

PHILOSOPHIA VERA,
O R
A New SYSTEM
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PHILOSOPHY,
NATURAL, MORAL, and DIVINE;
VERY CONCISE, BUT COMPREHENSIVE;
Much desired by, and very interesting to
MANKIND in General.

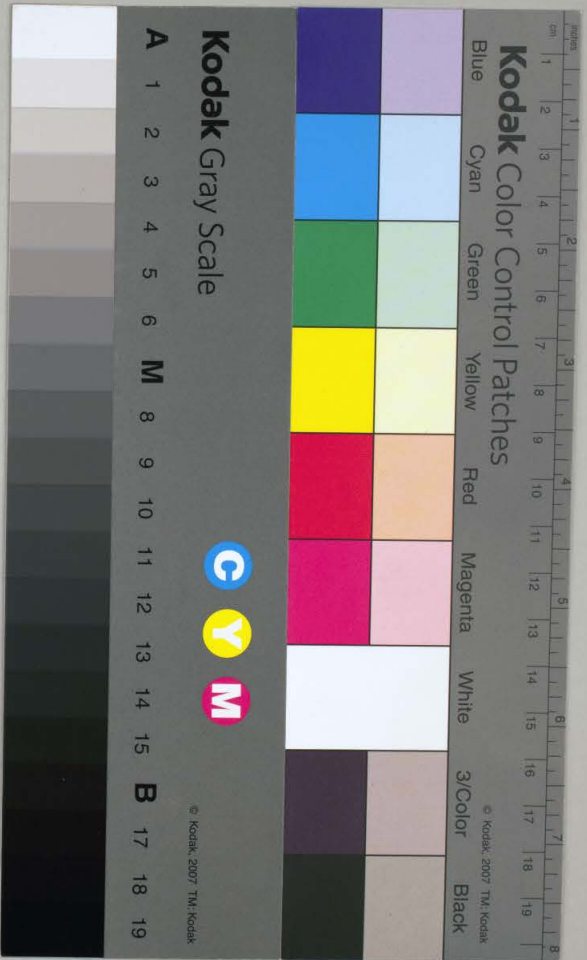
By ELIAS NEWMAN, Gent.

*Go little Book into the World go forth,
And tho' a While may latent be thy Worth,
Yet Time which does most other Things consume,
Will raise thy Crest up, and erect thy Plume:
The humble Acorn e'er it can aspire,
Must first descend, and lie conceal'd in Mire:
The Sport of Vermin and devouring Worms,
And as it rises, is assail'd by Storms;
But see! at length, its Summit tow'ring high,
And blending Verdure with the Azure Sky.*

L O N D O N.

Printed for the AUTHOR,

MDCCLXVIII,



Eliaz Newman Philosophia Vera or A New System of Philosophy



Hiroshi & Tamae
— Mizuta —





Judgment unto Truth,

See 42 Chapter of Isaiah

Israel awake! behold Music's come,
The sounds no Trumpet and the beats no drum,
As yet the Horn is conceal'd in Mice,
But ears 'tis long, will joyfully aspire,
And Bless the Forest with Celestial Fire

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OR
A New SYSTEM
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CHAP.

(3)

CHAP. I.

On the Being and Attributes of GOD.

GOD is a Being Self-existent, infinite in Extent and eternal in Duration, consisting of three supreme Perfections in one Divine Nature.

That a Creature endow'd with rational Faculties, should ever have brought his Mind to question, and much less disbelieve, the EXISTENCE of a GOD; is truly a most amazing Circumstance! But such there have been, and such (to the great Reproach of human Nature) there still are, notwithstanding the wonderful Display of divine Wisdom and Power exhibited in the Heavens, the Earth and every Element.

To attribute all this to a blind Chance, is not only daring Insult to the Deity, but also the most consummate Ignorance the Mind of Man can possibly entertain; because, a very small Degree of Reflection, informs us, that it was not only necessary the visible Things of the Creation should be brought together in the beautiful Order we find them in, but that it also requires a constant Exertion of Divine Power to preserve them in that Order; and if any One will attribute this to Chance likewise, he only changes the Name, but not the Nature of the Deity, and ought to adore that Chance which he sees capable of producing such wonderful Effects.

In short, if a Man could disbelieve the Existence of himself, then were it more pardonable to doubt the being of his Maker; for the Proofs of the One, are full

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full as many and manifest as of the other, even to the Eye of Reason.

The three Supreme Perfections constituting the Divine Nature, are the *Supreme Essence*, *Supreme Wisdom* and the *Supreme Power*; all of them subsisting in perfect Unity, though intirely distinct in their Natures. To Be, Exist or Possess a constituent Essence, of whatsoever Nature, is one Quality; To think or entertain Wisdom, is another, and to Act or Exercise Power, is a third; differing as much in its Nature from the first and second, as they differ from each other. Each of these Perfections has its peculiar Attributes, and all the Attributes of the Deity are referable to one or more of them, but they are not reducible into each other.

The principle Attributes of the Supreme Essence, are *Self Existence*, *Omnipresence* and *Eternal Duration*: The principal Attributes of the Supreme Wisdom, are *Omniscience*, *Love*, *Mercy*, *Truth*, *Justice*, &c. And those of the Supreme Power, are *Omnipotence* and *Infinite Perfection*:—They are all co-equal in Excellence and Co-eternal in Duration, yet is there a Subordination in point of Rank; thus, the first existing of itself, and not proceeding from either the second or the third, claims the first Rank, and may be called the FATHER; the second does not exist of itself, but proceeds from the first alone, therefore it is intitled to the second Rank, and may be called the SON; and the third, proceeding both from the first and second, claims the third Rank, and may be called the HOLY GHOST: for like the second, it owes its Existence to the first, and it also receives its Perfection from the second.

To explain, more clearly, in what Manner the Supreme

preme Wisdom and Power owe their Existence to the Supreme Essence, though equally perfect in their Natures, as well as Co-eval in Duration, it may be proper to observe, that Essence might subsist without Wisdom or Power, though it would, in such Case, be very imperfect; but neither Wisdom nor Power can Exist without Essence, by Reason it must be some kind of Substance, tho' ever so pure a Spirit, that possesses the one, and exercises the other.

Each of the Three Supreme Perfections had an equal Share in the Creation of all created Beings.

The Divine Essence furnish'd the Materials out of which they were created; the Divine Wisdom contrived and directed the Manner, and the Divine Power carried the whole into Execution.

Altho' these three Perfections in the Divine Nature are perfectly incomprehensible, yet is it absolutely certain that they do Exist; and likewise as certain, that they have existed from all Eternity, and will to all Eternity continue to Exist; for it is no Degradation to the Divine Nature to say, that he neither could bring Himself into Being, nor can annihilate Himself.—And if there ever had been a Time when God did not Exist, the whole Universe had now been, and ever remained, a universal Blank, void of all Existence whatsoever.

But now, so far is it otherwise, that there is no void Space any where, the whole Universe, whose extent is perfectly unbounded and infinite, is every where occupied by the Deity, who is all in all, all that is, all that was, and all that will be; so that the wise Atheists might have employed their Talents much more consistently with Philosophy and good Sense, if instead of denying a God, they had denied the real Existence of any Thing but God. CHAP.

C H A P. II.

Of Divine Revelation.

BY Divine Revelation is meant a Communication of Knowledge from the Creator to his rational Creatures, conveyed to them by the Means of one or more of such Creatures employed by the Creator for that Purpose.—I will first consider the Matter so convey'd, and next the Manner of Conveyance.

The Subject or Matter of the Knowledge convey'd to us in Holy Writ, is of two Kinds, the one may be called Information, the other Commands: The first gives us to understand who and what GOD Himself is, and also what we are, and our Dependence upon his Divine Majesty: The latter supplies us with Rules for our Conduct, the Observance of which, we are told, will not only contribute to our present Welfare, but also procure us everlasting Happiness.

These Rules are all compris'd in a very small Compass, under the Denomination of Ten Commandments, which comprehend, either by plain Expression, or a very natural Implication, all the Virtues and Vices practis'd by Mankind, prohibiting the one and injoining the other: The Tenor and Meaning of all these Ten Commandments may be reduced to these two general Points; to reverence our Creator, and act with Integrity and Kindness to our fellow Creatures: Is it possible for the Mind of Man to

conceive

any Thing more reasonable than this? more worthy a Creator to Command, or a Creature to obey, surely not! For can we do less than reverence that Power which created us? And is it not perfectly God-like to command us to love one another, and do as we would be done by?—Again, in regard to the Account God was graciously pleas'd to give us, of his own Divine Nature; our Dependence upon him, the Reason of our being in this unhappy State, and the Remedy He, in his Mercy, had provided for our Return to Happiness: These are likewise very striking Proofs of wonderful Goodness and Clemency. There are indeed some Points recommended to our Belief in those Accounts, which are very mysterious; but surely the Divine Majesty had an undoubted Right to impose such Articles upon our Faith as he thought proper, for very wise and good Reasons, to impose; especially when he design'd to inform us, that, at a proper Time, all these Mysteries should be revealed.—Had the Divine Being let us remain here in this wretched State, without communicating any kind of Information to us, He had acted very cruelly; and what must be the Disposition of those, who can think thus unworthily of the Most Gracious and best dispos'd Being in the Universe.

The most particular Circumstances relating to the Matter of Revelation, I shall consider in the succeeding Chapters, therefore will now proceed to enquire into the Manner or Method which Divine Goodness thought proper to make use of, for conveying to us, a Knowledge which we could by no Means have gain'd, had it not been the Divine Pleasure to communicate it to us.—The Manner then appears to have been by influencing the Minds of his Holy

Prophets

Prophets, in such an extraordinary Way, as first to make Them themselves acquainted with those particular Circumstances; and next, so as to excite, if not oblige them to communicate the same to their Fellow Creatures, for which Purpose only, they were convey'd to themselves.

Methinks wife Mr. Deist now starts up with a how can that be? Aye, you may tell me so, but I'm not such a credulous Fool to believe it, no Man can have any Knowledge conveyed to his Mind, but what he receives by the Experience of his Senses.—Very well Mr Deist; then I find you had rather be an incredulous Fool than a credulous one; for that you are a Fool, I will very soon make appear by your own Words; in answer to which I will only beg leave to ask you this Question: How does the Bird make it's Nest, the Bee it's Comb, or the Spider it's Web? with an infinite Number of *et ceteras*.

Oh, says you, this is by Instinct; very well Sir, let me but know what you define Instinct to be, and I shall have no sort of Objection to the Term, provided you make a right Definition; and provided also you will but grant me, in my Turn, a very natural Concession, which is, that the Supreme Being has as much Power over the Mind of a Man, whensoever He thinks proper to exert it, as he has over the Mind of an inferior Animal; for 'tis certainly true (what you Advance) I mean in general, that all Human Knowledge is gain'd by the Experience of the Senses, which is indispensably necessary to Man's being a Free Agent; which it was also quite requisite he should be, for Reasons that will be mentioned hereafter.—But altho' this is so in general, it is in the Power of Supreme Wisdom to make him otherwise whenever

ever (to answer any great or extraordinary Purpose) He thinks fit so to do.—A Power indeed which the Deity has reserv'd to himself alone, I mean, that of doing it solely by an inward Impulse on the Will, without the Operation of any external Object or Affection.

Men are too apt to measure Divine Wisdom by human Reason, and think the Deity might have done better so and so.—I shall make no Observations at present, upon the Arrogance and Presumption of such Suggestions, but only assure them, that unerring Wisdom pays a peculiar Regard to Propriety, in all its gracious Dispensations.—That amazing Method by which the second Person of the adorable Trinity, made use of human Flesh, for effecting the great Purpose of Man's Redemption, has prov'd a Stumbling Block to such as were of that Disposition. But when that great Mystery is fully explain'd, it will afford a striking Display of Divine Wisdom as well as Goodness, and become a perpetual Object of our Admiration, Joy and Gratitude.

What could be a more proper Instrument under Divine direction, than *Moses* was for conducting the Children of *Israel* through the Wilderness? and yet some perhaps may think, that an Angel from Heaven might have answered the Purpose better.—Not considering that it would have been a great Cruelty in the Supreme Being, to have sent an Angel from the Mansions of Bliss, to have sojourn'd upon Earth so long a Time, as that Business required; especially among such a rude Rabble as they often were. Angels have been often sent on Earth to deliver a Message, or perform some other Commands that were speedily executed; and are doubtless, extremely ready

to obey whatever Commands God thinks proper to honour them with: But a good Master will not send a Servant that he loves upon any Errand which he knows would be very disagreeable to him, how willing soever that Servant might be to obey his Commands; especially, when it is equally easy to provide another Agent for the Business, whose Nature and Inclinations may be more suitable thereto; and from the well suiting as well as timing of Things, an infinite Number of beautiful Circumstances flow, which are not discernable at the first View.

By the Means of employing a human Agent, the Deity can speak to, or plead with Mankind, Face to Face; and we may be well assured, is inclined to be very gracious, whenever that is the Case; for his own Voice, as a GOD (especially when addressed to Sinners) might be such as would terrify and dismay, as it did from Mount *Horeb*.

CHAP.

CHAP. III.

Of the Creation and Fall of MAN.

PREVIOUS to the Creation of Man, it was necessary, that such a Residence should be prepared for his Reception, as was suitable to the Nature of his intended Existence; such was therefore produced by the Deity, who, (as the sacred Historian informs us) was pleased to employ six Days in the Creation of the World and its Inhabitants.—The Account given of these wonderful Performances, is very concise, but comprehensive; and points out to us, the Regularity and Order, as well as Energy of the Divine Operations: What he says of the Animation of Man after his Creation, (altho' it runs counter to the general Opinion which prevails among Mankind) is so perfectly correspondent to what we may observe with our Senses, that this Circumstance alone, is sufficient to assure us of the Veracity, as well as Divine Information of the Author. The Passage I mean is the following; “*And the Lord God formed Man out of the Dust of the Earth, and breathed the Breath of Life into his Nostrils, and Man became a living Soul.*”

We surely cannot refuse to believe our MAKER, when he deigns to tell us, that Man was created out the Dust of the Ground; especially when we see how readily he returns to Dust again; and certainly it would be as irrational and irreverent to doubt of the other Fact; That Man became a Living Soul, by the Breath of Life entering his Nostrils, when we see how readily the Body becomes in-animate with-

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without Breath.—Whilst we are in the Womb, our Mothers breathe for us; but afterwards, we presently Perish, if deprived of that *Pabulum Vitæ* which the Air supplies us with, and which is conveyed from the Mass of Blood through the Brain and whole nervous System, which it pervades in the Manner of a fine Electric Fire, and communicates thereto, those admirable Qualities, Sensation and motive Power; which Qualities exist in us no longer than during the Time our vital Frame is supplied with, and influenced by, that animating Principle, which, by Anatomists is called *Animal Spirits*: 'Tis this Influence, and this only, to which is owing that astonishing difference between a living and a dead Body.

There is also mentioned, in the *Mosaic Account*, another Circumstance, which has too often been looked upon by Infidelity, as either fabulous or frivolous which is, the Manner of *Eve's* Creation from one of *Adam's* Ribs: But when I treat, fully, of the Refurrection, it will appear, that Divine Wisdom had a more particular Reason for this Transfection, than has hitherto been conceived.—But to return.

As the Supreme Being both fore-knew, and, for gracious Reasons, permitted the Fall of Man, altho' his Transgression was the real Effect of a free-acting Will, it was the Divine Pleasure, to constitute and animate our Bodies, in such a Manner, that the influencing Spirit, or vital Principle, should be subject to Obstruction from many Causes, in order that the Duration of Life might be very precarious and uncertain; also, that we should be subject to Pain, Sickness, and a Variety of Evils, which the Blessed, in a State of Felicity, are intire Strangers to; as we also shall be, except from the Remembrance of what is past, when
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arriv'd at that glorious State, which is intended to be the ultimate Design of our Creation.—Our first Parents (notwithstanding the Mechanism of their Bodies was such as above-mentioned) were placed in a State of Bliss, and provided with every Thing their Hearts could wish for, and so sustained by Divine Power, as well as such a Provision as the Deity was pleased to make for them, to guard their Bodies from Decay, as well as every kind of Evil, that they might have preserv'd both Life & Felicity, till this very Hour, had they been obedient to the Commands of that Goodness which created them.—The Test of Obedience which God was pleased to give them, altho' seemingly trivial in its Nature, did sufficiently serve to answer the Purpose intended, which was to make them acknowledge their Dependence upon him, by obeying the very easy Commands he was pleased to lay upon them; which were the Terms upon which the Continuance of their Bliss was assured to them, without Interruption or Allay.—But yet, foreseeing that they would not long persevere in their Duty, GOD did so graciously order it, that altho' their Disobedience to the Divine Command, should be punished with Shame, Confusion, Remorse, together with Bodily Toil, Sickness, and lastly, with a Return to that Dust from whence they were created; I say, notwithstanding it was the Pleasure of GOD to punish their Transgressions with many temporal Evils, to them and their Posterity; yet was he graciously pleased to ordain that such Punishment should not be eternal; and likewise, that even this Transgression, by being punished, should, at length, contribute to their everlasting Felicity; in a much more exalted State of Bliss, than that which they were at first placed in;
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as will be mentioned in the following Pages. E'er I conclude this Chapter, it will be necessary I should explain the Free Agency of *Adam* and Mankind in General; that being a Point much disputed by the Learned.

It was not sufficient that our Bodies should be formed in the wonderful Manner they are, but likewise requisite they should be animated also: Nothing but Divine Power can produce the One, nor any Thing but the Divine Spirit effect the Other.—It is the animating Influence that produces Sensation and Motive Power; That Sensation or Sense is at first, a mere Capacity of Feeling, which produces Thought; Thought again, by Reflection and Exercise, or the Experience of the Senses, becomes gradually improved, so as in Time, to acquire that Degree of Perfection which is called REASON; which all Animals, by the same Means, acquire in some Degree; but Man (as was intended) possesses it far more eminently than the inferior Creatures; yet, in the Beginning of his Life, (I mean, when but just form'd) his intellectual Capacity, is quite as obscure and imperfect, as in the most imperfect Productions of animal Life: They are all entirely upon a Footing, in that Respect, at first; and when Animation begins in them, they are but one Degree superior to inanimate Matter; the smallest Particle of which, possesses a simple Degree of Consciousness, altho' it does not amount to what we call Sensation. This Consciousness it is, which inclines one Particle to attract another, and that Attraction produces Solidity, which could not, in a natural Way, subsist, if Matter was not endued with that amazing Property.—There does exist a regular Gradation of that Divine Perfection THOUGHT, through-

throughout the whole Creation, from that simple Consciousness subsisting in Matter, to the most perfect of all Beings, the Deity Himself.—And altho' the rude Chaos out of which the Creation was form'd, did exist in such an imperfect State as *Moses* informs us, previous to the Creation, yet was that produced, both by, and from, the Almighty Himself; and invested with such Properties only, as were necessary to the Purposes for which his un-erring Wisdom designed to employ it; and, although it was, in that Chaotick State, the farthest removed (I mean in its Nature) from his own Divine Perfection, yet neither was it, nor could it be, intirely, divested of those three Qualities which constitute the Divine Nature.

If what I have here mention'd is duly weigh'd, all farther Disputes about the Possibility of Thinking-Matter, will entirely cease; and such, I apprehend, had never began, had Men known the true Nature and Origin of Matter; which has been thought and said to be created out of Nothing.—In one Sense, it may be thought and said to still, since if we consider that before the Creation, God was quite as Perfect and as absolutely Omnipresent as He is now, and that he now is not one jot diminish'd in any one of his Perfections.—Being still, as he then was, All in All.—I say the Divine Nature is not diminished in any one of it's Perfections, by the Creation, but on the contrary, the Deity may be justly said to have increased his own Glory by it exceedingly; I here mean by Creation, every created Being whatsoever, existing in the whole Universe.—For although God would be all Perfection and Happiness if he existed alone in the Universe, yet that beautiful and amazing Display of His Power, Wisdom and Goodness, exhibited

hibited in each of that Infinite Number of Worlds existing in the boundless Universe, must certainly add exceedingly to his Glory, and also greatly promote his own Felicity, which takes Pleasure in Nothing so much as Blessing the Creatures He has made, and which without being made, notwithstanding their Divine Origin, had ever been, in respect to themselves, as though the Essence of which they are created had never existed at all, as I shall elsewhere more fully explain.

As to an absolute Nothing, or Space perfectly void of all Existence, such never did, does not, nor ever can exist: It would be injurious to the Omnipresent Attribute of the Deity to suppose such a Thing, therefore I shall, for the Sake of Brevity, say nothing more about it, except give this one Hint, that were it possible that we could have been created out of such Materials, we might have had great Reason to doubt of an eternal Existence, but when, on the contrary, assur'd, that the very Materials of which we are constituted, is in its intrinsic Nature and Essence, though not its present Mode, of eternal Duration, we have abundant Reason to be satisfied, that the Fountain of Truth can do, what he faithfully promises to do, not only restore our Lives, but also make them everlasting.—But to return to free Agency; When Man is arriv'd at the highest Perfection, this State of Existence admits of, I mean in respect to his rational Endowments, the animating Influence affects him in the same simple way that it did, at his first Formation, which is by pervading his Brain & nervous System, it gives him only a Power to think and act, but without influencing the Manner in which he does think and act.—In the same Manner as the Person
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who blows the Bellows of an Organ, gives the Organist an Opportunity of playing; but the Airs he plays, as well as the Manner in which he plays them, depend intirely upon himself.—And to carry the Simile still farther; suppose the very same Person serves him in that Capacity, who did when he first began to play, he performs his Business in the very same Manner that he did at first; but we will suppose the Organist, by Practice, to be vastly improved in his own Performances.—Hence does it plainly appear, how Man is really (in Respect to his own Inclinations) a Free-Agent, altho' he cannot possess the least Thought, nor perform the most trifling Act, but by Divine Influence.

I have taken the more Pains to clear up this Point, as the Justification of the Deity depends much upon it.—We may be well assur'd likewise, that we shall always, in a Future State, continue to be Free-Agents, and that the highest Class of Beings next to GOD Himself, are so likewise; otherwise they would be mere Machines, and even an earthly Monarch could have no Pleasure in ruling over such.—In the Case of *Adam* and *Eve*, the Supreme Being was under a Necessity of influencing their Minds in a supernatural Way, till they had, by the Experience of their Senses, acquired a sufficient Degree of Reason to act of themselves, under a natural Influence.

So likewise, in all their Descendants, during the Infant State, Instinct takes Place, on some Occasions, as well as in the inferior Species of Animals; it is that which disposes them to take their Food, cry when in Want, and suck the Nipple as greedily, and often too, as properly, as if they had, and could have been, instructed in that Exercise, by external

Information.—Without this Assistance from an internal Impulse, their Creation would generally prove in vain.

In Regard to what I have said of the peculiar Influence which the Deity exerted on the Minds of our first Parents, let it not be doubted, because such Occurrences do not now present themselves to us, we find as striking Instances of Divine Power, exercised on the Minds of infinite Numbers of his more imperfect Creatures, and ought to be satisfied about what God can do, by seeing what he does do.

The Infidel Race must think of banishing from their Bosoms, that abominable Arrogance they have so long carefully cherished; they will soon find it to be a hideous Serpent, which, deluded by its shining Colours, they have fondly fed, only to prey upon their own Vitals.

Could we look into the Mind of a Worm, (for Worms have Minds as well as Men, tho' imperfect as their Bodies) we should find the same Vanity presiding there, and believing there is nothing superior to itself; but although the Vanity of the Worm may be as great as that of its groveling Brother, the One is far more excusable than the Other: It is not to be wondered at, that even the most inconsiderable Beings infused with Life, should be thus ambitious; when we consider the great Fountain from whence they are produced.—But rational Man is better informed, and should consider, that, notwithstanding he is descended from, and related to, the Deity Himself, yet is he so far removed from that Supremacy of infinite Perfection, that a single Grain of Sand, might, with more Propriety, presume to vie with the whole Globe, than Man with his Maker. His
rational

rational Information should dispose him to entertain a proper Degree of Humility and Reverence to his Creator, and Respect and Affection to his Fellow Creatures, who all claim the same Honours with Himself.

CHAP. IV.

Of the Redemption of Man.

THE Disgrace and Miseries to which Mankind became immediately subject, after their Disobedience, may, to the Eye of Reason, seem too rigid and severe, as well as too lasting, in Proportion to the Offence; and it may likewise appear a Cruelty in the Creator, to make the whole Race of *Adam*, even to the latest Generation, Partakers in his Punishment, when they had not the least Share in his Crime.—I say, it may seem too rigid a Decree for so gracious and merciful a Being as the Deity truly is; but when the real Cause of that Decree is fully known, we shall not only acquit Divine Goodness of all Imputation of Cruelty, but likewise, be joyfully convinced of his amazing Mercy and Goodness, even in that very Dispensation, which, on a slight View, appeared vastly rigid and severe; but, previous to the Explanation of that Matter, I have to treat of the wonderful Method which God deign'd to contrive and make use of, as an Atonement for *Adam's* Transgressions, and a certain Restitution to Himself and Posterity,

terity, of that Bliss which had been forfeited by the Offence.—This was by the Incarnation of the second Person of the adorable *Trinity*, which took upon itself, by that Incarnation, Human Nature, and that without the least Diminution of the Divine Honour or Attributes; God being then as he was before, and now is, perfectly infinite in all his Perfections.

This beautiful Mystery will be more easily comprehended, if we consider what has been said in the foregoing Chapter, *viz.* that the Bodies of all Mankind are constituted of the Divine Essence itself; which is in All; through and above All; and altho' we have an Existence quite separate and distinct from each other, and also from the Objects that surround us, yet are we, in regard to the Substance of which we exist, inseparably connected with the Universal Whole, or great All in All.

And altho' we are at present so much estranged from the Deity, by the sinful State we now are in, yet may we look upon ourselves, as in the very Centre of the Divine Essence, (for where there is no Circumference, all is Centre.)

If the Conduct of the Majority of Mankind be considered, we may be truly said to be in a State of Rebellion against God, and therefore no Wonder that we are at present miserable: But when Divine Goodness deigns to let us enjoy the Benefits of our Redemption, and, agreeable to his gracious Promises, restores us to the original Bliss of our first Parents, and teaches us, very particularly and powerfully, how our Conduct may deserve the Continuance of that Blessing; we shall then clearly know ourselves to be in the very Bosom of the Deity; our Comfort, Satisfaction and Joy, will be constantly increasing.

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as well as our Perfection, even on this Stage of Existence; where we shall be fitted for that glorious Translation to which our gracious Redeemer, will, with great Splendor, come to invite us.—But, to return from a Degression which is rather premature; let us consider that we are form'd from the very Essence of the Divine Nature, and animated by the Divine Spirit, and we shall easily comprehend in what Manner the Blessed Redeemer of Mankind, was, at one and the same Time, both God and Man; God, of the Substance of his Father by whom all Things were made, and Man by consisting of Human Flesh, conceiv'd in a Human Womb, born of a Human Mother, and nourish'd in a Human Manner, but differing from other Men in the following Respects: First, by being produced without such Mate Agency as precedes the Formation of other Men, by which, even in his human Nature, He might be justly call'd the SON of GOD; Secondly, being in a State of Purity, I mean quite free from Sin and all corrupt Inclinations, and perfectly resembling in Disposition, the Divine Nature; and Thirdly, because on all extraordinary Occasions (I mean in the Exercise of his Divine Function) it was the Wisdom of GOD, or second Person of the adorable *Trinity* which spoke in Him; The same GOD which spake to *Moses* in the Burning Bush, and the Children of *Israel* from Mount *Horeb*: Other Men Speak, and so did the Blessed Jesus, on common Occasions, only by the Assistance of the Divine Spirit; I mean, by the means of that Influence, which in a natural way, as it may be called, is convey'd to their Minds and Organs of Speech, so as to enable them to Speak, but without directing the Manner how, or, to express my Mean-
ing

ing in other Words, it is Men speaking by the help of God, but in the Case of our Redeemer, it was God Himself speaking by the Human Organs of Voice.—It was the merciful Pleasure of the Deity, both to appoint and accept, the voluntary Sufferings of His only Son thus deified, as a Propitiation for the Sins of Mankind, being perfectly immaculate, and consequently a Sacrifice, infinitely more meritorious, than any one descending from the corrupt Race of *Adam*, in a common way, could possibly have been.

But in these Sufferings, it was the Humanity of *Christ*, his human Organs of Sense, which felt the bitter Agonies of his Death and Passion: This same *Christ*, still as God, subsisting in human Shape, but in a glorified and everlasting State, will in Heaven, rule over the Myriads of Creatures which He has thus redeemed to all Eternity.—This great and beautiful Mystery, being thus explained, will not only be easily comprehended, but likewise banish all those great and weighty Objections to Christianity, which Infidelity of every kind, has raised against it.—And altho', at first View, it may strike the Mind with an Idea of a presumptuous Familiarity in the Explicator, as well as the Mystery itself seem more homely, and simple in it's Nature, than it has always been thought to be, by the faithful, yet, a little Reflection will perfectly reconcile, what may at first seem somewhat awkward.—From what has been said, it will likewise be clearly understood, why the Divine Power exerted itself, in performing those Miracles which accompanied the Ministry of our Saviour and his Disciples; For, as it was the Pleasure of the Deity that His Son should make his first appearance upon Earth, in a very low Station, it had been impossible without the

Co-operation

Co-operation of Divine Energy, that his Doctrine could have been at all believed, and much less established; And, as to the Reality of those Miracles (I mean both a Power and Inclination in the Supreme Being to perform such) for the effecting his own gracious Purposes, surely no one endued with common Understanding, will now call in Question: For, although, in general, Matter acts upon Matter, by such mechanical and established Laws, as the Creator thought proper to ordain, yet to imagine that Omnipotence would bind up its own Power, by any Laws whatsoever, so as not to be able to deviate from them whensoever he thought proper to do so, must be the most absurd, as well as impious Supposition, that can enter a human Mind. The Miraculous Conception of the Blessed Virgin has been treated, in a most contemptible Manner, by those whose Knowledge and Penetration was such, that they appear'd to possess every Sense but common Sense.—And yet had they employed but half the Pains to think of, and examine into the Nature of a common natural Conception, they must have made but a very bad use of their Reason, not to discover, mysterious as that Part of Philosophy is, that Divine Power must have a far greater Share in that wonderful Performance, than the trifling Act perform'd by human Agency.—I say, their reason would clearly have given them to understand so much, and that much ought to have satisfied their Minds with a very natural Persuasion consequent thereto; I mean, that notwithstanding it has been the Pleasure of the Deity, for very kind and self evident Reasons, to let the Formation of a Child succeed the Congress of a Male and Female, yet that frivolous Act, cannot otherwise, be absolutely necessary to

such

such an amazing Display of Divine Power and Wisdom, as is the Formation of so beautiful a Mechanism as the Human Body.

It is not from an Animalcule, previously existing in the Male Sperm, that a Child, or Young of any Kind is produced, but from a spirituous Effluvia with which the Male Semen is, according to Circumstances, more or less plentifully charged; which first produces such a Change in the Female Ovary, as lays the Foundation for that wonderful Performance, which is carried on, and brought to Perfection by Divine Energy; which Energy is also requisite to the Growth of the Body, as well as its first Formation: This being the Case, altho' a prolific Embrace begins the Business, it is by far the most trifling Part of the whole wonderful Process; and altho', in order to promote parental Care and Affection, as well as for other Reasons, it was the Pleasure of GOD to make that naturally necessary, yet is it not absolutely so; for the Supreme Being, can, whensoever he pleases, produce the same Effect without it; witness the Formation of *Adam & Eve*; but should it be thought unfair, that I appeal to one Part of sacred Writ for the Corroboration of another, in order to convince those who doubt the Veracity of the Whole, and who are so vastly cunning as to insist upon it, that nothing can be done out of a Course of Nature; I must desire such to consider, what that which they call Nature is: I have hinted elsewhere, and shall now repeat, that Nature, the Hand-Maid of the Almighty, is the Action of Matter upon Matter, by such regular Laws, as the Maker and Proprietor of Matter has thought proper to establish; but as it was by a supernatural Agency that Matter itself was produced,

and invested with those Properties which it possesses; That same supernatural Agency, has it under Command now, as much as ever, and is by no Means obliged, to confine itself to those Rules which it has prescribed to it's Servant or Hand-Maid. They might as well suppose, that a Congress of two other Worlds, was absolutely necessary to the Production of this we inhabit, as that *Divine Power* cannot create one Human Creature, without the Assistance of two others.

Was it the Pleasure of Omnipotence to do a Thing so unnecessary, it could instantaneously produce a Creature of the highest Angelic Nature, and endow it, as instantaneously, with all the mental as well as corporeal Perfections of such a Being: But Divine Wisdom acts by regular Gradations (except on very particular and necessary Occasions) in all its Operations; generally too, by the Interposition of secondary Causes: But Men must not forget, that all second Causes are, and ever must be, dependent upon the One great and first Cause, which is no less than the Deity Himself.

In speaking of Angelic Nature, I used the Word *Corporeal*, which will, to many, seem very exceptionable to prevent or reconcile which, it is necessary I should acquaint them with what Reason itself might dictate, that Angels have Bodies as well as Minds; and altho' the nature and Texture of them is such, as our terrestrial Matter, in its present State, can neither controul nor interfere with, yet they are not mere Phantoms.—Let this Circumstance be duly weighed, and help to banish from the Society of Men, those weak as well as wicked Arguments, which so wretchedly serve to taint the Minds, and corrupt the Morals of
Youth,

Youth, e'er they have well attain'd a rational State ;
I mean fuch as the following ; " *The Soul of Man be-
ing immaterial, Fire cannot punish it, therefore all
fuch Threats muft be mere Prieftcraft.*"

This fingle Assertion, back'd by a very little Phi-
lofophical Reafoning, (fuch, I mean, as is fo called)
has, in every Age and Nation, moft shamefully laid
the Foundation of that Inidelity and Free-Thinking,
which now fo much prevails ; that without the Inter-
pofition of Divine Providence, not only Chriftianity,
but every other religious Perfuaſion, in a little Time,
would have nothing but a Name left to fupport it.

But, when it plainly appears, that our very Bodies
will have an eternal Exiſtence, and that thoſe Bodies,
how much foever transformed and glorified in Hea-
ven, will, like every other created Being, of what-
foever Nature, ever be fo far in the Power of the
great Creator, that he can either bleſs them in one
Extreme, or puniſh them in another ; and that like-
wiſe to all Eternity. The Vanity of Man will thud-
der at the Imaginary Security, with which it has fo
long lull'd itſelf aſleep.

Why our Bleſſed Redeemer aſcended to Heaven
with the very Body that he wore and died in, and
why a Reſurrection of the Body is abſolutely neceſ-
ſary to all Mankind, will now be clearly underſtood.

The Reſurrection and Aſcent into Heaven of our
Bleſſed Redeemer, are, as well as the Promiſes of God,
as firm Aſſurances of our own Reſurrection and Tran-
ſlation to the ſame Manſions of Bleſs, as we poſſibly
can or need deſire to have; and ſurely we cannot, with-
out the moſt unpardonable Preſumption, call in Queſ-
tion the Power of God, to do either the one or the other.
In Regard to the firſt, I will only aſk two plain Queſ-
tions,

tions, and ſhall make no doubt of being answered
in the Affirmative, by every rational Creature up-
on the Face of the Earth.

Was it not the Divine Power that brought us now
into Exiſtence? Cannot God do again what he already
has done? I ſay, I am well aſſured, every rational
Creature living, muſt allow there can be no doubt of
theſe two Particulars.—For as to Atheiſts, they muſt
excufe me if I deny them to be rational Creatures.

As little can we doubt of the Power of the Su-
preme Being, to tranſlate any one of, or all his Cre-
tures, from one Manſion to another, how much fo-
ever it may run counter to the Laws of Gravitation,
becauſe their very Texture will be ſo changed, as
that thoſe Laws will no longer influence them: Let
us reflect but one Minute upon the Wonders of the
Firmament, where innumerable Worlds are not only
created, but alſo moving with ſuch amazing Beauty,
Regularity and Order, in the very Boſom of the Al-
mighty; and certainly all ſuch frivolous and childiſh
Doubts, will inſtantly vaniſh, and give Place to a
firm Aſſurance, that Divine Power can do whatever
it pleaſes, and that Divine Goodneſs muſt do what
it has promiſed: I ſay muſt, becauſe it is abſolutely
certain, that the God who made us without being under
any Obligation to do ſo, cannot take Pleaſure in
deceiving the Creatures he has made. A temporal
Prince might ſerve his Subjects in that Manner, (I
mean by making them Promiſes which he never in-
tended to perform;) but ſuch a One may think himſelf
under a Neceſſity of ſo doing, in Order to ſerve ſome
preſent Purpoſe; but ſo iniquitous a Proceeding cannot
take Place with the Almighty, who has nothing to aſk
of his Subjects but what is for their own Benefit, as it is

derstand, that before the final Consummation of all Things, a great and glorious Change, in the whole Economy of Human Affairs, will take Place:—

“ *That the Gospel of the Kingdom will be preached in all the World, for a Witness unto all Nations.*”

That that Blessing which had been forfeited by the Transgression of our first Parents, will be restored to the Obedient, by the Merits of our Redeemer.— That God himself, by the Ministry of the Comforter, will deign to be our Guide; and at the same Time that he blesses us, teach us to avoid every kind of Evil for the Future.—That the Object of our Daily Prayer, *The Kingdom of God*, will be fully established over the whole Earth; the Inhabitants of which will, in many Respects, live like the Angels in Heaven, receive Forgiveness of their Sins, and commune like Saints: and that, lastly, there will be the Resurrection of the Dead and the Life everlasting.

It will now, be proper, that I should give some Idea of what is meant by the Restoration of all Things: In the first Place, the World will be taken from the Dominion of *Satan*, and restored, not partially, but perfectly, to that of the Almighty; who for very kind Reasons, and not from an Indifference about it, has suffered Sin to prevail thus long in it: Secondly, all the Comforts of Life and Blessings of Providence, will be properly and justly, distributed amongst Mankind; not in that partial and shameful Manner they now are, but such a One as will give universal Satisfaction: Thirdly, a perfect Peace will prevail over the whole Earth: Fourthly, the Toils and Labours of Mankind will be exceedingly lessened; for all, except the Aged and Infirm, will have their respective Duties allotted them; some to work,
and

and others to oversee, according to their several Merits and Capacities, whereby all will contribute to the Good of the Community, by some such easy Task or Allotment, as will make their Employment a Pleasure instead of Pain; all useless and blameable Employments, will be changed into such as are necessary and commendable. By these, and the like salutary Regulations, the Labour and Toil of Mankind, as well as their Cares and Solicitudes, will be found to vanish: And, as all their Anxieties, in regard to a future Provision for themselves and Families, will be intirely removed, so will, thereby, those Ailments which proceed from Uneasiness of Mind, which are very many.

A Regularity of Life, Cheerfulness of Temper, an Indulgence in every Thing which is either natural or necessary, and a Prohibition of every Thing that is hurtful and offensive, of every Kind whatsoever, will likewise, very soon (in a natural Way) prevent those Ails and Accidents, which now so much distress Human Life: And when the Blessing of Divine Providence, by whose gracious Indulgence and Mercy, all these comfortable Regulations will be made, is, as it certainly will be, peculiarly assisting in this great and glorious Business: Nothing more can be wanting to the Completion of it, except what will unavoidably follow:— I mean that unspeakable Satisfaction, with which every Bosom will glow, from a certain Assurance, that the Felicity which then begins, will daily encrease, and can only end in that which is of a Nature infinitely more exalted, & perfectly everlasting.

Some Objections will arise in Minds ever so well dispos'd, in regard to the Continuance of those earthly Blessings, when once they begin; because, say they

they (very justly) Men must continue to advance in Years, and also to die, for some Number of Years after this happy Restoration takes Place; and that must not only prove an Interruption to their Comforts, but a check to them also, from the dreary Nature of Death, notwithstanding its Sting may be removed; such an Objection I say, may be justly made, for the Resurrection to a Life of Immortality will not take Place, till the Living are all settled and class'd in their proper Ranks, which must and will be, a Work of Time; during which Time, the Course of Nature, in respect to old Age and Death, will go on as usual, even with those who are found most deserving to be Partakers of the Blessings which will attend the Restoration; but let me inform them, that all those who *Die in the Lord*, will receive such certain Assurances of a speedy Return into a happy Being, that they will mind it no more, than a Man now does the going to his Bed when he is weary, and the falling into a sound Sleep till the Morning: There will be a much greater Similarity in the Comparison, than can, as yet, be possibly imagined; unless I were to mention here, what would now be premature, but which I shall fully explain, in treating on the Resurrection.

It has been the common Opinion of Mankind, that these great and wonderful Changes, would not happen, till the second Personal Coming of our Blessed Redeemer; nor has it been hitherto, necessary That they should clearly understand when and how, these great Truths were to be accomplished, till the Time of their Accomplishment was at Hand, by the Coming of the Desire of all Nations; and that they might not do so, it pleas'd GOD that the Predictions relating thereto, should not only be obscure, but al-

so blended with what related to other Occurrences, somewhat similar, but which were to happen at very distant Periods of Time; so that Human Penetration alone, could not distinguish one from the other, till the Accomplishment of each had taken Place: Thus, in the Old Testament, the *Advent* of our Redeemer is spoken of in three different Manners; one of which relates to his coming in Humility to be crucified; another, his Coming with great Power by Proxy, in the Person of the Comforter, to that first Judgment, which may be called Preparatory, and which will be necessary to the Restoration of all Things: And lastly, his Personal Coming, with great Glory, to the last Judgment and Consummation of all Things.

So much of the blended Predictions as related to his first Coming, is now clearly understood by what has happened; how much does relate to his second Coming, will be understood when the Office of his Ambassador, the Comforter, takes Place; and what will remain un-accomplish'd by him, or rather by the Redeemer under his Administration, will be certainly known to belong to the next real Advent of the Redeemer himself.

In the same Manner those Predictions made by *Jesus Christ* himself, relating to the Coming and Office of the Comforter, are blended with what belongs to another Event, somewhat similar thereto, although of a much inferior Nature; I mean, the Descent of the *Holy Ghost* upon the Apostles; which Event serv'd both as a Type and a certain Assurance of the other.

This Key being given, it will be extremely easy to discover what Circumstances of those Predictions are yet un-accomplish'd; and it will also appear very plain

plain, that should any Person attempt to prove, that the whole of them were accomplished, by that first Occurrence, (I mean that which happened on the Day of *Pentecost*) they may possibly mean well in so doing; but must not only Labour in vain, but what is of infinitely worse Consequence, will endeavour to make the most sacred Oracle of the God of Truth, a Liar; and of Course must do great Dishonour to God Himself, who deign'd to speak himself, by the Organs of that Oracle.

Many of the Passages above-mentioned, are by no Means reconcilable to what has yet happened; but there is one in particular, which no Sophistry can give a false colouring to; that which says, "*He will lead you into all Truth.*"

This was so far from being the Case, that long after that Occurrence, we find one of the principal Pillars of the Gospel, declaring to this Effect: *For now we know only in Part, and we prophecy in Part, but when that which is perfect is come, that which is in Part will be done away.*

Other plain Expressions of our Lord and Saviour, clearly shew, that he did not mean in the whole of that Prophecy, either himself in Person, or merely the Descent of the Holy Ghost on the Apostles; such as the following; *He shall not speak of himself; He shall receive of mine; The Father will send him in my Name; He will tell you Things to come.*

There is another Expression often made use of by him, which is very remarkable; I mean the calling himself *The Son of Man*, who had so peculiar a Title to be called, as himself declares, the Son of GOD; for altho' in one Sense *Jesus Christ* may also be called the Son of Man; yet it seems very remarkable, that

in speaking of many of those Transactions which the Comforter will, in his Name, be the visible Means of performing, and which will be of a very important Nature, he should use that Appellation rather than the other.

I said before, it was by no Means necessary, that the World should know when, and in what Manner, this Time of Refreshment should come to pass; so as they did but place such a Confidence in the Divine Promises, as to assure themselves it certainly would come to pass, when the un-erring Truth which made those Promises, thought fit. The World has been positively told it would come, like a Snare on all them that dwell upon the whole Face of the Earth; like a Thief in the Night when least expected, as in the Days of *Noah*.

The Necessity for the Accomplishment of this Restorative Judgment, as it may also be very properly called, before the great and terrible Day of the Lord, will appear very plain from the following Considerations; as likewise, how extremely merciful and kind our gracious Maker will prove himself, by that Dispensation.

Were it the Pleasure of Heaven to send the great Redeemer of Mankind upon Earth now, in order to reward the Good and punish the Wicked, by transferring the former to Heaven, and dooming the latter to everlasting Misery, what must be the insupportable Consequences?

In the first Place, the whole World would be thrown into the utmost Confusion and Despair, and the Disorder be such, that all the necessary Functions of Life would be suspended.

There are few so conscious of their own Merits, but

but what must be vastly shocked at an Occurrence of so awful and tremendous a Nature : For such is the wretched State of the World, at present, that the most pious and best disposed People in it, cannot be so good as they wish to be : What then would be the Case of those, who live entirely *without a God in the World?*

I do not mean merely by neglecting the outward Forms of Religion, but what will, in the Righteous Judgment, be found a much greater Offence, by acting very contrary to what is their Duty to their Fellow Creatures.

Secondly, to perform the Office of the final Judgment, in that just, particular, and equitable Manner, in which the Deity has both promised and intends it shall be performed, would require the sojourning of the glorified Redeemer and his attendant Angels; a very considerable Number of Years, upon this miserable Stage (as it then would be) provided the Restoration was not to take Place and be thoroughly established, a very considerable Space of Time before the final Consummation.

And thirdly, it would be very difficult to draw a proper Line between the Just and the Unjust, in the present State of Mankind, without Partiality. By Partiality I mean, the making so vast a Distinction as the two Sentences, so extremely opposite to each other, would make, between infinite Numbers who approach near to each other both in Virtue and Vice : There are many too much immerg'd in such Degrees of Vice, as render them very unfit for the Society of Angels; and yet, are in some Respects, too much inclin'd to Virtue, to deserve eternal Damnation: and altho' we may be well assured the gracious Redeemer would abundantly incline more to Mercy than Ven-

geance,

geance; yet could he not, in the present State, where Vices and Virtues are so blended with each other, draw a Line any where without Partiality; as, great Numbers, (but a small Degree worse than Those he might Favour) would think it extremely hard, that so small a Difference in Qualification, should make so vast a Difference in Destiny. We may be well assured, that Divine Wisdom and Goodness, which, on all other Occasions, acts with the utmost Propriety and consistent Regularity, will also on this Occasion, which is of such infinite Consequence to Mankind in general.

The gracious and merciful God, therefore has promised (and will most assuredly perform) to send a Comforter, and Restorer of all Things, who under his own Direction, and in the Name of his Son, will make Men know their GOD, and serve him in Spirit and Truth; and will also, under the same un-erring Guidance, judge them for past Offences, in such a just, and yet merciful Manner, as will make that Judgment, the certain Means of their everlasting Welfare; and put Things upon such a Footing, that at the personal and glorious Advent of *Christ* himself, if any should then be found disobedient to the Will of GOD, when no sort of Excuse can be admitted, or will subsist for so being; there will be neither Difficulty nor Delay, in drawing a Line between them and the Just, for there will be a separation made previous to that Event: I say the Disobedient will have no Excuse for their Rebellion then, because every Kind of Temptation to Evil, will be taken away, by the new Regulations and Indulgencies which will be established by the comfortable Restoration. All which, (as has been before observed) will be done

for

for (and by Virtue of the Merits of) our Gracious Redeemer, who therefore may be as properly said to do these Things Himself, as the Roman Emperors were said to have erected such Buildings, as were constructed by their Orders, and executed at their Expence.

The many joyful Particulars relating to the Office of the Comforter, are pointed out in different Parts of both the Old and new sacred Records, but veild with such Obscurity as has hitherto been necessary.

Not a Tenth Part of the Prophecy of *Isaiah*, relating to the *Messiah*, has been, as yet, accomplished; but every Syllable of it will be accomplished, in as literal a Manner, as the Words of our Language, or any other, can be construed to mean; and it will also be found, that what is there mentioned, are but short Hints of the great, many, and joyful Occurrences, that are yet to pass: for as the Transactions of the Redeemer, at his first Advent, were much more copious than the Predictions expressly relating to that first Coming imply, so will it be in Regard to his second Coming by Proxy.

The Expounders of sacred Writ, have undoubtedly intended well, when they have taken so much Pains to persuade Mankind, that they must not construe such Passages in a literal Sense, as they themselves (the Expounders) were not able to reconcile to that Sense; I say, they meant well, and derive Merit from their good Intentions: But the adorable Author of all Language, will soon convince Mankind that He pays a due Regard to Propriety, as well as Truth, in all His Promises and Information. The Advent of the Comforter, who will come as the Ambassador of JESUS CHRIST, and Servant of GOD,

will

will be the Descent of the *Holy Ghost* or Power of GOD, as the Advent of JESUS CHRIST was the descent of the Wisdom of GOD or Second Person of the Adorable *Trinity*.—For all that he says or does in the Administration of his High Office, will be under the Guidance, and by the Power of the *Holy Ghost*.

The Divine Being will graciously condescend to plead with Mankind Face to Face: The Faces of all his Creatures are his own, and he will mercifully deign to make use of one of them, for the performing this amazing Purpose.

Hence may be understood the Meaning of that difficult Passage in *Genesis*, declaring that GOD created Man after his own Image and Likeness.—It really was after that Image and Likeness, which he Himself would make use of to redeem Mankind, to judge Mankind, and to rule over Mankind in Heaven, to all Eternity. For in that glorious State of Existence which is our final Destination, the glorified Redeemer will be our King and Guide, in Human Shape, yet will not be the supreme Object of our Adoration, for we shall there behold another, and far more beautiful, Emblem of the Divine Being, which makes the Light of Heaven, and also proves the Life and unspeakable Bliss, of all the Inhabitants thereof.

In every Mansion which the Deity has created, and whose Inhabitants are in a State of Obedience, it is the Divine Pleasure to exhibit two Emblems of Himself; the one in that Shape which he has pleased to give the Possessors of each respective Mansion; the other, in such a Shape as is more expressive of the Universality of his own Existence.

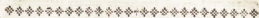
Whilst *Adam* was in a State of Obedience, he was, on this Globe, such a Representative as the first Means,

Means, and that glorious Fountain of Light the Sun, was the other.

Our Blessed Redeemer was, in one Respect, whilst on Earth, a true Emblem of the Deity, but not in another, by Reason he was not invested with that Supreme Command, which the Representative of Heaven should and would have been, had he not come, at that Time, to redeem and not to rule the World.

In Heaven he will be our supreme Ruler, and the Representative of his Father the Divine Being, whose glorious Face we shall there behold in Splendor, as far exceeding that of the Sun, as the Sun itself does the blackest Substance upon Earth: a Splendor too, which will not dazzle our Eyes, but delight our Souls exceedingly! Yet will he not speak to us, but by our King, Ruler, and Mediator.

CHAP.



CHAP. VI.

Of the final Judgment and Translation.

THIS Being an Event so extremely important, as well as perfectly distinct from those which are the Subjects of the foregoing Chapters; I thought it extremely proper to allot a Chapter thereto; but as this Chapter would have been very short in Proportion to the Rest, I have transferred a Part of what would otherwise, have come under the last Chapter to this, which there will be no great Impropriety in doing, considering how greatly the Subject of the One, is dependent upon that of the other, altho' they are very distinct Occurrences, both in the Manner and Times of coming to pass: Therefore, previous to treating on the final Judgment and Translation, I will say something more concerning the Preparatory Judgment and Restoration.

The visible Agent who will be so highly honoured with that glorious Denomination the *Comforter*, will first produce such Testimonies of the Authenticity of his Divine Commission, as are undeniable: yet may their Novelty, and the un-expected Manner of his Coming, at first, rather surprize than convince: and cause him to be mistaken for one of those false Prophets, which the Scripture has warned Mankind to beware of: yet will that Circumstance be attended with its Advantages.

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His Talents will but faintly display themselves at first; but when once the Ice of Unbelief is broke, he will, in some Measure resemble the Aloe; a Plant which for a long Time makes but a homely Appearance, but when once it begins to blow, Blossoms with amazing Beauty and Swiftness: There will indeed be this Difference in the Comparison, that the Bloom and Perfection of the One, though very slow in its Advent, quickly ceases when begun, but the other will not do so; for it is *He* who will die that Death of the Righteous, so ardently wished for a very long Time ago; it is *He* who will pass immediately from Death to Life, and save his Soul alive; it is *He* who will be that Kennant which is to be saved; not for his own Merits, nor his own Sake, but for the Merits of that gracious Redeemer, whom *He* will represent, and for the Sake of all the Rest. Again, *He* is that Elect for whose Sake, the Days allotted for the Duration of the World, will be shortened; as otherwise, no Flesh could be saved, but all destroyed by that Conflagration, that must and will take Place, at the Time limited by the great Creator.

Before the Dead return to their merited Stations on Earth, the Living will be judged and ranked in such Orders and Classes, as are due to their Virtues and Vices; all which will be done in such a gradual, regular and certain Manner (how romantic soever such a Scheme may, at first View appear to be) as will prevent Disorder and Confusion, and yet the Whole will be accomplished more speedily and effectually, than any Person could possibly expect or believe.

First will be published such Rules and Directions, for the general Conduct of all Ranks of People, on this very important Occasion, in order to prevent every

very sort of improper Behaviour, and each will be given to understand, how dangerous it will be to oppose or disobey the Will of Heaven, in this most merciful and kind Dispensation, which even the most wicked and abandoned, who are not determined to continue in a State of Rebellion against GOD, will have great Reason to rejoice at.

Judgment will begin in the Lord's House; the Clergy of every Sect and Denomination will be judged first as a Body, the Merits and Demerits of each Sect will be pointed out, the first applauded, and the last reprehended; as will also the shameful Partiality in Ecclesiastic Preferences, & most scandalous Neglect of providing for all that are ordained, or preventing the Ordination of more than can be provided for. Such Members of that respectable Body of Men (who justly claim the highest Class amongst Mankind) as will be found to have done their Duty, to the best of their Abilities, (making reasonable Allowances for the Frailties of Nature, and the peculiar Disadvantages of their Situation) such I mean as have discharged the Duties of their honourable Function, according to the Dictates of a good Conscience, be the particular Sect or Persuasion whatever it may, will be rewarded accordingly; and distinguished with such Badges of Honour, as they will have Reason to rejoice at receiving; and such too, as will procure them all the Privileges, Respect and Advantages, which this World can afford them, as well as a certain Passport to the next.

Those again, who are found to have been too lukewarm in maintaining the Honour of their gracious Master, and promoting the most important Welfare of their Fellow Creatures, over whom they were the

Pastors, will be made to continue their Functions, and exhorted to exert their Abilities in a proper manner, to such People as were, like themselves, too careless and indifferent about the important Business of Salvation. The one must continue to preach, and the other be obliged to attend to, the great Truths of the Gospel, for some considerable Time, after preaching by, and to, the Worthy, will be discontinued, and give way to a far more delightful Manner of praising the Divine Goodness with a melodious Thanksgiving.

Such again as have manifestly disgraced the high Calling to which they were solemnly ordained, will be shamefully degraded, and rank'd with such inferior Classes as they seem better suited to.

After Divinity, Physick will be judg'd; after Physick, Law; but, as was before observed, the Clergy will be called upon first, to set the Example to the Rest of Mankind; they will Class themselves by such Plain Rules as will be given for that Purpose, and which will appear to all the World so equitable, as well as merciful, that should they presume to refuse a cheerful and punctual Compliance therewith, they will draw upon themselves, not only the Vengeance of Heaven, but also the Indignation of Earth, to punish them for so doing. And notwithstanding it will be left to their own Consciences to determine their own Fate, according to those Rules, yet when they know those Rules are given by that Authority, which immediately knows when and how they are complied with, be the Persons they relate to, ever so distant from the visible Agent who issues them: I say, when they know and consider this, they may think on the Fate of *Ananias*, but have a much worse Fate than that

that to expect themselves, if willfully disobedient to the Divine Commands, when given in so kind a Manner, and on so great an Occasion.

There are three Measures of Men to be leavened, The Believers in the Old Testament, the Believers in the Old and New Testament, and the Believers in neither. They must all unite, not only in Belief, but Practice also, for there must be but one Lord, one Faith, and one Baptism.

All Civil Communities and Societies of People, whose Institutions are either Useful or Respectable, will receive due Honour and Applause, for every Thing that is praise-worthy in their Respective Institutions; what is otherwise will be abolished, and all must contribute to the Peace, Order and Comfort of Individuals, to the utmost of their Power: Those who have been very faulty in their Duties before, may, by a proper Exertion of their Abilities, on this Occasion, make great Atonement for past Offences; but every the least Attempt to the raising of Riots or Tumults, or the committing of any Violence whatsoever, under any possible Plea or Pretence, will be deemed an unpardonable Offence; for the Establishment of Peace must then take Place; that Peace of GOD which passeth all Understanding! and none must presume to think that GOD can be pleased by any Proceedings of that kind; all Obedience to his Divine Will must be absolutely voluntary; let each do his own Duty, and not doubt that the Deity knows how to punish those who do not, without their blameable officiousness. They may exhort, but must by no Means Attempt to compel, even their Inferiors; but the Rising up against their Superiors, under any Pretence whatsoever, will be a daring Insult to GOD himself; I mean even that Superiority

priority which is of Human Institution, for such has been indispensably necessary; a perfect Equality subsists no where, not even amongst the Angels in Heaven; and therefore, in the Righteous Judgment, Superiority and Command, will descend from the Deity by Regular Gradations, through all Ranks, to the very lowest Class of Men, in such a Manner, that each obeying and obeyed, the whole will be made consistent, regular and uniform, as each will be accountable both for his own Duty, and the Duty of those that are next immediately under him. Every Individual will then certainly know of how vast Importance a cheerful Obedience will be to himself, as well as how necessary to the whole Community, and will not only be deterred from a Failure in his Duty, by a certain Assurance of the dreadful Consequences that must attend it; but will also be most heartily and happily disposed to the Performance of a Duty, which in it's Nature will be extremely agreeable to him, under those kind Regulations, which the Indulgence of Heaven will deign to establish.

All Crimes committed by Mankind, before that Time, will be so far forgiven, as not to affect the Salvation of those who committed them; but they will be punished in a just and merciful Manner, by such a Destination in the Service of the happy Community, as will, even to themselves, appear extremely mild and equitable, and by doing their respective Duties in that Destination, for a Time proportioned to the Nature of such Offence, their Transgressions will afterwards be forgot, as well as the Penalties annexed thereto, cease; and they will partake with the Virtuous, of every Good and Privilege on Earth, and be certain of Admission into Heaven, at
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the Real and Personal Coming of the Redeemer, who is himself the only Door to that narrow Passage, which none but the Key and the Door itself could find, neither could they, without the Guidance of that gracious Providence, which created them both for that very Purpose. But on the other Hand, any Opposition to, or Rebellion against the Will of the Almighty in this Dispensation, under any Plea or Pretence whatsoever, will be a Commission of that Crime which is never to be forgiven, either in this World, or that which is to come.

All in high Stations who have acted consistently with their Duty, to the best of their Abilities, making proper Allowances for un-guarded Hours, will be promoted to a Rank still higher; those who have been but indifferent Dispensers of the Trust reposed in them, will remain as they are; and such as have behaved ill, will be degraded accordingly, and their Rank and Titles supplied by such, as are more worthy: And no Eminence, Titles, Riches, Interest or Power whatsoever, of Human Establishment, will prove of the least Avail in protecting Delinquents from their proper Sentence.

The whole Bulk of Mankind will be divided into twelve Classes, with such Divisions and Sub-divisions in each Class, as their Numbers will make necessary; each Class will be distinguished by the Colour of their Apparel, and every Rank in each Class by proper Badges or Ornaments of Distinction, which must be always worn both in Public and Private, to prevent Confusion, and procure each that Respect which is due to their Rank. Every kind of Bondage and Obligatory Connection, established by human Laws and Customs, will be dissolved; so that all will be in a
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State of perfect Freedom, except such Restraints and Limitations as will be due to past Crimes, and future Regularity. All these Changes will be made in a gradual, regular, and solemn Manner, so as to avoid every kind of Disorder, Confusion, or Inconveniency in the making them, and so as will be consistent with that Wisdom and Goodness, which will deign to direct the whole.

In order to give, at one View, a clear Idea of the Goodness of GOD in this gracious Dispensation, as well as in his past Conduct to Mankind, I will make the following Comparison:—Suppose a great and very powerful Monarch, had a great Number of Children, all which he intended should pass a great Part of their Lives on a certain Island in his Dominions, which Island was sufficiently provided with every kind of Necessary to make them happy; but, foreseeing that their Happiness would be greatly interrupted, or totally subverted, by intestine Divisions and Quarrels amongst themselves, about Superiority of Station, and many other Circumstances, unless he controul'd all their Actions, so as to deprive them of Free-Agency, which would neither afford them any Merit, nor himself that Satisfaction from their Conduct, which would arise from a voluntary Obedience to his Commands, and a free and cheerful Disposition to love and please each other: He wisely and kindly chose to deal with them in such a Manner, as that they should first feel the Effects, and taste the Bitters and various Distresses, that would naturally arise from their Disobedience to his Commands, when once they began to disobey: So long therefore as they continued to acknowledge their Dependence upon him their Father, so long were they bless'd with the Fruition of every

every Thing that could make them happy and joyful; but so soon as they broke through the positive Command which he had laid upon them, as the Test of their Fidelity, their Condition was instantly chang'd; as they, at receiving the Injunction, had been told it would, to such a one as they could not have believed exist'd any where, had they not experienced it themselves: For, the Joy, Serenity, and perfect Satisfaction they before possess'd, was now changed to Shame, Remorse, reciprocal Reproach, Anguish of Heart, and painful Necessity.

Thus deservedly afflicted, their kind Father, to soften the dismal Doom, of their Transgression, gave them a comfortable Assurance, that those Afflictions, notwithstanding they were brought upon themselves, should not always continue; for he would contrive a Means of restoring them to his Favour, and their own Happiness: That he was going to withdraw himself into a far Country, but would not forsake them; and gave them a set of Rules and Orders in writing, which they were to obey in the mean Time; promising, to reward or punish them, at his Return, according to their Obedience to, or neglect of, those Orders; which, at the Time of giving, were, delivered to them with a loud Voice and stern Countenance; in order that they might be the more strongly inclin'd to think them of real Importance to their future welfare.

He returns according to his Promise, but had taken Care during his Absence, to have a watchful Eye over their Conduct, by Ways and Means they little thought of.

At his return, he takes the absolute Command of the whole Island into his own Hand, and gives each

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his just and proper Rank of Superiority, according to his Merit, making the different Degrees of Obedience or Disobedience, to the positive Commands he had so particularly given them for the Guidance of their Conduct, the Standard of Judgment, and the Measure of their Rewards or Punishments.

If without this Probation, he had allotted the highest Titles, and most extensive Privileges to priority of Birth, or any other Circumstance, in which there was no real or intrinsic Merit, the inferior Ranks might have thought that a Partiality, and great Hardship; but, upon this wise and equitable Plan, each is the Fabricator of his own Fortune, and has only himself to blame, should that prove inferior to his Withes.

By taking the supreme Command upon himself, and making such Dispositions as are necessary, it will not be in the Power of any one or more of them, to destroy that Harmony and beautiful Order, which will, for the Future, pervade the whole Community, and secure the Fruition of those Blessings.

Being thus happily and properly settled, he proposes to let them remain upon the Island, only so long as is necessary to establish them perfectly, in a due Sense of their Duty and Obedience to him, as an affectionate Father, and also in that brotherly Love, and reciprocal Kindness for each other, which it is not only his Will and Pleasure should subsist amongst them, but also their own absolute Interest to cherish and promote, as without that, they could not retain their Felicity in any State whatsoever; and is determined, when thus fitted for the Possession of that glorious and delightful Habitation, where his own splendour Court is principally kept, that he will, with
great

great Triumph, remove them thereto, where he will constantly love and care for them, as the mildest of Sovereigns, the fondest of Fathers, and kindest of Friends.

Thus will it appear, that he only made use of the Island as a sort of Plantation or Nursery, for training up his Children in, till they were properly qualified to possess and enjoy that glorious Habitation which is his own principal Mansion.

In Respect to Divine Goodness, it was not merely to have this Opportunity of giving each his just Rank among the Inhabitants of the Earth, that they were suffered to disobey, and fall under the Displeasure of Heaven, but for another Reason, of much greater Importance still; which is, that they might know, and always remember, that GOD can punish as well as bless; which Knowledge and Remembrance, will prove the certain Means of securing to them, to all Eternity, that unspeakable Bliss, which is their ultimate Destination, when removed from this State of Exilence: For had we been created into a State of Angelic Perfection and Felicity at first, we might, in Time, have rebelled, for want of that Knowledge, as the fallen Angels did; the Consequences of which, had been infinitely more dreadful: They being in such a State of Enjoyment, as gave them no Idea of Pain, or any other kind of Punishment, thought there could be no such Thing existing any where; and that the gracious Being who brought them into that glorious State, had it not in his Power to do any Thing but bless them; and being not only free Agents, (as all the rational Creatures of GOD are, and must be, e'er he can take Pleasure in that Obedience to his Divine Will, which alone, can intitle them to his Favour)

they thought themselves possessed of a Right to do as they pleased, on all Occasions, and act counter to those Regulations, which GOD in his Wisdom and Goodness had established, not as a Check to their Enjoyment, but as a Means of making them more exquisite, as well as lasting: Therefore they declared War against Heaven, by disobeying its Commands; and as they had not the least Crime was infinitely greater, than those committed by Mortals in a State of Misery and Uncertainty; and likewise, much greater than that which was committed by our first Parents in a State of Bliss, because there was a Temptation put in their Way; which, altho' they were under no sort of Necessity to give Way to, yet were they easily persuaded to think, that because it seem'd frivolous in its Nature, no great Consequences would attend the so doing: Not considering that a Breach of their own Promise to the Deity, let that Promise be made upon ever so trifling an Occasion, was, of itself, a heinous Offence, and could not fail of being much aggravated by a Breach of the Divine Command at the same Time.

The fallen Angels had no such Test of Obedience set before them, no Temptation of any Kind, but were only required to be guided and governed by that unerring Wisdom, which delighted itself in delighting them, and knowing what was best for them, had, on that Account, as well as all others, and undoubted Right to guide and direct them in their Enjoyments; which Direction was not given so much for the Sake of Prerogative, as in order to preserve such Regularity and Consistency, as was necessary to prevent Confusion.

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Others in the very same Situation, were perfectly furnish'd in complying therewith, and so ought they to have been themselves: Should it ever be the Divine Will to restore them again to Favour, they will not only know better, but also act according to such Knowledge: I say, if, for that can only be known to GOD himself, who can punish to all Eternity, as well as bless for evermore, provided he thinks proper to do so: For, as his own Existence is eternal, so can he make that of his Creatures, in any State whatsoever.

From what has been said, it will appear very plain, how merciful and kind have been the Intentions of Providence, in suffering the Transgression of our first Parents to take Place, and also in punishing that Transgression (which was not the less Criminal for being suffered) in all their Off-spring, since the future and everlasting Happiness of the Whole, will be, for ever, secured thereby, as well as become much greater, than if that Transgression had never happened; for so long as they remained innocent, so long would they and their Posterity have enjoyed earthly Bliss: because Divine Justice could not have taken that from them, so long as they continued to deserve it: But that Bliss is infinitely inferior to that which we shall enjoy in Heaven, which on Account of the Conduct of the Rebellious Angels, we might never have been admitted to, till properly prepared, not only for the Fruition, but also the eternal Duration of it: therefore, we shall upon the Whole, be infinite Gainers by the gracious Dispensation aforesaid.

The JOYS OF HEAVEN, which surpass all that Thought can possibly conceive of them, neither the Living nor Dead, are by any Means, qualified for the

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the Enjoyment of as yet, but both the one and the other, will be gradually and properly prepared for them, on the very Stage we now exit on; and altho' so amazingly great and joyful will be the Change in all human Affairs, which must and will happen, previous to that Preparation; yet will all be accomplished so much in a natural Way, that the Divine Influence deigning to direct and guide the whole Performance, will be only visible in the beautiful and pleasing Effects, which result therefrom.

I mean, that there will be no supernatural Agency, such as the Accomplishment of Miracles, made use of through the whole Progress; yet will the Whole, when considered in a proper Light, be the greatest Miracle that ever was performed since the Creation of the World: For even that awful and dreary Scene as the very Name of it seems to imply, the Resurrection, so far from bringing neither Terrors or Inconveniences of any Kind along with it, will afford an amazing, beautiful and delightful Display of Divine Power and Goodness at the same Time. The Unbelieving make a Jest and Ridicule at the very mention of it; and, in their profound Penetration, and consummate Wisdom, think it impossible that the Deity can do over again, what he has done before: vast Wisdom! profound Penetration indeed! Because say they, fourth, you see our Bodies are not only consumed, but also variously scattered and dispersed through the different Elements, and even enter into the Composition of other Bodies. This is a shrewd Remark, it must be granted; but does it at all follow, that because they are not able to conceive how this wonderful Effect of Divine Power should come to pass, that therefore it cannot come to pass! Are they able to tell

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how these Bodies they now are possessed of, were brought into being?—They cannot! but are as perfectly ignorant how the one Fact has already taken Place, as how the other will: Why then presume to call the Things which are not seen in Question, when perfectly ignorant how the Things which are seen, came to have Existence? If they are obliged to own that our Creation is the Effect of Divine Agency, why will they wantonly dare to limit that Divine Agency in what it pleases further to effect? It was by no means necessary that they should be able to discover in what Manner this glorious Event would take place; but their monstrous Impiety consisted in saying that it would or could take Place at all! when un-erring Wisdom, both in the Old and New Testament, has as positively promised the Completion of that great, wonderful and necessary Business, as any other future Dispensation; I say necessary, as well as great and wonderful; for otherwise, not only our Redemption, but our very Creation had been perfectly in vain.

Had sacred Record been (as the Infidel Clan would fain persuade Mankind to believe) merely the produce of Priestcraft, the Compilers of it would never have laid fo great a Stress upon a Resurrection of the Dead; that being a Circumstance of so extraordinary a Nature, that nothing but a strong Degree of Faith in the Scriptures, and Confidence in the Divine Promises, could make it sit easy on the Mind of Man. They would have acted much more confidently with Craft and Cunning, to have allotted the Rewards of Virtue, and Punishment of Vice, to an immediate Departure of the Breath from the Body, and said nothing about a Resurrection: But, as Divine Power is as perfectly able to restore our Bodies, as to create them

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them at first, dismal as Death is, yet even that Dispensation of Providence is wonderfully kind; for, in Proportion as Human Life became more and more wretched, it was the Pleasure of the Deity to shorten it, so as that the ordinary Length which it now has, bears no sort of Proportion to what it had in the first Ages of Mankind: The Advantages resulting from this Circumstance, are so very conspicuous, that it will be quite unnecessary for me to point them out.

The Advantages likewise, of a Resurrection and Sojournment upon Earth, previous to that final and tremendous Judgment, which will be attended with an Alternative so extremely opposite, as either to bless with eternal and unspeakable Happiness, or doom to everlasting Misery, will afford, as has been already mentioned, such a Display of Divine Mercy and Goodness, as cannot fail of making the most obstinate Heart relent, and ever love and cheerfully adore the great Author of it; especially, when informed, that during that Space of Time, an Opportunity will be given to the whole Race of Mankind, from the Creation of Adam, to the Time of this glorious Establishment, to enjoy the former Sentence and avoid the latter: Those on whom it will not produce that happy Effect, (if any such there are or can be) will most certainly deserve no sort of Mercy whatsoever.

Now will be understood why *Jesus Christ* was raised from the Dead before He did, or could, ascend into Heaven; and why also the Rewards of the Just, and Punishment of the Abandoned, has, of Necessity, been deferred to a general Resurrection of their Bodies.

The different Colours worn by each Class of People will not be bestowed for Favour or Interest, but each Person will be required to assume that Colour

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which by the Dictates of his Conscience He knows to be his real Due, and will be commanded to determine his own Case, in that Respect, with as much Exactness, Truth and Justice as it is possible, according to the prescribed Standard, which will consist of such plain Rules and Directions as cannot be mistaken; alluding to their past Conduct in respect to the Observance of the Ten Commandments, which not only Christians but also Jews and Mahometans were in Possession of.

*The Christian, Jew, Mahometan,
Will all be judg'd on the same Plan:
The Decalogue they all possess'd,
And will thereby be blam'd or bless'd:
They must should love the Power Divine,
On whom the purest Light did shine,
But Love without Obedience,
Can not be fair but seal Pretence,
And must not claim Pre-eminence. }
Those who the Gospel ne'er receiv'd,
Nor in the Word of GOD believ'd,
The Law of Nature was their Guide,
'Tis that which will their Fate decide,
That Heavenly Maid Benevolence,
Will be, to sin, the best Defence.*

such

Those who are not arriv'd at the Years of Maturity will be class'd in another Manner.—In the Rules and Directions abovementioned, a proper Regard will be had to the different Degrees of Merit, or Demerit, which will naturally arise from a longer or shorter Perseverance in the Practice of Virtue and Vice: As likewise to an Extraordinary Exertion of

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one Virtue though others have been neglected; as well as such other Particulars as will be found to be Just and Merciful. And altho' it will be left to the Consciences of People to assume their own Colour, as well as their due Rank in that Colour; yet if they are wilfully guilty of any Fraud, in that Respect, they may expect to find little Comfort either in Body or Mind, in making a false Appearance: Not only so, but they would be detected in that Particular and Universal Enquiry, which the Judge Himself and those Deputed by Him, will make into this Part of the Conduct of every Individual, be their Rank or Station whatsoever it may.—And they may be well assured that such attempts to impose upon that Omniscient Goodness, by whose immediate Direction, those Regulations will be made; for the most gracious Purposes the Heart of Man can wish for, will neither fail of Detection nor the proper Punishment due to so daring an Attempt.

In this Particular Enquiry, the Person or Persons so employed, though ever so great Strangers to those who are summon'd before them, will be perfectly able to discern by a Signal which will be communicated to them, whether or no the Truth is declared, in the Answers made, to the Questions asked by them, as certainly as if they had been Privy to all the Actions of the Person judg'd, whose own Words must prove his own Judgment. And it must for the future be the Custom of Mankind, not only upon that very important Occasion, but all others, to let Truth flow from their Tongues, as well as reign in their Hearts, and forsake that abominable Custom of prostituting to Divine a Gift as Eloquence or Speech, to so base a Purpose as deceitful Falshood.

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When the Living are judg'd, and properly rank'd in their respective Classes, the Dead will return into Being, and die no more, for that Almighty Power which can give Life a single Moment, can, with equal Facility, make that Life eternal, whensoever it is the Divine Pleasure so do. They will all be born into the respective Classes to which they belong, according to their own Merits or Demerits.

*The Good to Good will Children be,
The Bad will have like Progeny,
And all that were of mixing State,
Be born into a mixing Fate.*

Our Blessed Redeemer, when on Earth, Spoke of future Events in Parables; but at the same Time assur'd us, that the Time should come, when he would no more speak in Parables, but lead us into all Truth: The Reason of his using Parables then, was, because the World was not, at that Time, able to bear the many Things he had further to tell them, and by no Means to misguide, much less to deceive them.

The Comforter, will, in Regard to the Resurrection, have a Part to act, which would be quite incompatible with the Nature and glorified State of *Jesus Christ* Himself to perform; and yet it must be performed in his Name, and for him, before that spiritual Birth can take Place, which must precede the Life eternal; for as all that were born of the first *Adam* were doom'd to Death, so all must be re-born of the second *Adam*, in order to obtain eternal Life.

The Number which will exist upon Earth, after the Resurrection is fully accomplished, will not be too large for the Earth to contain and accommodate

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with Conveniency; neither will it exceed the present Number of its Inhabitants, in so vast a Degree as might be expected, for Reasons which I shall give; when I write expressly on the Resurrection; which I shall do, in order to reconcile that Divine Dispensation, not only with the Declarations of sacred Writ, but also with true Philosophy; I mean, those true and satisfactory Principles of Philosophy, as will not only inform, but also satisfy the Minds of Philosophical Inquirers, how the Resurrection of the Dead, can, and will, be brought about; in the Manner I have here mentioned; to do which now, would make me exceed the intended Length of this Publication.

When both the Living and Dead, have been ranked in the Manner above-mentioned, and remained upon Earth, a Time sufficient to answer the kind Purposes of the Restoration, which will be about the Space of a thousand Years, our Blessed Redeemer will make his glorious Appearance, attended by the Angels of Heaven, to give us the joyful Summons of *Come ye Blessed of my Father, receive the Kingdom of Heaven, prepared for you, from the Foundation of the World*: And it is much to be expected, as well as wished, that not a Creature will be found worthy of that other most dreadful Sentence, which, if needful, he must also pronounce, how much soever it may shock his Love and Mercy to do so: For he will, on that important Occasion, act agreeably to his Duty to that most gracious Father, whose kind Commands he will come to execute; and who would Himself, be unkind to admit into those Realms of unspeakable Bliss, such, as would be inclined to disturb the Peace, Harmony and Joy, which there not only constantly reign but are perpetually increasing.

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I said, it may be expected as well as wished, that not a Creature will be found worthy of that dreadful Sentence of *Go ye Cursed into everlasting Damnation*. By Reason the Duty of the very lowest Class of Mankind, will be so mild, merciful and reasonable, and even their Comforts so great, compared to what Wickedness even in the greatest Splendor, now possesses, that not a single Individual will find the least Temptation to rebel, were they bold enough to dare to do so.

When we are removed from the Earth, a general Conflagration will take Place, to destroy the Works of Man's Hands; and then may it be the Divine Pleasure to create a New Generation, who will have their Test of Obedience as well as we, and most likely will also transgress, and go like us (for the same kind Reasons) through the same Scenes of Wretchedness, before they arrive at eternal Happiness: For such is the Power of Infinite Perfection, that it can, to all Eternity, make new Creations; and such the Divine Goodness, that it ever will take Pleasure in so doing, since every Individual Creature which the Deity introduces into a State of perfect Bliss, gives new Pleasure to his own Mind; and altho' they originally proceed from his own Divine Essence, and finally terminate in himself; yet is their Creation & Beatification, of the same Advantages to them, as if they had really been created out of Nothing, as will appear from the following Consideration.

Altho' the Deity is Infinite in Extent, as well as every other Perfection, yet does He, in Respect to Himself, possess but one Mind: And were all created Beings resolved into Himself, as they could be in a single Moment, did Divine Wisdom please that they should

should be so, God would be but one Mind fill, and perfectly the same as he is now, we should be as though we never had existed at all, perfectly void of all Knowledge whatsoever, and the Deity Himself would not be increased or improv'd, in any one of his own Perfections; but as the Case now is, and hereafter always will be, with us, we have a Mind as well as Body, as perfectly distinct, in Regard to ourselves, as if there were no other Beings but ourselves: And altho' we shall finally return to the Deity from whom we are derived, yet that Return will not be by a Dissolution of our Being, or Re-assumption thereof into his own Divine Essence, but in a Manner of infinitely more Consequence to us, which is, the partaking of his own Divine Nature (only in a finite Degree) as well in Regard to his mental Felicity, as his essential Existence, which without a Creation we never could have done.

Divine Goodness will, by the Restoration, make the seventh Day of the World, like the seventh Day of the Week, a Day of Rest and Thanksgiving; to whose holy Name be ascribed, as is justly due, all Honour, Glory, Might, Majesty and Dominion, now and for ever; *Amen.*

F I N I S.

E R R A T A.

Page 10, last Line, instead of *Horeb*, read *Sinai*.

21, Line 28, Ditto Ditto

32, Line 29, instead of *thy*, read *they*.

54, Line 18, instead of *neither*, read *either*.

F R R A T A

1870, 1st line, instead of 1870, 1st line
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