrate y^e design of God, & to mock at His creating Man instead of him, who was cast out of Heaven. Therefore it was most just &

²⁵ The first most absurd, & inconsistent with itself.

²⁶ Impossibility of Promoting y^e Creatures happiness by it's Fall.

²⁷ Obj: from y^e exaltation of fallen man above ye Angels answer'd.

glorious that God shou'd not only repair this breach, but also shou'd turn that which y^e Devil intended for Evil, into a greater Good, & so confound his Enemy.

§.29.²⁸ These then are my grounds why I cannot believe that God permitted positively y^e arrival of Evil, or that He had any design before it came to pass, to manifest by such dreadfull means either His Justice or His Mercy, or that Evil would not have happened but in consequence of this Divine design.

²⁸ Conclusion

CHAPT. XI.

That God is entirely innocent of y^e fall, & all Evil, & that He hath done, & still doth all he can to hinder it.

§.1.¹ From what has been said, I think it is very evident y^t y^e original of Evil is not to be sought for in y^e Divine permission, but only in y^e very nature of y^e Creature, of w^{ch} mutability is an inseparable property; as on y^e contrary immutability is a proper & in communicable Character of y^e Divine Being.

§.2. I have shewed above (a)² y^t all y^e infinite Divine variety not only of y^e subjective essential propertys, but also of y^e Objective perfections & thence proceeding essential happiness³ are joyn'd together by y^e absolute Simplicity of y^e Divine Nature in a perfect Unit, so that all together make up but one Simple infinitely perfect Being; y^e infinite Divine Multiplicity standing all undivided & indivisibly in y^e most Simple Oneness, which is y^e reason why y^e Divine harmony of all God's acting Powers can never be broken, & that there cannot happen y^e least alteration whatsoever in y^e Divine Being.

§.3.⁴ And this Simple Oneness of all that is in God is such a prerogative of God, & so inseparably annexed to an infinitely perfect Being, that it is impossible to communicate it to any creature. It is possible to put y^e Creature either by generation or Creation into a perfect Harmony & agreement of all its acting subjective & constituent Powers; it is possible to keep 'em all in unit, satiety & happiness for ever & ever by y^e continual influence of y^e Supreme uncreated Oneness as y^e one only beatifying Object: But it is impossible in any Creature, first in the Compounded ones that y^e Subjective Powers shou'd make with one another an indivisible whole, & then in both, compounded & simple, that y^e Subjective Essence with y^e all filling object shou'd be an indivisible constitutive Oneness (a).⁵ All Creatures then by their very nature are changeable in themselves.

§.4.⁶ Let us now consider what y^e behaviour of God towards Creatures maybe in general. We have seen already y^t y^e essential Propertys of all y^e Simple generated Powers are as unchangeable & inseparable from themselves as they are in y^e uncreated Original Powers in God Himself, out of which they are flown forth: & they can never fail or be lost, whatever variation or alteration may happen in the combination, order, proportion & harmony of them in y^e Creature.

§.5.⁷ Neither can God ever disapproved of or disown these essential Propertys: they being very good in themselves, & ye foundation of all y^e happiness, y^e Creature can ever be capable of.

§.6.⁸ This then is y^e only Act of God's positive permission, as well as of his Justice, in relation to Evil: viz, that He consents, Wills & permits, that all created Powers in what so

¹ Original of Evil not God but in y^e Creature.

² (a) Ch.V.§.7.68.69.70.71.72.

³ Oneness of all that is in God the reason of his Immutability.

⁴ Oneness of all that is in God the reason of his Immutability.

⁵ (a) Ch.IX.§.7.8.9.10.

⁶ The essential Propertys of all Simple Productions being unchangeable.

⁷ & never to be disapproved of by God.

⁸ God consents justly y^t all created Powers act always according to their Propertys

ever state, mixture, combination, harmony or contrariety with or to one another they may happen to be, shou'd act always & to all eternity according to their essential Propertys, & y^t He will neer violate 'em in any manner.

§.7.⁹ Which is a most glorious good & lovely permission & Justice, the immoveable foundation of all our eternal Joys & triumphs; an universal, general, impartial, one, Simple, constant & everlasting act of Divine Love, not a particular act to be repeated at every moment, & upon every particular demeanour of y^e Creature; universally good, in all senses, at all times, in all manners in itself, & towards all other Beings, w^{ch} can never of itself (per se et vi nature Suo) produce y^e least evil to anyone: & therefore to be universally acknowledged, owned, loved, prais'd, admir'd, wished for & submitted to by all Creatures.

§.8.¹⁰ This is all that God ever did, or still doth in relation to y^e permission of Evil. Which is a behaviour so pure, so innocent, so full of Loe, so far from all causality, (in what sense soever this word maybe taken) & from all permission (as it is commonly & properly understood of a thing that we foresee wou'd, & will positively shou'd come to pass) that there is not y^e least shadow of either to be found in it.

§.9.¹¹ Nay it is impossible, that an infinite & thorough Love, which is all Love, and has nothing that is not Love, and infinitely perfect Love, a Love all sufficient to itself & to an innumerable number of Creatures; that such a Love I say, seeing its dear offspring running into all manner of inconceivable miserys by transgressing its good Laws & breaking y^e established happy order and harmony, shou'd not have done all that was possible without destroying y^e forementioned eternal, inseparable propertys of his Creatures, to hinder & prevent so great an Evil. We must lay aside all notion of Love, if we deny this excellent & most lovely truth.

§.10.¹² But you will say then, cou'd Evil have happened if God had never permitted it, nay if He had sone all He cou'd to prevent it?

§.11. I have shewn already y^t one of y^e essential, inseparable, eternal propertys of y^e created Will in Angels & Men is y^e Liberty of it, to behave itself according to its own pleasure, to turn itself with its own joint facultys to what Object it pleases of all those that are present, & to apply itself freely and without any constraint to what it likes best of all that which it is surrounded with.

§.12.¹³ This Liberty is y^e best & noblest Gift, y^e most excellent Feature of our Likeness to y^e Divine Essence; y^e foundation of a boundless & illimited happiness; The Center of a noble, generous, Divine Love, conversation, commerce & friendship betwixt God & us; y^e Splendor & y^e very mark of our Kingly Dominion over other created Beings; in short y^e greatest benefit which an immensely Super abundant, omnipotent Love cou'd ever endow our Nature & Essence with. Which therefore shou'd be y^e strongest motive to keep us in our duty, Love & Submission to, & in y^e deepest veneration of so great a Benefactor.

⁹ This consent y^e ground of our happiness, & one everlasting Act of Divine Love:

¹⁰ Is all that God dos in relation to y^e happening of Evil far from all Causality or permission in y^e proper sense.

¹¹ Divine Love doing all it can to prevent it.

¹² Liberty an essential property of Created Will.

¹³ The Greatest Gift of God.

§.13.¹⁴ This Liberty then being essential to y^e will of Angels & Men, can never be revoked, retracted or violated in any manner by God; but all that is done or can be done by Him, must be consistent with this Liberty: because He is Just, immutable, and can't take away with one hand what He had given before with y^e other.

§.14.¹⁵ Wherefore tho' God seeing his beloved Creatures a falling did all that was consistent with their Liberty to keep 'em in their duty, order, & Unity; yet they listning not to His Love drawings & sollicitations, butturning themselves resolutely by their free Will, from God & His Good Will, He cou'd not (according to Justice, & it being impossible for Him to Will, & not to Will y^e same thing at y^e same time) but leave 'em to themselves. And so eô ipsô (as was said before) was y^e Unity and harmony broken & changed into plurality & contrareity, & Evil by hat means brought into existence, and the door opened to all following dismal scenes of it.

§.15.¹⁶ These are my sentiments of y^e Cause & Source of Evil, how it came to infect the Creature, & how God has behaved Himself always in relation to it. I offer 'em all up to y^e Eternal Truth. I hope to have Spoken nothing but what is conformable to it, & I think there is no better way to shew the Purity & innocence of God in all this matter properly so called, & from designing any thing in it, before it came to pass, for y^e manifestation of His Glory.

§.16.¹⁷ Which cannot, if seriously consider'd but inflame our Hearts with a burning Love to such an all-Loving God, who truly and in y^e strictest sense never wills y^e Death of y^e Sinner (much less y^e Sin itself) but that he return to Him & Live; & consequently much more that he shou'd never turn away from Him, but always stay & abide with Him in perfect joy & happiness. To Him be Glory & Honour and Majesty forever and ever.

§.17.¹⁸ From what has been hitherto deduced, it may appear, how improperly it is spoken, & yet how in a sound sense it may be understood. When some say, that 'Evil is rooted in God Himself. The Truth is, that y^e created facultys or powers all have their eternal roots in God as being generated out of His Essential Powers. But Evil consisting not in y^e Being of these created powers, but in their disorder, confusion, discord, and contrary acting one agianst another; & such things as these not being in God, but all order, harmony, agreement & Unity: how can Evil properly be said to have its root in God? We ought never to use expressions as maybe so easily, nay can hardly avoid being mistaken, & turn'd to a sense most dishonourable to God.

¹⁴ & never to be violated by Him.

¹⁵ The only Cause of Evil, & how.

¹⁶ God's Purity & innocence herein.

¹⁷ His wonderfull Love to Sinners.

¹⁸ Evil if rooted in God

CHAPT. XII.

Whether an universal Restoration of y^e whole laps'd Creation is to be look'd for.

§.1.¹ For my own part, I am of opinion This happy Jubile will certainly arrive in its due time, and my reasons for it are these,

§.2.² It is an inseparable property of Love to be well affected towards y^e beloved, to wish well to him, & to procure his greatest good to y^e utmost of it's power, & to be glad of & rejoyce in his happiness. And as much as any one wants of these effectual disposition, so much he wants of true Love.

§.3. When any one both can do a thing, & will do it, it will certainly be actually done.

§.4. i.³ Now if there is to be no Universal Resolution, it must proceed from hence, either y^t God will not, or cannot effect it.

If He will, then He has no good Will for y^e laps'd Creature, & dos not promote it's good as much as HE can; and consequently dos not love it (a)⁴. Hence it follows y^t there is something out of y^e bounds of His Love, & so His Love is not infinite; which destroys y^e notion of God (b)⁵. Further, if He will not restore his poor Creatures, then He must take pleasure in their torments; but this is to attribute to God y^e most barbarous & diabolical cruelty. It cannot be therefore for ewant of Good Will, if God dos not repair y^e Fall.

If it be said He cannot repair this breach; it must be ither for want of Wisdom, or of Power. & whichsoeve of these two you affirm, you still limit & circumscribe these Divine Perfections; & so fall into y^e former inconvenience.

§.5. Again, if God either will not or cannot restore Angels & Men, then we can apprehend a Being that has more Love, more Wisdom & more Power than God, viz. such a Being as wou'd & cou'd effect & work this Wonder. But this would be contrary to y^e infinite Perfection of God.⁶

§.6. Therefore to avoid contradictions, we must be oblig'd to say, y^t God both can & will reestablish fallen Angels & Men in their first State. And if He will & can then it will be done indeed (a)⁷.

§.7.ii. Further, God being all Love, a thorough Love (b)⁸; Whatever he dos must be an Act of Love, & consequently tend to y^e good of y^e Creature (c)⁹.

¹ The Restoration asserted.

² Axioms.

³ 1. It is a contradiction to affirm y^t God either will not, or cannot restore his Creatures.

⁴ (a) §.2.h.

⁵ (b) Ch.V.§.15.25 Ch. III. §.10.11.

⁶ Ergo it will actually be done.

⁷ (a) §.3.h.

⁸ (b) Ch.V. §.15.22

⁹ (c) §.2.h.

§.8.¹⁰ And finding y^t God has prepar'd y^e Lake of Fire for y^e Devil & his Angels (d)¹¹, & y^t this is their utmost & deepest Damnation (e)¹²:

§.9.¹³ We must conclude y^t even Damnation itself flows originally from Love, proportionate to y^e State of y^e Creature, & has no other end but y^e good of y^e Damned, viz. their correction & to subsequent Restitution.

§.10. Now God preparing y^e Lake of Fire with this very View of correction & Restitution (f)¹⁴; we cannot doubt but He saw this Correction to be possible; unless we would accuse infinite Wisdom of great ignorance & error.

§.11.¹⁵ And this Lake of Fire being y^e last & utmost damanation of all; it must be y^e last & consequently a sufficient Remedy to restore whatever was not recover'd by y^e foregoing dispensations.

§.12. And if This last remedy were not Sufficient for that purpose, then we must say y^t God wou'd be for ever frustrated of a great part of his designs (a)¹⁶. But this cannot be affirm'd without y^e greatest indignity to infinite Perfection.

§.13.iii¹⁷. The being thrown into y^e Lake of Fire is call'd y^e Second Death (b)¹⁸. They then that comes into that burning furnace must die.

§.14.¹⁹ Death imports a Separation (c)²⁰ of y^e vital principle from y^e rest of y^e whole System.

§.15.²¹ It is not an absolute extinction & quenching of Life in itself. For this cou'd not be without a total annihilation of that vital principle of which Life is y^e constitutive form, which annihilation is deny'd by those of y^e contrary opinion, who hold y^t damnation is in itself eternal & without End.

§.16.²² There shall then be made in y^e Lake of Fire a Dissolution of y^e Systems therein confin'd.

§.17.²³ This Dissolution cannot be ordain'd by God for y^e principles to remain separate, & each to be separately tormented to all infinite Eternity.

¹⁰ Damnation, or ye Lake of Fire

¹¹ (d) Matt. 25:41

¹² (e) Rev. 20: 10, 14

¹³ For y^e Creatures Correction.

¹⁴ (f) This Correction Possible,

¹⁵ By y^e Lake of Fire

¹⁶ (a) §.9.h.

¹⁷ The being thrown into y^e Lake, The Second Death.

¹⁸ (b) Rev. 20:14

¹⁹ Death, a separation of y^e vital principle

²⁰ (c) Ch.VII.§.60.100

²¹ Not an extinction of Life.

²² Dissolution in ye Lake.

²³ Order'd by God not for each principle to abide separate.

§.18. For (1) we find not y^e least Shadow of this Separate damnation of each principle in particular throughout y^e Whole Bible.

§.19. (2) God cannot be Himself y^e destroyer of his own works, & can never intend it, either with regard to y^e whole system, or to y^e constituent parts of it.

§.20. Because this wou'd be contrary to His Wisdom, Justice, & Immutability; to w^{ch} attributes it is owing that God never corrects Himself in his Works, and never takes away what He has once given absolutely.

§.21.²⁴ Wherefore y^e Dissolution & Separation of principles to be made in y^e Lake of Fire is prepar'd by God in order to a reconjunction of 'em into one System again.

§.22.²⁵ This reconjunction of such a wonderfull & artfull system can be effecged by no other but Him who was y^e Author of it. But out of y^e hands of that great Artist nothing can come but what is good, & exceeding good. And thus y^e final Restitution will be perform'd.

§.23. iv.²⁶ The Sentiment of y^e Universal Restitution is most glorious to God. Nothing can more highly exalt y^e Love, Wisdom, Power & Justice of God.

§.24.²⁷ Can there be a greater Love conceived, than for God to love his Creatures constantly, notwithstanding all their Rebellions, crimes & abominations; to labour continually to reduce 'em again to a better mind, & a due Submission of their Wills to their Father; to pardon them all their sins, as soon as they return to Him indeed; To undertake & perform their Reparation, to heal 'em of all their Wounds, to purify 'em from all their corruptions, & to restore 'em again to perfect health; & then to crown them with Glory & Happiness to all Eternity, as if they had never Sinn'd? Is not this a true Fatherly Love; an unfathomable in which all y^e thoughts of all Creatures put together must loose themselves?

§.25.²⁸ And what a Wisdom & Power must that be which is sufficient to work out such a wonder; to convert & restore so many thousand Millions of free-will-Spirits, all of different dispositions & of different gradations of wickedness; to subdue 'em all, to make 'em all bow willingly under his Laws?

§.26.²⁹ Which is y^e most glorious & lovely effect of y^e Divine Justice. Nothing is more just than that all that had departed from thei r duty shou'd return to it again; y^t all shou'd return to it again; y^t all shou'd submit to God's Soverain Majesty, y^t of Rebels they shou'd become true Obedient Subjects & Children: & y^t so in fine y^e first design of God which He had in their Creation, shou'd be fully accomplished.

§.27.³⁰ True Justice even in the Princes & Governors of this World can have no other ends in all y^e chastisements they are oblig'd to make use of, but y^e correction & amendm^t. of their

²⁴ But for their rejunction:

²⁵ to be effected by God for their Restitution

²⁶ iv. Restitution most glorious,

²⁷ For God's Love:

²⁸ Wisdom & Power:

²⁹ And Justice.

³⁰ Correction y^e End of y^e punishments of Justice even in men:

disloyal subjects else it would be an horrible cruelty, taking pleasure in y^e painfull sensations of others.

§.28.³¹ This Divine Virtue then must have y^e same good qualifications & y^e same aim (but in a transcendant height) in God as it has in men, who derive it only from Him.

§.29. And if it shou'd not produce y^e intended effect; Surely y^e Divine Justice wou'd not be glorify'd as it ought to be: Seeing y^e malice of a weak Creature wou'd still be invincible & glorify itself in its own Strength against y^e Power of y^e Divine Justice.

§.30.v.³² Thus there wou'd be many Infinites: an infinite Good, which is God; and as many infinite Evils as damned Angels & men. For an invincible Evil or wickedness is an infinite strength. But many infinites, independant of, & opposite to one another, is a contradiction.

§.31.³³ Wherefore there being but one Infinite which is God, whatever is not from Him, & subordinate to Him must be destroy'd at last. But Evil is not from Him, & is contrary to His Will (a)³⁴; it is not a substance but y^e Quality of a Substance, opposite & not Submitted to y^e Will of God: therefore it must at length totally perish.

§.32. vi.³⁵ Which being admitted it must produce naturally, ro by its natural consequence a good Effect in us, exciting us mightily to love & praise such an unmeasurable Love, quickly & effectually to return to Him by true repentance, & so to do that in time, & by little Chastisements, which in time & by little Chastisements, which ater many Ages of Ages, & by unimaginable torments we must certainl come to at last. This is y^e natural practical to at last. This is y^e natural practical conclusion that flows immediately from this Doctrine of Universal Restitution. The fruit then being good y^e Free must be so too.

§.33.³⁶ 'Tis true some may abuse it to security & negligence. But what is not, or may not be abus'd? It is sufficient that this Doctrine of itself dos not lead us at all to Security. for this restitution cannot be effected till there be first a true & real Conversion, And it consists in an essential Purification & burning up all y^e corruption (which corruption increases continually & grows stronger y^e longer y^e creature continues in it); & then in y^e restoration of all Powers, to their primitive order, measure, place & proportion. And then & not sooner follows their Glorification. Now y^e greater & stronger the corruption is in any one, y^e loner & more sensible must be y^e purification of it. Is it not then y^e greatest folly, & cruelty to ones self, to neglect & defer our conversion, to augment continually our corruption, together with y^e length & sharpness of our pain consequent thereupon? Which will never cease till all be consum'd that is contrary to y^e order of God, which at last must be reestablished make what resistance you will.

§.34.³⁷ And y^t carelessness of Salvation is not a product of this Doctrine is more yⁿ sufficiently prov'd by daily experience. For has y^e contrary opinion of an everlasting infinite

³¹ much more in God.

³² Many infinites, a contradiction.

³³ God being y^e one Infinite, Evil must at last be destroy'd.

³⁴ (a) Ch. IX. §. 35

³⁵ vi. The good fruit of this Sentiment, a proof of it's goodness.

³⁶ It does not of itself lead to Security

³⁷ Daily experience concerning y^e contrary Opinion

Damnation kept men hitherto from this lamentable negligence & security? Has not Wickedness increas'd daily till it has arrived to its utmost height?³⁸ And indeed when a Passion has once got y^e victory so far as not to be restrain'd by y^e consideration of torments that shall last many Hundreds or thousands of Ages, y^e persuasion of an everlasting damnation will be as insufficient a means as y^e first. But when y^e Tempter is at hand, and acting upon our Passion, meditations are of very little or no effect. The best thing we can do at that time sit to fly immediately & directly to God, & to pray continually till y^e Storm be past. Experto crede.

§.35.viii. The Opinion of y^e universal Restoration is much more glorious to Jesus X^t, yⁿ y^e Other³⁹ of an everlasting rejection. For it is by Him alone y^t all things, whether they be in Earth or in Heaven, are reconciled unto God (a)⁴⁰. And as his blood ws shed for all (b)⁴¹, so it is just y^t it should not be ineffectual in any. And who can deny that it wou'd be more glorious to His merits, to His Love, to His Kingdom, that HE shou'd at last be loved & praised by All, rather than by a few in comparison of those that shall be lost, who will continue still to blaspheme Him, and to despise all He has done for 'em, to all Eternity?

§.36.viii.⁴² There is nothing in y^e Nature of things that can make this restoration impossible.

§.37.⁴³ The greatest difficulty seems to lie in y^e liberty of y^e Will: which being still free to determine itself to what it will: it seems a contradiction to say, y^t God can overcome it, & be sure they will ever be converted to Him.

§.38.⁴⁴ But I think y^e overcoming of y^e Free-Will & y^e certainty of its future self-determination is not altogether inconsistent with a created Liberty.

§.39.⁴⁵ For a greater Power may overcome & prevail over a less Power, & get this lesser Power not cease thereby to be a power in itself, nor to exert it's efficacy in regard to inferior or equal Powers.

§.40.⁴⁶ Liberty is a power of determining itself physically by an intrinsick constitutive property, to what it likes best of those things which it meets with in y^e Sphere of its Activity.

§.41. God is an infinite Power.

§.42. A created Spirit is a finite power.

§.43. The Liberty then of a created Spirit is a finite Power too.

³⁸ Remedy in Temptations.

³⁹ vii. This opinion more glorious to J.Xt. yⁿ y^e other.

⁴⁰ (a) Coloss. 1:20

⁴¹ (b) ib: et. 1 Tim. 2:6

⁴² viii. no impossibility in it.

⁴³ Greatest difficulty y^e overcoming the Free-Will.

⁴⁴ Possible

⁴⁵ The less Power maybe overcome by y^e Greater:

⁴⁶ And y^e Liberty of created Spirits.

§.44.⁴⁷ Therefore it may be overcome & bowed by an infinite Power (a)⁴⁸ that is by God (b)⁴⁹; & yet abide still a Liberty in itself & in y^e Sphere of it's activity, & exert its efficacy towards inferior or equal Creatures.

§.45.⁵⁰ It is not then absolutely inconsistent wth a created Liberty to be overcome & bowed by another. Nay I think I may venture to affirm, y^t it is not inconsistent in a due sense ev'n with ye uncreated Liberty to be determin'd by an outward principle; for we see it done daily by y^e prayers of his faithfull Servants.

§.46.⁵¹ I find then there maybe a twofold overcoming of Liberty: a Subjective or Physical, when a greater & stronger essential Power joyns subjectively wth & acts immediately upon y^e self-determinative Property, not by way of an Objective Allurement but by a physical overpowering it, swallowing it up & carrying it along with itself: and an Objective or moral one, when an outward principle acts upon y^e Will by an objective & moral allurements, sollicitation, or Love-drawing.

§.47.⁵² The first can have no place but in a Creature, because it is finite; but is altogether incompatible wth God, That infinite fullness of Power.

§.48.⁵³ This first Subjective overcoming does not take away The Liberty, either in itself, or forever, but only wth regard to that conquering Power, & only for so long as this overpowering lasts.

§.49.⁵⁴ But y^e Objective moral overcoming is not in y^e least contrary to Liberty in any respect; nay it is not indecent ev'n for God Himself, who loves to be overcome this way by y^e love-Sollicitations of His Children. And in truth y^e possibility of this objective overcoming is y^e onely Foundation of all Prayers; which would be a vain & ridiculous formality, if it were absolutely to move & turn y^e Will of God to at him, which without these prayers He would not have turn'd it to.

§.50.⁵⁵ As to Creatures, infinite examples are obvious of those who not only by benefits, prayers, caresses, but by pains & chastisements have forsaken their former evil Wills & intentions, & have really & truly turn'd & chang'd, so as to become just, good & holy men.

§.51.⁵⁶ And if Liberty were by no means to be bowed, & turn'd to an opposite Object, I can't see to what end, & upon what Foundation Magistrates were instituted.

⁴⁷ By God without ceasing to be a Liberty.

⁴⁸ (a) §.39.h.

⁴⁹ (b) §.41.h.

⁵⁰ Even uncreated Liberty may, in a sound sense, be overcome.

⁵¹ Twofold overcoming of Liberty. 1. a Subjective or Physical 2. an Objective or moral.

⁵² The first possible in Creatures:

⁵³ does not destroy Liberty.

⁵⁴ The other consistent with Liberty ev'n in God:

⁵⁵ As in Creatures:

⁵⁶ Foundation of y^e institution of Magistracy.

§.52.⁵⁷ What would also become of y^e Correction of Children, y^e use of which is so profitable & even necessary, y^t without it, it is impossible to produce good & virtuous dispositions in their Hearts.

§.53.⁵⁸ To this I must not forgett to add y^e unhappy captivity under Sin. They that endeavour Seriously to get out of a State of Sin, & to conquer their corruptions, know by wofull experience y^e truth of what St. Paul says of y^e beginning state: The good that I would, I do not: but y^e evil w^{ch} I wou'd not, that I do. (a)⁵⁹. Now there is no doing a thing without a full determination of our free-Will, & it wou'd not otherwise be a sin: nay properly speaking, to do a thing is nothing else but y^e efficacious willing of it. Thereof what y^e Apostle says is in effect this: that in y^e beginning of our conversion our free-Will has indeed an aversion to eil & resists it to a certain degree; but that notwithstanding it is often overcome b it, & as it were forc'd to consent to it. & in this consists that wretched Slavery to Sin.

§.54.⁶⁰ Liberty then may be overcome, & turn'd another way than it chose at first; & yet not absolutely lose it's nature, & cease to be a Liberty in itself.

§.55.⁶¹ The ground & reason of this overcoming of Liberty is this, y^t y^e will cannot determine itself to anything unless it has a lively impression & persuasion of its' goodness; & therefore turns itself freely tow hatit lies best of those obejts it meets with.

§.56. There must then be some proportion of y^e impression or persuasion of y^e goodness of y^e Object, to y^e actual determination of y^e free Will. For we cannot resolve upon or choose anything but what appears best to us, or what we like best.

§.57.⁶² The actual determination then of our free Will depends physically upon y^e constitutive self-determination property; morally upon y^e relish we have of the motives that make us act.

§.58.⁶³ Thus we may say there is a physical and a moral Liberty. The first is y^e subjective & constitutive self-determining power. The Second is when y^e sollicitations & impressions of y^e Several motives are in such a proportionable strength to y^e Will, as well as to one another, y^t it is still in y^e free choice of y^e will, which it will relish most, choose & stick to.

§.59.⁶⁴ God possesses both these Libertys in an infinite degree; but y^e Creature as it has a limited being, so it must have but a limited Liberty, physical & moral too.

§.60.⁶⁵ Hence there maybe a natural & certain connexion between y^e Strength of y^e objective impression & y^e actual determination of y^e Free-Will of y^e Creature; and thus y^e moral Liberty may be lost, tho' y^e Physical continues still in its else.

⁵⁷ And of y^e Correction of Children.

⁵⁸ Sin overcoming y^e free-Will, in y^e beginning of Conversion.

⁵⁹ (a) Rom. 7:19

⁶⁰ Ground of this overcoming of Liberty:

⁶¹ It's self-determination from y^e proportionate persuasion of the Objects goodness.

⁶² Twofold cause of it's actual determination

⁶³ Twofold Liberty, a Physical & a Moral:

⁶⁴ Both infinite in God: finite in Creatures.

⁶⁵ The moral may be lost, The physical remaining.

§.61. And so y^e same event may, or may not be, physically & absolutely; & yet be morally & undoubtedly certain.

§.62.⁶⁶ This we see confirm'd by y^e example of y^e Good Angels & beatify'd Men. Both are still & shall be eternally perfectly free physically. And in this respect, & absolutely speaking they may still turn away their Free-Wills from God to their ownselves. Yet it is most infallibly sure y^t they never will do so: because y^e impression of y^e Good of y^e Will of God preponderates or outweighs in 'em their own Will. So y^t they have not a moral Liberty to turn away from y^e Good, to y^e Evil; altho' in y^e Element of Good they have an undetermin'd moral Liberty, & may freely choose to apply themselves to what different Good they please. And thus tho' it is but a moral yet it is a most certain & infallible impossibility for them to fall again.

§.63.⁶⁷ In like manner we may say of The Devils; that physically they may turn to God, & thus that their conversion in this very moment is possible; & yet it is infallibly tho' but morally certain y^t present state their own Will prevails in'em above y^e Will of God.

§.64. Thus The Devils also have a moral Liberty in y^e Element of Evil; but they have none as yet to turn from Evil to Good.

§.65.⁶⁸ He then that knows exactly y^e different degrees of Liberty & of y^e Strength of Customs & Habits; & y^e Strength & efficacy of y^e impressions of y^e alluring motives & solicitations: He can most certainly foretell y^e event to come, tho' depending on y^e free physical self-determination of y^e Will.

§.66.⁶⁹ And this I take to be y^e one only Ground of y^e certainty of y^e Divine Predictions.

§.67.⁷⁰ Thus God may certainly foresee y^t The Devils & damned Men will themselves increase their own torments, that, what ever Obstinacy they may have, ye tthey will come at last to abhor & detest their own Wills, as y^e one only cause of all their miserys, & enter into a disposition to Submit to y^e Will of God, if He wou'd receie 'em into grace. And then, not till then, will He offer his Mercy to them. Which being accepted there can be no doubt but their Renovation will be certainly & entirely wrought out, and they reinthron'd in their Primitive Glory.

§.68.⁷¹ The great difficulty they will find in being brought to this point of Submission to Go, The long time, & y^e inconceivable Torments, in & by which they must be reduc'd to it, proceed from & depend upon y^e natural might, strength & self-devatingness of its customs or dispositions, which they The damn'd themselves.

⁶⁶ Examples, in ye Good Angels &c glorify'd men:

⁶⁷ And in ye Devils.

⁶⁸ Foreknowing of things depending on Moral Liberty

⁶⁹ Certainty of Divine Predictions

⁷⁰ God's foreseeing ye Devil's disposition to bow under Him, & their Renovation following thereupon thro His Mercy.

⁷¹ Great Difficulty in this their Submssion.

§.69.⁷² They, who think y^t y^e Damn'd will by length of time become at last so essenced in Evil, as to feel no more torments from it, but rather rejoyce & please themselves in it, as y^e Blessed do in Heav'n; & consequently y^t they never will be brought to hate their present State, & to turn to God for help; are in a very great Error.

§.70.⁷³ For The Damned, both Angels & Men, nay & all Creatures whatsoever, can have no true contentment & satisfaction but in y^e enjoying of y^e most Sacred influences of God (a)⁷⁴. But these are Stopt in y^e damned & in their Whole Principle or World, & they totally deprived of 'em (a)⁷⁵. And therefore it is impossible from y^e very inmost ground of Nature, y^t y^e damned, as long as they are in that state, that is separated from y^e communication & participation of y^e Divine Good, shou'd be at quiet, content, & without anguish (b)⁷⁶. Nay according to our Author, The Essential inseparable propertys of y^e Fire-Form itself, are nothing but harshness, bitterness, anguish, Sulphureousness, consumingness, fierceness, &c. These then not being counter balanc'd or allay'd by y^e other Forms of Nature: (as they are not, but have entirely got y^e Ascendant in y^e damned) (c)⁷⁷ The Devils & all their companions cannot but feel these tormenting propertys, as long as they continue in this disorder of Nature.

§.71. And this is y^e reason why The Evil of y^e Damned may at last be overcome by Good, but y^e Good of y^e Blessed can never be overcome by Evil; viz, that there can be no natural separation from an object which we are united to, but by turning y^e Will away from (d)⁷⁸: & y^e Will never acts but upon prospect of Good. Now when an intelligent Creature has known Evil, & has chosen The good, this increases continually to better, or greater good, & thus The Will can never repent itself for adhering to it; but rather joyns & unites itself to it more & more willingly intimately, & strongly: & therefore can never come to loathe Good & to relish & take pleasure in Evil, neither consequently depart from that, & turn to this. But Evil also increases, & grows still worse & worse. Therefore The Will that at first look'd upon it as a good, & for that reason chose it & adhered to it, must needs come at last to be disabused, & to know it to be evil; & when it dos so, must necessarily loath & abhor it, & long after another Object that is really good. Then The Good presenting itself to the Will, it cannot but choose it & adhere to it. & thus Evil from y^e very nature of things must at last be abandon'd by all Free-Will-Spirits, & thereupon be overcome by Good.

§.72. From what was said above (a)⁷⁹ y^t there may be such a proportion of y^e impression of y^e motives to y^e Strength of Liberty, y^t from y^e knowledge of that, may arise a most sure foreknowledge of y^e future tho free determination of y^e Will. From hence I say it dos not follow that God has predestinated all things, both good & evil.⁸⁰

⁷² Impossible to be so essenced in Evil, as to be truly satisfied in it,

⁷³ & contrary to ye Ground of Nature.

⁷⁴ (a) Ch. IX.§.7-10

⁷⁵ (a) Ch. IX.§.32.60.61.

⁷⁶ (b) *ibid.* §.33.

⁷⁷ (c) Ch.IX.§.57.60,61

⁷⁸ (d) Ch.VII.§.34, 37.

⁷⁹ (a) §.60.65.h.

⁸⁰ The abovemention'd prevision of God, does not imply predestination

§.73.⁸¹ For besides y^l Predestination to Evil involves a contradiction: foreordering importing order & conformity to The Will of God; & Evil necessarily implying contrariety to y^e same order & Will of God:

§.74.⁸² God created Angels & Men in perfect Liberty, not only physical but moral too: tempering all things in such weight & measure that nothing cou'd prevail upon their Free Will, but what it by a free choice admitted itself & united with.

§.75.⁸³ The Gift of such a perfect Liberty was an inestimable treasure, & y^e most excellent of all y^e natural constitutive perfections of our Essence (a)⁸⁴.

§.76.⁸⁵ Wherefore as it is evident from hence, that there was no such thing as Predestination necessitating y^e Will (neither physically nor morally) no not even to Good, (tho' Angels * men were all created in & for Good) much less to Evil.

§.77.⁸⁶ So it appears also, why God cou'd not hinder The Fall, tho' He knew very well in what measure to act upon y^e Will of Angels * Men, so as to keep 'em inseparably united to Him. viz, because He could not will to violate Himself neither physically nor morally the Liberty w^{ch} he had for wise & good reasons once given to y^e Creature.

§.78.⁸⁷ No surely, neither his Justice, by which He leaves to every one what He has once given him absolutely; nor His Wisdom; nor his Constancy; nor his Goodness could permit Him to make Himself this breach in y^e good Order of Nature instituted by Himself.

§.79.⁸⁸ Therefore generally & regularly God cannot do, in order to y^e restoration, any other thing, but to offer his Grace in such a measure, as y^l y^e Creature shall be able freely to forsake the evil, & to turn to God, & yeild itself totally to his Mercy; And in this consists Universal preventing Grace.

§.80.⁸⁹ Which tho' it is not so forcible as to take away Liberty either moral or physical; yet cannot fail of prevailing at last & being accepted willingly even by the Devils themselves, when their own Wills shall have increased y^e Evil to such a height, that in y^e end they can hold out no longer, but sinking under it must come to acknowledge & to detest their own folly; & to long for a better Governour. Then more particularly will The Time of Grace for them begin: Then God will put his hand to their Restitution effectually, & never cease promoting it continually in proportion to their faithfull correspondence, till it be compleated, & He be all in all.

⁸¹ Predestination to Evil a contradiction.

⁸² Angels & Men created in perfect Liberty.

⁸³ for their greater Good.

⁸⁴ (a) Ch. XI. §.12

⁸⁵ No Predestination, not even to Good.

⁸⁶ God cou'd not hinder y^e Fall, nor violate y^e Liberty he Had given.

⁸⁷ This being contrary to His Justice & Goodness.

⁸⁸ What He can do in order to Restoration. Universal preventing Grace.

⁸⁹ Takes not away Liberty, & yet will prevail upon it in due time, ev'n in y^e Devils.

§.81.⁹⁰ This is also y^e Reason, viz, the inviolability of Liberty both physical & moral, why so many ages, revolutions, and dispensations are requir'd for y^e working out this great & stupendous Wonder of y^e Restitution of all things.

§.82.⁹¹ Hence also it is evident what an inconsiderable difficulty it wou'd be, if anyone shou'd object against my argument for y^e Restitution drawn from y^e Love & Goodness of God (a)⁹²; that it is not inconsistent with Love & Goodness to see creatures in misery for a time, neither is it inconsistent with those attributes, to suffer 'em to be so to Eternity.

§.83.⁹³ For it being from y^e very Goodness of God that they receiv'd that good and excellent gift of Liberty irrevocably; & it being impossible that God shou'd disapprove any good thing that ever came from Him. He could not design to destroy this good thing, nor hinder them in y^e use of it. Therefore y^e introducing of evil by y^e free Will of y^e Creature, is not inconsistent wth y^e Goodness of God. Nay y^e absolute hindering it, wou'd have been altogether inconsistent with it.

§.84.⁹⁴ But if He were not inclin'd ever to redress this Fault by ways suitable to y^e Nature of Liberty; This indeed wou'd be utterly inconsistent wth Love.

§.85.⁹⁵ This ordinary & universal way of God's acting in order to raise up again his poor fallen offspring, dos not exclude Him from bestowing upon just & good motives, some particular & extraordinary Graces upon some persons in such measure, y^t as it seems to us, they cou'd not resist his Love-drawing. For He being y^e Soverain Lord of Nature, why shou'd He not in some particular cases do something above y^e common order, freely instituted by Him? He being always good, why may He not be sometimes exceeding good towards his Creatures: especially since there are none of those extraordinary Graces, which do not turn to y^e common Good of all; He as well as these Vessels of Election being infinitely far from all propriety or selfishness?

Besides it is very certain, y^t ev'n in these extraordinary cases, He never acts but from an impartial Love, Justice & Wisdom: tho we, for want of Sufficient Light, cannot see y^e considerations that move Him to act in so uncommon a manner We cannot tell whether such an extraordinary Grace did really outweigh & overpower y^e moral Liberty of that Subject or no. And if it did, we don't know but there might be foregoing Act of Liberty of such a value in y^e Light of God, as might move Him justly to recompense it with such a great gift, which may tie it so fast & unite it so close to God, that it can no more depart from Him. And yet, if this were not y^e case with Him that receives these extraordinary Graces; God might do it for y^e sake of others. So that we cannot judge at all of these particular cases; but must adore y^e Wisdom, Justice, & Goodness of God; & be assur'd He will never do anything contrary to or inconsistent with these attributes, nor consequently violate Himself y^e natural Order instituted by Himself. He can never be y^e destroyer of his own Work.

⁹⁰ Many dispensations necessary to it.

⁹¹ Objection against y^e proof of y^e Restitution from God's Goodness, answered.

⁹² (a) §.4.h.

⁹³ Introducing of Evil by ye Creatures free Will, not inconsistent with God's Goodness.

⁹⁴ But neglecting the Redressing of it.

⁹⁵ Extraordinary graces of God-given to some are for y^e good of all: & most impartial.

§.86.⁹⁶ But Angels & Men may in some sort bereave themselves of this precious gift of Liberty, by turning from God & making themselves by their own Will slaves to Sin & corruption, so as that they can no more morally choose y^e good which they have wholly quitted.

§.87.⁹⁷ And because they have by their own fault brought this impossibility of conversion upon themselves, they are justly punished for it by y^e suffererings that naturally & necessarily follow it.

⁹⁶ Angels & Men making themselves Slaves to Sin:

⁹⁷ Justly punish'd by themselves.

CHAPTER XIII

The Same Universal Restoration asserted by express Scripture

I

Of y^e Restitution of All Men.

§.1.¹ For if by ones mans offence Death reigned by one, much more they w^{ch} receive abundance of grace & of y^e gift of righteousness shall reign in Life by one Jesus Christ (a)².

Therefore as by y^e offence of one, judgmt. came upon all men to condemnation: even so by y^e righteousness of one, y^e free gift came upon all men unto Justification of Life (b)³.

That as Sin hath reigned unto death; even so might Grace reign through righteousness unto eternal Life by Jesus Christ our Lord (c)⁴.

§.2.⁵ For as in Adam all die, even so in Christ shall all be made alive (d)⁶.

Now Adam introduc'd not only y^e natural death but y^e Spiritual too; & principally this, of which y^e first is but a consequence. Nay I don't see how we can be said to die corporally in Adam; but we are all dead in him Spiritually. Thus also they who rise to Judgement, as long as they are in y^e Condemnation, seem not to be alive in Christ, but rather thrown down from Him into y^e Second death. Therefore this Passage of Scripture must if not only, yet principally be understood of y^e Spiritual revivication: & this it is affirm'd shall come upon all men.

§.3.⁷ For there is one God, & one Mediation between God & men, The man Jesus Christ.

Who gave himself a ransom for all, to be testified in due time (a)⁸. But if all shou'd not some time or other be really saved, He wou'd be frustrated of his designs & expectations; & The Devil his Enemy wou'd have some reason to glory: which I think is very dishonourable to y^e merits, power & Wisdom of Christ. For whatever you may alledge to solve this difficulty: it is still true, & y^e Scripture asserts it, that He really wills that none should perish, but that all shou'd come to repentance (a)⁹: which if it never be accomplish'd, surely it is not answerable to y^e Majesty of God & his Christ.

§.4.¹⁰ We trust in y^e living God, who is y^e Saviour of all men, specially of those that beleive (b)¹¹.

¹ First passage for ye Restitution of All Men.

² (a) Rom. 5:17

³ (b) ib.v.18

⁴ (c) ib.v.21

⁵ Second Passage

⁶ (d) 1Cor. 15:22

⁷ Passage 3^d.

⁸ (a) 1Tim. 2:5,6

⁹ (a) 2 Pet. 3:9

¹⁰ 4th Passage

¹¹ (b) 1 Tim. 4:10

Here it is expressly said y^t He is y^e Savr. not only of those that believe in Him during this Life: (tho He is y^e Savr. specialy of those, because of their great pre eminenee above others, both as to y^e time & degree of Glory) but also of all others.

II

Of the Restitution of all, een
of y^e fall'n ANgels.

§.5.¹² For it pleased y^e Father y^t in Him shou'd all fullness dwell.

And, having made peace thro' y^e Blood of his Cross, by Him to reconcile all things unto himself, by Him, I say, whether they be things in earth, or things in heaven (c)¹³.

By heaven, I think, cannot here be understood y^e Habitation of y^e Blessed Angels: for they never transgressed, & therefore needed no reconciliation. Reconciliation presupposes offence. The Apostle says then that all things laps'd are to be reconcil'd. And y^t there might be no doubt but y^t He spake absolutely of all none excepted, He joyns y^e invisible things under y^e name of heaven, wth y^e visible ones on Earth.

§.6.¹⁴ Christ says of himself, that He hath y^e keys of Hell & death (a)¹⁵. That is, in my judgmt., a sufficient power to dispose of 'em as He pleases, which power also is expressly ascribed to Him (b)¹⁶ according to y^e working, says y^e Apostle, whereby He is able even to subdue all things to Himself.

Now as He wants not Power, so neither Good Will for so says y^e Royal Prophet. The Lord is gracious & full of compassion; slow to anger & of great mercy. The Lord is good to all & his tender mercys are over all his works (c)¹⁷.

§.7.¹⁸ The Author of y^e Book of Wisdom (d)¹⁹ joyns together these two foundations of y^e universal Restitution, viz, y^e sufficient power, & mercy of God: Misereris omnium, quid omnia potes, et di lsimulas peccata hominum propter ponitertiam. Diligis enim omnid quo lant, et nihil odisti eorum quo fecisti.

§.8.²⁰ Wherefore God also hath highly exalted him, & given him a name wch is above very name: y^t at y^e name of Jesus, every knee shou'd bow of things in heav'n, & things in earth, & things under y^e Earth, & y^t every tongue shou'd confess y^t Jesus X^t. is Lord to y^e glory of God y^e Father (a)²¹.

¹² First passage for y^e restitution of all, ev'n if y^e fall'n Angells

¹³ (c) Col. 1:19,20

¹⁴ 2. Passage

¹⁵ (a) Rev.1:28

¹⁶ (b) Phil. 3:21

¹⁷ (c) Ps.145:8,9

¹⁸ 3d. Passage

¹⁹ (c) Wisd. 11:24,25

²⁰ 4th Passage

²¹ (a) Phil. 2:9, 10, 11

Now I can't see how this can be understood of a violent dominion by which He rules by force over some against their Wills for (i) The Apostle mentions here y^e celestial Spirits as well as y^e infernal & hellish ones; and attributes to both y^e submission to & praises of God & Jesus Christ from whence we may conclude that both are to live in y^e same kind of subjection, viz, that which proceeds from y^e free Will, from y^e Heart & Love. (2) I think y^e expression of bowing y^e knees can be understood of no other but of a willing submission & reverence. Because I much question whether so much as one instance can be alledged where it signifys only a coative compulsion & subduing of Rebels, who are suppos'd to continue still in their Refractoriness. And if such an instance cou'd be given, yet it cou'd not admit of that interpretation in this place, where it is affirm'd indistinctly both of heaven & hell, which (3) is more confirm'd from what The Apostle says immediately after, viz, y^t every tongue shall confess &c. Which The Devils, as long as they continue Devils, will never do, nor can they do it, supposing they continue still in their Rebellion & disobedience. Wherefore either it is not true, what y^e Apostle says, y^t every tongue, (consequently that of Devils too) shall confess to y^e Lord; or we must allow y^t in time The Devils will submit themselves willingly to Him. & if they do so, it wou'd be blasphemy to think, y^t an obedient & humble Creature shou'd be tormented to all Eternity from which cruelty an infi[...] must be infinitely far remov'd.

§.9.²² Whom (Jesus X^t.) The Heaven must receive untill y^e times of restitution of all things, w^{ch} (Restitution) God hath spoken by y^e mouth of all his holy Prophets since y^e World began (a)²³.

§.10.²⁴ Having made known unto us y^e Mystery of his Will, according to his good pleasure which He hath purposed in Himself; y^t in y^e dispensation of y^e fullness of times, He might gather together in one (y^e Latin vulgate has restore) all things in Christ, both which are in Heaven & which are on Earth even in Him. (b)²⁵

I cannot see what cou'd be said more expressly to this purpose for if we render y^e greek word by that of restore, or by that of gathering together under one Head; y^e Sense is still y^e same. Sin being nothing else but a departing from one Head & a dividing into more heads ; thereby going into diversity & contrariety, into as many sentiments as Heads; whereas at first all thins were maintained in one most perfect & happy harmony & subordination under one Head & Governour, which was God. Now the gathering together under one head cannot be understood of y^e Blessed Angels, for they never divided nor we Separated from their Head: it must then be spoken of y^e laps'd & disobedient Creatures both which are in heaven (in y^e invisible Principles, viz, The Devils) & which are on Earth (in this visible world, viz, mankind. And of all these it is said, that they shall be gathered together again under one head, that is be reduced to their Duty & Submission to Christ, & all contrareity be taken away which being done The Evil must come to and end, & cease eo ipso, & all things be restor'd.

§.11.²⁶ Of this subjection of all things to Christ y^e same Apostle says, He hath put all things under his feet(a)²⁷. And, thou hast put all things in Subjection under his feet. For in

²² 5th Passage

²³ (a) Acts 3:21

²⁴ 6th Passage

²⁵ (b) Ephes.1:9,10

²⁶ 7th Passage

²⁷ (a) 1 Cor. 15:2

that He put all things in Subjection under Him, He left nothing that is not put under Him: but now we see not yet all things put under Him (b)²⁸. Observe, The Apostle speaks expressly not of y^e subjection to his Absolute omnipotent power for in that respect all things are now, & were then subjected to Him. This The Lord Himself assures us of, saying, all power is given unto me in Heaven & Earth (c)²⁹. The Apostle says then, y^t all things shall be subject to Him by a willing obediencial submission & owning hi Authority & Dominion: and this being not yet accomplished, He must reign till he hath put all enemys under his feet (d)³⁰. the last Enemy that shall be destroy'd, is Death (e)³¹, no only y^e first but y^e Second death, too: for He speaks universally wthout restriction. Which Second Death is y^e lake of Fire into which The first Death & hell are to be cast (f)³², & the Devil & y^e Beast & y^e false Prophet (g)³³, and *whatsoever* y^e last universal Judement after The Reign of a thousand years, shall not be found written in y^e book of Life (h)³⁴. And when all things (& consequently This Second Death wth all its prisoners too) Shall be subdued unto him, then shall ye Son also Himself be subject unto him that put all things under him: that God may be all in all (a)³⁵. Now when God shall be all in all there can be nothing in all but everlasting bliss, glory & happiness.

§.12.³⁶ And then shall be fullfilled that w^{ch} S^l. John had a prophetical foretaste of thsu expressed: And every Creature w^{ch} is in heaven & on y^e earth & under y^e earth, & such as are in y^e Sea, and all that are in them, heard I saying: blessing, honour, glory & power be unto him that sitteth upon y^e Throne, & unto y^e Lamb forever & ever (b)³⁷.

§.13.³⁸ These are y^e passages w^{ch} I have hitherto observed. Perhaps there are many more to y^e same purpose. In y^e mean time y^e foregoing are I think so clear, that I question whether any Article of the Christian Religion can be proved by clearer & more express testimonys of Sacred Writ.

²⁸ (b) Heb. 2:8

²⁹ (c) Matt. 28:18

³⁰ (d) 1 Cor. 15:25

³¹ (e) ib. v.26

³² (f) Rev.20:14

³³ (g) ibid. v. 10

³⁴ (h) ib.v.13,15

³⁵ (a) 1Cor. 15:28

³⁶ 8th Passage

³⁷ (b) Rev. 5:13

³⁸ No article clearer asserted.

CHAPTER XIV.

How this Renovation or New Creation is effected, & of it's Several great periods in general, & of Several Mansions of different Creatures.

§.1.¹ You may remember y^t God-made all things by & according to y^e previous Ideas of them formed in his Divine Wisdom (c)², which therefore is called y^e Universal Mother of all (d)³.

§.2.⁴ The Will of God was y^t they should be eternally most intimately & subjectively united to these divine patterns; which were to be their eternal foundations, y^e form of thie form & y^e Life of their Life (a)⁵. This is y^e Marriage of y^e Creatures to Divine SOPHIA, which some Speak of; and in which Adam (and y^e Angels too) ought to have continued faithfully. Thus as Sophia was y^e Mother of All, so She was to be their Spouse too.

§.3.⁶ But they forsaking this Wife of their Youth (b)⁷ became Strangers to her, unlike & contrary to their divine patterns. This is y^e Corruption & depravation of the Works of God.

§.4.⁸ Wherefore it is impossible for a Man (or other intelligent Creature) to enter into y^e Kingdom of God, except he enter y^e Second time into his Mother's Womb, & be born again (c)⁹. That is, first of all y^e Original Idea in the Divine Wisdom must unite itself most intimately with y^e inmost ground & constitutive form of each thing, & swallowing it up, or taking it up into itself as y^e Womb doth y^e Seed, must expell & destroy by its divine power all that is contrary & unlike to it, & so put all again into it's original proportion, order, temperature, qualitys, & primitive perfect conformity to its pattern. This is Regeneration which being perform'd, & not sooner, The regenerated Creature enters into y^e Kingdom of God, as a newborn Child doth into this visible principle, that is, it comes to enjoy y^e three following degrees of y^e Supernatural Life (d)¹⁰ in a most intrinsick, quickning, beatifying & perpetual Union wth y^e Father, Son & Holy Ghost, w^{ch} is y^e Kingdom of God.

§.5.¹¹ Thus our Regeneration, renovation or new Creation, is as to y^e immediate effecting of it, justly ascrib'd to Divine Sophia, as Our Author has done in a particular Treatise upon that Subject. And yet it may be said too, y^t we are regenerated by y^e Eternal Word (a)¹² not only because that is y^e Archetype of Sophia, & y^e mover of her; but also because it is y^e Spiritual nourishment, w^{ch} all things must continually feed upon, & wthout w^{ch} no Spiritual regenerated Life can Subsist or increase.

¹ Ideas of Divine Wisdom patterns of all things.

² (c) Ch.V.§.119. Ch.VII.§.73,74,75,77,82,83,89

³ (d) Ch.V.§.131, 132

⁴ Subjective union wth them: Marriage with Sophia

⁵ (a) Ch. VII.§.64

⁶ forsaking of this Union: Corruption:

⁷ (b) Prov. 5:18

⁸ The renewed Conformity with these patterns: the Regeneration. (Entring into y^e Kingdom of God)

⁹ (c) Joh. 3:3,4

¹⁰ (d) Ch. VII. §.64

¹¹ Perform'd imediately by Sophia

¹² (a) 1 Pet. 1:23

§.6.¹³ The first operation to be perform'd in this great work, is y^e destruction of y^e old corrupted form, dispositions, customs, & habits; y^e reduction of y^e matter to its original pliability or flexibility, & susceptibility of another intimate form.

§.7.¹⁴ Which destruction of y^e old Form is called Death, Spiritual, or father Mystical death, to distinguish it from y^e other Spiritual or Supernatural death (b)¹⁵.

§.8. This Mystical death is effected sometimes b, & sometimes without y^e natural death, according to y^e nature & corruption of thing.

§.9.¹⁶ Without this Mystical death there is no Regeneration, & no quickning & rising to our Primitive Life (c)¹⁷.

§10.¹⁸ It is effected not by a dispersion of y^e parts, but by a reduction of y^e matter to its primordial flexibility & aptness to receive without any resistency all y^e operations of y^e reforming Spirit of Divine Wisdom.

§.11.¹⁹ Which flexibility & aptness is reintroduced chiefly, besides many preparatory & concomitant operations, by drowning y^e Subject in a fit menstruum or penetrating fiery liquor to be washed therein & separated from all corruption & superfluity.

§.12. Thus our Lord says, y^t we must be born again of Water & of y^e Spirit. (a)²⁰.

§.13. This immersion ito & washing wth that purifying Water, maybe called a Baptism²¹.

§.14.²² In this Water, may predominate either y^e watery or fiery qualitys. And according to this distinction it may be called either water more particularly, or Fire.²³ Hence y^e (b)²⁴ Water & Fire Baptism. Thus we must pass through Fire Water (c)²⁵.

§.15. The third Baptism in y^e Ho. Spirit(d)²⁶ may comprehend both y^e beginnng & accomplishment of y^e new life of Grace; viz, y^e drowning oin or swallowing in us.²⁷

¹³ First operation in this work the destruction of y^e old form:

¹⁴ Or y^e mystical Death:

¹⁵ (b) Ch. VII. §. 65. IX. §.21.

¹⁶ Indispensible to our Rising to Life:

¹⁷ (c) 1 Cor. 15:36

¹⁸ is effected by reduction to primitive flexibility

¹⁹ By drowing in a fit menstruum.

²⁰ (a) John 3:5

²¹ Baptism

²² Water Baptism

²³ Fire Baptism

²⁴ (b) Matt.3:11

²⁵ (c) Ps. 66:12

²⁶ (d) Matt.3:11

²⁷ Baptism in y^e H. Ghost.

§.16.²⁸ This whole dying process, with all its operations, from y^e beginning to y^e End, till all resistance & contrareity to y^e new form is entirely taken away, is comprehended under y^e single name of purification. As this increases, so y^e new Life proportionably augments.

§.17.²⁹ As to y^e gross corporeal things of this World in particular, their matter cannot be reduced to its primitive flexibility but by a dissolution & conversion of it into a liquid form; so as y^e menstruum being again separated from it, y^e a hole substance of y^e thing remains changed into a liquor.

§.18.³⁰ For liquidity or fluidity is y^e original external form of Matter, that is, of y^e four Elements, of which all natural bodies are composed. And it is plain, y^t without this fluidity, y^e Specifying Spiritual Idea could not freely frame its won body to answer all its Ends.

§.19 This turning of a corporeal thing into a liquor not to be reduced into its first compacted form, is that I think, which Philosophers understand by their reduction ad primam materiam. but they might more properly have said, to y^e first external form of Matter.

§.20.³¹ But as to Angelical & Human Spirits, it has been observed already (a)³², that this work can't be wrought out in them by God immediately & positively, but in proportion to their free consent & correspondence or cooperation. Tho' some preparatory & mediate operations may & must be done without nay against their Will.

§.21.³³ There is then a considerable time required for this purpose. Of which I think there are three great periods destined for y^e restitution of mankind. The first of which is also divided into two, & y^e last is common to y^e Devils also.

§.22. The first great Period is y^e duration of this present World (a)³⁴.

The Second period is y^e duration of y^e World to come (b)³⁵.

The Third period is y^e duration of y^e Lake of Fire (c)³⁶.

§.23.³⁷ The duration of this present World, in regard to each man in particular, may be subdivided into two lesser periods.. The first of which is y^e Time of every one's Life upon Earth.

The Second is from our temporal death till y^e End of this present World.

²⁸ Purification

²⁹ This reduction in corporeal things done by turning them into a liquor not to be reduced.

³⁰ As in y^e original form of Matter.

³¹ No restitution of Angels & men without their free correspondence.

³² (a) Ch. XII. §.37. seqq

³³ It's three great periods.

³⁴ (a) Matt.12:32

³⁵ (b) *ibid.*

³⁶ (c) Rev. 19:20, Ch.20:19,14

³⁷ First Period: duration of this World, in & after this Life.

§.24.³⁸ During this Life ever one may repent of all his Sins & believe in y^e Son of God, & thereby get pardon of all his sins whatsoever, even of y^e Sin ag^t. y^e. H. Ghost. And being in a state of true repentance and Faith, He is actually enter'd into y^e Oconomy of Restitution, which will stil increase till it be accomplished either in this Life, or in that after y^e temporal death.

§.25.³⁹ Nobody can prove, y^t there is any one sin excepted, of which a man cannot repent & believe in Jesus Christ, during this Life, if he Will. And it is undoubted that whatever Sin w^e repent of & believe in J.X^t. it shal be forgiven us & we be saved (a)⁴⁰.

§.26.⁴¹ As to those that dy in Sin without repentance, there is a distinction to be made between y^e Sins ag^t. The Father or Son; & y^e sins ag^t. The Holy Ghost (b)⁴².

The Sins against the Father or Son may be pardoned either in this World or in y^e World to come.

The Sins against The Ho. Ghost are unpardonable not only in this World but also in y^e World to come (c)⁴³. And thus they that have been guilty of 'em are to be rejected into the thrid period into y^e Lake of Fire, to y^e Devils & to y^e Beast & to y^e False Prophet (d)⁴⁴.

§.27.⁴⁵ The Endo of this World & y^e Beginning of y^e World to come is y^e first Judgement and y^e first Resurrection of the Dead (e).⁴⁶ The duration of this World to come is y^e time of y^e glorious Reign of Jesus Christ on Earth, which is said to b ea thousand Years (a)⁴⁷.

§.28.⁴⁸ Whether these thousand years are to be computed after our common manner, or whether it is a certain number for a uncertain, or when they shall begin, or what other particulaitys there may be, I pretend not to determine. It is sufficient that there is such a glorious Reign of Jesus Christ most expressly prophesied of, y^t it shall begin wth The Judgement & resurrection of y^e Dead (b)⁴⁹, viz, of those that are Christ's at this coming (c)⁵⁰, which is y^e Lords first personal and external coming in Glory; thus describ'd by St.John: And I saw Heaven opened, & behold a white horse, & He that sat upon him was called faithfull & true, & in righteousness he doth judge & make war. His Eyes were as a flame of fire, & on His head were many crowns, & He had a name written that no man knew but himself. And He was clothed with a vesture dipt in blood, & his name is called the Word of God. And y^e Armys wch were in Heav'n followeed "him upon white horses, clothed in fine

³⁸ In this Life all Sins pardonable Repentance & Faith. The restitution beginning by these.

³⁹ All sins pardonable during this Life.

⁴⁰ (a) Matt.3:2,8. c.4:17. Luke 5:32. c.13:3,5, c.24:47. Act 10:43. Joh 3:16

⁴¹ After this Life: sins ag^t. y^e Father & Son pardonable in this world or y^e World to come. Sins ag^t. y^e H. Ghost in neither of these two periods

⁴² (b) Matt.12:31,32

⁴³ (c) Matt 12:31, 32

⁴⁴ (d) Rev. 20:15, 9, 10

⁴⁵ Second Period: duration of the World to come under y^e glorious Reign of J.Xt. on Earth

⁴⁶ (e) Rev. 20:4,5

⁴⁷ (a) *ibid*.

⁴⁸ It's time of a thousand years. It's beginning. The Lords first personal coming in Glory.

⁴⁹ (b) *Ibid*.

⁵⁰ (c) 1 Cor. 15:23

linen hite & clean. “And out of his mouth oges a sharp Sword, y^l with it He “shou’d smite y^e Nations: & He shall rule them with a Rod of “Iron: & He treadeth the Wine press of y^e fierceness & Wrath “of Almighty god. & He hath on his Vesture, & on his Thigh “a name written King of Kings & Lord of Lords (d)⁵¹. This is “the Day of our Ld. Jesus Christ (e)⁵² in which He will come “with all his Saints (f)⁵³. For y^e Lord Himself shall descend “from Heaven wth “a Shout, with y^e voice of y^e Arch Angel, & with y^e Trump of “God: & y^e dead in Christ shall arise first (a)⁵⁴; then we which “are alive and remain, shall be caught up together with them “in y^e clouds to meet y^e Lord in y^e Air: & so shall we ever be “wth The Lord (b)⁵⁵. Which day shall not come except there “come a falling away first, & that man of sin be revealed y^e “Son of Perdition (c)⁵⁶, whom The Lord shall consume wth y^e “Spirit of his Mouth, & shall destroy with y^e brightness of his “coming (d)⁵⁷. Thus shall be y^e appearing of our Lord. J.X^t., “which in his time He shall shew, who is y^e Blessed & only “Potentate, y^e King of Kings, & Lord of Lords (e)⁵⁸. For Jesus “Christ shall judge y^e quick & y^e Dead at his appearing & his “Kingdom (f)⁵⁹ in that Day in which y^e Ld. y^e Righteousness “Judge shall give a crown of Righteousness to all them that “love his appearing (a)⁶⁰ to them I say that look for rthat “blessed hope & y^e glorious appearing of y^e Great God & our “Saviour Jesus Christ (b)⁶¹.

§.29.⁶² The things to be wrought out at this glorious coming, are y^e Lords battle against & victory over his Enemys, the gathering of his people out of all nations the casting of y^e Beast & of y^e False Prophet into y^e Lake of Fire, y^e Shutting up of the Dragon in y^e Bottomless Pit, the Judgement & first Ressurrection, The Blessed State.

§.30.⁶³ Thus St. John propheyss of these things: “And I saw an Angel standing in y^e Sun, & he cried with a loud voice, saying to all y^e fowls that fly in y^e midst of heaven, come & gather yourselves together unto y^e Supper of the Great God (c)⁶⁴: That y^e may “eat y^e flesh of Kings & y^e flesh of Captains & y^e flesh of “mighty men, & y^e flesh of horses, of them that sit on them, “& y^e flesh of all men both free & bond, both small & great “(a)⁶⁵. And I saw y^e beast, & y^e Kings of y^e Earth, & their “armys gathered together to make war against him, that sat on “y^e horse, & against his Armys (b)⁶⁶ and y^e Beast was taken & “with him y^e false prophet that wrought miracles before him, “with w^{ch} He decieves them that had recieved y^e mark of y^e “Beast, & them that worshipped his image. These both were “cast alive into a Lake of fire

⁵¹ (d) Revel. 19:11-16

⁵² (e) 1 Cor. 1:8

⁵³ (f) 1 Thess. 3:13

⁵⁴ (a) 2. Thess. 4:16

⁵⁵ (b) ib. 2:17

⁵⁶ (c) 2 Thes. 2:3

⁵⁷ (d) ib.2:8

⁵⁸ (e) 1 Tim. 6:14, 15

⁵⁹ (f) 2 Tim. 4:1

⁶⁰ (a) ibid. v. 8

⁶¹ (b) Tit. 2:13

⁶² Things to be done at his coming.

⁶³ The Lords Battle ag^t. the Beast & y^e Kings of y^e Earth: &c its End.

⁶⁴ (c) Rev. 19:17

⁶⁵ (a) ib. v. 18

⁶⁶ (b) ib. v. 19

burning with brimstone (c)⁶⁷. “And y^e remnants were slain with y^e Sword of him that sat “upon y^e hourse, which Sword proceeded out of his Mouth: “& all y^e Fowls were filled with their flesh (d)⁶⁸.

§.31.⁶⁹ Then also shall y^e Lord consume wth y^e Spirit of his “mouth, & shall destroy wth y^e brightness of his coming, y^e “man of Sin, y^e Son of perdition (e)⁷⁰.

§.32.⁷¹ This is y^e end of y^e Lord’s war ag^t. y^e Beast & y^e Kings of y^e Earth & their armys, & against y^e Earth & their armys, & against y^e great Anti-Chirst: But y^e Lord not satisfied with this Victory, He besides binds y^e Dragon the Stirrer up of these Rebels.

“And I saw, says St. John, an Angel come down from heaen, “having y^e Key of y^e bottomless pit, & a great chain in his “hand (f)⁷². & he laid hold on y^e Dragon that Old Serpent, “which is y^e Devil & Satan, & bound him a thousand years “(g)⁷³, And cast him into y^e bottomless pit, & shut him up & “set a seal upon him, that he shou’d deceive y^e nations “no more, till y^e thousand years shou’d be fullfilled: & after “that he must be loos’d a little season (a)⁷⁴.

§.33.⁷⁵ And Isaiah describes not only y^e War, but y^e gathering of the People of God too.

“Thus faith y^e Lord, as y^e new wine is found in y^e cluster, “& one saith, destroy it not, for a blessing is in it: so will I do “for my Servants sakes, that I ma not destroy them all (b)⁷⁶. “And I will bring forth a seed out of Jacob, & out of Judah, “an inheritance of my mountains: & mine elect shall inherit “it, & my servants shall dwell there (c)⁷⁷. & Sharon shall be a “fold of flocks, & y^e Valley of Achor a place for y^e herds to “lie down in, for my Peole that have sought me (d)⁷⁸. But y^e “that forsake y^e Lord, that forget my holy mountain, that “prepare a table for that troupe (in y^e Vulg. Latine it is, “fortuno) and that furnish y^e drink offerings unto that number “(e)⁷⁹, I will number you to y^e Sword, & ye shall all bow down “to y^e Slaughter: because when I called, y^e did not answer; “When I spake, y^e did not hear, but did evil before mine eyes, “& did choose that wher in I delighted not (f)⁸⁰. Therefore thus “saith The Lord God, Behold my servants shall eat, but ye “shall be hungry: behold my Servants shall drink, but ye shall “be thirsty: behold my Servants shall rejoyce, but y^e shall be “ashamed (g)⁸¹. Behold, my Servants shall sing for joy of heart, “but y^e shall cry for sorrow of heart, & shall howl for “vexation of Spirit (h)⁸². And y^e shall leave your name, for a “curse unto my chosen:

⁶⁷ (c) ib. v. 20

⁶⁸ (d) ib. v. 21

⁶⁹ And against Anti-Christ

⁷⁰ (e) 2 Thess. 2: 38

⁷¹ The shutting up the Dragon

⁷² (f) Rev. 20: 1

⁷³ (g) ib. v. 2

⁷⁴ (a) Ib. v.3

⁷⁵ The gathering of ye people of God.

⁷⁶ (b) Isai. 65: 8

⁷⁷ (c) ib. v. 9

⁷⁸ (d) ib. v.10

⁷⁹ (e) ib.v.11

⁸⁰ (f) ib. v. 12

⁸¹ (g) ib. v. 13

⁸² (h) ib. v. 14

for y^e Lord God shall slay thee, & “call his Servants by another name (i)⁸³: That he who blesseth “himself in y^e Earth, Shall bless himself in y^e God of truth; & he that sweareth in y^e Earth, shall swear by y^e God of Turth; because y^e former troubles are forgotten, & because they are hid from mine eyes (a)⁸⁴

“Hear y^e world of y^e Lord, y^e that tremble at his World, you “brethren that hated you, that cast you out of my name’s sake, “aside, let y^e Lord be glorified: but he shall appear to your Joy, “& they shall be ashamed (b)⁸⁵. A voice of noise from y^e City, a “voice from y^e temple, a voice of y^e Lord that rendreth “recompense to his Enemys (c)⁸⁶ for behold The Lord will come “with fire, & iwth his Chariots like a whirlwind, to render his “anger with fury, & his rebuek with flames of fire (d)⁸⁷ For by “fire & by his sword will y^e Lord plead with all flesh: & y^e “slain of y^e e Lord shall be many (e)⁸⁸. They that sanctify “themselves & purify themselves in y^e gardens, behind one “Tree in y^e mindst, eating Swines flesh, & y^e abomination & y^e “mouse, shall be consumed together saith y^e Lord (f)⁸⁹. For I “know their works & their thoughts: it shall come, y^t I will “gather all nations & tongues, & they shall come & see my “Glory (g)⁹⁰. And I will set a sign among them, & I will lend “those that escape of ‘em unto y^e Nations, to Tarshish, Pul, & “Lud, that draw y^e Bow, to Tubal & Javan, to y^e Isles afar off; “that have not heard my fame, neither have seen my glory, & “they shall declare my glory among y^e gentiles (h)⁹¹. And they “shall brin gll your brethren for an offering unto y^e Lord, out of “all Nations, upon horses, & in chariots, & in litters, & upon “mules, & upon Swift beasts, to my holy Mountain “Jerusalem, saith y^e Lord, as y^e Children of Israel bring an “offering in a clean vessel into y^e house of y^e Lord (a)⁹². And I “will also take of ‘em for preists & for Levites saith The Lord “(b)⁹³. And it shall come to pass y^t from one new moon to “another, & from one Sabbath to another, shall all flesh come “to worship before me, saith The Lord (c)⁹⁴. And in that Day “there shall be a root of Jesse, w^{ch} shall stand for an ensign of “y^e People: to it shall y^e gentiles seek, & his rest shall be “glorious (d)⁹⁵. & it shall come to pass in that day, y^t y^e L^d. “shall set his hand again y^e Second time, to recover y^e “remnant of his People wch shall be left, from Assyria & “from Egypt, & from Pathros, & from Cush, & from Elam, & “from Shinar, & from Hamath, & form y^e Islands of y^e Sea “(e)⁹⁶. And he shall set up an ensign for y^e Nations & shall “assemble y^e outcasts of Israel, & gather together the “dispersed of Judah, from y^e four corners of y^e Earth (f)⁹⁷. The “envy also of Ephraim shall depart, & y^e adversarys of Judah “shall be cut off: Ephraim shall not envy Judah, & Judah “shall not vex Ehpraim (g)⁹⁸. But they shall flie upon y^e “Shoulders

⁸³ (i) ib .v. 15

⁸⁴ (a) ib. v.16

⁸⁵ (b) Isai. 66.5

⁸⁶ (c) ib. v. 6

⁸⁷ (d) ib. v.15

⁸⁸ (e) v.16

⁸⁹ (f) v.17

⁹⁰ (g) v. 18

⁹¹ (h) v. 19

⁹² (a) Isai. 66:20

⁹³ (b) v. 21

⁹⁴ (c) v. 23

⁹⁵ (d) Isai. 11:10

⁹⁶ (e) v.11

⁹⁷ (f) v. 12

⁹⁸ (g) v. 13

of y^e Philistines, towards y^e West, they shall spoil “them of y^e East together: they shall lay their hand upon “Edom & Moab, & y^e Children of Ammon shall obey them “(h)⁹⁹. And y^e L^d. shall utterly destroy y^e tounge of y^e Egyptian “Lea, &c wth his mighty wind shall he shake his hand over y^e “river, & shall smite it in y^e Seven Streams, & make men go “over dry snod (i)¹⁰⁰. And there shall be an highway for y^e “remnant of his People w^{ch} shall be left from Alpyria, like as “it was to Israel in y^e day that he came up out of y^e Land of “Egypt (j)¹⁰¹.

§.34.¹⁰² As to y^e Judgement & first Ressurrection of y^e dead St. John writes thus.

And I saw thrones, & they, (y^e 12 Apostles ^(a)¹⁰³) sat upon them, & judgem^t. was given unto them: & I saw y^e Souls of them that were beheaded for y^e witness of Jesus, & for y^e Word of God, & which had not worshiped y^e Beast, neither his Image, neither had received his mark upon their foreheads or in their hands; & they lived & reigned wth Christ a thousand years (b)¹⁰⁴. But y^e rest of y^e dead lived not again untill y^e thousand years were finished. This is y^e first Resurrection (c)¹⁰⁵.

Thus also St. Paul writes to the Corinthians, “As in Adam “all die so in Christ shall all be made alive (d)¹⁰⁶. But every man “in his own order, Christ y^e first fruits, afterwards they that are “Christ’s at his coming (e)¹⁰⁷. And again, in his Epistle to y^e “Thessalonians: “For if we believe y^t Jesus died & rose again, “even so them also w^{ch} sleep in Jesus will God bring with “Him (f)¹⁰⁸. For this we say unto you by y^e word of y^e Lord, y^t “we w^{ch} are alive and remain unto y^e Lord, shall not prevent “them w^{ch} are asleep (g)¹⁰⁹. For y^e Lord Himself shall descend “from Heaven wth a shout, wth y^e voice of y^e ArchAngel & “wth y^e Trump of God: & y^e dead in Christ shall rise first (h)¹¹⁰. “Then we w^{ch} are alive & remain shall be caught up together “wth them in the clouds to meet y^e Lord in y^e Air: & so shall “we ever be wth y^e Lord (i)¹¹¹. Wherefore comfort one another “with these words (j)¹¹².

§.35.¹¹³ The blessed State of that times is thus described

“Blessed holy is he that has part in y^e first Resurrection: “on such y^e Second death hath no power, but they shall be “priest of “God & of Christ, & shall reign wth Him a thousand years”

⁹⁹ (h) v. 14

¹⁰⁰ (i) v. 15

¹⁰¹ (j) v. 16

¹⁰² The Judgement & y^e first Resurrection

¹⁰³ (a) Matt. 19:28

¹⁰⁴ (b) Rev. 20:4

¹⁰⁵ (c) v.5

¹⁰⁶ (d) 1Cor. 15:22

¹⁰⁷ (e) v.23

¹⁰⁸ (f) 1Thess. 4:14

¹⁰⁹ (g) v. 15

¹¹⁰ (h) v. 16

¹¹¹ (i) v. 17

¹¹² (j) v.18

¹¹³ The blessed State of that time.

(k¹¹⁴), viz, on this substantial but blessed & righteous earth; & after that forever & ever (l)¹¹⁵ in The Heavenly Jerusalem (n)¹¹⁶.

“And it shall come to pass in y^e last days, y^t y^e mountain “of y^e Lord’s house shall be established in y^e top of y^e “mountains, & shall be exalted above y^e hills; & all nations “shall flow unto it (a)¹¹⁷. And many people shall go & say, “come ye & let us go up to y^e Mountain of y^e Lord, to y^e “House of y^e God of Jacob, & He will teach us of his ways, & “we will walk in his paths, for out of Zion shall go forth y^e “Law, & y^e Word of y^e Lord from Jerusalem (b)¹¹⁸. And He “shall judge among y^e Nations & shall rebuke many people: N3. “And they shall beat their swords into plow-shares, & their “Spears into pruning-hooks: nation shall not lift up sword ag^t. “nation, neither shall they learn war any more (c)¹¹⁹, O House of “Jacob, come y^e & let us walk in y^e light of y^e Lord (d)¹²⁰.

“The wolf shall dwell wth y^e Lamb, & y^e Leopard shall lie “down with y^e kid: & y^e calf, & y^e young lion, & y^e fatling “together, & a little child shall lead them (e)¹²¹. And y^e cow & “y^e bear shall feed, their young ones shall lie down together: “And y^e Lion shall eat straw like y^e Ox, (f)¹²², & y^e Sucking “child shall play up on y^e hole of y^e asp, & y^e weaned child “shall put his hand on y^e cockatrice den (g)¹²³. They shall not “hurt nor destroy in all my holy mountain: for The Earth shall “be full of y^e Knowledge of The Lord, as y^e waters cover y^e “sea (h)¹²⁴.

“Rejoice for Jerusalem, & be glad wth her, & y^e that love “her, rejoyce for joy with her, all y^e that mourn for her (i)¹²⁵: “That ye may suck & be satisfied with y^e breasts of her “consolations: y^t y^e may milk out, & be delighted “with y^e abundance of her Glory (j)¹²⁶. For thus saith y^e Lord, “behold I will extend Peace to her like a River, & y^e glory of y^e “Gentiles like a flowing Stream: then shall y^e suck, y^e shall be “born upon her knees (k)¹²⁷. As one whom his Mother comforts, “so will I comfort you, & y^e shall be comforted in Jerusalem “(a)¹²⁸. And when y^e see this, y^e heart shall rejoyce & y^e bones “flourish like an herb: & y^e hand of y^e Lord shall be knwon “towards his Servatns, & his indignation towards his Enemys (b)¹²⁹

“But be y^e glad & rejoyce for ever in that which I create: for “behold I create Jerusalem a rejoycing & her people I create “Jerusalem a rejoycing & her people a joy (c)¹³⁰. And I will

¹¹⁴ (k) Rev. 20:6

¹¹⁵ (l) 1 Thes. 4:17

¹¹⁶ (m) Rev.22:5

¹¹⁷ (a) Isai. 2:2

¹¹⁸ (b) v.3

¹¹⁹ (c) v.4

¹²⁰ (d) v.5

¹²¹ (e) Isai. 11:6

¹²² (f) v.7

¹²³ (g) v.8

¹²⁴ (h) v.9

¹²⁵ (i) Isai.66:10

¹²⁶ (j) v. 11

¹²⁷ (k) v. 12

¹²⁸ (a) v. 13

¹²⁹ (b) v. 14

¹³⁰ (c) Isai. 65:18

“rejoyce in Jerusalem, & joy in my people, & y^e voice of “weeping shall no more be heard in her, nor y^e voice of crying “(d)¹³¹. There shall be no more thence an infant of days, nor an “old man that hath not filled his day: for y^e child shall die an “hundred years odl, but y^e sinner being an hundred years old “shall be accursed (e)¹³². And they shallbuld houses & inhabit ‘them, & they shall plant vineyards, & eat y^e fruit of them (f)¹³³. “They shall not build & another inhabit. They shall not plant ‘& another eat: for as y^e days of a tree are y^e days of my “People, & mind Elect – shall long enjoy y^e work of their “hands (g)¹³⁴. They shall not labour in vain nor bring forth for “Trouble: for they are y^e seed of y^e blessed of y^e Lord, & their “offspring wth them (h)¹³⁵. ANd it shall come to pass, y^e before “they call, I will answer, & whiles they are yet speaking I will “hear (i)¹³⁶. The Wolf & y^e Lamb shall feed together, & y^e Lion “shall eat straw like y^e bullock: & dust shall be y^e Serpents “meat. They shall not hurt nor destroy, in all my Holy “Mountain, saith the Lord (j)¹³⁷. And Jeremiah prophesying of y^e delivering of Judah & Israel out of their captivity (k)¹³⁸, adds expressly: in y^e latter days, we shall consider it (l)¹³⁹. “And of Jerusalem built up again he “says (m)¹⁴⁰: it shall not be plucked up nor thrown down any ‘more forever (o)¹⁴¹. The Glory of Lebanon, says Isaiah, shall ‘come unto thee, y^e fir tree, y^e pin tree, & y^e box together, to “beautify y^e place of my Sanctuary, & I will make y^e place of “my Feet glorious (a)¹⁴². And they shall call thee y^e City of the “Lord, the Zion of y^e holy one of Israel (b)¹⁴³. For brass I will “bring gold, & for iron I will bring Silver, & for wood brass, “& for stones iron: I will aso make thy officers peace, & thine “Exactours righteaounesss (c)¹⁴⁴ Violence shall no more be “heard they land, wasting nor destruction within thy borders, “but then shalt call they walls salvation & they Gates praise “(d)¹⁴⁵. The sun shall be no more they Light by Day, neither for “brightness shall y^e moon give light unto thee: but y^e Lord “shall be unto thee an everlasting Light, & they God thy “Glory (e)¹⁴⁶. The Sun shall no more god own, neither shall “they Moon withdraw itself for y^e L^d. shall be thine “everlasting light, & y^e days of thy mourning shall be ended “(f)¹⁴⁷. They people also shall be all righteous: they shall inherit “y^e Land forever, y^e branch of my planting, y^e work of my “hands, y^t I may be glorified (g)¹⁴⁸. A Little one shall become a “thousand, & a small one a strong nation: I the Lord will “hasten it in his time (h)¹⁴⁹.

131 (d) v. 19

132 (e) v. 20

133 (f) v. 21

134 (g) v.22

135 (h) v.23

136 (i) v.24

137 (j) v. 25

138 (k) Jer. 30:3, 8, 10, 17-22

139 (l) v. 24

140 (m) Jer. 31:38, 39-40

141 (n) v.40

142 (a) Isai. 60:13

143 (b) v. 14

144 (c) v. 17

145 (d) v. 18

146 (e) v. 19

147 (f) v. 20

148 (g) v. 21

149 (h) v. 22

“Thus Saith The Lord, I am returned unto Zion, I will “dwell in y^e midst of Jerusalem and Jerusalem shall be called a city of Truth, & y^e Mountain of y^e Lord of Hosts the holy Mountain (i)¹⁵⁰. Thus saith y^e Lord of Hosts there shall yet old men & old women dwell in y^e streets of Jerusalem, & every man with his staff in his hand for very age (j)¹⁵¹. And y^e streets of y^e city shall be full of boys & girls playing in y^e Streets there of (k)¹⁵². Thus saith y^e Lord of Hosts, if it be marvelous in these days, shou’d it laso be marvelous in mine eyes? Saith y^e Lord of Hosts (a)¹⁵³. And the Lord my God shall come to pass, that at evening time it shall be light (b)¹⁵⁴, and it shall not be clear or dark (c)¹⁵⁵. But it shall be one day, which shall be known to y^e Lord, not day nor night: but it shall come to pass, that at evening time, it shall be light (d)¹⁵⁶. And it shall be in that day y^t living waters shall go out from Jerusalem: half of them toward y^e former sea, & half of them toward y^e hinder sea: in Summer & in Winter it shall be (e)¹⁵⁷. And the Lord shall be King over all y^e Earth: in that day there shall be one Lord & his name one (f)¹⁵⁸.

§.36.¹⁵⁹ What wonder then that y^e Prophet calls this blessed State of universal Nature & of all mankind, a Creation of new Heavens & of a new Earth (g)¹⁶⁰. & of Jerusalem (h)¹⁶¹. Altho it be still y^e selft same visible world as to its Substance; which shall not pass away till after y^e thousand years of y^e glorious reign on Earth shall be finished, at y^e Second glorious personal coming of y^e Lord, to y^e last universal Judgem^t., & resurrection of y^e rest of y^e dead, which did not arise & live again at y^e beginning of y^e Millenary Reign (i)¹⁶². It is in that Second day of y^e Lord, y^t y^e Substance itself of this World shall be dissolved, that “The Heavens shall pass away with a great noise, & y^e elements shal melt with fervent heat, y^e Earth also & y^e works that are therein shall be burntup (j)¹⁶³ by that fire which shall come down from God out of Heaven & devour Gog & Magog (a)¹⁶⁴. And when The first (Substantial) Heaven & y^e first (Substantial) earth shall be passed away, & y^e Sea be no more, then shall appear a new (Substantial) Heaven & a new (Substantial) earth (b)¹⁶⁵, & y^e Holy City, New Jerusalem, come down from God out of Heaven, prepared as a bride adorned for her Husband” (c)¹⁶⁶. And then shall follow that ever blessed state describ’d in that whole Chapter & y^e following which is y^e state of Eternity for those that are with our Saviour.

§.37. It is no wonder, I say, that tho’ this Substantial new Heaven & new Earth is not to take place till after y^e Millenary Reign on this present substantial temporary Earth; yet

¹⁵⁰ (i) Zachar. 8:3

¹⁵¹ (j) v. 4

¹⁵² (k) v. 5

¹⁵³ (a) v.6

¹⁵⁴ (b) c.14:5

¹⁵⁵ (c) v.6

¹⁵⁶ (d) v.7

¹⁵⁷ (e) v.8

¹⁵⁸ (f) v.9

¹⁵⁹ This state justly called a creation of New heaven & Earth, tho’ it be shall this same World.

¹⁶⁰ (g) Isai. 65:17

¹⁶¹ (h) v. 18

¹⁶² (i) v. ii. 12, 5

¹⁶³ (j) 2 Pet. 3: 11, 10

¹⁶⁴ (a) Rev. 20:9

¹⁶⁵ (b) Rev. 21:1

¹⁶⁶ (c) v. 2

notwithstanding the Prophet calls this World in that blessed & renewed state both physical & moral, a new heaven & a new Earth, & y^e City of y^e Lord in it the New Jerusalem (d)¹⁶⁷; Since St. Peter calls y^e duration of this World from its beginning till y^e Flood, The Old World & y^e World that then was (e)¹⁶⁸ and distinguishes it from y^e Heavens & y^e Earth which are now (f)¹⁶⁹.

§. 38.¹⁷⁰ Wherefore when y^e Lord distinguishes this World from y^e World to come (a)¹⁷¹; y^e first is to be understood of this present evil world (b)¹⁷², and y^e Second of that w^{ch} shall immediately follow it, viz, The glorious Reign of Christ on this Substantial but renewed Earth.

§.39.¹⁷³ Now that all that has been said of this glorious Reign, is not yet fulfilled I think nobody can deny, who will seriously consider y^e descriptions given of it. And tho' some of 'em may admit a Spiritual or mystical interpretation, yet that ought to be no prejudice to y^e truth of y^e literal sense. For one. & y^e same prophecy may have several accomplishments, & y^e same passage of Scriptue may have several senses, & all most ture, all which shall be fulfilled, each one in its order & time. And it is certain that all literal sense wch is not inconsistent with y^e property of God, must be accepted for ture, & it's accomplishment expected; else we shou'd fall into y^e greatest absurditys & confusion, & make y^e whole Christian Religion uncertain.

§.40.¹⁷⁴ And that all these things are not to be refer'd to y^e state of Eternity after y^e Cast Universal Resurrection & Judgement describ'd by St. John (a)¹⁷⁵, is most evident by comparing these two states wth one another.

In the glorious Reign of Christ upon Earth there shall be particularly,

- (I) War against AntiChrist, the Beast, the False prophet, y^e Kings of the Earth & their Armys.
- (II) Captains, mighty men, free & bond (b)¹⁷⁶ Gentiles (c)¹⁷⁷ Priests & Levites (d)¹⁷⁸ Sucking and weaned children (e)¹⁷⁹ Old men & women (f)¹⁸⁰, boys & girls (g)¹⁸¹.
- (III) Death (h)¹⁸²

¹⁶⁷ (d) Isai. 65: 17, 18

¹⁶⁸ (e) 2 Pet. 3:5-6

¹⁶⁹ (f) v. 7

¹⁷⁰ And y^e Glorious Reign the world to come

¹⁷¹ (a) Matt. 12:31, 32

¹⁷² (b) Gal. 1:4

¹⁷³ These things yet to be fulfilled literally

¹⁷⁴ Are not to be refer'd to ye state of Eternity. Difference of these 2 states

¹⁷⁵ (a) Rev. 20:11; 15, cap. 21 per lot. c. 22: 1-5

¹⁷⁶ (b) Rev. 19:17, 18, 19. 2 Thess. 2:3,8

¹⁷⁷ (c) Is. 66:19, c.11:10

¹⁷⁸ (d) Is. 66:21

¹⁷⁹ (e) Is. 11:8

¹⁸⁰ (f) Zech. 8:4

¹⁸¹ (g) Zach. 8:5

¹⁸² (h) Is. 65:20

- (IV) Teaching of y^e ways of y^e Lord (i)¹⁸³
 (V) Building of Houses & planting of vineyards (j)¹⁸⁴
 (VI) A certain period, viz, of a thousand years (k)¹⁸⁵
 (VII) After that y^e loosing of y^e Devil & Seduction of y^e Nations (l)¹⁸⁶

All which things & many more are not to be found in Eternity; particularly no difference of Sex. For thus our Lord says expressly, In y^e Ressurrection they neither marry nor are given in Marriage; but are as y^e Angels of God in Heaven (a)¹⁸⁷.

Now I think no one will say that part of y^e Angels are Men or Male, & part Women or Female.

(VIII) Because in y^e glorious Reign on Earth there shall be male & female & little Children (b)¹⁸⁸, there must then be some that marry & are given in marriage. But in Eternity after y^e thousand years none shall marry & be given in Marriage; because they have all Resurrection bodys, & consequently are equal to y^e Angels (c)¹⁸⁹.

(IX) Hence arises another difference viz, y^t in if Millenary Reign, Some shall have got celestial spiritual bodys by Ressurrection or transformation & meet y^e Lord in y^e Air (d)¹⁹⁰; but some shall y^e have terrestrial natural bodys, viz, those that shall yet marry & be given in marriage (e)¹⁹¹, & y^t shall yet be builders of houses, planters, of Vineyards (f¹⁹²) plowmen and Vinedressers (g)¹⁹³ &c.

(X) The new Jerusalem of y^e glorious Millenary shall be built by men (h)¹⁹⁴; & this is y^e beloved city on this substantial Earth, which God & Magog shall encompass after the thousand years (i)¹⁹⁵; But y^e New Jerusalem of Eternity shall not be built by men, but come down from God out of Heaven (j)¹⁹⁶; & shall never be encompassed by any Enemys.

§.41.¹⁹⁷ It is then certain that Christs glorious Millenary Reign is to be expected & that it is not y^e last Period. For when y^e thousand years are expir'd (a)¹⁹⁸, Satan shall be loosed again; The War of God & Magog against the saints is to follow thereupon (b)¹⁹⁹; The Devil is to be cast into y^e Lake of Fire (c)²⁰⁰; A great White Throne & one sitting on it is to appear, &

¹⁸³ (i) Is. 2:3

¹⁸⁴ (j) Is. 65:21

¹⁸⁵ (k) Rev. 20:4

¹⁸⁶ (l) ibid v.8

¹⁸⁷ (a) Matt. 22:30; Luke 20:35,36

¹⁸⁸ (b) Zach. 8:4,5; Is. 11:8

¹⁸⁹ (c) Matt. 22:30

¹⁹⁰ (d) 1Cor. 15:23,40,44,51,52; 1Thess. :16,17

¹⁹¹ (e) n.8.h.

¹⁹² (f) Is. 65:21

¹⁹³ (g) Is. 61:5

¹⁹⁴ (h) Is. 60:10, C.61:4, C.65:21; Jer. 31:38, 39, 40

¹⁹⁵ (i) Rev. 20:8,9

¹⁹⁶ (j) Rev. 21:2

¹⁹⁷ Things to be done after the Millenary Reign.

¹⁹⁸ (a) Rev. 20:7

¹⁹⁹ (b) v. 8-9

²⁰⁰ (c) v.10

Heaven & Earth to flee away & no place to be found for them (d)²⁰¹. The rest of y^e Dead which at y^e beginning of y^e Millenary Reign lived not again untill y^e thousand years were finished (e)²⁰², are to arise (f)²⁰³; and every man of ‘em to be judged according to his works (g)²⁰⁴; some of them to be taken into grace, y^e others that shall not be found written in y^e book of Life, are to be cast into y^e Lake of Fire (h)²⁰⁵, together with Death & hell; which is y^e Second Death (i)²⁰⁶.

§.42. This is the last Period of the Universal Restitution, viz, the duration of the damned in y^e Lake of Fire: & it is the last Enemy that shall be destroyed (j)²⁰⁷. For Christ “must reign “till he hath put all Enemy under his feet (k)²⁰⁸, & when all “Creature which is (l)²⁰⁹, & every Creature which is (now) in heaven, & on Earth, & under y^e “Earth, & such as are in y^e Sea, & all that are in them, shall “say, blessing, honour, glory, & Power be unto him that “sitteth on the Throne, & unto y^e Lamb forever & ever (m)²¹⁰; then shall y^e Son also himself be subject unto him that put all things under him, y^t god may be all in all (n)²¹¹. And then cometh y^e End, when He shall have thus deliver’d us y^e Kingdom to God even y^e Father, when he shall have put down all rule & all authority & power (o)²¹².

§.43.²¹³ I shall add a few lines more of y^e Several places, mansions or receptacles of the Several states & conditions of intelligent Creatures. For no doubt, every one of them ust be somewhere, & cannot be nowhere; & this place or mansion must be proportion’d & suited to y^e state or condition of every one (a)²¹⁴. And indeed we find y^e Scripture makes mention of many.

§.44.²¹⁵ They may be rank’d into two classes, viz, into joyfull & painfull, light & dark; The Father’s House, & y^e Devil’s House; Heaven & Hell. Thus we may say y^t y^e Dead go either into heaven or hell.

§.45.²¹⁶ But in The Father’s house are many mansions (b)²¹⁷; & no doubt there are many places of torment too.

²⁰¹ (d) v.11

²⁰² (e) Rev. 20:5

²⁰³ (f) v. 12, 13

²⁰⁴ (g) v. 13

²⁰⁵ (h) v. 15

²⁰⁶ (i) v. 14

²⁰⁷ (j) 1Cor. 15:26

²⁰⁸ (k) v.25

²⁰⁹ (l) v. 28

²¹⁰ (m) v. 28

²¹¹ (n) 1Cor. 15:28

²¹² (o) v. 24

²¹³ Several Mansions of Creatures

²¹⁴ (a) See Act. 1:25, Joh. 14:3

²¹⁵ Two classes of them: Dead going into heaven or hell

²¹⁶ Many mansions of each

²¹⁷ (b) Joh. 14:2

§.46. To y^e joyfull mansions maybe refer'd, Abraham's bosom (c)²¹⁸; The bundle of Life (d)²¹⁹; The place under y^e Altar (e)²²⁰; Paradise (f)²²¹; Mount Zion (g)²²²; The heavenly Jerusalem (h)²²³; The Eternal emanated Divine World (i)²²⁴; & also y^e e Unemanted unfigur'd, The highest top of all (j)²²⁵.

§.47.²²⁶ The mournfull Mansions are the nether parts of y^e Earth (k)²²⁷ into which our Lord Himself descended & lead captivity captive (l)²²⁸; The pit (m)²²⁹; y^e pit wherein is no water (n)²³⁰; where in are y^e prisoners of hope (o)²³¹; The Grave (p)²³²; The Shadow of death (q)²³³; Ulterdarkness (r)²³⁴; The Prison (s)²³⁵; The Sea, Death, & Hell (t)²³⁶ The Lake of Fire (u)²³⁷.

²¹⁸ (c) Luke 16:22

²¹⁹ (d) 1Sam. 25:29

²²⁰ (e) Rev. 6:9

²²¹ (f) Luke 29:43

²²² (g) Heb. 12:22

²²³ (h) Ibid

²²⁴ (i) vid. Part II

²²⁵ (j) above Ch. VI.

²²⁶ Mournful Mansions

²²⁷ (k) Ezek. 31:14

²²⁸ (l) Ephes. 4:8,9

²²⁹ (m) Ezek. 31:14

²³⁰ (n) Zach. 9:11

²³¹ (o) v. 15

²³² (p) Ezek. 31:19, Hos.12:14

²³³ (q) Job 38:17

²³⁴ (r) Mat. 8:12

²³⁵ (s) Mat.5:25; 1Pet. 3:19

²³⁶ (t) Rev. 20:13

²³⁷ (u) v.14,15

CHAPT. XV.

Notwithstanding y^e Universal Restitution, it had yet been good for y^e Damn'd, if they had not been born (a)¹

§.1.² I have shewed before y^t God is fruitfull (b)³; & that fruitfulness is also an essential property of all Creatures (c)⁴. The conclusion immediately following from thence is, that there shall be generation to all Eternity; a pure & holy generation, a multiplication of everyone out of & by itself. For it is certain y^t in y^e resurrection there is neither male nor female, but the are as y^e Angels in Heaven (d)⁵; which distinction took its beginning only out of y^e fall of Adam (e)⁶.

§.2. This generation to all Eternity has been asserted from immedaite divine Light, by a very highly illuminated Person in our days (f)⁷. And I think I may justly apply y^e Prophecy of Isaiah to this case: "Sing O barren, thou that didst not bear; break forth into singing, & cry aloud thou that didst not travel with child. For more are ye children of ye desolate, than y^e children of y^e married wife, saith the Lord. (g)⁸. Which The Apostle himself interprets of the Jerusalem which is above (h)⁹, & denotes y^e State of Eternity. And altho' he seems to apply it only to the Spiritual or Mystical generation, yet y^e Physical is not excluded.

§.3.¹⁰ Now then The inhabitants of the Heavenly Jerusalem being fruitfull I say, y^t they which are not born in this Life, shall be born in y^e Blessed Eternity. It is then evident, that it had been good for those that are damned if they had not been born in this life. It has certainly been better for them to have come into existence some thousand years ago later, than to have lived so long time in such tremendous torments.

§.4.¹¹ But for those that have truly believed in Christ, during this life, it had not been better for them, if their Birth had been delayed to y^e blessed state of Eternity: (1) because these short sufferings are not worthy to be compar'd wth y^e glory w^{ch} shall be revealed in us (a)¹². (2) It is a great happiness to have answer'd y^e designs of God, in confounding the Devil, His Enemy by a weak & fail Creature; & so to have been an instrument of glorifying the Power of y^e Grace & of y^e Blood of Christ. (3) It is a great joy, consolation & honour too, for a loving Soul, to have shewn itself faithfull to its Beloved in many temptations. (4) It is for this reason that many men shall be exalted above y^e Angels themselves. (5) It is probable y^t y^e first fruits of Christ shall have to all Eternity a grat prerogative above all others. (6) At least they have this advantage, that they are y^e parents or genitours of that blessed offspring, & y^e Canals

¹ (a) Matt. 26:24

² Holy Generation in ye blessed Eternity.

³ (b) Ch. VI. §.2.Seqq.

⁴ (c) Ch. VII. §.19

⁵ (d) Matt. 22:30

⁶ (e) Ch. 1X. 63,64, 68

⁷ (f) Ant. Bourignon

⁸ (g) Isai. 54:1

⁹ (i) Gal. 4:26.27

¹⁰ The damn'd, if not born in this Life, wou'd have been born in y^e blessed Eternity; w^{ch} had been better for 'em.

¹¹ For the Faithfull is better to have been born in this Life.

¹² (a) Rom. 8:18

thro which y^e others their children, receive their happiness, & to which these are tied eternally by a band of particular relation & veneration.

§.5.¹³ Perhaps you will say, supposing there will be an ternal generation, yet it may be doubted whether they that will be born in Eternity, shall be y^e same individuals that might have been born in this life? For my own part I cannot doubt but they will be y^e same. For supposing, for example, y^t Judas The Traitor was y^e first born of his Father; if his Father had never generated in this life, his first born in y^e Blessed Eternity would have been y^e self same being in substance, tho with other accidents, that Judas was in this World. Because Generation is nothing else but a multiplication of y^e Fountain Essence; & what y^e first multiplication is, ceaseth, not to be such b reason of any delay that may happen.

¹³ Whether y^e same individuals wou'd be born in Eternity, as might have been born in this Life.

CHAPTER XVI.

Conclusion of y^e first Book.

§.1.¹³⁴⁰ Hitherto I have given you my own sentiments in my own Words. I hope I have not mist the Truth: but if I have, I wou'd be y^e first to condemb my Errors. I am Sensible that all that comes meerly from my own self, can be nothing but error & folly. I acknowledge I embrace what is purely from God, & nothing but what is from Him, and as far as it is from Him, known or unknown to me: All y^e rest be condemn'd & rejected forever, it shall never have y^e least palce in me by my Will.

§.2.¹³⁴¹ Henceforth I shall express my Author Dr. John Pordages Mind in his own words, most faithfully, without mixing anything of mine. And if I add anything it shall be included in 2 crochets []. I mean I will give you y^e substance of his Doctrine in his own words, & as much as possible in it's own order & construction. But as to y^e Disposition of y^e work & y^e Connexion of y^e parts, I have been obliged to follow in some measure my own Judgements. Because y^e Author himself did not put his Manuscripts into that order whcih was necessary for publishing them: but set them down only for his memory, & he wrote at several times upon y^e same subject in a different manner, & left some pieces imperfect. Therefore y^e present work is but an Abstract (but as full as possible) of his Manuscripts. Whether I have been enabled from Above to acquit myself well in this undertaking, you may judge your self, X^{ti}an reader, by y^e foregoing Treatise you have no need to fear any mistake. For here is nothing impos'd upon your Faith. The Author gives you a sincere account of his experiences; & I have endeavour'd to give you a key to enter into his true sense. The rest is left to y^e blessed Unction from on high, by which the one onely Author of all good & Truth, will witness in all good minded hearts, (as far as is profitable for them) to what really comes from Him. Only refrain I beseech you from rash judgem^t; & condider y^t what you understand not at one time, you may at another. I, myself, have experienced this, even in these writings. Many things were at first incomprehesible to me, which afterwards were opened to my Mind. The Light, without which there is no true Understanding, increases ordinarily by little & little, in proportion as we grow more & more in the Regeneration . & must therefore have it's time to hasten before that time is only to spoil y^e works of God by our own dark activity. This true Light is y^e free gift of God: therefore we must endeavour to obtain it by constant & fervent Prayers, & be content with y^e measure God is pleas'd to aford us. Wherefore what you may not at first understand, let alone, without condemning it. There will be others that understand it & make use of it to excite themselves to exalt & praise the Lord, who is y^e Author of all those Marvelous works. Some obscurity may arise from y^e Authors inconstancy in y^e use of his terms: w^{ch} may have been occaion'd by his great Age, & his writing at great intervals of many years. But I have endeavour'd to dispell these little Clouds by this preliminary Treatise, as well as by y^e little notes inserted, where I thought necessary. In fine I must add, y^t in composing this Abstract, I did not so much as look at that Epitome of The Eternal World & of Eternal Nature which was publish'd many years ago; but followed only y^e original Manuscripts. If then there be found any difference between this & y^e former, be assured, Dear Reader, that what you find here is conformable to y^e Author's own hand & his true sense, which y^e former Epitomizr

¹³⁴⁰ Conclusion of this Introduction. How it is to be valued.

¹³⁴¹ Advice concerning the following works.

seems not to have been Master of to such a degree as is necessary to make a just choice. Thus I leave you to y^e Leading – Star of Wisdom, w^{ch} if you folow faithfully it will bring you to y^e Child JESUS lying in y^e Manger of y^t heart. There let Him be worshipped & prais'd, honour'd and ador'd together with The Father and The Holy Spirit forever & ever. It is in his infant-like simplicity & sincerity I wish & hope to be always.

Your fellow-traveller
to the Land of Promise.

**Appendix 9 - Transcription John Pordage, Theologia Mystica, or, the Mystic Divinitie of
the Aeternal Invisibles (London: 1683).**

Transcription made from Henry E. Huntington Library and Art Gallery copy.

THEOLOGIA MYSTICA OR The Mystic Divinitie Of the ÆTERNAL INVISIBLES,
viz.

The Archetypous Globe, or the
Original Globe, or World of all Globes,
Worlds, Essences, Centres, Elements, Principles
and Creations whatsoever.

A Work never Exstant before.

Isa. LVII.15. Thus saith the High, &c. who
inhabiteth ÆTERNITIE, &c.

Rev. I.8. I am ALPHA and OMEGA, &c.

By a Person of Qualitie

I P M D

London, Printed, Anno Dom. 1683.

To the impartial and well-disposed READER (Preface by Jane Lead)

FOR as much as som Part of the Author's most sublime and mystical Writings are now brought forth to publick view, according to the said Author's Intent and Desire in his Life time, committing it to the Trust wholly and soly of Dr. *Ed. Hr.* as a Person hee put all his Confidence in for that most excellent Service; as beeing one that hee, and many others, knew to bee *not onely* very worthy, *but also* singularly just, and far from worldly, or Self-designes; and moreo[v]er had *really tasted* and *savoured very much* of the Author's Spirit, as well before, as during the Time of his Acquaintance with him (although more satisfactorily and fully since that Time) which made him to be so affected with the Matter that is now published, as that hee reckoned all La[b]our easy and Pains pleasant to serve him, both in Life, *to my knowledg*, and also after Death: so greatly loved hee him and honoured him in the Lord for his Work's sake: as you may easily understand when you shall have perused thorowly, and pondered seriously those learned and elaborate lines of his, which hee entitleth THE PRAEFATORI EPISTL: to which I refer you. And now I come to give you som brief Accompt of what I knew concerning the Life and Death of this great Saint that now is received up into Glorie. It seemed good unto mee, having had clear understanding and knowledg of that high and glorious Ministration, in which hee lived and died, (and therefore *holding my self obliged*) to bear my Testimony concerning this Authour. Know then, my first Acquaintance with him was in the Year 1663, (the Memory of which shall ever be pretious to mee, because of those great and spiritual Advantages, as *to the Information of my Iudgment* about som deep and weighty Points of Divinitie: which none could answer that I could meet with, nor satisfy my searching Mind in those Things, like this holy Man of God, who had profound Abilitie given him in the holy Anointing: (for *which I so reverence him*) and I affirm, that since my acquaintance with him *till the Time of his Death*, he was evermore employed and busied in an internal contemplative Life: the Spirit in him still searching the deep and hidden Mysteries of the Kingdom. And truly hee was not only a *Seeker*, but a successful *Finder* of that rich Pearl of the Gospel. And albeit his mortal Part is now expired, in which he enjoyed great Inspiration and Prospect of that Light-world, into which he now is entred, *having put off only the weak and less honourable Bodie*, and put on Immortalitie and Glorie, which in his sick and languishing Bed he gave *great Assurance* of. And although hee had such a foresight and taste of the Powers of the invisibl World, with all the Glorie which is expected in this latter Age to break forth, *yet he was brought into a great Resignation* in the Spirit of his Mind to give up his Right, *as to what hee might here have enjoyed yet in the Body of Mortalitie*. For sure I am I knew none that had a more deep seeing and propheticall Spirit than hee had. But *when* that the Symptoms of a dying State came upon him, he *then*, most patiently and cheerfully, acquiesced in the Will of God his Father. The Truth of which I shall give you in one remarkable Passage amongst many more that fell from him in the Time of his Sickness: which is this. Some few Daies before his Departure, perceiving Death's Approach, and being in som Agonies, hee called and commanded to have mee sent for, judging the Time of his Departure might be at hand: being come to him, he said, *Friend, I have this to desire of you, that you would be free to give mee up for Dissolution of my Bodie: I know you have been earnest by Faith and Praier with God to continue me yet in this weak and wearie Bodie, but I am to go from hence: for this Night the Lord Christ hath appeared to me, and embraced me in his Arms, and hath given me that Satisfaction, that it is my Soul's Hunger to taste of Death: the Vision of whose Glorie hath so refreshed me, that I long to go through the Passage-Gate of Death, to meet him, and be ever with Christ my Lord. And after some Words which then I spake to him, hee further said to me, I would not have you dismayed, though I leave you in the Work that we have bin*

travailing in together: for do not think my being taken away shall stop it; for it shall live and flourish. And doubt not but God will raise up that good Spirit, that hath bin a guiding Light in and to me, in some others, that shall assist and go forward with you, for the finishing of that great Myserie which we have mutually rejoiced in. But be you stedfast, abiding in the Faith thereof, according to what hath been made known by the Spirit of our Lord and Saviour touching these Things. And so he concluded with a desire to speak with his trusty and dearly beloved Friend Dr. Ed. Hr. concerning the Publication of the Writings which his Mind was much upon: who also declared his Mind, some small Time after, in my hearing, to the Doctor concerning them; as leaving them in trust with no other; though some Breach of his Will did after happen, which will be sad indeed, should the same not be repaired, that so his Will may be fulfilled concerning his Writings so left in trust. After he had thus delivered his Mind, his animal Spirits grew hourly faint and weak, yet as he was able, many refreshing Speeches and gracious Sentences came still from him, both to his near Relations and other Friends then about him, who performed their dutiful and Christian Part to him: for which they received his Blessing, and had his Praiers to God in their behalf. Much more might be recited, but I shall forbear further Enlargement, and refer the Inquirer to those living Testators, to whom this Author was sufficiently known. It may now be expected that we should give some more Satisfaction as to the Life of this Person, how he carried it as to all holy Deportment, both towards God and towards Man. For as his Light was great and eminent, so his Life is answerably to be measured. I shall not affirm it to be so perfect as nothing of defect could be found therein; he was a Man that might be subject to Passions and Infirmities, as Elias was: yet this I can boldly, and as truly say on his behalf, since the Time of my acquaintance, he groaned and travailed hard in himself after the Birth of Perfection, forward pressed he towards the Mark of the Resurrection, which was still in his Eye, daily preaching it to himself and others; being of late Years more than ordinary in Mortifications and daily Dyings to all things, that came in as the Effect of the Fall. And indeed for the later Years of his Life he took up so much with God, as he cared to be very little known among Men, (alwaies excepting his dear Friend Dr. Ed. Hr. whom he would not willingly be without at home, even when most retired) I say, he cared not to be known in the World; as a Preludium to his not long staying among the Inhabitants thereof. For thus far I made my Observation upon him, that I often saw the Spirit of his Mind translated, and was gone up, beforehand as it were, to prepare a Mansion for his Soul, which then groaned to be set loose from so unagreeable a Bodie: yet as little so (by reason of its habituated heavenly Inclination, and sometimes extraordinary Exertion and Elevation), as a mortal Bodie could lightly be. Hence it was that he so often let fall this Expression,

Oh! how little do I care to live, without I might come to put on the Bodie of the Resurrection, by and in which I might do the Will of God in this lower World with as great Libertie, Alacritie and Constancie, as Mount Sion's Saints now in Glorie.

Thus in grand Soul-Introversion, and Body-Exertion he spent this later part of his Daies, delighting much (as the Dr. E. H. and several more know) in an abstracted Life, and coveted Solitude, withdrawing from his publick Ministry, wherein he had formerly exercised himself, but of late, after the Example of the holy Apostle Paul, he retired to a little convenient Place of his own; yet not refusing any that would come for spiritual Direction and Counsel, freely giving, as he had freely received from the Lord. Thus painfully did he labour in the Vineyard of his own Soul, and for others, in the Name of the Lord. In the Time of this his Solitude he writ more, as much more, as what is now brought forth into publick View: wherein are many great and mystical Truths that were opened unto him from the pure central Light that rose from the

morning-Star: whereof this Tract sheweth something, though but as a Glance of what lieth hid in the fuller Bodie of the *Golden Remains: which some-bodie doth retain, for the present*, which when they shall see Light (*as we will yet hope they mai*) the will appear as the Express of a deep Spirit, which had great Libertie of access to, and Abilitie of diving into the infinite Ocean of divine Mysteries, through the favourable Guift of a faithful and bountiful Lord, the Almighty God. Therefore he being so greatly good, let not thine Eye, O *Reader*, be evil: nor let any one stumble or be offended at either the Author or matter, Method or Expression; but give place to that pure Light, which gave him such an Understanding and Sight. If the Meat be too strong for thee, thou hast liberty to refuse, and maist set it by, till thou art grown stronger in Spirit: it was the Author's Iudgment not to impose, he left that for the Lord alone, to dispose the Mind for reception. But doubtless it is prepared as a living Portion for such as hunger after spiritual Dainties and heavenly Mysteries. Let me therefore beseech you to be censureless, till the Day of the Lord cometh, without Clouds, to arise in the Heart of your Earth, so as to clear up all doubtful matters of this kind; observing the Doctrine of that *large spirited Apostle; which is*, To abide in that Spirit of Love, which can hope, believe, and bear all things, and cover and comprehend what we mai not yet perfectly understand or reach, as not being happily come to that clear inspection of things; *thereby to be so imboldned* as to pass Iudgment with an infallibility thereon, but rather give room and grant Christian Liberty to and for the various Gifts and Operations of the Spirit in each one. For, sure I am, it is that which will secure us in the Peace of God, which passeth Understanding, which will guard our Hearts from the evil of Controversies, which this Author did study to avoid, though of sufficient Learning and Ability to manage them, yet of late Time kept himself from all such Engagements, *quietly resting* under the droppings (or rather *Pourings*) of the holy Anointing. Of which I shall give you some particular, as the ground-work of this *Subject* here *treated of, being the Knowledg of God out of Nature, and yet to be known in the Globe of eternal Nature*. This you must know he came to understand by his Spirit, being caught up into the still Eternitie for *several Daies together*; which in some Part of his Writings he giveth an hint of: and so from what he in the still Eternitie saw and heard, he wrote (*behold who can the Copy, and then, but not before, compare the Writings therewith*), and the Springs in him did daily sill. Of this I was Witness, being conversant then with him, and making Remarks, and taking Observations, with all Exactness possible, of those wonderful Transportations he had, (or rather they had him) for *the space of three Weeks together*, insomuch as I can do no less than bear my Testimony concerning his Spirit's Height, whilst his outward Bodie lay in passive Stillness in this visible Orb. Surely, we may conclude, he was as another *Moses in som sort*, taken up into the Mount with God, as a Friend and Favourite of the most High; where he did see, hear and learn these so deep and excellent things, which are, *by great Care, and no less Conscience*, brought forth to Light. Therefore, *pious Reader*, be satisfied, that here is a true and real Draught or Copie taken from the Original; yea, drawn by the blessed Author out of the Original of all Worlds; where he saw what he saw in pure Abstraction of Spirit. The Publication of which the Author intended before his Dissolution, being encouraged thereunto by the above-named Doctor, *his true hearted and right worthy Friend, who well understood his Worth, Writings, and Spirit* as well, if not better, *than any Man living*; as also readily promoted by *another Person*, who therefore is in the *Prefatori Epistle* very honourably mentioned, and most worthily and nobly decyphered and described, if not perfectly delineated: Both of them jointly rejoicing, that they had found out such an one, so *abundantly filled* with God's blessed Spirit of Love, Wisdom, Holiness and Meekness, and influenced so extraordinarily by the same; sufficiently apparent in the Gifts and Graces he was endued and adorned with.

Whereupon they could not choose but freely offer, *both of them* their Assistance; the one his Head and Pen, the other his Hand and Purse, to go thorow with, and carry on the Work, for, *the easily-foreseen*, universal Benefit: Nor can I doubt but both of them will receive no small Reward from the hands of Him, who will not suffer only a little cold Liquid (or, as we read in our English Bible, *a Cup of cold Water*) given to any of the little ones *in the Name of a Disciple* to drink, to be unregarded; *nai*, not him, *whosoever he should be*, that gave to such an one thereof, to go unrewarded: for our Lord expressly declareth his Mind therein, and that with this Asseveration, *Verily I say unto you, he shall in no wise lose his Reward*. Yea, I have good Ground *moreover* to believe, that the same good Spirit of Grace and Glory that lived in, and rested on the Author, may *multiply* on them both also: even so and *Amen* O Lord God: And let the Residue of the Spirit to all the *just* and faithful ones come, for the perfiting what this Author had so clear a Prospect of in his enlightned Eye. Now give me leave, *good Reader*, to conclude with this holy Challenge to all, *that are Lovers of heavenly Truths, mystical or plain*, if any be *of that high Evangelical Order he was of*, come forth, bear your living Witness, and go on and forward *valiantly* to the furthering, and strengthning, and finishing the great Work, which this Author was daily labouring in. Let us speak and write, love and work, fast and pray for a continual flowing down of that pure and holy Unction, for the *consummating* in and amongst us, that which this holy and heavenly Man left to be fulfilled and accomplished: which, verily, will be Ioy, Praise, and Glory even to him, who *according to the Flesh* died, but now liveth among the perfect in Spirit; who also *waiteth* for the bringing up those that shall make up the Number of the Church of the First-born, who are *enrolled* in Heaven; of the Number of which let us strive, press, and pursue to be, that the *Love-Hallelujahs* may in our Day be sung to him that sitteth upon the Throne, and unto the Lamb, who is *crowned King* in Love's Kingdome: where only I would be known, and found also truly.

Yours in that pure Fellowship. Into which the Lord himself vouchsafe to lead you; So heartily prays I. L.

The Author to the Reader (introductory letter by John Pordage)

Judicious Reader.

So I would have you to be. Read, then weigh and seriously consider what you read, and then judge, and then reject what thou dost not like. But yet not rashly condemn what thou in thy present state canst not comprehend. Let it lie by thee, it may be better understood in another state. Because the author's philosophy proceeds, not that, from the centre, and not from others. And so writes in an unknown way and unusual method. And therefore at first reading the style and the expressions of it may seem something unpleasant; but let patience be thy companion to carry thee in reading it, from the beginning to the end, and then the bitterness and harshness of it may be turned into a sweet pleasantness, and may cause a delight in your reading it over the second time. I only court your appetite to read it over with judgment, and then judge what you please. I write not to gain disciples, nor to make a sect or party, nor to make divisions in the world. There are too many sects, schisms, and divisions in the world already; but only to declare the interest of truth, who is able to preserve herself from all the falsities of this present age. Therefore do not blind your own mind with prejudices before you read, for how then should you understand, or perceive what you read? So I rest.

Yours,

In the Love of Jesus,

J P M D.

An Explanation of the Scheme of the Eight Worlds, Globes, Centers, and their Situation.



- A. Affordeth the view of the Archetypal Globe or World which is the first and containeth the other in its circumference; as the figure demonstrateth.
- B. Would have you behold Eternal Nature: whose circle, see, doth enclose all the worlds.
- C. Carrieth you to the Angelical World.
- D. Declareth the Dark Fire-World.
- E. Entreth you into the Fire-Light-World.
- F. Pointeth forth the Light-Fire-World.
- G. Giveth you the sight of the four Elementary World.
- H. Holdeth out the Light Fireless-World.

We may further observe from this figure that all the worlds, or principles, are comprehended in the first which is the Eternal World; because it is the first of all worlds, containing all, itself contained of none, and the beginning and end of all worlds, principles and creations. Another thing to be observed is that Eternal Nature

Introduction to Theologia Mystica (parts 1 and II)

This first Treatise is concerning these four general Heads.

The first is, what is God in the primary being of himself before the Globe of Eternity was in existence?

The second is, what is God in the original being of himself, in the Globe of Eternity before Eternal Nature was in being?

The third is, what is pure Eternal Nature with all her working forms, elements, principles and inseparable essences?

The fourth is, what is God in pure Eternal Nature's essence.

All these four particulars are handled in order to a second treatise, which is to speak of those many particular and distinct principles which were extracted out of the eternal principle of pure Nature; according to Jacob Behmen's philosophical hypotheses and his theological maxims, in order to take off that veil of obscurity, that seems to spread itself over and through all his deep and mystical writings.

Part I - The First Head: what God is in the primary and original being of himself, before the Globe of Eternity did exist.

What God is before the Globe of Eternity.

The subject of this chapter is, what God is in the primary and original being of himself, before the Globe of Eternity did exist.

Question: *If you ask me, what this God is, that was before the Globe of Eternity was brought into manifestation?*

Answer: I answer, that by God in this place I understand the Spirit of Eternity himself, as he is an Eternal unity and simplicity. But what this Eternal unity and simplicity of himself is, who can tell but himself, it being unknowable to any besides himself. For no creature can comprehend an infinite, unsearchable and incomprehensible Creator: therefore none can know what the Spirit of Eternity is, out of the Globe of Eternity, but himself alone. The first manifestation of himself is in the Globe of Eternity, there he first becomes knowable to intellectual creatures: but without and beyond it, he is as a nothing to all created understandings, being hid and wrapped up in his own unsearchable mystery. Wherefore we conclude, *That God, considered as existing before the Globe of Eternity, is absolutely unknowable to all creatures;* and this leads me to the second head or particular which is handled in the next following chapter.

The Second Head, which makes the second part of this Treatise.

What God is in the primary, and original being of himself, in the Globe of Eternity, before Eternal Nature's principle was in being.

If you ask me what God is, as he exists in the Globe of Eternity, without and before Eternal Nature's principle? I must, before I come to give you a more particular answer to this query, advise you, that the knowledge of God as he exists in the Globe of Eternity, without Eternal Nature, is a very deep and mystical knowledge, though it is true withal, that in the Globe of Eternity God is much more knowable, than without it in the solitary abstracted being of himself, for so he is altogether unknowable and incomprehensible. Having premised this, I now come to answer the foregoing question by explaining these two following particulars, viz.

1. What God is, with relation to the Globe of Eternity.
 2. What the Globe of Eternity is, wherein God, the Spirit of Eternity, doth manifest himself.
- Which particulars I intend to make the subject matters of two chapters, which are all to make up this second part.

Concerning what God is, in relation to his existence in the Globe of Eternity.

Spirit of Eternity

The Deity existing in the Globe of Eternity is nothing else but, first, a Spirit of Eternity; and this Spirit of Eternity is an uncreated essence: for he could not be a spirit, without being an essence, and were he not uncreated, he could not be the Spirit of Eternity.

Uncreated Essence

Secondly, again the Spirit of Eternity, or God, as he is an uncreated essence, so he exists and subsists in himself and from himself; for there is nothing before him or above him, from whence he might receive his being; and if there was, he could not be God; for the notion of a God (in the sense in which it is here taken) implies a first original being or existence, that is before and gives existence to all other beings, being himself independent of them all. And therefore it is, that God styles himself the *Alpha* and *Omega*, the beginning and the end, the first and the last. Therefore we must conclude that all worlds and all creatures derive their being from this Spirit of Eternity, and consequently that the Globe of Eternity, or Eternal World, hath its existence from him: since there is nothing can be excepted from being the effect of this universal, all-comprehending cause. This the Scripture doth often inculcate to us, I. John 3. *By him all things are made, and without him nothing was made.* And again, Collossians 1, 16. *All things were created by him and for him.* Now if this be so, it follows that the Eternal World or Globe of Eternity was also created by him. And as the Spirit of Eternity is the creator of the Globe of Eternity; so by consequence he must be supposed to be before it, as the cause is before the effect, which neither may, nor can be confounded together.

Essence of all Essences

In the third place, I say that the Spirit of Eternity is the Essence of all Essences, and the Cause of all Causes. For this Spirit of Eternity is the one only true God, from whom all other beings do at first derive their being, and in and by whom they are continued in their subsistence; neither could He otherwise be the first and the last, the beginning and end of all things.

Eternal, incomprehensible, and unmeasurable unity

Lastly, the Spirit of Eternity, is an eternal, incomprehensible, and unmeasurable Unity. Now this Eternal Unity is nothing else but pure Deity, and pure Deity is an Eternal Unity: for as an unity is the beginning of all numbers; so is this Eternal Unity the beginning of all beings. Now if God be an Eternal Unity, it follows, that there can be no more than one God, because a plurality of gods would destroy the nature of unity. Besides if there were a plurality of gods, there must be supposed to be many firsts and many beginnings, and so the one only God, the Spirit of Eternity, could not be this Alpha, or first and beginning of all things. But the Scriptures do peremptorily assert that there is but one God, so Deuteronomy 6. *Here O Israel, the Lord our God is one God.*

Concerning the Holy Trinity.

From this Eternal Unity, the Holy Trinity is manifested, of which I must speak somewhat in this place, because they subsisted in the Eternal Unity of themselves before the Globe of Eternity was manifested, and were manifesters of it, and therefore must needs be before it. Now we must know that the Holy Trinity are inseparably united, and do subsist in the Eternal Unity of themselves, and are co-operators in all generations and creations whatsoever.

Concerning the nature of the Holy Trinity as they subsist in the Globe of Eternity

The nature of the Holy Trinity considered in themselves, as they exist in the Globe of Eternity, without and before Eternal Nature, is a very great mystery. Many disapprove that the word

Person should be applied to the Trinity, because their spirits, in the sight of vision, and light of revelation, never could perceive any personality in the Holy Trinity. And indeed nothing is more true, than that there are no figurative persons in the Deity. Neither doth the Scripture in any place tell us of three persons in the Trinity, but when it speaks of the Trinity it expresses itself thus; *There be three that bear record in Heaven, the Father, the Word and the Holy Ghost, and these three are one*; I, John 5, 7.

The Father, the Word and the Holy Ghost

Hence it is that mystical writers instead of the word *Person*, make use of the words of number to signify the Trinity by, calling the Father *Monas*, the Word, *Duas*, and the Holy Ghost *Trias*, which may be interpreted the first, second and third number. And if all would keep to these expressions it would take away much contention about words.

There are others who are so far displeas'd with the word *Person* that they would only have the Trinity to be three denominations of one and the same thing: but this is too short to express the essential distinction of Father, Son and Spirit, and is as much in one extreme, as the word *Person* is in the other.

The Mystery of the Holy Trinity – Unity in Trinity

I now proceed to open the mystery of the Holy Trinity which consists in two particulars, viz. Unity in Trinity, and Trinity in Unity.

And first concerning Unity in Trinity.

The essential Unity varies forth itself into an eternal Trinity: were there no Unity, there could be no Trinity, because from the Unity, the Holy Trinity doth proceed, as from its eternal ground.

Objection: But you will say, if the Eternal Unity be the ground whence the Holy Trinity doth proceed, then there is a quaternity in the God-Head.

Answer: This is a mistake, for the Eternal Unity, is the Father; were there no Father, there would be no Son, nor Holy Ghost, therefore here is no quaternity, but a trinity. Thus you see the Father hath varied forth himself into the Son and Holy Spirit. The Father is not the Son, nor the Son the Father, and the Holy Ghost is neither the Father nor the Son, but they are distinct in themselves. This distinction of the Holy Trinity, the scripture teacheth us in the place cited, I. John 5, 7, where they are distinguished.

First, by their names, Father, Word and Spirit.

Secondly, by their order, the Father first, the Son second, and then the Spirit.

Thirdly, in their number; as one, two and three.

Fourthly, by their relative properties which are included in their names of Father, Son and Spirit. Were there no Father, there could be no Son, and if no Son, neither could there be a Father: and if neither Father nor Son were, there could be no Spirit proceeding from them both.

The Trinity being thus distinguished, let us speak briefly of each of them asunder.

Question: What is God the Father?

Answer: God the Father is the first original beginning of the Trinity: were there no beginning, there could be no end; were there no first number, there could be no second or third in the

Trinity. God the Father therefore is the Eternal beginning of the Holy Trinity. God the Father must be either from himself, that is from his own Divine Essence, or else from the Eternal World, or Eternal Nature's Essence; but neither of them were yet existent; therefore we must conclude that except the Father had taken his beginning from his own Eternal Unity, he could not have been the first beginning of the Trinity.

In the second place, I say that God the Father, is the eternal generator of the Son or Word who is the second person in the Holy Trinity.

Question: What is God the Son?

Answer: God the Son is the second number of the Trinity, were there no Son, there would be no Father. He is the centre and heart of the Trinity. He is generated of the Father before the Eternal World, or Eternal Nature were in being. He is the only begotten Son of the Father, and is co-eternal, co-essential, and co-equal with him. He is the essential Word of the Father. He is the delight of the Father, and his well beloved Son, in whom he is well pleased.

Question: What is the Holy Ghost?

He is the third and completing number of the Trinity. He is an out-flowing breath, life, or power, which proceeds from the Father through the Son, and doth execute the will of the Father. This outflowing life and acting power proceeds from the divine essence of the Father and the Son, and therefore is co-eternal, co-essential and co-equal with the Father and Son.

Question: Why is not the Holy Ghost said to be begotten of, but to proceed from, the Father?

Answer: If the Holy Ghost were begotten of the Father, then the Son could not have been the only begotten of the Father, and so the Father would have had more sons than one; neither would there have been a distinction between the Son and the Holy Ghost. Therefore the Holy Ghost is not said to be generated of the Father, but to proceed from the Father and Son, as an out-flowing breath of Life and Power. The Holy Ghost doth complete the Trinity, and make up the number three, so as nothing can be added thereto, or diminished: the Father cannot be without the Son, nor the Son without the Father, nor the Holy Ghost without both Father and Son.

Question: How is the Unity in Trinity distinguished in the Eternal World?

Answer: I have told you before that the Trinity is distinguishable by their names, number, order, and by their relative properties, but not by their natures, because they have but one nature and essence; in which oneness of their nature their Eternal Unity doth consist. Therefore they that would distinguish the Holy Trinity in the Eternal World, otherwise than before expressed, do run into great confusion. The Father is an Eternal Unity, and so is the Son and Spirit; the Son is pure Deity, and so is the Father and Spirit: the Holy Ghost is an Eternal Liberty and so is the Father and Son. Therefore these are no distinguishing properties of the Holy Trinity in the Eternal World. Some do thus distinguish the Trinity, they say that the Father is *Light*, the Son *Life*, and the Holy Spirit *Love*: but these cannot be the distinguishing features of the Trinity, because the Father is Light, Life and Love, and so likewise the Son and the Holy Ghost. Others would have the Father to be *Light*, the Son *Love*, and the Holy Ghost *Power*, but all these belong to every one of the Trinity, and therefore cannot be the distinguishing characters of them. Others again would have the Father *Fire*, the Son *Light*, and the Holy Ghost *Air*: but these are elements which are rooted in Eternal Nature's principle, and are not to be found in the Globe of Eternity. Others distinguish the Father by the severity of divine justice, the Son by love and mercifulness;

whereas in the Eternal World there is no severity of vindictive justice known, nor anything of anger or wrath; because the Holy Trinity stands wholly in the unity of love. The only distinction of the Holy Trinity in the Eternal World is this, That the Father manifesteth himself as a wonderful all-seeing Eye, the Son manifests himself as the centre of the Eye, and Heart of the Father; and the Holy Ghost as an out-flowing power proceeding from the Father's Eye, and the Son's Heart, effecting whatsoever the will of the Father in the Eye, through the Love-essence, seated in the Heart of the Son, would have done. And thus the Holy Trinity do manifest themselves distinctly in the Eternal World, though they all stand in the Eternal Unity, and are not only three denominations, as will be clearly manifested in the third chapter of this following discourse, to which I refer you.

The Mystery of the Holy Trinity – Trinity in Unity

Now I come to speak of the other particular in the mystery of the Holy Trinity, viz. Trinity in Unity. This mystery I will endeavour to open, as I have seen it with the eye of my enlightened mind, and show how the Holy Trinity do subsist as one in one only ground, or Divine Essence.

Objection: You will say if three do subsist in only essence, that seems to make a quaternity and not a trinity.

Answer: This is an ill drawn consequence and a mere mistake which may easily be rectified thus. The one only ground or essence in which the Holy Trinity do subsist, is the Eternal Unity; and this Eternal Unity in the Father, and the Son, and Holy Ghost, subsists in the Father's unity: so that the Holy Trinity is one with the Eternal Unity, from whence they flow forth: and as they have their beginning from the Unity, so they end in the same. The Holy Scripture teacheth us this fundamental truth, that the Holy Trinity are one, and yet three in that oneness, I. Joh. 5.7. *There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.* They are all one in the Eternal Unity, the Father is in the Son, and the Son in the Father, and the Holy Ghost in the Father and Son; so that one cannot be without the other, and are but one ever blessed God, though distinguished in their goings forth, and the manifestations of themselves.

The Nature of the Holy Trinity

Now if it be asked what the nature of the Holy Trinity is? I answer, it is pure Unity, and pure Unity is pure Deity; and this is the nature of the Father, Son and Spirit, they are all Unity and pure Deity. And as they have but one undivided nature, so they have but one eye, one understanding, one will. But if any one inquire further what this Eternal Unity and Deity is which is the nature of the Holy Trinity? I answer, that none knows this, but the unsearchable Trinity. Neither is it any further knowable by Angels or men, but that it is what it is.

Contrariety, variety and mixture

But notwithstanding that we say, that the Unity is unknowable in itself to Angels and men; yet it may be known, forasmuch as it relates to the Trinity, and as it is the one ground in which they subsist; and in this respect we say, that the Eternal Unity, is a most simple essence free from all duality and contrariety. It is most true that variety may consist with unity, but contrariety destroys its nature, which admits of no mixture whatsoever. Now if the nature of the Trinity be Eternal Unity and simplicity, free from all contrariety and mixture, it follows that Light and

Darkness, Love and Anger cannot be in the Holy Trinity, as they exist in the Globe of Eternity; because these contrarities would necessarily destroy the nature of Unity.

But you say that God is styled in Scripture, a God that is angry, and a consuming fire, and in other places he is said to be Light and Love, which implies that there is a mixture of contrarities in the Essence of the Holy Trinity.

I answer, that these Scriptures speak of God as he hath introduced himself into apostatised and impure Nature's essence after the Fall, whereas I in this place speak of God as he exists in the Eternal World, before Eternal Nature was divided by the Fall; and in this state the Holy Trinity is nothing but Eternal Unity, free from any contrariety or mixture whatsoever.

And thus the nature of the Trinity, if well understood, manifests clearly how Father, Son and Spirit are distinct, and yet are but one Eternal Unity. And thus much concerning the Trinity in Unity.

The Nature of the Holy Trinity

Bright Purity

Now I will further treat of the nature of the Holy Trinity. The Triune God, considered in himself in the Globe of Eternity, is pure Deity; which pure Deity is the highest purity, clarity and brightness of glory beyond all imagination. This high purity of the Trinity is free from all impurity and imperfection whatsoever: and in this high purity consists the righteousness and holiness of God. This bright purity is the nature of the Trinity in the Globe of Eternity, which they equally partake of; for as the Father is all purity, so is the Son and Spirit, and from this purity of their nature are called the Holy Trinity.

Eternal Goodness

But to proceed to a further opening of the nature of the Trinity. God is said to be Good, and the one only Good, the chiefest Good wherein Eternal Bliss and happiness doth consist; in which ground of Eternal Goodness the Father, Son and Spirit are all one. The Father is all Goodness, and so likewise is the Son and Spirit; and consequently Good and Evil cannot be in God; for so there would be a mixture of contrary natures in the Divine Essence, which as hath been said, is all Eternal Goodness.

No imperfection

Evil of sin cannot be in God, because sin is an imperfection; now no imperfection can be found in the Divine Essence which is perfection itself.

No evil of punishment

Neither is the evil of punishment to be found in the Trinity: for if the nature of God be all goodness, mercy, pity and compassion, where shall severity, fierceness or bitterness be found? Or any vindictive justice? From whence proceeds the evil of punishment? I say, none of these are to be found in the nature of the Holy Trinity, as they subsist in the Globe of Eternity.

Free Eternal Liberty

If you ask me further, what the nature of the Holy Trinity is? I answer, That the Holy Trinity are in themselves a free Eternal Liberty: The Father is an Eternal Liberty, and so is the Son and

Spirit. But what is this Eternal Liberty, which is the nature of the Holy Trinity? I answer, It is their subsisting in their own Eternal Unity, simplicity and pure Deity; free from all other essences, neither touching them, nor being touched by them. For as they exist in the Eternal World, before and without Eternal Nature they are free from all essences whatsoever and exist in their own Eternal Liberty.

Happiness and Blessedness

If you inquire further what the nature of the Holy Trinity is? I answer, that their nature is all happiness and blessedness; no misery, torment, or anguish is to be found in them, or proceeds from them: wherefore Hell, Death and the Curse never proceeded from the Holy Trinity; because their nature being all happiness, no such thing can be found in them or proceed from them: because such a mixture would necessarily destroy the happy and blessed nature of the Holy Trinity.

Perfection in the abstract

I say further, that the nature of the Holy Trinity is all perfection in the abstract, and therefore at an infinite distance from all imperfection whatsoever: Which perfection of the Holy Trinity results from the unity and simplicity of their nature, which admits not of any mixture of contrariety. By means of this perfection, the Holy Trinity are complete in themselves, so as nothing can be added to it, or taken from it; forasmuch as it is the nature of absolute perfection to be complete and entire in itself, lacking nothing. The Father is the beginning, the Son the centre, and the Holy Ghost the end and consummation of the Holy Trinity. Thus they are complete and entire in themselves, rejoicing from Eternity to Eternity in their own eternal fullness, completeness and absolute perfection. They wanted not the Eternal World, nor the Essences of Eternal Nature, nor the Angelical Creation, for they were complete in their own enjoyments without them. Wherefore the Eternal World and Eternal Nature were not created out of necessity, as if the Holy Trinity had stood in need of them; for they were completely perfect and happy before they were, and would continue so, if they were no more.

Love

To finish this particular concerning the nature of the Holy Trinity, I shall add these few lines, for a farther explanation of what the nature of the Holy Trinity is. I have formerly told you that the essence of the Trinity is Eternal Unity, which Eternal Unity is pure Deity; and now come to tell you, that this unity of the Divine nature, is nothing else but Love: in which Love the Holy Trinity stand united, and are nothing else but Divine Love. And therefore in the Eternal World, in pure Eternal Nature, and in the Angelical World, there is no other manifestation but that of Love: because the Holy Trinity who manifest themselves in these World's principles are themselves nothing but Love. Thus we can see that the Holy Trinity have exalted the Love to be the *Alpha* and *Omega*, the beginning and the ending Essence of all Essences. We cannot ascend higher than this Love, because there is no Essence above, before or beyond it. For as in number we cannot pass beyond an unity, which is first of numbers; so neither can we, when we speak of essences, go beyond the Love-Essence; which is all in all in the Eternal World, which is the first and the beginning of all worlds. Oh wonderful, unsearchable and incomprehensible Love! Who can find out thy originality? Who can declare thy generation? Thou was before all, and wilt be the last of all: and blessed, yea thrice blessed are they who have found thee and enjoy thee! We conclude then that the nature of the Holy Trinity consists in the Divine Unity of the Love-Essence.

The Trinity in union with the Eternal World is the first principle of all principles

I shall conclude this chapter with this proposition, that the Trinity in union with the Eternal World is the first principle of all Principles: for there is none before it or beyond it. This Eternal World or Globe of Eternity is enclosed in its own circumference, and is therefore called a principle, according to the definition of a principle given hereafter in its proper place more fully.

Part II. Concerning the Eternal World, wherein the Holy Trinity do manifest themselves, as in a clear Crystalline Glass or mirror.

The Globe of Eternity

This Eternal World was called the Globe of Eternity, at the time when I was taken up to have a view of it. In which Globe of Eternity I then distinguished three distinct places, which yet make up but one undivided globe or sphere. The first of these places was called the Outward Court; the second, the Inward Court, or the Holy Place; and the third and last was called the inmost Court, or the Holiest of all. My Guide first led me into the Outward Court, concerning which accordingly, I do intend to speak in the first place.

In this Outward Court I took notice of two things, the first was the globe or circumference itself called the Outward Court; the second was the Eye placed in the centre of the said globe or circumference.

The Globe was generated out of God

As concerning the globe itself, we are to take notice that it is the first and highest of all; not created by God, but generated out of himself: as also that it is substantial, though of a very refined and spiritual substance, for it is the Essence of Essences, and Substance of Substances.

The eye placed in the centre of the Globe

Concerning the second thing which is the Eye placed in the centre of this Globe, we must know that it represents the Spirit of Eternity, which is God himself, who is not only the efficient, but also the material, formal and final cause of the Globe, in the centre of which he manifests himself as an eye: which essential Eye of God, looking into itself, and finding nothing besides itself, by dilating itself, gives a beginning and end to itself; which beginning and end entering into, and joining with one another, do constitute and form the Globe of Eternity. So that the Globe of Eternity is nothing else, but the dilation of the Eye of Eternity, from the centre to the circumference.

But if any ask why this first emanation of the Spirit of Eternity, was formed into a round figure, rather than into any other? I answer, because a round is the most simple, perfect and comprehensive of all figures, and therefore most proper for him who is simplicity and perfection itself, and the wonderful all-comprehending All.

I have already told you that the final cause of this globe, is God himself; but to speak more particularly concerning the ends God proposed to himself in the generation of this globe.

Why God generated the Globe of Eternity

1. I say that the first end, why God generated the Globe of Eternity, was, that he might dwell therein as in a house or mansion.

2. A second end, why God generated this globe out of himself, was, for the manifestation of himself to himself: for the Eye turning itself inward into itself, comes to know itself, and to see, feel and taste itself; and if it look outward it sees nothing but itself neither, because as the Eye is God, so is the globe nothing but the dilation of the Eye.

I now come to give you some properties or qualifications of this globe, from which it may appear what kind of principle this Globe of Eternity is.

What kind of Principle is the Globe of Eternity?

The first property

The first property is, that it is the first of all globes in order of existence, nothing being before it but the Eye, by the dilation of which it was formed.

The second property

The second is, that this globe is the cause and original ground from whence all other principles do proceed.

The third property

The third is, that this globe was immediately formed by the Spirit of Eternity out of himself.

The fourth property

The fourth is, that this globe is an all-comprehensive globe, because it contains all other globes and principles whatsoever, but is itself uncomprehended of none. And it must needs be so, for this globe being nothing else, but the Spirit of Eternity's dilating itself, it will follow, that if there were anything out of the bounds of this globe, it must also be out of the reach and comprehension of the Spirit of Eternity, which cannot be, because this Spirit of Eternity is God himself, who is All in All, and contains all worlds, centres and creations whatsoever. And therefore it is that God calls himself the first and the last, the beginning and the end of all things; to signify that there is nothing besides him, nor beyond him; but that his wonderful immense being, doth contain and comprehend all other beings whatsoever.

This Globe of Eternity, to speak more particularly, doth contain seven several principles, globes or centres, of which we shall give you an account hereafter.

If any one asks, what if it should please God to make more worlds or principles than those already brought forth, where would he find room for them?

I answer, that the Globe of Eternity is of sufficient capacity to contain not only those worlds already formed, but also those that may be formed hereafter: for since the circumference of this globe is nothing else but a dilation of the Eye of Eternity, who can put bounds to the same? Or conclude that the Spirit of Eternity cannot at pleasure further dilate the same to those dimensions, which may be correspondent to his purpose and design?

The immense comprehensiveness of this Globe of Eternity doth yet further appear, in that it comprehends, *quo ad nos*, the incomprehensible Spirit of Eternity itself, which is far more than its comprehending all principles and worlds whatsoever. But you'll say, if the Spirit of Eternity be incomprehensible and infinite, how can it be contained and comprehended by the Globe of Eternity? To which I answer, that such a being is truly and properly said to be incomprehensible, which cannot be comprehended or contained by anything but itself; when we say that God is incomprehensible, we do not mean that he is not comprehended of and by himself, but only that nothing besides himself can comprehend him: now the Spirit of Eternity doth comprehend itself in the Globe of Eternity, because (as hath been said) the globe is nothing else but the dilation of the Eye.

The fifth property

The fifth property. This Globe of Eternity though it contains several globes, yet is distinct from them all, and all the globes contained in it, are distinct from it, and from one another, without any mixture or confusion.

The sixth property

The sixth property. This Globe of Eternity is an Abyssal Globe (for so it was named to me, and the Eye in the centre of it, the Abyssal Eye) that is of an unsearchable depth, without bottom or ground; for the Abyssal Eye looking downwards into itself, and finding nothing but itself, did set a bound to itself. For as God looking upwards with his Eye, found no beginning of himself, and therefore put a beginning to his own heights; so when he looked down he put an end to his own depth, and by the dilatation of his Eye put bounds and limits to his own immensity. And thus this Abyssal Globe of Eternity was formed in height, depth and breadth; and all this was done suddenly even as in the twink of an eye: for the Eye looking up gave it height, looking down gave it depth, and on each side gave it breadth: which dimensions are such as no Spirit can comprehend besides the Abyssal Eye, who is the former and maker of them. This is the Outer Court of the glorious palace of the King of Kings, whose height, depth and breadth is proportioned and suitable to the incomprehensible Majesty that resides in it. Himself is the builder, himself the matter of it, and therefore the matter of this palace may well be called almighty matter, but not the matter of this outward world, as some wise man falsely so deemed, would have it to be. And indeed nothing is more apparent from what hath been said, than that the spirit is before matter and the cause of it, since even that most pure substance or matter which fills the Globe of Eternity doth proceed by way of emanation, from the Spirit of Eternity, dwelling in the Eye of Eternity; now say I, if the matter of the Globe of Eternity did not produce itself, but proceeded by immediate emanation from God, much less did ever any other matter produce itself, and consequently could not deserve the name of Omnipotent matter; omnipotence being a title only due to that spirit, from whom all matter proceeds, and who acts and moves in it according to his good pleasure.

The Abyssal Eye of Eternity

I now come to speak of the second particular, viz., *concerning the Eye placed in the centre of the Globe of Eternity*, called by God himself, the Abyssal Eye of Eternity. This Eye is the seat of the Spirit of Eternity, which Spirit of Eternity is God himself, as he subsists in his own pure simple abstracted essence, before his introducing of himself into the principle of Eternal Nature. It is the name which God gave to himself, those other names which are made mention of in Scripture, do for the most part express God only as he stands related to the creature, but this name *Spirit of Eternity*, expresseth only his relation to the Globe of Eternity, of which he is the former, by immediate emanation from himself.

Why did the spirit of Eternity introduce himself into the Eye?

If you ask me, why did the Spirit of Eternity introduce himself into the Eye? I answer, it was for manifestation of himself, as hath been said already.

Why was the Eye just placed in the centre of the Globe of Eternity?

But if you ask me further, *why was the Eye just placed in the centre of the Globe of Eternity?*

I answer, that thereby it might appear, that the Spirit in the Eye, was the generator of the Globe of Eternity; for the natural formation of a globe or sphere is by the centre's dilating and expanding of itself: a circumference being nothing else, but a centre dilated, or a central emanation bounded by itself.

The Nature of this Eye

For the further illustration of the nature of this Eye, I will present you with these following particulars:

- I. This Abyssal Eye is but one, not two or more, even as every circle or sphere hath but one centre, and as the beginning of all numbers is an Unity not two, three, &c. and so it must needs be, because it is the manifestation of the Spirit of Eternity, who is the most perfect and absolute unity and simplicity: For as there are not two Gods, that is two eternal beginnings, but one only; so there is but one Eye, in and by which the one God, who is the Spirit of Eternity, doth manifest himself.
- II. This Abyssal Eye, is the first Being of all Beings, none before it nor beyond it; for it is nothing else but the first manifestation of the Spirit of Eternity, therefore nothing can be before it, even as nothing is, or can be before the Spirit of Eternity.
- III. This Abyssal Eye is distinguishable from the Globe of Eternity, because as hath been said, the Spirit of Eternity in the Abyssal Eye is the generator of it by way of emanation: now all emanations whatsoever are distinguishable, from the being from whence they proceed.
- IV. This Abyssal Eye, is Gods all-seeing and all-knowing Eye: it is the Wonder Eye of God, which searcheth out all things and from which nothing is hid. But here ariseth a question, viz., Whether the Spirit of Eternity through this Eye does see all things past present and to come with one simple act of intuition together and at once? Or whether he sees them successively? I know the first is maintained by the Schools, and by the generality of divines; neither will I positively assert the contrary, but shall give you the ground which hinders me from being fully satisfied with the truth of that assertion.

First, because the Scriptures, which the defenders of this opinion do allege for it, do not convincingly prove the point: we will instance in some of the chief of them, and which are most insisted upon. Let the first be that place of Acts 15, v. 8. *Known to God and all his works from the beginning of the World.* It is plain at first sight that this Scripture doth not fully prove the thing in question, which is not whether all things be known to God? But whether God sees all things past, present and to come, in one single act, altogether and at once? Besides that Scripture only tells us that God knows all his own works, which is not at all here in question, but whether God knows all the actions of Men and Angels past, present and to come at one view, and in one single act? Concerning which this place makes no mention at all. Another place they allege is Hebrews 4, v. 13. *All things are naked and open unto the Eyes of him with whom we have to do.* Which place doth only prove that all things are known to God, but it makes no mention at all of the manner how God knows all things; and therefore cannot determine the point in controversy. The last place we shall instance in is Acts 4, v. 28. *For to do whatsoever thy Hand, and thy Counsel determined before to be done.* Neither doth this afford any confirmation to that assertion, that God knows all things in one single intuitive act, but only shows that God knows and determines things before they come to pass. For I do not in the least question God's knowing

all things, all secrets, and much more all his own purposes, before the foundation of the world; my only scruple is whether he knows all these in one undivided single act, or successively? Which the forementioned places of Scripture do not determine.

My second ground, why I cannot fully come over to this assertion, is, because this way of knowing all things at one single act, is altogether unintelligible to creatures as creatures, and consequently can be of no service or use to them.

In the third place it seems most probable to me, since it hath pleased God to introduce his Eye into the Globe of Eternity (which globe is the glass of his Wisdom) that God hath set this mirror before his Eye, that in it he might see all things as they come to be represented there, which representation being successive, his seeing and knowing of them must needs be such also.

The Three Divisions of the Globe of Eternity

I formerly told you that this Globe of Eternity was distinguished into three parts, viz., into the Outward Court, the Holy Place, and the most Holy; concerning which I come now to speak in particular. In the Outward Court the Eye of Eternity is shut up or contracted; in the Holy Place, the same Eye is dilated; and in the Holiest of all the state and Majesty of the Trinity is displayed.

The outward court

I begin with the first, viz., the Outward Court; in which as was just now said, the Eye of Eternity is contracted, that is, in which God shuts himself in his own mystery; and this contraction of the Eye or God's shutting up of himself is that which makes the Outward Court; here the Eye of Eternity only appears as the point and centre of the Globe of Eternity, and yet therein the total Deity is shut up, or rather hides itself in his own mystery. By the total Deity I understand the Holy Trinity, with all their essential attributes, power and virtues, which are all hid in this contracted Eye, or centre of the Globe of Eternity, and in a word the whole fullness of the Deity is contained as it were locked up in this contracted Eye, which gives being to the Outward Court. Now this contracted Eye or centre doth very properly represent the Deity as he hides himself in his own mystery, for he is the most absolute and first Unity, he is invisible, indivisible, without organs, shape or figure, and what can be more proper to represent such a being, than the point or centre of a circumference, which in itself is invisible, and without parts, shape or figure. The highly illuminated Jacob Behme gives us this following account concerning this contracted Eye of the Deity: *It is, saith he, the Eye of the Abyss concerning which we have no pen, tongue nor utterance to write or speak of it, only the Eye of Eternity leadeth the Eye of the Soul into it, and so we see it, else it must remain in silence, and this hand could not describe anything of it.* Consider it according to its precious depth, for we speak not here according to Nature in a figure, but according to the Spirit above Nature in the Divine Character T. Again, he saith expressly that this Eye of the Abyss did form itself into a globe, and so gave a beginning and end to himself; of which you may see more in the fourth and fifth p. of his *Forty Questions*. From which words of his it clearly appears, that his Spirit had been taken up into the Outward Court of the Abyssal Globe of Eternity.

The opening of the eye

But in the second place, like as the Abyssal Eye by contracting itself into the centre, and shutting up itself, doth constitute the Outward Court; so the same Eye opened, and dilating itself throughout the whole Globe makes the Inward Court or Holy Place. In the first the Deity hides itself; in this second place, the Deity manifests the mystery wherein he had wrapped up himself in the first or Outward Court. So that as long as the Eye is shut, the whole Globe of Eternity is the Outward Court; but as soon as the said Eye is opened, it is no more the outward but inward Court: for the Deity manifesting himself makes the Outward Court to disappear, and instead thereof presents the inward. Wherefore no spirit can pass at will from the Outward Court to the Inward, but must wait the opening of the Eye; which as it makes the Inward Court, so it can only give an entrance into it, and a sight of all the wonders, heights and depths of the Deity, which by the opening of the said Eye are presented to the spirit of the mind.

Question: But you'll ask me what are these deep mysteries which are made known and manifested by the opening of the Eye of Eternity?

Answer: In answer to which I shall give you an account of some particulars which, by the opening of the said Eye, were presented to the intellectual sight of my spirit: not that they were presented all at once, but at several distinct openings, every opening of the Eye presenting a new mystery concerning the Deity.

The mystery of the being and existence of God in himself, before Eternal Nature or any creatures were

The first mystery discovered at the opening of the Abyssal Eye, is, the mystery of the being and existence of God in himself, before Eternal Nature or any creatures were; and herein these three particulars are opened:

God is the Spirit of Eternity

1. First, that God is the Spirit of Eternity, filling the Globe of Eternity with himself, that is, with power. For the further illustration of which we are to know that though God hath several names given him in the Scripture, yet the most, if not all of them, speak his relation to Eternal Nature, as he hath introduced himself into it, and clothed himself with it; but this name the Spirit of Eternity expresseth himself only with regard to his solitary and abstracted being, as he exists in the Globe of Eternity, without any relation to Eternal Nature. Now as God by the opening of the Eye discovers himself to be the Spirit of Eternity, existing in, and filling the Globe of Eternity; so likewise this Spirit of Eternity is manifested to be All-power, universal power, and pure act, as the School-men term it, filling the whole and every part of the Globe of Eternity. Here is also discovered that this Spirit of Eternity, as it is All-power, so it is one undivided power, a perfect unity without any separation, distinction or division. So as from this manifestation we may define the Spirit of Eternity to be the one total and universal power which fills the Globe of Eternity.

Essence of all essences

2. The second particular is this, that the Spirit of Eternity is not only essential and substantial in itself, but also the primary Essence of all Essences, and Substance of all Substances. That the Spirit of Eternity is essential appears, because it is all power, now there can be no power but what is essential; power implying essence in the notion of it, for we cannot conceive of power without essence, nor of essence without power. It appears also that this Spirit of Eternity is the original Essence of all other Essences, because the opening of the Eyes discovers this spirit to be the first Essence, not only in order of time, but also by nature and way of causality or efficiency; nothing being above, beyond, or before it. Moreover, as was said before, this Spirit is discovered to be an All-power, a total and universal power; that is, a power including and comprehending all powers, and from whence, as from a fruitful womb, all powers whatsoever are derived and do proceed; now if this Spirit of Eternity be the Power of all Powers, it must by consequence be the Essence of all Essences, because, as was just now hinted, the one cannot be without the other. No power can be without essence, nor essence without power. But you'll say, if the Spirit of Eternity be the first beginning of all things, and the Essence of all Essences, then it will follow that God is the beginning as well of evil essences as of good? To which I answer, first, that when we say that the Spirit of Eternity is the first beginning and Essence of all Essences, it must be restrained to good essences, actions and motions, which do proceed from the Spirit of Eternity and not those that are evil. In the second place, when we say the Spirit of Eternity is the Essence of all Essences. it must be thus understood, that from the Spirit of Eternity doth proceed the first eternal beginning of all essences in relation to himself, that is, in relation to the Abyssal Eye, which is himself and from himself: now nothing can be in God but that which is God, and therefore contrary to all evil; for there is no evil originally in himself: therefore they are wholly out that would draw good and evil from God's eternal beginning of himself. When indeed the opening of the Eye doth only manifest what is shut up in the Eye of the Abyss, and manifesteth nothing that is without the Abyss. Now there being nothing but God himself manifested in the Abyss of Eternity, and no evil essence being to be found in him, therefore it must follow that the Eye of Eternity doth only manifest God to be the original of all good essences and not of evil; because the Eye of Eternity cannot manifest that which is not, it being plain that no evil can be in God. Therefore when we say that all essences proceed from God, it must be restrained to all such essences as do immediately proceed from God, even such as God is the immediate author of, and those are only all good essences; for whatsoever doth immediately proceed from God, the highest good, must needs be good and no way evil.

The Spirit of Eternity is not only the first of all essences, but also that he subsisteth in and from himself, and oweth his existence to none but himself, as being the only original of self.

3. The third particular, which the opening of the Eye manifesteth, concerning the being and existence of God, is this; that the Spirit of Eternity is the original Essence of all Essences; that is, that the Spirit of Eternity is not only the first of all essences, but also that he subsisteth in and from himself, and oweth his existence to none but himself, as being the only original of self. And thus we have done with the first mystery which is discovered to the spirit of the mind, by the opening of the Eye of the Abyss, viz., the mystery of God's

being and existence, that he is the only true God and Father of all, who is above all, before all, through all, and in all.

The second mystery which is discovered by the opening of the Eye of the Abyss, is, the mystery of the Holy Trinity

viz., how the Eternal Unity brings forth the sacred Trinity, co-eternal, co-essential, co-equal with himself? The Eternal Unity is the Father, who brings forth his Son and Spirit out of himself. Were there no Eternal Unity, there could be no Trinity; if there were no first, there could be no second or third; were there no Father, there could be no Son or Spirit; and thus you see that the Holy Trinity proceeds from the Eternal Unity.

But you will say, how doth this agree with what you said before, viz., that the Spirit of Eternity is an eternal unity, and an indivisible power, without duality, diversity and contrariety; whereas now you say that this eternal unity hath diversified itself into a Trinity?

I answer, that the opening of the Eye of the Abyss doth reconcile this seeming contradiction: for at the disclosing of the Eye, the spirit of the mind clearly sees that the Holy Trinity is one with the Eternal Unity; because they are one in another and proceed one from another, and do not exist severally in distinction from, or without one another: for thus the indissoluble band of God's Eternal Unity would be broken and his indivisibility taken away. But here it appears that the Eternal Unity abides indivisible, notwithstanding that the Holy Trinity proceeds from it; because they subsist one in another, the Son and Spirit subsisting in the Eternal Unity of the Father.

Further we must know that though unity doth exclude all manner of contrariety, yet it may consist with harmonious variety: now the Father is not contrary to the Son and Spirit, nor they to the Father, but their variety is harmonised in unity.

Again though Eternal Unity cannot consist with an absolute distinction, division and separation, such as is between things which subsist independently of one another; yet it may consist with such a distinction, as is found in things which are one in another and cannot be without one another, as being united in the root of unity.

For the illustration of which look upon the figure in the margin [], the round circle represents the Abyssal Globe, the Eye in the midst of the Heart, represents the Father, the generator of the Son, who is the Heart of the Father: the Heart in the midst of which the Eye is placed, typifies the Son of God, the only begotten of the Father. Co-eternal, co-essential and co-equal with him; and the out flowing exit of powers, like a breath, represents the Holy Ghost, proceeding from the Father, through the Heart of the Son. Thus the Birth of the Holy Trinity is manifested, in the opening of the Eye, to be a Trinity in Unity: the Eye is in the Heart, and the Heart is the Eye's Centre, and the Spirit is a proceeding Spirit from the Eye and Heart; and thus they are one in another, in one essence, undivided and inseparable: the Father is one with the Son, and the Son with the Father, and the Spirit proceeds from the union of them both, and abides one with them. Wheresoever the Eye is, there is the Heart, and wheresoever the Eye and Heart are, there the out going of power streams forth from them. But yet notwithstanding this their undivided unity, they are in this manifestation represented with a distinction from each other: for the Eye is not the Heart, nor the outgoing breath either Eye or Heart. We must not think that the Holy Trinity are three distinct organical persons, for so they must be three distinct Gods; but we must keep to the Scripture expression, which tells us, *There are Three that bear record in Heaven, the Father, Word and*

Spirit, and these Three are one. I. John 5, 7. And accordingly the ancients used to express the Trinity not by the word *Persons*, but by the numbers, *Monas*, *Duas*, *Trias*, the first, second, third numbers. I know there are many, who are so great enemies to the word *Person*, that they suppose the Father, Son and Spirit only to be three denominations; but this is a great mistake, for the Eye of the Father is an essential power, and not a mere denomination; the Son's Heart is an essential being, generated out of and from the Father, and is the seat of the Eye of the Father, and the Holy Ghost is an essential breath proceeding from the Father's Eye, through the Son's Heart. The most unblameable expression therefore for to signify the Trinity, is the number three, being an expression which the Scripture warrants. Behme, in his excellent writings, compares the Trinity to the Sun in the firmament, from whence fire, light and heat do proceed, which three are one in another, and yet so as the one is not the other: which resemblance holds forth the Holy Trinity, as they have introduced themselves into Eternal Nature's Essence: but the Father's Eye opening itself, doth not manifest the Trinity in similitudes taken out of Eternal Nature's ground, but doth manifest their very essence as they are in themselves, before the existence of any creatures out of Eternal Nature's ground.

We next come to speak of the locality or *Ubi* of the Holy Trinity, which according to the foregoing figure, is in the midst or centre of the Abyssal Globe: When the Eye is closed or shut up, then neither the Eye of the Father, nor the Son's Heart, the Glory of the Eye, nor the breathing forth of the Spirit from both is to be seen, but are all shut up in the Eye; but when the Eye opens, then the Heart of the Son, and the Holy Ghost are seen; so that when the Eye of the Unity in the centre opens, then the blessed Trinity becomes visible in the midst of the Abyssal Globe, being otherwise shut up and concealed in the Eternal Unity of themselves. Thus the Trinity is hid in the Eternal Unity of itself, and from that Unity they proceed and become visible in the opening of the Eye. So we see that the Unity is in Trinity, and the Trinity in Unity. The sight of the Holy Trinity from the opening of the Eye, in the Inward Court of the Holy Place, is a lively, operative, reviving, and yet amazing and surprising sight; a sight worth the whole World, insomuch as I am ashamed to present you such a dead lifeless figure of it: but no pen can decipher it on paper, it is only the Spirit of the Eye that can open itself, and give you the living and ravishing sight of its own essentiality without similitudes or figures, though I can express it outwardly no better than I have in the foregoing figure.

Let no man here object that I do not make use of Scripture for the confirmation or illustration of these deep mysteries: the reason is because the Holy Scriptures speak of God as he hath introduced himself into Eternal Nature, and not as he exists out of and before Eternal Nature, in the Globe of Eternity; therefore you must not expect my alleging of Scripture, whilst I am treating of a subject which they do not reveal: though it be certain also that the opening of the Eye, cannot discover anything contrary, or opposite to Scripture revelation, but rather what is agreeable thereunto, though it cannot be so readily confirmed from Scriptures; because, as hath been said, it is not the scope or design of the Holy Scriptures to speak of the Being of God before and without Eternal Nature. Neither do I in this speaking oppose or disparage the Holy Scriptures; if my subject were to speak of the Fall, and the redemption of sinners by Christ, then I should not be wanting to confirm my writing from Scripture; but as long as I am writing of the solitary being of God in the Globe of Eternity, the Spirit of God in the Eye must be my guide and witness instead of the Scripture. And thus much shall suffice to have spoken concerning the second opening of the Abyssal Eye, whereby the mystery of the Holy Trinity is revealed to the spirit of the mind.

The third opening of the Eye discovers the mystery of itself, that is, by opening itself, it discovers and reveals what is in itself.

Now the Eye opening divides itself into three parts, the first of which is the Abyssal Eye, the second is the Heart, and the third is the out-flowing breath. The Eye is first, before the Heart, that is in relation to order and for distinction sake, else being co-essential and co-eternal there is no first and last; and the Heart is the Eye's Centre, and the breath proceeds from the Eye and Heart. The Eye is before the Heart, and generates the Heart; the Heart is generated from the Eye, and the breath proceeds from both. The Heart is the Eye's seat and centre, wherein it is fixed, and the Spirit is the virtue or power proceeding from the Eye and the Heart: and in those three Eye, Heart and Spirit, consists the fullness and completeness of the Deity; nothing can be super-added, neither can anything be subtracted.

To speak more particularly, this third opening of the Eye doth manifest all those powers commonly called the attributes of God; for this Eye of the Abyss sparkles forth from itself, its own perfections, beaming forth its own beauty in many lustrous rays, like the Sun. These beams proceeding from the Eye, are God's Eternity, Infinity, Immensity, Incomprehensibility, Omnipotency, All-sufficiency, &c. as being the out-flowing powers and perfections of the Eye, and of the Spirit of Eternity in the Eye; they are God's essential perfections, without which he cannot be God; according to that saying of the Schoolmen, *Whatsoever is in God, is God*: therefore they are inseparable from him, because they are himself.

But here it may be objected again,

how this multiplicity of powers and attributes in God can consist with his being the most absolute, and perfect unity?

1. To which I answer, first, that a diversity and variety of powers may consist with perfect unity, provided there be no contrariety or opposition in those powers to one another: now nothing is more plain than that the attributes of God are without any contrariety whatsoever among themselves.

2. In the second place, I say, that Eternal Unity doth not exclude a diversity of powers, if they all do arise and stand united in one root. Now all the attributes of God are inseparably united in God's essence, they spring from, and are rooted in the same, and are one and the same with it and in it. And this the opening of the Eye of the Abyss discovers, that all the attributes of God are but one power diversified; they stand one in another; his Infinity, Omnipotency, &c. are shut up in his All-sufficiency, and when they beam forth, they proceed from thence as from their root and original. So that all God's attributes proceed from one power, and are shut up in one power, and are but the variation of one and the same power; and consequently are but one power; and so cannot take away God's Eternal Unity.

These powers or attributes of God are fixed in the Eye, being nothing else but the various beamings forth of the Eye, and may be called the Head Powers of the Godhead, as being seated in the Eye, and from thence glancing forth themselves.

We must know that this was the chief end of God bringing forth the Abyssal Globe, even the manifestation of his attributes and powers to himself: for his Eternity is manifested in this Abyssal Globe, to have a beginning and end, which else would be without beginning or end, and so his infinity, immensity and incomprehensibility, are bounded and limited by the circumference of the Abyssal Globe, which else would be without all bounds or limits, without all heights, depths, or breadths, and thus they come to be manifest in the Abyssal Globe. St. Paul

saith, that this visible Creation doth manifest God's Eternal Godhead and Power, and so it is; but if so, how much more then doth the Abyssal Globe (which is the first mansion of the Holy Trinity) manifest all the eternal attributes and powers of his Godhead?

This sight of God's attributes from the opening of the Eye in the Abyssal Globe, is both a ravishing and amazing sight, for you do not behold ideas or similitudes of things, but the things themselves intellectually, which causeth most inexpressible joys, and ecstasy in the spirit of the soul; to which nothing in the world can be compared. Neither can any letter, words or images, manifest or discover these attributes to us, but themselves only are the manifesters and revealers of themselves; and the Spirit of God alone hath the key to unlock the Eye, at the opening of which they are clearly and lively manifested. So that this writing can do no more but point you to the place, where they may be intellectually seen and discerned. We proceed now to the fourth opening of the Abyssal Eye.

The fourth opening of the Abyssal Eye, discovers and manifests the eternal faculties of the Godhead

viz. his Intellect, Will and Divine senses, under which are comprehended his Wisdom, Prescience and Omniscience, all which faculties subsist in God, and are inseparable from him, and are himself; and therefore he cannot manifest himself in the Abyssal Globe without them. But you will say that *these faculties, as likewise the senses of seeing, hearing, tasting, smelling and feeling are only attributed to God to comply with our weakness, and to make him intelligible to our understanding, not that there are any such faculties or senses in God, but only by way of analogy and likeness.*

To which I answer, that all the forementioned faculties and senses are most really and truly in God, even far more really than they are or can be in any creature; for in him they are originally and in truth, and in the creature only by way of participation, and by way of analogy and resemblance. So that understanding, will, wisdom, hearing, seeing, &c., are in God primarily, essentially, and by way of eminence; and in the creature only derivatively, and by way of resemblance, as the copy resembleth and expresseth its original.

Neither doth this variety of faculties and senses in the least contradict God's most absolute unity; because as they all proceed from the unity of God's essence, so they are all harmonized into a perfect agreement, in and by the said unity, from whence they display themselves as so many branches springing from, and united to the same root: for, as was said before, they subsist in God, and are inseparable from him; they are also in one another and penetrate through one another, and so are but one faculty in the eternal unity of God's Essence, and notwithstanding in that oneness, have their distinct offices and objects.

But you will further object, *That by attributing these faculties and senses to God we seem to espouse the error of the Anthropomorphites, who supposed that the Spirit of Eternity was in the likeness of a man.*

To take away this objection, I shall declare to you the opinion of the Anthropomorphites, by which it will appear how far I am from asserting their errors in this writing.

First, it is to be noted, that the Anthropomorphites attributed these faculties to God, more human, after the manner of men, that is according as they are in men, and thereby framed God after the image of a man: but we attribute these faculties and senses in God after a divine manner,

primarily, originally, and by way of eminence, as may be consistent with the super-excellence of the Divine Being.

In the second place it is to be observed, that the Anthropomorphites did suppose in God distinct seats, members and organs, to every one of the forementioned faculties and organs, and thereby attributed unto God an organical image: whereas, we say, that all these faculties and senses are in God after a spiritual manner, without being fixed to particular and distinct members or organs, which cannot be in God, forasmuch as he is a spirit, and is such a perfect unity in himself, that all his faculties and senses, are one with himself, and with one another, as hath been before declared.

All these faculties and senses forementioned are seated in the centre of the Eye, even as the Eye is seated in the midst of the Abyssal Globe; and accordingly when the Eye is shut up they are hid, and are manifested when it opens and displays itself, and discovered to be essential powers, and faculties subsisting in the Eye, being one with it, and therefore absolutely inseparable from it.

We now proceed to a further consideration of the nature of this Eye; concerning which our first assertion is this, that the Abyssal Eye is the Head-Eye of the Spirit of Eternity; not that God is to be conceived to have an organical head like men; but it is therefore called God's Head Eye, because in this Eye is the seat of the Head-Powers of the Deity, understanding and will, and the senses of seeing, hearing, smelling, tasting and feeling; which by way of resemblance of what is in the Deity, are all seated in the head of Man and other inferior creatures. Besides as the head in Man governs all the members, by reason of the Intellect and Will seated there, which are the ruling powers of Man: so the Eye and ruling powers in the Eye, do rule and govern throughout the whole Deity.

The second thing which I assert concerning the nature of this Eye is, that this governing Abyssal Eye is God's face; for when this Eye doth open fully upon us, then it is that we see God, face to face, that is, clearly as he is in his own essence, and without any veil or covering whatsoever. When this Eye beams forth its brightness upon the spirit of the mind, then God's face is said to shine upon us; and again the shutting of the Eye is that which we mean, when we say God hides his face from us. This Eye is the face of the total Trinity, and it is not to be conceived, though we have attributed the Eye to God the Father, as if the Eye was only the face of the Father, and not of the Son or Spirit, no, by no means, for this Eye is indeed the face of the total Godhead, Father, Son and Spirit, and is not otherwise to be conceived of by us.

We may also observe the order of these Head-Powers, as they are in the Deity: in the Eye of the Abyss is seated the Eternal Wisdom of God, and in his Wisdom or Intellect is seated his Will, and from the Divine Will and Intellect, flow forth the senses of the Deity, by which he is an all-seeing, all-hearing, &c., God. And all these are one in another, and flowing from one root, viz., the absolute unity of the Deity, and standing upon that root, they are all but as one power or faculty, and do all belong to the total Deity, Father, Son and Spirit, without any distinction whatsoever.



The fifth opening of the Abyssal Eye doth manifest and discover the Heart of the Deity.

And in the first place here is discovered the relation of the Heart to the Eye; the Heart is the seat, and resting place of the Eye; for the Eye (as you may see in the figure in the margin) is placed in the centre, or mid-part of the Heart. And though one be not the other, yet they are in one another undivided. Here is order indeed, here is first and second, as the Eye first, and then the Heart, generated out of the Eye, and yet both in conjunction: the Eye is the centre of the Heart, and the Heart the seat of the Eye; the Heart is generated out of the Eye, and is co-essential with it, without any separation or division: wheresoever the Eye is, there is the Heart, and wheresoever the Heart is, there is the Eye also; neither is there any other distinction, but that the Eye begets the Heart, and the Heart is begotten by the Eye, which makes the order between them, so as the Eye is the first and the Heart the second; yet both co-essential, co-equal, and in joint union. We must speak thus in relation to order (though co-essential) else we cannot be understood in relation to distinction. And in relation to manifestation, for the Holy Spirit doth manifest to the soul's eternal essence, that the Eye is before the Heart, else no distinction could be apprehended between the one and the other: Therefore I must write thus, else it could not be apprehended, what the Spirit of God manifests, neither could it be otherwise expressed in words, to be made intelligible.

If you inquire of me, **why the Heart was generated out of the Eye?**

I answer, that the Eye did therefore generate the Heart, that it might have a place to dwell and rest in; a subject which it might rule and govern, and a medium through which it might convey the spirit of life.

But you'll say, **to which of the Trinity doth this Heart belong?**

I answer, it is the Heart of the total Godhead; for as the Trinity hath but one Eye, so likewise they have but one Heart between them. Yet notwithstanding when we speak of the Trinity with distinction, the Heart is attributed to the second number of the Trinity as being the manifestation of the Son of God.

We come now to speak more particularly concerning the manifestation made by this fifth opening of the Abyssal Eye, and we say that it discovers these particulars to the spirit of the mind.

1. That the Holy Trinity hath a heart.

2. It discovers the nature and office of this heart.
3. It shows what is comprehended in this heart.

And in the fourth and last place, it discovers what flows forth and proceeds from it.

The first particular – the trinity has a Heart

First Particular. In the first place, this fifth opening of the Eye doth discover the Trinity to have a Heart, even an essential heart, wherein is seated the life of the Deity, as the Understanding, Will and Senses are seated in the Eye: yea this Heart is the very life itself of the Deity; for God hath no Soul, neither can he have any, and that for these reasons.

First, because all souls do proceed from the womb of Eternal Nature; but the Spirit of Eternity of whom we here speak, is, before Eternal Nature had a being.

Secondly, God hath no Soul, because he hath no need of one, his Heart supplying the place of a soul.

Thirdly and lastly, God hath no soul, that hereby he might be distinguished from all Angels and Men, none of which are without souls.

And though the word *Soul* be in some few places of Scripture attributed to God, yet this is only done by way of analogy, and after the manner of men, and not with relation to his primary abstracted being in the Globe of Eternity.

The second particular – what is the Heart of God?

The second particular discovered is, what this Eternal Heart of God is, and its nature and office in the Holy Trinity. The opening of the Eye manifests this Heart to be the Essential Heart of God, generated by himself, out of himself, and for himself; and therefore is himself, as being co-essential, and co-equal with him; all pure Deity, all holy, all pure, all perfect. But more especially the opening of the Eye doth discover, this Heart of God to be of a flowing nature like to the sea, without bottom or bounds; it is like a spring in a fountain, and bubbling well which can never be drawn dry; it is in a perpetual motion, and in this motion there is a perpetual communication of itself, from itself, though itself, to itself; and this out-flowing of the Heart, is nothing else but the original Divine purity, righteousness and holiness. This Heart of God is the overflowing sea of the Deity, which flows from himself, that is, from his own original purity, righteousness and holiness, and flows into, and fills the whole Eternal Abyss, with its fullness: it is so immense in its flowings forth, that the deep Abyss of the Eternal Globe would not be able to contain it; but that the Spirit of the Eye, by his omnipotency sets bounds and limits to the out-flowings of his own Divine nature. The out-goings of the Deity, are deeper than the Abyss, and broader than the Abyss, but the Spirit of Eternity saith to the out-flowing of his own ocean Deity, thus far go, and no further, be ye bounded within the circumference of the Abyss. And this out-flowing ocean of the Deity, is, by the opening of the Eye, manifested to be a clear, transparent mist or vapour, filling the whole deep of the Abyssal Globe. This sight from the opening of the Abyssal Eye, is a lively, spritful, rejoicing, triumphing and amazing sight, and cannot be expressed in dead words or letters, neither can any idea, form or likeness fully represent it, as it discovers itself to be the opening of the Eye. O ye seekers of the divine mysteries, when your spirits are let in, to a sight of this divine mist, then you will understand what this pen hath written.

Having spoke something concerning the nature of this Heart of the Deity, we come now to speak of the function or office of this Heart in the Holy Trinity.

1. The first office of the Heart is this, to be the fixed centre and fountain of the out-going, overflowing ocean of the Deity. Hence this Heart is called an ever rising, bubbling, spring of living waters, which fails not: because the fullness of the Deity is continually flowing and streaming forth from this Heart, and returning to the same again. This Heart is a golden pipe of conveyance by which the fullness of the Deity is conveyed from itself, through itself, to itself, and there is fixed as a centre or middle point in the midst of the Holy Trinity.

2. The second office of this Heart of the Holy Trinity is, to be the centre, fountain, and treasury of life in the Deity: for as the Heart is the fountain of life in Man, and as all other living creatures; even so is this Heart of the Holy Trinity, the spring and centre of the essential life of the Godhead.

3. The third and last office of this essential Heart of God is, to bear the express image and likeness of the whole Deity: for as this Heart is the centre and spring, from whence the Divine nature continually streameth forth, and to which it returneth again; and as it is the seat and centre of life to the Holy Trinity, so it must needs be the express image and representative of the whole Godhead: for God's Life flows from this his Essential Heart, and his Divine nature flows from his Life, through his Heart; and his Image being nothing else but an outward expression of his Life and nature, therefore the image of the total Deity must needs be impressed upon the Essential Heart of God.

The third particular – concerning the heart of God

The third particular discovered concerning the Heart of God, by the opening of the Eye of the Abyss, is the manifestation of all that which is shut up, contained and comprehended in it; and they are three, viz., the nature of God, his image and likeness, and his essential affections.

1. In the first place therefore, the opening of the Eye shows, that the Divine nature is contained in this Essential Heart of God; which Divine nature is a perfect unity and simplicity, without the least mixture of contrariety: for though the Scriptures and other divine writers speak of love and anger in God, yet we must not think that they speak of God as he exists in the Globe of Eternity, for there he is nothing but a perfect unity, without any duality of contrariety whatsoever; but they attribute these opposite affections to God, as he hath introduced himself into the divided properties of fallen Nature, for in them he is angry and fierce against sin and everything that is opposite to his own holy, pure, Divine nature, which is the most perfect unity and simplicity. The nature of God as it is a most perfect Unity, so it is also unalterable and unchangeable, because that which is perfectly one cannot be subject to any change or alteration, which always proceeds from duality and contrariety. Having thus declared that the Divine nature is a perfect unchangeable unity and simplicity, and having elsewhere told you that this Divine nature, from the opening of the Eye is manifested in the form of a clear transparent mist; if you should further inquire of me, what this Divine nature is? I must tell you, that this Divine nature is nothing else but Love. And accordingly the Scripture tells us, *That God is Love, and that he that lives in Love, lives in God, and God in him.* And this Love is seated in the Essential Heart of God, from whence it streams forth, and thither it returns again: and therefore it is called God's flaming Heart, because the Essential Love doth continually burn and flame in it. This Eternal Love, which is the unchangeable nature of God, is a most pure virgin, it is love without lusting or desire; it wills and acts nothing, but in the Will of God, and is guided by the Eye is all its

outgoings. What pen can express the high purity of this Eternal Love? It is the Eternal Liberty, being free from all things, it is a mere passive nothing. The Essential Love of God is said to be merely passive in relation to its own motion, for it acts not but is acted only by and from the Spirit of the Holy Trinity. It cannot mingle with anything of nature contrary to itself, and indeed with nothing but with its own purity: neither can anything touch it, for then its virginity and purity might be defiled. In this consists the high liberty of Love's nature, it is free from all things, and all things free from it; it toucheth nothing, neither doth anything touch it. No wonder that St. Paul cries out concerning this essential Love of God, *O the height, depth, breadth and length of the love of God, which passeth knowledge!* For its dimensions are equal to the Abyssal Globe, this Love being the fullness of God, which filleth it throughout. I have declared to you the mystery of the Divine nature, that it is nothing else but Eternal Love; but if you should further persist to enquire of me, what this Eternal Love is? I must tell you, that it is as a mere nothing to use, because it is beyond all human comprehension and knowledge, and we can only say of it, that it is, what it is; an Angel's tongue being not able to express what this Eternal Love is.

But you will say, *how can this Love be termed the unchangeable nature of God, when we are told from the scriptures, that God is angry, and fierce against sin and evil?*

For answer to this, I must only put you in mind of what I said before, viz., that when I say, that Eternal Love is God's unchangeable nature, I speak of God, as he exists in himself in the Globe of Eternity, before Eternal Nature; but when anger and severity are attributed to God, then the Divine nature is considered as clothed upon with the properties of Eternal Nature; but we speak of God here in his own primary abstracted being, which is nothing else but eternal unchangeable Love.

2. In the next place, the opening of the Eye shows that the image of God is contained, and shut up in his Heart; for since the Divine nature doth continually flow from, and return again to this Essential Heart of God as its centre, and spring; and since the image of God is nothing else but the expression and manifestation of his nature, therefore this image must needs be impressed on the Heart of God, which is the very centre of his Divine nature. And therefore this Heart of God is called the face of God, because it is the true and living expression and representation of God, the essential image and likeness of the total Deity.

But you will object, *that the scriptures of truth tell us, that God hath no image.*

To which I answer, that indeed God hath no organical outward image resembling that of Angels or men; and thus the Scripture is to be understood when it tells us that God hath no image. But the Scripture doth not contradict God's having an essential inward form or image, according to which image we are told, in the first of Genesis, that God created Man. *Let us create Man in our own image, and after our own likeness.* If we ask what this image of God is, and wherein it doth consist? The Apostle Paul will tell us, that it consists in *knowledge, righteousness and true holiness*; and to comprehend all this in one word, this essential living image of God, is nothing else but Eternal Love; this is God's nature, this is his image, and this is All in All in the Deity, considered in his solitary and abstracted being, before the introducing of himself into the properties of Eternal Nature. Now from this Eternal Love do flow and beam forth all those eternal excellencies and virtues, which together with the Love do complete this Divine image; such are the wisdom, righteousness, holiness and goodness of God.

Now that the image of God doth consist in these, the Scripture will inform us, if we compare Colossians 3, 10, with Ephesians 4, 24, so that we see that God's image doth not consist in his infinity, immensity and omnipotence; but is his Divine virtues proceeding from eternal Love, viz., wisdom, righteousness, and true holiness.

3. The third and last thing, which the opening of the Eye discovers to be hid and contained in the Heart of God, are the Divine affections and passions.

But you will object, and tell me, **that God hath no affections nor passions, as being immutable and unchangeable in his unchangeable nature of Love?**

To which I answer, in the first place, that it is true God hath no passions nor affections like to those which are in Men.

Secondly, there are no evil, and inordinate affections in God.

But in the third place, I say God hath Divine and Godlike affections, such as become the Deity, and are suitable to the perfection of his nature.

Fourthly, God hath such affections, as are always in harmony and unity, without any contrariety or opposing of each other.

Fifthly, God's affections are at the greatest distance from all weakness and imperfection whatsoever.

In the sixth and last place, God's affections and passions do all flow from his essential Heart of Love, and are all rooted and centred in the same.

These affections contained in the Heart of God, are chiefly these three, Love, Joy and Delight: For God eternally loves himself, rejoiceth in himself, and delighteth in himself; neither can God any more cease to love himself, or to rejoice and delight in himself than he can cease to be; therefore these are the essential and inseparable affections of the Divine Being.

The fourth Particular – God's Divine Qualities

The fourth and last particular, which the opening of the Eye discovers concerning the Heart, are God's Divine qualities, virtues and excellencies; which all do proceed from the Heart of God, as from their source and centre; and they are these following, viz., his love, purity, truth, faithfulness, unchangeableness, goodness, perfection, righteousness and holiness. These are the essential inseparable virtues and perfections of the Divine nature; for they proceed from himself, subsist in himself, and are himself, and from the opening of the Eye are manifested to be such.

Neither doth this variety of perfections in God in the least destroy, or take away his most absolute unity and simplicity; because they all proceed from one root, and stand all united in the same, as one, which root is Love; in which all the excellencies and perfections of the Divine nature stand harmonised in unity, and are but as one virtue and perfection.

Having thus treated of the several particulars contained in the Heart of God, I shall next proceed to a view of some particulars which are not contained in God's original essence; and that from a hint of the Spirit, which said expressly to me, search diligently, what is not to be found in the original essence of God: I did accordingly, and I found, that no pardoning mercy, nor vindictive justice, nor wrath, nor death, nor curse, neither any anguish, sorrow, darkness, evil, or elements, were to be found in the solitary abstracted essence of the Deity.

I say, first, no pardoning grace or mercy; because there was nothing besides himself, and consequently no object which stood in need of pardon or forgiveness.

No vindictive justice; because no object capable of punishment.
No anger nor wrath; for God could not be angry with himself, for so contrariety and enmity would be found in the bosom, and centre of Eternal Unity and simplicity.
No death; for the Deity is a living God, yea life itself, and the author of it, wheresoever it is.
No anguish nor sorrow; because God is the highest and chiefest good, and consequently must needs be all-triumphing joy, all-delight, all-pleasure.
No darkness; because God is all light, Light itself, and the source and centre of all.
No elements; because the Deity is the most perfect and absolute unity and simplicity without any mixture or composition whatsoever.

But you will object, **that I seem to reject God's vindictive justice, and to deny his anger against sin and sinners.**

I answer not at all; for I do not simply deny God's vindictive justice and wrath, but only say, that none of these are to be found in the solitary and primary being of the Deity, and are only attributed to him, forasmuch as he hath introduced himself into the properties of Eternal Nature. And thus much shall suffice to have spoken concerning the discovery and manifestation, which the opening of the Eye gives of the essential Heart of God.
But in the next place, as the opening of the Eye covers itself and the Heart, so it likewise manifests the Deity of the Holy Ghost to be the exit or outgoing emanation of both Eye and Heart, even a sweet, pleasant, out-flowing life or power like to a breath or gust of air, proceeding from the Abyssal Eye of the Father, as from its eternal root and beginning, and conveyed through the Heart of the Son, as the golden oil transmitted through the golden pipe of the Son's Essential Love. It is the active life and power of the Holy Trinity, which finisheth the work of true regeneration in apostatised creatures. Thus we see that the opening of the Eye doth reveal the total Deity, Father, Son and Spirit, by a true and vital representation.

In the sixth place when the Eye of Eternity opens, it manifests God's corporeity, or the Divine Body.

Objection: **But you'll object that God hath no body, as being a pure Spirit.**

Answer: To which I answer first, by way of concession, that God hath no organical body like men, neither like those of the glorified Saints and Angels.

But in the next place, I say that God hath a body, such as becomes his high, spiritual and refined nature; for indeed the opening of the Eye doth clearly discover to the spirit of the mind, that the immense deep of the Abyssal Globe of Eternity is God's universal, incomprehensible, omnipresent body. This is the eternal corporeity of the Holy Trinity, which comprehends all things, being comprehended of none, but itself: it is universally in all beings and diffused through all beings: nothing can keep it out, neither can anything shut it up. It is a free liberty in itself, it stands free from all essences, only so far as it pleaseth to unite itself with any essence: With relation to this universal body, it is, that God styles himself the *Alpha* and *Omega*, the beginning and end of all beings; all things proceed from it, and therefore it is the first, and all things subsist in it, and therefore it is the last. Thus we see that the Holy Trinity have the Globe of Eternity for their body in which they all act and move. This body is Wisdom's crystalline glass, wherein all things are truly and intellectually represented to the eye of the mind: it is in this deep Abyss of the Globe of Eternity, that all those divine mysteries are discovered and

manifested, which in the foregoing treatise have been made out to you; for in this mirror of Wisdom all the depths of the Deity stand openly represented to the Eye of the Spirit, when a glance from the Eye illustrates its hidden deep. We see then that the Globe of Eternity, is the body of the Spirit of Eternity, yet not an organical body; for what organs are there in a globe or sphere? It is such a body as the Spirit of Eternity can by contraction draw into itself, or by dilation diffuse itself into infinity. This body comprehends all worlds and globes within itself, and is therefore called the universal, all containing, body of the Deity. By means of this body, the Spirit of Eternity hath brought forth himself into heights, depths and breadths, which are formed and distinguished by the Eye, for the Eye looking upwards gives an immense height to the Globe of Eternity; When it looks downwards it forms the depths, and when on either side, the breadth: because without the Eye, none of these would be determinable in a globe, concerning which, we cannot say, that it hath height or depth. So that though the Spirit of Eternity in itself be without any bounds or limits, yet he hath been pleased to bound himself in the Globe of Eternity, and that for the manifestation of himself, without which we could have no other, but a negative knowledge of Him. We may here also take notice of the figure of this body, which is round or spherical, being the most perfect of all figures, and therefore most proper for the body of the Deity; Who in this also differs from all creatures, who have their distinct organical bodies with great variety of figure; whereas the blessed Deity hath the most simple and perfect of all figures to be the outward form of his corporeity.

Lastly, the opening of the Eye of Eternity discovers God's external form or figure

We have before spoken of God's internal form or image, and declared that it is nothing else but his essential holiness. I know it will seem strange, that I speak here of God's figure, since the Scripture forbids us to make any figure or likeness of God. But to this I answer that though God forbids us to frame any likeness of himself who is the Spirit of Eternity, in resemblance of any creature whatsoever, yet cannot this debar the Holy Trinity from representing themselves according to the pleasure of their own will: who is above them to control them? Or who is their counsellor to advise them? Or who dare say to them, why do you thus represent yourselves? For, as hath been said before, at the opening of the Eye, the Father appears in the figure of the sight or black of an Eye, which is yet no organical eye: the Son appears in the likeness of an heart, in the midst of which the Eye of the Father is centred: and the Holy Ghost is represented in the likeness of an outgoing breath, wind or air, which proceedeth from the Eye, through the Heart, and is in its own essentiality, an active power, which effects whatsoever the Eye or Heart will have done. Now the triune Deity brought itself into these visible figures for their own manifestation, that we might thereby learn, how the Father, Son and Spirit are in one another eternally, and yet notwithstanding this their unity, they are distinguished by those three figures of Eye, Heart, and outgoing breath, which are distinguishable one from the other. So that here this great mystery of the Unity and distinction of the Trinity is fully discovered, and made out to the eye of the mind: for though the Eye, Heart and outgoing breath, do appear in one another, yet they appear with distinction, so as the Eye is distinguishable from the Heart, and the Heart from the outgoing breath.

But before I leave this point, I shall endeavour to give you some account concerning the nature of these forementioned figures, in these following particulars.

In the first place, I say that those images and figures which the opening of the Eye manifests are not shadows and empty representations, but real and substantial ones, they are not only figures of heavenly things, but the heavenly things themselves.

In the second place, I say that these figures, are living and spiritfull representations, not dead images, for the fullness of the living God fills them all with life and spirit and power.

In the third and last place, these figures are unchangeable, and that because they are essential to the Holy Trinity. So the Eye is essential to the Father; the flaming Heart of Love is essential to the Son, and the out-flowing breath of Power is essential to the Holy Ghost. For though in Eternal Nature, in the darkness the Eye of the Father appear dark, wrathful and terrible; and contrary, in the light, shining pleasant and full of Love; yet the Eye is not changed by these variations, but remains still the unchangeable Essential Eye of the Father, though diversified by the light and darkness. Thus we see that the unchangeable image of the Father, in the Globe of Eternity, is the sight or black of an Eye, into which likeness he hath been pleased to contract himself, for the manifestation of himself: for though we as creatures are commanded to make no representation or image of the Trinity, yet this doth not hinder, but they may bring forth a divine image and representation of themselves. What hath been said concerning the Eye, may be also said concerning the Heart, viz., that is the unchangeable, essential and substantial image of the Son: for he manifests himself to Angels and Saints in this figure of a central Heart, all flaming with Love, otherwise this hand could not have writ of it. And the out-flowing breath or air proceeding from the Eye and Heart, is the immutable and essential image of the Holy Ghost. Thus we see that the Eye by its opening of itself doth clearly discover to us, that the one only true God, who is the Spirit of Eternity, hath brought forth himself into a beginning and end, into matter and form, into corporeity and figure, (in the sense as hath been before expressed, else it may seem harsh to common philosophers), who without the Eternal Globe is without any of these, even an unmeasurable, incomprehensible Unity, concerning which we can only say that it is what it is; for what it is, none can tell but itself. And so I proceed from the second place of purity in the Globe of Eternity called the Holy Place, unto the third which is the most holy or holiest of all.

And here before I begin to speak of the most Holy Place, I think it not amiss, once more, to hint to you, that these three distinct places or Courts, make up but one globe or sphere, from they proceed one from another, and penetrate one through another, and subsist in one another, yet with the distinction, above mentioned, of outward, inward and inmost, the first leading to the second, and the second to the third.

Concerning the most Holy Place.

I shall reduce all that I have to say concerning the most Holy Place to these four particulars,

First, I shall give you the several names which were given to it by the Spirit of God.

Secondly, I shall speak of the nature and condition of the place.

Thirdly, I shall give you an account of the wonders which are to be seen in it.

Fourthly, and lastly, I will speak of the ends of its formation.

The names of the most Holy place

As to the first of these, viz., the names and titles which were expressly given to this third court by the Spirit of God, they are these following: it was called the Still Eternity, and that by reason of the unutterable rest, silence and stillness which eternally dwells in this third court; for as the

Outward Court was called the Globe of Eternity, and the Inward Court the deep Abyss or Abyssal Globe of Eternity, so the third place of purity is called the Still Eternity, because nothing but eternal rest, silence and stillness is to be perceived by those who live in this most Holy Place. This Holy Place is not the Trinity but distinct from it, and is the Still Eternity in which the holy simplified spirits live. It was also called the chamber of state, the Presence Chamber of the Spirit of Eternity, the King of Kings, where his inexpressibly glorious Majesty is to be seen. Besides it was called the Rock of Wonders, with reference to those wonders which do appear in it, of which we shall speak in the third particular.

The nature and condition of the place

The second particular is what the nature and condition of this place is, and this is hinted to us in the name which is given to it by the Spirit of God; for names ought to express the nature of the thing which they signify, and the whole excellency of names consists in this: Now we cannot imagine but that those names by which the Holy Spirit doth call anything have all the excellence and truth which a name is capable of, and consequently must very properly and significantly express the nature of the thing named; the name of this third place you have heard is the Still Eternity, and consequently have reason to conclude that the essential difference of this place is the majestic silence and awful stillness with which it is continually filled. This is such a stillness as surpasseth, not only all expressions, but likewise all thoughts and imaginations; and because of this majestic silence, and inexpressibly awful stillness this most Holy Place is also called the Presence-Chamber of the Deity; this supernatural silence and stillness being the ornament, state and pomp of it, to which all the glory and magnificence of monarchs here is but as a shadow or nothing.

An account of the five wonders which are to be seen in the most Holy Place

The third particular is the wonders which are to be seen in this place, in respect of which, as was mentioned before, it was called the Rock of Wonders; and these wonders are five in number, viz.

1. The Spirit of Eternity, or the Eternal Unity.
2. The Holy Trinity.
3. The Virgin Wisdom of God.
4. The Seven Spirits before the Throne.
5. The inhabitants of the Still Eternity.

First wonder: The Spirit of Eternity, or the Eternal Unity

The first wonder which manifests itself in this Rock of Wonders is the Spirit of Eternity, or the Eternal Unity, which doth fill the total deep Abyss with itself, that is, with all power. Here the Spirit of Eternity discovers itself to be the first and original Power, the Power of all Powers, yea All-Power itself. And this manifestation of the Spirit of Eternity's being All-Power, is more full, magnificent and glorious in the Still Eternity than in the inward or outward Court, where the Deity doth also discover himself to be all-sufficient and omnipotent, but not in that sovereignty and majesty with which he appears to the eye of the mind in this his presence-chamber. Here the glory of the All-Power of the Deity is seen nakedly, openly and without a veil, eye to eye, and face to face; the sight of which doth cause ravishing ecstasies, inexpressible joys, and transporting admiration to fill the heart of the beholder; it being a sight so glorious as no words can express, nor no thoughts represent to the mind, as being beyond all comprehension.

Second wonder: The Holy Trinity

The second wonder in this Rock of Wonders, the Still Eternity, is the holy and ever-blessed Trinity, Father, Son and Holy Spirit.

The Father

The Father is the original power of all powers, subsisting in, by and from himself; which original power of the Father is most clearly and openly discovered in the Still Eternity, in the highest magnificence, majesty and glory. This supreme power of the Father, is the beginning of all power, and the fullness of all power, filling the heights, depths, and breadth of the Still Eternity: this power of the Father is an eternal unity and simplicity, that is, it is free from all manner of contrariety, divisibility, composition or mixture, as being an uniform, universal, diffusive power, which is nothing else but pure Deity, and further we cannot search into this power of the Father to know what it is, for none knows what pure Deity is, but God himself. It is this paternal power, which fills the Still Eternity throughout, in the appearance of the clearest transparency and brightness. I have now given you an account how the Father manifests himself in the Still Eternity, to be All-Power, yet before I leave this particular for further explanation, I shall show you negatively what this power of the Father is not.

First then say I, that this power of the Father is no personal power, for nothing of personality is manifested in the Still Eternity, only an uniform, universal diffusive power in the appearance of the greatest brightness fills it throughout.

Neither is this power of the Father any organical image resembling that of the Angels or men, having distinction of parts and members, for nothing of this kind can be found in the Eternal Unity of the Father's All-Power. And thus much shall suffice to have spoken concerning the Father, who is the First in the Trinity. We now proceed to the second, viz., the Son of the Father. The Son is an essential power immediately generated by the Father, out of his own divine Essence: and therefore he is co-essential and co-equal with the Father. For the Son's power dilateth and co-extendeth itself in, with and through the Father's power, to the utmost bounds and limits of the Still Eternity, and filleth the deep Abyss with his own powers, in the Father's power, as being co-essential, and co-equal with the Father. Again this power of the Son is also the co-eternal with the Father: for though the Father may be said to be before the Son in order of nature, forasmuch as he is the generator of the Son, ye we cannot say that the Father is before the Son as to priority of time, for the Son exists from all Eternity at once, and together with the Father, and therefore is the eternal Son of the Father. If you would further know what this generated power of the Son is, I say it is an Eternal Unity, and pure Deity even as the Father's power is.

But for the further opening of what the Son of God is, you may take notice of these following particulars.

In the first place the Son of God is the first begotten of the Father; He is the first born of all beings, as being that Essential Word, co-eternal with the Father, by whom the Father made all things, and without whom nothing was made. By him were all things created whether they be in Heaven, or on Earth, whether visible or invisible, whether Thrones or Dominions, Principalities or Powers, all things were created by him, and for him; and therefore he must needs be before them all, and consequently be the first begotten of the Father.

Secondly, this Son of God is the only begotten Son of the Father: all other sons whether Angels or men receive their filiation or sonship from this only begotten Son of the Father, and are called

sons forasmuch as they partake of, and are centred in this only begotten Son: they are sons in and because of this only begotten Son, and beloved in the only beloved of the Father.

The co-essential son of the Father

Thirdly, this Son is the co-essential Son of the Father, of the same essence and nature with the Father: now the nature of the Father is purity, holiness, righteousness, meekness, love, goodness and perfection, and such is the Son's nature also, and therefore the Son is called the brightness of his Father's glory, and the express image of his subsistence: But the image of the Father is no organical image, but consists in light, life and love: The Father is all light, and in him is no darkness at all; he is all life, and in him is no death; he is all love, and in him is no wrath; and the Son being the co-essential Son of the Father, must also be all light, all life and all love. Thus the Father is in the Son, and the Son in the Father; Neither is the nature of the Father and Son distinguishable in the Still Eternity, the nature of the Father is not severe and wrathful, and that of the Son, sweet, mild and gentle, for this is no way consistent with the simple nature of the Deity. The Father is all light, life and love in the Son's nature, and the Son is all light, life and love in the Father's nature: the nature of the Father flows from himself, as the fountain-head and spring, into the Son, and from the Son again into the Father; and therefore the Son is called the Heart of the Father; because he is the fixed seat of the Father's light, life and love. Thus we see that neither Angels nor Saints are in this degree co-deified and consubstantiated with the Father, for he filleth the Still Eternity with the light, life and love of his Essential Deity in co-equality with the Father.

The Son, the heart of the Father

Fourthly, this Son is the well beloved Son of the Father, the Son of his loves, in whom he is fully well pleased satisfied and delighted. And indeed how can it be otherwise? since he is one being and one nature with the Father, the very Heart of the Father, and his express image; when he is the beauty, brightness and excellence of his Father's glory, and exalted to an equality of honour and dominion with the Father, as sitting in the same Throne with the Father, and possessing the kingdom with him. This is the Son in whom the Father will have honoured and worshipped as himself, and to whom the Father hath committed all judgment, neither can the one be worshipped without the other, they subsisting in each other. This is the Son who is exalted by the Father to be heir of all things.

The Essential Christ of God

In the fifth place this Son is the Essential Christ of God. I would not have you stumble at this expression, I might indeed have omitted it, but for the matters sake: for you must take notice that I speak here of the Holy Trinity, as they exist without Nature, and in this state the Son of God cannot properly be called the Christ, that is, the Anointed, because thus considered he is not anointed to any office, for it is after his entering into the properties of Nature, that he is anointed to be the Mediator: yet bear with me for using this word improperly, because I do it only for this end to give you a more clear and distinct knowledge of what the Son of God is as he exists before Nature, as well as what he is in the properties of Eternal Nature.

But you'll ask of me, *why I speak of the Holy Trinity out of, and before Nature*, and particularly, *why I speak of the Essential Christ of God as existing before Nature*? I answer that my speaking of the Holy Trinity, and particularly of the second-person, who is the Christ of God, as he exists before Nature, is only in order to give you a more distinct knowledge of the Son and Christ of

God in Nature, and to enable you to distinguish between his being out of Nature, and his existence in the properties of Nature.

This Essential Christ is one with the Father, it is He who is the same yesterday, today and forever, even before all time and before Eternal Nature, and he is the connection with the Father: He is the Word, wisdom, power, the light, life, love, the heart, righteousness, purity, brightness, excellency and glory of the Father in the Father: for we must not conceive of him as a distinct Person from the Father, because that would destroy the high unity and simplicity of Divine nature, which admits of no composition, or division: nor on the one side must we conceive the Son of God to be only a distinct denomination, for we shall see that in the Still Eternity, there is a distinct representation of the Son, from that of the Father, and the Holy Ghost: For the Son is represented in the image of an Heart, the Father of an Eye, and the Holy Spirit in the stream or emanation which issueth from both.

But you will say, is then this Christ the Son of God the Redeemer, Saviour, Justifier and Reconciler of mankind? I answer, that to speak properly, the Son of God, as he exists out of and before Eternal Nature, is not a Redeemer, Saviour, &c. and that because in this state he hath no relation to any creature whatsoever; and therefore as long as there was nothing for to be redeemed or saved, he could not properly be called a Redeemer or Saviour.

But you'll say this Essential Christ, the eternal Son of the Father, is not the Christian's Christ, in whom they trust for redemption, salvation and glorification?

1. I grant that properly he is not, first because the object of the faith of Christians is a God-man; a Christ clothed with humanity, in whom two natures, pure Deity, and pure humanity are hypostatically united, so that according to his Deity he is true God, and according to his humanity pure man: whereas the Essential Christ is not made up of two natures, but is whole Deity, unity and simplicity, being co-essential and co-equall with the Father, which he could not be, if the human nature was joined with him; for then he could not be one eternal unity and simplicity with the Father.

2. The Christ of the Christians is born in time, even in the fullness of time of the blessed Virgin Mary; but the Essential Christ is co-eternall with the Father, and exists from all eternity with the Father, before all time.

3. The Christ of the Christians is a personal Christ, found and brought forth in flesh, in the figure of man; being made like unto us in all things, sin only excepted: but the Essential Christ of the Father hath no human figure, or organical personality; and consequently it was impossible for him, as such, to shed his blood upon the Cross, for the redemption of sinners, which was the great work of the Christian Christ.

4. The Christ of the Christians arose from the dead the third day and ascending on high, is sat down on the right hand of the Father, being made the head and king over all Angels on mount Zion, and over all his Saints and members within the walls of the New Jerusalem: but the Essential Christ of God reigns and rules on the same Throne with the Father, in the Globe of Eternity over all worlds and over the Person of Christ in his glorified corporeity.

5. The Christ of the Christians was before promised to be the seed of the woman, and the treader down of the serpent, and it was with reference to this Christ that the Covenant was made with Abraham, that all nations should be blessed in his seed, Isaac being a type of him and his birth, life, death, resurrection, ascension and glorification, were shadowed out by the dark types and figures of the ceremonial law. Now we see that these things are not applicable to the eternal Son of God, as he exists in the eternal unity of the Father, without any human nature.

Now because I have been misrepresented by some as if I were a Socinian, and denied the Deity of Christ, I think it not amiss to give this following declaration of my faith concerning Christ, viz., I believe him to be perfect God and perfect man; that he was born of the Virgin Mary, being made like unto us in all things, sin only excepted; that he died on the Cross at Jerusalem, and rose from the dead the third day; that he ascended into Heaven, and is sat down at the right hand of the Father, being constituted head and king over all Angels and Saints, All which points I cordially assent to, and do from my very soul abhor those ranting principles, which deny that ever there was such a person as Jesus Christ, who was born at Bethlehem of the Virgin Mary, and who acted all those miracles the Scriptures of truth relate of him; which deny his death on the Cross at Jerusalem, his resurrection, ascension and personal glorification: for they reject and deny the true Gospel-Christ, the personal Christ, to whom the Scriptures bear witness, even that Christ, who is the object of the faith of Christians, whereby they destroy the Christian faith, and make the Scripture an heap of allegorical confusions and untruths: Which principles I am so far from owning, that I here once more declare that I do from my heart and soul detest and abhor them.

God the Holy Ghost

I come now in order to speak of God the Holy Ghost, who, as was said before, is the out-flowing power, proceeding from the Father and the Son. It may be distinguished from the Father's power, in that the Father's power is the original, primary, fountain-power of the Trinity, without which no Trinity had ever been; whereas the power of the Holy Ghost is the consummating and finishing power which makes the blessed Trinity perfect and complete. And it differs from the Son's power, forasmuch as that is a power begotten and generated out of the Divine Essence of the Father, but the power of the Holy Ghost is only a proceeding out-going power, not from the Father only, but from the Father and the Son: it proceeds from the Father originally, as being the fountain-spring of it, and proceeds derivatively through the Son, and for so much as distinguishable from Father and Son; though indeed it be co-essential, co-equal and co-eternal with the Father and the Son; for the Holy Trinity are centred and rooted in the most perfect unity. In the first place, I say that the Holy Ghost is co-essential with the Father and the Son, that is, of the same nature and essence, being all pure Deity, even as the Father and Son is.

Secondly, this proceeding power of the Holy Ghost is co-equal with the Father and Son, for even as the power of the Father and the Son is dilated from the centre to the circumference of the Abyssal Globe, so likewise is the out-going power of the Holy Ghost.

In the third place, the power of the Holy Ghost is co-eternal with the Father and the Son, for the Holy Trinity exist from all eternity at once, and altogether; and as the Father never was without the Son, nor the Son without the Father, so likewise the Father and Son were never without the Holy Ghost proceeding from them.

In this fourth place, this out-going power of the Holy Ghost was manifested to be a bodily power, I do not mean that it appeared as an organical and visible body, capable of division into parts, but as a body of power filling the whole circumference of the Still Eternity. Hence it is that this all filling power of the Holy Ghost is called the temple and tabernacle-body of the Holy Ghost, because as the Father dwelleth in the Son, and the Son in the Father, so both Father and Son dwell in this body of power of the Holy Ghost, as in a temple or tabernacle.

But you will object, that here I seem to contradict what I said before, viz. that the Abyssal Globe of the Still Eternity was the body of Corporeity of the Holy Trinity, Father, Son and Holy Ghost, whereas here I make the all-filling power of the Holy Ghost to be the temple-body of the Deity.

To which I answer, that I do not attribute two distinct bodies to the Deity, for these are as a wheel within a wheel, and as an inward skin covered with an outward: in like manner the outward cover or body of the Trinity is the Abyssal Globe of the Still Eternity, but the inward covering or corporeity is the all-filling power of the Holy Ghost, and both make up one Divine corporeity, which is the place and temple of the Holy Trinity. And this one of these wonders which are manifested in this Rock of Wonders viz., that the all-filling power of the Holy Ghost is the innermost temple and tabernacle-body wherein the Father, Son and Spirit have their mutual co-habitation.

The acting power of the Holy Ghost

The fifth and last property of the out-flowing power of the Holy Ghost is this, it is an essential creating power, insomuch as nothing can be effected or created without it. It is by this acting power of the Holy Ghost, that Eternal Nature and her forms were brought forth, it is this power brought all things, all worlds, into act, according to the will of the Father; so that this Divine body of power, is the united acting power of the whole Trinity. The Father operates from himself, as being the beginning of power, through the heart of his Son, with and by the acting power of the Holy Ghost; the Son operates from the Father, in himself, by the effecting power of the Holy Ghost, The Holy Ghost worketh from the Father, through the Son, with and by his own effecting power: Thus the Holy Trinity act harmoniously from, through and by one another in this ghostly body of power, which fills all in the Still Eternity. This body of power is a most spiritual, divine, refined body, which nothing can shut out, neither can any think keep it in: it is far more refined and subtle then any personal organical body whatsoever of Angels or men; and it is so infinitely powerful, that if it were in Hell, Hell would not be able to keep it, but it would raise itself thence to glory, the omnipotency of the Holy Trinity being lodged in it.

Trinity in unity

Hitherto I have spoken of the Unity in Trinity, viz. how the Eternal Unity and simplicity manifests itself in Trinity; I shall now come to speak something briefly of the Trinity in Unity, and show you how the blessed Trinity, as they proceed from Unity, so they return to it and are centred in it. St. John hint's both these mysteries to us, I John 5, 7. *There are three which bear record in Heaven, the Father, the Son and Holy Spirit, and these three are one:* as if he had said, these three Father, Son and Spirit proceed from one Eternal Unity, and yet they are three distinguishable powers, so as one is not the other from Eternity to Eternity, and can never be confounded together.

For first they are distinguished by their names Father, Son and Spirit, and this distinction of names doth necessarily imply some distinction of nature.

Secondly, they are distinguished according to order, the Father first, the Son next, the Holy Spirit last of all.

Thirdly by number, as one, two, three, and are therefore well called the holy number three.

In the fourth place the Apostle distinguisheth them by their relative properties of Father, Son and the outgoing Spirit of Power.

Now after he hath spoke of their distinction, he tells us that notwithstanding all this, these three are one, that is, that they are all centred, and rooted in one undivided unity and simplicity, which is the pure essential nature of the Deity. And indeed if the Holy Trinity were not thus centred in the most perfect Unity, they would be three distinct Deities, which is contrary to the Christian faith and divine revelation. No, the Holy Trinity have but one Divine nature, one Eye, one Heart,

one body of power between them, for to dwell in. And thus much shall suffice to have spoken concerning the second wonder, which is to be seen in the Still Eternity, viz., the Unity in Trinity, and the Trinity in Unity: though no words are able to express the majesty and transparent clarity of this sight as it presents itself in the Still Eternity, where the Trinity appears in the triumphant glorious body of power of the Holy Ghost. I now pass to the third wonder.

The third wonder: God's Divine Wisdom

The third wonder which was presented to my intellectual sight was God's Wisdom, concerning whom I shall speak under these three heads.

First I shall speak of the birth and nativity of the Wisdom of God.

Secondly of its nature.

Thirdly and lastly of its office.

The birth and nativity of Wisdom

First then, as to the birth and nativity of Wisdom, we are to know that it springs and flows from God's Eternal Eye, as from its Eternal root and original, and here it is fixed as in its proper seat and centre; for it is by this Wisdom, that all the desire and motions of the Deity are most wisely ordered, conducted and governed, for it proceeds from and is seated in the same Eye with his desiring mind, and willing will, these three are in one another and penetrate through one another, and make up but one inseparable, indivisible power. I say that all three exist in the Eye as one power, yet distinguishable, and without the least disorder or confusion; the first is the wisdom, then the mind, and next the will; for as the wisdom proceeds from the Eye, so the mind proceeds from the wisdom, and the will from the mind. And thus much for the birth and nativity of Wisdom.

The nature of wisdom

I come now in the next place to speak of the second head, viz. what the nature of the Wisdom is: I say then, that the Divine Wisdom is a flowing, moving power, a moving motion immediately proceeding from God's Eternal Eye. God's Wisdom is a bright ray or glance issuing from the Eye of Eternity; therefore she is termed the brightness or clarity of the Godhead, and a pure breath or efflux from the majesty of the Almighty. We can say nothing of her but that she is the brightness and glance of the Eye of Eternity; who as she proceeds from the Eye, so she is moved by, and only by the same; for she is a mere passive bright shining virtue, that swiftly passeth through and pierceth all things, by reason of her high purity and subtlety, which can be compared with nothing better, than to a lustrous shining glance, being perfectly passive and moving only according to the motion of the Eye of the Father, which makes her more swift and piercing than anything whatsoever.

But for a further illustration of the nature of God's Wisdom, I shall a little enlarge my self upon these following particulars, which are so many essential properties of the said Wisdom.

In the first place this Wisdom is co-essential with the Holy Trinity: Because hath been said it proceeds from the Trinity, as an outgoing ray, glance or brightness; now nothing doth immediately proceed from God, but what is of the nature and essence with him, and consequently what can this bright shining glance from the Eye of the majesty be else, but pure Deity, as proceeding from, and fixed in the Eye of Eternity.

The second essential property of this Divine Wisdom, is this, that she is co-eternal with the ever-blessed Trinity. God was never without his Wisdom, nor the Eye of Eternity without this glance and bright ray which proceedeth from it; for else God could not have been an all-wise and all-knowing God. Therefore according to order of time the Divine Wisdom, is co-eternal with the Holy Trinity, though in order of nature and dignity, the Holy Trinity are before Wisdom, which is nothing else but a passive efflux from the ever-blessed Trinity. Wherefore you are not to imagine that the Wisdom of God, as she is co-essential and co-eternal, is also co-equal with the holy Trinity, because as was said before, she is perfectly passive, and moves not herself, but as the Eye is moved, whereas the Blessed Trinity is all act, all acting power; she is indeed said to be a co-operator with the Trinity, but yet so as that she moves not, except she be moved, nor acts except she be acted: thus far indeed she may be said in some sense to be co-equal with the Trinity, forasmuch as she fills with her glance and brightness the whole Still Eternity; but this cannot amount to a proper co-equality, because she is wholly passive, and depending of the Trinity. Besides she is clearly distinguishable from the Eye, and the Spirit of the Eye, as being only a brightness, glance or ray proceeding from it, and is consequently inferior, and subordinate to the Blessed Trinity.

The third and last essential property of the Divine Wisdom, is her virgin purity, which consists in this, that she is free from all desire, will and motion of her own. She desires and wills nothing, but as the Eternal mind, and Will, desires and wills in her; she moves not, but as she is moved, and acts not, but as she is acted by the Spirit of Eternity; for she is nothing but a bright passive glance from the Eye of Eternity. She is an eternal stillness in herself. She is not the majesty itself, nor the Eye, but she is only the beauty, glory, brightness, lustre and glance of the majesty in the Eye, and that such a transparent clarity and brightness as is without all spot or blemish. And in a word, she is nothing but perfect, absolute purity, she is a thousand times brighter, and purer than the Sun, and fairer than the Moon, and indeed nothing can be compared to the excellence of that her virgin purity.

But her pure virginity doth not only consist in this, that she is free from all manner of spot, blemish or mixture, but especially in this, that her bright glance is from all Eternity fixed upon the flaming heart of God's love, which is the centre of the Holy Trinity. This flaming heart of Love is the sole object to which her regard is fastened continually: she receives nothing into herself but this divine Love, from the heart of God. She espouseth herself to nothing, inclineth herself to nothing, but only to this essential Love, the Word of God, fixed in the Heart of the Deity. Thus the Holy Trinity have their delight with wisdom, and again the whole joy and delight of Wisdom is the flaming Love of the blessed Trinity. She is exalted above all things, because of her beauty and immaculate purity; she is the highest purity; she is purity and virginity in the abstract. She cannot be touched by sin, evil or self, because she cannot mix with, nor incline to anything, but only the essential Love of God. She is free from all essences whatsoever, being nothing else but the unspotted mirror of the glory and excellency of God: and thus we have declared to you what that pure virginity is, which is one of the essential properties of God's Wisdom.

The office of Wisdom

I now proceed to the third and last head, viz., What the office of Wisdom is in the Still Eternity. I find that Wisdom dischargeth these two offices, viz.

1. She is a revealer of the mysteries, and hidden wonders of the Deity.
2. She is an enlightener of the Still Eternity.

First, as for the first of these, Scripture and revelation assure us, that Wisdom is the revealer and manifestor of the unsearchable secret of God: she is the golden key of the Eternal Eye, by which all the wonders of the Trinity are unlocked. As the office of the Holy Ghost is to effect and create all things, so the office of Wisdom is to manifest and reveal all things. She never brings forth anything, and upon that account also, is called a pure virgin, but only discovers and manifests whatsoever the Holy Trinity, by their effecting-creating-power, are pleased to bring forth. This Wisdom is the companion of the Eye of Eternity, by her out-going glance, revealing the wonders contained in it: She is as an handmaid waiting upon the Holy Trinity, to declare, publish and make known their counsels, secrets and wonders.

Secondly, the other office of Wisdom is to give light to the deep abyss of the Still Eternity. It is Wisdom's bright glance which is the day and light of this most holy mansion, not a created light, but a pure divine Light, in that sense as God is called a light in whom is no darkness at all, and no otherwise.

But you will object, that the Holy Scriptures and divine philosophers seem to give a different account concerning Wisdom than I have here given?

To which I answer, That I easily grant that the Scriptures of Truth, and holy enlightened men, have spoken concerning Wisdom after another manner, than here I have done; and the reason of it is plain, for they speak of Wisdom after the production of Eternal Nature, as Wisdom is introduced into the seven forms of Eternal Nature: whereas I speak of Wisdom's existence with the Holy Trinity, in the Still Eternity, before ever Eternal Nature was brought forth.

The fourth wonder: The seven Spirits of God in the Still Eternity

The fourth wonder (which my spirit was made to take notice of) in the Still Eternity was the Seven Spirits of God which stand before the Throne of the Holy Trinity. Saint John doth oft make mention of these in the Revelation, but he speaks of them there, as they were seen by him on mount Zion, in the New Jerusalem, after their being introduced into the working properties of pure Nature; whereas I treat of them here. as they were seen in the Still Eternity, before the existence of pure Nature, out of which the New Jerusalem is created, and brought forth by the Holy Trinity. And accordingly we are to distinguish between these Seven Spirits here mentioned, and those seven generating fountain-spirits, out of which pure Nature and her elements were generated, according to the highly enlightened Boehme, for those are the working powers of Eternal Nature; whereas these are in the Still Eternity, which was before Eternal Nature, co-existing with the Holy Trinity, and Divine Wisdom in the Still Eternity.

What I have further to declare concerning these Seven Spirits, I shall refer to these following particulars.

First, I shall speak of their number.

In the second place, of their birth and originality.

Thirdly, of their nature.

Fourthly, of their office.

Fifthly and lastly, of their place in the Still Eternity.

Their number

For the first, viz. their number, which is seven; for so they were named to me, the Seven Spirits of God. They do indeed subsist one in another, and through another, and appear but as one power, yet they are seven in number; even seven distinguishable powers flowing from and rooted

in the unity of the Trinity. They were not distinguished to me by their several names, but only by their number: though, I know, that as they are in Eternal Nature, they enjoy their several distinct names; but it is not time now to speak of them, because here we consider them as existing in the Still Eternity, out of, and before Eternal Nature.

Their birth and originality

As to their birth and originality, they spring and proceed from the temple-body of the Holy Ghost, as well as they have their subsistence in the same: for as Wisdom is a beam or glance proceeding from the Father's Eye, and subsisting in the same; so these Seven Spirits, or seven lustrous powers proceed from the Divine body of the Spirit, as from their source and original, and subsist in the same, as in their true ground.

Their nature

The third particular I am to speak to, is the nature of these Seven Spirits, which I shall endeavour to declare to you in these following propositions.

The first is this, the Seven Spirits of God are so many various outgoing powers, immediately proceeding from the body of the Holy Ghost; they are the true fruits of the spirit, they are as so many derived streams, from the head and fountain-stream, the Holy Ghost. They are a variation of that one all effecting power of the Holy Spirit. For as the supreme Unity varieth itself into a Trinity, so the all-effecting power of the Trinity varieth itself into a septenary, or Seven Spirits. In the second place, these Seven Spirits are co-essential powers with the Holy Ghost, and consequently with the whole Trinity; for they immediately proceed from the essence of the Holy Ghost, they are essences out of his essence, and therefore must needs be co-essential with him. Thirdly, the Seven Spirits of God are co-eternal with the Holy Spirit, for they exist together with the Holy Trinity, which was never without these spirits proceeding from them, and consequently these Seven Spirits must needs be co-eternal with the Blessed Trinity. But here we must not think that their being co-essential and co-eternal with the Holy Trinity, doth make them co-equal with them: no, the Spirit of Eternity doth not bring forth spirits equal to himself; but such as are subordinate and dependant, otherwise he would make other gods beside himself, which cannot be supposed. Besides their subordination and inferiority in this appears, that they are not shut up in the Unity of the Trinity, but appear distinctly from the holy and ever-blessed Trinity, as shall be more particularly declared hereafter.

The fourth and last particular is, what are the offices and functions of these Seven Spirits? Which I find to be these following.

Their office

1. In the first place, their office and function is to wait upon the majesty of the Trinity, in the Still Eternity, in the holiest of all. They are waiters and attenders on the majesty of the Father, Son and Holy Spirit, in the Presence-Chamber of the Still Eternity; where these glorious waiters make a great part of the pomp, stateliness and magnificence of the most Holy Place, and Presence-Chamber of the Holy and ever-blessed Trinity.

2. Another office and function of these Seven Spirits, is to execute and perform the will of the Holy Trinity: whatsoever the blessed Trinity will have done, these can, and do effect in a moment: there is nothing too hard, or difficult for them: so that these are the high princes and offices of the supreme majesty, always attending in the most Holy Place, the Presence-Chamber of the Deity, to effect and execute the will and pleasure of the blessed Trinity. These are those

miraculous powers continually assisting before the supreme majesty, who have manifested and effected their mighty works of wonder in all ages, for which end also the Deity hath introduced them into the working forms of Eternal Nature.

3. In the third place, the office of these Seven Spirits, is to be the high princely counsellors of the Divine majesty: all the secrets of the Holy Trinity are revealed to them, all their purpose and will is made known to them, for the Holy Trinity doth nothing without them: for they perform and execute all the will and purpose of the Deity.

4. In the fourth and last place, their function is this, they are the high favourites, friends and companions of the supreme majesty; for they are not only always in his presence in the most Holy Place, but they are admitted to his most secret, bosom-counsels, they are exalted to a degree next to the Holy Trinity, which argues the high favour the supreme majesty hath for them.

Their place in the still eternity

Having thus declared to you the office and functions of these Seven Spirits, I come now to speak of the fifth and last particular which I was to open concerning them, viz., the place they have in the Still Eternity: concerning which we are to know, that they are placed next to the supreme majesty of the Holy Trinity, and therefore are said always to stand before the glorious majesty of God in the most Holy Place, not in the outward or inward Court, but in the holiest of all, which is the Presence Chamber of the Deity, where the highest pomp, glory and magnificence of God is displayed. Here they behold the supreme majesty, face to face, and eye to eye; that is, most clearly without any veil or similitude whatsoever.

I shall now briefly show you what these spirits are not: they are no personal spirits, as the Angels are, who appear in organical bodies: they are pure simplified spirits, without composition, they resemble the supreme unity and simplicity of the Deity, from which they do immediately proceed. Neither can it be otherwise, for that in the Still Eternity nothing but what is pure spirit and power is to be found. It is true St. John in the Revelation represents them as burning lamps, but he speaks of them there, not as they exist in the Still Eternity; but as they appear in the properties of pure Nature, where they are tintured with the fire and light in harmony.

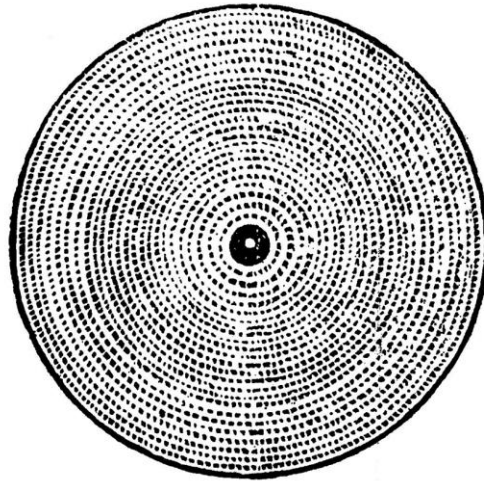
The fifth wonder: The inhabitants of the most Holy Place

I now come to speak of the fifth and last wonder which was seen in this Rock of Wonders, the Still Eternity, viz., the inhabitants of this most Holy Place. You must not think that the Deity is solitary or unattended, except only by those Seven Spirits before mentioned, for there are an innumerable number of pure simplified spirits, that stand ready in all humble resigned obedience, to execute the will, and perform the good pleasure of the Father of spirits. As to their number they are ten thousand times ten thousand, and thousands of thousands. and indeed are innumerable as to us. And as I told you, they are all pure simplified Spirits, not like the Angels, who were created out of the forms of Eternal Nature, but they are pure abstracted spirits, proceeding from the supreme Unity, who is a Father of Spirits.

I intend here for a further illustration of the present subject to speak something concerning the nature of spirits: and before I proceed any further, shall distinguish between pure, simple spirits and mixed spirits. Pure and simple spirits are such as exist without Eternal Nature in the Still Eternity: mixed spirits are such as are created out of Eternal Nature, and exist in the same, as all Angelical spirits do, and are therefore said to be mixed, because they do not immediately proceed from the supreme Unity, as simple spirits do: but are created out of Nature's forms. Wherefore they that suppose the Angels to be spirits of the first degree of perfection are

mistaken: they are indeed the most perfect that were created out of the principle of Eternal Nature; but they do not reach the perfection of those simple spirits, who proceed from the Unity, and cohabit with the Unity in the Still Eternity. If you ask me a description of these simple spirits? I say, that they are most simple essences and powers, free from all manner of mixture, or duality, without any Angelical or other figure, and are eternal unities, proceeding from the supreme Unity itself.

I shall here subjoin a figure, wherein by way of likeness you may conceive in what manner these simplified spirits, the inhabitants of the Still Eternity, were represented to the eye of my spirit.



This figure represents the Still Eternity, or most Holy Place; the black spot in the midst or centre of this circle, figureth the central Eye of Eternity; and the black points, with which the whole circumference is filled, denote those pure simplified spirits, which are the inhabitants of the Still Eternity, or the most Holy Place: From which representation of them, we may learn, First, that they are numberless.

Secondly, that they compass the Deity, and fill the whole round of the Still Eternity, ready to execute the commands of the High Majesty.

In the third place, the figure shows us, that they are distinct one from another, like the stars in the firmament.

Fourthly, They are all alike unto and co-equal with one another, they are all of the same essence, and all of them equally eternal, all of them equal in function, charge and dignity, all being obedient children and servants of the Deity: they are all alike in their external form and figure, appearing all like bright points, sparks or eyes.

In the fifth and last place, the figure shows us, they all resemble and are like the central Eye of the Deity, from which they do not differ but as a less from a greater: for as the Spirit of Eternity represents himself by the sight or black of an eye; so these simplified spirits, the inhabitants of the Still Eternity, appear like so many bright points, sparks or eyes, all multiplied and derived from the Eye of Eternity: So that these spirits are true resemblances of the Spirit of Eternity, being of the same nature, only with the above said difference of greater and lesser, and of original and copy, for they are lights from Light, and nothing else but the Eye of Eternity multiplying itself through the unmeasurable extent of the Still Eternity.

The definition of the simplified spirits

Having thus opened the figure, I proceed now to give you a definition of simplified, pure spirits, and it is this,

Simplified spirits are spirits generated by God (that is by the whole Trinity, not as the Son is generated by the Father) immediately out of himself, in the likeness and similitude of himself, and for himself.

This definition is made up of a genus and difference, the genus or general comprehensive notion, is spirits which is common to these simplified spirits with all others; the difference, or that whereby these pure spirits are distinguished from all others, is laid down in the causes, viz., the efficient, material, formal, and final causes of simplified spirits.

We shall begin with the first of these, viz., the efficient cause, which is expressed in these words of the definition, *generated by God* which intimates to us, that God is the efficient cause, and sole generator of those pure spirits, which are the inhabitants of the Still Eternity. I have told you before, that these spirits are simple, pure powers, and no wonder, since here you see that they are the off-spring of the Deity, who is all pure power: they partake of his nature, and essence, as children partake of the nature and essence of their parents, and therefore it is that God is called the Father of Spirits, in reference to these pure simplified spirits who resemble him in the unity, simplicity and purity of his Divine nature. But you will say, how and after what manner were these pure spirits generated by God? This I confess is a great mystery, yet for the satisfaction of the enquiring mind, we shall speak something of it. We are to know that these simplified spirits did from all Eternity exist ideally in the Eye of Eternity, and the said ideas, were actually and essentially manifested by production, before all worlds: The manner of their generation we may thus conceive of, their ideas being conceived in the Divine mind, raised a desire for their manifestation, and this desire awakened the omnipotent will of God to their actual production: for in the will of God stands the omnipotence, which effecteth all things: This all-effecting power, is the power of the Holy Ghost; who is the producer, and actual manifester of whatsoever lies hid in the Eye of the Father ideally; Neither could the Spirit of Power ever have brought forth these pure spirits, had not their ideas pre-existed in the Eye of the Father, as their first ground and original pattern, according to which they were brought forth actually by the Holy Ghost.

The material cause of these spirits

I next proceed to speak of the material cause of these simple spirits, the inhabitants of the Still Eternity, which is expressed in these words of the definition, *immediately generated out of himself.*

Though these pure spirits be immaterial, that is, free from all gross materiality and corporeity, yet are they not without a material cause, from whence they derive their substance and essence; so that materiality in this sense is taken for essentiality. Now this material cause is expressed to be God himself, for there was nothing in the Still Eternity but the blessed Trinity and the Seven Spirits immediately proceeding from them; therefore they must needs be generated out of God himself, for there was no other subject matter, no Eternal Nature, out of which they might be taken. The word *immediately* is added in the definition to distinguish these pure simplified spirits from the Angels who were brought forth out of Eternal Nature, as their material cause, and not immediately out of the Divine Essence, as these are. Now this Divine nature, out of which these spirits are generated, is no other than the Heart of God, which, as I told you, is the central Heart of the Deity; and this Heart of God is the eternal flaming Heart of God's Love, it is Love itself, and the fullness and perfection of Love, and accordingly St. John gives us this account of God, that he is Love, and he that dwells in Love, dwells in God, and God in him. Though this Scripture has relation to man literally; yet we may here apply it for illustration that God is Love,

which Love is the generator of these simplified spirits. And it is out of this Love's eternal substantiality, that the numberless number of the inhabitants of the Still Eternity were actually manifested, for the glory of the supreme Majesty.

The Nature and Properties of Divine Love

Now because I have told you, that Love's eternal essentiality is that, out of which all pure simplified spirits were brought forth; I think is not amiss to open to you the nature and properties of this Divine Love; to the end you may have a clearer understanding concerning the nature, and qualifications of those pure spirits, which did proceed from it: for by opening unto you the nature of this Divine Love, which is the cause, I must at the same time lead you to the knowledge of these spirits, which are the effect or product of it.

1. In the first place, then I find the nature of Divine Love to be a perfect unity and simplicity. There is nothing more one, undivided, simple, pure, unmixed and uncompounded than Love. You will say how do I prove this? Very well: for this Love is God himself, now it is well known that there is nothing more essential to God, than unity and simplicity, nothing more contrary to the Divine nature than duality, division or composition. Besides it is this Love, which gives unity and harmony to all things. There is no unity in Heaven nor on Earth, but what derives from Love, and must acknowledge him the author; and do you think Love can want that unity, which it gives to all others? No certainly, rather conclude, that which makes all things one, which harmoniseth and agrees the most different and discordant natures, must needs be unity itself.

2. In the second place, I find Love to be a most perfect and absolute liberty. Nothing can move Love, but Love; nothing touch Love, but Love; nor nothing constrain Love, but Love. It is free from all things, itself only gives laws to itself, and those laws, are the laws of liberty; for nothing acts more freely than Love, because it always acts from itself and is moved by itself; by which prerogatives Love shows himself allied to the Divine nature, yea to be God himself.

3. Thirdly, Love is all strength and power. Make a diligent search through Heaven and Earth, and you'll find nothing so powerful as Love. What is stronger than Hell and Death? Yet Love is the triumphant conqueror of both. What more formidable than the wrath of God? Yet Love overcomes it, and dissolves and changeth it into itself. In a word, nothing can withstand the prevailing strength of Love: it is the very munition of rocks, and the strength of Mount Zion, which can never be moved.

4. In the fourth place, Love is of a transmuting and transforming nature. The great effect of Love is to turn all things into its own nature, which is all goodness, sweetness and perfection. This is that Divine power which turns water into wine, sorrow and hellish anguish into exulting and triumphing joy; curse into blessings; where it meets with a barren desert, it transmutes it into a paradise of delights; yea it changeth evil to good, and all imperfections into perfection. It restores that which is fallen, and degenerated, to its primary beauty, excellence, and perfection. It is the Divine Stone, the White Stone with a name written on it, which none knows, but he that hath it. In a word, it is the Divine nature, It is God himself, whose essential property it is to assimilate all things with himself; or (if you will have it in the Scripture phrase) *to reconcile all things to himself, whether they be in Heaven or in Earth*; and all by means of this Divine elixir, whose transforming power and efficacy nothing can withstand.

5. In the fifth and last place, Love is of a fruitful, prolific, multiplying, diffusive and communicating nature. It is Love makes all other things to be fruitful and multiply, and to be diffusive and communicative of themselves; therefore Love which gives to others this property, must needs possess it by way of eminency itself. Upon this account it is, that Love saith, *Shall I*

cause others to bring forth, and shall I not bring forth myself? I shall speak no more of this property of Love now, because I shall have occasion to mention it again in the next paragraph. It was out of this fruitful womb of eternal Love, that the acting power of the Holy Ghost, in union with Wisdom, brought forth these simplified spirits, as out of their first matter; and consequently all these spirits must needs be co-essential, as being all brought forth out of the essence of Love, which is the common matter to them all; neither are they only co-essential with one another, but also in some sort co-essential with the Deity, being immediately produced out of the Divine Love-essence, yet with this difference, that the Divine Love-essence is the cause, and the spirits are the effects, and so are subordinate and inferior to him who is the Father of spirits. This Love-essence (as you have heard before) is the centre and heart of the Holy Trinity, and is consequently the first of all essences; as being before Eternal Nature, and all things else, and will be the last and reign and triumph over all to eternity.

But here it may be objected,

That it doth not seem consistent with the unity and simplicity of eternal Love-essence, to be the producer of so many distinct spirits, because unity and multiplicity are opposite to one another?

To which I answer, that if these spirits be conceived to be taken out of the Love-essence, as so many divided parts, or parcels torn or separated from the whole; this cannot consist with the unity of Love: but it is not so, for it is the fruitful womb of the Love-essence, which hath brought forth all these innumerable spirits, without the least division or separation of its own simplified essence. But as we see here in this world, that one seed (by reason of the blessing of the Love-essence hid in it) brings forth, and varies itself into many, not by dividing itself into so many parts, but by a magical multiplication: even so we must conceive that this eternal Love-essence did magically multiply itself into this innumerable number of spirits, without making the least rent or division in its own most united and simple essence. These spirits are first in the Eye of the Father, as so many ideas, which ideas afterwards are fruitful seeds in the womb of Love, and are brought to actual manifestation by the all-effecting power of the Holy Ghost, with the assistance of Wisdom. So that hence we see that these spirits, which were only ideas in the Eye of the Father, receive their essentiality and become fruitful seeds in the Love-essence, which is the womb that cheriseth them. Wherefore it does not appear impossible or unintelligible, that the unity of Love's essence, should multiply and vary itself into an innumerable off-spring; because we see both the light and fire of this outward creation to multiply themselves without any division or loss of parts: How many sparks do proceed from one fire? And how many candles may be lighted by one? But how much more than, must we suppose, that the Heart of God, the Eternal Love-essence, is able to multiply itself; since all the multiplying virtue, which is found in things here below, are only the effects of the all-fruitfulness of Love, which is communicated unto, and diffused through all creatures, causing them to multiply, and bring forth according to their several kinds. So that it appears, That this Love-essence is the mother of all essences, but more immediately and peculiarly of these simplified spirits, which are the inhabitants of the Still Eternity, as being her own immediate off-spring, without the intervention of Eternal Nature: wherefore they also partake of the nature and essence of Love, being all meek and pleasant essences, beautified with all the graces, powers and perfections of Love, and exempt from all contrariety whatsoever.

The formal cause of the inhabitants of the Still Eternity

I come now to speak of the formal cause of the inhabitants of the Still Eternity, which in the definition is laid down in these words, *in the image and likeness of himself*: intimating to us that which makes these implied spirits to be what they are is the image and likeness of the Holy Trinity; which is their internal essential form.

I now proceed to a more particular explication of the formal cause of these pure spirits; and to this end shall give you an account of what was declared, to the spirit of my mind, concerning them in the Still Eternity.

First, I was expressly charged to observe diligently what difference I could find between the Holy Trinity and these spirits; and upon observation, I could find no other difference, but that of greater and lesser; whereupon it was further expressly told me; that these spirits, were spirits generated out of, and to the image and likeness of the Spirit of Eternity. And again, that they were lesser wonders, as we may say, lesser deities generated by the universal Deity of Love: and what can more significantly express the formality of these spirits, than these words which were revealed to my spirit in the most Holy Place? Insomuch as it seems superfluous to add anything further: but yet if any should desire further to be instructed, what this image of God is, which is the essential form of pure spirits, I say, this image contains the whole nature, essence, and all the perfections of the Deity; yet with the distinction of greater and lesser, original and derivative, independent and dependent: For example, do you find God to be a perfect unity? So are these spirits an unity in themselves. Is God Love? So are these: Is God wise, good, powerful? So are these. And the same may be said of all the excellencies and perfections of the Divine nature, in the perfect image and likeness of which they were brought forth, by the acting power of the Holy Ghost.

I come now in the last place to speak of the final cause, expressed in these words, *For himself*, that is to say, these simplified spirits were brought forth for the manifestation of the Deity: for had the Divine nature always continued shut up in itself, in the Still Eternity, without bringing forth itself, without itself, it would never have been known to any, but itself: wherefore for the manifestation of the triune Deity were these simplified spirits brought forth to be the inhabitants of the Still Eternity.

1. But more especially these simplified spirits were brought forth for the manifestation of the attributes, virtues and excellencies of the Divine Essence, in the Still Eternity, viz., His eternity, infinity, all-sufficiency, immensity, as also his unity, simplicity, liberty, goodness, perfection and happiness. For though all these were well known to themselves, yet they were not manifested to others, till these simplified spirits were brought forth.
2. Again they were brought forth for the manifestation of the Divine sovereignty, majesty and dominion, in the Still Eternity: which could not be known or manifested till there were spirits which might be the subjects of this dominion and sovereignty.
3. In the next place, one of the ends of the production of these spirits was, that the mystery of the Divine Being, and subsistence might be known to others beside itself, in the Still Eternity. Therefore were these spirits produced which are all Eye, and every way capacitated eternally to dwell upon the blissful contemplation of the triune Deity.
4. Another end why these spirits were brought forth, was to manifest the generating and multiplying fruitfulness of the Deity, in his abstracted nature in the Still Eternity, without Eternal Nature's principle. There being nothing more essential to the Divine Nature than to multiply, diffuse and communicate itself, which essential property had never been known in the Still Eternity, without this production of simplified spirits.

5. Again, a main end, why these pure spirits were brought forth, was for the manifestation of God's glory, which consists in the triumphing exulting nature of Love, in the Still Eternity. Now that this pleasant and all glorious Love-essence might be revealed, in the Still Eternity to others beside the Trinity; therefore were these pure spirits brought forth, that they tasting, seeing and enjoying this glorious, pleasant and blissful Love-essence, might celebrate the praise and glory of the Triune Deity to all eternity.

6. Lastly, these pure spirits were brought forth for the manifestation of the hidden will and good pleasure of the Trinity. The Divine Will from eternity was to bring forth spirits in the Still Eternity, to be the inhabitants of it; which might know him and enjoy him, and in so doing, be eternally happy: Which Will of God could not be manifest till such spirits were actually produced, who were capable of knowing and enjoying him; and such were these simplified, pure spirits; and therefore they were brought forth by the Holy and ever-blessed Trinity. The Divine Wisdom very well knew, that nothing less than spirits of the highest degree of purity, and simplicity could be capable of receiving the manifestations of the Trinity in the Still Eternity, that is, in their pure, simple, abstracted and solitary being. Therefore were these spirits brought forth in the perfect image of the Deity, as he subsists, all pure spirit, and unity, without and before Eternal Nature; that they might be vessels capable of receiving the Divine fullness; for which they were brought forth.

The essential qualifications and properties of the simplified spirits

Having now finished the manifestation of the nature of these simplified spirits from their causes, I shall next come to give you a brief account of some of their essential qualifications, properties, and adjuncts; the explication of which may afford a fuller and clearer understanding of their nature.

1. In the first place then, I say, that these inhabitants of the Still Eternity are most highly simplified spirits; which simplicity of theirs consists in this, that they did immediately proceed from the most simple, and abstracted essence of the Deity; and were not brought forth out of Eternal Nature's principle as all other creatures were, which therefore want much of the simplicity and unity of these pure spirits. And again, these spirits are justly said to be simplified spirits, in that they have no souls, or any personal organical corporeity; but are mere, pure spirits, that is, nothing but spirit, all spirit. Yet I do not deny but these spirits have a body which is common to them all; which body is the Temple body of the Holy Ghost: which fills that whole circumference of that most Holy Place, in which body they do all dwell; yet reserving their numerical distinction.

2. These inhabitants are intellectual spirits, that is, they were endued with understanding and will; for otherwise they could not have resembled the Father of spirits, neither could they have been capable of knowing, loving and obeying him, and consequently would have been unmeet for the company of the Holy Trinity, in the Still Eternity.

3. These spirits are endued with the spiritual senses, of seeing, hearing, smelling, tasting and feeling, whereby they are enabled to discern the object of the Still Eternity. They behold the Trinity face to face, they hearken to his still and awful voice, they are refreshed by perceiving the ravishing odours, which continually perfume the most Holy Place, they taste and feed upon the outflowing sweetness of the Deity; and they feel nothing but the eternal goodness of him, who with his fullness fills the Still Eternity.

4. In the fourth place, these spirits are endued with a spiritual kind of materiality from the Love-essence in the Heart of God. But because I have fully spoken of this in the material cause, I thither refer you.

5. In the fifth place, these spirits are all of them co-eternal, I mean in relation to themselves, not to the Holy Trinity who were before them, in order of nature; as the cause is before the effect, and the generator before that which is generated; though we cannot deny but that in some sense these spirits may be said to be co-eternal with the Trinity, because we cannot say that the blessed Trinity ever were without the company of these spirits in the Still Eternity. But in this place, when, I say, that these spirits are co-eternal, my meaning is, that they were all brought forth at once in the Still Eternity, without any priority or succession of time, which is not to be found in the most Holy Place.

6. In the sixth place, these spirits are all of them co-equal with one another, I say, with one another, not with the Holy Trinity: for though these simplified spirits may in some sense be said to be co-essential and co-eternal with the Blessed Trinity; yet can they not be said to be co-equal with them. They were indeed the off-spring of the Divine Essence of multiplying and propagating Love, proceeding from the Heart of the Trinity, and so may be said to be co-essential with the Deity, as immediately proceeding from the Divine essence of Love; and they were brought forth in the Still Eternity, where time is not to be found, and so may be said to be co-eternal with the blessed Trinity; who were never without the company of these pure spirits in the Still Eternity: yet notwithstanding all this, they were never admitted to a co-equality with the Deity, because it is contrary to the nature and right of the Deity, to bring forth sons which should be equal with them in the sovereignty, kingdom and dominion; for so the Holy Trinity must have brought forth many absolute, independent deities like themselves, which cannot be admitted. It remains then that this co-equality, which we attribute to these spirits, is only to be understood with respect to themselves, viz., that they are all alike, without having any pre-eminence the one before the other.

As first, in their birth and original: they all have but one father, the Father of spirits, and but one mother, as proceeding all from the womb of Eternal Love: They are all children, and brethren alike: They are all equal in dignity and glory. Here is no election or reprobation takes place amongst these spirits, as being all of them the sons of God's Eternal Love. They are all of them co-heirs alike of all their Father's goods, even of all the riches and glory of the Still Eternity: they enjoy the beatifical vision, and union to and communion with the blessed Trinity alike. All the wonders of Eternity are theirs in community, and are all alike sharers in the powers, raptures and joys of the most Holy Place. They are all members of the same body, viz. the Divine Love-essence. They are all citizens of the same city. All subjects and obedient servants of the same sovereign majesty. They are all equal in the divine perfections, and heavenly gifts and graces: they are all of them most lovely, holy, pure and righteous. They are equally meek, humble, obedient, resigned, etc., so that they may very well be said to be co-equal with one another.

7. In the seventh place, these spirits are all fixed spirits, that is, they are unchangeable and unalterable, and by the power of the Holy Ghost filling them throughout, become fixed and unmoveable pillars in the most Holy Place. The reason of this their unchangeable fixation is, that the Holy Ghost is the life of their life, the spirit of their spirits, and the moving power in all their motions. They desire not, think not, will not, speak not, move not; but the Holy Spirit desires, thinks, wills, speaks and moves in and through them. Not that they want these faculties and powers, but because the Holy Ghost also is the acting and moving power in and through all their faculties; themselves being purely and merely passive. And therefore it is impossible that any of

these spirits should fall, because they stand all fixed in and by the unchangeable power of the Holy Spirit, owning no will, but that of the Blessed Trinity; so that there is no way for sin or self to enter in and take possession of these Inhabitants of the Still Eternity, forasmuch as the Holy Ghost, who performs all the good will of the Trinity, is become their acting and moving power.

8. In the next place, these simplified spirits as to their number are innumerable as to us, though not to the Holy Trinity, to whom their number is exactly known, and who calls them all by their names. This innumerable number of spirits, proceeded (as I told you before) from the overflowing stream of Love's Eternal Essence: for when the Father and Spirit moved in the Heart-essence of Love, then the Heart of the Son's Deity opened itself; and then the Love-essence shut up in the Heart, did flow forth as a stream from the Heart-centre; out of which essentially the Holy Ghost, in conjunction with Wisdom, formed this numberless number of simplified spirits. And this infinite fullness of the Divine Love might have suffices to the production of many more of these spirits, than were brought forth; therefore the out-flowings of this ocean sea, what shall I say, of Eternal Love, were bounded by God's Will and Wisdom, who brings forth all things in number, weight and measure; and so were these spirits also produced according to the will and good pleasure of the Holy Trinity.

9. In the ninth place, we may consider the place or *Ubi* of these spirits, which is no other than the most Holy Place, the Still Eternity; the Heaven of heavens, differing from the Angelical and all other heavens, in that they were brought forth out of Eternal Nature, but this was before, and stands without Eternal Nature: and is the most Holy Place, and Presence-chamber of the Divine Majesty in its own pure abstracted essence. But to speak somewhat more particular concerning the place of these spirits; I say, that they are placed round about the Eye of Eternity, not in the very Eye; which situation of theirs is a mark of their inferiority, subordination unto, and dependence upon the Trinity.

10. In the tenth and last place, I shall speak something concerning their outward form and figure, which as was told you before, is the very same with the figure of the Eye of Eternity, only with this difference that the Eye of Eternity is greater, and these also many lesser eyes encompassing it round. According as you see it represented in the figure which is in the margin: where the great spot in the midst decipheres the Eye of Eternity appearing like the black or sight of an eye; and the lesser spots round about it represent the inhabitants of the Still Eternity, exactly resembling the Eye of Eternity, with this only distinction, that they are less than it. And here we may also take notice, that as these spirits do exactly in their outward figure resemble the Holy Trinity, as they exist in the shut up Eye of Eternity, so also they exactly resemble one another without any the least difference, appearing all not only in the same figure and form, but also of the same bigness; so that there is no distinction between them, but only a numerical distinction, whereby one of them is not the other. And one of the greatest wonders of the Still Eternity is this, to behold this innumerable number of spirits bearing the exact and perfect resemblance with the Deity both outwardly and inwardly. At which sight my spirit was in a manner all absorbed quite swallowed up with wonder and amazement.

The manner of living and employment of these spirits

Having thus spoken concerning these qualifications and adjuncts of these pure spirits, I should now draw to a conclusion of this subject, but because some, it may be, will be curious to know what the manner of living and employment of these spirits in the Still Eternity is.

As to the first, we must know that being living spirits, their life requires to be maintained with food; for no life, though the most spiritual can be continued without a supply of meat and drink,

according to its kind. It is not to be thought that we speak here of any gross way of eating and drinking, but of that which is purely and highly spiritual; for the food of these spirits is nothing else but living powers, or rather powers of life proceeding from the Holy Trinity. Their eternal Mother that brought them forth to be living spirits, doth feed nourish and maintain them with her divine influences and distilling powers; which Mother of theirs is the eternal Heart of Love, which is the centre of the blessed Trinity: from whence proceed these impregnating, penetrating powers which do feed and maintain these spirits, which powers are the very blood, life and spirit of Love, which is the food of those inhabitants of the Still Eternity. And thus much shall suffice concerning the manner and way of living of these spirits in the Still Eternity: I shall now come to speak a word or two concerning their employment.

Their employment is to attend in the presence of the Holy and ever-blessed Trinity, being ready to perform the will of the supreme Majesty. Their minds are continually taken up, and delighted with the beatifical vision of the Deity; their wills fully satisfied in the immediate enjoyment of the chiefest good; their senses pleased with most suitable and ravishing objects; and they continually bathing themselves in those rivers of unknown delights, which proceed from the Heart of the Deity without intermission. Thus they spend that eternal day in never ceasing praises and hallelujahs to the ever blessed and incomprehensible Trinity.

Speech and language

Question:

If any one do further enquire concerning these spirits, what speech or language they have, or how they communicate their thoughts to one another?

Answer: I answer, that their speaking to one another is by thought; what ever they do but think, is answered immediately; their thoughts are all known to one another, and forthwith answered: which awful silence adds much to the glory of this Presence-chamber of the supreme Majesty. But it is not only their language which is wonderful, they being full of wonders; for they all see but through one eye, hear through one ear; they all live from one heart, and from one centre of life; they move from one moving cause, they all breath from one breath, they all will from one spirit, and they all stand in one body. For God the Holy Ghost who is a breath, air, life and power, proceeding from the Father's Eye, through the Son's Heart of Love, is all in all in these spirits, so that the will of the Trinity is fully performed in them, and by them.

Why the still eternity was brought forth

I have but little more to add, and that is concerning the nature of this Still Eternity, and the ends why it was brought forth. To the first of these I shall speak in these following particulars:

1. In the first place, then I say, that the Still Eternity is a principle; now what a principle is, I shall afterwards set down, to which therefore I refer you.
2. Secondly, the Still Eternity is the first eternal principle; because there is none before, above or beyond it: But God alone who is the cause of it.
3. In the third place, this Still Eternity is the original principle of all principles; because all other principles proceed from it.
4. In the fourth place, this Still Eternity is the original principle of Eternal Love; and therefore it is called the Kingdom of Love, because here is the birth of Love, and here the blessed Trinity dwell in the eternal unity of their Love-essence, which is the first and last of all beings and essences whatsoever.

But you will object:

that Mount Zion, the New Jerusalem, and the Angelical world, are called by the same names, viz. the kingdom and world of Love.

To which I answer, by granting, that it is true, Mount Zion, & c. are called by the same names, as is the Still Eternity, but yet with this difference, that the Still Eternity is the kingdom and mansion of the Love, as it exists without and before Eternal Nature's principle: but Mount Zion, the New Jerusalem, and Angelical world, are called the Kingdom of Love, manifested in and through Eternal Nature: so as the one is the Kingdom of Love out of Eternal Nature, and the others are the Kingdom of the said Love, brought forth in Eternal Nature's principle.

5. In the fifth and last place, the Still Eternity is a simple undivided principle, without any distinction of parts, composition or mixture whatsoever. It is all Light, and all Love, without anything of contrariety or disagreement whatsoever.

I now come to speak briefly concerning the second head I just now propounded, viz., the ends why this Still Eternity was brought forth.

1. In the first place, the Still Eternity was brought forth, that it might be the palace and habitation of the ever-blessed Trinity in their abstracted and solitary being.

2. Secondly, the Still Eternity was brought forth to be the council-chamber of the Holy Trinity; where all their eternal decrees, counsels, purposes and predestinations are agreed upon, and from whence they proceed. And because we here have made mention of the decrees and counsels of the blessed Trinity, it will not be amiss if we speak something concerning the nature of these decrees, &c. We are to know that all the decrees and counsels of the Holy Trinity do wholly and solely depend on the will of their Eternal Love, without the least regard to anything without themselves; being nothing else but the pure results of the will and purpose of their Love. But if we consider the Holy Trinity as being invested with the principle of Eternal Nature, so their decrees and counsels, concerning Angels and men, may be said to have a conditional regard to faith, obedience, perseverance, &c., which distinction, if well understood, will put an end to all those disputes, which have been concerning the decrees and purposes of God, whither they be absolute and independent, or conditional, and with regard to things without them; for both opinions are true, if rightly and distinctly taken. In the Still Eternity all the decrees and purposes of God are conditional and independent of anything, but their own wills; but in Eternal Nature their decrees do not absolutely and solely depend on the sovereign will of the Trinity, but upon conditions and qualifications found in things without them. As for example in Angels and men, concerning whom God's decrees are limited, and conditional according to the several dispositions of those creatures.

And thus I have finished the second head, viz., what God is in his original being, in the Globe of Eternity, before Eternal Nature was in being. And now shall proceed to the third part of this treatise, wherein the third head is handled, which is concerning Eternal Nature's essence, with her working forms, subsisting in her own eternal principle.

Soli Deo Gloria.

Part III: A Treatise of Eternal Nature with Her Seven Essential Forms, or Original Working Properties.

Ezek. 1. 16. Their appearance and their Work was as it were a Wheel in the midst of a Wheel.

Ezek. 1. 21. For the Spirit of the living Creature was in the Wheels.

Rev. 5. 1. And I saw in the right Hand of him that sat on the Throne, a book written within, and on the back side, sealed with Seven Seals.

James 3. 6. And setteth on Fire the Wheel of Nature.

JPMD

London, Printed, Anno Dom., 1681.

The Author to the Reader (introductory letter by John Pordage)

Christian Reader,

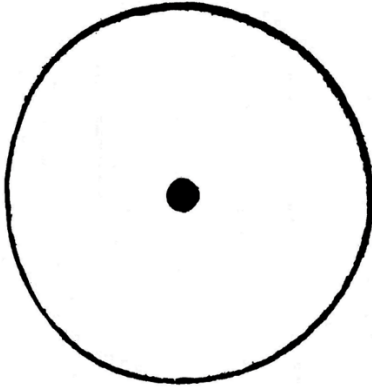
I here present you with a little tract of Eternal Nature with her seven original essential forms: there is *multum in parvo*, for this orb of Eternal Nature, is the original ground of all worlds, but visible and invisible, of Heaven and Angels, of Hell and Devils, of all spirits whether good or bad, and indeed of all created essences. Hence originally spring light and darkness, good and evil, life and death, joy and sorrow, wrath and love, blessing and curse, happiness and misery, and unity and contrariety. It is indeed a grand mystery, and not made known to former ages; for in this, all secrets and mysteries belonging to our salvation do originally subsist, being the ground, or womb, from whence all worlds have their birth. In coming to know the mysteries of this Eternal Nature, we shall come to know and comprehend the deep mysteries of God, for the triune Deity has brought forth himself into Eternal Nature, as into a ground whereby he might be the better manifested to the intellectual creatures, who without the Eternal Nature, would not be able to know or understand anything of his majesty, greatness, omnipotency, clarity, love, holiness, righteousness, purity and glory. By it is also manifested the true knowledge of things, which without this we do but grope after as in the dark. In a word, it is the first original and true ground of all created beings and so of all true knowledge. By the right understanding of the nature of this, we shall come to know and understand, the secret meaning of many mystical scriptures. It is a library, and academy of itself, and can teach us the original ground of all arts and sciences: It is worth our labour and study, to read, peruse, and consider this little book, which will teach the [cry] of true wisdom and knowledge. The number seven is a number of perfection, which is here to be found, with the number ten, the number one hundred, and the number one thousand, and so ad infinitum, for beyond this we cannot go. I may seem to write in the dark to many, and this perhaps will seem a new and strange paradox to others, but it has been before revealed by the Holy Spirit, to that enlightened philosopher Jacob Behme, he first indeed manifested this mystery to the world; which was, I say, a very great manifestation, though received by few, who could understand the writings of that deep philosopher, which had many veils and coverings; but I have in this tract, endeavoured to show you Eternal Nature, as she is in her original creation, and to lay open to your view, all her seven working forms or properties, being the original ground of all things, without any coverings, and in as plain words and terms as I could invent, that the meanest capacity, who is willing to learn, and who is not thorough pride, envy, and high-mindedness, prejudiced against the teachings of the spirit, may be taught and benefited: for the time of the Lily is at hand, and the Morning-Star is already risen, and the Sun of the Eternal Gospel is about to rise, its dawn or day-break already strikes our eyes, with glimmering of that glorious light whose splendour rejoices the hearts of the faithful, who wait for this glorious day. The Eternal Gospel shall then be preached, and all mysteries revealed. I say the day is at hand, even at the door. In the mean time, I desire thee reader to accept of this small tract of Eternal Nature, as a preparative to the opening of other mysteries, and that thou will consider it seriously, and without prejudice: Speak not against that thou doest not understand, and judge not others that you be not judged. I have many years studied this little book, not little for the value, but that it contains but seven leaves, which are the seven properties of Nature, locked up under seven seals, all which I have found opened in my soul's essence, and [...] I have not repented me of my study; for I have experimented the excellency thereof. Have a care of vain philosophy, and the rudiments of men, it is St. Paul's advice, who was acquainted with the

teachings of the spirit; outward notions and academical knowledge, have devoured the Spirit of God, and have served only to make men high-minded and proud, and to despise their brothers, and to cry out all is fancy and delusion, that agrees not with their tenants; I am not against human learning, I have known what it is; but I would not have it set above the Spirit of God; nor the teachings of the Spirit to truckle under it: For God has said, He will destroy the wisdom of the wise, and he will make himself known to babes, and such who in a childlike innocency wait for the teaching of the most high, and bring to nothing the understanding of the prudent. The wisdom of this world is indeed but folly at the best. I confess my self the least of all Saints, and not worthy of the knowledge of those deep mysteries, which God hath revealed to me, and which hath been manifested to my eternal spirit, but God hath thought good to use me as an instrument in his hand; the effect of which I leave to God, desiring to be serviceable to thee, in my generation, and remain

Yours in the love of Jesus

JPMD.

The Abyssal Nothing



The Explication of this Figure.

This circle represents the Principle of Eternal Nature, which is the subject of this discourse. The black spot in the midst of the circle, represents God's Eternal Eye, and types out the Trinity in their Eternal Unity, who have placed themselves in the midst of Eternal Nature's principle, for the ordering and governing of it. And also the Holy Trinity's introducing of themselves into Eternal Nature.

The wide space within the circle types forth the Chaos or the Abyssal nothing; the ground of all essences and yet no essence to be seen in it.

Now because I have in the foregoing discourse oft made mention of the word *Principle*, without having anywhere declared what I meant by it, I think it proper in this place to give you the signification of it, according to the sense in which I take it.

And in the first place, I shall tell you negatively, in what sense it is not in this place taken by me. By the word *Principle*, I do not understand the first constitutive beginnings of things, whereof they consist, and from whence they take their being, in the same sense, in which the four Elements by some, and Salt, Sulphur and Mercury, by others, are called the Principles of all things.

But by a *Principle*, I mean an original source, and fountain-essence, formed by an agent, into a spherical circumference, by which it is distinguished from all others.

1. To explain this definition a little, I say, in the first place, that a *Principle* is an original and fountain-essence: for it is not every essence doth make a *Principle*, but such a one only, as is the fruitful Mother of all the Essences contained within its own circumference and kingdom, and affords them being and sustenance from its own bowels.

2. In the second place, it is said to be formed by an agent, because a *Principle* of itself is a passive, considered without the active spirit in the centre, which is the mover of it.

3. In the third place, you have the form and figure of a *Principle*, a spherical circumference, which is the common form of all principles.

4. In the last place, you have the end, why a *Principle* is formed into a spherical enclosure, viz. that thereby it might be distinguished from all other principles, worlds and centres: for all these are the same with me in this place, and therefore many times one of these is put for the other. Having thus given you the definition of a *Principle* in general, I shall now subjoin the particular definition of Eternal Nature, in these words:

Eternal Nature is a *Principle* created by God out of the Abyssal Chaos, containing the seven operative powers, for the production of all things.

The genus or general notion of this definition is the word *Principle*, which but just now we have explained to you.

The difference of this definition contains the four causes of Eternal Nature, viz. the efficient, material, formal and final.

The efficient cause, which is God, is expressed in these words of the definition, created by God.

The material which is the Abyssal Chaos is expressed in these words, out of the Abyssal Chaos.

The formal cause are the seven operative powers, which the definition tells you, that Eternal Nature doth contain.

The final cause of Eternal Nature is, that it might be the fruitful mother of all things: which the definition expresseth in these words, for the production of all things.

Introduction to The Third Head

(Which makes the third Part of this Discourse)

What Eternal Nature is.

I. The subject of this part is concerning Eternal Nature's essence, it is a most noble subject to look into. I acknowledge that none could lay a deeper ground, as to this subject, than divine Behme hath done; yet I find withal that he hath brought it forth something obscurely, so that he is understood by few, and misunderstood by most: This hath moved me to search into the nature of this subject for my own private satisfaction, according to the innate light of my own intellect, and the inward discoveries of the triune Deity to the spirit of my soul.

In this third part I shall confine my discourse to these two general heads;

The first, what Eternal Nature is in its first original purity?

The second, what kind of essence, or Principle pure Eternal Nature is?

I begin with the first of these.

II. Question:

What is Eternal Nature's Essence, in its first original, birth and being, as it came out of Wisdom's hand?

Answer: Eternal Nature was a pure essence, and then called pure Nature, being free from sin and evil and all mixture of imperfection: she was then all fair, clear, spotless, faultless and sinless.

Now for the manifestation of this great mystery of Eternal Nature, what it is, I will open it in the original causes of it, viz. the efficient, material, formal and final.

III. Concerning the efficient cause of Eternal Nature, Who can be the author and creator of Eternal Nature, but the triune Deity? The Father, Son and Spirit must be the creator of Eternal Nature, not the Father without the Son and Spirit, nor the Son without the Father and Spirit, nor the Spirit without the Father and Son, but the triune Deity in joint co-operation. Therefore the triune Deity in the Globe of Eternity, subsisting in their own pure Deity, must be before Eternal Nature by way of efficiency, as the cause is before the effect, and are distinct as the cause and effect. God therefore is not Eternal Nature, nor Eternal Nature God, because Eternal Nature is formed by God, as the efficient. And thus we see that God can subsist without Nature, but Eternal Nature's Essence cannot subsist without the Triune Deity: God comprehends Eternal Nature, but Eternal Nature cannot comprehend him, who as being the efficient cause of Eternal Nature, is higher essenced in his own eternal unity and simplicity. Now that God is the creator of Eternal Nature Scripture teacheth us, when it tells us, that by the Word all things were created, and that without him nothing was made that was made. Now if the Triune Deity was the creator of Eternal Nature, he must needs in order of nature be before it, and distinct from it, and subsist in a far higher graduated essence, than Eternal Nature's essence is. For if any should ask me what is above, before and beyond Eternal Nature's essence? I can only reply the Triune Deity, in the Globe of Eternity, who is the efficient cause of Eternal Nature, and here we must stop, for we cannot go beyond the first cause of all things.

IV. We proceed to speak of the efficient cause of Eternal Nature, which is God, and will briefly declare how God doth not only create Eternal Nature by way of efficiency, but also that he creates it out of and from himself by way of essentiality. Thus the divine philosophy instructs us, Romans 8, 36. *Of him, and from him and to him are all things.* That is, all things proceed

essentially from him; and if all, then Eternal Nature must proceed materially and essentially out of God's Essence; I. Corinthians 8, 6. *To us there is but one God, by whom are all things, efficiently, and of whom are all things, essentially.* Neither can it be otherwise, for when God was to create Eternal Nature, there was nothing besides Himself out of, or from which he might create it; wherefore it follows that Eternal Nature must proceed essentially and substantially from God. And indeed God could not be the first original essence of all essences, if there were any essence which was not created out of God's Essence. Wherefore we must conclude that Eternal Nature's essence did proceed from God's essence by way of essentiality, as well as by that of efficiency.

V. But the great mystery lies here, to know how Eternal Nature doth proceed from God's essence, and what God's essence is, from whence Eternal Nature doth proceed: Now to this, I say, that Eternal Nature proceeds from God's Abyssal essence, generated out of himself; for as was said before, there was no other essence to generate it from. You will say, what is this Abyssal essence, which is the original ground of all essences? I answer, it is an immense, deep, empty space, a bottomless and boundless abyss. Yet I do not say it is without beginning: for God generated this Abyssal essence out of his own Eternal essence, as was manifested to my sight by God's Spirit, else I could not write of it as I do, had I not seen the pattern in the Mount of Eternity. When, I say, God was the original of this Abyssal essence, I mean the Triune Deity, in their eternal unity, for they are the joint co-operators in every created essence; they work inseparably, one doth not work without the other. But the mystery is yet in the manner how God doth generate this Abyssal essence out of himself; to clear this, you must know, that in God there is an eternal Will, and this eternal desiring Will looketh into himself, and findeth nothing but himself, doth make a beginning and end to himself: and so the beginning entering into the end, and the end into the beginning of himself, there is formed out of himself this round Abyssal globe. Thus you see, that the Will of God is the beginning and end of this Abyssal essence. The materiality also of this Abyss is generated out of himself, because there was nothing besides himself to generate himself from, therefore the Eternal desiring Will must generate this Abyssal essence out of itself. Last of all, you see the form or figure that God's Eternal Will formed this Abyss into, even into a circle or globe, and the manner how, viz. that the desiring Will looking into itself, and finding nothing but himself, doth put an end to himself; and so the beginning closing with the end there is formed a round or globe. Thus you see the highest ground that we can have of this Abyssal essence, viz. the desiring Will of God, which Will is the first and last cause of all things, from which free, efficacious Will, God doth style himself the first and the last, the beginning and the end of all things; the Scripture teaching us, that from this Will, by this Will, and for this Will all things were created. And thus much shall suffice concerning the beginning of God's Abyssal essence.

VI. Now we will proceed to consider the nature of this Abyssal essence, which, as was hinted before, is a deep, immense, boundless, empty space, and is therefore called the Abyssal essence, or ground, without ground. When I say, this Abyssal essence is without bounds, I do not mean in relation to God, by whose Will it is bounded and comprehended, but in relation to our Spirits. In this empty, immense space, there is nothing to be seen, no darkness, no fire, no light, no creature, but it is an unsearchable deep without any essence, though indeed it be the ground of all essence, and that from whence Eternal Nature's Essence doth proceed. And though the spirit of the creature sees no essence in it, yet God's Eye sees all things in it: because it is the original ground

of all essences, yet is no visible essence to be seen in it. This Abyssal Essence generated out of God, to be the ground of all essences, is called by mystical writers the Divine Chaos, and the original Essence of all Essences, from whence all created Essences, principles and centres do proceed. Thus I have brought you to the first original of all essences, under the Triune Deity, which is the Abyssal ground or essence; with respect to which Abyss, God calls himself the first and last of all essences. Concerning this subject Behme speaks thus, in his deep writings; if the spirit of the soul could come into the Eternal Nothing, then he would come into that original ground, whence Eternal Nature and all creatures did proceed. He also terms this Eternal Nothing, the Eternal Stillness, because as no essence is to be seen in it, though it be the ground of all essences; so there is no life, no motion, no working source to be found in it, but an Eternal Stillness, though indeed it be the ground whence all life, motion and working power doth proceed. This divine Behme well understood, therefore he saith, If the spirit of the soul could sink down into this Eternal Nothing and Abyssal still essence, then he would come into that ground, where God was when he brought forth Eternal Nature and creatures, and from which he brought forth Eternal Nature. And thus I have led you to the original ground of Eternal Nature, even the Abyssal still Essence of Eternity.

VII. To recollect briefly what hath been said; I have told you that this Abyssal Essence is an immense, empty space, where no essence is to be seen by us. Secondly, I have told you that it is the original ground of all essences. Thirdly, That it is an eternal stillness. Fourthly, that it had its birth from the Will of God. Fifthly, I have declared also the manner of its formation into a globe, by the desiring of the Triune Deity. Sixthly, I have too manifested to you, that it is the original ground whence Eternal Nature's essence doth proceed. Seventhly, that this Abyssal Essence is God's Divine Chaos, wherein God's Eternal Eye doth see all things lie hid, yet without essence. All eternal essences, centres, principles, worlds, elements, colours, and whole Eternal Nature with her seven working powers are hid therein, and from whence are brought forth by the Wisdom of God.

VIII. If your searching mind do not rest satisfied with this, but be still enquiring what the nature of this Abyssal Essence is; I say further, that this Abyssal Essence, is an eternal essence generated out of God's essence; that is, out of himself, by himself and for the good pleasure of himself, and is himself. But if you will ask further, what this essence is, which is thus generated out of himself? I can give no other answer, but that it is, what it is; and further than this none but the Triune Deity can tell. But I can tell you the end why God brought it out of himself, even that it might be the original ground of all essences, this was the end why the Holy Trinity introduced themselves into this Eternal beginning. God indeed is without any beginning, but the will of the Trinity hath been pleased to generate itself into a beginning, which is the Abyssal essence, the beginning of all essences whatsoever, and particularly of Eternal Nature, as well as of the high and lofty Globe of Eternity.

We are to observe here that his Eternal World, where the majestic sovereignty of the Deity is manifested, called the Still Eternity, is far different from the Eternal nothing, and Abyssal Essence of which we have been speaking.

Question:

If you now ask me, what is above and before this Abyssal Essence?

Answer: I answer, the All-seeing Eye, the eternal free-will of the Deity, in the Still Eternity, in the original globe of the high and lofty Eternity; where the Triune Deity manifests the bright flaming glances of his majesty, and the glory of his sovereignty, with his perfections, called attributes, viz., his infinity, all-sufficiency, omnipotency; which are not manifested in this Abyssal still Essence. Wherefore it appears that the original Globe of Eternity is above it, and distinct from it: this Divine Chaos being set by the eternal Will of the Deity, as a middle gulf between the Eternal World (where stands the Still Eternity in all its essential goodness, viz., in its eternal unity, simplicity and pure Deity) and between Eternal Nature's essence and her working powers. You are likewise to distinguish the Globe of Eternity, from the Light World, or Light Eternity, in which paradise, the Angelical World, the Glassy Sea, Mount Zion, and the New Jerusalem are placed; and though these be called by us the Heavenly World, as in truth they are, yet they differ from the Still Eternity, in the globe of the high and lofty Eternity. All these worlds forementioned, Paradise, the Angelical World, etc., spring out of the Light Eternity, and the Light Eternity is born out of Eternal Nature's Essence, and therefore they are distinct: for the Still Eternity in the Eternal World stands before, above and without Eternal Nature's Essence. These things being premised, we come to speak of Eternal Nature's Essence, which is generated out of the Abyssal essence.

IX. Question:

If you ask me, what is Eternal Nature's Essence?

Answer: I answer, it is an eternal essence, generated out of the Divine Chaos, or Abyssal essence, and reduced into matter and form for the good pleasure of his Will. Here you see the efficient cause of Eternal Nature, God's Eternal free-will, willing and defining it.

Secondly, you see out of what or from whence Eternal Nature is produced, viz. out of God's Divine Chaos, not out of the Still Eternity, nor out of the Eternal Unity of the Triune Deity.

Thirdly, it is brought forth by God's Will out of this Eternal ground into matter and form, which I am now to speak of.

Fourthly, the final cause is also signified, in these words, *for the good pleasure of his Will*. Now the Will of God was to bring forth Eternal Nature, with all her working essences to be the original essence, and ground of all created essences whatsoever, nothing being created without it, but from it essentially and originally.

Question:

But you will say, what is the difference between the Abyssal Essence, which is the original Essence of all Essences, and Eternal Nature, which is the ground of all essences?

Answer: There is a very great difference; the Triune Deity doth see that all things lie hid in his Divine Chaos, but without essence: but in Eternal Nature's ground he sees all things essentially, and that he hath actually all sufficiency of materials and instruments to bring forth all things from Eternal Nature's ground. So that Eternal Nature is God's work-house, wherein he hath whatsoever materially are required to creation. In the Eternal Nothing is no actual essence, but in Eternal Nature, all essences for creation are actually brought forth by God's Wisdom and Power. Again, in the Divine Chaos, there is nothing but an Eternal stillness, no life, no motion, no moving power; but in Eternal Nature, God sees an actual working source, power, life and motion to create from and with; in the Abyssal Essence he sees indeed that all these lie hid, all life, all power but only potentially, not actually.

X. Now I proceed to the third particular, to show the manner how God by his Eternal Will brought forth Eternal Nature, out of the Abyssal Essence into matter and form. Here I must open two particulars - First, what is the matter Eternal Nature is created of? And secondly, the manner how performed by God, and then pass to the formal cause.

Concerning the Material Cause of Eternal Nature

First Particular:

If you ask me, *what the original matter of Eternal Nature is?*

I answer, it is made up of fire and light with their essential properties belonging unto them, and the four eternal elements of Fire, Water, Air and Earth, are the materials of Eternal Nature's Essence, for if these were taken away, Eternal Nature would cease to be.

Concerning the Eternal Element of Fire

XI. This element is the first matter and ground of Eternal Nature's Essence, and therefore we will speak of it in the first place.

If we would understand the nature of this element, we must know the birth of it, and how it was brought forth by God. When it pleased the Eternal Will of God to move on the face of the deep Abyss-Essence; he from thence brought forth the four eternal Elements, to be the first principles of Eternal Nature, and the Element of Fire in the first place, together with its intrinsical and essential properties, to be the original beginning of Eternal Nature's Essence. Here you see the creator of it, is the Eternal Will of the Triune Deity, Father, Son and Spirit, for they have but one will among them.

XII. In the second place, you see the ground whence the Will of God brought forth this Element of Fire, viz., out of the Divine Chaos or Abyssal Nothing; I do not say it came immediately from the Deity in its eternal unity and simplicity; for in the pure Deity there are no eternal elements, no duality, no contrariety, because the pure Deity is an essential unity in itself.

XIII. In the third place it is necessary to speak a word how the Eternal Will brought forth this Element of Fire, out of the Divine Chaos. The eternal Element of Fire was brought forth from the Abyssal Essence by the wisdom and omnipotence of God, neither need we enquire further into the manner of its production, because a multitude of words will but darken the manner of its birth. The highly illuminated Behme hath set it forth from its deep ground, how this eternal Element was brought into existency by, through and from, the eternal Will of God; but there are but few that can understand him, and those that do, comprehend a great mystery; for reason with all its academic knowledge cannot comprehend it, it being only to be discerned by an intellectual sight. And though in the glass of divine wisdom I have seen how this Element out of Eternal Nothing was brought into an Eternal Something, viz., to be essential Fire, not only by and from God's Will, but also through his Will; yet I do not find it necessary to explain it any further at this time.

XIV. In the next place let us consider, what is the nature of Eternal Fire?

This eternal Element is created by God to be a fierce, mighty, penetrating, consuming essence, as appears from its essential and inseparable properties, it is created with all which do manifest the nature of this created Fire essence. The first of these properties is Darkness which consists in astringent harshness, from which dark harshness doth arise bitterness with its prickliness, and out of this bitter prickliness doth arise the eternal woe and tormenting Anguish, called the sting of the bitter Anguish, and from this bitter sting is born the fierce Fire-Essence. Thus Behme sets it forth, to whom I subscribe; thus he makes the Fire-Essence the fourth form of Eternal Nature. The dark astringent harshness is the first form to the bringing forth of the fire; the Bitter Sting the second; the Anguish the third; and the fire-flash out of the Anguish the fourth form which completes this eternal Fire-Essence. [This word *Eternal* when thus applied is only to be understood à parte post, and not à parte ante, as the Schoolmen distinguish, for so nothing is eternal but the Triune Deity of the Holy Trinity.] But to make the nature of this Fire-Essence more plain, I will add to the former these following properties: to the Fire-Essence do belong, fierceness, fieriness, wrathfulness, sternness, sulphureousness, salnitrousness, consuming, devouring, flying up and elevating itself: these are the essential properties of the eternal anguishing Fire-spirit, because it cannot subsist without them, nor be separated from them. Now it is easy by these properties to give a description of the nature of this Fire-Essence, viz., that it is a dark, harsh, bitter, anguishing, fierce, fiery, wrathful, stern, brimstony, salnitrous, consuming, elevating Fire-spirit: and the strength and force of this essence consists in the forementioned properties, and more particularly in its fierceness, consumingness, and self-elevation; for without these it would be weak and feeble.

Question: *If you ask me wherein the goodness of this Fire-Essence doth consist?*

Answer: I answer, in all its essential properties, for they are all good and serviceable to the end for which they were created, and the eternal Fire-Essence by means of them becomes a fit instrument for God to work with. Therefore there is no evil property to be found in this Fire-Essence, for if there were, God must be the author of it, he being the sole creator of the Fire. But indeed God created it to be a good servant, to serve his eternal Will, not that it might lord it and reign over the Deity, for this would not have suited with his eternal Wisdom by which all things were brought forth: since therefore it was created by God, it must needs be good, for no evil can proceed from God by way of efficiency.

Concerning the eternal element of water

XV. We will now proceed to the element of Eternal Water.

This Element is the next matter of Eternal Nature's Essence, and consequently to be handled next to the Fire. Its efficient cause is the same with that of the Fire-Essence, viz., the Eternal Will of God; the centre from whence it is produced, is the same, viz., the Eternal Nothing, or Abyssal Essence; and the manner how, is also the same, viz., by the Divine Power and Wisdom; wherefore we refer you to that which hath been said before concerning the Eternal Element of Fire. But our present work is to consider -

What the Nature of this Eternal Element of Water is.

The Eternal Element of Water is a meek, mild, soft, gentle essence: for as the Fire-Essence is the ground of fierceness, so the Water is the ground of meekness: and this will appear, if we consider the essential properties of it: The first of which is meekness, the next sweetness, then softness, mildness, gentleness, coldness, refreshingness, sinking down, heaviness: so that we see from

these properties that the Water must needs be a meek and mild essence: and this meek essence is the ground of Eternal Light, it is the womb of the meek light, from whence springs pleasantness, delightfulness, joyfulness, and gladness.

All which properties are in one another inseparably and make up but one meek essence, as the several properties of the Fire make up one fierce essence: which meek essence we may call the meek Water-Essence, the meek Light-Essence, or the meek Love-Fire-Essence. This essence divine Behme makes to be the fifth form of Eternal Nature and so it is. But I would have you further to consider the end of its production, which is to mitigate and allay the fierceness of the Fire-Essence, and so to be its antagonist: So to the fierce, fiery, harsh, darkness, the Water opposeth its meek, soft, gentle and pleasant Light; to the bitterness and prickliness of the Fire, it opposeth its sweetness and pleasantness; to the anguish, wrathfulness and devouring property of the Fire, it opposeth the joyfulness of its Love-Fire-Essence; and to the mounting elevation of the Fire, it opposeth its ponderosity and sinking down.

Here you see that the beauty, excellence and strength of the Water consists in its meekness, mildness, softness, gentleness, sweetness. Its riches are the meek light, and the triumphing joy of the Love-Fire's-Essence, which stops the fury of the devouring, anguishing Fire. Its goodness consists in this, that it is a serviceable instrument in the hand of its creator, to stop the pride and flying up of the Fire by its ponderosity: and thus it appears that both these essences are good in their kind, as proceeding both from God's Will, and from one ground, viz., the Divine Chaos or Abyssal Essence. And thus much concerning the Element of Water.

Concerning the eternal element of air

We now proceed to the third Element, of which Eternal Nature doth consist, viz., the Element of Air

XVI. Its efficient cause, its ground from whence, and manner of production are the same with those of the two former elements. But if you would know the nature of this eternal Air; I say, it is a brisk, cooling, refreshing, reviving, quickening, pleasant essence, breath or wind. It is very useful and serviceable in Eternal Nature's Essence; to blow up the Fire, lest it should be suffocated; and therefore it is appointed by God to blow up the Fire, to give motion to the Water, and to drive away the dark clouds from the Light-Essence, when need requires. It is a necessary instrument to blow up the Love-Fire-Essence, that so it may penetrate through all properties; when it is too weak and passive it maketh it blossom and break forth; it is the food of all the properties; it is also the chariot of the Spirit of God, who rides upon wings of this wind, and is a good separator in his hand to separate between the precious and the vile, between the wheat and the chaff: Its essential properties are clarity, transparency, volatility, levity, celerity, and penetrability. Behme refers this Air-Essence to the sixth property, to which we assent.

Concerning the eternal element of earth

We now proceed to the last Element, viz., Eternal Earth.

XVII. To know what this Element is, we may consider the efficient of it, the ground whence it proceeded, the manner how it was brought forth, and the end for which it was produced, which are the same with those which are mentioned in the Element of Fire. The essential properties of this Earth are ponderosity, corporeity and transparency. For you must know that this Eternal Earth, is not like the outward Elementary Earth, so gross and opaque, but that it is a transparent crystalline Earth; yet it gave essentiality and corporeity to the three forementioned elements: and

it was therefore created by God to make Eternal Nature's Essence substantial. For Fire, Water and Air must have one ground or substance to subsist in, and to move in and through one another, which substance is the Element of Earth. This element Behme makes the seventh property, in which, he saith, all the six do move, in one only ground, as the soul in the body, which is very well expressed by him. And thus much concerning the matter of which Eternal Nature doth consist, viz., Fire, Water, Air and Earth.

Concerning the formal Cause of Eternal Nature.

XVIII. The formal cause of Eternal Nature's Essence, is nothing else but the mixture, and harmonical composition of the four eternal Elements; for they are one in another, and flow one through another. Let us now consider who is the mixer of these eternal Elements, and their properties, for they would never mix of themselves to all Eternity, because of the contrariety of their natures; wherefore we must conclude that the Divine Wisdom, is the artist who mingles these Elements together.

In the mixture of these Eternal Elements observe with me these following Particulars.

XIX. First, Wisdom's Art appears in the manner of their mixture, they are mixed one with another, and one through another; Fire with Water. Light with Darkness, and penetrate through and through one another, neither can their contrariety hinder or oppose the Art and Power of Wisdom.

Secondly, the art of wisdom appears not only in mixing them, but in reducing them to a harmony and equal temperament, she doth proportion them to an equality in number, weight and measure. Thirdly, Wisdom's art appears in that being thus proportionally tempered together, they qualify act and move in and through one another, and that in the greatest harmony and friendship, as the members of one body: the fierceness of the fire is mitigated and allayed by the Water, the harsh astringency of the Darkness, is dissolved in the meekness of the Light, and so of the rest. Fourthly, Wisdom's art appears, in this, that in the harmonising of these four Eternal Elements, she hath made all their contrary properties to be useful one to another: The harsh Darkness is serviceable to the meek Light, for Darkness is the subject through which Light displays itself; were there no Darkness, there would be no Light: the fierceness of the Fire, gives strength to the meek Water-Essence, and meekness of the Water allays the fierceness of the Fire: so Air is very useful to the Fire to keep it from being suffocated; and the Earth is useful to them all, because it gives them a body to act and move in: We may yet further consider the usefulness of the Elements to one another, as they stand harmonised and tempered together by the hand of Wisdom. The Fire gave life, mobility and strength to the meek Water, and the Water gives food and nourishment to the Fire, and thereby allays the fierce hunger of the Fire: so that Darkness subsists in the Light, and the Light in the Darkness, and satisfieth the harsh bitter hunger of the Darkness, being as food unto it: and in this their serviceableness to one another consists their natural goodness: for how can any evil be in them; since they all serve the will of their creator, and are useful to one another; the Darkness is as useful as the Light, and the Fire as the Water, and consequently they are all good, their contrarieties being harmonized, and reconciled by the skilful hand of omnipotent Wisdom.

Fifthly, Wisdom's art appears in that, in this temperature of the eternal Elements, she makes them qualify and serve one another in triumphing joyfulness, and to rejoice in each others qualifying: for though these eternal Elements are not understanding spirits, yet they have an innate hunger in themselves (which is their intrinsical form) which makes them desire each other: thus the Fire-

Essence hungers after the meekness of the Water, as its daily food, wherewith its ravenous fierceness may be satisfied and allayed; and again the Water hungers after the Fire, as its life, strength and motion. The astringent Darkness hungers after the meek Light, and the Light after the Darkness, that it may shine through it, and subsist in it. And from this inbred hunger it is that they rejoice to qualify one with another; it is as their sport and past time to penetrate one through another, and to be sometimes above and sometimes under another in this wrestling wheel of Nature. For you must know that all these qualifying powers of Nature have sensibility and mobility in themselves, whereby they can feel and taste one another's properties, and are sensible of the pleasure and satisfaction they receive from one another, which continually awakens the hunger in every property, to qualify one with another. So the Fire is sensible that the meek Water doth allay its fierceness, and therefore it doth hunger after it; the anguishing Darkness is sensible, that the amiable pleasantness of the Light is a refreshment to it; and thus each property feels and tastes the other's goodness, and this makes them still to hunger after one another, and to penetrate one another with all triumphing joyfulness. 'Oh let us for ever admire this unsearchable art of the Divine Wisdom! who alone can perform this masterpiece.'

Sixthly, Wisdom's art appears in nothing more than in the orderly placing of these Elements: for Wisdom makes the Fire, with all its harsh, bitter, dark, anguishing and brimstony properties to descend, and makes its elevating pride to buckle, bow and become a servant to the Water-Essence; and causeth the Water with its meekness, gentleness and ponderosity to ascend and command the Fire; the Light to rule over the Darkness; the meekness over the fierceness; and the joyfulness of the Light over the Anguish. For Divine Wisdom well understood the force of self elevating Fire, and therefore she caused it to sink down, and become a servant to the meek Light: she foresaw that the Fire-Life with its fierce properties would be but an ill governor, therefore she made the elder, viz., the Fire-Spirit, to serve the younger, viz., the Water and Light-Essence, which could be done by no other hand but that of omnipotent Wisdom. If we proceed to consider of this order how incomprehensible will the skill of Wisdom appear! For the Darkness was hid in the Light, and though it was there with all its properties, yet nothing of it was to be seen or felt; for it was swallowed up of the Light, as the night is swallowed up of the day; so the fierceness, bitterness and anguish of the Fire were perfectly dissolved in and swallowed up of the meekness, mildness, softness and pleasantness of the Water, and nothing remained but the pleasant glances of the Fire arising from the mixture of Fire and Water. This was the beauty and excellence of Eternal Nature, that all her divided, contrary properties were united into one undivided property in the Eternal Earth, where all their contraries were reduced to the most perfect union, agreement and harmony.

XX. Question: *If you further ask me what Eternal Nature's Essence is in relation to her formal being, as she stood in her original purity and beauty?*

Answer: I thus define Eternal Nature; Eternal Nature is an Eternal Essence subsisting in a six fold working property, inseparable one from the other. For the Darkness generates the Harshness, the Harshness the Bitterness; this the Anguish, the Anguish the Fire; this the Water, the Water the Light; this the Love-Fire, and the Love-Fire the Air; thus they generate one another, and qualify one in another, and through one another inseparably and undivided; but in the seventh they all rest as in one only ground. So that Eternal Nature subsists of six working properties in one only ground or substance. And all the properties of Eternal Nature considered in relation to this one ground, are all equally Eternal, none of them can be accounted before another; they all have but one beginning, one mother, and subsist in one ground; and in this their union they

constitute the wrestling wheel of Eternal Nature, wherein sometimes one is uppermost, sometimes another, sometimes darkness, sometimes light, sometimes anguish, sometimes joy. Yet notwithstanding though they be all undivided, and none before the other, for distinction sake, we may place the Darkness and Harshness in the first place, as being the root of the dark Fire-Essence, which Fire-Essence is the centre of Eternal Nature; the prickly stinging Bitterness in the second place, the brimstony Anguish in the third place, the Fire in the fourth place: from which Fire the Water is generated, together with the Light and Love-Fire, which belong to the fifth form of Nature; and in the sixth place out of the Light and Love-Fire the eternal Element of Air, from which Air proceeds the seventh and last viz., the Eternal Element of Earth, in which the six foregoing properties subsist in perfect unity and harmony. Now according to this order we can better understand the beginning and end of Eternal Nature's Essence, and how it is distinct from God's Eternal unity and pure Deity; though indeed in itself be an eternal indissoluble band, in which property is distinct from or before another; but all co-equal and co-eternal in one only ground and substance. So that we conclude that the original beauty and excellency of Eternal Nature did consist in this, that the six working properties were harmonized into a perfect unity, and triumphing joyfulness in the seventh form: which harmony, peace and unity is the true form or formal cause of Eternal Nature.

XXI. But me thinks I hear somebody object against what hath been said, that I seem clearly to contradict Behme, who places Darkness and Light back to back, as opposite to one another, and makes the Fire, a distinct centre from the Light; speaking of a cross birth in Eternal Nature, which divides the fourth form of the Fire, from the fifth of the Light?

To which I answer, that what Behme saith is most true, but it must be noted that he speaks of this of Eternal Nature in its fallen and degenerate state, whereas I speak of it, in its spotless purity. Behme speaks of God in Nature, but I speak of Eternal Nature's birth in order to God's introducing himself into Nature's Essence. So it appears that I do not in the least contradict Behme's writings.

Concerning the final Cause of Eternal Nature.

XXII. Though it be true (to speak in general) that the final cause and end for which all creatures, and consequently Eternal Nature was brought forth, is the good pleasure and will of God, according as the Holy Scripture in many places teacheth. Ephesians 1, 9. *According to the good pleasure of his will purposed in himself*: again verse the 11. *Who worketh all things according to the pleasure of his own will*; Revelations 4, 11. *And for thy pleasure all things were created*. Yet where it pleaseth God to reveal the grounds and reasons of his creating will, we may then look into them, and consider of them.

XXIII. The first end why Eternal Nature was produced, was for manifestation, that the Triune Deity might manifest themselves, and together with themselves the Still Eternity; this was the reason why the Trinity raised in themselves an Eternal Will, for the production of Eternal Nature, that they might no longer be hid in their abstracted nature of pure spirit and naked Deity.

A second end why Eternal Nature was created, is that all the glorious attributes of God, his all-sufficiency, omnipotency, wisdom, goodness and immensity might be displayed, and made known.

A third end was, that all the wonders of the Deity might be manifested and brought into act.

Fourthly, Eternal Nature was produced, that it might be the subject matter out of which all creations, and all worlds should be brought forth: Eternal Nature being the store house of the Holy Trinity wherein all sufficiency of instruments and materials required to creation are treasured up. So that if Eternal Nature, with its eternal Elements, forms and working essences, had not been brought forth by the Trinity, then no worlds or creatures had ever been, nor anything besides the Still Eternity, which was contrary to the will which the Holy Trinity had raised in themselves, to manifest themselves by creation; for the accomplishing of which will, Eternal Nature's Essence was produced.

Question: *If you ask me, what moved the Eternal Will of the Trinity to bring forth Eternal Nature to creation?*

Answer: I answer, that it was the Eternal desire of their mind, for from the desiring mind the Eternal Will proceeds.

Question: *If you enquire, what moves the Eternal Mind of the Trinity to desire?*

Answer: I answer, the Spirit of Eternity itself.

Question: *But you will say what awakened the first thought in the Spirit of Eternity to create Eternal Nature?*

Answer: I answer the Divine Magia moved and awakened the Spirit of Eternity to desire; from the desiring mind proceeded the will, and from the will it came to be brought forth into existence by the creating fiat; which being placed in the Divine omnipotence brought forth Eternal Nature's essence out of the Divine Chaos.

Question: *If you ask further, what moved the Eternal Magia of the Holy Trinity to awaken the first motion in the Eternal Spirit to create Eternal Nature with her elements and working properties?*

Answer: I answer, that none can tell this, but the Spirit of Eternity itself: and therefore here we must rest: because we cannot go beyond the first. Hence we may learn that the Spirit of the Holy Trinity is magical, viz., and that it acts magically. Thus God brought forth the eternal world, viz., the Still Eternity, with all its wonders out of Himself, by Himself and for Himself to dwell in magically; and after the same manner the Divine Chaos and Eternal Nature were brought forth. The Spirit of the Holy Trinity doth will, desire and act from nothing else but from its pure magia; for it is not a rational spirit, but a wise, intelligent spirit, which wisdom and intelligence is grounded in the Divine Magia. There is no use of reason in the Still Eternity; for the Divine Magia supplies its room; neither is reason made use of in Paradise, nor in the Angelical world, nor in the New Jerusalem, because reason belongs only to the Spirit of this outward world: *and however enlightened reason may be exalted by some, yet my Spirit knows it to be an eternal infallible Truth, that there is no use of reason but in this Babylonish principle, and the Kingdom of the beast.*

Sixthly, Eternal Nature was brought forth, that it might be a garment of the Holy Trinity, and a vesture wherewith their pure naked Deity might be clothed upon: for as the soul is hid and wrapped in the body, and the body in its clothes; so the Holy Trinity is covered and wrapped up in Eternal Nature's Essence, and in the creatures thence proceeding. *Blessed are they who through all these wiles and disguisements can find him, who is the desire of all nations, who in this rubbish can find the pearl of price; which yet if we can search deep enough we cannot fail*

of, for the Holy Trinity in their pure Deity is the innermost kernel of all things, being hid under Eternal Nature's Essence and all her working forms and elements.

Seventhly, Eternal Nature was to be an habitation for the Holy Trinity. For though the Eternal World be the most glorious palace of the Deity and the most Holy Place, yet it was the will of the Holy Trinity to have the outward Court of Eternal Nature added to it, in which they might dwell, as the soul in the body.

Eighthly, Eternal Nature was produced, that it might be a medium between two extremes, God and the creature, whereby God might communicate himself to creatures, and creatures might have fellowship with him.

Ninthly, Eternal Nature was brought forth, that the eternal unity of the Deity might be displayed in variety, diversity and multiplicity.

Objection: *But you will say, was there not a variety of properties and attributes in the Deity, even before the birth of Eternal Nature, viz., his power, wisdom, goodness, mercy, truth, &c?*

Solution: I answer, that all these perfections are all one in the Deity and make up but one most simple essence, for else God would be divided in himself, and could not be the supreme unity and simplicity, as before hath been proved at large.

But by the elements and working forms of Eternal Nature, this Unity displays and as it were dissolves and dilates itself into an infinite variety and diversity of creations, according to the purpose of his Will.

Tenthly, A tenth end was, that the still Divine Essence by entering into the contrariety of Eternal Nature might bring forth the glory of the majesty, and triumphing and exulting joy, which were not to be found in the Still Eternity, before the working properties of Eternal Nature were brought forth.

Eleventhly, Eternal Nature was brought forth, that it might be the true Primum Mobile, or the first source and spring of all motion and action. For this end it pleased the Trinity to produce this Eternal turning wheel, and indissoluble band of the seven forms of Eternal Nature: for in the Still Eternity is nothing but stillness, quiet and rest: and as such as passeth all the thought and conceptions of Man; and that Spirit only knows it, who hath been taken up into it.

Twelfthly, Eternal Nature was produced, that the one single essence of the Holy Trinity might be manifested in distinction, according to the distinct essences and properties of Eternal Nature.

Thus the Father is manifest in Fire, the Son in Water, the Holy Ghost in Air. Thus you see how the Holy Trinity may be distinguished from one another in Eternal Nature's essence.

Thirteenthly and lastly, Eternal Nature was produced, that all the ideas forms and patterns in the Divine Mind might become actual and substantial, which could not be brought to pass in the Still Eternity, nor without the working properties of Eternal Nature, which do bring all that into act and existence which in the Divine Will and Mind, is only in purpose and idea. And thus much concerning the ends for which Eternal Nature was created by God.

Having hitherto discoursed of what Eternal Nature is, I shall next come to show you (according to my method propounded at the beginning of this third part) -

What kind of Principle Eternal Nature is?

Created essence

Question: *If it be asked what kind of Essence Eternal Nature is?*

Answer: 1. I answer, first, that it is a *created essence*, as hath been sufficiently declared before.

Eternal Essence

Answer: 2. *Eternal Nature is an Eternal Essence*, for whatsoever is immediately created by God out of the Divine Chaos, is eternal, because it proceeds from an eternal root; now since Eternal Nature is immediately brought forth from the Abyssal Chaos it must consequently be eternal.

Original essence

Answer: 3. *Eternal Nature is an original essence*, that is, it is the first created essence out of whose fruitful womb all created essences do proceed: it is the first essence of all essences, and the ground and source of them. There is nothing above, before or beyond it, but the Holy Trinity in the Still Eternity. All essences proceed from it whether temporal, or eternal; for time itself is rooted in eternity.

Objection: *But it will be objected, how can Eternal Nature be the first original essence, since the Eternal World and the Divine Chaos are before it?*

Answer: The answer is obvious, for I do not say that Eternal Nature is the first essence, but the first created essence; now the Eternal World and Divine Chaos were not created by God, but generated out of him: therefore it remains unshaken, that Eternal Nature is the first original created essence.

Objection: But you will object again, *that God himself is the Essence of all Essences, and the original cause and first matter of all things*; which I own to be true but with distinction.

Answer: For first, God is the original Essence of all Essences, as he is the efficient cause, and creator of Eternal Nature's essence, out of the Divine Chaos.

Secondly, I say, God is the Essence of all Essences remotely, but not immediately, for all created essences do immediately proceed from Eternal Nature, and not from God; because both the Divine Chaos and Eternal Nature stand between them and God. Now that created essences did not immediately proceed from God, will appear by these following reasons.

First, if all creatures had immediately proceeded from God, they must have been a perfect unity, without all duality, diversity, or contrariety; because God's essence from which they immediately proceeded was such: But we find that all created essences are not a perfect unity, but that diversity and duality are found in them, which is not in the Divine Essence; therefore we must necessarily conclude that they did not immediately proceed from God's Essence.

Secondly, if all created Essences do immediately proceed from God, it will follow, that God's Divine essence is not unintelligible and incomprehensible; but may be easily known from the nature of those essences which immediately proceed from him, for such as their essence is, such must God's be, if we allow this immediate procession; because whatsoever doth immediately proceed from any essence, is of the same essence with that, from whence it proceeds. We conclude therefore that Light, Fire, Darkness, &c. are not in God, nor do they immediately proceed from him, for if they did, we might then know what God's Nature and Essence is, viz. that it is Light, Fire, Darkness, & c.

Distinct essence

Answer: 4. *Eternal Nature is a distinct essence from the Divine Chaos* out of which it was created by God: which appears

First, because that which is brought forth differs, and distinct from that which is brought forth, as the fruit is distinct from the tree, the Son from his Father; wherefore Eternal Nature being created out of the Divine Chaos must needs be distinct from it.

Secondly, Eternal Nature is distinct from the Divine Chaos, because in Eternal Nature, the elements and the working powers of Nature are essentially and actually; whereas in the Divine Chaos they are only potentially and remotely.

Thirdly, in Eternal Nature there is order and distinction; there we find the four eternal Elements and seven working forms of Nature; whereas in the Divine Chaos all things lie hid without any order or distinction; and therefore this principle is called a chaos or confused mixture, Genesis 1, 2, because in this principle there is no essences to be found, but all things are in it in a hidden dark confused manner.

Middle essence

Answer: 5. *Eternal Nature is a middle essence*, because it is placed by God between the eternal world and the Angelical, and this visible creation, and is the original ground from whence all middle worlds and creations do proceed. Were not Eternal Nature a middle essence there would be no middle worlds, no middle states, nothing but the Still Eternity. But the Scripture tells us of worlds in the plural number, Hebrews 1, 2., which must be these middle worlds of which here I have spoken.

Invisible essence

Answer: 6. *Eternal Nature is in itself an invisible Essence*, for it is the ground from whence all invisible worlds and creations do proceed, and we are taught that even this outward visible world was made of an invisible matter, viz., Eternal Nature's essence, Hebrews 11, 3. The things which are seen, were not made of the things that do appear.

Mixed and compounded essence

Answer: 7. *Eternal Nature's essence, is a mixed and compounded essence*, it is mixed and compounded of the four eternal Elements and their essential forms; and thus it is an essence compounded of multiplicity, variety and contrariety, and therefore must needs be distinct from the Divine Essence, which is an eternal unity and simplicity, which cannot admit of any mixture or composition whatsoever. Now we must further know that this mixture and composition of the eternal Elements in Eternal Nature is wrought by the art of Divine Wisdom in such a manner, that all their contrarieties are reduced to the greatest harmony and agreement; insomuch that they qualify in and through another, with the greatest concord and amity, as brethren and members of the same body. This harmonious mixture and composition of the Elements in Eternal Nature is the beauty and perfection of Eternal Nature; and that whereby it is fitted to become the fruitful mother of all things. If we consider Eternal Nature only as made up of fighting contrarities, we shall find nothing but deformity and disorder, in her; but if we regard her as she is mixed and compounded by the hand of Eternal Wisdom to a perfect temperature harmony and concord, so she appears and is indeed all beautiful and lovely.

Good essence

Answer: 8. *Eternal Nature is a good essence*: there is no evil in it, notwithstanding it is made up of contrarities; for God who is eternal goodness, could not make that evil, which he designed to be the original matter of all created essences: for so he would have entailed evil upon all his

creatures, which were to proceed out of its womb. Neither was it partly good, and partly evil; for this is a mixture that God declares against, and therefore would never be a cause of it himself. Neither can we say, that evil is in Eternal Nature's essence, but that it is swallowed up of the good, because nothing can proceed from God, but what is wholly good. The darkness in Eternal Nature is as good as the light, and the Fire as the Water. All the forms of Eternal Nature must needs be alike good for these following reasons;

First, because they have one efficient cause, one creator even God.

Secondly, because they all have but one mother, viz. the Abyssal Chaos out of whose womb they proceed.

Thirdly, because God hath implanted in them all an hunger and desire to answer the end of their creation: Now whatsoever answers the end for which it is made, that we may truly say is good.

Fourthly, all the forms of Eternal Nature are equally good, because they obey the will of their Creator.

Fifthly, because they are all serviceable and helpful to one another; as appears by their qualifying together, and union in the sixth form, where the Darkness is serviceable to the Light, and the Light to the Darkness, the Fire to the Water, and the Water to the Fire.

But here it is to be observed, that when I say that all the forms of Eternal Nature are good, I do not mean that they are the chiefest good; for that is only to be found in the Divine Essence; but that they are endowed by God with a natural goodness, suitable to their kind, and such as they are capable of, and free from Evil.

Objection: *You'll say, evil is not in God, therefore it must be in Eternal Nature?*

Solution: Yet the inconsequence of this argument doth appear, in that it may be so easily retorted, for say I, because evil is not in God, therefore neither can it be in Eternal Nature, which was created by him; for such as the cause is, such must the effect be: no evil is in the cause of Eternal Nature, therefore neither can there be any evil in Eternal Nature, which is the effect.

Question: But you'll question further, *if evil be not in God, nor in Eternal Nature, where then will you place it? What will you make the ground and source of evil?*

Answer: I answer, that the mutability of the creature is the cause of evil. For though all things be created good by God, yet they are not immutably so: but may become evil. But we will speak no further of this matter, because this is not the proper place to speak of the original of evil and sin, for we are here only a treating of Eternal Nature, as it came out of God's hand, and before any creatures were created or brought forth out of it.

Objection: It may well be you'll object, *that Jacob Behme makes Eternal Nature the ground of good and evil.*

Solution: To which I answer, that what Jacob Behme writes concerning Eternal Nature is very true, for he does not make it the ground of evil, in its state of purity, as it came out of God's hand: but the cause of this mistake is, that Behme is not well understood, because sometimes he speaks of Eternal Nature in its state of original purity, and presently after speaks of it, with reference to its fallen state, and this being not sufficiently distinguished by unwary readers, makes them conclude that Jacob Behme makes Eternal Nature in its original purity to be the ground of evil; which indeed is contrary to the whole scope of his writings. Behme was very sensible that many would be apt thus to mistake his writings, which made him say that there was a veil upon his writings which would hinder all those who were not born again, from having a

right understanding of them. Jacob Behme, whensoever he attributes evil to Eternal Nature, considers it, in its fallen state, as it became infected by the fall of Lucifer, in this second or hellish principle, and so I do fully agree with him; but I am speaking of Eternal Nature in its pure and undefiled state, as it came out of the hands of God.

Objection: But you will say that *Darkness is an evil essence: but say I, how can that be evil, which is the cause of the Light?*

Solution: For Darkness is the root of the Fire, and from the Fire proceeds the Light, so that if there were no Darkness, there would be no Light; wherefore Darkness is no evil essence.

Neither is the bitterness and sting of the Anguish evil in itself, because they are the cause of the triumphing joy. Nor the Fire though it be a fierce and devouring essence, because its fierceness and wrathfulness is the strength of Eternal Nature: and when these qualities of the Fire come to be penetrated by the Water they are changed, and become the cause of pleasure and triumphing joy. Therefore you see that Fire as it was originally in Eternal Nature is no evil essence.

Neither can it be said that the contrariety which is found in the forms and properties of Eternal Nature makes them to be evil; because all the six forms of Nature are united and harmonized in the seventh, where no strife contrariety or opposition is to be found, nor anything from whence they might with truth be denominated evil. In this harmony and agreement of all the essential forms of Eternal Nature doth the essential and intrinsical goodness of Eternal Nature consist. This was the beautiful garment wherewith she was arrayed when she first came out of the hand of her great and wise Creator: for the Darkness was not at odds with the Light, nor the Light with the Fire, nor the Fire with the Water; but all the forms in the greatest harmony qualified in and through one another; this I say was the state and condition of Eternal Nature, as she came out of the hand of God, she was all pleasing and beautiful, for all her appearing contrarities were swallowed up of harmony and unity.

Perfect and complete essence

Answer: 9. *Eternal Nature's Essence is a perfect and complete essence.* She is perfect in the perfect number of her seven forms and properties, nothing can be added to her, neither can anything be taken from her; because in the forementioned seven forms she contains whatsoever is required to her completing and perfection. And these forms are in one another and through one another, they generate one another, and are generated from one another, so that none can be without the other, but all make up one essence in the seventh form: and in this unity and inseparability of the forms of Eternal Nature doth her perfection consist. All the forms of Eternal Nature are co-essential and co-eternal with herself and with one another; none is before the other, because all are one and make up but one essence which is Eternal Nature herself.

Objection: But you will object, *that this seems to contradict your former discourse, wherein you have spoken of the 1, 2, 3 &c. forms of Nature, distinct from one another?*

Solution: I answer that when I spoke of the forms of Eternal Nature under a distinction of order and number, I considered them as they were a making and forming under God's hand, and not as already made into an ever circling wheel, and fixed in an indissoluble band in the seventh form, for so they are but one essence and have neither beginning nor end, nor can they be said to be one before the other in number and order. In this full and perfect union of the six forms in the seventh, consists the perfection of Eternal Nature: for if we consider the six forms apart and distinct from one another, we shall find them all wanting and imperfect, and plainly discern that

Eternal Nature's perfection consists not in any one of the forms, as distinct from the others, but only in the union and fixation of them all in the seventh, which is the common body and receptacle of them. The truth of this will appear by taking a view of all Eternal Nature's forms, in which prospect we shall clearly discern, that the perfection of Eternal Nature doth not consist in any one, or more of her forms apart; but in the joint Union and fixation of them all in the seventh form.

First, we will begin with the Darkness, and the essences which pertain to it, viz. harshness, bitterness and the sting of Anguish, which make the three first properties of Eternal Nature, and are the beginning and root of it: if these were not, there would be no Fire, if no Fire, no Light, and if no Light, no Love-Fire-Essence. But we cannot say that God intended to place perfection in this root of Darkness, as being only the foundation of that complete structure which God hath raised upon it. This Eternal Darkness was extracted by God out of the Abyssal Chaos, the hidden root of all things: and is the beginning and ground of Eternal Nature and her forms, and is made up of harshness, bitterness and anguish; and therefore this darkness of which we treat here, is not a mere privation or non-entity; for if it were so, God could not be said to create the Darkness, as the Scripture expressly tells us: therefore we lay this as a ground that this darkness is essential, as being the root and ground of Eternal Nature's essence: but perfection not being found here, God proceeds, and

In the second place, God out of the forementioned Darkness, brings forth the Fire, being the fourth form of Eternal Nature: its properties are fierceness, elevation, consuming and devouring all things that cannot endure its trial, it contains Sulphur, Sal-Nitre and Mercury; it was no sooner added to that Darkness, but it was communicated to it (as it were) life, sense and motion, so that they embraced each other most willingly. The Fire said to the Darkness, I cannot subsist without thee, for if I were not preserved in thy essence, as in a furnace, I should perish and vanish away. The Darkness replied, *Dear Fire-spirit, live for ever in my centre, for without thee I am as dead, thou art my life and givest me sensibility and mobility; let us live together as members of Eternal Nature in love and unity for ever.*

We will now take into consideration the nature of this Fire, and whence it burns and flames continually, without ever being extinguished. God, the most wise artist and great chemist, took great care that the Fire might never go out, for then he knew that Eternal Darkness would become a dead essence; and therefore he placed in the bowels of this fire its eternal food of Sulphur, Mercury and Sal-Nitre, which is the fuel that maintains its everlasting burnings.

Question: If you ask me from whence this Eternal Fire doth proceed?

Answer: I answer, not immediately from the Divine Essence, for in it no Fire is to be found; but out of the Abyssal Chaos, by the eternal speaking word of power. The essence and nature of this Fire-spirit is nothing else but an eternal hunger and a dry painful thirst in itself; and from this hunger it attracts eagerly and earnestly, and yet it finds nothing in itself to attract, but its own burning Sulphur, poisonous Mercury, and infected Sal-Nitre, and the more it attracts, the more it hungers; and the more it hungers, the more it preys on its own fuel. But God doth not stop here, because perfection is not found in the Fire: for the great artist knew very well, that if this eager attraction of the Fire-spirit were not allayed and pacified, it would bring itself into anguish and pain, as having nothing to feed upon and refresh itself with, but its own burning Sulphur, poisonous Mercury, and infected Sal-Nitre. Wherefore that the Fire-spirit might have no reason to complain of its being so fierce, wrathful and anguishing, the great artist resolve's to palliate, cover and allay the harshness and bitterness of the Fire-spirit, so that it might never know them,

nor perceive its own burning Sulphur, Mercury and Sal-Nitre. God knew that the Fire in the elevation of its might and power would devour all that come in its way, if once it should be inflamed with his own Sulphur, Mercury and Sal-Nitre, and so spoil the work which he intended to bring forth.

In the third place, God brings forth the Water-essence, being the root of the fifth form, viz., the Light-essence. This Water is the food of the Fire, whereby its eager hunger is allayed, and its painful attraction stilled, and the effects of its Sulphureous, Mercurial and Salnitrous properties, palliated and concealed. This Water-spirit is placed at the bottom of the Fire-root, where the Fire finds its own eternal refreshment in itself, and needs not to seek it elsewhere: yet the Fire-spirit cannot reach it by flying upwards, but by sinking down deep into his own root. Thus God brings down the pride of the Fire, by placing its food and refreshment into the deeps below it. No sooner had the Fire-spirit by sinking down into its own root, allayed its fierce hunger, and quenched its dry and insatiable thirst in the Water-essence, but it became as transported with joy, and said, *O Blessed Element! How camest thou to be so near me, even in my very root and centre and I not aware of thee? Behold! I have drunk deep of thy fountain and am satisfied: I have tasted thy sweetness, and am refreshed. O come and mingle thy softness and meekness with my strength and fierceness, that my anguishing hunger and painful thirst may no more be felt by me, but be swallowed up in satisfaction and delight!* Thus you see how the Fire, by sinking down into its own root, mingles with the Water, and the Water raising itself penetrates the Fire, by which means the hunger and thirst of the Fire are mitigated and assuaged; not that they are quite taken away, but the attraction being more moderate, the thirst and hunger, which before were painful and anguishing, now become pleasing and delightful. "It is worth our observing here how all this is brought about, viz., by the descent of the proud and self-elevating Fire-spirit, and the ascent of the meek and humble Water-spirit: thus the great Creator is pleased to abase the proud, and to exalt the humble and the meek."

Question: *If you ask me whence this Water-essence derives its original?*

Answer: I answer, not immediately from the Divine Essence, but from the Abyssal Chaos, as hath been said before concerning the Darkness and Fire.

But in the fourth place, how excellent soever this Water-spirit is, yet it is not the full perfection of Eternal Nature; wherefore the great Artist doth not stop here, but to the Water-essence superadds the Light-essence, which is the fifth form: for God knowing that the Wrath-fire desired the Light, as a further step to its complete joy and satisfaction, he said, *Let there be Light, and there was Light*, which immediately darted its lustre and brightness through all the preceding forms of Eternal Nature; it made the Water clear and transparent, the Fire bright and luminous, and hid the Darkness in its own glory. Thus we see how useful and pleasing the Light is, to all the forms of Nature, causing them to move and penetrate in and through one another with great joy and delight. Here the Wrath-fire thus salutes the Eternal Light: *Oh dear and precious Light, how welcome art thou unto me? Thy pleasantness, meekness and soft sweetness have fully satisfied all my longing desires.* Again the Light embraceth the Fire and in the Fire the Darkness, and saith, *Ye are both most dear unto me: thou Fire art my strength and might, thy fierceness is my Life, as my softness and pleasantness is thy food, wherefore let us delight to dwell in one another for ever.*

Do you desire to be further informed concerning the nature and properties of this Eternal Light? You must know that words are not able to express the gladdening sweetness, and meek softness of its nature, the Fire-spirit only can feel it, and is thoroughly sensible of it; for it transmutes its

sullen darkness into smiling brightness, and its anguishing stinging property into a reviving and quickening warmth, such as the Sun gave forth in Paradise before the strife of contraries was known. Such is the blessed state of the Fire, when the Light comes to rule over it, when it sinks down and resigns itself to the Light, that its fierceness may be qualified with the soft meekness of the Light. O the wonderful pleasant birth of Light! Which by penetrating the essences of Eternal Nature makes them wholly meek, sweet, soft and delightful, so that nothing but a pleasant sight, sweet smell, delightful taste, ravishing sound, and soft pleasant feeling is to be found amongst them. Here the Darkness becomes lustrous, the Fire loseth its burning and scorching property, and becomes mild, luminous and quickening, and the Water clear and refreshing.

This Light (if we further enquire into its originality) doth immediately proceed from the Divine Essence, which is an increated Light, but this is created by that, and brought forth out of the Abyssal Chaos, as the Darkness, Fire and Water were before. It is placed by God in the root of the Water-essence, and from thence it shineth forth; and with its meek bright virtue penetrates and tinctures all the forms of Nature.

In the fifth place, God brings forth the Air, which blows up the Love-Fire-Essence, and together with it constitutes the sixth form of Eternal Nature. The Creator of all things knew, that the Fire-essence was placed between two dangerous enemies, the Darkness on the one hand, and the Water on the other; either the thick smoke of the Darkness might stifle and smother it, or the Water might overwhelm and drown it: wherefore that the Fire of his eternal furnace might never be in danger of being extinguished, he brought forth the Air-essence to blow up the Fire that it might not go out. It is this Air-spirit that keeps the Wrath-fire in its due bounds, that it may neither be too strong, nor too weak: for when it is too strong, it is in danger of drying up the Water, and when too weak, its attractive hunger will not be great enough to maintain its own being; for the hunger of the Fire is the cause and source of the Fire-life, in the Fire-essence. If the moderate thirst and hunger of the Wrath-fire were not preserved, the cause of life, sensibility and mobility would be taken away, and there would remain nothing but an inactive dead darkness, the Fire being extinguished.

This Air-spirit doth not only moderate the Wrath-fire, but it also blows up the Love-Fire-Essence, with which being united it constitutes the sixth form of Eternal Nature. This Love-fire hath its root in the meek-water, from whence it springeth, as the Fierce-fire from the harsh astringent darkness. It rises up through the Meek-light, as the Wrath-fire through the Darkness, and is blown up and preserved by the Air. This Love-fire doth not immediately proceed from the Divine Essence, which is an increated Fire-life, but this is created and brought forth out of the Abyssal Chaos. But the Love-fire, which proceeds immediately from the Divine-Essence, is the loveliest, pleasantest and sweetest birth of all, as Jacob Behme saith, for it makes all the forms of Nature joyful, pleasant and lovely. As soon as this child of Love is born the whole birth of Eternal Nature stands in great triumph of divine joy; all its powers and essences become substantial, and they do see, hear, smell, taste and feel one another in the most ravishing joyfulness beyond words and this pen's expression. For the Love-fire giveth forth itself for food to all the properties of Nature, it become unto them eternal bread and wine, wherewith they are fed and refreshed for ever; which makes them all cry out, O Love! thou hast satisfied our hunger and quenched our thirst, nay thou hast stilled us with the highest exulting joys; behold, we desire no longer to have any will of our own, but that all our wills may be thine, and so thy will may be our will; thou shalt have the dominion over us, only feed us with thy heavenly food, and give us thy wine to drink eternally. When this Love-essence mingles with the Spirit it begets in him a

divine and spiritual understanding, and opens his spiritual senses of seeing, hearing, tasting, smelling and feeling: thus the blind properties of Nature come to see spiritually and intellectually, the deaf to hear, the dumb to sing, and the barren to become fruitful. This is the feeling life of Nature, and proceeds from the Love-fire's-dominion in and over all its properties. When this Love-fire-tincture enters into the Dark-fire-forms, and comes to penetrate the burning Sulphur, poisonous Mercury and Sal-Nitre of the Fire-spirit, and to change them into its own Nature, there ariseth such triumphing joy, charming pleasure, ravishing ecstasy and exultation, as none can imagine but those that have felt them, and tinctures them with such variety of beautiful sparkling colours, as surpasseth all the precious stones and gems of this visible creation. This Love-fire-Tincture (as Jacob Behme declares) proceeds from the union of the Fire and Light, and it is the joy and end of Eternal Nature; neither is there any birth to be looked for or enjoyed, beyond this birth of Love; in which the eternal beginning hath found the end of its own hand work, and is indeed the perfection and accomplishment of the five preceding forms of Eternal Nature.

And now in the last place, for a conclusion of all, the Creator beings forth the seventh form, in which the six forementioned working forms and properties do act and qualify, as the soul in the body. It is the house and dwelling place, and is the eternal Earth, which gives the eternal substantiality and corporeity to them all. Here they dwell in triumphant joy; here they are all fed, with the eternal food which the Love-essence gives forth unto them, and circle in and through one another, in the greatest unity and harmony in the triumphant joy of the Love-essence, which pierceth through them all. Thus you see the birth of Eternal Nature, full complete and perfect; you see her in comely garments wherewith she was arrayed when she came out of the hands of her great Creator: you see all her variety and diversity centred in Love's harmony, all contrariety and strife banished from her court.

But before we leave this prospect of Eternal Nature's excellence and perfection, let us consider, First, that amongst all her distinct forms there is no disorder or confusion.

Secondly, that the variety and diversity of forms which are in her do not produce the least strife or contrariety, but are all reduced to a perfect agreement in Love's harmony. All the seven have but one will, one desire, and one joy and pleasure: And indeed how could it be otherwise? Since the God of love, peace, and unity could not be the author of contrariety in Eternal Nature's Essence. out of which he was to bring forth his whole host of creatures; and thus much concerning the perfection of Eternal Nature's Essence.

Blessed and happy essence

10. Answer: In the tenth place, *Eternal Nature's essence is a blessed and happy essence*; I do not mean that she is the Summum Bonum, the most high and sovereign happiness, for that is only to be found in the Divine Essence; but that he is so far happy and blessed as a created essence is capable of being. This happiness of Eternal Nature consists in this, that she is free from all contrariety, strife, misery and anguish, as hath been but even now declared at large.

Neither indeed could it be otherwise, except we will make God to be the author of contrariety, misery, pain and death, which is directly contrary to his nature, and even to what the Holy Scriptures testify concerning him; No, Eternal Nature as she came out of the hand of her great Creator was all beautiful, all spotless, all happy; no strife, misery, or death to be found in any borders of her dominion. Neither do I in this assertion contradict Jacob Behme, because he speaks of Eternal Nature in her divided properties, as she was after the fall of Angels; but I speak of her as she came out of God's hand, all good, harmonious, perfect and blessed.

Now since it hath been declared before, that the perfection, happiness and triumphant joyfulness of Eternal Nature is chiefly placed in her sixth and last active form (the seventh being only as the body, or house, wherein they operate) viz., in the Love-essence, the question may be put.

Question: *Why God placed the happiness of Eternal Nature neither in the beginning, nor middle, but in the end of it?*

Answer: To which I answer, that the Holy Trinity created Eternal Nature to be a palace for them to dwell in; now as in a royal palace we must pass through many rooms and apartments, before we come to the Presence-chamber of the Prince; so in Eternal Nature the forms of darkness must be passed through and after these the Fire and Water, before we can come to the Love-fire, which the Holy Trinity hath chosen for his Presence-chamber, out of all the forms of Eternal Nature. God will not have his creatures to rush in of a sudden into his all-glorious presence, and therefore hath so ordered it that many doors must be passed by them, and many locks opened, before they can come to His presence, whom to see and know is eternal bliss and happiness. Wherefore thrice happy is the man, who by walking this path of pure Nature, hath passed the gates of Darkness, Bitterness and Anguish, and after them the gate of the Fierce-fire, and at length through Water, Light and Air, hath made his way to the Love-fire-essence; where he meets with Eternal Rest, Liberty and triumphant Joy, as being come to that point where the end hath found the beginning and where the beginning and the end are joined together never to be parted again for ever.

A passive principle

Answer 11. *The principle of Eternal Nature, is a passive principle*, the active power of it being derived from the Holy Trinity, who have introduced themselves to act and work in the same, and to bring forth creatures out of it. She is indeed the mother of all beings, but as a woman cannot bring forth without a man; so Eternal Nature would have continued barren for ever, without the active power of the Deity had impregnated her, to the end she might be the fruitful mother of all things.

Subjected and subordinating principle

Answer 12. *The principle of Eternal Nature is a subjected and subordinating principle*, as appears, because she is created by God, and therefore cannot be co-equal with the Deity, not more than the creature can be with the Creator: she is placed below the Globe of Eternity, is influenced from the same, and doth depend upon it: therefore must needs be a subjected and subordinated principle. We may hence gather the absurdity of that Atheistical principle which makes all-mighty matter to be the cause of all things; for we see here clearly that Eternal Nature, the matter of all things, is wholly passive and subordinate to the will and power of her great Creator, in whose hand she is as clay in the hand of the potter.

Useful and serviceable principle

Answer 13. In the last place if it be asked, *what kind of principle Eternal Nature is?* I answer, that it is a useful and serviceable principle, and that because it fully answers to all those ends for which it was created by God: but more especially the usefulness thereof appears in these following particulars.

First, because the principle of Eternal Nature, is as it were the body of the Holy Trinity wherein they live, act and move; as the soul doth in our bodies, and is therefore called the eternal

humanity, and eternal pure substantiality: for without this principle of pure Nature, the Holy Trinity is all pure Deity, without any covering whatsoever; whereas in this principle, the Deity is clothed upon with eternal humanity; which conjunction of the Deity with humanity is the greatest mystery, next to that of the Holy Trinity; by means of which the Holy Trinity convey their pure Deity, which is all Life, Power and Virtue through the Principle of Eternal Nature.

Secondly, The usefulness of Eternal Nature's Principle appears, in that it is become the Palace and Habitation. God's first and most glorious Palace is the Still Eternity, or the Eternal World which he generated out of himself, that it might be the first and most proper habitation for himself; but his second Palace, or dwelling place is the Principle of Eternal Nature.

Thirdly, In the third place, the usefulness of Eternal Nature's principle appears, in that it is God's workhouse wherein the great and wonderful potter hath laid up not only a sufficiency of materials, but also of tools and instruments for all creations. Here is the great and universal treasury of that clay of which all things are made; and here is the eternal turning wheel with which they are framed and fashioned.

Fourthly, Eternal Nature's principle is the wardrobe of the Deity, where all the variety of vestures and clothing, wherewith the Holy Trinity are pleased at any time to cover themselves, are laid up. All the forms of Eternal Nature, Darkness, Fire, Light, Water, &c., are but so many vehicles, or rather vestures of the Deity, wherewith he veileth his pure-naked essential glory. Wherefore he is also termed a God that hideth himself, even his pure Deity with and under the forms of Eternal Nature.

Fifthly, In the fifth place, the usefulness of Eternal Nature's principle appears, in that it is the conduit-pipe through which the golden oil and water of Life, together with the divine virtue of the heavenly Tincture, is conveyed to the creature. Pure Nature's principle is the silver-pipe through which the golden oil of the holy Tincture, which flows from the union of Fire and Light, is conveyed, and is the mean by which the Holy Trinity, with the wonders of Eternity, come to be manifested, felt, tasted and enjoyed; and therefore must needs be a very useful and necessary principle.

Sixthly, In the sixth and last place, Eternal Nature's principle is the field wherein is hid the inestimable pearl of the Holy Trinity: It is the cabinet wherein is contained the jewel of wonder, viz., the Deity in pure humanity: whosoever it is that finds this pearl doth, together with it, find all the wonders of the Holy Trinity. The pearl indeed is one thing and the field, or rich cabinet another, yet is both field and cabinet very useful to keep and conceal the precious stone of Eternal Wisdom, which is fast locked up in this cabinet, and lies deep buried in this field, and whosoever will find it must dig deep for it.

But you will say, where shall I find this field? I answer the field is in thyself: if thou canst find in thyself the union of Fire and Light, and these two qualifying together in one essence, then thou hast met with the place where this noble stone is hid, and thou needest seek no further. And thus much shall suffice to have spoken concerning the principle of Eternal Nature. I shall now proceed to the fourth general head, or the last part of this discourse, concerning God's introducing of himself into Eternal Nature.

The end of the third part.

Soli sapienti Deo Gloria.

Part IV: Concerning God in Eternal Nature.

The mystical divines do make mention of two great mysteries in the Divine nature; the first is the Trinity in Unity and Unity in Trinity, which respects the Deity in their single, solitary and abstracted essence: the second mystery, is the Deity in humanity and humanity in the Deity, which concerns God as being introduced and subsisting in Eternal Nature. I have in the former part of this discourse treated of the first of these; and do now intend in this chapter to speak of the matter, and that by opening this proposition, *that God hath introduced himself into the principle of Eternal Nature.*

Which proposition you will find explained in these following particulars.

In the first place, when I say that God hath introduced himself into Eternal Nature, I understand that the Blessed Trinity, Father, Son and Holy Ghost, have introduced themselves into Eternal Nature. The Father with his intellectual, all seeing Eye, the Son with his flaming Heart of Love, and the Holy Ghost with his out-flowing acting power.

Secondly, when I say that God introduced himself, &c. I do include the Eternal Wisdom which God introduced together with himself into the principle of Eternal Nature.

In the third place, God introduced himself into Eternal Nature together with his essential Love, which is the holy nature of the Trinity, according to that of the Apostle John, God is love.

God in eternal nature

Objection: *But some may object, that the Divine nature doth not only consist in Love, but also in Light and Life, which are attributed to the Holy Trinity as well as Love.*

Solution: To which I answer, that Love, in the sense I take it, doth include both Light and Life, for this essential Love, is all Light and all Life; so that neither death, nor darkness can come near it. Now we must know that this essential Love is the unchangeable nature of the Trinity, and therefore we must not think that the Divine nature is changed by being brought into and clothed upon with Eternal Nature, and from Love turned to Wrath, or from Meekness to Severity. No, by no means: for as God is all love in himself, so he is the same in Eternal Nature.

Question: *But you will say, how can this be reconciled with Scripture which attributes wrath, anger, severity and justice to God.*

Answer: I answer, that when the Scripture speaks of God's anger, wrath and severity, it hath regard to God's manifesting of himself in and through Eternal Nature as it is infected and defiled by sin. Whereas when I say, that the manifestation of God in Nature is all Love, I speak of Nature in its purity, before it was infected by the Fall of Lucifer, and when all its forms and properties were harmonised to the most perfect concord and unity: for in this state nothing but Love, which is the unchangeable nature of God, was to be found in Eternal Nature's principle. In the last place, I say, God introduced the Seven Spirits before the Throne together with himself into Eternal Nature; else these Seven Spirits could never have been seen, or manifested in Eternal Nature's principle; but the Scripture oft makes mention of them as introduced into Eternal Nature; so they were represented to John, in the first chapter of the revelation as existing in Mount-Zion, or the New Jerusalem-principle, which was brought forth out of Eternal Nature. And thus much shall suffice to have spoken of the first part, or subject of this proposition, which is God: we now proceed to the predicate which is Eternal Nature.

2. Now by Eternal Nature, into which it is said that God hath introduced himself, we are to understand Eternal Nature in its purity, not as defiled with sin; for the Holy Trinity would never of their own free-will have introduced themselves into anything that was defiled or impure. Again, we are to understand that when God introduced himself into Eternal Nature, that she stood yet in her original unity, simplicity and harmony, without any duality or contrariety: for the Holy Trinity would never have entered with their divine nature of Love, into that where division, disagreement and contrariety had taken place. No, Eternal Nature was without strife or contest, without any mixture of Good and Evil, or Light and Darkness, but was perfectly harmonized; or else the blessed Trinity could not have made it the habitation of their Divine Love-Essence. And thus we see in what sense we are to take Eternal Nature, when we speak of God's introducing himself into it.

3. I come now to the third and last particular in the foregoing proposition which may need some explication, which is the word *introduced*, how it is to be understood, and in what sense we are to take it in this place. 'When we say that the Holy Trinity have introduced themselves into Eternal Nature, we mean nothing else, but the union of the Blessed Trinity with Eternal Nature, and Eternal Nature's union with the Blessed Trinity, which is the full meaning of God's introduction of himself into Eternal Nature's principle.' Here the Deity subsists in its eternal humanity, and eternal humanity subsists in union with the Deity: God in Nature, and Nature in God; and thus God and Nature are in one another, because God hath introduced his Divine nature of Love into Eternal Nature's pure principle.

The nature of the union (between the Trinity and eternal nature)

The nature of which union I shall explain and open to you in these following particulars.

1. First, then I say, that this union of God with Eternal Nature is a true, real, essential and most intimate union. In every union these three things are to be found, and meet together, viz., the uniter, the thing united, and the union itself, which joins the uniter and united together. In this union of God with Eternal Nature the uniter is the Blessed Trinity, the thing united is the principle of Eternal Nature; and the union of them both is the Divine Nature of Love, 'Now this Love, which is the link and tie of both the uniter and united, is the essential Love of the Deity, wherefore this union must needs be an essential and most intimate union': It is a kind of incorporation, the uniter and united penetrating and mixing with one another: and therefore this union of God and Eternal Nature in Love's essence is compared to a nuptial union, because God hath as it were espoused himself with Eternal Nature, as a pure, spotless and undefiled virgin, in an indissoluble band, which is the band of Essential Love.
2. In the second place, this union of God with Eternal Nature is an eternal union; for no sooner was the principle of Eternal Nature brought forth, but the Holy Trinity introduced themselves into it, and this was before the foundation of the Angelical world was laid, and consequently from eternity *Quo ad nos*, so it must be understood by us.
3. In the third and last place, this union is an unchangeable and inseparable union; and that because the band and tie of this union is the eternal unchangeable Love of God.

Question: *But you will say, that God's Love may be changed into anger, which is the bond of this union, and consequently the union itself may be changed?*

Answer: To which I answer, by denying that God's Love can be changed into anger in Eternal Nature, as she stands in purity and perfection, before the coming in of sin; because in that state

neither Eternal Nature, nor anything in it could be the subject of God's anger, hatred, severity, or justice. Wherefore though in fallen Nature we perceive the effects of God's love and hatred, mercy and justice, sweetness and severity, yet in pure Nature, into which God hath introduced himself and concerning which we speak here, nothing can ever be found but the effects of an unchangeable Love: which unchangeable Love is that bond, which makes the inseparable union between God and pure Nature, between the Deity and humanity. This Love is that which after a vital manner doth pass through and penetrate all and every part of Eternal Nature, and Eternal Nature presseth into the Love, which makes the union of them both most intimate, vital and inseparable; so that we may say, who shall, or who can separate God and pure Nature? Or who can disannul the eternal covenant between them? But yet notwithstanding all that hath been said concerning this union between God and pure Nature's principle, we are to understand that this union is not without confusion, so as God is not pure Nature, nor pure Nature God, for though one be in the other; yet God comprehends Nature, but Nature cannot comprehend the Deity.

Why the Blessed Trinity introduced themselves and entered into a union with eternal nature

Question: *But here it may be enquired, what were the ends and motives why the Blessed Trinity introduce themselves and entered into so intimate a union with pure Nature's principle?*

Answer: To which enquiry I shall answer with these following particulars.

1st reason. Why the Trinity brought forth themselves into pure Nature's principle, was for the manifestation of themselves in it and by it. For though they were manifested to themselves and simplified spirits in the Still Eternity, yet they desired a further manifestation of themselves to creatures which lay hid in the womb of Eternal Nature, and for this reason did they enter into union with it.

2nd reason. A second motive or reason was, that the Holy Trinity might glorify and exalt their own Divine Nature of Eternal Love in those worlds and creatures, which were to be brought forth from the womb of Eternal Nature. In the Still Eternity there were indeed an infinite number of simplified spirits, who dwelling in the centre of Love, did glorify and exalt the divine nature of Love, which was all in all to them. But the design of God was to have his eternal Love glorified and exalted in an infinite variety of creatures and beings, who might all in their several ranks, and according to their several capacities exalt and glorify Love; and so make up the divine consort and harmony, which cannot be without variety.

3rd reason. Why the Holy Trinity have introduced themselves into Eternal Nature was, for the manifestation of their sovereignty and supremacy. For how could their sovereignty be manifested without variety of dominions and subjects? Now both these were brought forth out of the womb of Eternal Nature by the Holy Trinity. The dominions were those several worlds, which were created out of Nature's principle, and the subjects were the numberless number of creatures, which were the inhabitants of each of those worlds and principles, and by both of these, the sovereignty of the Holy Trinity was fully declared and manifested; which was one reason why they introduced themselves into Eternal Nature.

4th reason. Was for the manifestation of their Eternal power, wisdom and goodness in the creating of so many worlds, visible and invisible, together with such an infinite variety of creatures to store and replenish them. As also in the ordering, governing and disposing of them for the obtaining of those glorious ends for which they were created. Nothing can more expressly declare and manifest the divine power, wisdom and goodness, than the creating and governing of so many worlds and creatures, as were brought forth from the womb of Eternal Nature.

5th reason. Why the Holy Trinity introduced themselves into Eternal Nature, was, for the executing their eternal goodwill, decrees and purposes and bringing them into act. For the eternal goodwill and purpose of the Holy Trinity was to manifest their own glory in the creation of worlds, and an infinite variety of creatures which were to be the inhabitants of the same, out of Eternal Nature's principle: wherefore for the effecting and bringing about of these designs they introduced themselves into Eternal Nature, that so it, being impregnated by the Divine Love-Essence might give a being to those worlds and creatures, which had been from all eternity in the purpose and decree of the Holy Trinity.

6th reason. The sixth reason why God introduced himself into Eternal Nature, was, for the glorification of Nature, by means of its union with the Divine Essence of Love. I told you before, that one main reason why the Trinity introduced themselves into Nature was for the manifesting of the Glory of their Divine nature, and now I come to tell you, that it was for the glorification of Nature; that Nature might be exalted to the highest degree of glory it was capable of, by its union with the Deity. Eternal Nature indeed in its own essence was pure and spotless, but its glory is from the union it had with the Deity, who penetrates it through and through, and communicates of his own glory unto it, glorifying it in, with and through himself. Now to the end that Nature might thus be made partaker of the Divine glory, it pleased the Holy Trinity to enter into and unite Eternal Nature to themselves.

7th reason. The last reason, why the Holy Trinity united themselves to Eternal Nature, was, that they might be the supreme acting, governing and moving power in and throughout the pure principle of Nature, and thereby become the sole author, and the all in all of the motions of Nature. But I do not say that the Trinity is the sole mover in the principle of defiled and fallen Nature, for there the Dragon and the Beast have established their dominions, and are very active in stirring in it. And though we cannot deny but God is in fallen Nature, yet not to the same end, for which he was pleased to introduce himself into pure Nature, that he might be the sole mover and actor in it, and thereby to keep and preserve it in its original purity: whereas the end why God entered into fallen Nature was that he might redeem it and restore it to its original purity, from whence it is fallen.

Question: *But you will say, how can the high purity of the Divine nature be preserved in the unclean vessel of defiled and corrupted Nature?*

Answer: To which I answer, that if we consider what hath been said of the Divine nature, we shall find this objection fully satisfied, for I told you that the Divine nature is the highest unity and simplicity, and consequently cannot admit of any mixture or composition with anything: and again I told you that the Divine nature was an eternal liberty, being free from all; though being in and penetrating through all, like the beams of the Sun, which though they pierce the Air and Water, penetrating them throughout, yet are they not mixed, or jumbled with them, but abide in their perfect liberty and untouched from either of them.

And now for a conclusion, we may draw this corollary from what hath been said, that the Divine nature and glory of the Deity is hid in Nature, as a jewel in a cabinet, or as a treasure hid in a field. Indeed in pure Nature this jewel is easily found, for there it lies open, and sheds its lustre, whereby it discovers itself; but in impure Nature it lies deep hid and buried, and cannot be discovered, but with great pains and difficulty. Yet some holy souls have found this pearl in their own fallen nature, and thereby have attained to the possession of the Blessed Trinity in themselves; and through their baptism into the nature of the Father, Son and Spirit, are arrived to perfection by the redemption, purification and transmutation of their impure natures, and so

restored again to their original purity. These were called in those days *wise men*, and *lovers of wisdom*, and *holy souls*, from their high union to and with the Divine nature of Love.

Conclusion

Thus for a conclusion you see how God the Father hath introduced himself into the principle of pure Nature, as an Eternal Eye, to see through all Nature's Globe, and together with himself, his Eternal flaming Heart of Love, as an eternal spring flowing continually through all the principle of Eternal Nature for its delight and refreshment, and his Spirit of Life to be the supreme moving motion throughout the whole essence of pure Nature. Thus much may suffice to have been spoken of what God is in pure Nature.

Having hitherto given you an account concerning the principles of Eternal Nature, we are next to speak of the generations of it, that is, the numerous off-spring of worlds and creatures which were manifested from her fruitful womb, which I intend shall be, and now have made it to be the subject of my second tract, treatise or book, namely of the Angels, and herewith shall put an end to the first, wherein I have endeavoured to declare these three propositions:

1. What the Nature of the Holy Trinity is out of Eternal Nature
2. What Eternal Nature is.
3. What God is in pure Eternal Nature, cuius nullus:

FINIS.

Epigraph:

ALL the *Errata* to your outward look
Correct within your self, that inward Book.
Be *wholey* God-taught; wholely, if you can:
Be not a *Skreen* to Antichrist, but *Fan*.
No other *Book* you then need read of man.
But while in weak and *childish* state we dwell,
We must have *Letters*, line on line to spell,
And so let *Faults* be mended, and all's well.
So sai'th and prai'th your humbl

DRAWDE REKOOH.

Appendix 10 – Transcription John Pordage, *An Epitome of the Angelical World* (1650).

Transcription made from: Raphael, *The astrologer of the nineteenth century / By the members of the Mercurii: Raphael ... and other sideral [sic] artists*, (London: Knight & Lacey, 1825), 240-245.

Part V: An Epitome of the Angelical World¹

Extracted from the MSS of Doctor John Pordage, Rector of Bradfield, Berks., 1650²

¹ John Pordage, 'An Epitome of the Angelical World', in Raphael, *The astrologer of the nineteenth century / By the members of the Mercurii: Raphael ... and other sideral [sic] artists*, (London : Knight & Lacey, 1825), 240-245

² Those who choose to refer to the third volume of Jacob Behmen's works, 4 vols. quarto, edited by William Law, A. M. (author of "The Serious Call," and several occult works, the most perspicuous extant), will be highly delighted at the sight of engravings of the "three wonderful tables," said to have been designed and drawn by Sir Peter Paul Rubens; and those who will take the trouble, critically, to examine them, will not, I think, hesitate to pronounce them three of as masterly pieces as were ever delineated by that eminent artist, and associate of illustrious and royal personages. The following extracts are from one of many extraordinary mystical works (never printed in English, but translated from the author's English and Latin MSS. into German) of the pious and learned Dr. John Pordage, rector of Bradfield, Berks, who was the contemporary and very particular friend of the celebrated Bishop Saunderson, Dr. Edward Hooker, and Dr. Francis Lee: the last-mentioned of these, his bosom friends, was a man of stupendous learning, and was most intimate with Robert Earl of Oxford, when lord high treasurer, to whom several proposals were made by him for the lasting honour and advantage of these nations. Dr. Lee's works are almost innumerable, but, as he never could be prevailed on to affix his name to any one, they have been made public under the names of others, or have come into the world anonymously. The greatest part of Nelson's "Feasts and Fasts" was found in his own hand, after his decease; he was the first that put Mr. Hoare and Mr. Nelson upon the founding of charity schools, upon the same plan as that of Halle in Germany; and he was continually promoting and encouraging all manner of charities, both public and private. Peter the Great, Czar of Muscovy, was exceedingly partial to him, for whom, by request, he wrote, in the year 1696, "Proposals for the right framing of his Government."-*Vide* Dissertations, Theological, Mathematical, and Physical, by Francis Lee, MD. 2 vols. 8vo. 1752; also, Rev. R. Roach's "Great Crisis," 8vo. 1725. Dr. Lee was a member of "The Philadelphian Society:" I therefore recommend a perusal of "The Theosophical Transactions," by that Society (1 vol. small 4to. 1697), as it contains the most erudite and profound disquisitions ever written, both scientific and philosophic, as well as theosophic and divine magic. This singular work has been very rare for the last fifty years, and, as a proof of that, the copy belonging to the late Mr. Cosway was sold by a bookseller (Duke Street, Manchester Square), to a friend of mine, for ten guineas. This may serve to convince *if possible*, the incredulous, that these sublime studies have not been, in any age, confined to men of little or no consideration in the world, but on the contrary, it may be averred, that scarcely any, comparatively, but persons of liberal education and of distinction, have been the most earnest in those pursuits. As it is not generally known that the father of English astronomers and mathematicians, Sir Isaac Newton, was indebted for his transcendent [sic] knowledge to Jacob Behmen (who was certainly the prince of occult philosophers and astrologers), I beg to refer all who are disposed to "The Gentleman's Magazine" for July, 1782, where they will see an article very explicit on this point, written by a fellow of St. John's College, Cambridge. But, to conclude, Shakspeare [sic], Milton, Dryden, the author of "Junius," and numerous other great and good men, of all ages and nations, have revered these sciences, and benefited themselves

Communicated by Philadelphus

Wrote down, not out of an imaginary rational knowledge, but by godly, essential sight, and true experience agreeably to 2 Cor. xii. 1-5³

This blessed world is called the Heavenly Jerusalem, and Kingdom of Love; it is inhabited, in common, by saints and angels. A heaven of a burning, flaming, sweet, rapturous, fire; a clear, thorough, shining, crystalline joyful light. The angelical world appears encompassed by a circle of infinity, having a firmament in which the angelical elements operate in harmonious unison and equal temperament, which makes a clear, serene and eternal, day. The angelical world is the metropolis of eternity, the temple of God, and glorious Palace of his Most High Majesty, wherein he appears, without obscurity to his angels; clear and plain in his Holy Trinity, which they contemplate in the mirror of godly wisdom, and through the love which is in them of God; they are united in humility and obedience to one spirit. The angelical world is but one heaven, inasmuch as Christ and his Saints live together with the angels; but with regard to its variety, there are three heavens answerable externally to the Trinity, and internally according to three degrees of glory, the first, second, and third, heaven.

In the angelical world there is an external transparent paradise to the angelical senses, and an internal understanding or mental sight; and it is by its most spiritual nature, that it is every where present to the temporal world we inhabit, by which the communications and knowledge of it is given to men. And as the time is at hand when the second advent of our Lord will fully open the intercourse, men will be justified, sanctified, and glorified, even in their earthly bodies, by having their conversation in heaven. And here appears the wisdom of God, that although heaven is every where present on earth, it cannot appear but by his permission.

The nature of the angelical world is to draw the mind into it, so far as it is prepared, by denying itself, and mortifying it's hellish or earthly passions. The saints, in the lowest heaven, may be compared to the stars, which are distinguished among themselves as to their size and splendour; those in the mid-heaven, to the Moon in its beauty, and those in the higher heaven, or most holy place, to the Sun in its full glory. All these mansions are dwellings of purity. In the outward court or lowest heaven, there is no selfishness in the saints or angels; all its inhabitants are in the life of love, peace, and righteousness. The saints in the second, or inward, court, are in a more exalted glory; those in the most holy place are absorbed still deeper in the Deity, and, consequently more gloriously sanctified.

The heaven, or the angelical world, is surrounded by a holy and pure element, which is an agreeable, sweet, quiet, and heavenly, air.

and others by directing their attention to them. It is, however, fruitless to urge more, since those who "have eyes to see, and ears to hear," will both see and hear! whilst those who are blinded by vulgar prejudice (the offspring of ignorance), or by epicureanism or religious bigotry (which is the worst degree of superstition), cannot possibly either "see or hear;" wherefore it is truly "vanity of vanities" to attempt to convince them.

³ This quote appears only in *The Stragglng Astrologer of the Nineteenth Century*, No. 22, Oct 30th 1824, 337-50, (343), not in Raphael, *The astrologer of the nineteenth century*.

The angels see, feel, taste, smell, and hear, the heavenly sight, substances, odours, and delightful sounds, in their innumerable societies in the empire of love, in which they dwell; and there is no other beautitude than they may have outwardly in paradise, and inwardly in God. Yet these are not divided, because the outward is transparent, and discovers the inward through it.

The angels, though spiritual, are not without form and matter with respect to themselves; it is only with regard to the grossness of mortality that they are accounted wholly spiritual, for they enjoy infinite and innumerable wonders and glories in food, entertainments, and pleasures, springing newly forth from eternity to eternity, in pomp and glory.

The government of the three Princes of Heaven, is executed by seven angels, or servants to the Trinity. The Prince, according to the second person of the Trinity, is our Saviour, and has the most glorious throne; all these are in the harmony of the One only wisdom. And the lowest place of his dominions is a majestic glorious dwelling, a stately palace and excellent building, a garden of delight, encompassed with the angelical principle, and enclosed in the cope of a pure and heavenly element. In the most outward court, all is light and eternal day; the tree of life grows and greens in it, and the river of life flows through pure as crystal. I truly advise all lovers of the truth to come to this school, which the writer of this has experienced and seen. There is nothing but blessedness flowing from the influences of the Holy Trinity, in balmy strength, purity, and joy. There is no care for meat, drink, or garments; all these things are ready at the desire of an angel; in a heavenly manner; and their variety and wonderful distinctions are of such excellent curiosity, that the angels and saints of the higher courts descend to look at and admire them. These wonders are so innumerable, and past description, that I could only endeavour to relate the following, as I have heard and beheld.⁴

1st. It is of the excellent variety of the lovely elements that the angels in the outward court are clothed, according to their will and pleasure, without work or trouble.

2d. The glorious fruitfulness of this Paradise, wherein grow divers trees, plants, herbs, fruits, and flowers, according to their species, coming forth of themselves in rapid growth and increase from the well watered heavenly earth; they are transparent and crystalline, with divers colours, in goodly strength, power, and virtue. How pleasant, with a heartfelt boldness, strengthening look, and joy, are they to the spirit's eye beholding them, and how agreeable to the taste! They are all mere essences and self-existing things that grow in this delicious garden, and, seeing they are of an eternal substance, like the bodies of angels, they serve both for joy and pleasure to the sight, as well as for food and nourishment. I speak of the fruits of the garden. Angelic bodies cannot live without a nourishment conformable to their nature, which must be spiritual, heavenly, and

⁴ PHILADELPHUS intends to furnish the Editor of "Urania" (a new interesting monthly publication) with many communications similar to the above, which will be regularly inserted in that work; and those who are desirous of possessing the most comprehensive and explicit books of this class are recommended to purchase "Bromley's Way to the Sabbath of Rest," &c. "Law's Spirit of Prayer," "Spirit of Love," "Appeal to all that Doubt," &c. "Way to Divine Knowledge" and "Address to the Clergy," "Roach's Great Crisis" and "Imperial Standard," "The Chevalier Ramsay's Philosophical Principles of Natural and Revealed Religion," and "Tryon's Mystery of Dreams and Visions Unfolded." These few volumes will form a choice philosophical mystical library.

impregnated with godly power. These fruits are such that the angels and saints who have reached the most holy place desire sometimes to eat of them, seeing they are full of the virtue of the Son of God, who is also the virtue of the most holy place.

3d. The great abundance of all necessary and agreeable things is remarkable in the angelic world: here is a continual day of superfluity springing up in a constant summer: eternal harvest or vintage; nothing rots; a fruit broken off brings another in its place; the soil is a multiplying strength and virtue of the white pearly earth, and of the balmy strength which penetrates all this outcourt. The

4th wonder is its beauty and joyfulness, consisting of manifold diversified colours. outbreathing odours, groves and walks in vistas, with the refraction of light sweetly mixed and tempered here and there in an excellent glory and majesty. No less beautiful are the plants and flowers, their variety of colours giving joy and exciting admiration: the leaves of trees and herbs are encompassed with golden edgings, and the fruits are of a granite red; they mix the colours together miraculously, charming the eye, which can only behold these amazing beauties through the divine light, fire. All things in Paradise are so *clear you can look through them*, but all colours rise with their pure transparency and splendour, through the mixture of fire with the other *heavenly* elements of water, air and earth. Here are mountains that exhale aromatic odours, and abundance of houses, cottages, tents, and tabernacles of *transparent* gold, with majestic shades of vine-leaves and tree-covered walks. Dining-rooms, pleasure-houses, hillocks, mounts, and rocks of precious stones, low pleasant valleys, flowing rivulets and fountains, that augment the beauty and make it sweet and agreeable. The

5th wonder of the lowest heaven is its inexhaustible riches: here is gold, silver, and all kinds of pearls in abundance, distinguished by their extraordinary sparkling colours, for ornament, show, pleasure, joy, and merriment, above comparison with *our* gold, silver, and precious stones, which are infinitely *inferior* in appearance and virtue. All this belongs to divine wisdom for the use and pleasure of her children.

6. The wonders of this court, which spring up new, as if they never were known before, continually breaking out into manifold varieties, without end or measure. Here the eye feasts on the most glorious objects imaginable. Here the ears meet the most agreeable pleasures in the sweetest musical sounds, and the smell is regaled by the most enlivening virtues of perfumes, giving relish to the powers of taste and ecstasy to the sense of feeling; for, although all the wonders of this place appear in a godly heavenly essence, and as thin, rare, and translucent, *as the finest air*, most subtle and crystalline; yet they can be enjoyed by the senses of angelic bodies, which are suitable and proportioned to such subtlety and rareness. All these objects represent themselves to the blessed inhabitants of Paradise without their labour or trouble. *What would it be for a man to gain the whole world, and to lose this eternal place of joy and pleasure!* The

7th wonder is the union of the blessed through CHRIST with the DIVINE WISDOM, whereby the angels who never fell attain greater happiness since his incarnation and triumph in the redemption, whereby he has attained more than the first Adam lost. Of this no spirit can understand any thing *until it is purified* to enjoy this union: it will then know the experience of Solomon in the Canticles. The

8th wonder is the rest and stillness of all these wonders, since the inhabitants neither labour nor trouble themselves to lay up a store of any thing. All they want of food, clothing, or amusements, come at a wish. All is meek and satisfactory, still, soft, and clear; yet with unbounded power, pungency, triumph, and pomp. Here is a continual summer, cooled by sweet zephyrs, causing the balm of the celestial earth to exhale agreeable scents. The

9th wonder consists in the concretion of the *heavenly earth*, which hastens as it is moved *by the will of the angels*, under the influence of the *more spiritual* powers and virtues above it : for there is a *continual descent* of blessings from God, throughout the angelic deep or sky, falling upon the *earth* of Paradise, *which is a transparent, white, glittering, saline substance*, covered with all the productions of its fruitfulness, and their blessed influence from the *sphere of unapproachable light* passing through *Paradise*- reaching to *this external temporal* world, *thereby tempering* the harshness and wrath (or evil) *of our mortal elements*.

PHILADELPHUS

HIEROGLYPICA PROPHETICUS

City of London Coffee House,

Bucklersbury, Cheapside.

Appendix 11 - Transcription John Pordage, *Extracts out of Dr Pordage's manuscript upon the Incarnation of Jesus [Christ]*, ed. by William Law and Dr Francis Lee.

Includes extracts from the follow tracts:

- *Incarnation of Jesus Christ.*
- *Concerning the Virgin Mary.*
- *A Discourse Concerning the Mythical Incarnation.*
- *Concerning the Spirit of the Dark World.*

Transcription made from: William Law's Theological Manuscripts, Volume 11, digitalised onto the Calisphere platform, William Andrews Clark Memorial Library, UCLA MS.1960.019.

Extracts out of Dr Pordage's manuscript upon the Incarnation of Jesus [Christ]

He is the Promised Seed, that was to break the Serpents head. In this Promise, we may consider,

1. Who made it, and this in short the H. Trinity.
2. The Persons to whom it was made; Adam & Eve personally, and them to all their prosperity.
3. The time when, Immediately upon their Apostasy.
4. The Properties of this Promise, consequent here upon.

And they are these as follows:

1. Properly. It is absolutely the first offer was made to Fallen Man. I say fallen, for had been no fall, there had then been no need of any such Promise. It is the first and grand Promise of the Gospel; The foundation of all after Promises, and a thousand years before Gods covenant with Abraham,
2. Prop. It is an Universal One, for it includes all ManKind, except not so much as one. And we may Stile it therefore the grand Christian Chamber.
3. Prop. It is a most free and absolute Promise. It is without any conditions or qualifications on Adam and Eves part: and consequently can depend only upon the veracity, the faithfulness and all sufficiency of him that made it; And therefore on this account it may be Stiled of Gospel Promise. It is also of free Grace, having no Cause but the essential Love and Mercifullness if God to men. It is Lastly a dark and Mythical Promise, and the Reasons why it was deliverd So obscurely and in a mystery, are:
 - i. That Neither the Dragon himself, nor all the other devils together, with all their subtlety, might be able to comprehend the full scope, or fathom the depths of it, to this day.
 - ii. That Adam and Eve themselves might not Understand the Promise, tho made to them; they knew in general that it concerned the Defloration of them, and their Lapsed Posterity tho the Manner and other particulars of it were hid from them. This appears from their mistake in applying it to a Carnel when it was Spoken of a Spiritual Birth. At the birth of Cain, I have gotten a Man from the Lord, Saith Eve, That is the Man by way of Eminence (as the Original implies) that is to restore us. But when he proved a Mutherer, the mistake appeared.
 - iii. That none of the Wicked and profane might see into the drift of it.
 - iv. That neither of Wife & Prudent with all their learning and knowledge, Might understand it. It is indeed the Method of Divine Providence to confound upon all occasions the Wisdom of this World - I Thank thee o Father. Matt-11-29
 - v. That the full and perfect meaning of it, might be gradually revealed. It opened out darkly to the Age before the flood; cleared up a little to Abraham after it, and more fully to the Prophets, but shone comparatively bright under the Nativity and Ministration of Son, in the New Testament. But all this while it is not revealed in its full glory. For tho the dark be fully done in the person indeed of Christ himself; Yet Sin, and Self, and the design of the devil, is not fully broken in the Children of God. Sort the depth and Breadth of this Promise, is reserved yet, as a dark Saying, and hidden Mystery till the day of Spirits Ministration comes to be manifested upon earth. In that Age indeed, they too maybe unlocked, as well as the height of it now is.

Of the ends why this Promise was made is Two:

4. With relation to man; to Comfort and support Adam and Eve, that they should not totally despair of themselves and their prosperity.

5. With Relation with the devil. The Seed of the Woman shall break the Serpents head. These words confounded his Subtlety daunted his Courage and confounded all hell. Pry the Serpent is meant the devil, the head of the Serpent is here to be figuratively Understood, the Wicked Design and Contrivance of the Devil against Adam and Eve and their Posterity, which was:

- i. [firstly] to bring them into disobedience and as a Consequence into a state of Sin and anguish with themselves.
- ii. Secondly to bring in the Animal Life into the essential Powers and faculties and Properties of Man.

For I may here promise that Adam and Eve in Paradise should only in the Knowing and feeling of a heavenly and divine Life, the Life or Right counsels, and (as the scripture somewhere calls it) the Life of God: without any sense of what was Earthly. So that the drift and Leading Contrivance of hell (which was to make way for everything else) was introduce into their Nature, this Earthly Life, that Stands in opposition and contrariety to the Divine, or Paradisiacal One. A fourth head of the Serpent, the Promise Seed was to bear Is (as I may call it) self-hood and will-hood, which stands in Contrariety of the divine Will. The Heavenly Life in Paradise was guided by the Power and value of the H. Trinity, and ordered under from according to their Will, by the Spinal of Divine Wisdom, as to every Motion; So that only the Life of Wisdom moved in their minds, Wills, desires and Imaginations, in and thro all the Powers and Properties of Spirit, Soul and body. But in the destruction of their Life, the Spirit of the World, and Reason as its Vicegerent of the Government of them. Here then is the true ground of whatever is to be found of Babel in Christendom. While Reason domineers as Sovereign, and exalts itself above the Spirit of Wisdom and Revelation; his she must dictate, what is good and true and Orthodox, and even what is Scripture. As for Evangelical Ordinances, forms and modes of Worship, Apostolical Constitutions and they all depend upon the same Precarious, Arbitrary and tyrannical Pleasure. Under the Reign of Reason, Self will, self wisdom and self Righteous must certainly flourish and prosper, or under none of all. For in this Outbirth Reason will execute at once the office of King, Priest and prophet. So that here too Lastly appears a Solid ground for the Life of Jesus Christ (The Bruises of this head also) the Life I mean of self denyal and resignation everywhere so legible in the Gospel: In which Life we are now to wait at the gate of our own Spirits, for the guidance, influence and inspirations of the Holy Spirit of Wisdom Again, by the head of the Serpent we Lastly to understand The Spirit of the devil in the Serpent. It is here to be first Noted, that the Proper place of that Spirit either in devils, Angels, or Men, is the Head, which head again is to be taken figuratively and here signifies the Spirit of the dragon placed in the Head of the Serpent. And as to this Dragon it self, it is Strictly (as I understand) no Creaturely devil, nor Lucifer him Self, tho' the Throne Angel, and cheif of the fallen Hierarchy; No nor the Creature of the Almighty in any Rank of being, properly Speaking.

Concerning the Virgin Mary

- (1) Who made her so.
- (2) The Manner how she was so made.
- (3) Where it was done.
- (4) The time, When.
- (5) What were the effects of it.
- (6) The Reasons or Necessity for her being made a Virgin.

1. I must here premise, that before she was made so, she was no Virgin; by what I mean only that she was not born One. I use the Word Virgin and Virginity, in a particular, not common, Sense. For else in the Common acceptance of the Word, She was, born, a Virgin; there is a Chaste, modest Woman, that never knew a Man. But the sense of the word Virginity, as I use it in this discourse, is only that Virgin Nature which Eve had in Paradise before the fall;

To give that a direct answer to the question, it appears from these Words, Luke 1:28. The Lord is with thee; that it was the sacred Trinity made her a Virgin. But indeed under the Holy Trinity, the Chief in sacramental Cause in making her a Virgin, was her Mother, and this Mother was No Other than the Divine Eternal Wisdom of God. This Divine Virgin Wisdom was as Much the Mother of the Virgin-Mary, as the Virgin Mary herself was of Christ. It is plain enough in Scripture that Wisdom is a Mother and has her Children.

2. The Manner how this was done, is so Mysterious that words can give but a very general and imperfect amount of it. The Divine Wisdom, the Mother of all true and immaculate Virginity being in the Spirit and Soul of Mary; and that in Union with the Holy Trinity, infused the Immortal Seed of this divine Virginity into both: So that she became a Virgin in Reality; and not by Imputation. Which may give some Light by the way of that dark promise; that the Seed of the Woman Should [be] the Serpents head. For not excluding the Common Interpretation of the Words, we may say the higher seed of the true and immaculate Virginity, that flows only from the Virgin Nature of the Divine Wisdom, is here pointed at.

But concerning this Seed, (which all that Regenerate do alike partake of 1.Pet 1:23) there is a great Controversy, particularly about the time of its sowing. For whereas some will assert, that all men are born with it into the world; and others that it is infused afterwards. If I might interpose, I should be for reconciling both. For admitting that the Virgin Mary for instance, did bring this seed with her into the world, that it was unactive and as dead, till it pleased the blessed Trinity in Conjunction with the Divine Wisdom, to breath upon it, to awaken, revive and quicken it. So that before this Resurrection of it, it not operating, was no better to her, than if she had it not, nor was she conscious in the least that she had it all. And therefore we too in like Manner, ought never to Look upon ourselves as in a state of Grace, tho the seed itself, were allowed to be in us, till it once comes to manifest itself in us, and to us, by its happy effects and glorious operations.

3. The effects of all this, were these following.

- i. There was such a change wrought, as whereby she that before was the Daughter only of Joachim and Anna, became now the highborn offspring, and daughter of the divine Wisdom.

- ii. She was hereby restored to that Virgin-state which Eve lost in Paradise.
- iii. She was restored from a sinfull to an immaculate state of Purity. Her Spirit became blameless; her faculties of intellect and Will without blemish, and her soul without spot or Wrinkle. Her whole inward Man was restored to that degree and measure of holiness and Apostle speaks of, Eph. 1:4, So as to be without blame, before him (even the Eye itself of Eternity) in Love, (which is the Virgin essence of Divine Wisdom.
- iv. She was first freed hereby from Original sin with its pollutions; that bloody issue which otherwise could never have been separated from us. A deep sense of which occasioned that passionate Petition. PS. 51.9. Walk [with] me and I shall be whiter than snow. Which God accordingly promises (Ezech 36.25) to for his Church. This is the true Water Baptism, even to be baptized with water of life, that is as clear as Crystal, proceeding out of the Throne of God and the Lamb. Here with the Divine Wisdom baptizeth (tho invisibly) all her true Children; and the effect of this baptism, this Clean Water is, that all sin, and self are utterly separated from the spirits and souls of our inward man. Which by the way too is the standing Characteristick of the true,
 - v. heavenly and Evangelical Water Baptism.
 - vi. there were the advantages only Negative. For hereby also was Original Righteousness introduced into her, as a supernatural Principle of the Virgin-Life. Which Life
 - vii. Standeth in the highest Life of Righteousness, Holieness and Purity, and that again in the Cessation of the mind from all desire, and of the Will too from all Willing, and Lastly in an abstraction of the very senses from all the Earthly objects of this Visible Creation, in order to that full delight, and compleat satisfaction which they can only find, by Living with the one,
 - viii. Pure, holy Element.

For the Virgin Life Standeth in the freedom of the Spirit, mind and Will from Nature and Creature, and in dominion over The Earthly Life. It Standeth with a passive Stillness, not to move, but as moved; nor this without being first stirred; nor to act at all, but as it is acted; to see and know nothing but from Wisdoms Inspirations, nor yet to will and desire; but as Wisdom guides, acts, and moves in our seeing, knowing, wiling and Imagining. It standeth in the true inward and Spiritual Worship of the H. Trinity, and Divine Wisdom in her Principle of Sight, in waiting at Wisdom Posts: to hear her Voice, obey her Laws, and hearken to her Counsell.

A Discourse Concerning the Mythical Incarnation

A Discourse Concerning the Mythical Incarnation Of Jesus Christ, his birth in us, and our birth In him. Opening the Nature of Regeneration by Joh. Pord

Chap. 1.

Considerations upon the Love of God in Christ, From the birth of Christ in man.

Instruction.

1. Here see the wonderfull Love of the Father in sending his only son into thy lost world, into thy lost humanity, into thy lost soul, to be born in thee, that so he might dye in Thee, and shed his heavenly blood in thee, there by to quench the Father's anger and wrath-fire; to rise again in thy properties from the death of God's anger, and so to ascend at Last thro thee into the fathers glory again.

2. Behold again the Love of Jesus Christ, the Son of God, in thus descending from the glory of the Father, into the lost essences of thy soul, these to be born in thee as a seed of life, thereby to dye also in the death of the Fathers anger, revealed upon the fall in thy souls essences, more particularly to be crucified of the dark world, and devils its inhabitants with the Wrath fire of the Fathers property: and all this to the end that by this his death and crucifixion in thee He might be in a capacity to shed his heavenly blood of Love and eternal Life into His Wrath of the Father, and to quench and to destroy it, and in a Word to pacify divine Justice, that so His death, he might rise again triumphant as sole Lord and sovereign, as King, Priest and Prophet in thy whole Properties, and so again by ascending thro thy human properties and essences, to enter into the highest glory of the Father. Greater Manifestations of Love than this can and be given. Behold then what manner of Love is His that Christ Jesus, the Son of God, hath shown for and to thee, in doing this great work in thy very Person. He condescended to a birth before, and became an infant of the V. Mary, he underwent a former death, and suffered on the Cross before in his own person. And there it was he still look the sins and universal guilt of thy lost world upon himself, where also he before endured the wrath and anger of God that was due to thy sins. Consequently his heavenly blood was there first shed, I mean on the cross, with, in and under and thro his Earthly blood. Whereby Gods anger was as to its general, or universal influence, Quenched, and divine Justice was satisfied, as I may say in the gross. But to soon, In his own wisdom it was, that he first arose on the 3rd day from the dead, and from the hellish anger of the Fathers property, as Lord and Prince, in his new Virgin like body, and pure humanity, and as such ascended likewise personally into the glory of the Father, where He now sitteth at the right hand of the Majesty on high. Oh that consider with admiration that this same Christ Thus is instated into the glory he before had with the fathers, from all Eternity in and by his own natural birth right, and merit, should come down from Hence, I leave this glory a second time, this not in his own person, yet in Spirit and reality, to visit the dark dungeon of thy soul, or inward man in particular, and not only to visit it, but to transact also there, this whole work of thy Redemption, upon the Stage of thy human Property, to transcribe a faithfull copy of the whole in thy single Person, a new and a fresh Letter for Letter, and character for character, to run over, as I may say, again, his whole process, step for step in thy soul.

3. Consider still with wonder the noble Majesty of the work itself. For it consists not in Convictions and humiliations, in horrible apprehensions and terrors of Conscience; nor is it made up of legal Repentances, and illuminations of free grace. No, this is a far more Noble and heroic and majestic work that is wrought in thee. For when there was no other Remedy left, no other to be found, to Save lost man, and to bring him out again of the eternal death of Gods Anger, (wherein he can shut us) and to make Eve again in the eternal Life; then the essential Word, the deity itself, the heart of God, must and did more, Christ to be born thee, as an Eternal Seed of Life, to live and grow in the midst of Gods Eden, to be crucified, and once again out of the Fathers anger, as a Noble and victorious Champion, overcoming in Glee, hell, death, the Curse and devils, and making his Way thro all, why attention reformed in Thee, to his fathers glory, from whence he came. Now the Majesty and nobleness of this truly great and stupendous work consists in this, That it is begun, carried on, and compleated in the Might and Power of Jesus Christ, that it is maintained against the very gates of hell, the Wisdom, subtilty and power of all the fallen angels in conjunction, not expecting Lucifer himself, and great Red Dragon, and the spirit of this World, that it is impregnable to the United Norms, tempests of all, and that it is carryd on irresistibly and triumphantly in a way and manner suitable to and worthy of the Love of God.

Admire them fore with all the Holy Angels, And join with them in the Contemplation of, and praises for it to the Lamb from this time forward forever. And that it may never be forgotten by thee, Record The Process of it, Register it in thy head, make the Imperfections of it so deep Falling as never to be obliterated more. Take heed only

- a. that the Excess of thy Line and measure, seeing there in nothing in all this that then can properly call thine own, nothing that thou hast not received, and nothing but will is transacted by the Sole power of the Love of God. And this thou will find a very difficult point indeed. As thou wilt also a second caution, I have to give thee, viz
- b. that thou stick not here, I mean within the Mythical birth, death, Resurrection and ascension, who never to me, real and substantial: but that thou go still forward advance continually and Persevere to the end of the Work, for the end is not welcome, what end is thou ask me, what it is, I can only answer that it is his coming again in the acting Power of the H. Spirit, which is the Ultimate end of this Incarnation. Say therefore again stick not here; for it would grieve thee, if thou rightly considereth it, to dye before this work be perfected

4. Contemplate further this Love of Christ to Thee in This 4th prospect of it, not barely as transacting all in Thee, but as giving thee the grace and spirit of faith also to comprehend the work that is done in thee, and know that it is so. For to have it done is one thing: but to see and know it to be done, to apprehend and comprehend it, it another.

The work maybe really and truly done in millions of souls, and they not withstanding never the Lucifer for it. So that this is a degree of super added Mercy to thee, that thou half the spirit of faith, learning this particular witness to thee of its gradual Process, from this first Letting out, to his descend Coming, and God head first in Spirit. Consider and Care of God to thee in the effects and fruits and benefits of their great work. And they are visible in these 2 particulars, first in thy not perishing in the hellish fire of Gods anger, together with the devil This angels, who are eternally shut up in the eternal death of the Fathers wrath, Sunder and Eternal Curse of

Condemnation. This is the full benefit. And the 2 is not inferior, but rather more supereminent still. Thus expressed by St. John, God so Cared the World, that he gave his only begotten Son, that they should not perish but have Eternal Life.

Concerning the Spirit of the dark world, or kingdom of darkness, and the Spirit of this World, the one Represented as a seven-headed Dragon, and the other as a seven headed Beast, the One produced by the fall of Angels, the other by the fall of Mankind;

The Author must be allowed to clear best his own Meaning. Who has at large hearted this matter in Some other of his writings particularly that of the Dragon, in his bealife of the dark World, which is designed to be made publick in a little time, with his other Works. D' Lees Note

But it is the Spirit of Wrath, the God of the dark World, under the Rule of the Spirit of Eternity.
#

who, as is Said, never was so a Creature of God as the angels who fell, but was merely generated in and by their Apostasy from the Light, by a Soul of most monstrous equivocal generation and who have had no manner of existence, but as conceived thought forth in the head of Lucifer; who hereby became also in perious and Subject to him. Dr. Ls. Note

His Nature is Nothing else but a Stern, fierce, grim, fiery Spirit; a Magic fire-Spirit, that rules in and Reins over the devil, (in whose principle they dwell) as their God, King and tormentor.

So that it is an Elegant description that is given off him Rev. 12.3. Which yet is not to be understood so literally, as if his proper form were no other than that of a Red Dragon, or Seven-headed Monster. No, he is only a Sulphureous, and Brimsony Power-Spirit in himself, an Anguishing Power. As he is an anguishing tormenting Spirit, So he is resembled to a Dragon; but to a Red Dragon, to exhibit his fiery, sulphureous, brimstony Property. And again to a great Red Dragon, to show the Might and Strength of that fiery and devouring Nature. And therefore his Seven heads too must signify his Seven divided working properties, belonging to his Wrathfull and hellish Nature.

Appendix 12 – Transcription John Pordage A Tract of Christ’s Birth and Incarnation.

Transcription made from MS Rawlinson A. 354, Bodleian Library copy.

A
**Tract of CHRIST's Birth &
INCARNATION¹**

In the Doctrine of the Gospel or New Testament, JESUS CHRIST is represented to be the adequate Object of a Christian's Faith in these Six Particulars;²

vis. I. In his Birth.

II. In his Life.

III. In his Death & Passion.

IV. In his Resurrection.

V. In his Ascension

VI. In his Descension.

It is to be considered, that between these Six Particulars there is an inseparable Dependence of one upon the other, whether we go Forward or Backward. For his Birth is preparatory to his Holy & Sinles Life in Thy World; His Wonderful Life Here was preparatory to his Death on the Cross; That to his Resurrection; His Resurrection made way for his actual Ascension up into his State of Glorification; And That again to his Descension. And so Backward, JESUS CHRIST I say cou'd never *have *Descended, had he not first Ascended; nor Ascended had he not first actually Risen with his Soul from Hell & Body from the Grave. He could never have Risen, had he not first really Died or sufferd Death upon thy Cross, & first bin Buried in the Grave. And he could never have Died, had he not first Livd in the world. But neither could he have Lived in the World, had he not first bin Born into the world out of the womb of the Virgin Mary. Thus then it appears y^t there is an inseparable Dependence of each of these Particulars upon the Other,

It is therefore the Duty of every Christian to make JESUS CHRIST the Object of his Faith to Rest upon for Eternal Life & Salvation; not only in his Birth, Life & Death: but also in his actual Resurrection form the Dead, in his actual Ascension up into Heaven, & lastly in his Descension also. For all These joyfully & together do but concur in, & make up the one Compleat & Adequate Object of a Beleiver's Faith on the Person of JESUS CHRIST.³ It shal be our Business at present to Prove thy Truth of each of these Particulars severally out of the New Testament.

1st Particular

That Jesus Christ is actually Born & really come in the Flesh: so that He is not Now to come, but is Already Come: And This is Thus Proved, vis. from Matth. 1.24 Behold a Virgin shall be with child, & shall bring forth a Son. This Virgin is evidently no other, but Mary the espoused Wife of Joseph mentioned v.20. As also it appears at first sight from v.21. (And she shall bring forth a Son, and them shalt call his name Jesus:) compared with v. 25. (She brought forth her (first born) Son; & he called his name Jesus.

Again; Luke. 1. 30 ,31. And the Angel said unto her, Fear not Mary, for Thou hast found Favour with God. In what this Favor consisted we read at large in the very next words, vis.

¹ Original MS p.1

² The Introduction

³ MS p.2

Behold, continues he, thou shalt conceive in thy womb, & shalt bring forth a Son, and shalt call his name JESUS. Then Words are indeed but a Prophecy of an Angel to the B. Virgin, w^{ch} yet we find exactly fulfilled in the very next Chapter. For there the Angel's Message to the Shepherds (Luke. 2. 10, 11, 12.) runs Thus, vis. Fear not: for behold I bring you good tiding of great joy, w^{ch} shall be to all people. For unto you is born this day in the city of David, a Saviour, w^{ch} is Christ the Lord.⁴ What can be more plain than this Narration w^{ch} the Circumstances of it, to witness to us Jesus Christ's actual Birth? For in the foregoing part of this Chapter (of w^{ch} these words are but a continuation) we have set down the determinate + Ava of his Birth; that it was under Augustus Cesar the Roman Emperor. (v. 1;) H The Great⁵ king also then Tetrarch+ or King of Indea & Cyroming+ or Quirining Governour of Syria (v.2. compared wth Matt.. 2.1:) The Time* When, This* Day is Born &c. (v.11;) The Place Where, In the City of David; (vib.) The Sign, ye shall find the Babe Jesus Christ wrapped in swaddling Cloaths, lying in a Manger; (v.12.) The Witnesses to this matter of Fact, vis. the Shepherds (v. 8, 9, 15, 16, 17, 18, 20:) & the Ange-lical Host, (v.13.) So that really to Deny the actual Birth of Jesus Christ, to purpose, we must Roundly deny the History of the Gospel, to be a True History.

Again; Rom. 1.3. Concurring his Son Jesus Christ our Lord, w^{ch} was made of the Seed of David according to the Flesh. This too is a clear Testimony, that his Fleshly Birth is actually Done & Past.

Lastly; Gal. 4.4. But when the Fulnes of thy Time was come, God sent forth his Son made of a woman, &c. that is, made of the seed of the woman. And it's being mentioned as done in the Fulness of Time plainly intimate they much, vis. That the Jesus Christ was the promised seed, promised indeed by God himself that he should come, Thousands of years before his coming (as we read, Gen. 3. 15. That y^e Seed of the Woman should Break the Serpent's Heafd;) the Gospel manifests to us that Jesus Christ (who is that promised seed of whom all the Prophets have spoken in their Prophecies that He was to come) is at last come & hath been actually Born into the World. And this I hope may suffice for the Bare Proof of Jesus Christ's Nativity, that it was Real matter of Fact.

For the right Improvement of w^{ch} important Truth there⁶ are Three Particulars to be seriously weighed & considered by all True Christians, vis.

I. Partic. Jesus X^L was conceived & Born with Two Natures, with his Divine & with his Human Nature. For so St John informs us in his Gospel. Ch. 1. v. 14. And the Word was made Flesh. The word holds forth his Divinity, or Divinely Nature, & Flesh his Humane Nature or Humanity, as we shall show more distinctly under the third Particular. But what we are to understand by this word's being made Flesh must be the Business of the Second.

St Paul also (to forbare other Instances) informs us. i. Tim.3. 16. That God was manifested in the Flesh. Where again God & Flesh are plainly Two Natures & as widely distinct as the Creator & the Creature. But what is meant by the Manifestation of the one in the other I come now to consider under my

2nd Particular

⁴ MS p.3

⁵ Comp. Or. my.

⁶ MS p.4

W^{ch} is, That these Two Natures of Jesus Incarnate were in joyful Union together in the Womb of his Mother & that He brought them with him thrones so inseparably⁷ united into this visible World.

This joyous Union of these Two Natures is a most mystical & secret Union, not to be *easily expressed in words, nor shadowed forth by similitudes, nor yet comprehended by Notions. Divines might well stile it as they do Unio Arctissima, a model inseperable & indissolvable Union. And yet as secret & as inexplicable as this Union is, how *seemingly basic & familiar is the Scripture-Language upon this occasion. The Word was made Flesh saivs St John; & St Paul, God was manifested in the Flesh. Where by Flesh in both places is meant The Human Nature. But by God In St Paul is meant the Divine Nature, & by The Word in St John must be understood the Second Person (more particularly) in the God head, who is said by way of Distinction, to have bin (in the Beginning) with God. John. Ch. 1. v. 1. But then if so; How & in what sense can this B. Word be made Flesh? I answer by being united to, or becoming one with it; and that not by any Change or alteration of its' Nature, for that were Impossible: but by vital Union, w^{ch} no more implies any such Change than Marriage⁸ it self, when by thy Husband & the wife become one Flesh (Gen. 2. 24.) or we may say it was made Flesh, by reason of its' dwelling in it, according to Jo. 1. 14. When the Original w^{ch} we render Dwelt among us signifies pitching his Tabernacle in us; as he did before in the Jewish Temple. As therefore God was manifested in the Temple by his Indwelling there under thy Law, so under the Gospel by taking our Freshly Nature upon him as a Mansion of House to Dwell in, He is said also (1. Tim.3. 10.) to be manifested in the Flesh. And they is thy Deity of Christ⁹ manifested to be in Union wth his Humanity, & consequently his Humanity in Union wth the Deily. Both Natures are by the Laws of thy Union so inseparably linked together that one cannot be without the other, & what God has thus united, it is not in the Power of any created Bring to put asunder.

3rd Particular

These Two Natures of Jesus Christ, his God hood & his Man hood are however notwithstanding this close Union, distinct in themselves from each other. Tho the Word was made Flesh, just the word was still the Word, & Flesh, Flesh. The Distinction is essential & consequently Immutable. And so again; the God was manifested in the Flesh, yet neither was the Flesh, God, nor God, the Flesh, but united only to it. That is in one word, Christ's Divine nature is not his Humane Nature, nor his Humane Nature his Divine, but they did both in his Conception, Birth & Life here (as also Now they do in Heaven) aside distinct in themselves, without¹⁰ Conversion, Composition, or Confusion as the above cited Texts do plainly Demonstrate to any. unprejudiced Mind.

From the Manner of Jesus Christ's Birth into this World do Arise Six Mysteries.

1st Mystery.

The First that offers it self to our Consideration, is that of his Divine Nature, as it is in it self, distinct & divided from his Humane.

⁷ MS p.5

⁸ Comp. wth Or Ms.

⁹ MS p.6

¹⁰ MS p.7

And if the decession be put, What this is? I can only Answer; That by Divine Nature of Jesus X^L (as it is in its' purs & naked Bring) by the Deity it self flowing from the Center of the H. Trinity. Now the Center of this H. Trinity is the middle or second Number & is called The Word of God, or God the Word & for the yet fuller Distinction, the Son of God. Now the H. Scriptures will not only justify us in giving Him these Titles; bur lead us to Affirm more expressly yet, That He is God, True God & very God, coeternal, coessential & coequal with the Father; was in the Beginning wth Him; by whom, with, & in the¹¹ Father, All things were made, & Nothing made without Him that way made. John. 1.2,3,4. We may go on yet, & add that tho is more particularly the Essential Light, the Essential Life, the Essential Wisdom, the Essential Love, the Essential Righteousness is the Essential Power of God the Father. In a word the Deity of Jesus Christ is stil'd according to its Rank in the H. Number Three, The Brightness of his Father's Glory & the express Image of his Person. So well qualified is He (wth the Father & the H. Ghost) to be the Creator the Upholder & the Preserver of all things, as the Tenour of the H. Scriptures represents Him throughout. For He is as to this Divine Nature the same yesterday, today, & for ever, was with the Patriarchs, Prophets & Holy Men in all Ages & Generations, as is evident from his Unity & coeternal existenes with the Father, antecedent to all Creations Visible or Invisible.

But then lastly & by way of Corollary from what has bin said already; We cannot say of this Divine Nature thus severd from the Human, that it is properly speaking JESUS CHRIST. That is, it it not Jesus Christ in his whole & compleat Personality, but a part of his Person only, tho an Essential one. To Assert this¹² woud be to lo Author of a Fundamental Error, & of pernicious Consequences. This were to make to make the Manhood swallow'd up of the God head, & Blended in Confusion wth it; & to Advance a Paradox that is a Flat Contradiction, both in Divinity & even Philosophy.

2nd Mystery.

The Second Mystery (w^{ch} is indeed inferior to the former) is that of his Humanity or Humane Nature. For the further Explanation therefore of this Particular I shal find promise in general that the Humane Nature is made up of those Three constituent Parts Spirit, Soul, & Body & then Assert, That Jesus Christ in particular had each of these, vis. An *Eternal Spirit, & an *Eternal Soul, dwelling together in a Body of Flesh as an House or Mansion. And this is no other than the Express Doctrine of the H. Scripture as we shall Show more distinctly in the vis.¹³

1. Jesus Christ as He was the Son of Man, had his own* Eternal Spirit inherent in Him wth the Essential Faculties belonging to it, vis. His own *Intellect, & his own *Will; contradistinct to his Divine. And .1. for this Understanding or Intellect of His, read Luke. 2. 40. And the Child grow & waxed Strong in Spirit, filled with Wisdom &c. Those Words say I, teach us, That Jesus Christ had his own peculiar Spirit belonging to him as man; That this Spirit of his Manhood was a distinct Spirit from that of his Deity; And that this Intellectual or Understanding= Spirit w^{ch} he had as man, was filled with Wisdom, & gradually increased in all Divine Knowledge. The Grace of his Divine Nature was

¹¹ MS p.8

¹² MS p.9

¹³ MS p.10

obvious wth his Humane Spirit, to Sanctify, to Purify & Enlighten it wth its' own Divine & Essential Light; to Fill it wth Wisdom & Knowledge. John. 2. That He had also an Eternal Will= Spirit, Distinct again from his Divine Will as God, is more immediately evident from all those Places that speak of his Resignation & Submission to his Heavenly Father, & Seeking of his Will in opposition to his own. Thus Matth. 26. 39 for instance, Nevertheles but as I wil, but as then will. And again, John. . 30. Because I seek not mine own will, but the will of the Father w^{ch} hath sent me. As also; Ch. 4. v. 34. My Muat. is is to do the will of Him that sent me. In all w^{ch} places there is express mention made of Two distinct Wills¹⁴ as opposite to each other, The Humane Will, that is, the Will of the Man Christ Jesus, w^{ch} He calls My Will or mine own Will; & the Divine Will, expressed by Thy Will, The Will of the Father, & The Will of him that sent me. This Divine Will or Will of the Father, is really one & the same wth the Will of Christ himself,¹⁵ as He is God. And therefore wth relation to this his Divine Will, it wou'd be a manifest Contradiction for the Son to say to his Father not as I wil, but as Thou will, &c. because as they are coessential they can have but one & the same will, & as they are coequal, the Will of the One cannot be said wth any tolerable Propriety of Speech, to submit & to be Resign'd to by other. The will therefore that Christ here Denies, Mortifies & Resigns to his Father is a Will that He had peculiar to Himself, wth respect to w^{ch} He is said to be Inferior to the Father, it bring but a Part of that Nature, by w^{ch} at his final Coming into the World, He was made a little lower than the Angels. Had Jesus Christ bin without this Eternal Spirit, This Intellect, is this Will, He had not then bin True Man like Us, nor cou'd He have called us Brethren. If it be said, as indeed it is by Some, That the Divine Nature of Christ cou'd supply the Place of this Eternal Spirit we have bin speaking of & the Office too of its' essential Faculties, Intellect & Will The Answer is but too Obvious, vis. Not to Dispute the Extent of Almighty Power whether God cou'd have raised up a Body of Flesh; cou'd then have seen, knowne, willed & in short have acted evry thing that is proper to the Humans Nature without the Principles, Powers & Faculties of it: This at least is an unavoidable Consequence, That if God had bin no otherwise manifested in the Flesh of Jesus Christ, He had not then taken our Nature upon Him.

2. The second essential Part of Christ as Man, is his¹⁶ Eternal Soul equally distinct from his Deity, wth his Eternal Spirit. This too is abundantly evident from the Scriptures. Matth. 26. 38. My Soul is exceeding sorrowful, even to Death. Jesus Christ therefore had not only, 1. a Soul, in general; My Soul &c. but .2. a humane Soule, of the like Passions wth ours; for his exceeding sorrowful &c. And so too John 12. 27. Now is my Soul Troubled. What can his Joy, his Sorrow, Agony & the like argue but that He had all this Passions & Affection as we have, w^{ch} are All but as it were so many Branches of the Humane Soul? There is here again the same Reason for maintaining (against thy Eulychians) that He had a humane Soul as we have, as before that He had an Eternal Spirit, for else how was he made like unto Us? He had otherwise been nearer allied to an Apparition, than to Humane Nature. These other Texts I have already cited above, vis. Luke 1. 31. Rom. 1. 3. Gal. 4. 4. compared wth Gen. 3. 15. do besides abundantly confirm our present Assertion.

¹⁴ MS p.11

¹⁵ Comp. Or MS

¹⁶ MS p.12

For by Flesh & the Seed of the¹⁷ Woman in Scripture is meant the entire Humane Nature, unless we can suppose God to enter into a Covenant wth more, Stupid, senseless matter, to require its' Obedience to Moral Laws & to¹⁸ secure the Honour of 'em by the solemn & Formal Sanctions of Rewards & Punishments; Thoughts that wou'd argue neither a saviour nor yet a Sound Apprehension. *In a word then, It had, sin only excepted, all the Imperfections & even Infirmities of our Nature: but sin not being any why essential to in it follows, that It wanted nothing to make Him compleat Man as well as God, nor consequently a Human Soul.

3. The Third & Last Thing essentially belonging to Jesus Christ's Manhood, is his Body of Flesh. For it He was of the Seed of David according to thy Flesh; Rom. 1. 3. If He look upon Him the form of a Servant & was made in the Likeness of Men; Philipp. 2.7. If for' as much as the children are partakers of Flesh & Blood (according to the James Apostle's Arguing Heb. 2. 14.) he also himself took part of the Same; & look on him more particularly, not the Nature of Angels, but the Seed of Abraham; v. 16. If I say it behav'd Him to be made thus in all things like to his Brethren, v. 17: The Doctrine of thy Scriptures is as plain & express as it can well be, that Jesus Christ had a Natural, & Terrestrial Body, made up of Flesh, Blood, Bones, &c. an Organical Body, as to its external¹⁹ Form, Shape & Figure, in the very Likeness & similitude of our gross & visible Bodies; w^{ch} gross, visible & tangible Body of his was the Case or House in w^{ch} his Soul & Spirit dwell invisible. When I say He had a Body in the Likeness of ours, I mean that it had all the same essential Proportions, its own proper Dimensions, Qualities & the like; that it had even the common Infirmities of all other Bodies annex'd to it was subject to Hunger, Thirst, Labour, Sleep, & such like inseparable concomitants of an Elementary Body. T'was wth the Feeling of those Infirmities²⁰ Jesus Christ was said by the Apostle Heb. 4. 15 to be tempted in all points like unto us, yet without Sin. Transported indeed as thy whole History of Life sufficiently manifests; but not Overcome:²¹ & so consequently without Sin.

To sum up them what has bin said; There was three essential or constituent Parts that go to the making up of the Human Nature, Spirit, Soul, & Body, contradistinct to each other ; Jesus Christ had All & each of these: And consequently differ'd in nothing essential form the Rest of Mankind, & therefore in the proper sense became or was made Man.

3rd Mystery.

And this in Short is the Close Union of these²² two Natures in the Person of Jesus Christ, so as never to be separated to all Eternity. But this I have said something to already, & therefore shal but just mention it here for Method & Order's sake; for my Endeavor is to Clean up &

¹⁷ MS p.13

¹⁸ MS p. 17.18

¹⁹ MS p.14

²⁰ Respect to

²¹ MS p.15

²² MS p.16

Familiarize the Subject I am bering of, by being as particular as I can, tho I may seem to incueat by same time the Imputation of Tautology. Not to amuse then my Reader wth the Learned Phrase of Hypostatical Union, I shal only add in this place to what has been already said before. that Christ's Divine Nature presseth into the Faculties of his Humane, vis. Intellect, Will &c. Thereby to influence 'em wth its own Divine Virtue: & the same Faculties of his Humane Nature press again into by Divine (for they are *penetrating²³ Powers) to receive that Influence, or Virtue. So that by a sort of Infusion, they are as it were incorporated spiritually one wth the other. The Union indeed is so secret & mythical that words can never reach it, the most they can give being but an inadequate & analogical Sense. wch however in some Cases we must take up wth for the Best.

4th Mystery.

But from hence too, branches out a Fourth Mystery. For these two Natures notwithstanding this joint Union²⁴ in the Person of Christ, abide distinct in themselves from each other. They abide I say distinct. 1. Without²⁵ Conversion ; The Essences of things are Immutable. & consequently a Change of one into another impossible. 2. Without Confusion; Because for the Same Reason, it is equally impossible for one to be lost in, or swallowed up of another. 3. Without Composition; All Mixture here being repugnant to the essential Unity of both Natures, & at best but a Childish Fiction. But having spoken something upon this Head too before, I shal only²⁶ add Here this one Remark, vis. That wth the Divines, especially of the Mystic Order, The First Grand Mystery of All is The H. Trinity in Unit; But This of the Deity in Humanity & Humanity in the Deity, the Next. And so I pass on to the

5th Mystery.

vis. Jesus Christ Two Natures they united & yet distinct in this Union, do constitute his Glorious Result of Both United, & not of either the Divine of Humane Nature in their separate Existence. He is as the Effect & They the Cause of his Person, & therefore as such they must in order of conception at least be before it. But what²⁷ saith the Scripture? Read Luke. 1. 35. Therefore also that holy thing wch shal be born of thee &c What Holy thing is this? Not the Divine Nature, for that is not capable of being born; Not the Humane Nature, for that cannot be call'd (because it can never be of it self) the Son if God , as that Holy thing way. It must therefore be some third thing in wch Both concur. And again, Matth. 1. 20. For that wch is conceived in her is of the H. Ghost. The same Questions & Answers wil here to recur, w^{ch} therefore may be as well supposed as repeated.

6th Mystery.

Let the Unity therefore of this Personality²⁸ in Jesus Christ resulting from the Union of Two So different Natures, be the sixth Mystery. For He is but one Person. Were the Humane Natrue in Jesus Christ sufficient of it self to constitute a Personality, then much more his Divine Nature

²³ MS p.17

²⁴ MS p.19

²⁵ Comp. wth thy Or. MS

²⁶ MS p.21

²⁷ MS p.22

²⁸ MS p.23

also, & so consequently there wou'd be Two Persons & not One. But since his Personality is by Result only of Both together & Both are requisite to by making of it, as we have already observ'd; it follows that by Personality of Jesus Christ (as such) is but One. This too appears from Scriptures, from all these Places that speak of Jesus Christ in the singular Number, w^{ch} else ought to have been in the Plural.

*7th Mystery²⁹

But more particularly yet; This one Person of Jesus Christ is a distinct Person in itself, from all other Persons. This is but a Consequence of the former. For 'tis the Essence of every Individual (as every Person is) to be distinct or have a separate existence by itself from all others. The Scripture too is as Clear upon this occasion. Read Luke. 2. 12. Matth. 2. 14, 16. 1. Tim. 2.5. But why do I multiply Texts? He is spoken of every when throughout by whole History of the New Testament as a distinct Person, as much as Matthew, Mark, Luke, John, Peter, James &c. Did not Judas betray Him wth a Kiss, w^{ch} He gave his Company as a Sign that they might not mistake Him for one of his Apostles? Do not the Message Pilate received from his Wife to have Nothing to do wth that just man; & his own public Profession that Its way³⁰ innocent of the Blond of that fame just Person; make it as clear as the broad Day, that Its was but one? *To say therefore that Jesus Christ's being a distinct person by himself from all others is an unscriptural Expression, is in plain Forms to Trifle & not Argue. And I wish These persons that think otherwise, wou'd Think a second time. But from hence at last arises another, w^{ch} is the

8th Mystery;³¹

From this Numerical Distinction of Christ's Person from all others, arise those many Mysterious Names & Mystical Titles that are given Him in the H. Scriptures.

1. Title. For first It is called [...], God = Man, or Man = God, w^{ch} Name expresses, as much as words can do, Both Natures in Union.

2. Title. And so does his second too, vis. Immanuel; the name y^t was given Him by the Angel &c. Matth. 1. 23. w^{ch} by Interpretation God wth us, that is in the Humane (not Angelical) Nature, Heb. 2. 16.

3. Title. When his Name, Jesus, was given Him Matth. 1. 21. there was a Reason immediately subjoyn'd, vis that by thy Name was intimated the Office assign'd Him in persuance of his Incarnation, w^{ch} was that of a Saviour. Forth that save his People from their Sins.

4. Title,. Again; He is call'd also, The Son of God. Matth. 3. 17.³² & Luke. 1. 35. And to mention no more. John. 1. 14. And we behold his glory, the glory as of the only begotten of thy Father. Where the thy person spoken of is the Word Incarnate, & thy Title given Him as incarnate, The Begotten of the Father.

5. Title. But as He is the Son of God, so is He also named in the last place The Son of Man. John. 1. 51. 3. 14. & elsewhere³³ often.

²⁹ MS p.24

³⁰ MS p.25

³¹ MS p.26

³² MS p.27

³³ MS p.28

By way of Review then from what has bin said hitherto; If it be Ask'd, What was Jesus Christ, when He was born out of the³⁴ Womb of the Virgin his Mother into this World; the Full & True Answer is in short, that He was a God = man, a Person made up of Two distinct Natures, Divine & Humane in a joint vital Union wth each other, so as neer to be separated. This is the middle = Path of Divine Truth; The Extremes on either Hand are Erroneous .

For to say for instance, That He was The Life & Light of the World, The Wisdom, Power, & Virtue of the Father & to Heap up the soft of his Attributes that belong to Him as God; is barely to Assert his Divinity & either to Overlook or Deny his³⁵ Humanity. The Question was not, of the Divine Nature of Jesus Christ, What That was? For then the Answer were Pertinent: but What was Jesus Christ? What was that compleat & entire Person that goes by that Name? And so this Answer is Doctrine, & either a Headles Blunder, without any Design; or if designed for an accurate Answer, is plainly Heretical. For it leads us plainly from³⁶ the Person of Jesus Christ, & tacitly denies his Humane Nature; whereas He is not All Deity, but a God=Man³⁷

So again on the other Hand, to give a seditious Answer³⁸ to this effort, That He was True Man, look upon him our Nature, was made Flesh &c, and as such did Eat, Talk, Sleep & Convinse

in the Word & Travel about from Places to Places, & so on, is to assert his Bare Humanity without taking any notices of his Divinity; & therefore if designed for a Full Answer, is the other³⁹ Heretical Extream.

We do not therefore wth the Arriany, Nostorians*, nor Socinians, Deny the Deity of Christ, That He was God, & make Him more Man. Nor again do we wth the Eutychnians, & his Comrades, under pretext of establishing his Divinity; overshoot our selves in evacuating, or annihilateing his Humanity.

The Latter of these is still charged upon the Quakers by⁴⁰ the Baptists, vis. That they make Jesus Christ to be God only, & not Man. If the Charge be False as some indeed woud pretend, it is certainly their Business to wipe off the Scandal: And if they are desirous of having it removed, a few Plain Words (if they wil but⁴¹ condescend so far) wil do the Business; But whether They wil or not, it is unquestionably their Duty to satisfy the Words one way⁴² or other. If the Charge be Just. I have but Two things to recommend to their serious Consideration, vis!

1. That they hereby Deny the whole History of the Gospel to be a True History; & that consequently it lies upon them to prove it a Falseone w^{ch} I doubt is not to be done at this time of Day.

2. That not to Confess that Jesus Christ is comein the Flesh, is an Evident Characteristic (if we may rely on the Judgment of St John the Divine. 1. Ep. Ch. 4. v. 3.) of the Spirit of Antichrist. If they think to solve the Business by Replying that they speak of Christin the Mystery & not in the

³⁴ MS p.29

³⁵ MS p.30

³⁶ MS p.31

³⁷ MS p.32

³⁸ MS p.33

³⁹ MS p.34

⁴⁰ MS p.35

⁴¹ MS p.36

⁴² Comp. Or. MS

History, in the Spirit & not in by Letter: I Answer; That⁴³ to maintain the Mystery aright They must of necessity Admitt the History too. The Reason appears at first Sight; For the History is⁴⁴ the only True Foundation on w^{ch} the Mystery can be Built, & without w^{ch} the whole Superstructure must fall of Course. In the Glass of the Letter, they both Answer to each other, as it were Face to Face: They point at & lead to each other; are mutually maintained, strengthened & confirmed by each other, in a perfect Unity & compleat Harmony. So that at last to be consistent wth themselves, & maintain their Position wth any tolerable show of Reason; They must of necessity either Admitt, or Roundly Deny Both. But this by the way.

To Return therefore;

9th Mystery.

The ninth & Last Mystery w^{ch} I shal here add as the Isene & Close of all the Rest, is the Wonderfulness of this Person of Jesus Christ. Indeed among his ther Tilles given Him by the Prophet Isiah. g. b. Wonderful is one. And justly enough; for He is such a Person, as there never was any completely Like before Him, nor ever wil be again after Him. But He was Wonderful

I. In that Its was Elected, Ordained, & Predestinaled in⁴⁵ the Fore-knowledge of God the Father. For He is by Person y^L was nominated (& no other) in the Purpose & Desire of the Spirit of Eternity, & in the Council of the H. Trinity to be the Restorer of lost Mankind; the Second Adam or Universal Person to Repair the wide Preaches of the First. Essay. 42. 1. Behold mine elect &c. Who is this Elect have spoken of, but the entire Person of Jesus Christ, whose pure Divine Nature is absolutely uncapable of, & his Humane of it self unqualified for, any such Election? And where was was He so elected but in the Deere of thy Spirit of Eternity, in the Foreknowledge of the H. Trinity; who in thy Eye of Eternity as in a Glass, Foresees all things that ever were, Are. or shal be as that too *Simul & *Semel altogether & at one Act? And wherefore lastly was He chosen; but to be a Repaires of the Broach the first Adam had made, & a Resserve of Paths to Dwell in?⁴⁶

II. In that He is the Seed of the Promise that was to break the Serpent's Head. Gen. 3. 15. wch is si Transcendant a Privilege, that now ever made any Pretensions to it besides; not even the Greatest Names among All both Pahiarchs & Prophets, as Enoch, Noah, Abraham, David & thy Rest: but were content to Typify Him whose Right it was, tho but Darkly & at a Distance.

In This Promise we may take Notice of these *Particulars,⁴⁷ vis.

1. Who made it. And that is in short the H. *Trinity; Father, Son, & H. Ghost.
2. The Persons to whom it was made; Adam & Eve personally & in them to all their Posterity.
3. The Proportions of this Promise consequent hereupon. And they are as follow, vis.

1st Prep: It is absolutely thy first that ever was made to faln man: I say faln. for had there bin no Fall, there had then bin no Need of any such Promise. It is the First & Grand Promise of

⁴³ MS p.37

⁴⁴ MS p.38

⁴⁵ MS p.39

⁴⁶ This is denied by they D^r in his Theologia Mistica

⁴⁷ MS p.40

the Gospel, the Foundation of all After=Promises, Covenants, & Prophecies. And therefore may in some sense be Stild', the Abstract, Sum & Substances of both the Law & the Gospel.

2^d Prep: It is consequently the most *Antient of all God's Promises. It being made so much earlier than any of 'em; long before the Flood: & Thousand years before God's Covenant wth Abraham.

3^d Prep. It is an Universal one, for it includes all Mankind & excepts not so much as one. And we may therefore stile it the Grand Christian Charter.

4th. Prep. It is a most Free & Absolute Promise. It is⁴⁸ with= out any Conditions or Qualifications on Adam & Eves part: & consequently can depend only upon the Voracity, the Faithfulness, the All=sufficiency & Omnipotence of Him that made it. And therefore upon this account too may if be stild' the Gospel Promise.

5th Prep. And as it is a most Free, so also is it a most gracious Promise For there was Nothing in either Adam or Eve, Nothing in Man to Morse God; (but rather the contrary they being in a State of Apostasy; if Sin & Eternal Death.) So that we must conclude it was his Free Grace only, his essential Love, & Mercifulnes, his own eternal Goodnes, that moved his Eternal, Essential Heart of Love, to Pity em in this forlorn State of Misery. Wch is also a further Ground of its being calld' a Gospel = Promise.

6th Prep. It is a Future = Promise; a Promise of Something, not Present, but to come, & that in the Fulnes of Time.

7th Prep.⁴⁹ It is lastly a Dark & Mystical Promise. And the Reasons Why it was delivered thus obscurely & in a Mystery, are as follow, vis.

Reason. 1. That neither the Dragon himself, nor all the other Devils together wth all their subtly, tho in never so close Combination, shou'd be Able to Comprehend the full Leope, or Fathom the Depth of it to this Day.

Res. 2. That Adam & Eve themselves might not understand the Promise, tho made to them. They Know so much in general, that it concernd the Restoration of the, & their lapse Posterity; tho the manner, & other Particulars of it, were hid from 'em. This appears from their mistake in applying it to a Carnal, when it was spoken of a Spiritual Birth. For when Adam know his Wife, that she conceived & have Cain, She immediately affirmed, I have gotten a Man from the Lord. A Man; That is, The Man by way of Eminence, the Promise Seed, The Lord (as the Original implies;) that is to Restore & Deliver us out of our present Captivity. But when He proved a Murther, they saw too their Mistake.

Reas. 3^d. That none of the Wicked, Prophane & Ungodly might see into the full Drift of it.

Reas. 4th. That neither the Wife & Prudent wth all their rich Treasures of Learning & Knowledge, might understand it. I thank thee, O Father, saw's our D himself upon a like occasion Matth. 11. 25.3, D of Heaven & Earth, because John hast Hid these things from the Wife & Prudent & hast Revealed them unto Babes. 'Tis indeed the Method of Divine Providence, to confound upon all occasions the Wisdom of this World.

Reas. 5th. That none but new=born Babes in Jesus X^L, shoud understand the secret Mystery of it; none but Wisdom's Children shoud comprehend the Height Breadth & Depth of

⁴⁸ MS p.41

⁴⁹ MS p.42

it.⁵⁰ For This comes/ under Voice Dark Sayings or Parables, Prov. 1. 6. that now but her Disciples & Favourites that have the Interpretation of.

Read. 6th. That the Full & Perfect moaning of it might be gradually Revealed, It open'd but Darkly to by Age before The Flood; clear'd up a little to Abraham after it, & more fully to the Prophets: but shone comparatively Bright under the Nativity & Ministration of the Son, in the New Testament. But all this while it is not Reveal'd in its full Glory. For tho the Work be fully done in the Person indeed of Christ himself yet Sin, & Self, & the Design of the Devil, is not fully Broken in the Children of God. So that by Depth & Breadth of of this Promise, is reserved yet, as a Dark Saying & Hidden Mystery till the Day of the Spirit's Ministration comes to be manifested upon Earth. In that Ago indeed they too many be unlocked, as well as by Heighth of it Now is.

*We have hitherto considered this Promise wth relation to by person

a. **That made the Promise.**

b. **Whom it was made.**

c. **The Time of its making.**

d. **The Properties of it.** It Remains that we consider.

e. **The Ends why it was made at all. And these are Two, vis.**

- a. Wth Relation to Man' To Comfort & Support Adam & Eve; that they shoud not totally Despair neither of them feloes nor their Posterity notwithstanding their faln State.
- b. With Relation to the Devil. He indeed tempted the Woman in the shape of a Serpent, & thro by Woman the Man too successfully enough: but notwithstanding all this it is pronounced, The Seed of the Woman that break the Serpent's Head. This marre All, & supplants even thy Supplanter himself. Those Words confounded his Subtly, daunted his Courage & tormented All Hell; to Think that their Design shoud at last not take Effect. This slopt (for *the present at least) their Rage & Malies agst Adam & Eve, ceas'd their Mockings & Scofts at Him, & hindred their Entrance in to their Spirits to infect 'em wth their Hellish Poison: & in one word, quoted the united Pride of Lucifer, & all his faln Hierarchy.

6. But let us now consider a little **the Nature of this Promise**; The Seed of the Woman that break thy Serpents' Head. And the better to do this, I shal Branch out this Sixth Particular into Four others, vis.⁵¹

1st Part. It may enquired first, Who is this Breaker of the Serpent's Head, here namd by the Seed of the Woman? And the Answer is in short Jesus X^t; not in any divided capacity either as God or Man, but in his compleat Personality as Both.

⁵⁰ MS p.43

⁵¹ MS p.44

2^d. Part. The next thing to be considered is the Act it self. And it is an Act of Destruction; an utter, irresponsible, & irrecoverable Destruction, as the Words plainly import: especially if compared wth. 1. John. 3. 8. For this purpose thy Son of God was manifested that he might destroy thy Works of thy Devil; & other parallel places. For nothing Les can be Suitable Proparative for the Victory & Triumph of the Son of God. It is He alone can be said to Tread upon, to Crush or Bruise, to Break & Destroy the Serpent's Head.

3^d. Part. But by the Serpent is here meant thy Devil himself who Tempted Man, & here Receiv'd sentence, in the Form & Figure of a Serpent. And He is therefore calld' the Serpent, & the *Old Serpent; as appeard from .2. Cor. 11. 3. compar'd wth .1. John. 3. 8. Rev.* 12. 9. 20. 2.⁵²
4th Part. And therefore by the Head of this Serpent, must be meant (to answer in gross) the Devils' Head. But this again must be understood in a figurative sense. For his Head, is put by a Metonymia Continuntis pro re contenta, for the wicked Design there plotted & contrived agst. Adam & his Posterity.

But here now meets, a very material Question w^{ch} I must not pass over, vis. What was this Wicked, Malicious, Cursed Plott, that Hell thus Hatch'd in Combination, agst Mankind?
1st To wch I answer, that it was in short this, To Bring 'em into Disobediences; & so by consequence into a state of sin & Anguish with themselves. This thus know woud make the Heavenly & Divine Life withdraw it self from 'em; & by consequence that they wou'd, & must be cast out of Paradise, as Themselves were out of Heaven: into a State of Eternal isery. But they know too further, that thy very Plott cou'd never take effect but by an Act of their own Free=will. To make em do This therefore was the Full, Compleat Plott, first Hatchd' & Laid together in the Head of the Serpent. When this was done, All the Devils in Hell Go *forth immediatly from *The Head to Bring it into Act, Succeed in their Attempts, & see themselves the Executions of Mankind. They see the Heavenly Form & Image⁵³ changd' into an Earthly; & now read the Destiny of the Forlorn Pair, to be disposed of their local Paradise; & observe them in this Out=Birth, as living in the Principles of this World; where they cannot but observe too more especially, this own free Ingress & Egress, to Infect Spirits, Souls & Body, with with their own Hellish Poyson & anguishing Fire. Nor do they view All this, as Idle & Unconcern'd Spectators. No; Here all Hell & the Dark World Rejoyce greatly, & Triumph above measure. They mock at thy Nakednes of Adam, & Eve (in this *imaginary Scene;) Devide & Scorn in with Cruel Mockings, & the* Excess of Pleasure & Derision cannot even forbear speaking beforehand to this effect; 'Twas you then & y^r Posterity that' should have Posses'd our Thrones & Reignd in our Kingdom!" But how are you too Now Transformd, & become Bestial as thy Boasts" themselves, the retaining in same measure thy insignificant Form of Men?

May the Joy of Hell & Devils (with whom 'tis natural to Aspire) went yet Higher, opening their Months in Blasphemy against God himself too; with an, Is it possible or Credible, that even Thou Can't Help 'em, & Now Restore 'em again? Art Thou indeed Able to Deliver them out of our Hands? And again, for his occasion;⁵⁴ Behold Now y^r now Angelical Creation, these Purer Angels, meade on purpose to possess our vacant Kingdoms & Reign too over us on

⁵² MS p.45

⁵³ MS p.46

⁵⁴ In these Speeches I'm taken great Liberty, w^{ch} therefore must be compared

our very Thrones! Hard Fate! Too hard indeed to be Sufferd! But behold their worthy Forms! Their Dres at least is New, & the Face of things at present something Altered. They have made themselves too Sinners now, as well as WE.⁵⁵ But is there yet a Power lodged in their worthy Godships, to Transform themselves anew, & at their Pleasure, into their final Angelical Original? Or is there a Reserve of Power in their Sovereign Creators, to Restore ‘em to their Primitive Glory? We indeed, Helples as we were, know no such Privilege of estoring our selves; & therefore may modestly presume that neither have our intended successors, any” such independent Power. It lies then upon thy own absolute Severignties to Rescue ‘em. Show now therefore the Extent of y^r Omnipotencies, & let thy wonderful wisdoms too now conspire in their Restoration. Show Now! But That’s Impossible. They are no more capable of any Restoration, than our selves. You must now to work again, & exert the Feeble Remains of thy Creating Abilities (if they are not yet exhausted;) or our Thrones are never likely to be filled. For y^r Arm is too short, & y^r Hands too weak⁵⁶ to Restore either Them or Us.*

Thus did Hell act a Counterpart to Heaven & Rejoyes at thy Fall of a Sinner. But in the midst of those Romantic Exaltations that towerd to this (almost) incredible Height of Insulting over God, the Spirit of Eternity, & the Blessed Trinity; during all w^{ch} Adam & Eve (to be sure) flood before the Gates of Hell for the Laughing = Stock, Scorn & Diversion of the Faln Angels: In the midst I say of all thy Joy, Boasting & imaginary Triumph, at this very Instant the Decree issued forth from God the Father, (w^{ch} to Adam indeed seem’d like the small & Still Voice of Mercy; but) Sounded in the Devils’ Ears like a New Clap_of Thunder, they had never heard before. It quenched their Joy, damp’d their Courage, Silenc’d their Vain Boastings, & put a present Stop to all their Scoffings & Mockeries; In a word it Tormented their Malice & Perplexd their Envy. And they we may frame some imperfect Notion of the Wonderful Depth, Efficacy, & Energy of this Mysterios Promise.

2.^{dly} By this Head of the Serpent, is meant also Sin. The Devils will know that one Act of Disobedience woud give a Birth to Original Sin, introduces it into the Spiritual Faculties of Adam & Eve incorporate it with all the Proportions of their Souls; That then sin wou’d Live, Move, & Act in them; woud mix &⁵⁷ qualifie with their Eternal Mind, Will & Senses; Pierce, Penetrate & Engross the Whole Man. So that their Spirits being cloathed upon wth a sinful Life, in the place of their former Divine & Heavenly Life; it woud be an Eternal Wall of Separation, between God & Them. This they concluded, from their own sad Experience. In confidence therefore of Design so well contrivd, they made a fierce Assault, tho Secret too & so les liable to Suspicion; and succeeded accordingly. For upon that one Act of Disobedience, in eating of the forbidden Tree, the Glorious Image of God was destroyd in Both; the Heavenly Life that nourished & maintained that Image departed from ‘em: & Original sin flowd in upon ‘em, like a rushing mighty Flood; qualifying wth all the Faculties & Powers of Spirit, Soul, & Body. Thus far indeed the Devils found their Conclusions Good. But as for any thing further, vis. That Sin being thus implanted in their Natures, coud never be rooted out again, (as they vainly surmized,) it was but a Groundles Presumption; tho That too in their Foresight of things, heightned their

⁵⁵ Tho I think I have only represented thy D^{rs} Sense in its’ proper Light & Fulnes.

⁵⁶ MS p.47

⁵⁷ MS p.48

Transports of Joy & Triumph. But I Wish too this⁵⁸ Opinion had bin confind to the Place of its' nativity & not spread so much in the World as it has done. For many are there among us that will & do already determined (according to thy Prophet, Dan. 9.24.* in the secondary sense of the words) That there shall be an End of Sins. To this let me now add, John. 8. 35. The Servant shall not abide in the House for ever. The Sin (to paraphrase a little upon thy words) is the head of thy Serpent, yet that is but a Servant to thy Devil his Lord & Master; but the Servant + Sin must not abide in the House of man's Nature for ever, but be cast out. And again that other Text before mentiond to John. 3. 8. For this might destroy the works of the Devil. But where say I can his Works be destroyed, but in the Life of Sin & Disobedience? The last Text I shall offer shall be that of Heb. 2. 14. That thro Death, y^t is the Devil. W^{ch} only proves Jesus Christ to be that Strong Man, that is able (& has not these Abilities to no purpose) to overpower him, that has thy Power over Sin & the Dominion over Death, Hell, the Curse & Condemnation, that is, the Devil. And now I shall take my leave of this Opinion.

3^{dly}. A Third Head of the Serpent, or rather a Third Plott⁵⁹ (or coincident Part of thy Design) of thy Devil in the Serpent is The Bringing in of the Animal Life into the Essential Faculties, Powers, & Properties of Man. For I must here promise, that Adam & Eve in their State of Innocence, flood only in the Knowing & Feeling of a Heavenly and Divine Life, the Life of Righteousnes & (as the Scripture somewhere calls it) The Life of God: without any Souls of what was Earthly. So that the First & leading Contrivances of Hell (w^{ch} was to make way for every thing else's) was to introduce into their Nature this Earthly Life, that Stands in opposition & contrariety to y^t Divine, Celestial or Paradisical one.

I shall here then for the better & fuller Discovery of the Dark Subtleties & intricate Marcs of the Serpent, Familiarize their whole Proceedings in this matter, by giving a Journal of 'em in the following Historical manner.

Lucifer then that Great Prince of Darknes calld' a Convocation of his whole fahn Hierarchy to consult & Debate about this important Affair, in his Hellish Court, situated in the Deep Abyss of Darknes, or Centre of their own Principle. The Summons being given x the Council met, the Great Angel of the Bottomless Pit, under the Great Read=Dragon, began a Speech to this effect, vis. My *Lords & Noble *Peers;'' Princes*, Thrones*,⁶⁰ Potentaly* Power, Principalities, Dominions & Sovereigns. I hope present to y^t mature consideration a Pair of Bright shining Angels, Adam & Eve (I think their Names are, were that worth the remembering*) with their future Progeny.''' Behold how the Glorious Image of the B. Trinity, is implanted in em. Behold their sparkling Life, how it is nourished, & maintaind with the daily & fresh Supplies from the constant Emanations, & Influences of the B. Trinity. Such once were WE, not to Say Superior. But that I had not mentioned, (nor can I yet condescend to Envy These) were it not that those very Angelical Creatures & their Posterity are raisd by God on purpose for our Torment & Vexation, so be as Briars & Thorns to our Spirits. They must Stand it Seems, as in a Christallene Glass, to Present themselves to our Eyesight; to Put us in Remembrance (as it could forget) of What once we were & What Now, How Glorious then, & how⁶¹ Deformed at profant. And to compleat All, They & their Posterity are besides to Possess our Kingdoms, Reign

⁵⁸ MS p.49

⁵⁹ MS p.51

⁶⁰ Compare this with the Orig. MS.

⁶¹ MS p.52

over Us & fill our (yet) empty Thrones. These my Sovereign Lords, These are the Thoughts I cannot Bear; I'm not Ashamed to Own These to be the profant Troubles of my Spirit & Gnawings of my Sou. 'Tis" Time therefore Now to make a new Effort, & to Assert once more our Antient Rights & Privileges; or if we neglect this opportunity, we shal be posterd with a question of new upstart Heirs, that wil continually put us to the Trouble of Clearing our Titles. Twas therefore with this Intent I've given your Lordships the Trouble of a formal Summons to deliberate Consult & Advise, What methods must be taken to Nip these Rival Plants in this Early Bud; to Efface the Divine Image, cutt off al Supplies from Above, & in a word effectually to destroy em. Your deeper Thoughts therefore, as they woud be more Seasonable & Necessary at this present Juncture, so are they" desird & Calld for.

To this, the Dark Powers returned an Acknowledgment of the weightiness of the Concern; ownd themselves willing & Ready: & Promisd to engage with the utmost of their Assistance un thy Common Cause & Interest of Hell. A Close Consut was held immediatly; & the Result of all were the following Concusions & Resolves, w^{ch} yet was advancd but slowly & gradually, vis.

Resolvd, 1. That the Divine Life in Adam & Eve can never be extinguishd', but by Introducing another Life in the Room of it; whose Nature must Stand in contrariety to it.

Resolvd, 2. That no such new Life can be introduc'd into them, but by an Act of their own Free=will.

But hereupon immediatly was started a very Great Difficulty about this contrary Life, What it shoud be after all. And a very Perplexing one it was, for it put all the Dark Synod at their Wilts' Ends; their Subtleties cou'd not find it out, & they all flood amaz'd & confounded, gazing indeed upon one another but speechless.

At this unusual Light, Lucifer himself at last rose up, & adres'd himself to 'em a second time in these words, vis. My mighty Potentates of" my Dark Region; Why Gaze we thus in⁶² susp ones upon each other? The Difficulty indeed is Great⁶³ because we make it so. But of it self it cou'd never challenge this Himage of Silence & Astonishment, from Us. Let us but consider the Great" Love & tender Care the Sacred trinity have over our New Rivals in forbidding 'em to Eat of the Fruit of the Tree, in the midst of the Garden. What was that Tree? Was it not a distinct one from all the Rest? Distinct in its Nature, in its Properties, Quality & Operations? And the Fruit to consequently, alike distinct from that of all the other Trees? But this, my Peers, this forbidden Tree is an Earthly one, & its' Fruit too Earthly. The Eating" of this" wil begot in 'em an Earthly Life, & transform even a heavenly into an Earthly Creature.

It was Reslv'd then lastly nomine contradiconte, That the Introducing of the Earthly Life into Adam & Eve, woud Effectually do the Busines. Whereupon Orders were presently offered forth to put every thing in Execution; w^{ch} was done accordingly. For all the Devils made an eager & unanimous Assault in the form of thy Serpent, endeavouring wth their utmost vigour, to excite & awaken an Eager Lust & Desire in Adam & Eve to Know the nature of the Earthly Life (w^{ch} as yet they were ignorant of) & to Tast of thy Forbidden Tree.

⁶² MS. P.53

⁶³ Comp. This wth by orig. MS.

But it ought not to be thought a Digression; if breaking off⁶⁴ the Historical Narration, we should Now consider a little what Provision God had made for man's Security =, against this Furious Attack. For *certainly thy words of the Prophet (Zech. 2.8.) were as True before as after the Fall, He that toucheth Man, toucheth the Apple of God's Eye. And indeed God's tender Care over him, his Love, Grace, Mercy & Eternal Goodnes towards him, sufficiently appear in Forewarning Him of the Danger, & pernicious Consequence that would follow upon his Eating of that Tree. For first we Read Gen. 2. 16. And the Lord God commanded The Man &c. that is the man Adam. But what was the Man Adam? An angelical, a Paradisical man, in the Figure of an Angel. For as has bin hinted already, Man was not originally created in the Same Bestial Form, we are now born in after the Fall. But this by thy way. Togo on then; To this Angelical Man (this Firstborn of men by Creation) his Sovereign Creator gave forth this Commandment*, vis, Of every True of the Garde Thou mayst freely Eat. W^{ch} as to thy Nature of it, is indeed no Legal Comand, no Comand of Words, but an unconditional, True & Absolute Comand of Love & Goodnes from the Sovereign Majesty of the Creator to his Creature. For He is Bid to Eat only, without any Limit or Restraint one way or t'other & that gratis. The Ground of this Comand wig in his very Nature as he was A Creature, for no create Being can Subsist without its' proper Food, not even the Angels* themselves according to thy Psalmist. Ps. 78. 25. The⁶⁵ Angelical Man therefore by eating on this Fruit here allowd him, was to have his Eternal Spirit grow stronger & stronger, his Heavenly & Divine Life to grow, increase, & multiply in Him; & the Glorious Image if God impressed upon his Spirit, Soul, & Body Preservd, & himself thereby fixd & established in his Paradisical State.

But if any one Shoud have interpose & Ask me, What⁶⁶ kind of Trees they were, we have been Speaking of? & so too of the Fruit; I shal grant him that thy Letter of the Text does indeed not mention any thing of it; but add too that Adam at least was acquainted with the Natures of 'em all: and further yet, that whatever they were, they were suited & adapted to thy Nature of an Angelical Man, in his Paradisical State; & consequently that both Trees & Fruit were of an Eternal, Divine, Spiritual & Celestial Nature. Or else in one word, the Fruit was (& so too were thy Tress) a Living kind of Fruit or Fruit of Life; the Life of Eternity flowd in 'em as their proper Sap & Vertue.

And so much for the first Comand, (or *if you had rather, the first Part of thy Comand.) From w^{ch} it appears already, that God had so far provided agst the Temptation, that it could never be submitted to thro any Wand or Necessity. But these follows too a second command for Man's further security, vis. v. 17. But of the Tree of the Knowledge of Good & Evil, thou Shalt not eats. The Reason of w^{ch} Denial, was not any thing merely Arbitrary in God; nor cou'd God Envy his Creature what could any way contribute to his Happiness And therefore God subjoyng the Dangerous Consequences as the Sole Ground of it, For in the Day thou Eatest of it, thou shalt surely⁶⁷ Dy; it wil bring Eternal Death" to the Soul & Spirit of thy Inward Man, *as well as Outward; thou will by oathing of thy Fruit of this Tree come to Know thy self in a mix'd State of Good & Evil, will loose thy Paradisical Kingdom & Principle for another, & exchange thy

⁶⁴ MS p.54

⁶⁵ MS p.55

⁶⁶ MS p.56

⁶⁷ MS p.57

Heavenly Life & Image too for one that neither came down from Throne, nor can ever Ascend Thither; Therefore Remember my Law, & my Precept to keep it & my Comandment to Obey it. Tho this whole Paragraph indeed is not so expressly sole found in the Letter or History; yet This & much more was Hinted to Adam's Spirit, & his Angelical Intellect comprehended it all.

In all w^{ch} I for my part can fre no* Legal Comands, as from Mount Sinai, no Covenant of Works, Nothing Conditional; but an absolute & free Covenant of Grace, mercy & Goodnes from Mount Sion, vis. That if Adam w^{ld} eat of the Tree of Life he shoud live eternally in the Divine Image of God; and if not. but w^{ld} eat of the Tree of the Knowledge of Good & evil, he shou'd come to know a mix'd State then both of Good & Evil. To w^{ch} let me add by thy way That therefore God did not wil or Desire Man's Fall. much les Decree it, Nor can I imagine (nor I believe any⁶⁸ intellectual Barry whatever willingness to the Fall of Man than he has done.

It might be Askd' indeed (& is by time) What need then there was for any such Prohibition or negative Comand as not to eat &c because had there been no Comand, there had then infallibly been no Transgression of it Possible &c.

To w^{ch} Question I Answer; (tho I can't see that it deserves any, or can serve to any other Purpose than to Demonstrate how Blind & Dull Reason is *in it self as to all Spiritual Matters, but especially how Besotted almpertinent it can be in its' unregenerate State.) First by way* of Concession, That had no Warning been given, no Danger reveald' by God to Adam_of transgressing this Comand it might plausibly enough be said that God willd' & purposd the Fall. But then too by subjoining *secondly, that the Pass Revelation_of the danger of eating &c. coud never necessitate or cause the Fall by way of Efficiency. For whether it had bin Reveald or Not, the Effort woud have followed necessarily in the Line & Course of Nature. The only difference woud be This , vis. That whereas then Adam's Transgression had been a Transgression of Ignorance; He now Sinnd against his Conscience & against the Knowledge of thy Comand given him by God.⁶⁹

But to Resume now again the Thread of that history I had Begun; The Devils pursuant to thy Resolves & Orders of the Dark Synod, rather than Stand upon Punctilio's about Place, Offices, & the like shot forth & fell all to Work, without any further Ceremony. Eve they lookd' upon as thy weaker Vessel; & therefore fastned upon her first with their whole Violence & Artillery: to beget, if possible & awaken in her an eager lusting Desire to Tast_of the forbidden Fruit. In the Sacred Story, this Transaction_is recorded pretty fully. But 'twl suffice for my present purpose to take Notice of Three Insinuations of The Devils to Her, w^{ch} are set down Ge. 3. 5. God doth know that in the day ye eat thereof, ther y^r Eyes shal be opened: & ye shal be an Gods, knowing Good & Evil. I shal confine my self I say to this Part of thy Temptation; it is easie to observe Truth so finely interwoven with Deceit, as makes it something difficult at first sight (amidst the Hurry of Passions especially) to discover the Fallacy. For⁷⁰ instance, the whole is usherd in wth this undeniable Truth, God doth know &c. True enough! for God knows every thing. But Eve too coud have told thy Tempter as much. So that this was a Bait only to draw thy Temptation y^L was

⁶⁸ MS p.58

⁶⁹ MS p.59

⁷⁰ Comp. thy or. MS.

behind after it. Then y^r Eyes shal be opend, is in it self another Truth, tho here too it is something more; & may therefore pass for a second Insinuation. The third is couch'd in these words Knowing Good & Evil. And this may plead a better Title to thy Name of Truth, than both the former, as being seemingly more Open & Barefac'd. W^{ch} Openness therefore does but lighten the Insinuation & more effectually disguise the Temptation. It railed her Curiosity after Knowledge, (w^{ch} by compliance too was attain'd) but did not acquaint her wth the Nature of it. One thing more I must not pass over; And that is the Compliment Eve was⁷¹ Accessed with, Ye shal be as Gods. As if he had said; Ye shal then be as Gods, but that too ye are already, petty Deities, inferiour Eternities, under the Rule & Government of The Sacred Trinity. But if there could be any Improvement or Addition made to thy Godships Tho Eating of &c woud certainly effort it. This at least is certain, it wil secure to you the Continuance of all those Glorious Privileges that belong to you as Gods. Or else we may⁷² understand this, as spoken by the Devil Ironice, Then you shal see what manner of Gods youl then be &c.

After these preparatory Insinuations the Devil proceeds to present the Fruit it self (as desiring, not to be believd upon his word, but to appeal to Experience;) to her impartial Consideration. The Sacred Story runs thus, vis. Gen. 3. 6. When the Woman saw that thy Tree was good for For, & that it was pleasant to the Eyes, & a Tree to be desird to make one wise. &c. w^{ch} words do plainly intimate, that after thy Devils had awakend in Eve an eager lusting Desire in their Spirits, Intellects, Will & senses, they were not wanting to employ all their false Magic to make the tree appear more Beautiful & more Desirable, than naturally it did: & then flood waiting the success of their Enchantments. Nor did they stand long they waiting, before Eve reachd' out her hand rashly & inconsiderably, look of by Fruit her self & gave likewise to her Husband; who (whether thro a Fatality of Love or whatever else was the matter) did eat too himself. Gen. 3. 6. And Hones, form this very moment commenc'd a new & more joyful Period in the Annals od by Dark Kingdom. For this was that⁷³ Deadly Bit, that Dreadful Morsel, that brought in the Earthly Life; x that again the Life of Sin: as that also lastly brought in the Anguishing Fire=Life of Hell wth its' Eternal Curse, Death, & Condemnation into Adam & Eve at first, & after them into their whole Posterity. Whether this Fruit were an Apple (as is usually said) or any other sort is not material. It was *certainly a very injudicious Harangue a certain Prelate once made upon to precarious a Supposition. It may suffice to know y^t it was an Earthly Fruit, in w^{ch} was the Earthly Life, that standing in contrariety to by Divine Life, eradicated that & succeeded in its' place. The Tree it self may be justly enough Stild' a figurative Tree, as shadowing forth the +Spirit of this world, w^{ch} is to this day an earthly spirit; whose Fruits myst therefore be so too, as they also that feed upon 'em, The Hand y^t reachd' to take by Fruit, figures forth that eager lasting Desire that put Eve's longing Imagination upon the Stretch; so that imagining into the Fruit, she stretchd forth her Arm, & by this Outward Action discoverd what had passd with in. The Mouth too⁷⁴ y^t tasted, was another Figure; vis. Of the Lusting will; w^{ch} escorting it self internally, was y^e Spiritual Eating of the Earthly Fruit; but last too terminated in the corporeal Act.

⁷¹ MS p.60

⁷² Comp. Or. MS

⁷³ MS p.61

⁷⁴ Comp. Or. MS

The Spectators of this whole Transaction were both Diverse and Numerous. The Blessed Angels flood amaz'd in their Angelical Principle, & fell their very Heavens to Tremble. How the Devils Relishd' I have already given of their Triumph; for indeed this they supposed to have begot as an Eternal Holyday, an everlasting Festival in the Dark World. The Spirit of this World Greatly rejoicd, as knowing that his Temporary Wonders woud Now for certain come into Manifestation: whereas they had else lain wrapt up in Eternal Darknes.

But our Sage Reason Sleps in here & thinks it as very Pertinent Question (to sat no more) Whether God cou'd profantly have pardon'd this one Slip, w^{ch} since it was but one Act & the first Failing must consequently be at most a Diminutive Fault, & Trifle of a Sin?

Wisely infer'd indeed! But even allowing the Consequences at present; I Reply that God did both Pardon & freely Forgive it as soon as committed. God did Pity Man's Misery; His mercy was towards Him; & his Wisdom consulted wth his essential Love how to bring about them Restoration. *I should not⁷⁵ grant that as Transformation of our first Parents was either a Peccadillo, or but the first Sally towards a Sinful State; wou'd not my Denial of it force me upon too large a Digression. I shal only here Remark, that thy Question supposes it only, & that upon a Hastly & Superficial view of the Matter.

But Reason will be still Enquiring, where is thy great Horrour & Dread of this one Bit; not considering it is so visible in its' effects. Why else did the majesty of Heaven condescend to a Forwarding of thy Danger, & Forbidding of the Fact? Is it so indifferent then whether the Spirit of God, or the Spirit of this World be thy sole Regent in Man? When this latter Spirit once⁷⁶ came to Qualify wth thy Earthly Virtue, & Sap of thy earthy Fruit, in the Spirit & Soul *of Man; did it not work, boyle, & operate, in his Mind, Will & Senses, till it made him Earthly? In this then flood the dreadfulness of that Bit; that the Natural Magic of thy Spirit of this World wrought so Strongly hereupon, as to transform Him in an instant from an heavenly to an Earthly Creature; form an Angelical to a Bestial Form; form a Virgin (Resurrection*) Body to such as had the brutal Marks of Distinction, the Signatures of Male & Female; in a word from such a Nature as qualify'd him to be Denison of the⁷⁷ Paradisical Kingdom, to such a one as entitled him to his Portion among thy Beasts of the Earth.

The Wisdom of the Antients sets forth this Transformation by way of Fable after this manner; vis. Circe y^d fair Enchantress under the Spirit of this World had a Stately Palace in a Wood, (namely, in this Out=Birth.)_And all Passengers that calld' at this Palace of hers, she entertained very courteously. But no sooner had her Guests Fed on her Dainties, & Drunk of her Potion (w^{ch} they did too out of a Golden Cup;) but their Minds were so transmuted, as to Forget utterly their Native Countries. Their very Bodies too underwent a proportionable Change, for they Grunted presently in thy shape of Swine; & then she fed 'em (as such) with a more suitable sort of Food. The Application is Obvious. But it is Remarkable withal; That this fair Enchantress had no Power notwithstanding, but over those that wou'd Tast of⁷⁸ her Dainties; as is to be seen at large in the xth Book of Homer's Odysion.

⁷⁵ Com. Y¹ or MS.

⁷⁶ MS p.63

⁷⁷ MS p.64

⁷⁸ MS p.65

But lastly, for the fuller Explanation of this Earthly Life; I⁷⁹ shal conclude this Head with a Hint at what it contains or comprehends in it. For herein are centerd the Animal, tho Sensitive, & the Rational Life it self. The Animal Life Stands in the Life of Flesh & Bloud according to thy⁸⁰ Life of the outward Native; The Sensitive Life Stand in the Complacency of thy external senses in the sensible Objects of this World; And the Rational or Life of Reason Stands in the Knowledge of all God's Wonders in this Outbirth; from the Heights of the Starry Heaven Above to thy lowest Depth of the Earth Beneath. So that each of these Lives is but as a distinct Branch y^t shoots from, & stands rooted in the Earthly; w^{ch} Man had never known had he not turned into the Spirit of this World wth his Mind, Will & Senses, & thereby effectually turned him self out of Paradise. But now again (Thanks be to God for it) This wall of Partition or Separation between God & us, is as effectually Removd by Jesus Christ. For now thy Earthly is once more Swallowed up of the Heavenly; the Mortal of the Immortal. Thro thy Death of the Earthly, Sensitive, Animal, & Rational⁸¹ Life, springs up anew the Heavenly & Paradisical Life of Divine Wisdom; w^{ch} qualifying again, mixing with, & penetrating our Spirits & Souls, regains its' primitive Dominion, & works such a thorough Change in us, as whereby we become perfectly new Creatures, thy second workmanship of Wisdom's Hands. When this is once completely done, & brought to pass in himself; the Heavenly-minded Saint cannot forbear to Triumph in Spirit & with Excess of Joy over to Cry out externally; O Earthliness; where is thy Sting? In thy daily, prickling, carking Cares, w^{ch} are the Briars &⁸² Thorns of thy State? But they are Burnt up. O Grave, Where is now thy Victory? The deep Abyss of the Earthly Principle is now Swallow'd up. Where then is thy victory, thy Strength, & thy Power? It did lie indeed in the continual Labour, & Toyl of the Earthly Life, in the Earthly wheele, by & in the Earthly Sense. But Blessed be God who thro Jesus Christ has given us the Victory, even over the Earthly Birth, thro the Heavenly."

4^{thly} A Fourth Head of the Serpent the Promised Seed was⁸³ to Break; is (as I may so call it) Self=hood, & will=hood, w^{ch} Stand, in contrariety to thy Divine Will. The Devils wil know, that y^e Heavenly Life in Paradise was guided by thy Power & Virtue of thy H. Trinity; & order'd (under them & according to y^t Will) by the Spirit of Divine Wisdom, as to every motion: So that only the Life of Wisdom moved in their Minds, Wills, Desires, Imaginations & Senses, in & thro all the Faculties, Properties, & Powers of Spirit, Soul & Body. SO that there was then a Debate about an opposite Rival Government, where to Settle it; when the Earthly Life shoud be ones introduced. And they concluded after mature Deliberation, upon the Spirit of this World, & under that upon the Spirit of Reason for his vicegerent; for under thy Guide & Conduct of Reason they know the Life of Self=Will, woud be exalted immediately wthout any further Care. And so indeed it Provd. Here then is thy True Ground of whatever is to be found of Babel in Christendom. While Reason domineers as⁸⁴ Sovereign, & exalts it felt above the Spirit of Wisdom & Revelation; 'tis must dictate, What is Good, w^L True & Orthodox⁸⁵ & Even what is

⁷⁹ MS p.66

⁸⁰ Comp. Or. MS. Qu. Whether this Account be accurate?

⁸¹ MS p.67

⁸² Comp. Or MS.

⁸³ MS. p.68

⁸⁴ MS p.69

⁸⁵ Comp. or MS

Scripture. As for Evangelical Ordinances, Forms & Modes of Worship, Apostolical Constitutions & the like; They all depend upon the same procarious, arbitrary & tyrannical Pleasure. Under the Reign of Reason, Self=Will, Self=Wisdom, Self=Righteousnes &c. must certainly flourish & prosper, or under none at all: for in this Out=Birth Reason wil execute at once the Office of King, Priest, & Prophet. SO that here too lastly appears a Deep & Solid Ground for that Life of Jesus Christ, (the Bruiser of this Head also;) the Life I mean of Self=Denial & Resignation every where so legible in thy Gospel; in w^{ch} we are Now to wait at thy Gate of our own Spirits, for the Guidance, Influence & Inspirations of the Spirit of Wisdom.

5^{thly}. By thy Head of the Serpent we are in thy lost place to understand the Spirit of the Devil in the Serpent. It is here to be first noted, that thy proper Place of the Spirit in either Devils,⁸⁶ Angels, or Men, is the Head. W^{ch} Head is again to be taken figuratively, & signifies here (by Metonymy) the Spirit of the Dragon placed in the Head of the Serpent. And as to this Dragon it self, it is Strictly (as I understand) no creaturely=Devil, not Lucifer himself, tho thy Throne=Angels & Chief of thy Faln Hierarchy; no, nor the Creature of the Almighty many Rank of Being, properly speaking; But it is the Spirit of Wrath, the God of⁸⁷ thy Dark World under the Rule of the Spirit of Eternity. #His Nature is nothing else but, a Stern, Fierce, Grim, Fiery Spirit; a Magic Fire-spirit, that rules in & reigns over the Devils (in whose Principle they dwell;) as their God, King, & Tormentor. So that it is an elegant Description that is given of Him, Rev. 12. 3. w^{ch} yet is not to be understood so literally, as if his proper Form⁸⁸ were no other, than that of a Red Dragon, or *seven=head=ed Monster. No; He is only a Sulphureous, & Brimstrong Power=Spirit in himself, an anguishing Power. As He is an anguishing, tormenting = Spirit, So is resembled to a Dragon: but to a Red Dragon, to exhibit history, Sulphureous, & brimstory Property; & Strength of that Fiery & Devouring Nature. And therefore his Seven Heads

who, as is said, never was SO Creature of God, as the Angels who Fell; but was merely Generated in and by their Apostacy too from the Light, bt a fort of most monstrous Equivocal Generation: and woud have had no manner of Existence, but as conditional and Brought forth in the Head of Lucifer; who hereby also became Inferior and Subject unto him must signify his seven divided working Properties, belonging to his Wrathful & Hellish Nature. W^{ch} Properties again, it consider'd as in one another, mated up the one Head of the Dragon: but if as divided, then they signify as before. But I shal now consider 'em as distinct, & as such just name em, vis.

1. Property. And that is this Subtly & Craftlines. 'Tis this gives an irresistible Energy to their Lies & Insinuations, wherily he deceives all Eternal Souls & Spirits; but those that have the Spirit of Wisdom born in themselves, the single Eyye, & the True Child=like Simplicity. Whence He is Namd, The Seducer, The Deceiver, & The Liar from the Beginning.

2. Prop. This second Head is *Pride. Tis this so elevates him, as to make him Fly above the Heart of God, despising the Gates of Paradise, Angelical Thrones, & in Short the Whole Kingdom of Love & Glory; so that not being Able (of himself) to Reach thy Still Eternity, He falleth down again into his own Center of Eternal Darknes.

⁸⁶ MS p.70

⁸⁷ Comp. Or. MS

⁸⁸ MS p.71

3. Prop. His third Head or Property is his Power & Strength. This appears from those Chains of Darknes spoken of in Scripture, to keep & hold thy faln Angels under Captivity. They are all vassals to this Dragon & not being able to Break their Chaine's are compeld' to live in Subjection in his Dungeon of Darkness, & under his Sovereignty.

4th Prop. The Fourth Head is Covetousnes. He snatches at thy whole Creation of Spirits. His Attraction is insatiably greedy,⁸⁹ to Drag every one (if possible) in to the Deep Abyss of his own Anguish. Nor indeed can any wthstand the Magic of his Grasping Desire but those Happy Few, that clears to thy voice of Wisdom for their only Guide.

5th Prop. En'vy & Malice make thy Fifth Head. This is Sled fastly Bent against *all Mankind, & indeed every thing that ever did, or is likely to bear the Divine Impression of God's Image. Whence too the Fiercenes of y^L Assault made upon Adam & Eve is the easier to be accounted for.

6th Prop. But thy Sixth Head is his Anguishing= Fire, or Fire=Anguish. In this Properly He delights to Vex & Torment All under his Rule & Government. He is indeed a most cruel & unmerciful One; His Eye pities none, nor can his Hand Spare any; But He gluts himself with the Miseries of All that lie tormented in his Lake of Fire & Brimstone.

7th. Prop. The last Head of all, is Destruction. It appears from what has been said hitherto, How well qualified He is to destroy; & consequently must be a destroying & Devouring Spirit. His Name therefore in Scripture is Apollyon or the Destroyer, & Names are always there given with a particular Intent & Significancy. And pursuant to his Name, is his Character also dreawn; as when He is compar'd to a Red Dragon & a Roaring Lion, that goeth up & down Seeking whom He may Devour. None indeed ever comes amiss to Him; for he aims at all.

The Wisdom of thy Ancients resembled those Seven⁹⁰ Heads of thy Seven Planets y^L belong to thy Wrathful Nature of the Dark World. The Number indeed it self signifies Perfection, & that either sin Good, or Evil, So y^L the Dragon is not only a wicked, Envious, & Malicious Spirit; but wickedness in the Abstract, the Perfection of wickedness. His Horns were by thy Antients understood to be thy Dark & Hellish Constellations belonging to his World or Kingdom; & His Seven Crowns denote his universal victory over men & Angels, for He Reigns as Sovereign over as many as Fall. But let This now suffice concerning thy Breaking of the Serpent's Head.⁹¹

But to end too this second Particular all under one; It appears from the Whole, that these Two Titles, The Seed of the Woman, & The Breaker of the Serpent's Head (both w^{ch} were immediately conferd upon Christs' Person by thy Holy Trinity, in the Promise made to Adam & Eve) are sufficient to demonstrate Him Wonderful; especially considering He was never to lay 'em⁹² aside not even when He shoud be sealed upon the Throne of his Glory, in the Highest Heavens.

Third Particular

⁸⁹ MS p.72

⁹⁰ MS p.73

⁹¹ MS p.74

⁹² MS p.75

But He is also Wonderful, if considered in a third Respect, vis. As the Seed of the Covenant. I will establish my Covenant (saies God to Abraham. Gen. 17. 7.) between me & thee, & thy seed after thee &c. Here we may observe⁹³

1. That God renews his former Covenant made wth our first Parents before the Floud, with Abraham & his Seed & in that with all mankind.
2. The mention of birth Parties between whom the Covenant is made: the H. Trinity on one hand; & Abraham wth his seed on thy other.
3. That the Seed here too spoken of, is no other than Jesus Christ; who as is evident from his Genealogy, Matth.1.1 was the Son, as of David: so also of Abraham. See also Heb. 2. 16. And concerning his being given for a Covenant; Isaiah. 42. 6. 49.8 Whence I infer again that if Jesus Christ had this Privilege peculiar to Himself & none over besides, either before or after Him; He is in this respect so a wonderful Person.⁹⁴
4. And so again was He, as He was a *Figurative. Seed or Person. For do we read Gen. 21. 12. & Rom. 9. 7 . In Isaak shal thy Seed be called. Isaak therefore was a Figure of Christ. And therefore also in Christ are thy Children of Abraham to be counted for the Seed of thy Promise. In Christ I say, & in Christ only; for as the⁹⁵ Apostle argues Gal. 3. 16. He saith not to Seeds, as to many; but as of one, & to thy Seed w^{ch} is Christ.
5. He was also Wonderful Fifthly, in that He was an⁹⁶ Anti=typical* Person, & exhibited uner all thy various Types & Shadows of the Ceremonial Law. For the Outlines (as I may say) of his Birth & Incarnation, His Death & Passion on the Cross; with the Effectsof it, His taking awayt of Sin, Reconciliation &c. are all drawn & typed out in every Part of the Legal Administration. To enumerate Particulars, wou'd indeed be endless. But such Texts as John. 1. 17. The Law was given by Moses, but Grace & Truth came by Jesus Christ. Col. 2. 17. W^{ch} are a Shadow of things to come, but the Body is of Christ; & its' parallel, Heb. 10. 1. give, tho but general Hints, yet such as are express, & plain enough for our⁹⁷ present purpose.
6. Again; He is wonderful, inasmuch as his Coming into the World was usherd in with so many forerunning & repeated Prohecies. For He was the Scope, Drift & Subject of 'em All; Him they all aimed at more or les, & in Him too contre'd: His being as the Mark at w^{ch}they shatt their Prophesie Arrows For their Prophecies too were as particular as the Types of the Mosaic Oeconomy, pointing at every circumstance of his History; even to those minute ones of the several Offices He bore⁹⁸ as King, Priest & Prophet: with a full Display of the Greatnes, & Extent of his Kungdom, as well as the Riches & Glory of it. In witness whereof I need not alledge, Esay.7. 14. Micah. 5.

⁹³ MS p.76

⁹⁴ MS p.77

⁹⁵ Comp. or MS

⁹⁶ MS p.78

⁹⁷ MS p.79

⁹⁸ MS p.80

2. with infinite other particular Texts; but contents my self with that more general one, Luke, 24. 27. And beginning at Moses & all the Prophets, he expounded unto 'em in all the Scriptures the things concerning himself. And beginning at Moses & all the Prophets, he expounded unto 'em in all the Scriptures the things concerning himself. And again, v. 44. And He said unto them, These are the Words, w^{ch} I spoke unto you, while I was yet with you, that all things must be fulfilled, w^{ch} were written in the Law of Moses & in thy Prophets, & in the Psalms concerning me.
7. Further yet; He was Born of a Woman without a man, & was too therefore wonderful. The Regular Course of Natural Births is sufficiently Known; But to be born of a Woman, without⁹⁹ a Man; a Mother without a Father; is what thy World was unacquainted* with Before. So y^L when thy Angel came to thy B. Virgin with a formal Message about it, Luke 31. She might well reply, (as the doors v. 34) How shal this be seeing I know not a man? When we read indeed (Matth. 1. 18.) of Her that She was found with child of the H. Ghost, the matter of Fact it self we can never doubt of; yet tho it may all doubt & suspicion, it can trool yet remove our Wonder. So far from y^L, that a more particular Display of it, (as that in thy¹⁰⁰ 35th verse for instance, The H. Ghost that come upon thee, & the¹⁰¹ Power of the Higest shal overshadow thee;) serves rather to Highten, than Abate it.
8. Add to all this, That He was Born, nit only wthout a Father; but w^{ch} is yet more exceeding Wonderful, of a¹⁰² Virgin = Mother. For the clearer Explanation of w^{ch} lost wonder, I shal first premise, that the Mother of Jesus was the B. Virgin Mary;¹⁰³ That this Mary was the Daughter of Joachim & Anna; That tho she was indeed, a Modest, Chast, Sober & Vertuous Maid (as appears in part from her Answer to the Angel. Luke. 1. 34) yet she was ones no Virgin, in the sense I am contending for; That¹⁰⁴ however lastly she became one at thy Time of the Salutation by the Angel Gabriel.*

But now before I advance any further, I shal for Ease & Orders' Sake bestow some Remarks upon the Angels Message it¹⁰⁵ self. And That is as follows; vis. Luke. 1. 28. And the Angel Gabriel said; Hail thou that art highly favoured, the Lord is with thee, Blessed art thou among women.

Upon these words one Construction is put by the Protestants; & another very different by the Papists: so that I shal speak something to Both. In reformes to y^d first, it is easie to Observe,

⁹⁹ MS p.81

¹⁰⁰ Comp. Or. MS

¹⁰¹ MS p.82

¹⁰² MS p.83

¹⁰³ Comp. Or. MS

¹⁰⁴ MS p.84

¹⁰⁵ MS p.85

1. That y^d Messages or Angel here Sent is not any¹⁰⁶ inferior Angel; but his Name Gabriel (Luke 1. 26.) intimates rather that He was a high Throne Angel.
2. That He did not come of his own mere will; but was sent from God. I bid.
3. That thy Party to whom He was so sent, was a Virgin; espousd to a man , whose name was Joseph; of the House of David; & the Virgin's Name was Mary. v. 27.
4. The manner of the Message, w^{ch} was by way of Salutation or¹⁰⁷ Congratulation; Hail Mary. v. 28.
5. That thy Message it self consists of two distinct Part; where of thy first is as the Original Ground or Cause of the other, expressed in these words, Thou that art highly favoured; but the second follows in these; The Lord is with thee: Blessed art thou among Wonder.
6. That thy Scope & Drift of it was, to give her a clear & full Manufestation, of her present State here on Earth; w^{ch} was a State of Favour & that with God: without the least intimation, of any thing here after in another World.

Come we now, after those previous Remarks upon the Message in general; to take a more distinct view of thy several Parts of it.

I. Thou that art Highly Favoured. Favoured indeed! since thou art Fore-elected, & fore ordaind to be the Daughter of God's Everlasting Covenant, in the Decree & Purpose of God¹⁰⁸ from all Eternity; * The marks* of the Divine Promise & Covenant made with thy first Parents, & in them with all Mankind immediately upon the Fall in Paradise. Were not this so High a Favour the Predictions of the Prophets woud hardly Ring of it as they do, & that too in the Heavenly as well as¹⁰⁹ Earthly Canaan, in every*¹¹⁰ Ago of every Eternity. Were it not an uncomon & extraordinary Favour, I had hard ly been sent to Bring thee news of it. And to convince thee further & more sensibly that it is so, Look but round thee & take a view of thy whole Sex. Consider those the many millions of Chast & Modesr Maidens besides thy self at present in the World, to omit past Ages; Consider & View the Eyes of all both past & present as looking up to Heaven, & Big with the Lord Expectations of this Favour w^{ch} now is conferd on thee before¹¹¹

II. The Lord is with Thee. For in pursuance of this most high & transcendal "Favour," He doth vouchsafe Three his more immediate & miraculous Presence. He I say, the Lord of Lords, & God of Gods; the high & Lastly one that inhabiteth Eternity, whose Name is JEHOVAH.¹¹² And the inestimably Happy Effects of this Glorious (but as to thy World, Invisible) Residence thou shalt soon find when the Lord shal crown thee (as He did Obod-Edem. 2. Sam. 6. 11.) with

¹⁰⁶ MS p.86

¹⁰⁷ MS p.87

¹⁰⁸ MS p. 88 & 89

¹⁰⁹ MS p.89

¹¹⁰ Comp. Or. MS

¹¹¹ MS p. 90

¹¹² MS p.91 & 92

Blessings. Thou art now become in a more peculiar sense the Temple of the Lord; & the Secret Influence of the Divine SHCHINAH, shal fill thy whole House: Evem thy three-fold¹¹³ Court of Spirit, Soul, & Body. This shal be thy Consecration; This shal Restore thee again to thy primitive State of Virgin= Purity. Them, & not till then shalt thou be a Virgin indeed; a Virgin=Mother, & the Mother of thy Lord.

III. Blessed art thou among Women. But why do I speak of this; as future & at a distance? The most High doth ever¹¹⁴ Prevent his Favorites with Blessings. Before I can deliver my whole Message to Thee, he is himself at work to Bring All to pass, scarce suffering it to be Prophetic. Blessed therefore & Happy art thou, as thy first Mother before the Fall; in her Paradisical State of True Virginitie. For thou too art Now cloathed upon thy self with” The” same spotless Nature. She indeed lost it; but thou hast it now again restord. And in that respect art Doubly Blessed. The Lot is faln to thee in a Saivor Ground; To be the Mother of thy Lord. Blessed is thy Womb, that bears Him; & Blessed is thy Paps that give Him Suck. And therefore Blessed art thou among women here in this world not to mention any thing that is to be hereafter.*”

This may serve for a compendious view of the Protestant=Exposition of this Place. Proceed we now to the Papists.

The Subime & Substances of their Miscarriages, are fairly reducible to these Three General Heads, vis.

I. They confound the B. Virgins’ being highly Honoured; with her Blessednes: making ‘em but as One, when in reality they are difficult as Cause & Effect.

II. They lead us perfectly from the Scope of thy Angel’s Message: That speaks of her State on Earth; & they are for translating it to Heaven.

III. Imagining her Glorious State in Heaven to be there spoken of; They hence affirm, that Adoration is to be paid Her Now in Heaven by thy Saints on Earth: pretending She has Power there to Bless others. But to each of these Particulars, I stil now subjoin a distinct & particular Examination.

I. To Begin thou wth the First ; It is barly the Design of the Angels Message to them that the V. Mary was Highly Honoured and Favoured by God, in being Elected to be the Mother of Christ; and that in consequence of such an high Honour and Favour in in the Divine election She was Blessed for that End. So that the being highly Honour’d is the Cause of Her being Blessed: and her being Blessed is the Effect of her being highly Honour’d by God. Wherefore to confound these together is a very great Mistake: And then to refer men both to a State of Honour and Blessedness out of this Life is still greater. For as the Divine Honour & since confer’d upon Her doth expressly relate to Her being made choice of her Conception and Bringing forth of the Promise Seed have upon the Earth so the Divine Blessing, which is a Consequence thereof, strictly no other but the very Gift & Power of Fruitfulness, beyond the Ordinary Power of

¹¹³ MS p.93

¹¹⁴ MS p.94

Nature, by the most Miraculous Overthodawing of the Holy Ghost. For the true Interpretation of the Word Blessed is there to be taken from the first life and Application thereof by God; both with respect to the Creatures in General, and to Man in Particular. For w^{ch} compare Gen. I. 22, 28. V. 2. and IX. 1. with other like Places. This Blessing therefore or Blessedness of the Virgin Mary

is to be consider'd purely as the Effect of that Divine Grace and Honour w^{ch} was Shar'd to her, in Appointing and Separating her to be the Mother of the Lord, and must thence necessarily be Distinguish'd from it. So that there cannot for certain be a more forc'd Intergretation, than to confound these Two as one: and thereby to Apply the Blessing of Fruitfulness in the Seed of the Promise, as to this Thing & Particular, and their great Confusion of what ought to be kept Dystinct.

II. But in reference to thy second Particular I shal by way of Preparation make the following Conclusions, vis. 1. That y^d same person that was once the Mother of Jesus Christ upon Earth; is now exalted to a High State of Glory & Dignity in heaven under thy Power of the Glorious Trinity, & is consequently in Great Favor. 2. That She is in this High State of Glory, more particularly a one as Adam was before his Eve was taken out of him; for in Heaven there are* no other. All Marks of Distinction between Male &* Female is there swallowd up; for in Christ they are all one. W^{ch} however does not hinder 'em from being mutually known to, & distinguishd' from each other. And therefore too That one Act of thy B. Virgin in becoming the Mother of our Lord wil never be Forgotten: but signally distinguish Her from all other Saints; to all Eternity. 3. That, as she is the Daughter of god's Everlasting Covenant, She is now in a higher State of Glory & Dignity, not only than any Daughter of Eve, but than even Eve her self. For the Eve was indeed thy Mother of the faln State by her Transgression in *Paradise; yet doubtless according to her Heavenly Birth, Eve is now in Heaven, a Bright Starre, a High Constellation, & in Great Glory: yet still the Virgin her self shines Now notwithstanding with superiour Lustre. Thus for we are safe enough; but farther we dare not go.

Tho Papists, we find, when they attempt to go high=er, do of necessity overshoot themselves. For what other Censure can we pass upon that extravagant Position of theirs; That by B. Virgin = Mother now in Heaven, is there too in the Highest Glory? That there is no Ground for this Assertion from thy words of thy Angel, we have shown already; w^{ch} yet is the only* Foundation they have to go upon. But are they really in earnest?¹¹⁵ And is thy Virgin rac'd to thy Highest Pitch of Glory? Whereabouts then wil they place our Lord himself, her Son? Or will they make other Coequal with Him; as He is with the Father? We presume therefore that Christ, & Christ only, is the most High in the Glory of the Father; *even with relation to his Humanity. And the True-Ground of it is This; vis. Jesus Christ is now in Heaven, in the room & Place have sat; had he not faln. As He is therefore the Second Adam, an universal Person or Representative, & Head of the Church Triumphant there, He is above the Rest of his Fellow = Angels (tho himself too in this respect a Throne* & Princely = Angel;) having all other Angels, Thrones, Powers, & Dominions in subjection under Him, as is¹¹⁶ manifest from these Texts. Ephes. 1. 20, 21, 22. Phillipp. 2. 9, 10, 11, 1. Pet. 3.. 22. Heb. 1. 9. Coloss, 1. 18. & other parallel places. The Summo of all is this; Christ is the Head of the whole Church, Triumphant of will as Militant; This Head can be but one; Consequently the B. Virgin her self must be excluded from this

¹¹⁵ MS p.99

¹¹⁶ MS p.100

Highest Dignity. Nor indeed can I apprehend¹¹⁷ that I have here in the least detracted from Her; in preferring one before Her, that really was before Her.

II. But How do they prove that Religious Honour, & even Divine Worship is due to Her from the Saints here on Earth? She is Now, 'tis Time an Angelical Creature, & a Throne-Princes*; but Still a Creature. Where do we find those Laws, Exod. 20. Matth. 4. 10.& elsewhere expressly injoyning the Worship of¹¹⁸ God alone, Repeatd'? And if no where; what Grounds have we to think she her self is desirous of any such Respect? Is not, Rev. 22. 9. a Sufficient Warrant for the contrary? So little Charity is there even in this very Work of Supererogation! To Argue from any Comparisons between the earthly Relations of Son & Mother; is as Extraordinary as his Person: Both above the Course of Nature.¹¹⁹ Were Christ indeed no more than a Regenerate Person; the Parallel might hold. But That, I presume, they dare not say. Nor yet, that Mary did partake of both Natures, Divine & Humane; in the Same Sense with Christ. The Informer whom is Obvious, vis. That Something more is Due to thy one, than the other. And if this be an Error; the Scripture it self necessitates us to make it. For that indeed informs us, John. 5. 22. That thy Father hath comitted all Judgment to thy Son; & that He that Honoureth not thy Son, Honoureth not the Father, v. 23. W^{ch} Honour (if we compare but these Places with, Heb. 1.6.) wi be¹²⁰ found to amount to Divine Worship. But where is any thing like this said of the B. Virgin? Had there been any thing of Truth in thy Doctrine of thy Romish Church; the Scriptures ought no more to have been silent about the worship of the Mother: than of the Son. And therefore we must conclude from their Silence, that there is not.

But to pursue this Opinion a little further; To what end & purpose shoud we put up our Prayers & Supplications to hly B. Virgin; but to Intercede for us? But if this be a sufficient Ground for Praying to Her; wil it not hold in proportion too of all other departed Saints; that they too may stand our Friends, & make use of their Interests in our Behalf? This indeed is what the Papists woud have. But this wou'd be to Authorize a Multiplicity of +Mediators. When S. Paul 1. Tim. 2. 5 . tells Timothy, There was but one Mediator between God & Man, the Man Christ Jesus; it is plain He either forgot the Woman Mary, or else was wholly ignorant of what she was: of what I mean the Papists who she was. And so we must¹²¹ say too of St John, when 1. Ep. Ch. 1. & 1. led speaks only of Jesus Christ thy Righteous, as an Advocate wth thy Father, But St. Paul especially wil be guilty of a double Oversight. For we find him again, Heb. 7. 25. mentioning Christ only as making Intercession for us. So that a Mistake here is, is plain, one way or other. And whether the Papists, or the Apostles are most likely to be guilty of it; I appeal to the meanest Capacity.

I Have said already, that it is nothing to y^d purpose to Draw any Comparisons, in the present Case, form thy natural Relation between a Son & a Parent. But, our Adversaries are so fond of

¹¹⁷ MS p.101

¹¹⁸ MS p.102

¹¹⁹ MS p.103

¹²⁰ MS p.104

¹²¹ MS p.105

Arguing from ‘em; that they can’t Forbear making a second Trial. The B. Virgin & all other departed Saints, are upon this very Supposition (w^{ch} is granted ‘em) of their being in Heaven; in favour wth their Redeemer. True Enough. But the Papists add; And therefore He Grants whatever they shal Ask, & can indeed Deny ‘em Nothing. To w^{ch} instead of any peremptory & immediate Answer, I shal only anon these following Remarks, vis.

1. That all such Petitions, have too much of this World in ‘em; are particular, Partial, & therefore merely Carnal. And therefore again I cannot allow ‘em (not even by way of Supposition) to have any Place in Heaven.¹²²
2. That thy Petitions thus made, must be either for themselves, or in Behalf of Others. Not thy First; for they want Nothing: or thy Nations thy Scripture gives us of Heaven are very Eroneous. If then the Latter; I reply, That thy Saints we prat to, before they can intercede for us, must first Know our Wants. But then too I Ask, How shal they do to Know ‘em? If it be said, That we are first to Acquaint ‘em with every thing ourselves; The Question stil recurs, How even that is to be Don? They it seems take for granted more than we dare Allow ‘em. ‘Tis very much (at¹²³ least) to be doubled, Whether any of the Church triumphant, so long as they abide in their Heavenly Principle of Glory and are not Specially set forth as Ministring Spirits or Angels, can either See, Hear, Know, or in Short be any way Sensible* of any thing without it. I’m sure tis much thy safer way in case so Dubious, and where the Danger is Extream, to Affirm they do not: unless we could be assur’d to the contrary by clear Divine Revelation. So that to conclude; If we shou’d grant that our B. Saviour, cam really Deny his Virgin=Mother (& other Saints) Nothing they shal Ask: yet we need not (& therefore do not) Grant, that they do Ask any thing of Him; in such a particular manner. Having therefore in some measure Removed this Roman Rubbish, & thereby Cleard our way a little, so much as was necessary; I shal proceed now to show more immediately, How Mary the Mother of thy B. jesus, came to be made a pure & immaculate Virgin. W measure Removed this Roman Rubbish, & thereby Cleard our way a little, so much as was necessary; I shal proceed now to show more immediately, How Mary the Mother of thy B. jesus, came to be made a pure & immaculate Virgin. W^{ch} I shall dispatch in the following Particulars, vis. by showing,

- I. Who made Her so.
 1. The manner How she was so made.
 2. Where it was done.
 3. The Time, When.
 4. What were the Effects of it.
 5. The Reasons, or Necessity of her being made a Virgin.

I. Partic. Who made Maries Person, a Virgin?

¹²² MS p.106

¹²³ MS p.107

I must¹²⁴ here promise (for Order & Method's Sake) y^L before she was made so, She was no Virgin; by w^{ch} I mean only That she was not born one. And I think too, I have intimated before, that I use these words Virgin, & Virginity in a particular, not common, Sense. For else, in the common acceptance of the Word, She was I own a Virgin; that is a Chast, modest woman, that never know a man. But the sense of the word Virginity, as I use it in this Discourse, is only that Virgin=Nature w^{ch} Eve had in paradise before the Fall; but upon that lost it. And therefore according to my sense of the Word, it is no particular Disparagement to thy Mother of our Lord; to say that before she was so, she was no Virgin.

To give them a direct Answer to thy Question; It appears form these words in the Angels' message; (Luke. 1. 28.) The Lord is with thee; That it was the Sacred Trinity made Mary a Virgin. And This may suffice in general. But indeed under the H. Trinity the chief instrumented Cause in making her a Virgin, was¹²⁵ her Mother; & that not according to her Natural Birth (w^{ch} was Anna, thy Wife of Joachim;) but according to her, new & Spiritual Birth. If then you ask, Who was this Spiritual Mother? I answer, That it was no other than the Divine, Eternal Wisdom of God. This Divine Wisdom was as much the Mother of the Virgin=Mary, as the Virgin=Mary her self was of Jesus. So that here we have a Mother within a Mother; as a Wheele within a Wheele.

But I am pretty well satisfied, That this notion of Mary's Virginity must appear very odd & Singular at this time of day; after so many learned Endeavours to prove She never had any Carnal* Knowledge (w^{ch} whether True or False is not material) of Joseph. And therefore I shal only desire my Reader's Patience, till He has run thro these whole Six Particulars about it.

But I think the Scripture is Express; both that Wisdom is a Mother, & as such hath Children. For why else shoud Wisdom be so constantly express'd in the Feminine Gender? Doth not Wisdom cry? & understanding put forth her voice? Prov. 8. 1. She Standeth in the Top &c. v. 2. She crieth at the¹²⁶ Gates &c. v. 3. The Person here spoken of is plainly a Woman. And so too, Prov. 1. 20, 21. 3. 15, 18. & indeed through= out that whole Book. And therefore what more commodious person to fix upon (& more agreeable to thy honour of the whole) for that Female Parent; w^{ch} all (even those that are deprived of their natural Parents) are to give heed to ^ Obey? My Son hear the Instruction of thy Father, & forsake not thy Law of thy Mother. Prov. 1. 8.: 6.20:The Injunction here is Absolute & without any Restriction, or Exception; it lies upon us All, & all times. W^{ch} yet can never oblige with relation to our natural Mother; whose Law in many cases, interferences wth that of God: where as this Law of thy Mother here Spoken of, is, if compar'd with other Places, one & the Same with thy Law of God it self, & much as none can never be exempted form. Admitting therefore Wisdom to be this Mother; it is easy to conceive how she shoud presume us, if we forsake her not; (Rev. 4. 6.) & promote us, if we exalt her, being us to Honour, & deliver to us a Crown of Glory; v. 8. 9. Such a Mother, and such a one only, is qualified to be a Lawgiver; & may fairly challenge unlimited Obedience. But further that the Divine Wisdom is a Mother as well as a Female; is evident from the mention of her Children in Scripture. And¹²⁷ what more remarkable Testimony can there be of this, than that our Saviour himself gives? Matt. 19. 19. He who himself is the Wisdom of the Father, saies notwithstanding, that She (in the Feminine gender) is justified of her Children; w^{ch}

¹²⁴ MS p.108

¹²⁵ MS p.109

¹²⁶ Comp. this whole section about Wisd. With thy or. MS.

¹²⁷ MS p.110

by the way too is said by way of Vindication of himself, as if He too him=self came under that Denomination.

Wisdom then is a universal Mother. But who are her Children, that her Influences are directed to, & she is to be justified of? Even those Eternal Spirit that are new=born out of her Womb or Principle; & who are therefore from this New=Birth, Stild' in the New Testament new=born Babes. Not thy outward Mortal, & Temporary Man (for tho you tray him in a Mortar, his Foolishnes wil never depart from him;) but thy new man, w^{ch} after God is created in Righteousness. With relation to this New=Birth, Jerusalem (w^{ch} is the same with thy Divine Wisdom;) is said (Gal. 4. 26.) to be the Mother of us all. W^{ch} is to be understood with a Grain of Salt. For as Eve is the universal mother of all living, under the State of the Fall, or Apostacy: so too is the Divine Wisdom, the universal mother of the Church of the First=born; & therefore too of all newborn Babes in general. But not to Digress too far; There is some Foundation in the first place, for one Notion of the Divine Wisdom; That she is a Female, & a Mother: w^{ch} is a pretty fair Step towards her being Mother to the Virgin=Mary in the spiritual sense of the New Birth. I shal here only add, before I proceed any further; That the God indeed be in himself neither Male nor Female (& therefore is equally* capable of either Denomination as proper that is not at all:) yet if He pleases to take either upon Him as in the Letter of the Scripture he undeniably does Both; we are not rashly to recede from any such Denomination. There may be a deeper Foundation for it, than we are at first aware of; in some or other Manifestation of thy Divine Essence. For Names & Titles are always in Scripture given with Some particular Intimation to Persons, as well as places. And why the H. Spirit should be less cautious of the Divine Names that occur in H. Writ I am yet to learn. Therefore (Her) & (She) being applied to thy Divine Wisdom may possibly teach us; That tho God; Wisdom be indeed incorporated (as I may say) with the B. Trinity as to y^d absolute unity of essence: that yet it is not to be confounded with the H. Trinity; but conceiv'd as in a subordinate Distinction from it. Were this Doctrine chargeable indeed with either Absurdity, or Heresy; That wou'd of it self Overturn all I have offerd for it. But that I Deny; & wil appeal to any one that wil but be ay thy Paines, to conceive my Assertion notion aright, & to compare all the Parts of it together. As for those that wil not; they have no Right to thy Truth whatever it be.¹²⁸

To go on then where we left off; Mary I say was made a Virgin, by the mysterious Cooperation of the B. Trinity (in her person) with this Divine Wisdom, as an instrumental Course, without w^{ch} it could never have been Effected. From whence we¹²⁹ may remark, That if this Divine Wisdom be the Mother of Mary as Virgin, of whom she was born; then this Mother was before & consequently is to be preferred before, the Daughter her self. And then Again, what becomes of that Romish Positi=on; That the B.¹³⁰ Virgin Mary is now in Heaven, in the Highest Glory & Dignity? But this by thy way. I proceed now to the

2^d. Particular; vis. The Manner, How this was Done.

But this is so mysterious, that words can contain only a very general & important account of it. The Divine Wisdom, the Mother of all Time & Immaculate Virginity being in the Spirit & Soul

¹²⁸ MS p.110

¹²⁹ MS p.111

¹³⁰ MS p.112

of Mary:¹³¹ & then in Union with the H. Trinity: infusd the immortal Seed of this Divine Virginity into Both. So that she become a Virgin in reality; & not by Imputation. W^{ch} may give some Light by thy way to that Daark Promise, that thy Seed of The woman shou'd break the Serpent's Head. For not excluding the common Interpretation of thy words; we may say the Seed here spoken of, pointed too at that higher seed: that Eternal, & incorruptible Seed of the True & Immaculate Virginity, that flowes only from the Virgin=Nature of the Divine Wisdom. Especially considering, that what is said of thy Seed of thy woman, as that it shou'd break the Serpent's head in y^d full sense of y^d words; is more immediately applicable (& in a higher Degree) to this Divine & Substantial Seed.

But concerning this Seed (wch al thy Regenerate do alike partake of. 1. Pet. 1. 23.) There is a great Controversy, particularly about thy Time of its Sowing. For whereas some wil assert; That all men are born with it into the world: Others again as Slightly maintain, that it is infused afterwards. But for my own part if I might interpose, I shou'd be for Reconciling Both. For admitting that thy Virgin Mary (for instance) did bring this Seed with her into the World; yet it was unactive, & as dead, till it pleas'd thy B. Trinity in conjunction with thy Divine Wisdom, to Breath upon it, to Awaken, Revive & Quicken it. So that before this Resurrection of it, it not operating was no better to Her than if she had it not; nor was she conscious sin the least that she had it at¹³² all. And therefore are too in like manner, ought never to look upon our selves as in a state of Grace; tho the Seed it self Were allowd to be within us; till ones comes to manifest itself in us & love, by it's Happy effects & Glorious Operations.¹³³

3^d. Partic. With reference to thy Locality or Place of y^L Action, where it was performd,
The Answer is Obvious; vis. In her own proper person, & not anothers'; in her inward man, in her Spirit & in her Soul with the respective Faculties & Proportions of both; & thro the Inward in thy outward too, to w^{ch} her Body cleard as an Outbirth; lastly it was done Here: upon Earth; & not¹³⁴ in Heaven. How is it then, that it is said by some among us; That the Virgin=State of immaculate Purily is not to be attaind to on this side the Grave? But is the Arm of the Lord indeed Shortend, of has He declar'd that He wil exert it no more? Till this be shown I shal take leave to be of another Opinion.

4th. Partic. As to y^d Time of it's doing,

The Scripture is not Silent, as appears from the Angels' Message The Lord is with thee &c. Before the Blessing was pronounced she was only a chast & modest Maid as others are; but then, in that very instant comencd a Pure Virgin. For before her Spirits was infected with the Earthly Imagination; & her Soul with the Earthly Life, &¹³⁵ Earthly Sense of this World. But at thy time of the Pronunciation; did the H. Trinity by the Hand of Divine Wisdom, invest after with the Royal Robe of Eternal Virginity, & the opposite Life was again Restord.

5th Partic. The Efforts of all This were these that follow, vis.

¹³¹ MS p.113

¹³² MS p.114

¹³³ MS p.115

¹³⁴ MS p.116

¹³⁵ MS p.117

1. There was such a Change wrought; as whereby She that¹³⁶ before was the Daughter only of Joachim & Ann became now the High=born Offspring, Daughter, & Heiress of the Divine Wisdom her self.

2. She was hereby Restord to y^L Virgin = State; w^{ch} Eve lost in Paradise.

3. She was restord more particularly from a sinful, so an immaculate State of Purity. Her Spirit became Blameless; her Faculties of Intellect & will without Blemish; & her Soul without spot or Wrinkle. In short; Her whole inward man was reffer'd to y^L degree & measure of Holines the Apostle speaks of, Ephs. 1. 4. so as to be without Blame (that is, in a Blameles Stat e) before Him (won the Ego it self of Eternity) in Love, (w^{ch} is the Virgin = Essence of Divine Wisdom.) See also¹³⁷ Ephs. 5. 27. Whence this Virginitie is also expressly Stild' immaculate.

4. For she was first freed hereby from Original Sin with its' Pollutions; that Bloudy Isine w^{ch} otherwise cou'd never have been separated from us. A deep or sense of wch occasiond that passionate Position of thy Royal Prophet, Wash me & I shal be whiter than snow. Ps. 5. 7. And wch God accordingly promises (Ezech. 36. 25) to do for this Church. This is the True water = Baptism, Eve to be Baptiz'd wth the water of Life that is clear as Chrystal, proceeding out of the Throne of God & the Lamb., Herewith the Divine Wisdom baptizeth (the invisibly) all her True Children; & the Effect of this Baptism, this clean water (as thy Prophet Ezechiel emphatically Stiles it) is; That all Sin & self are utterly separated from the Spirits & Souls of our inward Man. W^{ch} by the way too is the Standing Characteristic of the True, Heavenly, & Evangelical¹³⁸ Water=Baptism. 5.3 Nor were the Advantages only Negative. For hereby also was Original Righteousnes introducd into Her; as a supernatural Principle of the Virgin=Life. W^{ch} Life (.6.) Standeth in the highest Life of Righteousness. Holines & Purity; & That again in the Cessation of the Mind from all Desire, & of the will too from all Willing; & lastly in an Abstraction of the very senses from all the Earthly Objects of this visible Creation, in order to y^L full Delight & Compleat Satisfaction w^{ch} they can only find by living in the One, Pure, Holy Element. For thy Virgin=Life Stands in the Freedom of the Spirit, Mind & Will form Nature & Creature, & in Dominion over the Earthly Life. It Standeth in a Passive Stilness, not to move, but as moved; nor this without being first Stirred; nor to act at all, but as it is acted; to see & know nothing, but from Wisdom's Inspirations, nor yet to Will & Desire; but as Wisdom guides, acts, & moves, in our Seeing, Knowing, Willing & Imagining. It Standeth in a perfect Union with the Father of Spirits; so that whosoever hath it in himself, Speaks, Converse, & Walks in the Spirit. It Standeth lastly in the True Inward & Spiritual Worship, of the B. Trinity & Divine Wisdom in her Principle of Light; in waiting at Wisdom's¹³⁹ Posts: to Hear her Voice, Obey her Laws & Hearken to her Counsels.

6th Partic. lastly as to the Reasons, or Necessity of Mary's being thus made a True Virgin, we may consider .

1. That the Prophecies speaking of Her as such could not otherwise be fulfilled in the compleat & adequate sense of 'em. Such is that Famous one for instance of Esay, ch. 7. 14. compar'd with Matth. 1. 23. Behold a Virgin shal conceive &c.

¹³⁶ MS p.118

¹³⁷ MS p.119

¹³⁸ MS p.120

¹³⁹ MS p.121

2. That thy Title of Virgin could not otherwise belong to Her. It is given Her more than once in thy Holy Scripture; And God calls things by Names agreeable to the True State they are in. 3. That else Jesus had not been Born of a Virgin. Nor had Mary her self (4.) been a Virgin=Mother. For to be a Virgin=Mother, she must be (5.) the Daughter of Wisdom, in as True & proper a sense by a spiritual, as she was at first of Eve by a Natural Birth. For the¹⁴⁰ Fruit of Branches of every Tree partake of thy Nature of thy Root it self; & is either Corruptor Good, as That too is. So that as our natural mothers, living sinful, conceivd us first in Sin: Wisdom in like manner being her self a Virgin; can bring forth none but pure, immaculate, & Virgin=Children. But these are the Secret Mysteries of the new=Birth; w^{ch} neither Eye hath seen, nor Ear heard, nor hath it entred into the Heart of Man, to conceive.¹⁴¹

The End.

¹⁴⁰ MS p.122

¹⁴¹ Comp. Wth hry Conclus.off or MS p.122

Appendix 13a - Transcription Johann Pordädsche, Ein Philosophisch Sendschreiben Vom wahren Steine der Weißheit (1698). Including the supplemental tract Ferner von Der natürlichen und philosophischen Vermischung der Saamen. Wordurch gezeiget wird, wie man den Stein der Weisen suchen und finden soll.

Commissioned transcription made from the digital copy contained within Friederich Roth-Scholtz, *Deutsches Theatrum Chemicum, Auf Welchem Der Berühmtesten Philosophen Und Alchymisten Schrifftten, Die Von Dem Stein Der Weisen, Von Verwandlung Der Schlechten Metalle in Bessere, Von Kräutern, Von Thieren, Von Gesund- Und Sauer-Brunnen, Von Warmen Bädern, Von Herrlichen Artzneyen Und Von Andern Grossen Geheimniüssen Der Natur Handeln, Welche Bisshero Entweder Niemahls Gedruckt, Oder Doch Sonsten Sehr Rar Worden Sind, Vorgestellet Werden Durch Friederich Roth-Scholtzen* (Nuernberg: Adam Jonathan Felsseckern, 1728-1732) <https://www.e-rara.ch/cgj/content/pageview/2293245>.

Ein Philosophisch Sendschreiben. Vom wahren Steine der Weißheit, an eine nach solchem zwar mit Ernste grabende; jedoch ihre Ruhe und Freude zu frühzeitig darinnen suchende Seele.

Liebwerthe Frau!

Jeweil mir bekand ist, daß ihr die Materie des Steins, ja die rechte Materie des wahren Steins der Weißheit gefunden habt; so empfinde ich mich in mir selbstem bewogen und angetrieben, diese wenige Zeilen deßhalben zu Eurem Troste an Euch abgehen zu lassen. Die Materie nun ist, wie Ihr wisset, des Sohns ewige Natur; sie ist die Essenz und das Wesen der Göttlichen Liebe; sie ist der Seelen Paradiß; sie ist das himmlische Blut der Jungfrau; sie ist die himmlische *Tinctur*; sie ist der Saame der reinen Natur; so sein Leben in sich selbstem hat; sie ist der schwängrende Leib; durch welchen Ihr der heiligen Dreyheit in Einheit Lob und Danck Lieder zu singen fähig werdet. Jedoch ist dieses nicht genug, Ihr müsset hier nicht stecken bleiben: denn hier ist noch keine Ruhe für Euch; Ihr müsset Euch darinnen nicht erfreuen, daß Ihr die Materie des grossen Wunders, nemlich das fette Oel der Göttlichen *Tinctur*; so die Göttliche Wesenheit ist, habt, dieselbe auch kennet, und ihrer ersten Frucht geniesset. Sondern ich will Euch nunmehr weiter aufmuntern, und die Art und Weise anweisen, wie Ihr den Stein ausmachen und *figiren*, oder in Wasser und Feuer zu bestehen, ausarbeiten sollet, welches das Wunder aller Wunder, und das Geheimuß aller Geheimnissen ist, worinnen der wahre Seegen und Seeligkeit der Ewigkeit besteht. Diesem nach so entflammet Euch inbrünstig in diesem LiebeFeuer, auf daß, weil Ihr ein solch köstlich Oel des Lebens, einen solchen theuren Schatz, und eine solche Göttliche Materie in Euch selbstem gefunden habt, Ihr nun auch weiter fortgehet, und die Art und Weise erkennen lernet, wie Ihr die *Composition* des Steins machen, ihn ausarbeiten und *figiren* sollet; worinnen Ihr die Erkenntnuß der ewigen Welt Wunder erlangen werdet.

Glaubet mir, es ist keine leichte Sache, den Göttlichen Stein der Krafft zu machen, ob wir auch dessen wahre Materie schon erlangt haben, A. *POTANUS practicerit* und versuchte es funfhundertmal, nachdem er die wahre Materie, darinnen er wircken solte, schon erkannt hatte, ehe und bevor er solchen ausmachen konnte, er ließ aber nicht nach zu *probiren* und versuchen, biß er ihn überkommen hatte. Eben also lasst Euer Jungfräulich Gemüthe auch thun, und in **Suchung der Perle** nicht nachlassen, biß Ihr sie gefunden habt. Die Materie ist, wie Ihr wisset, die **rothe Erde**, welche allein im Paradiese gefunden wird; sie ist die **rothe Tinctur**, das reineste süsseste Blut der ewigen Jungfräulichen Menschheit, so der Jungfräuliche Saame, die Jungfräuliche Natur genennt wird, woraus das Jungfräuliche Leben, von einem Jungfräulichem Gemüthe aus seiner Wurtzel ausfleust. Der Ofen, nemlich der Philosophorum ihr Ofen, war, wie Ihr wisset, ein groß Geheimnuß, sie hatten solcher Zween, einen im andern. Der äussere Ofen ist von Leimen und Ziegeln; jedoch ist er vom Geiste der grossen Welt und seinen *Constellationen* oder Gestirnen wunderbarlich gemacht, und ist kein anderer, als Euer äusserer sichtbarer Leib, von den vier Elementen zusammen geseßt. Dafern Ihr aber, nachdem Ihr die Materie gefunden, den Stein nicht machet oder ausarbeitet ehe und bevor dieser Euer irrdrer Ofen zerbricht, so habt ihr Euch keine Hoffnung zu machen, daß Ihr solchen, nachdem dieser äussere Ofen zerbrochen ist, ganß ausarbeiten möget.

Der inwendige Ofen, welchen die Philosophi als ein hohes verborgnes Geheimnuß heilten, war ihr *Balneum Mariae*, so eine gläserne **Phiole**, in welche sie ihre Materie thaten, eine *Sustanz* und Wesen, daß köstlicher und mehr, denn die ganße Welt werth ist. Diese

beschlossen und versiegelten sie mit dem *SIGILLO HERMETIS* unter Schloß und Schlüssel, damit ja Nichts von der Krafft der Materie verrauchen, noch einige fremde Materie, so ihrer Natur zu wider, drein eindringen möchte. Dieser heilige Ofen, diß *Balneum Mariae*, diese gläserne Phiole, dieser geheime Ofen ist der Ort, die *Matrix* oder Behrmutter, und das *Centrum*, woraus die Göttliche *Tinctur* hervorquillet, aufwaltet und ihren Ursprung hat.

Des Orts oder der Stette, da die *Tinctur* ihre Wohnung und Aufenthalt hat, hab ich nicht nöthig zu gedencken, noch seinen Nahmen zu nennen, sondern ermahne Euch nur im Grunde anzukloffen. Salomon sagt uns in seinem Hohenliede, daß ihre innere Wohnung nicht ferne vom Nabel sey,¹ welcher einem runden Becher gleich, der mit dem heiligen *Liquore* der reinen *Tinctur* angefüllt ist.

Das Feuer der Philosophen kennet Ihr, dieses war der Schlüssel, welchen sie verborgen hielten: dieweil sie glauben und wusten, daß die Erkenntnuß dises Feuers der Schlüssel des Geheimnisses wäre, welche alle Dinge aufzuschliessen und das Werck selbsten auszu machen vermöchte; so daß vom Artisten anders nichts, dann Fleiß und Wachsamkeit erfordert würde. Das Feuer ist das LiebeFeuerLeben, so aus der Göttlichen *Venere*, oder Liebe Gottes, ausfleust, des *Martis* Feuer ist zu hitzig, zu scharff und zu grimmig, so daß es die Materie vertrucknen und verbrennen würde: dannhero allein das LiebeFeuer der *Veneris* die Eigenschafften des rechten wahren Feuers hat. Diesem nach so lasst Euch von mir ermuntern und anmuthigen, damit Ihr eine ernstliche Sucherin seyn möget. Mannet *euren* Jungfräulichen Willen auf, daß ihr eine der wahren suchenden *Artistinnen* werdet; Denn woltet Ihr nun, nachdem Ihr diese drey grosse, den Stein zu erlangen dienende, Geheimnissen, als die wahre Materie, den rechten Ofen, und das wahre Feuer wisset und erkennet, Euer *Talent* oder Pfund im Schweiß-Tuche verwahren, und eine unnüße Magd seyn? Das wolle Gott ferne von Euch seyn lassen! Jaget ihm vielmehr nach, damit Ihr ihn erkennet möget, so werdet Ihr erkennen, gehet fort und suchet ihn, so werdet Ihr ihn finden, denn er ist eine Gabe Gottes, die den ernstlichen Suchern gegeben wird.

Ihr sehet, daß das schwerste und mühseligste Werck annoch dahinten ist, und solches bestehet in der *Composition*, und in Figurung des Steins. Der verborgene Schatz liegt in der *Consummation* und Vollendung des Wercks. Zur *Composition* dieses himmlischen Steins aber, müsset Ihr die himmlische oder Göttliche Philosophie erlernen, welche sich in der wahren Theologie enden wird; ander dörfft ihr nicht dencken, daß Ihr das Philosophische Werck in Euren Ofen jedesmahls zu Ende bringen werdet. Die wahren Philosophie aber ist nicht die eitle und nichtige Philosophie, die in Büchern gelesen, und durch Kunst gelehrt wird, für welcher uns Paulus warnet, sondern sie ist Gott in der reinen wiedererstatteten Natur erkennen, sie ist die Art und Weise wissen und erkennen, wie sich die Gottheit in jede Eigenschafft der Natur einführet und ergeust. Und diese wahre Philosophie wird Euch in die Erkenntnuß der H. Dreyheit incentren, welche erkennen den wahren fixen Stein geniessen ist, nach welchen die Weisen zu allen Zeiten geforscht und gesucht haben. Diese wahre Philosophie wird Euch lehren, wie Ihr Euch selbsten erkennen sollet, und so Ihr Euch selbsten recht erkennet, so werdet Ihr auch die reine Natur erkennen; denn die reine Natur ist in Euch selbsten. Und wenn Ihr die reine Natur, die eure, von aller bösen sündlichen Selbstheit befreyte, wahre Selbstheit ist, erkennet, alsdenn

¹ Hohenl. 7. v. 2.

erkennet Ihr auch Gott; weil die Gottheit in der reinen Natur, als ein Kern in der Nußschaale, verborgen und eingewickelt ist. Die wahre Philosophie wird Euch die rechte Mischung lehren, sie wird Euch die rechte Quantität in Gewicht und Maas lehren, was Ihr zusetzen und was Ihr darvon nehmen sollet. Die wahre Philosophie wird Euch lehren, was durch *Descension* und was durch *Aicension*, was durch *Distillation*, was durch *Sublimation*, und was durch *Circulation* der Materie gemeynt und zu verstehen sey; denn die alten Philosophi druckten ihre Geheimnussen durch dunckle Worte und RedensArten aus. Die wahre Philosophie wird euch lehren, wer der Vatter, und wer die Mutter dieses *magischen* Kinds? Ingleichen was die **Speise und Aufenthalt** sey, dardurch Ihr dasselbe nehren und unterhalten müsset? Wie nicht weniger auch, welches die Farben sind, die **dieser edle Stein** anziehen muß, ehe er *figirt*, vollbereitet und ausgemacht werden kan. Allhier seht Ihr, daß das **Ende des Wercks desselben Krone und Glorie** sey: Gehet demnach fort, und der **Herr** segne das Werck, welches in Eurer Seelen begonnen ist. Und dieweil Ihr eine junge *Artistin* im Wercke seydt, will ich Euch einen Proceß darinnen vorschreiben, so daß, wenn Ihr mit meinem Kalbe pflügen werdet, Ihr mein Rätzel verstehen werdet, und anders nicht.

Der Vatter dieses Kinds ist *Mars*, er ist das **FeuerLeben**, das von *Marte*, als des Vatters Eigenschafft ausgehet. Seine **Mutter** ist die *Venus*, die das sanffte LiebeFeuer ist, und von des Sohns Eigenschafft ausgehet. Allhier sehet Ihr Männlein und Weiblein, den Mann und das Weib, die Braut und den Bräutigam, die erste Hochzeit oder Vermählung *Galilaeae*² (*b*), in den Eigenschafften und Gestalten der Natur; welche zwischen *Mars* und *Venus* geschieht, wenn sie aus ihrem Stande des Abfalls wiederkehren. *Mars*, oder der Ehemann, muß ein göttlicher Mann werden, anders wird ihn die reine *Venus* nicht ehlichen, noch ins heilige Ehe=Bett einnehmen, *Venus* muß eine reine Jungfrau, ein jungfräulich Weib werden, anders wird sie der zörnige eyfersüchtige *Mars* im Zorn-Feuer nicht ehlichen, noch mit ihr in Vereinigung leben; sondern an statt der Einigkeit und *Harmonie*, lauter Streit, Eyfersucht, Zwietracht und Feindschafft unter den Eigenschafften der Natur seyn: So aber keine Vereinigung zwischen ihnen ist so kan auch keinne Ehe da seyn: Und so keine Ehe zwischen ihnen, so kan auch keine Empfängnuß geschhen. Und so kein Empfängnuß, so kan keine Lebendigmachung, und so keine Lebendigmachung, auch keine Gebuhrt dieses magischen Kindes seyn, so kan kein Stein seyn, und ist also alle Arbeit verlohren.

So ihr demnach eine gelehrte *Artistin* zu werden gedencket, so sehet Euch mit Ernste nach der Vereinigung Eures eignen *Martis* und *Veneris* um, damit das ehliche Band recht geknüpfft, und die Vermählung zwischen ihnen würcklich ich vollzogen werde. Ihr müsst wohl zusehen, daß sie im Bette ihrer Einigkeit beysammen liegen, und in süsser *Harmonie* leben, alsdenn wird Jungfrau *Venus* in Euch ihre Perle, ihren WasserGeist, hergeben, des *Martis* FeuerGeist zu sänfftigen, und des *Martis* Zorn-Feuer wird sich in Liebe und Sanfftmuth ganß willig in der *Veneris* LiebesFeuer einsencken, und sich also beyder Eigenschafften, als Feuer und Wasser, mit einander mischen, vereinbahren und in einander fliessen; aus deren Einigkeit und Vereinigung die erst Empfängnüß der *magischen* Gebuhrt, welche man *Tinctur*, die LiebesFeuers *Tinctur* nennet, und aufgehen wird. Und ob nun wohl die *Tinctur* in der Behrmutter Eurer Menschheit empfangen und zum Leben erweckt ist; so ist doch noch grosse Gefahr darbey, und zu befürchten, daß sie, weil sie noch im Leibe oder Behrmutter ist, oder ehe sie recht zeitig und

² Umwendung, Wiederkehr, Reu und Busse.

ans Licht gebracht wird, noch verwahrloset werden möge. Solchem nach nun müst Ihr Euch nach einer guten KindsWärterin umsehen, die ihro in ihrer Kindheit wohl wahrnehme, und ihro recht pflege: und solche muß Euer eigen rein Gemüth, und Euer eigner jungfräulicher Wille seyn.

Ferner müsst Ihr die *Tinctur* allein mit einem solche *Nutrimente* oder Speiß und Trancken unterhalten, so ihrer Natur gemäß und eigen ist: Dannenhero muß sie allein mit dem *Nutrimente* von ihrer einen Mutter, das ist, mit dem Wasser des Lebens, mit der Milch, mit der öhlichten *Tinctur*, und mit dem himmlischen Blute, das aus den Brüsten der jungfräulichen *Venere* ausfleust, unterhalten werden: Denn so Ihr sie vom *Marte* nehmen wollet, so ist solch *Nutriment* zu herbe und zu bitter, zu sauer und zu scharff, es ist der zarten *Tinctur* des Lebens als ein Gifft und Tod, und das ZornFeuer *Martis* würde das zarte Kind im Leibe der Menschheit ersticken und tödten da hingegen das Liebe=Feuer der *Veneris* es kräfttig nehren, zum Leben stärcken, wachsen und zunehmen machen wird. Und so Ihr die zarte *Tinctur* des Lebens dermassen sorgfältig nehren, hegen und pflegen, Ihr auch nichts geben werdet, was ihrer Natur entgegen und zu wider, sondern allein mit deme unterhaltet, was Ihr angenehm ist, so werder Ihr das kleine Kind hübsch zunehmen und gedeyen sehen. Allhier aber müsst Ihr wachsam seyn, und wohl zu sehen, daß Ihr die *Tinctur* nicht erzürnet. Noch dem Kinde einigen Verdruß anthut, gehet gütig und freundlich mit Ihm um, *tractiris* holdseelig und zärtlich, ja thut Ihm nichts, das seiner reinen Natur zu wider ist. Denn Ihr es andrer Gestalt viel leyden und ausstehen machen werdet, wobey denn grosse Gefahr seyn würde, daß Ihr das zarte Kind des Lebens erstecken und ums Leben bringen, oder durch Fahrläßigkeit den Jungfräulichen Saamen, nach allbereit geschehener Annehmung, Empfängnuß und Lebendigmachung, wieder verderben möchtet. Nachdem Ihr aber den Jungfräulichen Saamen in *Veneris* Eigenschafft durch sorgfältiges Hegen und Nehren zu Krafften gebracht, und ihn alle Tage mit der Jungfräulichen Milch, und mit dem Jungfräulichen Blute genehrt, und unterhalten habt, daß er starck genug härtere Speise zu vertragen, muß diß Kind, diß *tingirende* Leben in den Eigenschafften der Natur angefochten, geprüft und versucht werden; darbey sich denn wieder grosse Sorge und Gefahr ereignet; angesehen es im Leibe und Behrmutter der Versuchung Schaden leiden, und Ihr also um die Gebuhrt kommen möget. Denn allhier muß die zarte *Tinctur*, diß zarte Kind des Lebens in die Gestalten und Eigenschafften der Natur hinabsteigen, daß es leyden und die Versuchung erdulden und bestehen mag; es muß nothwendig in die Göttliche Finsternuß, in den finstern *Saturnum* hinabsteigen, worinnen kein Licht des Lebens gesehen wird: alda innen muß es gefangen gehalten, und mit den Ketten der Finsternuß gebunden werden, und muß von der Speise leben, die ihme der stachlichte *Mercurius* zu essen geben wird; welche der Göttlichen Lebens=*Tinctur* anders nichts, als Staub und Asche, als Gifft und Galle, als Feuer und Schwefel ist. Es muß in den grimmigen zornigen *Martem* eingehen, von welchem es (wie Jonä im Bauche der Höllen geschahe) verschlungen werden, und den Fluch des Zorns Gottes [sic] empfinden; auch von Lucifer und Millionen Teuffeln, die in des ZornFeuers Eigenschafft wohnen, versucht werden muß. Und allhier siehet der Göttliche *Artista* in diesem Philosophischen Wercke die erste Farbe, worinne die *Tinctur* nunmehr in ihrer Schwärze erscheint, es ist die schwärzeste Schwärze; die gelehrten Philosophi nennen sie ihre schwarze Krahe, oder ihren schwarzen Raben, oder auch die gesegnete und seelige Schwärze; denn in der Finsternuß dieser Schwärze ist in *Saturni* Eigenschafft das Licht der Lichter verborgen; und in diesem Gifft und Galle ist im *Mercurio* die allerköstlichste Arzney wider den Gifft, das Leben des Lebens, verborgen: Und im Grimm oder Zorne und Fluche *Martis* ist die gesegnete *Tinctur* verborgen. Allhier dünckt den *Artisten*, es seye alle seine Arbeit verlohren. Was ist nun aus der *Tinctur* worden? Hier ist nichts, so zum

Vorscheine kommt, das zu sehen, zu erkennen, oder zu schmecken ist, als Finsternuß, als der peinlichste Tod, als ein Höllisch, ängstlich Feuer, nichts als Zorn und Fluch Gottes [sic], siehet aber nicht, daß in dieser *Putrefaction* oder Auflösbund Zerstörung der *Tinctur* des Lebens, daß allhier in dieser Finsternuß Licht, in diesem Tode das Leben, in diesem Grimm und Zorn die Liebe, und in diesem Giffit die höchste und kostbarste *Tinctur* und Arzney wieder alles Giffit und Kranckheit sey.

Die alten Philosophi nennten diß Werck oder Arbeit, ihre *Descension*, ihre *Cineration*, ihre *Pulverisation*, ihren Tod, ihre *Putrefaction* der *Materie* des Steins, ihre *Corruption*, ihr *Caput mortuum*. Diese Schwärze, oder schwarzze Farbe, nun müsst ihr nicht verachten, sondern in Gedult, in Leydsamkeit und in Stille drinnen aushalten, biß ihre vierzig Tage der Versuchung vorüber, biß die Tage ihrer Leyden vollendet sind, alsdann wird der Saame des Lebens sich selbst zum Leben erwecken, auferstehen, sich *sublimi* ren oder verherrlichen, sich selbst in weiß verwandeln, sich selbst reinigen, und heiligen, sich selbst die Röthe geben, d.i. sich selbst verklären und *figi* ren. Dannenhero, wenn diß Werck so weit gebracht, es eine leichte Arbeit ist: denn die gelehrten Philosophi sagten, daß alsdenn das Machen des Steins ein WeiberWerck und KinderSpiel wäre. So daß, wenn der menschliche Wille übergeben oder gelassen, Leydend [sic], still und als ein todes Nichts worden, alsdenn die *Tinctur* alles in uns und für uns thun und würcken wird; wenn wir von allen unsern Gedancken, Bewegungen und Einbildungen still stehen, oder feyren und ruhen können. Aber wie schwer, hart und sauer komme diß Werck den menschlichen Willen an, biß er zu dieser Gestalt gebracht werden kan, daß er also still und gelassen stehen möge, wenn alle Feuer ihn zu sichten loß gelassen werden, und alle VersuchungsArten auf ihn anstürmen!

Hier ist, wie Ihr sehet, grosse Gefahr, und kan die *Tinctur* des Lebens gar leich verwehrlost, und die Frucht in Mutterleibe verderbt werden, wenn sie also von so manchen Teuffeln, und von so manchen versuchenden Essentien von allen Seiten umringt und angefochten wird. **So sie aber diese FeuerProbe und schwere Versuchung aushalten oder bestehen kan,** und den Sieg darvonbringet: Alsdenn werdet Ihr den Anfang Ihrer Auferstehung aus der Hölle, Sünde, Tod und aus dem Grabe der Sterblichkeit, und zwar zu erst in Veneris Eigenschafft erscheinen sehen: denn als denn wird die *Tinctur* des Lebens aus dem Gefängnuß des finstern Saturni, durch die Hölle des gifftigen Mercurii, und durch den Fluch und peinlichen Tod des in Marte brennenden und flammenden Zorns GOTTES selbst mit Macht ausbrechen, und das sanffte LiebeFeuer in Veneris Eigenschafft die Oberhand bekommen, und die LiebeFeuers-*Tinctur* in der Regierung den Vorzug und Oberherrschafft haben. Und denn regirt allhier die Sanfftmuth und das Liebe-Feuer der göttlichen Veneris als Herr und König in und über alle Eigenschafften. Nichts desto weniger ist allhier annoch Gefahr, daß das Werck des Steins gleichwohl noch mißrathen möge. Darum muß der Artista noch warten, biß er die *Tinctur* mit ihrer andern, als mit der wiessen Farbe und allerweissesten Weisse überkleidet sieht, welche er nach langer Gedult und Stille-seyn zu sehen erwartet; die auch würcklich erscheint, wenn die *Tinctur* in lunarischer Eigenschafft empor steigt: angesehen *Luna* der *Tinctur* eine schöne Weisse, ja die allervollkommenste weisse Farbe, und einen helleuchtenden Glanz gibt. Und allhier ist die Finsternuß ins Licht, und der Tod ins Leben verwandelt. Und über dieser hellglänzenden Weisse pflegt im Herzen des *Artisten* Freude und Hoffnung aufzugehen, daß das Werck so glücklich vor sich gegangen und ausgefallen. Denn nunmehr offenbahret die weisse Farbe dem erleuchten **SeelenAuge Reinigkeit, Unschuld, Heiligkeit, Einfalt, WillensEinheit,**

HimmlichGesinnheit, Heiligkeit und Gerechtigkeit, womit die *Tinctur* nunmehr über und über, als mit einem Kleide, bekleidet ist: **Sie ist hell wie der Mond, schön wie die Morgenröthe**. Nunmehr erscheint die göttliche Jungfrauschafft des *tingirenden* Lebens, und ist kein Fleck oder Runtzel, noch einiger Mackel mehr an ihr zu ersehen.

Dieses Werck pflegten die Alten ihren weissen Schwan, ihre *Albification*, oder Weißmachung, ihre *Sublimation*, ihre *Distillation*, ihre *Circulation*, ihre Reinigung, ihre Scheidung, ihre Heiligung, und ihre Auferstehung zu nennen; weil die *Tinctur* wie ein hellglänzend Silber weiß gemacht ist; Sie ist durch ihr öfters Absteigen in den *Saturnum*, *Mercurium* und *Martem*, und durch ihr öfters Wiederaufsteigen in die *Venus* und *Lunam sublimirt* oder erhöht und verklärt. Diß ist ihre *Distillation*, ihre *Balneum Mariae*: weil durchs öftere *Distilliren* des Wassers, Bluts und himmlischen Thaues von der göttlichen Jungfrau *Sophia* die *Tinctur* in den Eigenschafften der Natur gereinigt, und durch die mannigfaltige *Circulation* des EinAusund Durchgehens der Eigenschafften und Gestalten der Natur, wie weiß hellglänzend polirt Silber, weiß und rein gemacht ist. Und allhier ist alle Unreinigkeit der Schwärze, aller Tod, Hölle, Fluch, Zorn und aller Gifft, die aus den Eigenschafften des *Saturni*, *Mercurii* und *Martis* aussteigen, *separirt* und abgeschieden, daher sie es ihre *Separation* nannten, und wenn die *Tinctur* in *Venere* und *Luna* ihre Weisse und Glanz erreicht, nannten sie solches ihre Heiligung, ihre Reinigung und Weißmachung. Sie nannten es ihre Auferstehung; weil die Weisse hier aus des Schwärze, und die göttliche Jungfrauschafft und Reinigkeit aus dem Gifft des *Mercurii*, und aus dem rothen feurigen Grimm und Zorne des *Martis* auferstehet. Allhier nun ist Furcht und Hoffnung im Gemüthe des *Artisten* unter einander vermengt. Unterweilen ist er mit Furcht umfungen, es möchte ihm das Werck noch unter der Hand mißrathen, und er einen Fehl gebahren; bald aber fast er wieder Muth und Hoffnung, es werde solches nicht geschehen, sondern einen glücklichen Ausgang nehmen, und passet dannenhero mit aller Sorgfalt und Fleisse auf, daß er die gehlee Farbe, die in *Jovis* Eigenschafft aufgehet, erblicken und sehen möge; und im *Jove* wird der *Lunae* weisse Farbe in eine hellglänzende Gehle verwandelt. *Luna* in der Weisse gab der *Tinctur* des Lebens Wesenheit und einen weissen Leib; die Gehle aber in *Jove* zeigt, daß sie mit einer neuen Seele belebet sey, und in Leibe und Behrmutter der ewigen Natur ein Leben bekommen habe. Allhier wird der *Artista* innen werden, daß die blinde Eigenschafft sehe; die taube höre; die sprachlose rede; die todte zum Leben auferweckt sey, und Freude aus der Traurigkeit ausgehe.

Nachdem nun die *Tinctur* des Lebens in *Lunæ* Eigenschafften mit einem Leibe geschwängert, und mit einer lebendigen Seele in *Jovis* Eigenschafft belebet ist, so erfreut sich der *Artista*, weil ein *jovialisch*, göttlich, freudenreich, hervorfuncklend, *tingirend* Leben erscheint; Gleichwol hat er noch Ursach sich zu fürchten: angesehen die Gebuhr der *Tinctur* noch nicht vollkommen ausgemacht ist, und noch etwas dran ermangelt. Denn ob Gott in denen Eigenschafften der Natur wol Mensch worden ist; so ist doch der Mensch in den Eigenschafften der Natur noch nicht Gott oder vergöttert worden. Die *Tinctur* des Lebens ermangelt noch des Geistes des Heiligen Geists, daß solcher auf ihrem Wagen fahre. Diesem nach arbeitet sie in ihr selbst zur *Fixation* in *Solis* Eigenschafft; denn *Sol* gibt der *Tinctur* Geist, sie gibt der *Tinctur* Farbe, *Fixation* und Vollkommenheit. Die Farbe, die *Sol* gibt, ist eine *carmin* scharlach Farbe eine tieffe granat Röthe oder dem hellglänzend brunirten Golde, oder dem klaren Glanze der Sonnen, oder auch dem rosinfarben Blute gleich. Diß ist die feste und beständige Farbe der *Tinctur*, welche ihr *Sol* gibt, es ist der Majestätische Glanz und helleuchtende Farbe, dem

Scheine der Sonnen, oder reinen brunirten Golde gleich. Und allhier sind alle Farben in diese einige Farbe verwandelt und verschlungen, weil sie die unveränderliche beständige Farbe ist. Nunmehr ist der Stein *figirt*, das *Elixir* des Lebens bereitet, das **Liebe Kind**, oder das **Kind der Liebe**, geboren, die neue Gebuhr vollendet, und das **Werck** ganz und vollkommen ausgemacht. Fahr hin **Fall, Hölle, Fluch, Tod, Drache, Thier und Schlange! Gute Nacht Sterblichkeit, Furcht, Trauren und Elend!** Denn nun wird sich Erlösung, Heyl und Wiederbringung alles dessen, so verlohren war, von innen und aussen wieder finden; weil Ihr nunmehr das grosse *Secret* und Geheimnuß der ganzen Welt habt; Ihr habt die Perle der Liebe; Iht habt die unwandelbahre beständige *Essenz* der göttlichen Freude, worvon alle heilende Tugend und alle vermehrende Krafft herkommt; worvon die würckende Kraffte des Heiligen Geistes würcklich ausgehet. Ihr habt den **WeibesSaamen**, welcher der Schlangen den Kopff zertreten hat. Ihr habt den **Saamen der Jungfrau**, die **Weisse** und **Röthe**, die **Milch der Jungfrau** und das **Blut der Jungfrau** in einer *Essenz* und Eigenschafft. O Wunder aller Wunder! Ihr habt die *tingirende Tinctur*, die **Perle der Jungfrau**, welche drey in einer *Essenz* oder Eigenschafft hat, sie hat Leib, Seele und Geist, sie hat Feuer, Licht und Freude, sie hat des Vatters Eigenschafft, sie hat des Sohns Eigenschafft, und hat auch des Heil. Geistes Eigenschafft, and zwar alle diese dreye in einer *fixen* und beständigen *Essenz* und Wesen. Diß ist der **Sohn der Jungfrau**, diß ist **Ihr Erstgebohrner**, diß ist der edle Held, der SchlangenTretter, und der den Drachen unter die Füße wirfft und zertritt. Die alten Philosophi nennen ihn ihren weissen und rothen Löwen. Die Schrifft nennet ihn den Löwen des Hauses Israelis oder Juda und Davids. Und also sehet Ihr, wo Euch die wahre Philosophia hinleite: nemlich in einen Göttlichen Leib, darinnen Ihr das Leben der Gottheit in der reinen Natur eingehüllt finden werdet, worinnen Ihr Gott in der Natur erkennen wedet. Nunmehr ist das Paradies in der Natur wieder gefunden, die sechstägige Arbeit der Seelen unter dem Fluche hat ihre Endschafft erreicht, und ist nunmehr in die Ruhe der vollkommenen Vollkommenheit eingegangen: Denn weil die *Fixation* geboren ist, so ists ein vollkommen Leben, ohne allen Schatten der Veränderung; es ist ein stetswieriger Tag ohne Nacht, eine immerwährende Freude ohne Traurigkeit; ein unaufhörlich Leben ohne Tod. Denn nunmehr ist der **ParadiesMensch** klar, als ein durchscheinend Glaß, in welchem die Göttliche Sonne durch und durch scheineth, als Gold, das durchaus hell, rein und klar, auch ohne allen Mackel oder Flecken ist. Die Seele ist nunmehr ein bestätigster *seraphinischer* Engel, sie mag sich selbst zu einem *Medico*, *Theologo*, *Astrologo*, zu einem Göttlichen *Mago* machen, sie mag aus sich machen was sie will, auch thun und haben was sie will: weil alle Eigenschafften nur einen Willen in Einigkeit und *Harmonie* haben. Und derselbe einige Wille, ist Gottes ewiger unfehlbahrer Wille: und nunmehr ist der Göttliche Mensch in seiner eignen Natureins mit Gott worden.

Dafern Ihr mich nicht verstehet, so urtheilet auch das nicht, was ihr nicht verstehet. Urtheilet nichts vor der Zeit, denn der Richter stehet vor der Thür. Mir ist genug, wenn Ihr aus deme, was ich allhier geschrieben, so viel erkennet und verstehet, daß es aus reiner Liebe zu Euch geschehen sey. So viel könnt Ihr doch zum wenigsten erkennen und urtheilen, daß ein anders sey die *Tinctur* in sich offenbahrt und geschmeckt haben, und hinwiederum ein Anders, die *Tinctur* in ihrem Wercke in aller und jeder Eigenschafft der Natur ausgemacht und vollendet haben. Solchem nach werde ich mit meiner Liebe gegen Euch verbleiben: Euer Mit-*Artist* in Suchung des wahren Steins der Göttlichen Weißheit.

J. P.

Ferner von Der natürlichen und philosophischen Vermischung der Saamen.³ Wordurch gezeigt wird, wie man den Stein der Weisen suchen und finden soll.

1. Der nächst erforderte Umstand ist die Natur zu erklären; wie die Saamen ein ander durchbringen, ohne welches keine natürliche Erzeugung nimmer geschehen kan. Nichts ist gewisser, dann daß beyde Saamen *Tincturen* notwendig mit einander vermischt werden, und zusammen gerinnen müssen, vermittelst einer innigen Durchdringung eines des andern, dafern der **äussere Mensch in diese sichtbahre Welt hervor gebracht werden soll. Wovonn der H. Hiob also redet: Hasst du mich nicht wie Milch gemolcken, und wie Käse gerinnen lassen. Cap. 10. v. 10.**

2. Diese nun, nachdem sie einmüthig vereinnigt, und dardurch zu einem Klumpen zusammen geronnen sind, durch die Zuneigung, so vom Geiste dieser Welt in die eingepflanzt ist, *figiren* und verdicken sich in der **Behrmutter des Weibs**, als in einem **Ofen**: damit sie darinnen gesichert und verwahrt, erhalten und ernehrt werden, biß sie in Gestalt eines vollkommenen Kinds hervor kommen. Denn hier ist nunmehr anders nichts zu thun, als die Behrmutter mit dem Siegel *Hermetis* zu versiegeln; und in Wahrheit die Behrmutter verschleusst sich würcklich selbst. Nunmehr beleben sich die Saamen selbst, und *formiren* sich von ihnen selbst zu einem FleischLeibe, zu einer lebendigen Seele, und zu einem lebendigmachen den Geiste.

3. Es wird **weder vom Vatter des männlichen, noch von der Mutter des weiblichen Saamens oder Natur, keine Arbeit** noch Kunst mehr erfordert, als daß man sie zusammen schütte, und nachdem sie zusammen geschüttet sind, sie sich mit einander vermischen und mengen lasse; und nachdem diß geschehen, sie in ihren gehörigen Orte, als in die Behrmutter, zusammen setze, und sie darinnen ihr eigen *generirend* Werck thun lasse. Man lasse sie in ihrem gläsern **Ofen**, mit dem **Siegel Hermetis** versiegelt, mit einem stetigem **Feuer Tag und Nacht**, mit einer gleich *veniperirten* Hitze, vom Natur und Central-Feuer und Wärme der Behrmutter genehret und unterhalten werden: so wird **am Ende des Neundten Monats** ein jung lebendig Kind hervor kommen, daß den **Ofen** zerbrechen, und sich selbst, zur Freude des Vatters und der Mutter, hervor bringen wird. Nunmehr sehet Ihr eine Neue Verwandtschaft: und dannenhero wird dem Mann und Weibe ein neuer Nahme gegeben; denn so bald das Kind gebohren ist, wird er ein Vatter, und sie eine Mutter genannt.

4. Ihr demnach, die Ihr diejenigen edlen Philosophi seyd, so die äussere *Tinctur*, und den äussern Saamen suchet, der die Materie des äussern Steins seyn, und die unvollkommene **Metalle** verwandeln und vollkommen machen soll; erlaubt mir Euch diese Vermischung der Saamen in der Behrmutter der Mutter, als eine Figur, vorzustellen. Ich glaube, daß ein äusserer **Stein** sey, der zu dieser äussern Welt gehöret, welcher durch Kunst gemacht werden mag, die äussern **Metalle** zu verwandeln. Aber hier ist Euch ein wahrhaffter Proceß vor Augen gestellt.

5. Erkennet nur die Saamen und Materie Eures **Steins**. Erkennet nur Eurer Männlein und Euer Weiblein, Euren Mann und Euer Weib, Euren König und Königin! und erkennet die Saamen Eures **Steins**, obsie generative Saamen seyn, oder eines generi renden Vermögens; und nicht

³ Siehe seine Sophia pag. 218. biß pag. 222.

todte Saamen, sondern mit einem lebendigen Geiste und Tinctur geschwängert sind: der männliche Saame mit der männlichen Tinctur, und der weibliche mit der weiblichen. Denn wo Eure Saamen nicht ihre lebendige Tinctur in ihnen selbst haben, so könnet ihr nimmermehr generiren.

6. Alsdenn aber wenn Euer Saame ein generirender, tingirender Saame ist, so vereinigt sie mit einander in **Zahl, Gewicht und Maase**: so werdet Ihr sie sehen in einander fliessen, mit grosser Lust und Begierde einander schwängern, und in einen **zusammen geronnenen Klumpen** gehen.

7. Alsdenn erkennet **Eure rechte Behrmutter und *Matricem*, ich meyne Euren rechten glässern Ofen, Euren philosophischen Ofen**: und versigelt ihn mit dem **Siegel der Verschwiegenheit**. Und darinnen lasst sie, daß sie von ihrem eignen *Central-Feuer von innen*, und mit dem **philosophischen Feuer von aussen, genehret werden: so werden sie eins werden**, und in ihren eignen gehörigen Zeit den **Stein** selbst, ohne einige äussere Hülffe, *formiren*, und Euch denselben, zu Eurer grossen Freude, darreichen.

8. **Alle diese Geheimnisse** muß der Philosophus wissen: und dafern es ihm nur an einem mangelt, so wird der **Stein** zur **Mißgeburt** ausschlagen. Diß machet die *Formirung* des **Steins** so schwer, und daß es so viele **Mißgeburten** unter den Philosophen selbst giebt. Wenn sie diese Umstände wüsten, so würde es so leicht seyn den **rothen Stein** *formiren* und auszumachen, als **einem groben BauerFlegel** ist, einer Magd zu einem Kinde zu helfen. Gebt ihm nur eine Magd, so werden sie die durch gemeinschaftliche Vereinigung ihrer Leiber ohne einige *Academische Erlernung und Unterweisung*, ein Kind hervor bringen. Sie werden **kein Geheimnuß** draus machen, ein Geheimniß hervorzubringen, das eben so groß, und grösser, dann einigem Philosopho **der Philosophische Stein** zu *formiren* ist.

9. Denn über diesem **Wercke der Generiroder Erzeugung** eines Kinds, würde man sich mehr, als über den grösten Wercke in der Welt, verwundern, daß man ein **Bild Ihm selbst gleich** hervorbringen könne, wenns nicht so gemein wäre; weils aber so gemein ist, und so all täglich geschicht [sic], und **die Menschen** die Art und Weise der *Formirung* dieses **Wunder Wercks Wunders** wissen; wirds bey nahe für kein **Wunder** gehalten. Dafern aber die Materie, und der **Ort** und die **Vermischung der Saamen** mit einander, nicht bekannt wären, oder unter einig wenigen allein geheim und verborgen gehalten werden könnte; so würde man sich über die **Formirung eines Kinds** zweiffels ohne mit **höchster Erstaunung verwundern**.

10. Also wenn **der Stein selbst, die Saamen und die Materie** desselben, so wohl auch **der Ofen** desselben, das **Feuer** desselben, und die **Vermischungen** desselben, in **Zahl, Gewichte und Maasse** insgemein bekannt wäre; so würde es als ein **gemein Recept**, und von so geringer Achtung, als die **Formirung eines Kinds in MutterLeibe**, seyn.

11. Es ist gar gewiß, daß **ein äusserer verwandlender Stein** ist, der **zu dieser sichtbahren Schöpfung** gehöret: und ist mithin unstrittig, daß der lebendige **generirende Saame oder Sperma im Vegetabilischen, Mineralischen und Animalischen Reiche** durch die wahren **Philolophos** zu finden ist. Allein im **Ausziehen des Samens** [sic] durchs **Feuer** aus den

Pflanzen, Animalien und Mineralien wird die *generirende Eigenschafft* zerstöhret und verlohren. Alsdenn, ihr Philosophi, ist Euer Arbeit umsonst.

12. Es ist ein **sicherer und näherer Weg**: welcher dieser ist, daß Ihr Eure **lebendige Saamen, mit ihrer tingirenden, generirenden Krafft** aus der *Matrix* und *Behrmutter* des **einen renen [sic] heiligen Elements**, und aus dem **Staub** des **Paradieses**, ich meyne aus **der Paradiesischen Erden**, nehmet; so möget Ihr **ohne einig künstlich Feuer** Eure **lebendige Saamen mit ihren generativen und erzeugenden Tincturen** daraus ausziehen. Alsdenn gebt sie (so ihr wollet) einem weisen Philosopho, so wird Euch **deroselben Gebrauch** anweisen.

13. Wer soll aber **dieser weise Philosophus** seyn? Wilst du die Materie, so **aus dem Gründe des Paradieses** ausgezogen ist, einem andern, als die selbst, anvertrauen? Darum must du wissen, **daß dein eigener Philosophus in dir selbst ist: Er ist dein Bruder; es ist dein inwendiger ewiger ParadiesMensch**. Er, ja er allein, ist **der weise Philosophus**. **Die ser dein weiser Philosophus**, muß wiedergebohren werden: und nachdem **das Werck seiner neuen oder andern Gebuhr** vollendet, so müst ihr ihn ins **Paradies** schicken; denn er weiß den Weg dahin. Und lasst ihn eine zeitlang allda innen bleiben; so wird er die **Chemische Kunst** schnell erlernen; und nachdem er sie gelernt hat, so wird der **Stein** von Euch beyden Brüdern, als **dem auswendigen und inwendigen Menschen**, zu Euer beyder Freude und Troste, ohne alle Mühe und schleunig gemacht werden.

14. Ich habe nicht nöthig Euch zu warnen, daß sich der **äussere Mensch für Schwätzen bewahren; und den Stein geheim halten, und den Geber loben und preisen muß**. Ich schreibe nicht jemanden zu betrügen; noch jeman den zu mißleiten. **Wer ein Ohr hat zu hören, der höre mich! Ich rede zu einem solchen**. **Der inwendige Mensch** ist der Philosophus, der den **Stein** machet, **der äussere Mensch** ist nur ein **untreter Würcker**. Wofern aber **der äussere Mensch** ein Philosophus und ein *Chemist* seyn will, ehe und bevor **das Werck der Wiedergebuhrt** in ihm selbst ausgebracht und vollendet ist, so ist er ein **närrischer Philosophus**, und ein **unwissender Chemist**; und ich verwerf ihn, und sage: er ist nicht **mein Bruder**; denn er ist **kein Schuler der Weißheit**.

J O H A N

Appendix 13b - Translation John Pordage, A Philosophical Missive on the True Philosopher's Stone (Amsterdam: Heinrich Wetstein, 1697). Including the supplemental tract Further on The natural and philosophical mixing of the Seed. Through which it will be shown, how one should seek out and find the Philosopher's Stone.

Commissioned translation from Johann Pordädsche, *Ein Philosophisch Sendschreiben Vom wahren Steine der Weißheit* (Amsterdam: Henrich Wetstein, 1697) using the transcription made (appendix 13a) from the digital copy contained within Friederich Roth-Scholtz, *Deutsches Theatrum Chemicum, Auf Welchem Der Berühmtesten Philosophen Und Alchymisten Schrifften, Die Von Dem Stein Der Weisen, Von Verwandlung Der Schlechten Metalle in Bessere, Von Kräutern, Von Thieren, Von Gesund- Und Sauer-Brunnen, Von Warmen Bädern, Von Herrlichen Artzneyen Und Von Andern Grossen Geheimnüssen Der Natur Handeln, Welche Bisshero Entweder Niemahls Gedruckt, Oder Doch Sonsten Sehr Rar Worden Sind, Vorgestellet Werden Durch Friederich Roth-Scholtzen* (Nuernberg: Adam Jonathan Felsseckern, 1728-1732) <https://www.e-rara.ch/cgj/content/pageview/2293245>.

A Philosophical Missive on the true Philosopher's Stone, to a soul in fact probing earnestly after the same; and yet seeking her peace and joy too prematurely in so doing.

Honoured Lady!

At this time I am aware that you have found the matter of the Stone, indeed the real matter of the true Philosopher's Stone; thus I feel overcome within myself and therefore impelled to have these few lines sent to you for your comfort. Now the matter is, as you know, the eternal nature of the Son; it is the essence and substance of Godly love; it is the paradise of souls; it is the heavenly blood of the Virgin; it is the heavenly *Tinctur*; it is the seed of the pure nature; so its life is within itself; it is the impregnating body; through which you will be able to sing songs of praise and thanks to the holy Three in One. And yet this is not enough, you must not falter here: for here there is still no peace for you: you must not take pleasure here in having the matter of the great wonder, namely the fatty oil of the Godly *Tinctur*; which is the Godly being, the same which you also know, and enjoying its first fruit. But I want to encourage further from now on, and show you the way in which you should work to shape and *form*¹ the Stone, or cause it to exist in water and fire, which is the wonder of all wonders, and the secret of all secrets, wherein the true benediction and bliss of eternity exist. Accordingly so rouse yourself fervently in this love-fire, that, because you have found such a priceless oil of life, such a valuable treasure, and such a Godly matter within yourself, you can now also go forth again, and learn to recognise the ways and means of how you should make, shape and *form*² the *Composition* of the Stone; wherein you will attain the recognition of the eternal wonder of the world.

Believe me, it is no easy matter to make the Godly Stone of Power, and to know whether we have also attained its true matter. A. *POTANUS* practised and tried five hundred times, after he had recognised the true matter within which he should work, before ere he could shape it, but he did not slacken his *attempts* and endeavours, until he had overcome it. So let your Virginal disposition also act in this way, and not slacken in the **Search for the Pearls**, until you have found them. The matter is, as you know, the **red earth**, which alone is found in paradise; it is the **red Tinctur**, the purest sweetest blood of the eternal Virginal Mankind, and so the Virginal Seed, called the Virginal Nature, whence the Virginal Life, of a Virginal disposition, flows from its root.

The oven, namely the Philosophers' oven, was, as you know, a great secret, they had two such, one inside the other. The outer oven is made of lime and tiles; and yet it is wonderfully made from the spirit of the great world and its *Constellations* or stars, and is none other than your outer visible body, composed of the four elements. But, however, after you have found the matter, you do not make or shape the Stone, before ere the latter breaks your earthly oven into many pieces, so that you have no hope of being able to work it after this outer oven is broken.

The inner oven, which the philosophers consider a closely guarded secret, was their *Balneum Mariae*, and so a glass **Phial**, in which they put the matter, a *Substance* and being that is priceless and more that the whole world is worth. This they closed up and sealed with the

¹ Translator's Note: I have not found *figiren* in any source available to me. I have deduced the meaning from the context.

² As above.

SIGILLO HERMETIS under lock and key, so that absolutely nothing of the power of the matter might disappear in smoke, nor yet might some foreign matter, contrary to its nature, penetrate therein. This holy oven, this *Balneum Mariae*, this glass phial, this secret oven is the place, the *Matrix* or womb, and the *Centrum*, from where the Godly *Tinctur* wells up, surges forth and has its source.

The place or site where the *Tinctur* has its dwelling and sojourn I do not need to mention, nor yet to state its name, but I just exhort you essentially to knock on its door. Solomon says to us in his Song that your inner dwelling is not far from your navel,³ which is like a round goblet which is filled with the holy *Liquore* of the pure *Tinctur*. The fire of the philosophers is known to you, this was the key which they kept concealed: whilst they believe and knew that acquaintance with this fire would be the key to the secret which encloses all things and might shape the work itself, so that from the *Artists* nothing else other than diligence and wakefulness would be required. The fire is the love-fire-life and so flows from the Godly *Venere*, or Love of God, the fire of the *Martis* is too hot, too intense, too fierce, so that it would dry out and burn up the matter: for which reason alone the love-fire of the *Veneris* has the properties of the rightful true fire. In this connection, therefore, let yourself be encouraged and exhorted by me, so that you may be an earnest seeker. Chide your *Virginal* will, so that you become one of the true seeking *Artists*; For do you now want, after you know and recognise these three great secrets, which serve to attain the Stone, as the true matter, the right oven, and the true fire, to preserve your *Talent* or ability in the veronica, and be a useless handmaid? That is far from what God wants you to be! Rather search for it, so that you may recognise it, go forth and seek after it, and thus you will find it, for it is a gift of God, which is given to earnest seekers. You see that the hardest and most troublesome work is however behind you, and that consists in the *Composition*, and the forming of the Stone. The hidden treasure lies in the *Consummation* and completion of the work. For the *Composition* of this heavenly Stone, however, you must learn the heavenly or Godly philosophy, which will end in the true theology; you are not to think otherwise, for you to bring the Philosophical work to a conclusion every time in your oven. The true Philosophy however is not the vain and invalid Philosophy, which is read in books, and learnt through art, about which Paul warns us, but it is to recognise God in pure restored nature, it is to know and recognise the manner in which the Godhead introduces itself and pours forth in every property of nature. And this true Philosophy will *concentrate* you on the recognition of the Blessed Trinity, which is to recognise and enjoy the true *fixed* Stone, after which the wise men at all times have inquired and sought.

This true Philosophy will teach you how you should recognise yourself, and if you recognise yourself in this way rightly, then you will also recognise pure nature; for pure nature is in you yourself. And if you recognise the pure nature, which is your true selfhood, freed from all bad and sinful selfhood, then you also recognise God; because the godhead is hidden and wrapped up in pure nature, like a kernel in the nutshell. The true Philosophy will teach you the right mixture, it will teach you the right quantity in weight and measure which you should add and what you should take away from it. The true Philosophy will teach you what is meant by and to be understood from *Descension* and *Aicension*, *Distillation*, *Sublimation*, and *Circulation* of the material; for the old Philosophers expressed their secrets through dark words and figures of

³ Song of Solomon 7. v. 2.

speech. The true Philosophy will teach you who is the father and who the mother of this *magic Child*? Similarly, what is the **food and abode** through which you must nourish and support the same? And last but not least, what the colours are, which **this noble Stone** must put on before it can be *formed*, prepared and completed. Here you see that the **end of the work is of the same crown and glory**: Go forth after it, and may the **Lord** bless the work which has begun in your soul. And because you are a young *Artist* in the work, I will enjoin on you a procedure in it, so that, when you plough with my calf, you will understand my puzzle, and otherwise not.

The Father of this Child is *Mars*, he is the **Life of Fire**, which proceeds from *Marte*, as a property of the father. Its **Mother** is *Venus*, who is the gentle Fire of Love, and proceeds from the property of the son. Here you see a little man and a little woman, the husband and wife, the bride and bride-groom, the first wedding or marriage *Galilaeae*,⁴ in the properties and forms of nature; which occurs between *Mars* and *Venus*, when they return from the state of breaking away. *Mars*, or the husband, must become a godly man, otherwise the pure *Venus* will not honour him, nor take him into the holy marriage bed, *Venus* must become a pure virgin, an innocent woman, otherwise the angry, jealous *Mars* will not honour her in the Fire of Anger, nor live in union with her; but instead of unity and *Harmonie*, there will be pure strife, jealousy, enmity and hostility between the properties of nature: But if there is no union between them, there can also be no marriage: And if no marriage between them, then there can also be no conception. And if no conception, then no creation of life, and if no creation of life, then there can be no birth of this magic Child, there can be no Stone, and then all the work is lost.

If you are therefore thinking of becoming a learned *Artist*, look earnestly around you for the union of your own *Martis* and *Veneris*, so that the marriage bond is properly tied, and the marriage between them truly is consummated. You must indeed see to it that they lie together in the bed of their unity, and live in sweet *Harmonie*, for then virgin *Venus* will hand over to you her pearls, her water-spirit, to quell the Spirit of Fire *Martis*, and the Fire of Anger *Martis* will quite willingly submerge itself in love and gentleness within the Fire of Love *Veneris*, and then both properties, as fire and water, will mix with each other, agree and flow into each other; from their unity and union the first conception of the *magic* birth, which is called *Tinctur*, the *Tinctur* of the Fire of Love, and [sic] will emerge.

And if the *Tinctur* truly is received in the womb of your humanity and is brought to life; and yet there truly is still great danger there, and it is to be feared that, because it is still in the body or womb, or before it is brought in due time and into the light, it may still be neglected. Against such a situation you must look round for a good nanny, who will look after it in its infancy, and properly look after it: and such must be your own pure disposition, and your own virginal will.

Further you must nevertheless support the *Tinctur* with such a *Nutrimet* or food and drinks as is in accordance with and appropriate to its nature: Hence it must be supported only with the *Nutrimet* from its own mother, that is, with the water of life, with the milk, with the oily *Tinctur*, and with the heavenly blood which flows from the breasts of the innocent *Venere*: For if you want to feed it from the *Marte*, such *Nutrimet* is too tart and too bitter, too sour and too sharp, to the tender *Tinctur* of life it is like a poison and death, and the WrathFire *Martis* would

⁴ Turning round, return, repentance and atonement.

stifle and kill the tender child in the body of humanity whereas the LoveFire of *Veneris* powerfully nourishes it, and will make it grow and increase its body strength. And if you carefully nourish, sustain and care for the tender *Tinctur* of life in this way, and also do not give anything which is against and contrary to your nature, but only support it with what is agreeable to you, then you will see the small child charmingly grow and prosper. Here however you must be watchful, to see that you do not provoke the *Tinctur*. Further, do not cause any irritation to the child, deal in a kindly and friendly manner with it, deal *tractiris* sweetly and tenderly, indeed do nothing to it which is against its pure nature. For you will make it suffer much and appear in another form, whereby there would be a great danger, that you might deprive the tender child of life and do it to death, or again through negligence ruin the innocent seed, after the engagement, conception and birth which has already occurred.

However after you have given strength to the innocent seed in the ownership *Veneris* through careful sustenance and nourishment, and nourished it every day with the innocent milk, and the innocent blood, and have supported it, so that it is strong enough to accept more solid food, this child, this *tingirende* life must be challenged, tested and tried in the properties of nature; in this, great unease and danger occurs again; if it happens in the body and the womb suffers damage from the temptation, and you might thus cause it to perish at birth. For here the tender *Tinctur*, this tender child of life must descend into the forms and properties of nature, so that it may suffer and endure and survive the temptation; it must necessarily descend into the Godly darkness, into the dark *Saturnum*, wherein no light of life is seen: therein it must be held captive, and bound with the chains of darkness, and must live off the food which the prickly *Mercurius* will give it to eat; which to the Godly life *Tinctur* is nothing other than dust and ashes, poison and gall, fire and brimstone. It must enter the fierce angry *Martem*, by which it must (as happened to Jonah in the bowels of Hell) be devoured, and experience the curse of the wrath of God; also be tried by Lucifer and millions of devils, who live in the ownership of the WrathFire. And here the Godly *Artista* sees in this Philosophical work the first colour, wherein the *Tinctur* now appears in its blackness, it is the blackest blackness; the learned Philosophi call it their black crow, or their black raven, or also the blessed and blissful blackness; for in the darkness of this blackness the light of lights is hidden in the ownership *Saturni*; and in this poison and gall is concealed in the *Mercurio* the most priceless medicament of all against the poison, the life of life: And in the fierceness or wrath and curse *Martis* the blessed *Tinctur* is concealed.

Here the *Artists* think all their work is lost. What now has become of the *Tinctur*? Here there is nothing, apparently, to be seen, recognised or discerned, save darkness, the most painful death, save a Hellish, fearful fire, nothing but the wrath and curse of God, but one does not see that in this *Putrefaction* or dissolution and destruction of the *Tinctur* of life, that here in this darkness light, in this death life, in this fierceness and wrath love, and in this poison the highest and most priceless *Tinctur* are the medicament against all poison and illness.

The old Philosophi call this work or labour their *Descension*, their *Cineration*, their *Pulverisation*, their death, their *Putrefaction* of the *Materie* of the Stone, their *Corruption*, their *Caput mortuum*. This blackness, or black colour, you must not despise now, but in patience, passiveness and quiet endure it, until your forty days of temptation are passed, until the days of your passiveness are fulfilled, then the seed of life will itself come to life, arise, *sublimate* itself or exalt, transform itself into whiteness, purify itself, and bless itself, give itself the redness, i.e.

transfigure and *figire*⁵ itself. Hence, when this work has been brought so far, it is a light labour: for the learned Philosophi said that the making of the Stone then would be women's work and child's play. So that, if human will has been surrendered or become placid, is Suffering, quiet and become as a dead Nothing, then the *Tinctur* will do and work everything in us and for us; if we can be still from all our thoughts, emotions and fantasies, or can celebrate and be at peace. But how hard, harshly and roughly does this work strike the human will, until it can be brought to this form, that it may be quiet and placid, when all the fires are released for him to catch sight of, and all kinds of temptation assail him!

There is a great danger here, as you can see, and the *Tinctur* of life can quite easily be neglected, and the fruit in the mother's body perish, if it is surrounded and assailed by so many devils, and by so many *essentials* on all sides. **It can however endure or withstand this Fire-Test and severe temptation in this way**, and bring forth victory from it: Then you will see the beginning of your resurrection from hell, sin, death and the grave of mortality, and indeed appear first in the property *Veneris*: for then the *Tinctur* of life will powerfully break out from the prison of the dark *Saturni*, through the hell of the poisonous *Mercurii*, and through the curse and nasty death of the wrath of GOD himself burning and flaming in *Marte*, and the gentle Love-Fire in the property *Veneris* will prevail, and the Love-Fire-*Tinctur* will have priority and dominion in the kingdom.

And then gentleness and the Love-Fire of the divine *Veneris* will *reign* here as lord and king in and over all properties. Nonetheless there is here however a danger that the work of the stone may nevertheless still go wrong. Therefore the *Artista* must still wait, until he sees the *Tinctur* clothed with its other, the white colour and the very whitest of white, which he expects to see after lengthy patience and quiet; which also really will appear, when the *Tinctur* rises in its lunar property: if the *Luna* of the *Tinctur* is considered a beautiful white, indeed the most perfect white colour, and gives off a luminous brilliance. And here the darkness changes into light, and death into life. And because of this shining white, joy and hope used to rise up in the heart of the *Artist*, that the work had happened and turned out so happily. For from now on the white colour reveals to the enlightened **Soul-Eye purity, innocence, holiness, simplicity, unity of purpose, contemplation, holiness and equity**, with which the *Tinctur* is completely clothed from now on, as with a garment: **It is bright as the moon, beautiful as the dawn.**

From now on the divine innocence of the affected life appears, and there is not a stain or crinkle, not a single blemish more to be seen on it. This work the ancients used to call their white swan, their *Albification*, or whitening, their *Sublimation*, their *Distillation*, their *Circulation*, their purification, their dissolution, their sanctification, and their resurrection; because the *Tinctur* is made white like a shining piece of silver; It is *sublimated* or elevated and transfigured through its more frequent descent into the *Saturnun*, *Mercurium* and *Martem*, and its more frequent ascent again to *Venus* and *Lunam*. This is its *Distillation*, its *Balneum Mariæ*: because through the more frequent *Distilling* of the water, blood and divine dew from the divine virgin *Sophia* the *Tinctur* is purified in the properties of nature, and is made white and pure through the manifold *Circulation* of the entering, exiting and passing through of the properties and forms of nature, like gleaming white polished silver. And here all the impurity of the blackness, all death, hell,

⁵ take a form?

cursing, anger and all poison, which arise out of the properties of *Saturni*, *Mercurii* and *Martis* are *separated* and eliminated, whence they called it their *Separation*, and when the *Tinctur* in *Venere* and *Luna* attains its whiteness and brilliance, they called such an event their sanctification, their purification and whitening. They called it their resurrection; because the whiteness here arises from the blackness, and the divine virginity and purity from the poison of *Mercurii*, and from the red fiery wrath and anger of *Martis*. Here fear and hope are now mixed up in the mind of the *Artista*. In the meanwhile it is surrounded by fear, so that the work might still secretly go wrong for him, and bring forth a deformity; soon however he takes courage and hope again, that such a thing will not happen, but have a happy outcome, and hence he watches out with all care and diligence, that he may behold and see the yellow colour, which arises in the property *Jovis*; and in *Jove* the white colour of the *Lunae* changes into a brilliant yellow. *Luna* in the whiteness gave substance and a white body to the *Tinctur* of life; but the yellow in *Jove* shows that it is enlivened with a new soul, and has obtained life in the body and womb of eternal nature. Here it will become inwardly clear to the *Artista* that the blind property sees; the deaf hears; the mute speaks, the dead are awakened to life, and joy emanates from sorrow.

Now after the *Tinctur* of life with *Lunae* properties is impregnated with a body, and is enlivened with a living soul in *Jovis* properties, the *Artista* rejoices, because a *joyial*, divine, joyful, sparkling, *colourful* life appears; Nevertheless he still has a cause to fear: considering that the birth of the *Tinctur* is not yet fully accounted for, and something is still missing from it. For whether GOD has indeed become man in the properties of nature; and yet man is indeed not yet GOD or deified in the properties of nature.

The *Tinctur* of life still lacks the spirit of the Holy Ghost, and as such it may be thwarted. According to this, it works within itself for *Fixation* in the property *Solis*; for *Sol* gives the *Tinctur* spirit, it gives the *Tinctur* colour, *Fixation* and completeness. The colour which *Sol* gives is a *carmin* scarlet colour, a deep garnet-red or shiny burnished gold, or the clear brilliance of the suns, or also similar to pink-coloured blood. This is the definite and constant colour of the *Tinctur*, which *Sol* gives you, it is the Majestic brilliance and luminous colour, similar to the shining of the suns, or pure burnished gold. And here all the colours are transformed and engulfed in this one colour, because it is the unalterable constant colour.

Henceforth the Stone is *fixed*, the *Elixir* of life prepared, the **Lovely Child**, or the **Child of Love**, born, the new birth completed, and the **Work** fully and completely shaped. Get thee hence **Fall, Hell, curse, death, dragon, creature and serpent! Good night mortality, fear, sorrow and distress!** For now, redemption, well-being and the return of everything that was lost, both inside and out, will be found again; because henceforth you have the great *Secret* and mystery of the whole world; you have the pearl of love; you have the immutable constant *Essenz* of the divine joy, whence all healing virtue and all reproductive power stems; whence the effective powers of the Holy Ghost truly proceed. You have the **Woman's seed**, which has crushed the head of the serpents underfoot.

You have the **seed of the Virgin, white and red**, the **milk of the Virgin** and the **blood of the Virgin** in one *Essenz* and property. O wonder of all wonders! You have the dyed *Tinctur*, the **pearl of the Virgin**, which has three in one *Essenz* or property, it has body, soul and spirit, it has fire, light and joy, it has the property of the Father, it has the property of the Son, and also has

the property of the Holy Ghost, and indeed all these three in a *fixed* and constant *Essenz* and being. This is the **Son of the Virgin**, this is **her firstborn**, this is the noble hero, the treader underfoot of the serpents, and he who casts the dragon underfoot and obliterates it. The old philosophers call him their white and red lion. Holy Writ calls him the Lion of the House of Israel or Judah and David.

And thus you see where the true Philosophia is leading you: namely into the Divine body, wherein you will find the life of the Godhead enfolded in pure nature, wherein you will recognise God in nature. Henceforth paradise is found again in nature, the six-day labour of the souls under the curse has reached its end, and has henceforth gone into the peace of complete completeness: For because the *Fixation* has been born, it is a complete life, without all the shadows of change: it is an eternal day without night, a joy at all times without sadness; a continual life without death. For henceforth the **Paradise Man** is clear, like a translucent glass, in which the Divine sun shines through and through, like gold, which is completely light, pure and clear, also without any blemish or stain. The soul is henceforth a most constant *seraphinic* angel, it may make itself into a *Medico*, *Theologo*, *Astrologo*, into a Divine *Mago*, it may make of itself what it will, and also do and have what it will; because all properties have only one will in unity and *Harmonie*. And the same single will is GOD's eternal unerring will: and henceforth the Divine man in his own nature has become one with God.

In as far as you do not understand me, do not judge too what you do not understand. Judge nothing before the time, for the judge is standing before your door. It is enough for me, if you recognise and understand so much from what I have written, that it has happened from pure love towards you. You can surely at least recognise and judge as much, to the extent that another being should have revealed and tried the *Tinctur* for itself, and on the other hand there is yet another being who has shaped and completed the *Tinctur* in his work in each and every property of nature. According to such I will remain, with my love to you:

Your fellow *Artist* in the search for the true Stone of Divine wisdom.

J. P.

Further on The natural and philosophical mixing of the Seed.⁶ (a) Through which it will be shown, how one should seek out and find the Philosopher's Stone.

1. The immediately necessary consideration is to explain nature: how the seeds support each other, without which no natural generation can ever happen. Nothing is more certain, than that both seed *Tinctures* must of necessity be mixed with each other, and run together, by means of an inner penetration the one of the other, in so far as the **outer man should be brought forth into this visible world. Of which St. Job therefore speaks: Hast thou not poured me out as milk, and curdled me like cheese. Chap 10 v. 10.**

2. These then, after they have been unanimously united and thus have run together into one lump, through the affinity which is planted in them by the spirit of this world, *form* and thicken

⁶ See his *Sophia* p. 218 to p. 222

in the **womb of the woman**, as in an **oven**: thus they are secured and protected, retained and nourished in it, till they come forth in the form of a complete child. For here there is henceforth nothing else to do than to seal the womb with the seal *Hermetis*; and in truth the womb really does close up itself. Henceforth the seeds enliven themselves, and *form* of themselves into one flesh-body, into a living soul, and into a life-making spirit.

3. **Neither from the father of the male nor from the mother of the female seed or nature is any further** work or skill required, than that one throws them together, and after they have been thrown together, they are made to fuse with each other and mingle; and after this has happened, they put themselves down together in their proper places, as in the womb, and in there their own *generiring* work is done. One causes them to be supported and nurtured by the Nature and Central-Fire and warmth of the womb in their glass **Oven**, sealed with the seal *Hermetis*, with a constant **Fire day and night**, with an equally *veniperirted* heat: thus **at the end of the Ninth Month** a young living child will come forth, that will break up the **oven**, and deliver itself, to the joy of the father and the mother. Henceforth you see a new relationship: and hence a new name is given to the man and the woman; for as soon as the child is born, he is called a father, and she a mother.

4. After this you, who are those noble Philosophi, and thus are seeking the outer *Tinctur*, and the outer seed, which are the matter of the outer stone, and should transform the uncompleted metals and make them complete; allow me to present to you this fusing of the seeds in the womb of the mother, as a figure. I believe that there is an outer stone which belongs to this outer world, which through skill may be made to transform the outer metals. But here a real procedure is put before your eyes.

5. Just recognise the seeds and matter of your stone. Just recognise your little man and your little woman, your husband and your wife, your king and queen! and recognise the seeds of your stone, whether they are *generative* seeds, or have a *generiring* ability; and not dead seeds, but impregnated with a living spirit and *Tinctur*: the male seed with the male *Tinctur*, and the female with the female. For where your seeds do not have their living *Tinctur* within themselves, they will never be able to *generiren*.

6. But then if your seed is a *generirender*, *tingirender* seed, it unites with others in **number, weight and mass**; thus you will see them flow into each other, impregnate each other with great pleasure and desire, and **run together in a clump**.

7. At that moment recognise **your true womb and *Matricem*, I mean your true glass oven, your philosophical oven**: and seal it with the seal of secrecy. And leave them there, that they may be **nourished from inside by their own Central-Fire, and by the philosophical fire from outside: thus they will become one**, and in their own proper time *formiren* the **stone** itself, without any outer help, and proffer you the same, to your great joy.

8. **All these secrets** must be known by the Philosophus: and in so far as just one is lacking for him, the **stone** will turn into a **miscarriage**. This makes the *Formirung* of the **stone** so difficult, and causes so many **miscarriages** amongst the philosophers themselves. If they knew these considerations, it would be as easy to *formiren* and shape the **red stone**, as it is **for a rough**

and churlish peasant to help a handmaid to be with child. Just give him a handmaid, and they will, through the joint union of their bodies, without any *Academische Learning and Instruction*, bring forth a child. They will make **no secret** of bringing forth a secret that is as big, and bigger, than it is for some Philosopho to *formiren* the **Philosopher's Stone**.

9. For about this **work of the Genering or production** of a child one would be more amazed than about the greatest works in the world, that one can bring forth an **image like oneself**, if it were not so common; but because it is so common, and is such an everyday occurrence, and **human beings** know the way of *Formiring* this **wonderful work**; it is almost not considered to be a **wonder**. But if the matter, and the **place** and the **fusing of the seeds** together were not known, or could be kept just a little bit secret and concealed; without doubt one would **wonder** with the **greatest amazement** about the *Formiring of a child*.

10. Therefore if **the stone itself, the seeds and the matter** of the same, as well as **the oven** of the same, the **fire** of the same, and the **fusions** of the same were generally known in **number, weight and mass**; it would be like a **common Recept**, and of as little concern, as the *Formiring of a child in a mother's body*.

11. It is quite certain that it is **an outer, transforming stone** which belongs to **this visible creation**: und it is consequently indisputable that the living *generiring seed or Sperma* is to be found in the *Vegetabilischen, Mineralischen and Animalischen kingdom by the true Philolophos*. Only in the **drawing out of the seed by the fire out of the plants, Animalien and Mineralien is the generiring property** lost and destroyed. Then, you Philosophi, your work is in vain.

12. There is **a surer and nearer way**: which is this, that you take your **living seeds, with their tingirening, generiring strength** from the *Matrix and womb of the one pure holy element*, and from the **dust of Paradise**, I mean from the **Paradisiacal earth**; thus may you, **without any artificial fire**, draw **your living seeds with their generativen and productive Tincturen** out of it. Thereupon give them (if you will) to a wise Philosopho, and he will instruct you in the use of the **same**.

13. But who should be **this wise Philosophus**? Do you wish to entrust the matter, which is drawn **from the grounds of Paradise**, to another than yourselves? For this reason you must know **that your own Philosophus is in yourself: He is your brother; it is your inner eternal Paradise-human**. He, yes he alone, is **the wise Philosophus. This your wise Philosophus**, must be born again: and after **the work of his new or another birth** is completed, you must send him to **Paradise**; for he knows the way thither. And let him dwell awhile therein; thus he will learn the *Chemische Skill* quickly; and after he has learnt it, the **stone** will be made by you two brothers, as **the outer and inner man**, to the joy and comfort of you both, without difficulty and rapidly.

14. I do not have the need to warn you, that the **outer man must keep himself from chattering; and keep the stone secretly, and praise and laud the giver**. I do not write to deceive anyone, nor yet to mislead anyone. **He who has an ear to hear, let him hear me! I speak to such a person. The inner man** is the Philosophus, who makes the **stone**, **the outer man** is just the

under worker. But in so far as **the outer man** wants to be a Philosophus and a *Chemist*, 'ere and before **the work of rebirth** is shaped and completed in himself, then he is a **foolish Philosophus**, and an **ignorant *Chemist***; and I reject him, and say: he is not **my brother**; for he is **no follower of the Wisdom.**

J O H A N

Appendix 14 - Transcription John Pordage ‘The testimony of Dr. J.P. the Author’s fellow traveller’, in Jane Lead *A Fountain of Gardens* (London: 1696).

Transcription made from British Library copy.

The Testimony of Dr. J.P. the Author's Fellow Traveller

Christian Friend

No other Foundation can be laid, that what Christ hath laid, for he hath laid himself in his Saints, to be established upon, which is the hidden Mystery of God: But to know and to feel Christ in us in his Burning Flaming Heart of Love by way of Wedlock and Marriage-Union, between the soul and its Bridegroom; This is a deep Mystery, that few are counted worthy to comprehend. But all these Feelings, these foretastes of Divine Love, with ravishing Joys, do but leave us to the Warfaring state, against all our spiritual Enemies, to conquer Hell, sin Eternal Death, Dragon, and all Hell-Devils, together with the Beast and the Earthly Life in our selves: for to the Conquerors, the Glassy sea and the New Jerusalem, as a reward will be given; for it will open within the Soul-Center.

Let us remember our Calling: We were called to Fight with our inward Spiritual Enemies, for the Garland of Flowers, which were wont to be given to the Conquerors. And we are to contend for the Crown of Pearl: which is Christ's perfect Deity in his Eternal Humanity in our Souls, we are yet to strive with all earnestness, for to obtain the Banner of Victory, over the Hell, Sin, Death, and Curse in our Souls; by reigning with the risen Lamb in dominion, over all Devils and wicked Babylon, from whence we are called to separate from. Yet Good and Evil are wrestling within us, Day and Night in Strife, Life and Death, Light and Darkness, are in Contention, who should Reign, and which should have the Dominion; therefore in the Unity and Harmony of the Love, we are to persevere, till we see Christ's Coronation-Day; till he in us, and we in him, come to see him Crowned, and all our Enemies under his feet. This will be our Reigning-Day indeed, when Hell, and Sin, and Death, and Mortality in us shall be swallowed up of Immortal Life and Glory: When we shall know but one Heavenly Life, moving and acting through every form of the Soul. Seeing such a Ministration is left us by Christ, on this the Grave to be enjoyed, when the Seventh Angel shall sound his Trumpet, and it is so near us, and we near it; let us give all Diligence, all Watchfulness, all Labour for the Possession of it. Then Christ within us, and Christ without us will meet, in one center of Glory; and both will make up but one wonder. These Lines I hope, will be no Block in your Christian Progress: If a Spark of Love-Fire inflame your soul, to seek after the center of Perfection in Christ, I shall rejoice, Christ in us can do it in a moment, by opening the Glassy Sea in the Soul's Property.

This is the Mark we are pressing after, as fellow Travellers. Wherefore we make ourselves Strangers and Pilgrims to this Earthly Principle. I commend you, dear soul, into the Arms of our Emmanuel, who will bring his Constant and Faithful Seekers, to be with him in his Kingdom of Glory.

So I rest.

Your fellow Traveller in the Patience under the Cross.

J.P.

APPENDICES SECTION IV: Other related works

15 Survey of secondary source material.

16 Transcription M.P. a member of the Body, *The Mystery of the Deity in the Humanity; or the Mystery of God in Man*.

17 Transcription Anon, *A most faithful relation of two wonderful passages*.

18 Translation Jane Lead, 'Lebenslauff der Autorin'.

19 Translation Fritz Grzechowiak, *The Visions of the Mystic John Pordage*.

20 'The Mundorum' illustration .

Appendix 15 - Survey of Secondary Source Contributors

This survey reviews the main contributors of secondary source material available on Pordage demonstrating how perceptions of him have changed and developed over time and the extent to which these writers believed he was a religious and political radical. I have picked out only the most influential writers on Pordage as there are too many to include commentary on all of them.

These secondary source texts that have contributed to understanding Pordage and his ideas, the political climate, and religious radicalism of his period. I provides a survey of work by established academics through to new scholarship on associated themes. I focus on the lens of the scholar and how positionality impacts his or her interpretation of Pordage as an antagonist or a spiritual pioneer.

There are many secondary sources from the beginning of the twentieth century through to today discuss John Pordage, so here I have chosen to review the most important of these contributors to demonstrate how the perception of Pordage has evolved throughout this time. Presenting Pordage as either a great figure of wisdom or politically and socially antagonistic during his time depends on the contributor's position on radicalism and radicals, one who seeks to overthrow the current order of things, and to what extent he or she believes Pordage to have been a radical in his time. A circle of followers gathered around Pordage and his wife, Mary Pordage (née Freeman). This group was succeeded by, and incorporated into, The Philadelphian Society in 1694. 'The Philadelphians' was a Protestant group with some eminent members led by Jane Lead (1624-1704). Lead met John Pordage in 1663, when she assumed leadership of this group. It is likely that the name 'Philadelphian' came from the Book of Revelation 3:7-13, in which references to the Church of Philadelphia are made. The Philadelphians were Millenarian and emphasised waiting for God. Lead, too, experienced visions and divine revelations, which she also published later in her book *A Fountain of Gardens*. Her teachings centred on universal restoration (*apocatastasis*).

Margaret Bailey

Margaret Lewis Bailey, a fellow at the University of Illinois, includes a brief note on the Philadelphian Society in her Ph.D. thesis (1912) and subsequent book *Milton and Jakob Boehme* (1914), but places more focus on Jane Lead (1624–1704), the founder of the group and disciple of John Pordage. Bailey's work is significant in developing the knowledge of the Philadelphian Society by showing how Lead's works influenced the Rosicrucians and illustrating the part Lead played in transmitting Behmenist ideas to Rosicrucianism. The Rosicrucians were a secret society founded (it was believed) by Christian Rosenkreuz in late mediaeval Germany. Their esoteric beliefs about nature, the universe, and the spiritual realms were rooted in ancient, wisdom hidden to all except members of the society.

Bailey also refers to the plans made by the Philadelphians to emigrate to America. It is possible that this emigration could have been influenced by Johann Jacob Zimmerman (1644–1694), who was discharged from his pastorate by Lutheran church leaders in 1685 for writing on Boehme and creating elaborate, apocalyptic theories based on numerological interpretations of the Book of Revelation. He became the leader of a group of Behmenist pietists and a visitor to

the Philadelphian Society in 1693. Zimmerman stayed in the community for half a year before emigrating to Pennsylvania to begin his own movement, known as the 'Society of the Woman in the Wilderness'. This group was to wait for the apocalypse that Zimmerman prophesied to occur at the end of autumn 1694, when the Second Coming of Christ, in the form of the virgin Sophia, was to occur as the woman in the wilderness. Bailey does not go into detail on the influence of the Philadelphians, or Jane Lead, on Zimmerman, but she discusses his desire to travel to America as rooted in a perception of spiritual freedom and tolerance associated with that region. She also discusses theosophers who wanted to emigrate from Europe to escape rampant persecution.

C.E. Whiting

A large volume of work entitled *Studies in English Puritanism 1660-1688* published 1931 by C. E. Whiting, Reader in History at the University of Durham, includes a section on the Philadelphian Society, as part of a survey of the religious sects of this time.¹ This section describes the differences among the religious groups and how they intersected with one another. The focus of this section is on the Philadelphian Society, rather than John Pordage (in a similar vein to Bailey). *Studies in English Puritanism* builds on Bailey's work by describing the theosophical content of both Pordage's and Jane Lead's writings and makes reference to the impact of their writing on William Law, a founder of Methodism and Rosicrucianism. This study is significant because it places the large number of religious sects prevalent during this period in relation to one another, describing where they intersected and where they differed. Whiting describes in some sections the political stance of other religious groups but he makes no claim about political stances or affiliations that Pordage may have had.

Serge Hutin

Serge Hutin (1927–1997), a French author on esoterica and the occult, gives a religionist interpretation of the spiritual and angelical manifestations within Pordage's circle of followers. Hutin seeks to differentiate the Philadelphians as a Behmenist sect from other contemporary mystical sects, such as Quakers, Rosicrucians, and Familists.² He notes that the Philadelphians are considered similar to these other religious movements even by writers of that time. Hutin explains that although he does not group the Philadelphians with other mystical sects, the nature of their revelations was also 'mystical'.³ He cites Richard Roach (1662–1730) in naming Thomas Bromley, Edmund Brice (1648–1696), and the Earl of Pembroke as three out of the group of twenty followers of Pordage.

Pordage is cited as having Royalist views, which may explain his inhospitable attention from republican authorities and subsequent heresy trials. Hutin mentions Pordage's son Samuel

¹ C. E. Whiting, *Studies in English Puritanism from the Restoration to the Revolution, 1660-1688* (New York: Society for Promoting Christian Knowledge, 1931), 298–308.

² Serge Hutin, 'The 'Behmenists' and the Philadelphian Society', *The Jacob Boehme Society Quarterly 1953-1954*, 1, no. 5 (1953), 5–11.

³ Hutin, 'The 'Behmenists' and the Philadelphian Society', 6. Hutin cites mediumistic happenings, conversations with angels, symbolical visions, and apocalyptic prophecies as examples of 'occurrences', 6.

as being in attendance in court during his trial but does not give details of any other attendees.⁴ Hutin notes ‘Universalism’ as the point of departure between Pordage and Boehme’s theosophy. ‘Universalism’ refers to theological, spiritual, or religious ideas that concern all people such as religion being a universal human quality, or an emphasis on the universal principles and common truths that religions have in common. The theme of Universalism continues in the work of Jane Leade.

Hutin also notes that contact with the fanatical French Prophets (the Camisards) brought the Philadelphian Society into further disrepute, at which point they felt compelled to retire from the public scene. The Camisards were Huguenots (members of the Protestant Reformed Church of France during the 16th and 17th Centuries). They raised an insurrection between 1702 and 1710 following the religious persecution that resulted from the Edict of Fontainebleau in 1685. The teachers who led the Protestant peasants during the insurrection were known as prophets. A Millenarian group of Camisards emigrated to London in 1706, and it was then that they came into contact with the Philadelphian Society. The Camisards showed fanaticism, and ecstatic and extreme religious enthusiasm during some Philadelphian Society meetings they attended in London and thus attracted negative attention from the authorities.

Hutin notes that Dionysius Andreas Freher, Boehme’s English interpreter, also had personal connections with one of the group members, Francis Lee. Hutin builds upon the existing scholarship on Pordage, Lead, and the Philadelphians by showing how their influence reached into France and America through contact with the Camisards.

Desiree Hirst

One contributor to the biographical history of John Pordage is Desiree Hirst, an Oxford University scholar who, writing at a similar time to Hutin, contributed an article for the *Jacob Boehme Society Quarterly* entitled ‘The Riddle of John Pordage’, in which she offers a higher estimation of the value of Pordage’s contribution. Like scholars such as C. A. Muses and Nils Thune, and much earlier Gottfried Arnold (1666–1714), who have read Pordage’s work in close detail, Hirst illuminates Pordage’s biography, even presenting evidence from his association with Elias Ashmole and some astrological questions relating to their friendship.

Hirst’s work is significant because she provides details of the charges launched against Pordage during his trial and even names some of his accusers. She also provides notes from the Berkshire County Records Office on the Bradfield Parish register relating to Pordage and the date of baptism of his son Benjamin in 1650.⁵ Her research uses solid historical methodology and provides evidence and details of locations for primary source material.⁶

⁴ Ibid.

⁵ Desiree Hirst, ‘The Riddle of John Pordage’, *The Jacob Boehme Society Quarterly*, 1, no. 6 by (1953–1954), 5–15 (11).

⁶ Ibid., 12, Hirst comments on Pordage’s work *Treatise of Eternal Nature* that: ‘very difficult truths are expounded in a concrete way. No doubt it would be true to say that a complete estimation of Pordage as a writer cannot be made without a full study of his works in [the] complete German edition’.

Hirst also mentions Pordage's *Theologia Mystica* as being part of a collection owned by John Byrom, a friend and disciple of William Law. She notes that this copy is in a store in Chetham's library, Manchester and included with it is a copy of *Treatise of Eternal Nature*, although, at the time of writing, Hirst notes that it was not available for her study. Her work *Hidden Riches: Hidden Symbolism from the Renaissance to Blake* also contains useful material.

C.A Muses

C.A. Muses was the editor of the Jacob Boehme Society Quarterly and had an interest in texts that were inspired by or influenced by Boehme. His journal published articles by Desiree Hirst and Serge Hutin on the topic of Pordage and Behemenism in England between 1953 and 1954. He wrote on the influence of Boehme in his book *Illumination on Jacob Boehme: The work of Dionysius Andreas Freher* where he concluded of Pordage that certain later critics of Pordage's value to philosophy like Prof Rufus Jones, were influenced too much by the prejudiced attitude of contemporary writers as Richard Baxter or John Anderton; and that too many have simply repeated others' erroneous criticisms without sufficiently reading Pordage.⁷ I agree with Muses view; I believe that the coverage of Pordage goes over well-established ground. The same views are repeated often with nothing new being presented. His sympathetic attitude has helped to open doors to other scholars of Pordage and has challenged the view that Pordage's works were of little value. His promotion of the study of the influence of Boehme has helped to highlight other connected works and their importance, such as those of Freher. I am grateful to Muses and his approach, challenging the established approaches and believing that there is much more to be discovered about Pordage.

Nils Thune

Nils Thune is the author of the work *The Behmenists and The Philadelphians: A Contribution to the Study of English Mysticism in the 17th and 18th Centuries* (1948). It is a thorough and well informed work that is a frequently cited secondary source. This work by Thune is his inaugural dissertation in the faculty of Theology at the University of Uppsala in May 1948. There is a significant proportion of the text devoted to the psychological explanations for John Pordage's visions and it is clear from the bibliography that Thune was familiar with the work of Grzechowiak who devoted his thesis to this exact topic.

Christopher Hill

Christopher Hill (1912-2003), a celebrated Oxford historian, devotes a short chapter to Pordage under his section on 'Seekers and Ranters' in his book *The World Turned Upside Down* (1972). He gives a brief survey of the other individuals with whom Pordage associated. He cites Pordage's own work *Innocencie Appearing* as the source from which Pordage mentions Ranterism, but it does not show Pordage's direct involvement in any such movement, only that he had observed others around him behaving in such a way. Some charges being levied against Pordage were for holding 'traditional Ranter views'⁸ which he lists, but he also names other

⁷ C. A. Muses, *Illumination on Jacob Boehme: The Work of Dionysius Andreas Freher* (New York, NY: 1951), 174.

⁸ Christopher Hill, *The World Turned Upside Down: Radical Ideas during the English Revolution* (London: Penguin books, 1972), 225.

associates of Pordage who were Ranters, according to Hill, and he shows that Pordage was guilty by association according to his accusers. This work is significant as it develops the idea that Pordage associated with Ranters and other radical groups of the time.

In another of Hill's books *The Experience of Defeat* (1984), Hill again refers to the charges of Ranterism by Pordage's enemies, but builds upon his previous works by adding the additional charge of Familism as being as important. 'The Family of Love', or 'Familists', were a mystical, religious sect founded by the German Mystic, Heinrich Niclaes (1501-1580) believing, amongst others, that nature rules all things, not God. Similar to Pordage and his group of followers, the Familists were a quietist sect and did not seek a conflict, instead they sought to provide a quiet sanctuary away from the religious conflict of the time for like-minded people. Hill cites the same examples as before, except now, Familism is paying a larger part. Experience of defeat came after *World Turned Upside Down*, so maybe Hill's research and thinking about Pordage had grown in the intervening years to include a connection between Pordage and Familism.

In determining Hill's views on Pordage, it is interesting that Hill describes Pordage's work *Theologia Mystica* as 'a Hodge-Podge of Boehme's less coherent ideas'.⁹ Perhaps this comment reveals a view that Pordage's work is not as coherent and organised as more recent authors and research on this subject may suggest.

J.C. Davis

Fear, Myth and History: The Ranters and the Historians (1986) by the British Historian J. C. Davis challenges the notion that there was a distinct movement of Ranters, and instead describes counter-cultural movements and the active participation, or otherwise, of the people and groups emerging during the mid-seventeenth century. According to historiography preceding *Fear, myth and History*, the Ranters were a dissenting, nonconformist group, or sect, during the time of the English Commonwealth (1649–1660) due in part to their belief in antinomianism; that moral law is unnecessary because faith alone will bring you salvation. The Ranters also believed that God is present in all living creatures, therefore rejecting obedience as a necessity. For these reasons, the authorities regarded Ranters as a threat to social order and heretical. Davis argues that the idea of Ranterism was sensationalised and explains that anyone or any group that dared to express heterodox options was considered part of this movement and tarnished by the same brush. He further suggests that the Ranter movement was a myth, promulgated by commentators of the English revolution.

Davis examines the work of Christopher Hill, in particular where he includes people such as Pordage under the Ranter banner. His argument pivots on the lack of definition for the Ranter movement and the over-emphasis on sensationalist literature produced in the period 1650–1651. The question of Pordage's association with the Ranters is discussed and examined several times within this text, as Davis questions Pordage's involvement in the movement. This work is

⁹ Christopher Hill, *The Experience of Defeat: Milton and Some Contemporaries* (London: Penguin books, 1984), 222

significant because Davis challenges the Ranter paradigm and I explore this more fully in chapter eleven ‘Pordage as a Radical’.

Davis considers that the charges of heresy levied against Pordage were made not only to eject him from his wealthy position but were also due to a misunderstanding of Pordage’s mystical pantheism and Behmenist ideology. He posits that it was not only the charge of Ranterism made against Pordage, but also a wealth of other charges brought together as a collective effort by his enemies to eject him.¹⁰

J. Andrew Mendelsohn

J. Andrew Mendelsohn, a reader in History of Science and Medicine at the Queen Mary University of London, also takes the view that Pordage and his disciples were ‘unradical, even anti-radical’,¹¹ building on this idea by suggesting that their presentation of Boehme’s philosophy was an intentional ‘antidote’ to the political and religious instability of the time. Mendelsohn pays greater attention to the alchemical nature of the mystical works of Pordage’s group, in particular the visions of the philosopher’s stone that his followers claimed to have, and their desire for abstinence. Richard Baxter (1615–1691), theologian and church leader, writes about John Pordage and his group of followers in *The Unreasonableness of Infidelity*; he explains:

The sum of their doctrines is, that we must be perfect [. . .]we must live in contemplation, lay by all offices in the common-wealth, and own no fleshy relations [. . .]that none should own the fleshy relation of husband or wife [. . .] that we should endeavour to be perfect and therefore forbear all carnal acts of generation [. . .] that all things should be common, and none should own property, with abundance more; which are founded on certain vain unproved fancies of Behmens, that God at first created man a spiritual body, in one sex only, and that containing both sexes virtually, having an angelical power of spiritual generation and that this gross corporeity, and diversity of sex, marriage, and generation, are all the fruits of sin and Satan.¹²

Mendelsohn explains that the communist view expressed above is not the political and social ideology, rather, it follows from the chymical mystics’ theory of the hermaphroditic Genesis described by Thomas Vaughan (1621–1666) in his *Anthroposophia theomagica*. This two-sexed spiritual body, described as ‘Sperma Majoris Animalis, the seed of Heaven and Earth, our most secret miraculous Hermaphrodite’¹³ is the goal of alchemy, not gold, silver, or any other substance. It is unknown whether Pordage had any connections with Vaughan or if they know of each other’s works, but they were writing on similar topics during the same period, so knowledge of each other was possible.

¹⁰ J. C. Davis, *Fear, Myth and History: The Ranters and the Historians* (Cambridge: Cambridge University Press, 1986), 28.

¹¹ J. Andrew Mendelsohn, ‘Alchemy and Politics, 1649-1665’, *Past and Present*, 135, (1992), 34.

¹² Richard Baxter, *The Unreasonableness of Infidelity* (London: 1655), pt. iii, 144-156.

¹³ Thomas Vaughan, *Anthroposophia theomagica* (London: 1650), 69–70.

Arthur Versluis

Arthur Versluis has authored several works on theosophy from the seventeenth century. He provides an account of Pordage in *Wisdom's Children: A Christian Esoteric Tradition*, including a biographical overview of Pordage that is the same, even identical in places, as the one he gives in his later work the, *Sophia Anthology*.

In *Wisdom's Children*, Versluis gives a more in-depth description of the mystical visions of Pordage and the account of the inner worlds opening to him. It is Versluis's view that Pordage was not a Ranter or radical but rather that the tense religious atmosphere at the time provoked a polarised view of alternative methods of expression. As such, the church considered Pordage and his mystical group to be part of the radical movement, a view that led to his ejection from his rectorship at Bradfield. Versluis also describes the metaphysical and theosophical content of each of Pordage's works, even those written in German. Versluis's works are significant as they illustrate the progress of metaphysical thought throughout Pordage's life and the importance of visionary revelation to his writing.

Versluis devotes a chapter of *Wisdom's Book: The Sophia Anthology* to Pordage, including a short biographical overview and an English version of *A Philosophical Epistle on the True Stone of Wisdom to One Who is Earnestly Digging*, and excerpts from *Sophia: The graceful Eternal Virgin of Holy Wisdom, or wonderful Spiritual Discoveries and revelations that the Precious Wisdom has given to a Holy Soul*. Excerpts from these texts are translated from early German and interpreted into modern-day English and presented in his chapter.

In his foreword, Versluis discusses the translations and the matter of Pordage's texts in German, alluding to the difficulties faced in translating Pordage's work back into English. This is important as it presents the reader with the opportunity to read this source of material in present-day English, albeit paraphrased. He speculates that the reason for the German-only publications was to preserve Pordage's anonymity following the charges of blasphemy and later to his financial difficulties.

Versluis also notes that Pordage kept relative seclusion in later years, preferring to stay out of the public view 'wholly uninterested in proselytizing',¹⁴ and was not an active participant in radicalism. In this respect, he accepts Davis's stance and rejects Hill's paradigm of Pordage as an active radical.

Despite his view on the re-translation of Pordage's works as being far from ideal, Versluis appears to have embarked on a significant project to translate Pordage's works back into English, as evidenced by the recent work that has appeared entitled *Sophia*. It is a translation with just a couple of introductory pages of text from Versluis. He has not described the contents of the works or analysed them in anyway, simply presented Pordage's work for publication. I applaud Versluis for undertaking such an immense piece of work, although, I have preferred to present the pieces of Pordage's original English versions where possible to preserve the originality of meaning. It is unclear whether, as C.A. Muses speculates, that scholars have simply accepted the premise that none of Pordage's work are existent in original English and therefore have not continued to try to find them. I have been successful in finding a number of texts, albeit short excerpts, so perhaps there are more pieces out there that could also be found with continued, concerted effort.

Manfred Brod

In ‘A Radical Network in the English Revolution’, Oxford University scholar Manfred Brod posits that Pordage was a radical, further suggesting that, amidst emerging Millenarian and Antinomian Protestant sects, Pordage created a spiritual centre that drew other radicals.¹⁴

After the controversy that ensued with Davis’s book, and the general hostility toward his direct challenge of the notion of Ranterism, Brod followed suit by insisting that Pordage was, in fact, at the centre of Radicalism in Berkshire during 1646–1654.

Nigel Smith

Nigel Smith is Professor of Ancient and modern literature within the department of English at Princeton University, has made significant contribution to the study of radical literature in the early modern period, the communication and ideas of radical groups in England. Smith is highly influential in this field and his significant contribution has helped to make this area of study more accessible to many. Smith is the author of many texts, too numerous to name all here, but the ones I have found to be most helpful to this thesis are *Perfection Proclaimed: Language and Literature in English Radical Religion 1640-1660*, *Literature and Revolution in England, 1640-1660* and *A Collection of Ranter Writings: Spiritual Liberty and Sexual Freedom in the English Revolution*. Smith has promoted radical literature as texts to be examined for their literary worth in their own right. He is also concerned with the transmission of mystical knowledge and he has written about Pordage and his circle. Smith covers the ideas of Boehme and the other radical religious ideas that can be found within groups during the period of 1640-1660 so this includes Pordage and his circle of followers.

Ariel Hessayon

Ariel Hessayon is a Reader in Early Modern History at Goldsmiths University and he specialises in early modern radicalism, ideas, politics, literature and the important figures during this period. He conducts painstakingly detailed research on these important figures using superior historical research methodology.

Some of his most influential books (to this thesis) are *The Refiner’s Fire: The Collected Works of Theaureau John Tany*; *Jane Lead and her Transnational Legacy*; *An introduction to Jacob Boehme: Four Centuries of thought and Reception and Varieties of Seventeenth- and Early Eighteenth -Century English Radicalism in Context*.

His writing is rich with references and citations of primary source material, the depths of detail and quality of research is remarkable and to be aspired to. *Jane Lead and her*

¹⁴ Manfred Brod, ‘A Radical Network in the English Revolution: John Pordage and his Circle, 1646-54’, *English Historical Review*, 119, no. 484 (2004), 1230–1253, He explains: ‘He brought together men and women from many backgrounds and of a range of spiritualist opinions, their influence clear in the local politics of Reading and the middle Thames Valley, in actions of Gerrard Winstanley and his diggers, and in high politics surrounding the King's execution. Since many of Pordage’s associates were men and women of national prominence, Bradfield formed a nodal point on a widespread network and linked to similar groups in London and elsewhere.’

Transnational Legacy provides us with important material concerning the Philadelphian society and the transmission of their knowledge and contains the contribution of several other scholars who have also researched this topic. Hessayon's area of expertise is of significant relevance to this thesis, but also is his methodological approach. His quality of archival research is admirable and the approach is one that I have tried to emulate. I also admire Hessayon's approach to *The Refiner's Fire*; the collection of the works of TheaurauJohn Tany is interesting as it shows what could be achieved for Pordage's works if they were to be translated and collected and accompanied by commentary and research.

Conclusion

Over the past century, the scholarship on Pordage has revealed that his works were influential, both in England and on the continent, and that, although he may have given refuge to Radicals during the times of political and civil unrest, he and his group were more interested in prayer and contemplation and waiting for the Second Coming of Christ than in attracting unwanted attention. However, some scholars argue that Pordage directly participated in Ranterism and radical activities while others posit Pordage and his group as quietist in outlook and not directly involved in such activities.

In spite of these scholarly differences, Pordage's works are widely regarded as being of tremendous value not only in illuminating the works of Jacob Boehme, but also in the depth and profundity of their theosophic and angelic revelations. As such, his writings are believed to have borne an influence on many subsequent Theosophers. There has been an increase in scholarship on Theosophical texts, including those of Boehme and the rise in popularity of the study of Esotericism has also increased attention to Pordage's works. While many of the texts reviewed above have elucidated the mystical content of Pordage's revelations, and Versluis's significant contribution has drawn attention to the translation of *Sophia: The graceful Eternal Virgin of Holy Wisdom* and *A Philosophical Epistle on the True Stone of Wisdom*, detailed exploration or translated versions of *Vier Tractätlein* and the *Göttliche und Wahre Metaphysica*, Pordage's magnum opus, are still lacking. Further, we are yet to see any books dedicated exclusively to Pordage himself.

Appendix 16 - Transcription M.P. a member of the Body, *The Mystery of the Deity in the Humanity; or the Mystery of God in Man* (London: 1649).

Transcription made from the Bodleian library copy.

The Mystery of the Deity in the Humanity; or the Mystery of God in Man

Shewing the threefold state, viz. The happiness of the man, in the first and primary originality, as he proceeds out of the hands of God, in his Paradisical form and being. The fall of this man. The restauration of this man.

By M.P. a member of the body.

London, Printed for Giles Calvert, at the black Spred-Eagle at the West end of St Pauls, 1649.

The Authors Preface to the Courteous Reader, that seeketh after the knowledge of Christ's Deity in the Humanity.

God, who at sundry times, and in divers maners spake in times past unto the Fathers, by the Prophets; hath in these last days spoken to us, by his son, who is the heir of the world. He is now begining to come forth out of his life of minority, shewing forth himself in the power of his great Authority that his Godhead hath in his Manhood. Many Theeves and Robbers have gone before him, and have devoured his flock; therefore now he begins to hear the oppressions of the true Israelites, and to appear in the burning firey flames of the Nature of his Godhead, in the bush of this world, Man; declaring himself to be the true and good Shepherd, as layes down his life for man in man, seeking the lost man, bringing back that which is turned out of the way, by the blinde guides, and false prophecyings of the plough-men, and vine-dressers, who daub walls with untempered mortar, which begins to fall. But now (blessed be God) the true porter, the living spirit, begins to open the door of the Divine Nature of God dwelling in man, making a feast of fat things in the high mountains of mans conscience, pouring down the spirit on all flesh. Therefore rejoice O Sion, though thou wast barren, now they King comes in thee, to overshadow thee, by the power of the Holy Ghost coming on thee, through the rushing power of the fiery flames of the cloven tongues of fire, which is the living Lamp of the fiery Nature of the love of the Godhead, coming in the manhood, to wash, to cleanse it, and to present it to God the Father as a chaste Virgin, in whom the holy Seed is conceived, by the power of Christs Deity, living in the Manhood to bring forth this holy Babe, as is begotten by the Holy Ghost, being brought forth in the manger of flesh. Now behold the shepherd goes before, the sheep hears his voice, and follows after him, into the fold of the love of the Father, through the light of the Son by the virtue of the holy Spirit, casting out of the man, the Kingdom of Sin in man, and making the Kingdom of his world, to become the Kingdom of our Lord Jesus Christ, who is Immanuel, God in us. Therefore come out of this ungodly nature, my people, and be separated from this Babylon, and touch no more of this uncircumcised flesh; but awake in the godly life, and put on thy strength O Sion; thou Jerusalem, thou city of God, shake thyself from sin, and put on thy robe of Righteousness, the divine nature of Christ's Deity, for thy maker is now thy husband, the Lord of host is his Name, he is near to justify thee, who then can condemn thee? Who is here, as obeyes the voice of his servant, and fears the Lord; though he walks as yet in the dark, because it is not day, nor night, but between both; yet wait on the Name of thy God, for he will speak peace to his people: He hath the key of David, and opens, and none can shut, therefore stand still, and see the Salvation of God. For as much as God hath, and doth in these last days declare himself in man by light, by power, by voice. The light shines into the dark minde of man, the power being yet weak in its operating the voice of the Son of God entering into the grave, to raise up this dead Lazarus, is yet unacquainted of the resurrection of the God in man, being but yet young in the holy understanding life: Therefore, when the Vision comes, and shews forth God and man to be one flesh, by one spirit, and the holy Conjunction between them; man proceeding from God, and returning to God. This Vision being declared man to man, we Mary-like cast in our minds, what

maner of salutation this should be. Hence ariseth wide mistakes, For the visions from God to man is one thing, the gift of Interpretation of them is another thing; both the Visions, and Interpretations of visions must be from God, not from ourselves, that we may not be found amongst the dreamer of dreams. It seems good to me, being moved thereunto, though but a silly damosel, yet not as a slothful servant, to hide my talent in a napkin; but thought it necessary to shew, to declare the Interpretation of the Mystery of this Vision, concerning this King, Man, in his paradisiacal Kingdom, as he came out of the hands of God; which God hath both discovered, and interpreted unto my soul many yeers since, which now in these dals calls for it, to be by me proclaimed on the house top, that the glory of my Lord and Master may by me, the least of all his Saints, be advanced.

Whose servant I am, and subscribe myself to serve him, in my spirit, in my own temple, day and night.

M.P.

Chap. I

Concerning the happiness of the man, in the first and primary originality, as he proceeds out of the hands of God, in his Paradisiacal Form and Being.

God created man in his own Image and likeness; therefore this Earth is the Lords, and this little world Man, in which his Fulness dwels, through the power of his Godhead, as he hath forced it upon the Sea of his unchangeable purpose, as he hath purposed in himself, before the world, that might bring forth all that was one in Christ, both in the heavenly and earthly form, *Ephes I. 8, 9.* Now behold this vaste motion of Eternity, the first principle; who in himself, through himself, from himself, delights to bring forth himself in his likeness, even in his image, man. The Godhead breathed forth the man from the Womb of Eternity; the man being the image of this Godhead, having his Being from the Godhead, returns into the Godhead, declaring the Fountain whence he came. The Father involves the Son, the Son is bound up in the Nature of the Father, the Holy Ghost, the powerful Eternity flows from them both. The unity of the three Persons in one Essence, the Trinity bound up in unity it self. Here is the Head, the Fountain, the Original of all the highest Supream Dignitie; This is the Original, from whence the man hath his Being, even from the womb of Eternity: the Father, Son and Spirit hath agreed together, to bring forth this heavenly Babe, in the manger of flesh, or in this heavenly Earth, or Paradisiacal Form. Gods Will being free in man, mans will free in God; so man in God, and God in man covered over with flesh. Here is the son in the Father; the spirit proceeding from them both, breathing forth this king, or kingly Spirit in his own Image and likeness, by living in him, through the powerful operation of His Godhead in the man. Thus is the soul, or spirit, or Living-Being of man, in the Body of Clay, breathing forth the power of the great God.

Now behold the man, or image of God, or man of God, who is a King immortal, breathed forth from the immortal Spirit, immortal flesh.

Hence he is a King invisible, being an invisible Spirit in a visible Body. Hence he is eternal, coming forth from the Womb of Eternity into this world man, or Temple of God, or house of dissolution. He we see him in the similitude of sinful flesh; her he is a little while, and

we behold him in his form; he returns into the womb of Eternity, and we see him no more. Hence this kingly Spirit comes to be without descent; no beginning of days in the womb of Eternity; no end of life when it returns into it; out of the ending, into the beginning. Here without Father, and Mother; but the Father of Eternity, and the Mother of infinity, bearing this Image, the likeness of the Son of God: the Father advancing this son, in his own likeness, the son shewing forth the glory of the Father; the Holy Ghost declaring the Godhead; the Fountain from whence flows all honor, justice, riches, and majesty of this King, in his Kingdom.

The Godhead is the Fountain, from whence all honor and justice flows into this center, man; the invisible into the visible, the Father into the Son, the Son into the Father, the husband into the wife, the soul, the bride, the lambs wife, the true wake-fellow, knit together by the Spirit in the house of Love, through the bond of Peace, by the power of God, having all things from each other, mutually agreeing together by an equality, without robbing, or wrong done to each other. The Law-giver giving Authority to the King or kingly spirit in man to rule from his union. The one hath from each other flowing in to the Body of the Kingdom of the man, and yet takes nothing from the King; but this King gives to the body, and the body to the head, as may be most advantage to each other.

Now behold, here is God and the King, or God in the kingly spirit of man in man, breathing him from him, into the paradise of this world, or placing him in the Garden of *Eden*, out of which grows all things good for food, and pleasant for sight: this is the Kingdom of Christ, the land of *Canaan*, the Garden of *Eden*, the city of God, the house of the Lord.

In this Soil is placed all things fit for the man, the Tree of Knowledge, the Tree of Life, the flaming Sword, the Seat of Mercy and Love; from which, all the Fruits of the Earth yields its increase to the man, from the God in the Man. Now the man is the King of this Island, of this England, the Prince of this Land, the Lord of this Eden; the Governments of this City, the Master of this Family. Hence he comes to be anointed of God, the vicegerent next to God, under God, having fellowship with God. Hence he is the Father of his people, his Olive plants are round about his Table. Hence he comes to be the husband of this Spouse, even Eve, the mother of all living, the meet help for the man, as came out of the rib of Innocency in the man. Now the woman is of the man, and the man by the woman, and all things out of Gods Being; the image of God in man, who is a King of Salem, the Priest of the most high God; Now behold the first man, or house of man was of the earth, earthly; but this man is the Lord from Heaven, heavenly. The first man *Adam* a living soul, the second a quickening spirit.

Now see this Mystery, The Bush burns, the Deity living in the humanity, and the humanity living by the Deity, and yet not consumed, *Exod. 3.2* For Mortal hath put on immortality, and corruption hath put on incorruption, an incorruptible spirit. This is he as sins not, for he is born of God, and his seed remains in him, teaching him the deep things of God. None knows whence he comes, nor whither he goes, for he is from God, and of God.

Now then behold, here is the son of God, formed in flesh, a little lower than the Angels, but it doth not yet appear what he shall be, for the flesh profits nothing, it is the spirit that Quickens all things, by living in this Kings Spirit, ruling all things. Gods throne is mans conscience, where he sits, bringing every secret thing to this high Court of Justice, *Eccles.12. 14.*

This upper and lower house, wherein the power of the Godhead lives, and rules the manhood, by the mutual agreement, and union that one hath in each other.

Now in this estate we flourished, injoying heaven in our earth, and our earth injoying heaven. O earth in heaven, and heaven on earth, O God in man, and man in God. A sweet figure indeed of this Kings Kingdom; a shadow injoying a substance, a body injoying a spirit, being knit together in God, by Christ-living power in the man. A figure indeed, as hath the original living in it, in the midst of infirmities and weakness. The true light in dark nature, and the darkness comprehends it not. God is here in all his glory in us, and man sees it not; here is light in dark earth, life in dead nature, beautifying the earthly vessel, raised up for a time, like *Jona's* gourd, to be a shadow for this kingly Spirit to live in; therefore his Crown here is but temporary, and will fade away, but the Trinity as is joined together in Unity, will endure for ever.

Now behold a great Mystery; the King to be one in his Parliament, the Parliament to be happy in the King, God to be one in man, man to become happy in God. All things being created for this King in his paradisiacal earth; the Tree of Life in the midst of his Garden, for the man to feed on, and to live by his food, the flesh and blood of Christ, as is given him for the life of this world. The Tre of Kowledg springs up in this King, to rule his upper house of Parliament, his minde, his will, and affections, all to be at the command of the King, all his lordly motions, and wise consultations, all to be brought to the King. The Virgins, the pure thoughts, the Kings daughters in the rich attire of the glorious contemplations of divine excellency, mounting aloft into the liberty of divine glory, and all for the honor of the King. His lower house consulting with his upper house, how to guide all his ways with discretion. The sun in him rules his day, and the light in the life, as rules his light, living in the life of God. His moon rules his night, or evening, giving him power to dress his Vineyards, and to give the fruits to his divine Lord and Master. Here is now the soul in the body, the husband and wife, God and the man. This is the representative, King and Parliament, whose happy condition is bound up in the enjoyment of each other, in the union of the manhood, in the power of the Godhead: And this is the glory of the King, in his paradisiacal Kingdome. This is the figure of *Adam* in Paradise, in his beginning when he had union and fellowship with God in the figurative Paradise, as he was breathed from God in the spiritual Form, being placed in *Eden*.

Chap. II

Concerning the fall of this man.

When this kingly spirit begin to be in love with his Paradisiacal happiness, and begun to approach neer to it, and to enquire into the knowledge, as was placed in the midst of his Paradise, and to be in love with it, rather then the Tree of life, the divine glory, as was the life of man. This Tree of Knowledg should have taught the man to have gathered fruit from the tree of life, and to have lived by this food for ever. But the serpent, Reason, or the Devil, was more subtle then all the beasts of this field, which the Lord God had made: Therefore, the man was beguiled by the *Eve*, the meet help, as had listened to the Serpent, that had shewed her Tree of Knowldg, as was good for food, and pleasant to the sight, to make one wife and be as God, to know good and evil: But when they had gathered the wilde honey out of this confused knowledge, through the self-seeking wisdom, thinking to swallow up it-self, in a most neer conjunction with it-self, falling

thus in love with it-self, in its earthly vanity, but when its eyes were opened, they saw their nakedness, walking up and down in the cool of this evening, in the consultation of their own subtile self-seeking Reason. The voyce of the great God was then saying, *Adam*, thou son of God, thou kingly Spirit, as I have made in my own image, What dost thou here, wrapping up thy self in this earthly happiness, or fading glory? But when the great God approached, the earth fled at his brightness, and the door posts of his house moved at his glory, *Isa* 6.4, 5 and was afraid of his own life; and so being weak and jealous of the great love of God, sowed figleaves of excuses together, being naked, without the power of the Godhead, as now clouded in the manhood and hid in his earthly Kingdom, as the treasure in the earthen Vessel. This king being in love with it-self, made it self the substance the shadow, and so grew into earthly mindedness. And thus his Kingdom became into a dungeon of confusion. Thus lust conceives, brings forth sin, sin being finished, causeth death and darkness in this King, and his people.

Now behold the man, or kingly Spirit, in man stands before the throne of God, guilty of transgressing the commands of God, or Law, or power of God; for by this, the man held his Crown. But now O King, thou must know, that thou hast broken thy Covenant with God, and with thy people; thy minde, will, and affections, as should always, being girt about with the Law of the Spirit of life, keep the[e] free from the law of sin, as brought death upon thy person. O King, thou hast slain thy Father, the Lord of glory, the power of the Godhead, as is now buried in thee, being in darkness, and the shadow of death; and the God of this world hath blinded thy eyes, that the light of this glory is not seen in thee. Therefore this makes the man to seek out crooked ways to hide himself, and did not know the meaning indeed of that word; the king could not erre, if he had kept the Commandments of the great God. O King, thou hast broken wedlock with God, and thy wife, even *Eve*, the mother of all that was living in thee; but thou shouldst have dwelt with thy *Eve*, or Reason, as a man of knowledg, to have ruled with justice, through the power of Christ thy head, and thou the head of the woman. Thou hast defiled thy body, thou hast taken a stranger into thy marriage bed, even into thy minde, and will, when god only should have been in thy thoughts. Therefore O King, thou hast lost thy kingly glory, and the true glory of a King, and thy power is now dead in thee.

The Parliament, the upper and lower house in man, quickly discovered this weakness and confusion in the minde, will, and affections of their King, all being alienated from God, and rebelling against God.

This King seeks honor from the people, and the people from the King; and thus seeking honor one from another, have lost the honor of God; and thus falls into the hell of disquietness, and vexation and so wofull misery comes into the kingly spirit of man. Now the punishment of this disobedient King, is blinde zeal, ignorant of God, seeking the living amongst the dead; therefore hell beneath hath enlarged her self to swallow up these disobedient spirits, as hath brought death through sin, but thy Teacher, the Son of God, the divine Prophet, the Lord of glory, as should have taught the man, is cast off, and the consultation of the false ministers, the flesh and the devil, received into the minde of the man.

These are the Antichrists, and the deceivers, that daub with untampered mortar, crying Peace, being ignorant of Gods life, living in the man, being darkened through the earthly-mindedness, being ignorant of the spiritual *Jerusalem*; the divine raptures of the heavenly Being,

and are over-clouded with the *Egyptian* darkness, and the Babylonish confusion, burying the Lord of life in Sodom; these are ignorant of Heaven, neither do they come down from Heaven, nor return into Heaven, which is the light and life of the man.

Now in this estate, the man is under wrath, vexation, and torment of minde being continually shaken with fear, cast to and fro, unestablished in all his ways, being filled with darkness, and hellish confusion, because war is now entered into his Kingdom, and he is driven from his Paradisiacal Kingdom; his Army divided in him, one for the King, the other for the Parliament; one for flesh, the other for the Spirit, this warring one against the other. *Michael* is the general and his Angels, the spiritual motions, the divine raptures that sounds the trumpet, the powerful voyce of the Godhead in he man, calling him to the seat of justice, to receive due sentence for all his murtherous actions, of all the holy motions, and visitations of the Spirit, as should have led this *King* into the fold of peace and love; but he wickedly called for strange motions of the fleshly Reason, the Devil being General in this field of blood, seeking by flattery and policy, to set up a world dominion, to be ruled by the flesh and devil. To this *King*, or *kingly spirit* hath lost his true life and light, Christ the son of God. The man now takes him for the Carpenters Son, and so looks on him *Nicodemous* like, to enter into the womb again; being ignorant of the Spiritual Birth, looks on him after the flesh; being now of a low stature, like *Zacheus*, climbing up the Sycamore tree of the flesh, forgetting he is in him in the spirit; and thus vain and ignorant are we in our vain imaginations.

These several motions are striving in the womb, seeking to bring forth themselves in peace, are all by the breath of God's power, blown into several motions in the man: Sometimes judging himself in the light, sometimes in darkness, sometimes in life, sometimes in death, according as his Reason leads him. Thus he taking counsel of his own minde, will, and reason, his thoughts drive him forth from God, *Nebuchadnezzar* like *Dan. 5. 21* to eat meat with the beasts of his field, and so is imprisoned in himself.

Now you may see this kingly Spirit is tyed in chains of darkness, and his noble minde and will, in fetters of Iron.

This poore wretch seeketh to lay down his head in the lap of his Parliament; but his Presbyterian Parliamental motions of unestablished thoughts, wrestling together, to set him on his throne in peace: But these are unlike to Christ, the Prophet, and Bishop, the true Priest of life; for these being carnal in the vail of the flesh, darkening the true light of Christs Deity in the man, preaching the precepts of men, for the Commandments of God.

The *King* being thus hurried, finding no rest in this law of bondage, seeks out after Christ, and coming to the Independent and Sectarian Nations, enquiring of them the way into the *City of True Liberty*; the way by them described, is, to come out of themselves, and to mount aloft, through the apprehension of the applying Faith of Christs death and sufferings in the flesh; but these are also ignorant of Christ in the Spirit.

Poor fisherman finding Christ in the flesh, but when he walked on the sea in the power of the Godhead, they were afraid of him in the Spirit, because they cannot see him walking in his Spiritual Body, commanding winds and seas to obey him, *Matth. 14. 25. 26 & 8, 26, 27* etc.

Therefore the *spiritual law of liberty*, which attends Christ the Son of God, in the man, is despised and put to open shame, being the wisdom and beauty of Christs Deity, in the imaginary forms of liberty, which are shadows of that which is to come, and of such will worship *Col 2. 21 22, 23*. Not knowing the head by which the body is joined, having nourishment, mingled and knit together in the *spiritual love*, increaseth in the increasings of God, *Colossians 2. 19*.

These are far unlike to Christs Disciples, but are like the citizens, *Matth. 8. 34*. As besought Christ to depart out of their coasts.

The Kingdom being yet unestablished, and the King not on his Throne; therefore the levelling thoughts of man in man, being sensible of the misery of this bloody war, as hath brought weakness to this land, and confusion to the King.

Now these *Levellers* being sensible of all this evil, seeks to settle peace thorow this Kingdom by the *Representatives*, without the *King* or kingly spirit in man brought back again. The Army therefore in man, the mighty affection, the zealous actions of the minde, joynes with these, to bring all in conformity in the man.

But these have not heard, nor yet learned of the Father, where Christ feeds his flock, nor how he comes in to settle his *Kingdom*, by the kingly authority of his Godhead, as is to rule the man. Awake therefore to righteousness, and sin not; for all these have not the knowledg of the truth of God, therefore they depart from God, having lost God; seeking him in the Sepulchre, and he is not there, but is risen in the Spirit; and yet all this Kingdom is filled with darkness, because the day-star is not yet risen in man. Now therefore thou, O man, or kingly Spirit in man, thou art to stand before the judgement seat of Christ, guilty having done ill, sin lyes at the dore of thy conscience. Being now driven out of *Paradise*, and a flaming sword of divine Justice turning everyway in thee, and the tree of life not kept by thee, springs not up in his power in thee, but bryers and thorns spring up in thy *Eden*; therefore the leaves of the tree of life in thee must arise all thy Nations. For thou art shut up in this pit of the Lyons den, under the confusion of the wisdom of the fleshy birth, and under the Army of thy devilish nature, as brings forth the Babylonish brats, who are the destroyers and murtherers of this righteous Seed of the kingly power in the man.

Now you cannot but see this *King* or *kingly spirit* in man toped down from the height of all happiness, from the top and pinnacle of all its former glory, into the depth of all misery and confusion: What shall I say, I say toppled down from Heaven to Hell, from light to darkness, from life to death.

Now behold this King, or kingly angelical spirit in the man, which hath not kept its first estate, but hath freely and willingly left its own habitation, reserved in everlasting chains, under darkenss, under *Apollyon*, the Angel of the bottomless pit, unto the judgement of the great day.

Chap. III

Concerning the Restauration of this man.

Awake O man, Arise O King, and thresh the Nations of this wicked Earth, and make thy way to thy Crown through blood, for without blood there is no remission. The Lord, the jealous God, cloatheth himself with flames of fire, sounding the Trumpet in Mount *Sinai*; the Earth quaked at his preference in this fiery law, *Exod.* 19 16, etc in marching like a man of war before the man, bringing him out of the Egyptian slavery, into the bloody sea of Christs circumcision, taking the sharp knife of divine justice, cutting the Chariot Wheels of hard hearted Pharoah, and so swallows up all the fleshy Egyptians; and through this sea passeth into the wilderness, following Moses, but he could not bring them into the land of *Canaan*, but through this Typical Pillar, shewed them a view of it, and so died at mount *Nebo*.

This power being weak through ceremonial flesh, but it may content and dispute about the Ceremonial body of Moses, so long as the vail remains untaken away; but this is but a dead power, not being turned to the Lord, *2 Cor.* 3. 17, 18. But when the spirit hath turned the man, the life enters into the dead body. Christ the divine Lord of this House, enters into it, and makes it his own body, and nails all power in it to the Tree, taking away the curse; for being dead, he lives no longer in the body of sin, but hath overcome through life, death rending away the vail of the Typical, leading us into the spiritual; raising up this kingly spirit, as was dead and buried in the Sepulchre of forgetfulness.

Now comes the Angel and rowls away the stone of stumbling, and wraps up all his grave clothes of shame and misery, and leads him into the Mystery of the Trinity in Unity, out of Flesh into Spirit. This kingly Spirit being maryed together in Union, empties himself into his Center man; this *King* is in his Union, what God is; and God is, what this *King* is, for God is in him, *John* 17. 23. Raising him out of this earthly Form, into his heavenly Image, through the death of the carnal flesh, leaving it in the grave, raising it up into the substantial being, as is in Union with the Spirit, through the Truth in eternal fellowship with God, *1 John* 1, 2. *All things in him being made new*. A new King indeed, being born out of the wisdom of God, being in perfection, in the conjunction of the divine Nature in one spirit *1 Cor* 6. 17.

Now here is a new Parliament, Minde, Will, and Affections; a new Head Christ in his glory covering him prophesying to him, giving him power in himself. This Sun goes down no more, he falls no more for want of light; for his light shines in the darkness, and God is his everlasting Light, the Sun of Righteousness is risen in him. Now a new Body, a heavenly body in an earthly shadow; the divine excellency dwelling in him by his eternal Law.

The great Councillor in this house, or temple Man, destroying the shadows by the substance, now not a natural body, but a spiritual; not an earthly, but heavenly. Christ is now completed in him, and you in him; one Lord in this one man, one body governed by one head, even Christ. Now the King and the people, as was divided in this Kingdom, through the subtle, fleshy Reason, is now destroyed by the power of the Godhead, dwelling in the manhood, as is now united in one Spirit.

This King and Parliament, as was at odds between themselves, and he driven from his Government, is now reconciled, and of twain, are made one new man, *Ephes. 2. 15*. In such a near bond, as husband and wife, as father and son. All in man is at peace, as is given to them, and left in them. *John 14. 29*. Through this union they have together. Now this King and his Parliamentary thoughts, are in strong, admirable, delightful swallowings up one in another. The union before was too weak, through the flesh, but now the Son of God is come forth of heaven, and is yet in Heaven, whilst out of Heaven; and when he is alone from the flesh, yet not alone in the spirit; for the Father is with the Son at all time.

This kingly Spirit is in his Parliamentary thoughts, in his lordly motions, as brings sweet water out of his holy Fountains. Being thus, through death, brought by God into life, from one spirit into another: Here is the original of man in God. God in the King, bringing forth his first-born, through the wisdom and power of the Spirit. Now this King is the husband of the Parliamentary *Eve*, the one in another; the man by the woman, and the woman of the man, rising one out of another; the man ruling his wife, the wife ruled by her husband; his heart being enlarged in her, being joyful to give what his spouse shall ask, being a river of pleasure, running from the head into the fountain.

Now see how this King flows in wealth, having the gold of Ophir, and having found the pearl as was hid in his field: This is the treasure of wisdom, as is placed in Christs Deity, dwelling in his humanity (*Colos 2. 19*) bodily.

Now this as it belongs to the birth-right of this King, that he may flow out in his operating power to his nobles, his mind being the minde of Christ, his will being done in his earth, his affections set on things above; Christs Deity living in him; and by his, all is in him, yields obedience to the King, as lives in the light of the glory of the Godhead, as sends forth nourishment in every part of the mans Kingdom, not a thought in the minde, will or affections, but is nourished by present influence from God, in the King. God delights to bring forth himself in the Spirit of love and unity in the man: Being now dead to sin, he lives no longer in the old Letter, but is now transformed into the new Spiritual life, being free-born, out of the blood royal, divine in humane, accomplishing his kingly office in the man, he having abolished the enmity, the Law of Commands, and seasoning all our sacrifices with the Salt of the fiery Law of Love, not suffering his holy one to see corruption, *Psal. 16. 10*.

Now O Joshua, though high Priest, thou and thy bedfellows, Kings Daughters, friends of the Bridegroom, men now wondred at, turned out of the fleshy-robe, into the seamless Garment of Eternal Love, as is completed by the Spirits visitations in the man; now all will worship God in his house for ever.

Now holy men, divine men of God, coming out of God, all meeting together in the general assembly, in this Church of the first born, written in Heaven, walking in the light of Heaven; the holy One in the midst of this general assembly, where the Law of Spirit of life overcomes, through the blood of this Lamb, as is now slain, dead and buried, and is now raised into his kingly Authority, from Jesus the carpenters Son, into Christ the Son of God; who hath now opened the heavenly, and is now entered into his Kingdom, and hath shut the door of power round about him; and now no unclean thing can come into this holy City, but all the holy ones of

God do walk in the light of this life. Here are the true Presbyters, who walk in the Law and Government of God; all actions in the man are guided by the motion of divine Light. Here are true Independents indeed, who are freed from sin, by the Spirit of him raised up Christ from dead motions, into living actions, flowing from unity and peace, the glory of God shining in thee. Now art the City of the great King, made happy in the unity of the Godhead, the arms of divine Love being opened, taking in all holy Sons and divine Daughters, the Kings Companions, Noble thoughts, contemplating Judges spirituall Ministers, flames of fire, preaching the true Laws of God, founded in the heart of the King, in the true Wisdom of God, through true justice, power, and love, all flowing from one, into each other, from the divine Fountain; Righteousness and Peace kissing each other. One God, one Christ, one Faith in one Spirit, as hath opened the gate, and hath let in this King of glory, with all his princely power into the holiest, where the river of life runs continually, making all thy works perfect O God. Now thou art King, when thou raigest over all in thy divine power and dominion, for all is thine, *Paul* in his divine raptures, carrying thee out of the earthly shape, into the heavenly Body, being changed in the twinckling of the eye of Gods glory, into that incorruptible image. *Apollo* is thine in all Eloquence, and *cephas*, with the world, or life in death, or death through life; things present, or things to come, all is thine, thou Christs, and Christ Gods, 1 *Cor.* 3. 22. Now behold this King and his people of all sorts, he reigning over all, from the Sea of the Deity, to the Sea of the Humanity, shewing forth himself in all power and authority, in all through all, in Earth by Heaven on Earth. Now peace in his walls, and prosperity in his palaces.

Here is restauration, reconciliation, peace, and assurance for ever. One in God, Father in Son, Son in Father, one living in another, in the midst of this Kingdom.

Here these Nations desire settlement after these shakings of those removeable Heavens, and to stand now in the Foundation of the Apostles and Prophets; Christs Deity in him, in his kingly Being, is now become the chief corner stone, established in eternity, not to be moved by Word, nor by Letter, nor by Spirit: because the night of the fall is past away, and the true day of the Resurrection of the Godhead, is now risen in union in the Manhood. shining clear in the perfect day of the life of God. Now the peoples minde, will, and affections, comes to the King, and are all satisfied in him. He is now a content to all, being become all things to all men: Hence he is become a nursing Father, nourishing his little ones to eternall life; the least thought as is now born out of the womb, as the holy Ghost hath overshadowed, and the Spirit brought forth in this Kingdom, is now carried to the King, by the Nurse of divine Love; and so is presented through the Courts of the holy Understanding till it is brought to the *King*, and so living in him, he having his life from God.

Here comes in the Queens interest in the *King*; he hath held out his golden Scepter of Love; and now there is no fear, but that she may return to the *King*; for now the light is risen in her, and she being one in him, is now become a meet help for the *King*; for she is seated in the bosome of the *King*, having both interest in Christ, the Son of God and in the *King*.

Now all his Nobles, as was buried in dishonour, and all this *Kings* party, as was wrapped up in shame, when they followed their Lord into the High Priests Hall to be condemned, and to the cross of self-denial to be crucified to the World, by the power of the Deity, as raised him up into the glory.

These are the women as followed their Lord to the Sepulchre, weeping for him, as was slain by the Jewish flesh, and the army of Hell, and works of darkness; but is risen from the dead, and goes before his obedient people, triumphing over Hell and Death, leading his beloved Companions into his Throne-Royal, into his Privie-Chamber, to drink of his spiced Wines in his *Kingdom*.

Now all in his Kingdom, male with his female, fowls in his ayr, fish in his sea, and every creeping imagination in his *Kingdom*, shall now swear, *The Lord lives*, and will perform every oath in truth, through judgement, in righteousness, by the eternal God, the Spirit fulfilling every oath, making the yea, Amen. Arise now, Oh Virgin, forget thy sorrow, put on thy beautifull garments; come now unto the king of Kings, for he delights in thee; for thy garments smell now of the overflowing of the odoriferous love. Loves as flowes now from the King into the Queen, and into all as have alliance to them, being in the new Heavens, on the new Earth; fled out of the old form, into the new substance, the City of God, the new *Jerusalem*, as is come down from God into him. Here is the spirit of the just ones made perfect through suffering. Now, O death, where is thy sting, O Grave where is thy victory? Thanks be to God, who hath set thee free, through the power of the Godhead, living in the manhood. Here is the union of the Spirit in the bond of peace, through the link of love.

And thus is this kingly spirit mounted aloft into the eternall world, this *Kingdom* now is to have no end; for he is risen now into the power of the Godhead, as leads his obedient spirits into the Ascension of the Father, living and mounting aloft in these flames of divine love; his light never goes out, his life hath no end, and he hath his power always in him, triumphing over weakness, carrying his kingly Spirit through death often, into his own life; Christ the life of his glory.

Thus the *King* is in his people, his people in him; he in Christ, and Christ in God. An union of Spirits in a body of flesh; an union in flesh through a motion of spirit; here is three in one, and one in three. The God of man remains in me. Now *let all the people praise thee, O God, and let all the people praise thee for ever. Amen.*

Thus you have had a brief description (by me a poor Hand maid of the Body) of the man in his Paradisical world, his fall, and his restauration into his heavenly rest. This Vision will speak in its time in man; therefore, I say, waite for it; believe, and thou shalt be established in it. The time is at hand; this vision must shortly come to pass, though now signified to the world by his servant, who bears record of that which was form the beginning, is now, and ever shall be; and testifies as an eye, and as an ear witness of all that she hath seen with her eyes, and of all that she hath heard with her ears, and of all that she hath handled with her hands; even this eternal life, which was with the Father, Son, and Spirit, is now manifested in the kingly-spirit of man: And truly this King-man, his fellowship is with the Father, and with his son Jesus Christ. *These things write we unto you, that your joy may be full. And that fate upon the throne, said, Behold, I make all things new; and he said unto me, Write for these words are true and faithful. He that overcomes, shall inherit all things, and I will be his God, and he shall be my son.* Thus speaks him that hath loved us, that hath washed us form our sins in his own blood, he will I say, he saith, He will make us *Kings, Prophets, and Priests* unto God his *Father*; as you have heard in

this brief Discourse, more largely treated of. Behold, he is Alpha and Omega, the beginning and the ending of this work; and he is coming with clouds over all Mountains, to pour his spirit upon all Stubborn, rebellious, and disobedient flesh, that shall exalt it self, not onely against Christ reigning with man upon this earth, but against this *King man*, or *kingly spirit* man, reigning as *King* with *Christ*, the *King* of this *King* in his own *Land* and *Kingdom*, on this new earth.

The Deity was in the Prophets, prophesying and fortelling this Vision: He is, and is to come in the Spirit, to fulfil it in fleshy man, who must be thus crowned with honor and glory, who must be thus new made, to have dominion over all things, both in his heavens, and in his earth.

O Lord, how excellent is thy name in all this earth; what is man, that thou art mindful of him; and the son of man, that thou shouldst thus visit him? O Lord our God, thy name is glorious, unto thee be honor, glory, and dominion, for ever and ever. Amen

Postscript

If insufficiency by the Learned be laid unto my charge; if my methods, stile, aptness of words, and sence, content them not; Let them and the world know, I am but a poore simple woman, that never was brought up at the feet of *Gamaliel*, in point of Art; but I rather chuse to lay open my own weakenss unto the world, That the power of God, and the strength of Christ, might rather appear in me. What satisfaction to give unto the world, I am not much troubled at it; I seek no honor, nor satisfaction from any, but from my own Conscience, that I may not be altogether an unprofitable servant with my own talent.

If you like not my homely garb, my Russet coat, my country dress, know here is no borrowed Compliments, here is no help of humane art, and rhetoric, here is no stealing the Word from my Neighbor, here are no painted hypocritical postures, here you see me in my true face, in that proper and natural gift which the spirit hath given unto me, a member of his Body. We all know there is but one Spirit, though there be divers gifts, divers dispensations, and administrations. Male and Female are all one in Christ, in regard of the use of your talent; and the time is coming, that the Lord, who is no respecter of persons, will pour down his spirit upon the servants of his handmaids, and they shall prophesie, and be serviceable in their measure, with their talent, for the use of the Body.

I desire to avoid the censure of the godly, this is the height of my desire, That I may not be mistaken in my own sence and meaning, that others would not venture to interpret my words. My natural gift is, to convey my minde in a mysterie, yet plain enough to the wise to understand those things, through the teaching of the Father, Son and Spirit. Be confident, I am far from despising this kinde of Government, or speaking evil of those glorious Dignities. I would not confound the Unity in Trinite, nor the Trinitie with the Unitie, the high and lofty Eternity. I would not confound God and man, nor man and God together. I do not make Christ the Soul, nor the soul Christ. I make not the Deity the Humanity, but I place that gulf which God hath set between them. But you must give me leave, when I come to speak of the pure holy Humanity, when it is brought back again through the Restauration of the Deity, to be made a King unto God the Father: There is no art can express, no tongue can utter, no understanding can imagine terms

high and lofty enough, to express the perfection, the glory of the Humanity, then in Union with the Deity, and the Deity in Union with the Humanity; then the expression of Christs Deity, may be fitly, in a Spiritual and Christian sence, with all reverence and Humility, in such a state and condition, and yet without confusion of Christs-Deity, and the Soul-Humanity together. Then we may say in the Light of the Spirit, That the Light, Life, and Glory of God, is the light, life, and glory of the man; and that the light, life and glory of the man, is the light, life, and glory of God.

FINIS

**Appendix 17 – Transcription Anon, *A most faithful relation of two wonderful passages*
(London: 1650).**

Transcription made from the British Library copy.

The Proeme

This is an Age of wonder: for I dare affirme, that since the deplorable Fall of our first parents, at which time sin was first ushred into the World, the ill spirit was never so busie, he never made such a harvest, or had such a latitude of power given up to him to ramble up and down on any part of the earth, as he hath had lately in this island; witness else in what various forms he hath appeared, and what sundry feat he hath played in Essex, Suffolk, Cambridge-shire, and other places, especially in Scotland, where thousands have been possest by him, and so brought to the Gallows: and now it seems he hath taken footing in Berkshire, as appears by these two uncouth Examples following:

The first Relation

Doctor Pordich being Preaching in the Parish-church of Bradfield (on the eighth of this instant September, being Lords day) within a quarter of an hour he fell into a Trance, running out of the Church, and bellowing like a Bull, saying that he was called, and must be gon; M. William Foster, (Sir Humpherie's eldest son) following of him, and asking of him what he meant by going out of Church in that manner: He answered, *that he must be gone, be gone, (there was no Remedy) home to his house.* Where being come, he going up the stairs, found his Wife, (Mistress Pordich) Clothed all in white Lawne, from the crown of the Head, to the sole of the Foot, with a White rod in her hand: and one Mistress Chevill coming in, fell on her knees, and taking Mistress Pordich by the feet, saying, *That she was to meet with her spouse, and her Prophetess.* After this comes in Mistress Tracie, holding of her head, and making of strange noyses, that were heard within her, in a very hideous passion. After this they fell all to dancing the Hays, about three flowerpots; M. Foster being present, and asking the Doctor what he meant by doing so? He answered, it was a rejoicing, because they had overcome the Devil. With that his wife cries out for Elijah's Mantle, and then comes up Mistress Chevill, and Mistress Pordich fell of adoring her; then in came one Goodwife Pukerig, and bended her body, and kissed her knee; Mistress Pordich assuring her that there was a place prepared for her in Heaven, to sit at the right hand of the Virgin Mary; then M. William Foster being gone, Doctor Pordich sent his man for him again, to come presently, and to bring his Wife with him. So his man went to M. Foster's house, and told him that he must come to Doctor Pordich, (there was no excuse to be made) and bring his Wife with him; so M. Foster acquainted his Wife with it, and she answered, *she could not go:* With that M. Foster took his Coach, and went alone: so coming into the Doctor's house, he found the Doctor sitting in a Chaire all in black Velvet, as soone, as he saw him, he sayd M. Foster, where is your Wife? He answered, she is not well, and therefore she cannot come: then said the Doctor, there is nothing can be done without her; with that Mistress Pordich [sic] running down to the Coach man, saying where is Mistress Foster? He answered as his Master did: then says she there is nothing to be done. So there they keep dancing of the Hayes, and Trench-more, and expecting when they shall be taken up to Heaven every hour.

This is a certaine truth, affirmed by divers that will take their oaths of it: By name, M. Foster, M. Payne, M Cantry [sic], M. Richard Blackgrove, Goodman Scoly [sic], William Marcome [sic]; besides many more.

By what means this Distraction came, is not as yet certainly known; but it is thought it was done by one *Everet* (a man suspected to be a Sorcerer or Witch) who much frequented the

doctors house, and would often play with the children; and he was seen at London in a frantick posture, much about the time that these things happened.

The second Relation

On the first of this instant September (being the Lords-day) a youth of thirteen yeers of age, and son to one Goodman Shelling, being in the Parish Church of Bradfield, fell into a very strange fit, foaming at the month for the space of two hours: at last he spake, and said he was to go to London, and take his father with him; and they were to go to an old man there (living without Temple-bar, and said to be a Gold-smith) who was possest with two devils, and had the Root of Corruption in him. So that father went with his son, and came to *London* to his old man, and found him in a Trance; but as soon as they were come to him, he was well. Then the old man told the boy that he must go to a hill in Hampshire, neer Beacon-hill, and there he should finde, at such a place, a crooked stick lying on the ground, and in it there should be an inkhorn and a Pen, and direction how to write and read, and to speak several Languages; and by the stick should be lying a Lamb. So they went; and when they were come to the place, they saw the Lamb, and by it the crooked stick, and therein an Inkhorn and Pen: and the boy taking up the stick, the Lamb vanished. After this, they heard strange voices in the air; and they saw the King with his head off, and then again they saw him with his head on, and a Crown upon it: also they saw Wallingford on fire, and the Governour's head off. Whereupon, this Goodman Snelling and his son went to the Governour of Wallingford, and told him of it; who answered that he hoped no such thing would come to pass. They told the said Governour likewise that they saw armies of men, and heard many strange noises besides. This Goodman Snelling hath a great family, and they are all in a very strange frantick condition. He is a Potashmaker; and when his fit is over, he is as sensible as anyone; and he hath told his neighbours that he would give all that he has in the world, so that he were free of this business. And he saith that his son did bring him to such a hill, as right as though he had been there a thousand times before. And the boy can now write very well, which before he could not. Also, there are strange confused sound of languages heard within him, but he does not speak them distinctly.

These things are certainly true, and avouched by a cloud of witnesses, young and old, who are people of the best reputation in that County. My conclusion shall be with this short prayer, which never was more reasonable then now: God deliver us from the Devil and all his shifts.

FINIS

Appendix 18 – Translation Jane Lead, ‘Life of the Author’, in *Six Invaluable Short Mystical Tracts brought to light by Divine Revelation and Command* (Amsterdam: 1696), 413-423.

Commissioned translation from: Jane Lead, ‘Lebenslauff der Autorin’, in *Sechs Unschätzbare Durch Göttliche Offenbarung und Befehl ans Licht gebrachte Mystische Tractatelein* (Amsterdam, 1696), 413-423.

**Life of the
A U T H O R.**

Because our dear author has, following a friendly request, sent the translator a **brief description of her life**, the latter has not wanted to refrain from pleasing the devotees of her writings, by attaching and communicating it here.

1. After it was considered necessary, following the recollections and request of some friends, to draw up a record both of the circumstances of the time and also how and in what way **the author of these and other further tracts was initially called by God to come to her so high understanding**; she has not wanted to fail in the following manner.

2. Concerning therefore the time at which **the spiritual life** began to be **alive and stir in me**, this occurred **in the sixteenth year of my age** when at which time some stirrings began to distinguish themselves in me, through which I was convinced of the vanity of youth in me.

3. My parents, by whom I was legitimately conceived, led, according to the manner of the **general English Church**, a humble and respectable life, and were indeed respected and honoured in the County of Norfolk under the name **Squire Ward**: this man was **my father**, who had me raised in all good outward practices according to the dignity and standing of his household.

4. This however I pass over, and proceed to give you a record of my **higher origin by virtue of which I am born of God**. Such an event took place and expressed itself **through a Divine shaft of light** which encroached into my mind and understanding at such a time when one may least assume or expect it: namely precisely when I was with a gathering which was enjoying itself on the so-called Christmas – or Yuletide – festival with music and dancing. Suddenly however I was overcome by an inner feeling of sadness, in which it became clear to me by thinking in my mind that this was not the way to heaven, and a **secret word** spoke to me and said: **Stand down from this: I have another dance to which I want to lead you instead of this vanity**: whereupon I at once retired and withdrew from the gathering, so that I could ponder alone this direct call to me, whereby **the spirit of God** could impel me inwardly after I was alone.

5. And although my friends and relations were amazed, also because I could not think what must have happened to me, even after precise enquiries, yet I actually kept the true cause hidden from them, and revealed it to no one, apart from a **priest**, who was chaplain to a certain knight (who at that time was lodging with my father). For because the same once came across me reading a book in his study, and then asked what the reason was that I was paying so little attention to my father's house, and accepted nothing therein? I opened myself to him, how I was convinced that I had been moved to do this; whereupon he advised me that I should have hope and believe that **God**, through all the turmoil in which I found myself, intended something great and good. His words however could not succeed in giving me comfort, because the sin [into which I recognised man to have fallen] appeared to me too abominable and abhorrent, and was there for all eyes to see. Especially however a burden was constantly in my mind, in that I asserted namely, in recounting so small a matter, a falsehood or lies: which caused my soul great anxiety; because the statement in the Revelation of St John the Divine, **Chap 21 V 27 and Chap 22 V 15 that whosoever loveth and maketh a lie shall in no wise enter in the New Jerusalem** was always in my mind. Even the smallest circumstance, both in thought and word, in which

there was sinful evil, I could never get out of my mind: which persisted in causing the agitation and confusion in my soul for three whole years. And although my parents truly showed all care and diligence in attempting to release me from it and remove from me or subdue such melancholic phantasies (as they called them), or rather what **God** had awakened in me, yet were they not able to do this with everything that they undertook, nor to deter me from heeding the concerns of my soul, so that in this faintheartedness (as stated) I spent three whole years without any comfort and pleasure.

6. However, after the passage of such a time I felt a great disposition and drive in me to travel up to **London**, and because I had a brother in the said place, who was a merchant and had married shortly beforehand, I wrote in secret to the same with the request that **he should request my father** that I might go up to **London**, which he very courteously did, and such was approved also by my father, so that in the nineteenth year of my age I went up there, in the hope of finding such a position that would be suitable to heal what had so wounded God. To which end after going there I diligently attended for half a year all both public and private assemblies, before the slightest thing might stir the condition of my soul or have any effect on it; till **God** (seeing my distress and suffering) finally caused me to come into a position which showed in an uncommon manner **the magnanimity of God and how far his love and mercy reach and extend**. The most distinguished leader of this persuasion was a man by the name of *Dr Crisp*, through whose first sermon that I heard from him I was wondrously moved. His chosen subject was from the **New Covenant**, whereby he answered and refuted all the objections and misgivings which had arisen in me in such a way as if he had been diligently sent by **God** precisely with the end of disposing of all my doubts and depriving me of my scruples, so that I then in truth (like the **chamberlain of Queen Candace from Philip**) went away greatly gladdened and had lost the distress of my countenance.

7. This **free faith healing** was completely different from all the others which I have ever heard about, so that I undertook to listen to no other than those who were of this persuasion, through which I was also strengthened and supported **from day to day in the belief and assurance of the love of God**; many times the same stood in my mind's eye as a visible seal and similar to a printed page, so that I could believe myself sealed with the **spirit of the promise** without all the doubts. On the basis of such things it was powerfully testified through a **spirit of prayer** which was given to me at that time. And in this way did I go forth powerfully consoled, because I had the advantage of the goodly gathering, which were the right and appropriate instruments to further my spiritual healing.

8. But when my relatives heard after the passage of about one year that I was restored again in my mind and was freed from sorrow, they wanted to have me again with them at home, with which desire I (although it was indeed hard for me to leave this position) nonetheless concurred, from guilty obedience to them; particularly as they were in a state of suspicion and concern that I would be led astray, poisoned with errors and as a result I might somewhat arbitrarily be admitted to matrimony with someone who was of this way; which might well have happened insofar as it had not occurred to my brother to send him home again, preventing it. And although this was indeed no small temptation for me, God did not neglect to pardon me further with **the assurance of His love**, also with many inner teachings and instruction which came hard on my heels; after I as it were had come upon a barren earthly kingdom: for although I had to do there without the fresh springs for outer refreshment: yet the spirit (although in a condition as in the desert) always followed me everywhere.

9. But after the passage of a short time a person was recommended to me as a husband who was also suitable to my parents: because however he saw not so much to the inner as to the outward aspects of life, I could not consent to such a union nor accept the same: Since from now on I dedicated myself to the **Lord Christ** as his bride, and thus saw little sense and need to be wedded to a mortal man, it would only be to such a one who stood in union **with my Lord** and was of one spirit with **Him**. And for this reason I consistently rejected all who in this case were brought to me, until finally in the 21st year of my age a person presented himself who, in the degree of light at the time, let **God** so rise and shine in him that he was very pious, God-fearing and zealous. Our acquaintance arose because he was a brother's son of a certain knight who had my mother's sister as a husband and to whom, as the natural brother his father, when he died, had commended the supervision and care for this his son and the goods left behind for him, for which reason the same had offered him, after his father's death, to come from London (he abstained from staying there) to the County of Norfolk and live there: in this respect then my mother and her sister were wont often to visit each other, and this person, by name **Mr. William Lead**, had so applied himself to trade that only after about one year of time a wedding was agreed, whereupon we lived together for 27 years in great love and union, and had four daughters together, of whom 2 died in childhood, the other 2 have lived in matrimony, of whom the one has likewise blessed this world by leaving behind a daughter, the other however still being alive.

10. In the 49th year of his age, **God** took him from this outer *Principio* and transferred him to the Upper Region, which for me was a not small test and temptation, in that I had lost such an exceptional husband: whereupon immediately the great suffering properly began with worldly trials and tribulations. For because he had entrusted and passed the largest part of his goods to a factor overseas, the same held back all such things after his death, robbing the widow and surviving children of their rights, and did not let the least thing out of his hands. And although in the said place I really was left in diversely deep and most extreme need, I was all the more driven by the same to assemble a continuous treasure in the heavens for myself, deciding also to remain a **Widow of God**, to hold myself fully and completely to my unchanging husband and to seek advice and help from him alone. And so I have lived now for 23 years in a state of widowhood, and entirely devoted to **God**, blessed in body and soul.

11. In the 1668th year of our **Lord and Saviour I was visited anew with a wonderful apparition from God**, the like of which had never been experienced by me before: in the form of **little tracts** beside those already printed and published by me, especially showing my *Manuscripta* in draft, and **secret writings**. Whereby it was made known to me that **the loss of the outer things** and **all manner of affliction and repulsiveness** only pave a way for the **celestial powers and gifts** to be able to come down unhindered into our souls, and make us forget and not pay attention to everything that may ever confront and drive on the outer man. For the more I noted and paid heed to **this New Reprieve or Dispensation and Position of Prophecy and Revelation**, the more it arose and showed itself daily in me; so that I stood helpless by myself, and did not know where I should find any persons who might accept and understand what had been revealed in me, until it finally came about that through searching and inquiring I came upon a gathering which was held in the throes of precisely the same spiritual position and was very earnestly within it, in which gathering the most distinguished Elders were **Dr Pordage, Mr. T. Bromly, Mr. Sabberton**, besides various others who were **greatly enlightened men in the understanding of the deep secrets of God**: as we were highly delighted on both sides that we had found and met up with each other, we also persisted in continuing daily **in attendance on the Lord and in the exercise each of his gifts**.

12. In this way the number increased and multiplied of this our community and discipleship [if I am permitted to talk in the English way] mightily to such an extent that it rose to over one hundred persons. Among these most worthy elders **Dr. Pordage was the most admirable**, and made it his special mission to strengthen, encourage and support me **in this dispensation or position of service and provision of grace**; for he took me to himself in his house, to be involved and live with him, **so that we might be united in the spirit of the secret position of service or be all the more and precisely aware of the inner expectation of God**; he saw especially that **new revelations from the heavens** always followed me or were communicated to me, which he was greatly gladdened to record in such a manner that they were daily revealed in me.

13. In this way we now lived together in great spiritual happiness for a period of about 6 years, until the end of his life came about when he departed in the 78th year of his age and left behind him **a blessed memory of a true godly life and righteous spiritual labour in the work of the Lord**. I may in all modesty truly say that I do not know anyone of his ilk who **had so high and excellent a knowledge of the deepest secrets of God**. Our gathering is also very distraught after his departure from this world, and of the other Elders of this persuasion to whom I make reference there are very few in number remaining, I too also being of so great an age that I cannot expect to remain much longer alive; for this reason I too all the more hasten to let **the light with which God has visited me** shine forth and radiate, so that it can spread **into all the four ends and over all the nations of the earth**; for **such is quite certainly and unfailingly the very highest and most sincere position of service that has ever been brought to light and made known from the world**, although at this time it is given to only a few to believe and understand or recognise it. There is however not any doubt in the least in my mind: for although I soon will no longer be in this life and might see both publicly and in secret the **fulfilling part of this prophesying**; yet do I know that **the day is near and truly coming, on which these writings will be of great use and service**; in so far as not so common in this lineage, yet will it occur **in those who survive or are saved from perils and death** (a)¹. And excessively blessed and blissful and recognised by the Lord will be those who will be used as tools in spreading **the knowledge of these deeper and mysterious things which belong to Christ's Kingdom**. But, for as long as I am alive, I will hope and wait at the end for the **powerful blooming of this time of the lilies**, which is truly already beginning.

14. In this way have I now made a true record of **which various parts and the complete course of my life** and shewn how **God** has led me from my youth up to this day, so that all into whose hands **my books and writings** will come may know in what manner **the spirit of God** has led me and brought me **to this high understanding**; for **He** has seen **the lowliness and humbleness of his handmaid** and has honoured her by entrusting her with such a treasure.

15. And although I could indeed have effected this in consideration of the manifold changes which I have had to undergo and in which **God** at all times will be powerfully and extensively with me, yet have I wished for preference to relate to the **revelations** which especially appeared to me from the year 1670 onwards and have accompanied me, in which **the reader seeking after God as I was may through the essential wisdom be guided and led further and further from one level to the next**, finding and seeing with several others. I now conclude this account and request with all my might that **the golden voice and source of this**

¹ (a) Survive / to outlive or recover from perils and death. See Thom. Holycke Large Dictionary in supervivo.

spirit may abundantly break forth and flow **through all nations** so that they may be prepared for **the great day of Christ, the appearance of the Lord**: for which we all shall hope, believe and wait. Yes, come Lord Jesus, soon!

This is a true historical record drawn up by J A N E L E A D

**Appendix 19 - Translation Fritz Grzechowiak, *The Visions of the Mystic John Pordage*,
(Rheinischen Friedrich-Wilhelms-Universität, Bonn, 1917).**

Commissioned translation made from the German edition of this unpublished doctoral thesis held in the Bodleian Library.

The Visions of the Mystic John Pordage.

Inaugural Dissertation

for the

attainment of the Doctorate

approved

by the Faculty of Philosophy

of the

Rheinischen Friedrich-Wilhelms-Universität

in Bonn.

By

Fritz Grzechowiak
from Breslau.

Bonn 1917

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Reporter:

Privy Councillor Professor Dr. Dyroff.

With the approval of the Faculty, only a part of the work submitted is printed here. The complete work will appear under the title: "John Pordage. Concerning his life, his works, his teaching and its sources", as soon as time permits.

Pordage's Works.

- 1) *Divine and true Metaphysica, or wonderful knowledge of the invisible and eternal things attained through personal experience*. 3 parts. Frankfurt and Leipzig 1715. (referred to as "Metaph.")
- 2) *Theologia Mystica*. Amsterdam 1698 available from H. Wettstein
- 3) *A Short Statement and Definition of the Holy Angelic World and its Blessed Inhabitants*. Amsterdam 1698 available from H. Wettstein,
- 4) *The Secret, so long lost but now found again, of the Visions and Revelations*. Amsterdam 1698.
- 5) *A Basic Philosophical Missive on the True Philosopher's Stone*. Amsterdam 1698. (2-5 in the present edition are one volume and are consecutively paginated, being together referred to as "Myst.")
- 6) *Sophia*. Amsterdam 1704 (referred to as "Soph.")
- 7) *Four short tracts*. Amsterdam 1704 (referred to as "Tract.").

Introduction.

Our author is considered to be a mystic. What is mysticism? Schelling says about it: "Mysticism can only be called that state of mind, which spurns all scientific reasoning or analysis, which will deduce all true knowledge only from the so-called inner light which does not generally illuminate, but is enclosed in the individual, from a direct revelation, from mere ecstatic intuition or mere feeling,"¹ The mystic is convinced that, by means of a higher recognition, he can grasp the substance of the Godhead, the Absolute; he immerses himself in the depths of his own mind, in order thus to be blessed with union with the divine Being in an incomprehensible, secret way (Eisler). Mysticism is present in both old and new philosophy, in both eastern and western philosophy. According to Ulrici, mysticism is "an indelible moment of our thinking, realisation and knowledge."² Every religion has a mystical core to it. Mysticism is thus especially to be found where religion and philosophy unite, for example with the Indian Theosophists, the Neo-Platonists, the Gnostics and the many men in the Middle Ages who stand out through their deep religiousness and their scientific endeavours. The modern era with its more realistic direction seems to be less well disposed to mysticism, also in regard to its religious value. Thus Cousin calls the Unio mystica "an illusion, a danger, sometimes a crime" and he reprimands the ecstasy of the mystic which, "far from raising man up to God, lowers him below

¹ WW. I 10, 191ff.

² God and nature 639.

man, for it erases thought in him by removing its condition, which is consciousness.”³ Those religious directions of the most recent period, however, which point to a reinvigoration of the flagging religious life, cause the mystical vein to emerge again more strongly.

How then does our author confront these questions? He has indeed, as stated above, only attributed truth to sensory perception, exterior and interior, and to the activity of the mind. Therefore, if we want to establish Pordage’s relationship to the facts of mysticism, we must answer the question: How did our author arrive at the awareness of the things which he discloses to us in his system of teaching? His awareness reaches indeed not just over this earthly world, which is accessible to his exterior senses, but he has also revealed the things of the Hereafter to himself and to us, and not just as we have now to think of them, but also how they have progressed to arrive at their present state. Now admittedly these and similar things concerning humanity have also been presented by thinkers who, from the conclusions of their reasoning, have come by pure thinking to their teachings about God and the Next World, who further were perhaps modest enough to realise the unrecognizability of God, but as a practical posit for their life had to assume a highest Being, but these are no mystics. We shall see that Pordage does not want to be one of them, because he does not trust reason and does not rely on its results. It is certainly fine for this earthly world, but for the things which do not belong to this world, reason cannot give any information.

Pordage protests most strongly against the ideas that he says he has obtained his awareness from some alien sources, “I write not on the basis of knowledge from men, nor yet from books, nor from those Platonists, nor from investigation of reason, but from inspiration and experience, which namely my eternal comprehending mind has seen itself with its eyes by means of revelation; I write not from Presumed Perception or a Metaphysician’s Brooding, but rigorously and substantially.”⁴ He also protests very much against his visions being put down to some kind of pathological mind. He and others were convinced “that they were no wistful phantasies, nor empty dreams and conceits of our own reason, also that they were no enthusiastic demonstrations of a splenetic melancholy, or the effects of some kind of weakness from fever or the malfunction of the brain, for we were all in moderate and well-ordered good health, entirely free from all such misfortunes both in our mind and body.”⁵ We have indeed already said in the biography of our author that attempts were made to invalidate his visions through all possible explanations, that his most persistent adversary Fowler also used them in his case against Pordage as material for his accusation. Pordage had of course to protest strongly against him and his faction, as they were proceeding against “the Midday Devil” with “Wrath and Fierceness”. In the following pages the experiences of our author in these visions will be conveyed first, and then they will be investigated.

³ Concerning truth 115, 126.

⁴ *Metaph.*: Angelic World 65, 176ff, 212; Dark World 89; *Myst.*: 197, 199, 314y.a.

⁵ *Metaph.*: Vol. I. 656ff.

Pordage's Visions.

A. The visual experiences.

Pordage gives information at various places in his works about his visual experiences, which are the basis, or in his own words the only source of his teachings. The visions began in 1649 or 1651. About the first our author writes as follows:⁶

“In the year one thousand six hundred and fifty-one, on 3rd Jan., when I was living at Bradfield in the County of Berkshire, it happened at about one o'clock in the morning, as far as I could surmise, that the curtains of my bed were pulled back suddenly and with force; whereupon I awoke and became aware that this had been done with a visible tool. I had a burning light in my fireplace, and saw a ghost in bodily form with its clothing, beard, hat, size and gestures, in all of which he was so similar to a certain person, Eberhard by name, that it struck me as impossible to differentiate it from the person himself. He walked, as I was fully awake, before my eyes, through the bedchamber, which had indeed⁷ doors: He came in by the first door and went immediately to the other door, and thereupon disappeared. I had never before in my whole life seen a ghost in human form, so this was my first sight of a ghost appearing in the manner now referred to, as a result of which my whole outer being then trembled and shook; and even if my spirit was not particularly disturbed inwardly, yet did the dark magic from this Magical ghost in Eberhard's form penetrate each and every part of my outer being in such a way that it caused a terrible fear and because of this fear a terrible trembling and shaking in me, and I was more shocked by it than by the two apparitions immediately following it.

Then in precisely the same night I had a further apparition of a ghost in the form of a giant, who held a large naked sword in his hand, which he appeared to be brandishing at me. He also had the form or shape of a large uprooted tree with the root on one shoulder: and as he threw the same down on the floor of the bedchamber, my spirit was suddenly awakened, by what or by whom I know not, but I sprang naked out of bed and took hold of a small cane that stood in the fireplace, to fight with the giant; and as I jumped out of bed, my wife awoke, who then beheld this apparition of the giant in human form with her own eyes, and together with me can bear witness to it. After this fight had gone on in a magical manner (more Magico) in my opinion for half-an-hour or somewhat longer, he went out again by the other door, just as he had come in by the first, and thus did he disappear.

In precisely the same night as soon as the above-mentioned had disappeared, there followed the third apparition, which was really terrible, in the form of a large dragon, which seemed to take up one side of a wide room, and appeared with wings, large feet and open jaws. I had to fight with this dragon in a magical manner precisely as with the previous giant: and in this fight it opened its mouth three times and hurled fire at me, which penetrated me with such Magical influence that it drove the breath from my body, so that I fell backwards onto the floor,

⁶ Metaplm Vol 1 6501ff.

⁷ two?

like one who has completely lost his senses. Then I felt an invisible hand which touched my back and lifted me up from the floor, put me back on my feet and so I continued this fight with this dragon until day began to break, when it disappeared.

These two last apparitions only my wife beside me saw; however, she did not see the first. These three different apparitions, which occurred in one night, and indeed to one person who had never had one before, could not be other to my sensitive nature than really terrible and horrifying; they could indeed have caused me a great mishap if I had not been strengthened in an extraordinary manner by the services of an angel against the evil effects of these uncommon and unusual apparitions. I am in no way ashamed of acknowledging this appearance of the ghosts.

On the following day other extraordinary things were manifested, not just to me and my household, but to many other Christian friends and neighbours who came to us at this time, and insisted on praying with us. It pleased Almighty God to reveal to us at the same time two invisible inner Principia, namely both the heavenly and the infernal world or Centrum. At the manifestation of both for our inner senses, we saw a host of holy angels, as well as a host of devils and damned spirits. And just as our ears heard the heavenly clangour and sweet-sounding, highly agreeable voices, so we heard too the harsh sounds and harsh voices of the others. As our sense of smell perceived the sweet-smelling and pleasant results of the pure heavenly love, so we were aware on the other hand of the poisonous, sulphurous stench which emanated from the infernal bodies. How our sense of taste was satisfied by the enjoyment of the heavenly influences, as of an extremely pleasant sweet food; so did we savour and enjoy too the infernal influences, blended together as steam and sulphur; as the former was extremely pleasant, so the latter was extremely disgusting and repugnant. As the feeling of the angels was very pleasing and clothed with inexpressible heavenly Grace and divine joy; so was the feeling of the devil's pure fear and like a tormenting poison for our spirits and souls in this fleshly form. Both these influences cannot be expressed in any language and in any words."

From these apparitions, which "with their alternations or intervals lasted three weeks both by day and night before they came to an end completely and before they were closed again", Pordage inferred the existence of angels and devils, for "all things, of which our inner senses give us evidence in this manner, do exist." Further on, the author gives a more detailed report about the two principles which were revealed in front of his eyes and the eyes of those present. It was "given to them to recognise and distinguish them through the inner faculties or senses without imparting any reproach to them." Concerning the opening up of the dark world he continues:⁸

"Whatever may be the reproaches of the inner vision, we saw with the opening up of this Principii or this world a myriad of evil spirits or angels, which, apparently, showed themselves in a different order and worthiness, as powers, principalities, forces; and in my opinion there are amongst them upper and lower persons, rulers and ruled. The princes of this dark world and their subjects, who are the damned spirits of men, appeared and passed before our eyes, in great pomp and ceremony; all the mighty spirits, when sitting in coaches of dark

⁸ Metaph.: Vol.1.6601ff.

clouds, each pulled by six, or at least by four animals, were also surrounded by many smaller spirits as servants of the princes.

Concerning the form and figure of these evil spirits, they were indeed in human form, and yet very shapeless and hideous, and very fearful and terrible to the outer being. Those which were pulling coaches looked like lions, dragons, elephants, tigers, bears and other similar fierce animals. The damned spirits of the persons also appeared in human form, and yet smaller than the devils, and similar to the humans: They appeared in various armed groups, each of which had their own leaders and commanders. They showed themselves to be hideously and unpleasantly disguised, some with cats' ears, others with split claws or misshapen legs, or else otherwise deformed in the body, with fiery, sharp and piercing eyes, some with contorted muzzles, large teeth, etc. They were really wondrous and very frightening to look at, far more than the princes of darkness. Of the latter I saw a countless host, standing like an army in broad daylight, outside the windows, and coming through the glass into my chamber. I see this and so do other Christians beside me with our inner vision through our outer vision. Then, when we closed our eyes, we saw them just as truly and clearly as if our eyes were open; so that it was actually all the same whether our eyes were closed or open, and the apparitions with the wonderful effects of the same were seen in the same form by us with closed and open eyes... Then we saw them in their pomp and ceremony driving along in vehicles like clouds in the sky, and in one moment they were in our chamber, coming in through the windows, in such a way that the glass remained unbroken, and this by day, so that we watched precisely and clearly how they showed themselves outside the glass, and in an instant came in through the glazed windows, which were certainly not open, and so were with us in our rooms, in spite of the fact that had all the windows and doors firmly locked and bolted, and yet these were touched, but left as they were, unchanged.

We saw as well that they changed themselves at will into all sorts of forms. First they changed out of their own human form into a giant form, and then again into the form of fierce animals, like lions, bears, dragons, tigers, wolves and the like.

What is more, these representations not only occurred inwardly in our mind, but the evil spirits also made wondrous and impressive forms outwardly on visible bodies: as figures of humans and animals on the panes in the windows, and above on the roof tiles of the house, of which some are to be seen still to this day. The most remarkable thing was that the whole visible world was displayed by the ghost on the stones in the fireplace in the form of two half spheres, as in maps; and next to it in precisely the same fireplace, on other stones a coach with four horses and people who sat in it, like with a lackey or steward; all of which seemed to move; And more different images of the same sort were wonderfully made. But because we were afraid that there might be something dangerous with these images, from incantations unknown to us and false magic, we took care to wash them away with damp cloths; but this was impossible, for we found them engraved into the stones, and in fact they might have been there to this day if we had not hacked them out and destroyed them with hammers, for fear of witchcraft and some evil impact of the devil against us."

The author tells in detail of the apparitions of angels at the same time. "There appeared to our inner vision an almost endless number of pure angelic spirits in figural bodies, which were bright like the morning star and transparent like a crystal. These were Mahanaim or God's hosts,

they all appeared in manly form, full of beauty and majesty, sparkling like diamonds and radiating out a tincture like the warm and swift beams of the sun.

Concerning the inner sense of hearing, all sorts of melodious sounds and voices were heard by us, similar to those which John heard on Mount Sion, whose sweetness, loveliness and melodious harmony cannot be expressed with words any less than the spiritual joy which flowed into our souls through them can be expressed with the tongue, as a result of which our spirits were almost wrenched out of themselves in praising the great Jehovah in lofty songs of praise.

As concerns our sense of smell, the tongue can only express with difficulty what sort of paradisiac odours and heavenly, sweet-smelling outpourings we felt when they penetrated with a gratifying tincture right into the spirit: not to mention the refreshing strength which was communicated as a result to the spirit of our outer body and influenced by it, which, like a strengthening of the heart, was strong enough to renew the strength of our dull nature.

Our sense of taste was enlivened in a lovely way through this invisible dew which was sweeter than honey and mead.

Also our spiritual feeling was not any the less gladdened by its heavenly reproaches.

In this way we were inwardly and outwardly exercised for three weeks or a month through the great conflict of these two worlds and their inhabitants; as from time to time we were tormented by the dark world with terrifying forms, a revolting stench, a nauseating taste and other effects of the evil angels; however at another time the Light-World which was revealed to us enlivened us again through a sweet-smelling odour, very sweet dew, wonderful visions and an Angelic harmony, with which the Lord was pleased to relieve us, who caused his exceptional love to be seen, in that he came to our help in these overwhelming tests and temptations.

All these apparitions did not happen a long time ago, nor in faraway places, but in our Angelic Realm, also not in a corner, or in secret, but they have been investigated by a large number of magistrates, and ordered, considered and judged by them, also afterwards put into print by myself and made known sufficiently publicly as a result. They have been seen not just by two or three splenetic persons, but by at least twenty people, of whom many are still alive and can bear witness to the truth. They lasted not just one day or one night, but from the beginning of this spectacle till its end was almost a whole month. In which time these things took place many times by day and often by night, which many irreproachable witnesses have publicly borne witness to. Also they have not been told about it by me, to be used or to the advantage of any party.”⁹

The first visions had the effect, as already stated, of restructuring the life of Pordage, who from then on turned even more to this inner life and strove for complete perfection. If these had remained the only visions, then Pordage would never have been able to base a complete system on them. Only two principles were revealed to him, our author and his kindred spirits had only a

⁹ 1. C. 674ff.

brief insight into the eternal world,¹⁰ and yet we do not find out anything further at this point about them. The later revelations were much more important for the development of his teachings, particularly those from 1671,¹¹ “when his spirit was taken out of his body up to the created mountain of the eternity of the Father: What I saw then, as I say, and heard and learnt from the Father of eternity, that simply and alone will I truly pass to all the sons and daughters of Adam, and bring to light the truth and nothing other than the truth, as my conscience bears witness that I lie not.

This transportation of my own eternal spirit, as it left my soul and body joined together here at this time, and was transferred into the mountain of eternity, occurred in the year one thousand six hundred and seventy in December, in the city of London, in the sixty-third year of my age. Nothing came into eternity, apart from the eternal spirit of my soul; the spirits of the senses and of reason were excluded from it. Everything that my spirit saw and recognised there it recognised in a comprehensible way. Then in this Divine revelation, not just an illusion, or figures and allegories or forms and ideas of things were disclosed to the eye of my eternal spirit, but the heavenly things themselves were presented to the same essentially, fundamentally, as a fact and visibly.

My spirit was taken up and let down again, it went up and came down again from time to eternity and from eternity to time: and certainly on various occasions during the period of three weeks and three days, when my Eternal Spirit was both day and night in this revelation, before the same was again closed. In all this time the Father of eternity was my teacher, my Eternal Spirit was the pupil, the reflection of divine wisdom was my book; however, the lessons which I learnt there, are recorded in the following tracts.”

These visions formed the basis for the development of Pordage’s teaching according to “Divine Metaphysics”. The truth of the visions is testified by the author Jane Lead in the forward to the *Theologie Mystica*,¹² where she writes: “This now you should know, he came to recognise through his spirit, after he was drawn up into the quiet eternity on various days one after the other; about which he gives some indication at a few places in his writings: and thus he wrote of what he was deemed worthy to see and hear in the quiet eternity; and the sources filled up anew in him every day. All of which I too have seen with my eyes and can therefore bear witness to, because I was around him at that time, and assiduously noted everything and observed what was in these wonderful states of ecstasy which he had for three whole weeks in succession (or rather they him), so that I find myself bound up in them and cannot refrain from bearing witness, to the elevation of his spirit because his outer body lay there in this visible world in the meantime in painful stillness. We will have to refer this observation to the visions of 1671 and not to those of 1675, because the content of the visions, as it emerges from the foreword, agrees with what Pordage presents in the first part of the *Divine Metaphysics*; the content of the visions of 1675, as presented in “Sophia”, although similar in many respects, is in fact different. So far the information about these visions does not tell us enough yet to be able to give any sort of

¹⁰ 1. C. 672ff.

¹¹ 1. C. 538ff.

¹² *Myst: Forward* 10.

explanation about their nature. This defect is somewhat put right through the shorter pieces of information interspersed in the main work.

On the first transportation of Pordage's eternal spirit he saw an eye and heard the voice; "Eye", also: "Behold my eye of eternity" and "I am the beginning and the end, the first and the last."¹³ About the further revelation Pordage¹⁴ writes: "A short time hereafter my spirit was taken up for the second time out of this visible creation and out of my visible body and form of the flesh into the invisible eternity, to receive a new lesson or instruction. That was again presented to my vision as the eye of eternity, in the form or figure of an eyeball. As I then waited in my spirit for anything new that would be revealed to me, I saw suddenly and, as it were, in a moment how this eye itself expanded into the form of a large circle, or into the likeness of a large round wheel; and thereupon contracted again into so small a size as an eyeball... then the speaking word of the spirit of eternity spoke to my spirit thus: Behold the sphere of eternity."

The later transportations are also presented in this form. They often followed each other at a short distance, like for example the fifth following the fourth after just "three or at most four hours".

Our author had already previously been specially taken up into the dark world. "In the year of our Lord one thousand six hundred and fifty-three or four the following word came to me from the spirit of eternity with great strength and power: Throw this useless servant out into the outermost darkness, where there is weeping, howling and gnashing of teeth. As soon as this word was spoken, I was taken into the dark Centrum, wherein I circulated for five whole years before I was freed from it. What I saw, heard, tasted, smelt and felt there in all that time I want to lay bare and disclose in the following tract."¹⁵ To these reports not greatly concerning the personal experience of the revelation we must also add the teachings about the disclosed principles, as they will only report what the author himself perceived there with his spiritual senses. At some places Pordage talks of the states of ecstasy that he has had.

We find out something more about the personal Habitus of the visionary with the revelation of 1675, which covered 21st June to 12th July. Before the divine wisdom deigned to speak to him, "he lay in great hunger and painful thirst, was also surrounded by fierce, sharp anguish and could find no peace in the same, was riven with doubt and scepticism, and filled with distrust, with suspicious jealousy, also with hard and vicious thoughts against Sophia, or the essential wisdom. Then it came and let itself down into his spirit with its healing strength, soothed his bloody wounds, stilled his fierce hunger, quelled his fearful thirst and anguished yearning, and brought it about that 'his spirit merged and melted into a pure relief and gentleness."¹⁶ He had "laboured night and day with his own endeavours, had his own strength corroded and worn down, and earnestly struggled with all his might,"¹⁷ and yet he did not come to the objective. Divine wisdom he felt as "a thin, subtle, pure, penetrating and circulating, or

¹³ Metaph.: Dark World 53ff.

¹⁴ 1. c. 64ff.

¹⁵ Metaph.: Dark World 10, 89.

¹⁶ Soph.: 1ff.

¹⁷ 1. c. 2.

rising and falling power moving in and through all the sensory strength and endeavours of his spirit, and through all the effective properties and forms of his soul(s).”¹⁸ In addition he heard the voice of wisdom. However, he could not accept the teachings of wisdom readily, for he soon felt “that a countless host of evil spirits, both from the dark world or Principio of darkness, and from this earthly Principio surrounded his mind and spirit, and wanted to talk him round with sensible reasons. Thus he was surrounded and assailed the whole day and night with the spirits of scepticism and fear and distrust and with a host of spirits weakening his courage and faith, which through agitation pressed thousands of thoughts on his spirit and wanted to overwhelm him with their pillaging.”¹⁹

From Jane Lead we discover about the author from the time of his last revelations, “that he bore a massive and inner desire, and struggled mightily within himself for the birth of completeness, also always continuing to press for the objective of resurrection for himself, which he constantly had in mind, and preached as such daily both to himself as to others: for in the last years he grew numb in an uncommon way to all things, distinguishing himself as or forcing himself to be the effect and the fruit of the Fall, and lived in daily mortification and striving. Indeed, in the last years of his life he was occupied and taken up with God to such an extent that he had little desire to be known any more amongst men.”²⁰

B. Pordage’s Teaching about the Visions and Revelations.

Before we move to the handling of the visions and revelations by our author, it is worth briefly presenting again his own teaching on this point. Concerning this experience Pordage deals with “the secret of the visions and revelations which has been lost for so long but has now been found again.”²¹

Each principle has its particular visions. At the lowest are the natural ones, which concern the outer, natural person. They stem from the natural magic of the night sky and effective strength of the outer elements, which are in union with the spirit of reason. The latter has the power to suggest many images which may foretell what will happen, promising good or warning of evil, and thus leaving all sorts of impressions, fantasies or thoughts in their minds when sleeping and in dreams. They occur in deep sleep, sometimes also in daytime. They are not linked as a general gift to spiritual rebirth or renewal.

A second kind of vision belongs to the inner person and in particular to the fiery property of the soul. Deriving from the dark magic of evil spirits, they terrify persons at night when asleep through savage visions and dreams, and it is in fact Lucifer who awakens in them terrible ideas and horrible images.

¹⁸ 1. c. 5.

¹⁹ 1. c. 15ff.

²⁰ Myst.: Forward 7.

²¹ Cf. Methaph.: Paradise 865-874.

If the inner person is on the way to rebirth, in the third kind the fiery property is made to be feeling, seeing and tasting. The person then has fiery visions of the wrath of God against sins and sinners. The images and ideas here are illusions arising from God's anger-property.

A fourth kind of revelation of the inner person arises from the rigorous eagerness and the severity of God in his divine jurisdiction as a terrifying judge as once before Moses on Sinai.

Fifthly, the inner person can have visions which arise from the world of light. They are disclosed by the Holy Ghost to the saints who are in a particular state of grace to it, namely to the gentle property of light of the soul on its way to rebirth. They come from the middle worlds, where the paradisaal and heavenly worlds are based. They are not temporal, earthly essences, but eternal ideas or images and apparitions from above, for which reason they are also called divine revelations. They cannot be acquired.

The divine revelations on the other hand are of three kinds. The first kind is spiritual revelations and illusions, passing visions which are shown to the inner person as kinds of divine images, heavenly figures and spiritual forms. They are created by the Holy Ghost in the world and the Centrum of light and are more certain, substantial and comprehensible as the visible reproaches for the outer senses of persons. As suddenly as they appear do they also disappear again.

A second kind is called intellectual or comprehensible visions, which are in the eternal mind, the eternal understanding of the inner eternal person. These visions of a higher kind are without visible objects and illusions, without visible ideas and images, without visible pictures imprinted into the mind or senses. Rather, a divine light from the spirit shines into the eternal mind and understanding, whereby the naked truth of the purpose and will of God is disclosed in the mind. They are only a translucent light, suited to the strong, whereas the first kind (the actual visions) is for children and the weak. Many persons only receive the higher kind, many only the lower, others again both mixed. Of the devilish revelations (they too are possible and real), the divine ones are differentiated by their origin and accordingly through their reproach.

Above both kinds are the revelations which occur through ecstasy and the performance of the eternal spirit of our mind when it is separated from our soul and is introduced via the Centrum of nature and creature into the original substance of the Holy Trinity. Here the spirit has a naked, clear kind of face and pure understanding and awareness of the Holy Trinity. Although all these revelations are unerring and complete, yet can error slip into them, namely if the eternal spiritual being comes down again into its mind and is reunited with its reason.

About the fourth kind of visions, the so-called "descending visions" the author has not spoken further in the tract. The editor has however put together a compilation about them from the author's notes. According to them, the spirit of the eternal God leads the light of life right into the outer sensory body, so that not just the spirit, but also the soul is involved and sees the heavenly ideas deriving from the very beginning and originals descending to the same original source, and feels from where eternal spirits, eternal souls, eternal angels and all eternal creatures had their original state and through outflowing, creation, forming and development had their subsequent form. Here, beside the inspiration of the spirit, certain devices and images are

brought down. Through this of necessity a transfiguration of the mortal elemental body is brought about, whose senses are affected together with the inner senses. These descending revelations have also been promised to the church assemblies.

An even higher kind of revelations is mentioned, the beatifying, which however in their kind are not differentiated from the ascending and descending.

Readily the epistemological meaning of these theoretical developments of the visions and revelations becomes clear. They, the revelations, form the objective side in the awareness process, whose subjective character we developed in the discussion of Pordage's psychology. It can now also be understood why Pordage came to the acceptance of the spirit, the soul and body with their various senses – whether perhaps also historical factors contribute should in the meantime be left open. Although the eternal spirit of the person is "God's Son" and of God's being, he would even so, according to the sensualism of Pordage, never have been able to come to the awareness of God, if the possibility had not been given to him to come in reality to God, and indeed not only after death, but also so long as it is joined with the soul and the body. This highest awareness is however made possible through the performance of the spirit and the descending visions.

With the intellectual or comprehensible visions our author has left his otherwise sensualistic standpoint. Here he also takes into account the spontaneity of awareness and through the inspiration of the mind and comprehension cause a person to find the truth.

Otherwise however, according to Pordage, every part of the person clearly recognises the same outside him. The eternal spirit recognises everything that is divine being. What comes from the being of the eternal nature forms the reproaches for the eternal soul of persons, the soul likewise being part of this principle. The body with the earthly spirit and the earthly soul imparts awareness of the visible world. Thus the awareness of the person, at birth like a tabula rasa, becomes richer and more complete with the passage of time.

The non-divine revelations show us how much our author is still tied to the medieval belief in the effect of the night sky and the dark powers, how with naïve conviction he ascribes a higher meaning to everything. The dream of the sleeper is readily seen as the outflowing of the mighty elements which, under the regimen of the spirit of reason or the spirit of this world, foretell good things or bad for persons. If the dream has unpleasant images, it must come from terrible Hell, for this is the source of all evil. If the person feels pain and remorse for his sinfulness, they are images which God puts before him in his wrath-property as our eternal judge. We already feel to a certain extent the blazing fire consuming us. If the fantasy aroused gives the person images in his spirit to be seen by day, they must also be revelations, for they are obviously not coming from an earthly reproach. A higher life intervenes in our own everywhere. In no way does our author try a natural explanation, because what does weak reason then need to recognise!

This naïve confidence also makes Pordage forget any criticism where he himself recognises the possibility of another meaning. He expressly protests against the infatuated fantasy which has become revelations for him being empty dreams and flights of fancy by his

own reason, enthusiastic illusions of a splenetic melancholy or even the effects of some kind of weakness from fever or malfunction of the brain.²² At any rate with this he recognises the possibility of the dependence of the apparitions and visions on bodily conditions, but he avoids any more precise investigation about whether this dependence in any way applies to him. As he himself is in moderately good health, the other participants in the visions likewise, he is convinced of the supernatural source of the apparitions. The main reason for this may well have been that he thus found his theory on the possibilities of awareness fully supported. With this we have already arrived at an actual discussion of Pordage's visions themselves, which are reserved for the following section.

C. Psychological consideration of Pordage's visions.

In the psychological investigation of our author's visions it is clear from the outset that we cannot share the standpoint of "Medical Materialism", which simply explains all religious experiences which transcend the framework of normal life as disease symptoms. This would be a methodological error, as such an assumption does not let us approach the facts objectively, but is based on a ready-made theory in the evaluation of the phenomena in front of us. The objectivity of the evaluation does not lie in making out opinions to be erroneous which have been accepted and trusted by others for a long time, but it means considering the apparitions with regard to all available factors in philosophical rationality, exploring their causes and if possible sorting them into general laws. If in the process it is shown that the so far generally held belief does not stand up, then one will without further regret abandon it, as from then on there will be something better in its place. Likewise, the assumption is to be rejected that our author could not in reality have experienced the apparitions testified to by him according to the model of others simply constructed by himself to support his system of theories. Such an assumption means denying the credibility of the author from the outset, for which only the strictest proof might be decisive, but not the exceptional nature of what has been handed down. After all, there is certainly no compelling reason for considering Pordage capable of a conscious fiction. Thus we must address the apparitions and visions handed over to us as real experiences for our author, as the only basis for a closer approach to them.

One further point should be considered. If the examination is to be a psychological one, then we will not be able to return to a metaphysical dimension in the explanation of specific individual apparitions, as the theological explanation does. We cannot therefore do as, for example, Sabatier does, who certainly will not admit "the revelation of God in teachings and dogmatic formulas", and yet uses God as the explanation of a psychic experience in spite of the intention to have a psychological-historical method, in which God as the last cause of all things cannot be the scientific explanation of anything. "When God came into contact with and had dealings with the human soul, he caused it to have a certain religious experience, from which dogma subsequently emerged through contemplation. So what the revelation amounts to, what should be the norm for our life, is the creative and fruitful religious experience which first occurred in the soul of the prophets, Christ and the Apostles. Thus as long as this redeeming and renewing experience is continued and repeated in the souls of Christians, Christian dogmas can

²² Methaph: Vol. I. 657 inter alia

be remodelled, but are not in danger of dying.”²³ Here the principle, at first rejected, has been changed into an explanation. Pordage expressly declares that after the first vision, therefore the one of 1651, they “began to see more clearly the small and narrow way which leads to the eternal life, which way we call the innocent life, or the life of complete purity and righteousness, which is the life of fixed love.” So here we have a kind of conversion in front of us. Likewise, we have to talk of such a one with the revelation of 1675, which certainly has as its basis the whole conversion experience. At all events we cannot speak here of conversion in the sense of Starbuck, who even devotes a thorough investigation into this psychic experience in his *Psychology of Religion*. There he comes to the conclusion that the “conversion is an apparition characteristic of adolescence.” He distinguishes two abundant surges of religious awakening, in women around the 13th and 16th year, followed by a less clear period in the 18th year, whilst with men the surge is around the 16th year, preceded by a smaller one at 12 and followed by an upswing at 18 or 19. From the psychological standpoint he ascribes these surges in conversion to the decrease in the essential sensory features in the consciousness and the emergence of rational recognition. In another form he then expresses the law thus: “The spiritual and physical apparitions of the development strive in individual cases to complement each other.”²⁴ It is undoubtedly an important fact that religious development is linked to bodily development. It is just that the establishment of this fact must not influence us one-sidedly in our judgement, particularly as Starbuck’s “law”, resting on the investigation of American conditions, cannot claim any absolute general validity. If Starbuck had also extended his investigation to other psychic phenomena, he would have been able to establish the same drastic change in all the areas linked to bodily maturity.

Conversion in this sense is not the case with Pordage. The apparitions occurred in his 44th and 68th years, and so belonged to the age of maturity, according to Starbuck. They do however fit into Starbuck’s plan, for we will have to speak of them not so much in terms of conversion as of sanctification. About the conversion of adolescence, we actually discover “unfortunately nothing from our author. Here it is obviously a matter of the radical closing changes which brought the final clarity to the religious fighter.”

The first apparition was that of a certain Eberhard. We have described the event above. With it the unearthly communications begin for our author in particular. He had never seen a ghost before. Unfortunately, he does not disclose to us how he had the certainty that he did see a ghost. It was in fact impossible for him to distinguish the apparition from the person himself. The locational circumstances are described precisely; the time is almost certain. Likewise, the author gives us the sensations and feelings which, in his opinion, were the result of the apparition. He felt a terrible fear, which caused him terrible trembling and shaking.

At all events we cannot yet talk of a vision, but what our author experienced was a hallucination. The apparition is to be referred to as a real hallucination, as it has a definite concrete character.

²³ Sabatier A.: *The Philosophy of Religion on a psychological and historical basis*. Uebers. v. A. Baur. Freiburg 1898 P. 241 Cf. Höffding H.: *The Philosophy of Religion*. Uebers. V. Bendixen 1901 P. 171ff.

²⁴ Starbuck: *The Psychology of Religion* 29, 35, 39, 46, 69, 117, 421.

How do such hallucinations arise? Störing²⁵ lists a series of conditions which increase the disposition to hallucinations in a sensory sphere. The first of these conditions are emotions, the disposition experiencing an increase through the tension of alertness, states of exhaustion, artificial or illness-induced irritation of the nervous figments of the imagination functioning as a result of this perception; the occurrence of the hallucination is further encouraged by the usual sensory stimuli or the holding of sensory impressions. With a sensory impression “a tension of alertness is triggered, and through this an increase in the capability for pretence in the cerebral cortex comes about in which the illusion achieving reproduction after the respective psychic combination obtains sensory intensity.”²⁶ The sentient subject is thus convinced that it is a question of real perceptions. Let us look at how the case described above fits the theory.

We are not aware of whether Pordage had some experiences in the period before this apparition which strongly influenced his nervous state. At all events strong emotions are linked with the memory of this Eberhard, which Störing considers the first condition for the increase in the disposition to hallucinations. Robert Eberhard, who had been visiting Pordage, is said to have been a magician who caused ghosts to appear in Pordage’s house. In addition, our author seems to have had to fear trouble because of taking in this man, and was indeed indicted in the proceedings in 1654. If we assume that shortly before something befell him, then the emotion would be fully explained. Whether the bed curtain was indeed drawn back, or whether this is explained by the self-deception of the author can now no longer be established. It is more likely that Pordage had not closed the curtain, became aware of the burning fire in the chimneypiece when he woke up, and through this irritation of his senses had the illusion with which he had been much occupied and which was immediately reproduced, due to the intensity of his perceptions.

This first hallucination made the occurrence of the following ones considerably easier, and it certainly seems to me that the struggle with the dragon and the giant just confirms the line of thought expressed above, that fear motivated our author. The increased feeling of anguish here causes Pordage to jump out of bed and fight the giant and the dragon, where in the last fight he even fell to the floor. Unfortunately, the report about these two hallucinations leaves out the desired precision, above all whether Pordage shouted something to his wife, who awoke as he jumped out of bed, and thus had a suggestive effect on her. This would have been an easy explanation of why his wife also saw the apparition. However, that Pordage’s wife was of a similarly sensitive nature as himself and was familiar with his world of ideas thus makes it more than likely that she was initially generally the centre of the religious confraternity in Pordage’s house.

If there was a considerable increase perceptible in the two hallucinations during the night – first that Eberhard, then the giant and the fight with him, falling over and being given strength by an invisible hand – the following hallucinations show a further increase in each connection, above all also that around twenty people saw the apparitions, and that these spread over a period of three weeks. Should we call these apparitions visions? Höfding points out that “purely elemental hallucinations are far more frequent than is commonly thought; they become actual

²⁵ Störung: Psycho-pathology. Leipzig 1900. 3.-6. Lecture.

²⁶ I. c. P. 88.

visions only under particular conditions, with strong agitation of and tension in the consciousness and under the influence of dominant, emotive illusions. The quality of visions of this kind can be extremely varied, although their psychological explanation is essentially the same. Vision means a hallucination only when it has a certain quality; in psychological terms however this in principle makes no difference. All visions have their aura through the character, memories and cultural level of the visionary personality.”²⁷ In spite of the psychological similarity we will have to stick to the varied terminology on practical grounds and designate as visions only such hallucinations as are intrinsically expressed for the person experiencing them and go closer in their character to the revelations for which Sabatier establishes the following “exclusive and infallible” criterion: “All divine revelation, all religious experience truly beneficial for the nourishment and preservation of the soul must be able to be repeated and continued as an actual revelation and individual experience in our conscience.”

Let’s visualise the situation of these visions once again. On the day after that night the Pordage household was again assembled in prayer. Here Heaven and Hell were revealed to those present. Voices were heard, sweet smelling odours and a stench filled the room, angels and evil spirits passed through, images remained on the windows and chimneypieces which were then removed by those present, but some still remained visible for a long time.

These hallucinations are not in fact psychologically different from the previous ones. What has to be particularly explained about them is the simultaneous appearance to so many people and the lingering of visible traces. As regards the first, it should make no big difference or even no difference at all whether one or more people are involved in such hallucinations apart from the main character. This small community was waiting in its confraternity of prayer, as we have set out earlier, for contact with the unearthly world then and there. Thus, there was also a similar narrowness of consciousness which was even more sharply circumscribed through the tension of waiting over whether the disciples would also be granted such apparitions, as the master had seen ghosts the night before, fighting with the evil ones and strengthened no doubt by the good ones. That Pordage undoubtedly had powers of suggestion comes out from statements in the court proceedings of 1654, likewise from Dodwell’s letter, previously mentioned, with reference to Jane Lead’s visions. This is not to say, and should not be said, that Pordage consciously worked with suggestion on others, even though the reproach had been levelled at him in those court proceedings that he bewitched people. We will have to allude again later to this spillover of the hallucinations onto other people.

The images remaining on panes of glass and the chimneypiece are also nothing unusual in the hallucination, and in the same way as in the night Pordage tried to protect himself from the giant and the dragon, the participant or participants at the assembly also tried to erase the traces of the evil spirits seen in the hallucination. Those images would only fall out of the framework “which can still be seen to this day.” The question arises first of all as to what kind of images these are. It is at least possible that some kind of unusual shapes which had previously been on the chimneypieces were turned into the hallucination, or perhaps even gave rise to the heightened sensory impression. If after the apparition there had in reality been something completely new

²⁷ Höffding, *Philosophy of Religion* P. 152.

here, then with the psychological explanation we really would be up against a puzzle, and yet the report actually mentions it only in passing, so that we may retain reasonable doubt.

By their content these visions belong with those of 1671, although psychologically they are different from each other. Here only the eternal human spirit came into eternity for the contemplation of God, whilst the body “lay in painful stillness”. We can compare this with the condition, “which is described by scholastic theologians as raptus (Ecstasy), in which breathing and circulation of the blood are so weak that for them it has been disputed whether the soul has been temporarily separated from the body or not.”²⁸ The eye of the eternal spirit now saw the images which the eternal senses experienced. The eternal eye saw God, heard the voice, the heavenly odour was smelt, likewise later the one from Hell, the darkness was there to be grasped, the pains in Hell were felt, whilst the heavenly perfume refreshed, and in Hell there was torment from the steam from sulphur and saltpetre. In the opinion of our author, all the apparitions are objective for the inner sense, they are “not fantasies”. However, to them applies what Störing says about the handling of pseudo-hallucinations. “Irrespective of the sharp outlines and lively colours, irrespective of the fact that these images seem to stand in front of the seeing subject, they do not have the character of objectivity. The observer concedes that he does not see them with the “outer eyes”, but with the “inner eyes”. “The phenomena in question also have the characteristic that they appear independent of the will, and that they have the character of receptivity.”²⁹ We will therefore have to declare them to be pseudo-hallucinations.

Moreover, it is unlikely that Pordage had bodily sensations at the moment of the apparitions, even if he speaks of his travelling upwards and being let down again, that he moved within the various principles, etc. All this is always only said of the spirit or the eternal soul. Bodily sensations would otherwise have been able readily to evoke the feeling of being carried away and likewise would have given with it the triggering moment of a hallucination. Nothing of this is to be found with Pordage, according to the reports.

The basis for all these apparitions is without doubt what we have to call the religious opinion or religion of the author. It cannot be our task to increase the number of available definitions of religion by one, but we must just provide clarity about the basic conditions in order to be able to investigate the individual case of interest to us here.

“Religion is the belief in an ordered interaction between the person and a supernatural good spirit.”³⁰ This definition causes one to miss what really is understood by faith and is unsuitable for a psychological examination. James designates as religion “the feelings, actions and experiences of individual persons as such, insofar as they know themselves to be in connection with something divine, however they may imagine this last to be.”³¹ Also with Höffding we think with the word “religion firstly of a psychic condition in which feeling and need, fear and hope, enthusiasm and devotion play a greater part than meditation and searching,

²⁸ James W. *The Religious Experience* P. 329.

²⁹ Störing, *Psycho-pathology* P. 63ff.

³⁰ von der Pfordten, *Philosophy of Religion* 17.

³¹ James, *Religious Experience* 24.

and in which contemplation and image have greater power than investigation and reflexion.”³² That we may speak of a religious feeling is the view of most researchers facing those who do not allow consideration of a special religious feeling, just as little as self-respect, intellectual, ethical and aesthetic feelings, “as their apparent diversity comes only from the huge variety of illusions and impressions.”³³ In contrast Störing establishes that the religious condition of feeling represents a qualitatively independent feeling which is a fusion product “from the feeling of trust with the feeling which is triggered by the thought of the realising of our inner moral ideals. Likewise, there is a fusion of the feeling of trust with eudemonistic feeling. However whilst trust refers to a power which is interpreted as the basis of the world, the feelings of dependence and sublimity also fuse with these feelings.”³⁴ This religious feeling also no doubt plays a decisive part in the religious experiences of our author.

In his visions he experiences feelings of inexpressible joy and anguish, but at the same time they seem to give him an experience such as would have remained closed off from him otherwise. He penetrates the secret of the deity, becomes one with God, experiences God and then tries to report his experiences, aware that reason cannot really adequately represent what he has seen. He does not doubt for one moment the reality of what he has experienced and what was revealed to him. This inner inspiration is seen by James as the essential mark of the mystical conditions, whilst hallucinations, stigmatising, floating etc. do not have especially mystic significance. That these mystic experiences, which according to James form the root and the centre of the personal religious inner life exercise an extraordinary and decisive influence for anyone who experiences them is indisputable, is also clearly manifest with our author. As a mystic, in spite of the direct certainty that his experiences come from a divine source, he acknowledges the authority of the Bible, which is decisive in all questions.

The experiencing of God, as Pordage describes it, is essentially different from what James reports on and which Störing adduces in the discussion of the experiencing of God. There the speaker had the feeling as if of being lifted out of himself; he feels the presence of God, as if His goodness and His might were penetrating him. His excitement was so great that he could hardly shout something else to his companions. Störing investigates “how the conviction of having experienced the existence of God is linked to religious feeling.” He first considers the experiencing of the effect of God and says the following about it: “The believer in his prayers turns with his cares to God and through his prayers creates for himself relief and confidence, whilst the devoted trust in God brings about a change in his frame of mind and thus also in his point of view. In so doing, the believer confronts God as person to person, he thinks he is talking to God; the resulting calmness and confident frame of mind in these circumstances he naturally has to comprehend as the effect of God. It is therefore impossible for him to attribute it to his own conduct, but on the other hand it is obvious to him in his passing and humble conduct that the resulting calmness is due to God and thus to be interpreted as the effect of God.” In the cases of the direct experiencing of God “an abnormal excitement is established. In such states of excitement this can lead with a believer to a hallucination or at least a pseudo-hallucination of God. The illusion is abnormally increased in its intensity and the subject of the illusion imposes

³² Höffding, *Philosophy of Religion* 1.

³³ von der Pfordten 1. C.73.

³⁴ Störing, *Psychology of Human Emotional Life*. Bonn 1916. P. 250ff.

itself on the consciousness in such pseudo-hallucinatory behaviour, as the objects of perception also impose themselves on the consciousness, and force belief in the outer world in an irrational way on us all. We also believe we experience the existence of the outer world.”³⁵

With Pordage the strong excitement is missing, even though he makes out such conditions as described above to be possible and likely. We do not have here the direct experiencing of God, but as a mystic has it in his vision when the “usual barriers between the Individual Person and the Absolute are overcome.” Feelings are certainly involved here, and yet the predominant factor is the life of illusion of our author before the vision. As it was possible even to evoke hallucinations with a definite content, so the whole previous life of illusion also defines the visions of a person. As Höffding observes: “a reciprocal relationship takes place here; just as the experiences are displayed and tested with the help of tradition, so they are often created through immersion in the illusions handed down.”³⁶ The visionary lives in a quite distinct world of ideas, everything that happens in real life is for him distinctly coloured by those ideas which move him, whether he is concerned with the solving of a problem or raising himself above the intellectual acquisition of the highest truths up to the union with the source of truth, with God. He rises then from the cogitatio to the visio and finally to the fruitio Dei.³⁷ The subjective criterion for the truth of the experiences is then for the visionary the calm and peace which he has to gladden his mind. This frame of mind and the subjects of the visions also give the certainty that it is a question of heavenly and divine, but not devilish visions. For the latter are possible according to the theory of the author, as set out previously. As St Theresa writes: “As dozing, instead of refreshing the spirit, only tires it more, so mere operations of the imagination are only likely to weaken the soul. Instead of nourishment and strength its harvest is only tiredness and revulsion. In contrast, a truly heavenly vision brings it an abundance of inexpressible spiritual riches and at the same time renews its bodily strength. I assert these reasons against those who want to see in my visions nothing but a work of the devil and the play of my imagination. I show them the gem which the divine hand left behind for me: my actual state of mind. All my acquaintances saw the change that was wrought in me.”

Before we finally take a position on these visions of Pordage, we still need briefly to answer the question of what meaning the experience has on this occasion. It will also be of use to us for the last part of the discussion of visions or revelations. After all that has been set out so far, we can now answer the question of whether it is possible to have visions without previously having the perception: The visions will hardly ever be congruent with perceptions. Nevertheless, they consist of the elements of perception, for which Locke’s proposition is applicable: *Nihil est in intellectu quod non ante fuerit in sensu*. In this connection it is entirely appropriate to the character of the visions that these elements of perception are raised to unearthly quality. However, this occurs through the consciousness or the respective constellation of consciousness being determined through the religious feeling. The constellation of consciousness in the moment of the vision or hallucination, the total life of illusion, as we saw, is of the greatest importance for the psychic experience. It is however definite as Sabatier³⁸ maintains, that the

³⁵ Störing, *Psychology of Human Emotional Life* P. 268ff.

³⁶ Höffding l. c. 162.

³⁷ Cf. H. Scholz: *Belief and Unbelief in World History. Digression: Fruitio Dei*. Leipzig 1911.

³⁸ Sabatier l. c. P. 295.

religious awareness cannot come from subjectivity. If this proposition is put forward in general, it applies naturally also for experience gained through visions. “The object of this kind of awareness is intrinsic to the subject himself and only reveals itself through the personal activity of the spirit.”

All true religious foundations have received their strength and spirituality from this experience, imparted by personal contact with the deity, whilst most people often only come to the consciousness of the religious experience when they hear the reports of others. “For most people the religious experience consists in attempts to experience conditions in their own inner selves which describe and promote handed down illusions. So the illusions are fully complete in advance and are only to be transposed into experiences. Most people have their religious experiences in faith groups which have a more or less developed doctrine. As a result the extent of the experiences is curtailed from the outset.”³⁹ On the other hand the aim is sometimes pursued of leading people to specific religious experiences, as happens in the Spiritual Exercises of Ignatius von Loyola. In the fifth meditation which summarises the impressions of the first week, one is meant to see the live coals of Hell and the souls in the fire as if with bodily eyes, hear the howling and the blasphemies, smell the rising sulphurous steam, experience the burning fire and feel all the acrimony. Hell should be paraded before one’s eyes, to see how long, how wide and how deep it is; the path which Jesus trod, whether twisting or straight, Mary’s room, her prayer stool, etc.⁴⁰ From here the path to the hallucinations and visions is not far. As the church leads the way here and defines the religious experience on its terms, it is in fact almost universal with mystics that they measure their experiences against the authority of the church or the Bible. The experience is thus removed to second place. In his work *Theologia experimentalis* (1715) Gottfried Arnold readily locates the inferiority of the experience in regard to the Bible. According to this the religious experience is below scripture and designates no special principle beside it. He saw the significance of the experience as being the practice of the teachings of scripture. The experience is therefore not a cause, but a result and fruit, and it is to be judged according to God’s word. With his characteristic clarity Arnold draws the conclusion that the experience must assume a different place in religion than in science: in religion it comes after belief, in science it precedes belief.⁴¹ This fits for Pordage. He had a sensitive nature. He wrestles with the plethora of ideas that religion and philosophy presented to him. Reason offers him no guarantee for the truth of his thinking: He wants to reach a higher confirmation of these according to the example of the Apostles and the great mystics before him. Thus the constellation of his consciousness was constantly the same and the same feelings dominated him. This readily explains the possibility of the visions on the same subject over a longer period. The whole life that was conscious of darkness, the desires, the convictions, the yearning and anticipation have created the pre-conditions in such a way that it only needed a small stimulus and the visionary character of the man was bound to reveal itself. He begins with harmless hallucinations, constantly increasing until they reach ecstasy and confraternity with God. With this he reaches the highest point for him. It is our task just to consider the psychic processes themselves. This has happened without actually raising the claim of having fully solved the puzzles of the spiritual life at this point. After a rather brief examination of the conversion

³⁹ Höffding 1. c. P. 92.

⁴⁰ Cf K. Holl: *The Spiritual Exercises of Ignatius von Loyola*; Tübingen 1905.

⁴¹ According to Höffding 1. C. 93

revelation it will also be our task to consider somewhat more closely the respective constellation of consciousness which is so important for the course of those psychic processes, in other words, to investigate the previous world of illusions in so far as we want to trace the sources which caused their ideas to move towards Pordage. The revelations of 1675 were, as stated, devoted to the conversion, not actually the conversion in the sense of the “sudden alteration of the cast of mind with the result of the acquisition of a moral-religious-Christian cast of mind.” Störing considers conversion an apparition of the contrast of feelings. “Conversion is preceded by a deep consciousness of sinning; the person feels unhappy in his consciousness of sinning; frequently it is linked to the fear of punishment in the hereafter. This feeling of unhappiness with oneself produces a striving after righteousness in the person. But he finds that he falls into sin again and again. A conversion then only takes place through the trusting giving of oneself to Christ and God, who are described to him as such, able and willing to help the sinner. The greater the feeling of unhappiness with oneself in the consciousness of sinning and the fear of punishment in the hereafter, the greater through contrast does the feeling of happiness become which ends in the giving of oneself to Christ and God. In this way the person arrives at loving Christ and God above everything. In the frequent development of such contrasts of feelings the illusions of Christ and God become a centre of summation of religious feelings of such strength that where in the future in the battle of motives this centre is involved, a victory of the good is guaranteed.”⁴² Others, such as James and Starbuck, do indeed also identify this contrast of feelings, but they place the decisive factor in subconsciously maturing processes which were triggered by the conscious striving. “If we do everything in our power, then our nervous system itself will complete what has to be done”. This nervous process then develops subconsciously up to the moment in which it is due to find its expression. During this time, it may not be disturbed, for the conscious effort of will acts as a constraint, in the same way as is the case when forgetting words when we try too hard to call them to mind.

The slow counterpart to sudden conversion is when the conditioning factors have to be assessed somewhat differently. In the former, the emotional elements play the decisive role, in the latter the intellectual elements can equally stand alongside them. Here we must establish a slow growth and hardening into the new condition, in which not only the feelings but also the state of awareness gained in the fight join in.

The revelations of Pordage’s “Sophia” deal with such a conversion. It is an intellectual registering of his own condition, as Sophia shows it to the author. First of all, the contrast of the feelings has its effect. The author is in “fierce, sharp anguish and desperation and in great hunger and thirst” after righteousness. The certainty of inspiration gives him calm and peace, “soothed his bloody wounds, stilled his fierce hunger, quelled his violent thirst and anguished yearning.” Immediately the intellectual process now sets in and becomes the main issue. It is not the feelings of joy and calming after the preceding fight which are dominant, one almost has to ask oneself whether they actually existed. Calm reigns in the visionary, but again not the quietness of rest after exertion, but calm as it is necessary for scientific reflexion. For observation begins immediately, and the self-observation which already must work in a compensatory way on the feelings. What is the course of a true conversion is the question which the author seeks to answer. Each single phase of the renewal is pursued, but not instinctively, rather with the interest

⁴² Störing, *Psychology of Emotional Life* P. 278ff.

of the researcher. The individual moments of emotion that are slipped in do not alter this fact. This scientific observing becomes even clearer through the fact of the generalisation to all persons in general, not just to the author. How does the conversion actually happen in a person? With this question the otherwise subjective experience of the personal character is laid bare and accordingly we must also assess these revelations differently from the others. They are definitely not revelations such as are described in the visions. We cannot speak of them as hallucinations or pseudo-hallucinations. At best it is designated a vivid thought. The thoughts simultaneously reshape themselves for Pordage as the corresponding images. So in the activity of Sophia we have to see a pure mental activity.

We can therefore now come to a concluding opinion on Pordage's visions and revelations. Just as little as with other visionaries, the intervention of a metaphysical factor, God, has to be established for him, but the apparitions are subjective, psychic processes. They are not called up by the visionary, at least not intentionally, but they force themselves on him involuntarily, according to the momentary constellation of the consciousness. The constellation of the consciousness is mainly determined by the illusions which occupy our author following his scientific work. What he has been working at becomes vivid for him at once, including what has passed from alien notions into his own spiritual property. The sources from which his knowledge flowed towards him are diverse, and it is self-delusion if he appeals to divine revelations as the only source of his knowledge. The illustration of the awareness of the content occurs once in complex hallucinations, another time in pseudo-hallucinations, and a further time the intellectual penetration of the content of the awareness is to be understood as a revelation leading to a clear understanding. In this our author is always subjectively convinced that he has received his revelation from outside, from the various principles or from God. This conviction is put down first to the effect of the feelings dominating the author, such as Störing has assumed to be the components of religious feeling, but then also to the extraordinary variety of the content of the illusions with the other human experience. This possibility for interpretation was supported by the examples which the author found in his studies. Pordage copies these examples not just once, but for him they become real experiences through immersion in them, so that he could be convinced of their originality.

Through this the relationship of the visions and revelations also determines his system of teaching. Pordage was convinced that he had only arrived at establishing his teachings through supernatural communications, and that therefore, as with the individual teachings, so too with the teachings as a whole, they rested on visions and revelations. We must particularly note here further that he did indeed also count the inspiration of understanding as higher visions. In contrast a result of the examinations thus far is that the visions and revelations were secondary, that first the struggle for scientific awareness over the whole sphere of the Christian religion had come to a conscious conclusion and then, when the last certainty arrived, the vision produced the supernatural authentication for the result achieved. It was however natural that this actual relationship should remain hidden to our visionary. Proceeding from the vision he went back along the steps made, and if he believed he was simply reproducing in human speech what he had seen and heard in higher worlds, it was in reality only the bringing together of what he had already achieved before the vision. As a true mystic he readily acknowledges the higher authority of the Bible in this. If at some point his teaching should not agree with it, he will point to the inadequacy of human reason in the presentation of divine matters, and be ready without

more ado to carry out a correction if the other way is not open to him, to show that his view, corresponding to the established teaching, is the true meaning of the Bible. That as a result a forced explanation is also found is comprehensible, but is again evidence for us of where the source of the teachings is for our author.

In the framework of this psychological investigation we still have one question to discuss in detail, namely: what type our author belongs to. The breakdown into the four temperaments used by James should not simply be used here as the standard, even if it is undoubtedly possible to classify Pordage from this point of view. And yet the division according to the temperaments does not take account of the finer differences, and does not have what it achieves in the psychological investigation of religious phenomena brought out sufficiently. The development made by Höffding in his chapter on the personality principle is better. He understands by the personality principle, in the framework of the philosophy of religion, "the basis of the legitimacy and value of personal differences in the religious sphere." The differences are based on the dispositions of individual persons, and indeed the dispositions in question here concern either the emotional or moral life or intellectual capabilities. In the sphere of the emotional or moral life he characterises four groups, of which the first is made up of disharmonious and expansive natures. Disharmony is in the one the driving force, as the emotional or moral life is encouraged through a continuing inner resistance. In the constant fluctuation, the ideal is the desired unity which however is scarcely achieved due to the members constantly leading in the opposite direction. In the expansive natures the spiritual life has an abundance of the unity which moves to activity and communication because of their overflowing strength. They live entirely and directly from themselves, and, as they seek the highest in the inner strength and source, are by nature monists, while those who are disharmonic, who build on a strength outside of themselves because of the inner resistance to overcoming the inhibition, are naturally dualists.

The second group is made up of the active and passive natures. The former lack time, purpose and strength in the development of a particular religious life, as they proceed entirely from finding and creating values inside and outside themselves. The passive natures on the other hand incline more to a particular conditioned and reflective life.

The difference between emotion and cast of mind determines the affective and continuity type. Also with affective natures there are disharmonies, which are however not concurrent in the interior of people, but are shed with time. The development of such natures occurs by leaps and bounds by means of sudden breakthroughs, and there is a tendency to massive emotion. The development of the continuity type occurs by means of small increases, so that for this reason it has the characteristic of continuity.

If the feeling of self-assertion is predominant, so that, for the natures concerned, purely individual salvation and certainty is all, then we are dealing with the idiopathic type, while the sympathetic type seeks to get over these barriers, whereby the sympathy can move again with greater or lesser restriction.

In the intellectual field one must separate out opinion and reflexion. People with the need and capability for vivid and calming images are intuitive natures, in contrast to the reflective natures, for whom precisely the thinking process and not its conclusion through the construction

of an image is the main issue. Within both groups various differences can again be emphasised. For the intuitive, the images of visions predominate, so we can designate them as the visual, in contrast to the auditive, for whom the illusion of sounds plays an essential role. For the vigorous, the life of imagination is mostly defined by the sensations of life corresponding to the inner organic conditions, while for the motoric the visualisations of movement play the most significant role.

In the group of reflectives one must distinguish between the analytic and synthetic gifts. The analytic natures emphasise the differences, qualities, nuances, the sharp transitions (“the leaps”) and the real individual traits; the synthetic natures seek unity, connection, fusion, continuous transitions and common essential features.

By definition a type seldom belongs purely just to the one or other group, with transitions being the rule. There is also no doubt that one could cite many more types by stressing this or that aspect of vision, but it seems to us that Höffding has sufficiently delineated the guidelines for us to be able to ask to which of these types Pordage should be allocated?

Without doubt we must put our author with the expansive natures. In the struggle he comes to unity through what is alive in him. His convincing strength floods out over his small community, which wants to achieve the same strength of faith through him. That Pordage is a monist ensues from his system and has been set out elsewhere.

The inner strength and its evolvment do not however go outwards, so that all capabilities are adapted to the outer life, but Pordage is a deeply inner nature. What he wants to achieve he does by thinking, the life to which he is now conditioned being rich. We will therefore have to count him in this respect with the passive natures.

We can speak of the course of his development only from the moment when he became acquainted with the writings of Böhme, the time before remaining closed to us. From this moment however his life can be presented in a consecutive and straight line, even though the visions and revelations perhaps make one suspect the opposite at first glance. However, the events do not impinge on his life in such a way that we could set off from there in another direction, but they are, as already elaborated earlier, to a certain extent stopping points in the development which caused the former process to be checked once again and found to be correct. Pordage is thus a real representative of the continuity type. Höffding too established that this type has a certain affinity with the expansive.

We will not need to consider the evidence further in placing him with the sympathetic natures. This is shown by his endeavour to assemble a small religious community in his house which grasps salvation in a deeper way than is possible in the official church. Also, all higher experience is placed by Pordage in the service of his fellow human beings, without in any way considering himself bound by the barriers of national tradition or Confession.

The attempt to draw a clear distinction in the field of awareness seems at first to be harder. The intellectual work of our author seems to assign him to the reflective natures, for we often sense him struggling with the subject. But the fact that in his whole system there are so few

stipulations concerning the thought process apart from the establishment of the individual areas of the soul shows that for him this is not the main issue, but the fixing of the point of view attained through the shaping of and adherence to a defined image. In this, Pordage is really visual, for the illusion of sounds reported as vanishing is completely cancelled out in the face of the overwhelming abundance of images of visions.

Like Böhme, his pupil Pordage is a vigorous type. Visualisations of movement seldom occur in the visions, only looking into the depths from on high, with also perhaps rising and sinking in the Dark Principle of Hell. The latter can however in all likelihood not be considered for Pordage as being given in the vision, but restricted to the movements of the evil spirits, whilst Pordage himself was a spectator. In contrast the first hallucinations and the later visions likewise make one acknowledge that “his life of imagination is mostly defined by the physical sensations corresponding to the inner organic conditions”.

If, in addition to this intuitive character, we wanted to enlarge further on the reflective activity of our author, we would not be able to make a neat separation into the groups given by Höffding. Pordage analyses, as well as seeking to bring what he has attained in the analysis to synthetic unity. The result attained is however a unity that has passed through the whole system.

In the same way as the two groups of reflectives are only clearly separated with difficulty, it is also difficult to draw a definite line between intuitive and reflective characters. People will often be considered reflectives only at the time of the shaping of their thoughts, whilst at other times, when the subject will not let itself be grasped through their thought process, they succeed in finding the truth through intuition.

At all events with Pordage here too we have the impression of a closed personality, which we had gained from his life and his teaching. It is therefore understandable that such a man could become a leader precisely in the religious field, not just for an individual personality like Jane Lead, but also for the community of the Philadelphian Society and beyond.

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Conclusion.

Literature.

Life.

I was born Fritz Richard Waldemar Grzechowiak in the (Old) Catholic Confession on 4th December 1883 at Breslau, the son of the late master tailor Thomas Grzechowiak and his wife Johanna, née Wabner. From autumn 1896 to Easter 1899 I attended the Gymnasium zu St. Elisabet in Breslau, and from there the state Gymnasium in Bonn, which I left at Easter 1905 with the Certificate of Secondary Education. I then devoted myself at the University of Bonn to the study of Theology and Philosophy. At Easter 1908 I passed the Theology exam, and since June 1908 have been a member of the Old Catholic clergy. During my time in Breslau I also attended lectures at the university there.

My teachers in Bonn were: v Bezold, Clemen, Dyroff, Erdmann, Freytag, Goetz, Heimbergel, Loersch, Luckwald, Philippson, Ritter, Schulte, Schumacher, StierSomlo, Störning, Bischof Weber, Wentscher, Wiedemann. In Breslau: Hönigswald, Muther, v. Wenckstern.

To all these distinguished gentlemen, but especially to Herrn Geheimrat Prof. Dr. Dyroff and Herrn Geheimrat Prof. Dr. Störning I am eternally grateful.

I took the final oral exam on 28th November 1917.

Appendix 20 – ‘The Mundorum’

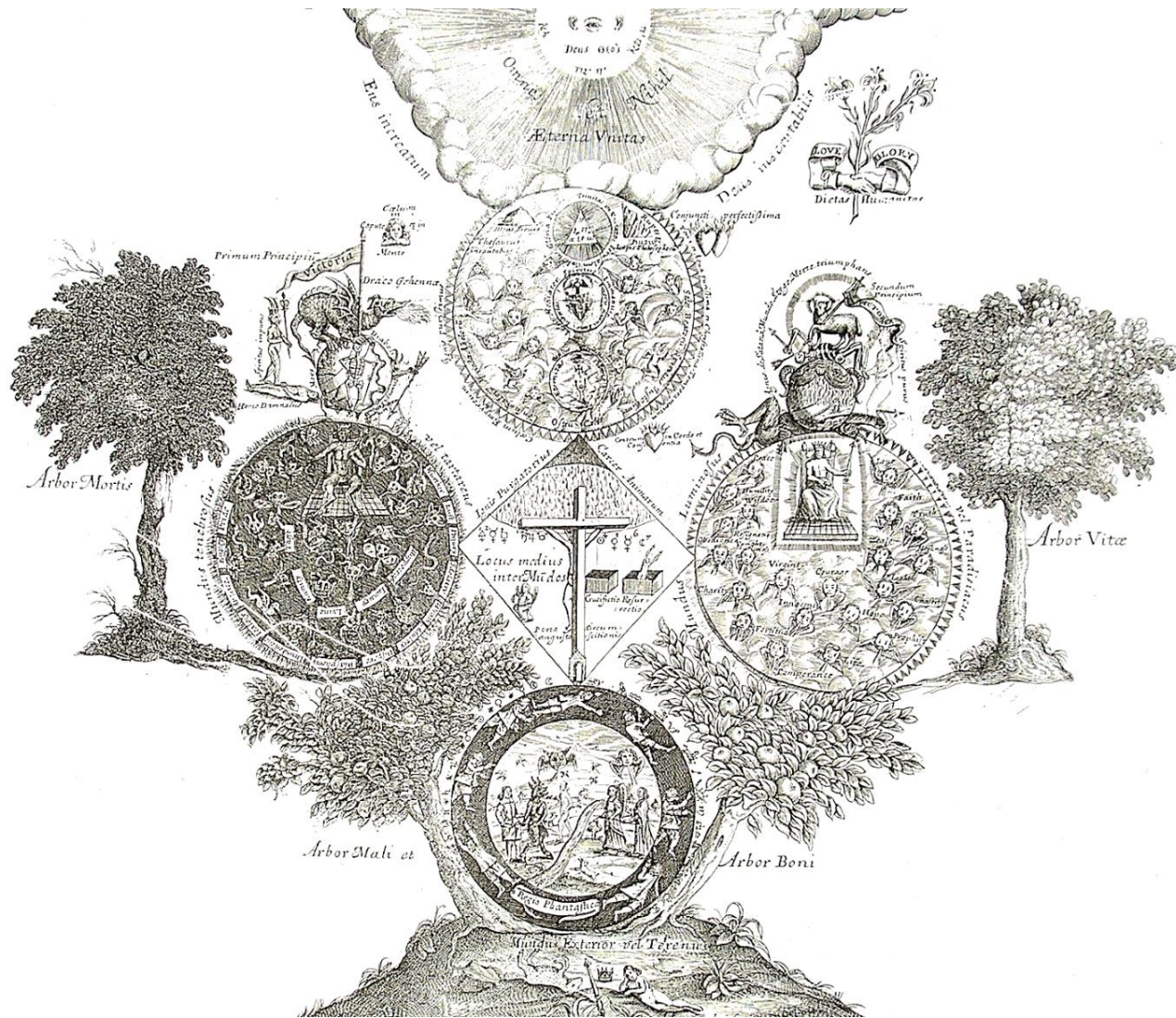


Figure 1: 'The Mundorum'.