

A rod for the back of fools : in answer to a book of Mr. John Toland, called Christianity not mysterious; ... and to the lecture of one Dr. Joseph Brown, taken from the author's book against the circulation; and to the answer of one Mr. John Gardiner, surgeon, to that pretended lecture / by Oliver Hill.

Contributors

Hill, Oliver, active 1702.

Browne, Joseph, active 1700-1721

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A Rod for the Back of Fools:

IN

ANSWER

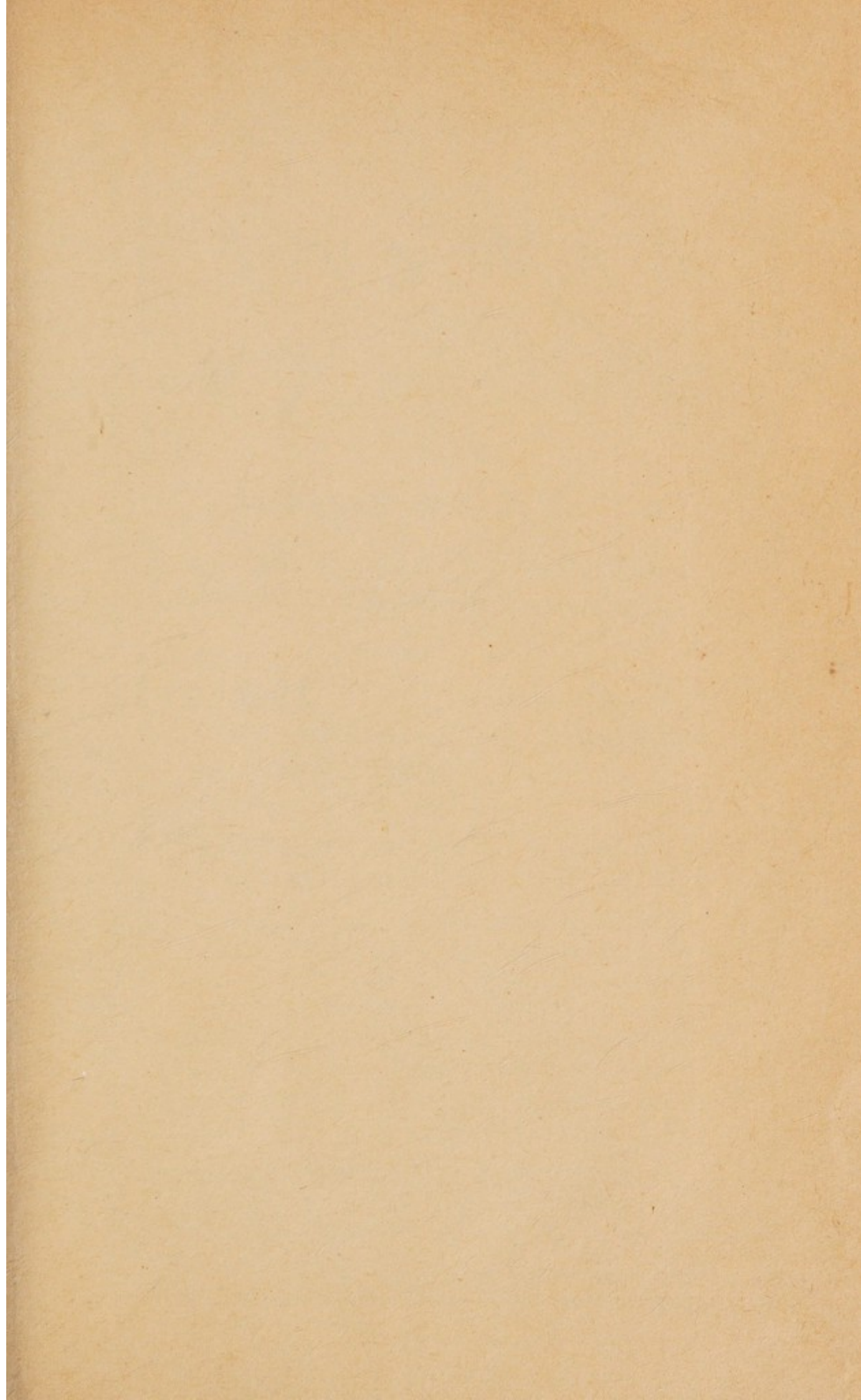
TO A BOOK OF

Mr. JOHN TOLAND,

By Oliver Hill.

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A Rod for the Back of Fools:

IN
ANSWER

To a BOOK of
Mr. JOHN TOLAND,

Called

Christianity not Mysterious;

(In which Answer, Trinity in Unity is
made out to Reason and common Sense)

And TO

The LECTURE of one Dr. Joseph
Brown, taken from the Author's Book
against the Circulation;

AND TO

The Answer of one Mr. John Gardiner, Sur-
geon, to that pretended LECTURE.

By Oliver Hill, Author of the *Non-Circulation*.

Prov. 10. 13. 26. 3.

*In the Lips of him that hath Understanding Wis-
dom is found; but a Rod is for the back of Fools.*

L O N D O N :

Printed, and are to be sold by William Turner, at the
Angel at Lincolns-Inn Back-gate; and at the Au-
thor's House in Nevil's-Alley, in Fetter-lane. 1702.

Price 6 d.

THE ANSWER
TO A BOOK
BY MR. JOHN TOLAND

Called

Classification not Mysterious
in which Answer, Thirty in Unity
is set out to Reason and common Sense

AND TO

THE LECTURE of one Dr. John
Baker, taken from the Author's
Answer to the Question;

AND TO

The Answer of one Mr. John
Baker, to that presented I ECTURE

By Oliver, Author of the



TO THE
RIGHT HONOURABLE
Sir JOHN HOLT,

Lord Chief Justice of the King's-Bench.

May it please your Honour;

I*T is not my Ambition that puts me upon troubling your Honour with this Answer. But the reason of this trouble, is that Doctor Joseph Brown having printed a Lecture, to which this is an Answer, and which he has stol'n from me during my absence from home, out of a Treatise of mine against the Circulation; and hearing at my return, that I had actually Written and Printed this, he went to the Bookseller, one Edward Evets, who had begun the Sale of the Book; and to the Two Publishers, one John Nut, (who is the Man that published his Lecture) and Elizabeth Mallet, both which did successively undertake to publish it; and by his Friends, and no doubt by other more powerful and inducing Arguments than the Mediation of Friends, (for they themselves declared they would not lose the Profit of the Sale and Publishing*

A

The Dedication.

lishing for this Man's good or ill Will) dealt so with them, that they did desist, these from Publishing, and the other from Selling. So that I was twice forced to Re-print the Title, to put other Names to it. And when this was done the next, who had after perusal accepted of it likewise, and is in the Title-Page, refused also to sell, saying, the Doctor threatned to Arrest him and others that should offer to sell it. Whereupon, being advis'd to apply my self to your Honour by a Petition, I thought it was better to make my Case known by way of a Dedictory, that by perusing the Book, your Honour being inform'd of the merit of the Cause, and coming to understand the disingenuity and Black-Art of the Doctor, and the Trade which the Authors and Publishers of such Books as his, drive amongst themselves, to vent and to promote them, and put them upon the World, and to stifle and oppose Truth, when it breaks out of its Well; might deal with them, as Reason and Equity should suggest, and shew to be requisite and fitting for the Defence and Vindication of Truth. For by this their publishing and excluding what they please, the case of Truth in England is become almost as bad as in Spain and Italy under the Inquisition; and by these doings Truth fails; and he that departs from that which is contrary to it, that is, Falshood

The Dedication.

Falshood and Error, becomes a Prey to the Mob of these Oppressors of Truth, Isa. 59. 15. and a great deal of Non-sense is put upon the blind World; so that it receives more hurt than benefit by the Press. When any Non-sensical or Atheistical Book, such as this of the Doctor, and Mr. Toland appears, all their Hands aloft to help to disperse and promote it; but when any brings forth Truth, and revives old sound Doctrines, and detects the Vanity and Error of the new Whims, none of them will admit it, but all join to let, and take out of the way what lets them; as was foretold by St. Paul, 2 Thes. 2. 7. And so long as one cannot force them to Sell and Publish, nor bring Complaints against them for refusing to do it; and cannot Sell without them, their Non-publishing amounts to almost a Suppression, without any remedy for a Man's Labour and Charge; whereas in the License-time, an Author might lawfully seek it against Licensers, in case they did wilfully refuse to License his Book. However, the way of all wicked Men being darkness, these knew not in dealing so by me, what they stumbled at, Prov. 4. 19. for, as Truth often comes out by the very ways and means made use of to suppress it, their endeavours to do it, have put me upon the way of finding some remedy by seeking it at your Hands, and begging your Protection; which, it being but Justice, I am in hopes to obtain.

Under

The Dedication.

Under it, if your Honour be pleas'd to afford it, Six great Truths, discover'd here, will come out, and be made known: One is, That Reason is blind, and understands nothing well without a new addition to it of Light from above, by the Gift of God's Spirit. Another, That this Spirit, which is the means of Knowledge, is to be had at this time as well and as much as in the time of the Apostles. A third, That the way to it is the new Birth of Water, which is the State of Water, that is of Self-denial, or being buried with Christ, in the Water of Baptism, to all outward worldly Things, Rom. 6. 4. A fourth, That the Doctrine of the Christian Religion is not to be understood by long Standing and Studying at the University. A Fifth, What Revelation, and Christ's Inspiration are. The last is, The Trinity in Unity explained to Reason and common Sense. Which Things, being in this Tract irrefutably made out, are what these good Men intend and endeavour to suppress.

My Lord, a King that sitteth upon the Throne of Judgment, scatters evil with his Eyes, Prov. 20. 8. You sit upon the King's BENCH, and know well how to do this. It is the Discovery of great Truths, nay TRUTH it self, which I bring here to Light, that lies with me at your Feet, and implores your Protection. Pray, shew TRUTH Mercy and Truth: Do the Truth, as St. John speaks, against them that do it not, 1 Ep. 1. 6. and bear not the Sword in vain, Rom. 13. 4. Let not, for want of sifting and searching of the matter, Falshood Triumph over Truth; and the Might and the Posses of this Mob overcome Right; but dissipate and frustrate their evil Ends and Designs, by some Act of your wonted Justice, in the behalf of TRUTH, and

Your Honours

Most Humble, and most Obedient Servant,

Oliver Hill.

A Red

A Rod for the Back of Fools.

I Have silenced *Keith* the Renegado Quaker, who wounded Truth and Scripture through the Sides of the Quakers, because I did not find in him the Lips of Knowledge. And I have done the same with the Doctors of Physick, in the matter of the Blood's pretended Circulation; and with the Society of the College of *Gresham*, in the case of their Pressure and Gravitation of Air, and other Errors of theirs. Now have at three other Blades, whom I'll *smite together, that the simple may beware*, Prov. 19. 25. because they agree to *rage*, Ch. 14. 16. and to go on together, notwithstanding my Treaty against the Circulation, which reproves them of Nonsense, Plagiarism, and Impudence; one in asserting his Book, *Christianity not Mystrious*, and the Doctrine it contains; the other in publishing in every News-paper, a Lecture stolen from me; and the third, in heaping Words to deceive, and feed himself, and the World, with the *East-wind*, Job 15. 2. and keep it like *Elymas*, Act. 13. 8. from the knowledge of the Truth.

One is Mr. *John Toland*, famous for degrading Christ, or tending to take from him that Equality with God which he assumes to himself, Job. 10. 30. 17. 22. and the Scriptures al-

low him, *Phil.* 2. 6. *Col.* 2. 9. by confining him, and all Christian Myſteries with him, to the Angi-port and Pale of Man's natural Reaſon, whereby he muſt ceaſe to be like God, Incomprehenſible, and one of the Three Perſons; and the Trinity become a Fiction, and a Nonſenſe. The ſecond is *Joſeph Brown*, who calls himſelf a Doctor, for turning Plagiary; for God knows, what he knows elſe, and what Doctrine is in him. And the third, *Mr. Gardiner*, who ſetting upon thoſe Scraps which the Doctor hath from me, leaves the moſt material Things in my ſaid Treaty untoucht, and ſo makes but a noiſe *Tom.*

And the reaſon I yoke theſe two with *Mr. Toland*, is not that I take them for Men of an equal Size, Learning, and Capacity; I know the difference, diſcerning it *from their Fruits*. But that all three together agree, as I have ſaid, in defending their Errors; and the firſt eſpecially, by the laſt of all his Books, where recanting but one Clause, he vindicates all the reſt. And all three go on Crowing, Vapouring, Applauding themſelves, and Incenſing to their Net, (which I'll make their own Snare) notwithstanding my Treaty doth publickly convince them of the three Things above-ſaid. One to his ſtolen Lecture, the other to his attempt of making *Chriſtianity* to be no more *Myſterious*, by a Book more myſterious than Chriſtianity it ſelf; and the laſt to his Answer to nothing of the matter; and all to their Vanity and their Self-conceitedneſs. The Doctor by compiling his Lecture from my *Eſſay*, fancies he hath improved, and made himſelf the Author of my Book
and

and Invention ; and of the others, one thinks that he is irrefutable, because no Man hath made it his business to refute him ; and the other, that he is like to pass unanswered, because he thinks I am Dead, by reason of the Doctor's Confidence in publishing my Notions in his own Name ; and that the Doctor alone is not able to answer him. And all three laugh in their Sleeves ; one being as confident to have by his Tittle-tattle Un-Deified his Saviour, and Un-Trinitized God, as a Popish Priest at Mass believes that his Words make Christ ; and the others not doubting but to have done my business, by taking from me the Name of the first Discoverer of the Non-Circulation, and sharing it between them. And woe be to Christ, they think, because he hath against him the Socinian Champion, and that none of his Party take up the Cudgel for him, and appear in his Defence.

I wonder what Knowledge and all Learning will come to if such things be suffered ! But methinks Men, or Creatures that have the Faces of Men, should have some Humanity, something of a Humane Soul, some Truth, Sense, and Modesty, and not set up for Authors, for being a meer Copiest, the case of our Doctor ; for saying a great deal less than if he had said nothing, the case of Mr. Toland, as shall be shewed in its place ; and for making many Words that amount to just nothing, the case of Mr. Gardiner. But it seems these *know no shame* ; Zeph. 3. 5. *Qui ex ignominia conflati sunt*, as one said of the Doctors of his time, *drink up Scorn*, and live of it : *Nam ijsdem nutrimur rebus quibus conflagramur*, and even get a Living by their pro-

claiming of it. *But a prating Fool shall fall*, Prov. 10. 8. And seeing they have no Shame; and neither own and confess, nor forsake their old Errors, I'll shew them *no Mercy*. Ch. 28. 17. But to right Truth, and my self, and Mother Church together, *smite them*; and for the Truth's sake, help the Church at a Dead-lift, when, tho' she hath Sons enough apt to censure and condemn, yet *non est qui sustentet & qui conducat eam inter omnes filios quos genuit & nutrit*; there is not one of her Sons that vindicates her Doctrine, and stands in the Gap for it, against the half-witted Crew of Socinians and Deists, which have run it down of late. Isa. 51. 18,

To begin by the first Case, or that of the Improver of my Book to a Lecture, Doctor Brown the HINT-STEALER, it evidently appears by reading and conferring his Lecture with my Essay, that he hath taken from me not only some Hints and part of his Notions and Reasons, but his whole matter also; and part of it word for word, for instance, pag. 26. 29, and 30. and part of his 20th pag. are *verbatim* transcribed from my pag. 27. 50, 51. 54. 145. 146, and 147. and, instead of making good what he saith in his first Page, to-wit, that my Arguments, Reasons, and Experiments, are but bare Hints, which he hopes may be improved by him, to something of more solid Reason, they are his own Words; he not only useth them such as he takes them from me; but, far from improving them, when he words any himself, he either mistakes the Sense or mis-quotes them, or leaves out the best. As where he speaks of *the Flash of Life* in the Heart, a Term which he hath from me, he leaves out what

what I shew and declare concerning it, to make it intelligible. As for his speaking Nonsense, any Man may observe it in the very Frontispiece and Preface of his Lecture, which he begins by these Words, *The Circulation*, saith he, *hath been demonstrated beyond all contradiction, and that by all the Learned since it was first received*; yet saith there, he is going to undertake against it. In the first Page he speaketh of many Difficulties raised against *Pulsation*; which he calleth a *distinct Pulsation by intervals*; when there never was any raised against that Motion, for who was ever so mad as to deny what he feels, and what every body might make him see in himself? And p. 4. he saith that it may well be proved by a *progressive Motion*, that the motion of the Blood cannot be in *Circulum*; as tho' it could not well be Circular and Progressive: and saith, *the strength of the Force*, instead of its *Impetus*. And of his Misquotations, you have an instance at the bottom of pag. 18. where repeating after me from my 140th pag. a Passage of *Bartholine*, (for he takes his Citations, as well as the rest from me, trusting to my Honesty, as well as to my Knowledge, without going to the Text) he saith, *saith Hippocrates*; whereas it is *Bartholine* who saith the thing I cite, and whom I cite for it.

As for his Plate of Figures from N^o 1. to 6. they are, either wholly mine, viz. the 3, 4, and 5th being by me described, pag. 147. and in those other places, where I say that *Vena cava* which lets in the Blood, being of a larger Size than *Arteria Magna*, it lets in the Blood faster than the other lets it out; or they illustrate no more what he infers after me from it, to-wit, the delay and *Remora* this must put to the swift Circulation

which they assign to the Blood, and the difference of the sizes of the two Ventricles, than my bare affirmation of their different extent and capacity hath done, without the demonstration of two Cups, and two Syphons, and of two Hearts in Pictures, copyed out of *Bartholine*. It being every whit as plain and intelligible to say, that the right Ventricle is much wider than the left, as to shew two Cavities of different Dimensions represented in Figures. So that they are of no use, but to disguise my *Essay*, and make his Lecture look like the *Difficiles Nugæ*, or Toys of the *Greshamites*; a rare shew to please Fools with; and in a word, they are but much ado about nothing: *Tantæ molis erat nostrum refingere Librum*. So hard a matter it was to give my Book a new Face.

And all this being matter of Fact, it is a plain case that what the Doctor pretends in some place of his Preface; that my Book *reviv'd his Thoughts*, is but a Sham, and a Blind to cover the desire he hath to be an Author; for since what he saith is mine, and written since my Book, or however is the same as I said before him; if he thought the same before I published my Book, and I have it from him, as he had the confidence to affirm in some places, I must have been a Witch to divine the Thoughts of one I did not then so much as know to be in the World. And when in my Epistle to the College of London, I named Doctor *Brown*, I knew of none other but the Son of the Author of *Religio Medici*, who is an eminent Man: And had I known him then who said it seem'd plain to him that I had overthrown the whole System and Doctrine of the Blood's

Blood's Circulation, I had sav'd him the trouble of saying in his Preface, that it was done *without his Knowledge or Approbation*; for my Book, which goes alone, and stands upon its own Legs, receives no Authority from the Approbation of one who hath none himself from any I speak with. Therefore it is a plain case that my Thoughts were not his Thoughts, that my Hints were new to him when he found them in my Book; that I have supply'd him, and suggested them to him; and that he is a shameless *Hint-stealer* or Plagiary.

And since my Book is Larger, Plainer, more Methodical, and shews both the Cause of Life, and of the Pulse, or Beating of the Heart and Arteries distinct, or by intervals, which in his Mercy and Truth he forbears to take from me, and insert in his Lecture, intending, without question, to make another of it; it is therefore much better than his short Abstract of it; and his Lecture which spoils, mangles, and diminisheth its Sense, is but a diminutive *Cento* and Excerpt of it; a Brat, or a lame Product of the *Brown Study* and Thoughts of a *fresh Man's* rude, barren, heedless, and unthinking Brains; who betrays his Vanity, and want of *solid Reason*, by turning Plagiary (to be counted an Author) of a Treaty so well known, and so lately published before he read his Lecture: and this to the Author's Face; who, is capable and ready to justify all these things; and if there were any Law against this Plagiarism, to put such a one to shame, would Indict him for stealing his Hints and his Invention, and robbing him of the Name

and Profit of his Labour, and selling so publickly stolen Goods in his own Name.

It is true, he makes mention of my Name, and my Essay: But how? and to what purpose? to make it known, and promote the Sale and Reading of it? No sure, but to prevent it, that being worn out of mind, he might remain with the Name of *Author* and *Inventor*: For tho' in that Print of his cited in my second Part, he saith *it is plain to him that I have overthrown the modern Hypothesis*, here he calls the same Treaty a *foolish and mad Essay*, and saith, its Proofs are but *Hints*, which want him to improve them, and make them *more rational*; that the Reader may slight them, and stick to what makes them such; for who would bestow Money and Pains on a foolish thing, when he can have a better from him at a cheaper rate? And he hath the confidence to call this *doing me right*; for this is all that he saith for it, and in my behalf.

Many a School-boy is whipt for stealing a Verse or two. But this Doctor of Physick, who saith he took his Degree in the University, steals his whole Copy from me; and offereth to his Gods, I mean the *Dutch Envoy*, who paid him nobly for it, stolen Things, which God forbids to bring upon his Altar; and had the Face to exact half a Crown of each Hearer for reading, as some told him, a broken piece of a Book, which may be had entire and better for two Shillings: and the Sense at the same time to flatter himself with hopes that he should not be found out, and called to an account; and that, tho' he be still *like the dull Colt of a wild Ass*, Job 11. 12. notwithstanding his Breeding at the University, he is able to
improve

improve the Hints of OLIVER HILL. But the vain Tool would be wise tho' not yet past his Colt-ship ! *Redde pecuniam Doctori Oxonia, aut saltem da cum gradu pugillum Cerebelli :* Whip the Boy, and Beat some Brains at his Back into his Scull before you Doctorize him ; it is Solomon's Advise, Prov. 22. 15.

Every good Work a man doth is envied of his Neighbour, Eccl. 4. 4. who is but a Fool for it, v. 5. for if instead of holding his Hands folded together, he kept them open, and did as I do in my Books, (which I borrow from none but God the Father of Lights) wait at the Posts of the Doors of Wisdom, and of Nature, Prov. 8. 34. he would be Blessed, and have no need to steal from others, and to feed, as they picture Envy, upon his own Flesh. So much for this great Head-piece.

THE case of the next is not so easily dispatchable; therefore we will *post-pone* him, and dispatch here out of hand the Doctor's Antagonist; who saying little or nothing to me, and to the chief Things which I have grounded my Refutation upon, requireth no long Answer. He takes the Doctor to task alone, or especially, being loath to meddle with me, for fear of being forced to answer all I say, and of engaging with me further than his Strength will bear. For his end being chiefly to vent some Notions of his, and make a Pass and Flourish to be counted a Fencer, and to shew *quis Vir sit*, his business is not with me, nor to make me a Principal, for that had been to pull down a whole

a whole House about his Ears; but to pick holes in the Coat of those whom it may concern, and he thinks he is Match for; and to quarrel with those things only which he can answer, or hath something to say to; that he may in the first place have a pretence to Write, and to go for an Author, and in the next, save himself, by engaging the Reader into so many Disputes, as each particular Scrap he takes in Hand to refute, must necessarily make. For by leading the Reader into so many new Things as require each, as much time and space to look into, as the main Question it self, he distracts, and makes him lose the sight and the scent of Truth; and himself in the mean while of the Strife and *Confusion* which a long Dispute creates, *Jam. 3. 16.* And thus by raising a Mist, he saves himself in the Dark, and gets amongst his Party a Name by making a noise.

And he stumbles at the Threshold, by charging in his Preface the *Anti-Circulators* with a Stagnation of Blood; which my Essay is so far from owning and asserting, that on the contrary, it plainly makes out the Cause of the motion of the Blood, and shews the manner of it by the New Experiment of the *Tube* and the Bellows, pag. 147. which the Doctor hath from me word for word, pag. 30. And the Motion of the Blood is not what I deny, but the circular Motion they assign and ascribe it; and that they have made it out. For they have made out only a Motion in
general,

general, which no Man ever denied; but neither a Circular, nor so much as a distinct Motion, called Pulsation, all crying with one accord, when they are asked the Cause and the Reason of the last, *It is known to God only.* So that after all this stir, all that they have hitherto found out by their Microscopes, and their microscopizing, is but what was before known, and confessed on all Hands.

That they have not yet made out the said Circular motion, is plain to them that have read the first Part of my Essay; for by the ninth Chapter of it, it is evident that they have yet assigned no Mover, that is, no Cause efficient of this effect, all those they have assigned being shewed insufficient; and as no Effect is able to cause and produce it self, the Circulation ceaseth if it hath no Efficient. For the Blood (which answereth to Water in the great World, these two *agreeing in one*, 1 Joh. 5. 8.) being of it self a dead and passive Thing like Water, (which cannot move of it self, but lies still on level Ground, except the Wind, or something or other agitate it) it cannot of it self run upwards in circulating through the ascending Branches without a Mover and force equivalent not only to the weight of its whole Mass, but also to the swiftness they say it runs and moves with. Now this Mover, and this Force equivalent and capable to be the Cause efficient of such circular Motion, the Circulators shew not, and cannot find in Nature; and there being no Effect without a Cause efficient, capable to produce

duce it, *Cessante causa cessat effectus*, the circular motion of the Blood ceaseth, and is at an end, except the Circulators do more than God and Nature have done, that is, find a Mover for't.

By several such things named in my Epistle printed with the second Part, which are all unanswerable, I have in the first Part so fundamentally overthrown and exploded the Circulators Notion, that in a Consultation which they held in their College, they agreed amongst themselves to answer nothing at all; hoping by their great Number, (of some Thousands to one Man) and the Buzzing they would make, to quash and suppress my Book, and ridicule my Notion. The Circulation, they said, hath obtained in the World, let him Print till his Heart akes, and cry it down if he can. Now this little Tool of theirs, (it may be of his own Head) takes up the Cudgel for them, against such another Tool as himself, and by a blind and diminutive Answer to some of the Arguments which have been scraped from me, pretends to have done my Jobb, and cleared all Objections. When in truth, *non pervenit usque ad umbilicos*; he leaves the main things untoucht, saying nothing to the Points of the Causes efficient, and final, and other Heads, express'd in my Epistle; which Heads, (each of them proved by several Arguments) my Refutation of the Circulation stands upon. So that his Dispute being but against some of the scraps the Tool hath taken from me; or few of those great many Arguments, Proofs, and Reasons, whereby

by each Head is proved; the Heads, and *per consequent*, the Refutation it self, which is grounded upon them, stand good and unrefuted against him nevertheless, tho' he had made null and void all the said particular Arguments he answers to, so long as there remains more and stronger Proofs to refute.

And since he takes no notice of the most material things, it is unnecessary to use many words with him: And it were an endless Work *Eccl. 12. 12.* to take him up upon each particular Argument and Reason he answers to; for each requiring as much Time and Consideration as the main Thing in question, and being as difficult to resolve and to decide, it would but confound, entangle, and make it more intricate, and so put the Reader back so much the further from it, and the knowledge of the Truth.

And to make an end with him, since *he answers a matter before he hears*, or at least, would seem to have heard it out, and take it at second Hand from a defective Lecture, without making diligence to trace the Brook to its Spring, and draw from the Well it self; what is to be expected, and what may we judge of him? *Solomon* calls such a Fool, *Prov. 18. 13.* and I judge him worthy to be yoked with his Match, and draw at the Plough with him, I mean with the Doctor: Who being of Age to speak and answer for himself, may do it if he be able to shew some Hints of his own, without borrowing from me, and ploughing with my Heifer, or at least to improve mine

mine into a *solid* Reply. Well matcht Boys! Fight Dog, fight Bear: I will not part the Fray. Let them engross the Dispute, and hold the Saw between them, and run away, without me, with each his half of the Noise as well as of the Credit. And now the Circulation, and Anti-Circulation are in so good Hands as theirs, I'll be a Stander-by, and see how these two Champions will manage it between them. So much for this last Head-piece.

TO the Third; which is not so quickly dispatchable as these, being more Mysterious, and making no Conclusion, nor Recapitulation, but leaving to his Reader, like the Clergy-men of *Rome*, (who Arraign, Try, and Condemn, than deliver to others to Pronounce and Execute their Sentence on the Patient) the conclusion to gather, which he makes ready for him; My Answer is, That seeing his end is to induce us by his far fetch'd Reasons to believe, that the Gospel, and the Christian Religion have no other Mysteries but what are apprehensible by Human Light and Reason; and the consequence of it (left to the Reader) is, that God in Trinity being a Thing unintelligible to the said Light and Reason, it can be no Mystery, nor part of the said Doctrine of the Christian Religion; My End is to demonstrate the greatness of this Error, by shewing contrary-wise, that the Christian Mysteries are so much above Reason, that neither he, nor others, of never so exquisite and sublime Parts and Reason, are able to penetrate,
dive

dive in, and apprehend them ; and that God in Trinity is not unintelligible, but may be very *clearly perceived and understood from the Creation*, by Man ; so that they that do it not, are, saith Paul, Rom. 1. 20. *without excuse*, and markt out for Destruction. *Mark 4. 11. 12. 2 Cor. 4. 3.* And here I challenge him with all his Reason and Skill, and in defiance of Hell, and of the whole Synagogue of Satan which denys this, I will, God helping me, make this Truth triumph over his Ignorance and Falshood ; and leave him and his blind Crew without any rational Pretence or Shew of Answer.

And it being notorious that some things are fully known and understood by one Man, which are unknown to others, and sometimes to all Mankind, because of their Ignorance, (they being intelligible of themselves to a wise Man) and so are mysterious and Mysteries to Reason ; he had done better to shew by two or three Instances that his Reason is capable (as he doth pretend it is, pag. 79.) *to explain those Mysteries as familiarly as what is known of natural Things*, (it is his own Expression) and how to improve ours so as to apprehend them ; than to discourse as he doth, at random of Mysteries, and like his Friend Mr. *Asgile*, (who hath made a rare Sermon upon the Power of Faith, and that's all, without shewing the *Per quid & quomodo*, the means and the manner how to attain to a Faith which may be able to translate) to descant upon Reason, *what it is not, what it is*, without shewing us the means and the way to improve it, and how we may become able to unvail and dive in-
to

to every *Christian Tenet*, as himself has promised to do pag. 81.

For instead of doing this, he argues from his Principles, (which are but Definitions and Rules of his own coyning) *That because we have, saith he, no adequate Ideas, and are ignorant besides of what the real Essence and Properties of things are, nothing is a Mystery; for since we have no knowledge of the Essence and Nature of Wood, Stones, Water, and such other natural Products, every thing would as well be a Mystery to us, as all those Divine Matters which we count mysterious. And when he comes to the Touch, to wit, to shew that there is no Mystery in Scripture, or, as he words it, nothing mysterious in the Gospel, he doth, instead of taking the Vail off, as he pretends, and is in hopes to perform, pag. 73. gives the Thing another Turn, and drops it, to speak of two or three sorts of Mysteries; and falls unmercifully upon Priest-craft, and the Priests, for promoting the Notion of Mysteries in the Church, and introducing in it many Pagan Mysteries; all the while saying nothing of the means and manner how to make our selves capable of understanding any. And after a short Answer to two Texts of so many as may be brought against him, viz. Rom. 8. 7. and Col. 2. 8. and these two Texts as foreign to the business as the rest, he concludes by referring his Reader to a Discourse he promiseth pag. 81. (but which is yet to be made) where he gives (or was to give in case he had writ it) a particular Explication of the Christian Mysteries (Tenets, as he calls them there, because he allows of no such things as Mysteries) according to his Principles. Then, as tho' he had baffled the Church,*

ex-

exploded Scripture, stopp the Mouth of the Mysticks, and done such a piece of Work as

*Nec aqua, nec ignes,
Nec ferrum poterit, nec edax abolere vetustas.*

he triumphs in his last Page, saying, *That he will not give quarter to any Error; and will be sure whenever he hath opportunity, to expose it in its true Colours, and without mincing and softning of the matter.* And in this manner Crowing, and Reckoning without his Host, he thinks he hath got the Day; that his Proofs and Arguments are become inexpugnable, and that he is *the Man whom Wisdom is to die with*, Job 12. 2.

And therefore we may with him surmise, that if he recants in his last Treatise of all, one of the Propositions in this, *that Revelation is no necessitating Motive to assent*, we may, I say, surmise with him, it is not that he believes it erroneous and false; but that he hath some other more *necessitating Motive*, best known to himself. For, according to his Rules expressed pag. 36. and to the Notion he shews he hath of Revelation, pag. 42. by saying, *That it is but to tell one something which he did not know*, he doth not look upon it as erroneous; because he saith, *He pretends in vain to convince a Man's Judgment, who explains not the Nature of the Thing at the same time that he tells him of the Thing: and such Revelation as tells of the Thing only, without giving Sight and Light to see the Per quid of it, or explaining its Nature, is no perswasive Reason, and convincing Inducement, and necessitating Motive to assent therefore.* And the

Truth of the Thing is, that *intelligere* being *ipsum credere*, as *Tresmegistus* terms it; no Man can really believe a thing he understands not, nor consequently assent to such Revelation as Mr. Toland defines. Therefore he had done better to recant and to repeal the Definition it self, than the said Proposition; which if the Definition were found, is true and holds good. But a Man of his Kidney, who sticks to his own Principles, will rather chuse to recant one of his Propositions than repeal such a Principle as a Definition is: And tho' he declareth there, in the said pag. 36. *That for his Part he cannot reconcile himself to such a Principle as is acquiescing in what one understands not*; he will rather acquiesce in such Revelation as he doth not understand, than go back from his Principles, and flinch an Ace, and let go his Infallibility in point of Philosophy. In time he will know better what to disown, or stand to.

The Definition he gives of Mystery and Reason, are of the first, *That it is intelligible of it self, but so cover'd and veiled by Types, figurative Words, &c. that no Reason is able to see through them the Things by them denoted, till the Vail be removed*: Which he pretends hath been done since Christ, by the publishing and preaching of the Gospel. This Definition of his, mentioned pag. 66, I approve and stand to, and need not therefore mention another declared there, because it is of no use.

Of the second, *viz. Reason*, he saith, *It consists only in receiving Ideas, or Notions into the Mind; which being the Foundation or Stock of our Reasoning, the Mind doth on occasion compare the*
same

same together, and compound or separate, and enlarge or contract them, as it discovereth their circumstances capable of being so enlarged, and combined, or parted.

And from this he thus argues, to wit, that our Knowledge being in effect nothing but the perception of the agreement, disagreement, larger or lesser Extent of some of those *Ideas*; and we having no Knowledge of the true Essence of Things, nor adequate *Ideas* of them to joyn and compare, we know not one single Thing, and natural Things better than Spiritual and Divine; and every Thing being a Mystery at this rate, nothing ought to be called a Mystery to Reason, therefore concludes there are none. And thus he takes off the Vail, and thus fulfils his Promise of *explaining Mysteries*, (*Christian Tenets* he calls them) *as familiarly as what is known of natural Things*, pag. 79. and 81. without taking them in hand or offering to unriddle or make any of them plain. So that all the Mysteries remaining such as they were, for all this Goose-quil Reasoning, that is, Mysteries and Riddles; and his Book multiplying their number to that of all the Things known and understood, serves rather to demonstrate their being and existence, than to make them null and void; and to prove the contrary of what its Author design'd, and did take in hand to prove.

A rare way it is to prove that there is no Mystery, by making every thing a Mystery to Mankind; and to make Reason capable of unriddling Mysteries, by shewing *it knows nothing*! and an excellent Author to make a Book

to say less than if he had said nothing! Note, he saith we know nothing, and yet pretends to define and declare what Reason is.

But it being notorious, as I have said before, that all Men, wise and unwise, know and understand some things much better than others; not only in natural and artificial Products, but in divine Things also; it is plain they are not all equally dark to Reason, and Man's reasoning Faculty; and therefore that some things are yet Mysterious to Reason in Nature, and Scripture, and (as Christ himself concludes, *Jobb. 3. 12.*) much more in Divine Heavenly things. And it is plain that some things are so well known to all Men; as that Eating and Drinking takes away a Man's Stomach, that to make Man ignorant of them, is to make himself a wilful Ignoramus more Blind than other Men are, and none of the way to prove that the Christian Mysteries are not above his Reason.

That some things are not at all mysterious to Man's Reason, and that he hath adequate Ideas, and understands the true Essence of some things, appears from *Adam*, who gave Names to the Beasts of the Field according to their Nature *Gen. 2. 9.* from *Solomon*, *Jacob Behm*, *Trismegistus*, *Hollandus*, and others since *Adam's* Fall, who have written of Plants, *1 Kings 4. 33.* Animals and Minerals: From all the true Physicians who know how to help Nature by applyin fit Agents to Patients, and who therefore understand their Properties and Qualities, and Essence: From Vintners and Wine-Coopers, who know how to preserve Wine against the ambient Air, when it Thundereth and Lighteneth

neth, and when it is hot Weather; and also when the Flowers begin to fall from the Vines; by feeding their Wines with Meat, and by hanging in the Cask some salt Meat; knowing that Salt being formed from the Air, draws the Air, and its effect and action upon it self, and so saves the Wine from it; it being that attraction of Air which dissolves Sea-salt in any moist or damp Place; which Attraction Radishes intermixed with the Salt do promote to that degree, that one is enough to cause a heap of Salt to dissolve; whence *Paracelsus* prescribes the addition of the Juice of Radishes to Sea-salt to help its putrefaction, in the Preparation he gives of Salt Circulate, in his Tenth and last Chapter or Book of *Archidoxes*: And in fine, from some Gardiners, who wet their Seeds with Spirits to promote their innate Heat, and their Vertue, and Encrease: And even from our selves, who have true Notions of Things, not only Artificial, but Natural, and Divine.

As for instance of a Watch, Bread, *Opium*, Good and Evil, Holyness, Love and Hatred, which all Men may come to know, by asking and resolving the three Questions following, *Quid? Per quid? and Quo modo? Quid est*, and *ad Quid est res?* What is it, and for what end? By what means? and What method and manner becomes it such? As what is, and for what end is that which we call a Watch? It is an Instrument fit to shew the Hour of the Day, and to measure Time withal. By what? By Springs, Wheels, and Strings, and by their orderly distinct and constant Motion. How,

and whence comes that Motion? From a thin Plate of Iron, which being bent and roll'd up, endeavours by its stiffness to unwind it self, and to return to its liberty, and thereby turns the Barrel which it is inclosed in, and pulls the String or the Chain, and the Wheels fastned to it, which Wheels make the Needle turn.

As for Bread, it is a Food made of the Seed of a Plant called Wheat, Rie, or Barley, according as the Bread is. By what is it made a Food? By the Spirit from Heaven, (called the Influences) which comes down with the Sun's Beams into the Air and the Earth, and is the *Cibus Vitæ* of all the living Creatures, and staff or strength of the Bread; which Spirit the Seed attracts from the Earth, and the Water, (which conveys it to the Earth, being the Vehicle of it) by the attractive Power which every Seed and Root and Plant is endowed with for its multiplication, and whereby it encreaseth, gets Strength, ripeneth, and bears Seed. What a Spirit is, you have demonstrated and made out in the 5th Ch. of my first Part, p. 35. But how doth it become such; first, by Grinding, and then by Kneading the same with Leaven, thirdly, by Fermenting it to raise the Spirit which is asleep in the heavy Lump; fourthly, by Baking it, to digest it yet better, and lay the Spirit again, lest by too long Fermenting, the Bread should lose its Spirit, and its Nourishment with it; for when it Ferments too much, it grows fower, and breeds Worms, a sign that the said Spirit, (*which quickeneth all, Joh. 6. 63. and gives Life, 2 Cor. 3. 6*) is flying

ing away from it ; that Seed called Wheat, or Rie is made fit for our Food. And lastly, it becomes such by our Eating of it ; that is to say, by drawing it down into the Stomach, and with its Heat and Moisture digesting and extracting the Strength or Spirit of it, and converting it at last by several Digestions into our own Substance. This is the Thing we call Bread.

For *Opium*, it is a Gum, and the best Gum in the World, if we make right use of it. Some eminent Physicians who knew well what lies in it, have often been heard to say, *That if there were no such thing, they would not practise Physick.* And it doth affect the Brain and the animal Spirits, by its specifick Vertue, Quality, or Property, known by a long Experience, and distributed to it by him who hath in himself *Eminenter* all the Forms, Powers, Virtues, Qualities, and Properties in Nature ; and by that Spirit of his which he formed all Things with, *Pf. 33. 6. & quo agitantur omnes mundi species, unaquæque secundum naturam distributam sibi*, saith *Trismegistus*. And this either well, or ill, as it is administred. It affects ill, first, by its gummy or viscous Nature, which drinks up the said Spirits ; and secondly, by its Dregs, or its Terrestreities, which benum the said Spirits, (its Narcotick quality residing chiefly therein, the Earth being the Mother of Stupefaction and Cold, because of its fixity) for the Heat of the Stomach being not able of it self to digest and overcome its gummy Viscosity, (*intro sumpta superant aut superantur ipsa*) it calls the Spirits to help from all Parts

of the Body, and attracts them to its self, (all Heat being attractive; every Fire drawing Heat and Spirit to it self, for its own preservation) so that the Parts on one Hand being destitute of them, and the attracted Spirits being drunk up and benumm'd when they come, on the other; the Heat is suffocated, and the Body falls asleep and grows cold in the outward, as after a hearty Meal that requireth abundance of Spirits to digest it; and it would sleep forever, except the benumm'd Spirits helpt by a Draught of good Wine, or other cordial Liquor, were set in Motion again to re-assume their Action, and to dissolve and digest and overcome the Poyson. But on the contrary Hand, the same *Opium* affects well by exerting its Virtue freely, without check or let from its Terrestrities; and thereby pacifying and setting to rights again the disordered Spirits, damping their Fermentation, and strengthening and comforting the Vitals and their Functions. Now this ill or good Effect of *Opium* comes thus to pass. The bad effect is caused by taking it as it grows, that is, in its crudity, with all its Feculencies, or without Preparation: And the good by its Virtue and specifick Quality, by taking it prepared; not only well purified from its Dreggs and Excrements; but *Exalted* by a way known to me, God be thanked; as several by taking but one single Dose, have found by Experience; it giving both present Ease and Strength, both recreating and quieting the Spirits; so that even without Sleep the Patient recovers Strength quickly to Admiration; which sudden alteration is observable by the Pulse.

Pulse. And note, That as Sleepiness is not essential to it; if a Man sleep after it, it is rather out of a necessity of Nature, than from any Quality it hath to cause him to sleep. And this *Exalted Opium*, with some other Essences Exalted and Prepared also by the same Method, is to be had at my House for 2s. and 6 d. per Ounce. Thus by the *Quid* and *Per quid*, and *Quo modo* of these things, have I made their Essence, Vertue, and Property known: And thus by the same method and means many other such natural Things may be known.

Of Holy and Divine things I shall have occasion to speak at large hereafter in a more convenient Place: Holyness being nothing but a Purification from all the things that defile Man, which are named in *Mat.* 15. 19. and understood when named. And as for Love and Hatred, whereby we are to love God, and hate the other Master, to-wit, Mammon and the World, *Luk.* 16. 13. there is no rational Man but hath felt enough of them to see and know what they are.

And now I appeal to all *single Ey'd* Men living, whether a Man that knows this, doth not know the Properties and *Genus* and Difference, and hath not *per consequent* some adequate Ideas and Notions of those three Things; for what else is there wanting to the full Knowledge of them? And this method, I think, since it shews the Difference and *Genus* and Property, (which is as much as the best Definition requireth) is an easy way to find, know, and understand Things by; and a Key fit to unlock Man's reasoning

soning Faculty. Which Key if Mr. Toland had carried in *Loculis* when he began to write, he had not shut himself out of a Knowledge all Men have whilst he saith that his Reason knows and apprehends all things; and would not have us believe that it is just as he saith, whilst he owns he knows nothing; and he had been more sparing in seeking Difficulties in things obvious to Sense, and where none were ever known.

Here I could run him down, maul him, smite him Hip and Thigh, and whip him about his blind Definition of Reason, and his Notion of *Knowing nothing with a certainty but as it is noxious or beneficial to us*. For how many such things are we all ignorant of? And how many do we know, which our Good or Evil hath not the least dependance upon, and relation to? And if Reason be only what he saith, *a receiving of Ideas in the Mind*; it is not by his Reason that he made this Book of his; for he hath not received these wild Notions from others, and never saw any thing like them in others before, to form Ideas of them. It is Knowledge, not Reason, which lies in *Memoria rerum præteritarum*, in receiving and keeping Ideas in our Minds, according to *Trismegist*: And he saith what Reason doth, *viz. it Receives Ideas*, but neither what thing it is, nor what the Mind it self is, nor wherein the Mind differs from the reasoning Faculty: But taking all for granted, he doth neither go about to prove his Definition; which falling, down falls his Book; nor shews that Reason is able to do what he saith of it.

But to take him up upon these particular Branches, and launch into so many petty

petty matters of Dispute, were to do like him, that is, run away from the main Stump, Trunk, or Body of the Tree, and lead the Reader into such another Labyrinth as that of Mr. Gardiner, make him lose the scent of Truth, and add to the *Confusion* and the Building of *Babel*, and heap Words to no purpose, without Edification, the End which all good Authors are to propose to themselves.

And therefore to avoid this, and edifie my Reader, since the stress of the Business lies in his Affirmation, that there is no Mystery above Reason in Scripture, and in my negation of it; I will, wave all other *Punctilios* in his Book, and endeavour to make out, That the Scriptures not only contain many Mysteries above Reason, but are *all* Mysterious to Reason, tho' refined and improved in the Schools: Also, that the Mystery of the Trinity in one *Hypostasis* or Substance, is not unintelligible, but far from that, obvious and patent to common Sense. And when I have done this, I will shew him besides how to improve his Reason and his Understanding so, as to be able to *search even the deep things of God*, 1 Cor. 2. 10. and *receive the Mysteries of the Kingdom of Heaven*, which to the *natural Man* are Enigmas, or *Parables*, Mark 4. 11. 2 Cor. 2. 14.

And because he neither saith, nor knows well what Reason is, I will in the first place give him an account of it, to-wit, That it is a Light distinguishing Man from Beasts; which every Man living, by the Prerogative of his *Species*, hath from Christ, and brings with him at his Birth, or *coming into the World*, Joh. 1. 9.
And

And this Light, (which is the ground of *God's Kingdom within us*, Luk. 17. 21. and properly that which is called the Light of Nature) is by the Fall of *Adam* become so dull and obscure, that it is but like a spark of a Coal, a *smoaking Flax* yet burning under Ashes, but just ready to go out; and like a small Grain of Seed that lies buried in the Ground, *Mat. 13. 32.* so that, tho' Man would be wise, *Job 11. 12.* and like God knowing all things, *Gen. 3. 5.* *he sits now in great darkness, and in the shadow of Death*; and hath not Light of his own sufficient to understand, till Christ, by the addition of a new and living Spark, gives him at his second Birth, or Regeneration of Water and of Spirit, more Light and Sight to see with, which new Light is by *St. John* called the *Understanding*, or discerning Faculty, *1 John 5. 20.* by *Peter* the *Morning-star*, *2 Pet. 1. 19.* by the Church, *The Light of Grace*; and by *Trismegistus* *MENS*; and by *Solomon* *WISDOM*: And is the Light and the Sight of the blind Soul made seeing; enlightening the Soul again, and like Leaven put to Meal, *Mat. 13. 33.* to raise the dull heavy Lump, working in it till the Light breaking out of its Darkness, brings the Soul from its Twilight to its Noon, or *perfect Day*, *Prov. 4. 18.* And it differs from Reason, or from the first Light or Spark, as much as the Light and Sight of the Body from the Eye.

Then Reason thus enlightened, is able in *seeing to see* and perceive every thing. This Spark like a Lamp in Hand, or the Pillar of Fire, *Ex. 23. 21.* which was the Figure of it; or the Star which appeared to the wise Men in the
East

East, guiding Men into all Truth, Mat. 2. 9. Joh. 16. 13. both Natural and Divine; the word *all* including all Knowledge, and excluding none. For as the same Light whereby a blind Man can see one thing when he recovers his Sight, serves to see all other things about him within his Sight; so the blind Soul made seeing, can as well see and perceive every thing as one thing. So that whereas the Proverb amongst natural Men is, *Qui in omnibus aliquid, in toto nihil*, it is amongst true Christians, that is, those that are really *anointed* with the *Uction* of the comforting Spirit, (for a Christian properly signifies one anointed) called the *Oyl of Gladness*, Heb. 1. 9. *Qui in aliqua re aliquid in omnibus, & in toto aliquid*. I say, that then Reason is able to see all things; but without it it is Blind and seeth no more in Nature and in Grace, or Divine things, than a Man that is born Blind doth of Colours described, or even of the Sunshine, which, tho' shew'd him, he cannot see and form Ideas of for want of his Sight and Light; and therefore no more than he in the Christian Mysteries.

That Scripture, Christianity, and the Christian Religion are yet Mysteries, appears not only from the Parables contained in the Scriptures, which Christ saith are *Mysteries*, Mark 4. 11. but from his saying that those which are *without his Kingdom*; that is, all the natural unregenerate Men, which are not yet Born again of Water and of Spirit, that gives entrance into it, *Job. 3. 5*. (amongst which are all the Men of subtle Wit and Reason) understand them no better than Enigmas or Parables.

For

For instance, the third Chapter of *John* is all a Parable; the thing it chiefly treats of to-wit, Regeneration, being, as Bishop *Usher* affirms, unknown at this Day; and especially that Verse where Christ, in answer to one who was Master of Reason, saith, *No man hath ascended, or shall ascend to Heaven,* (for neither had Christ himself as yet ascended thither, *Job. 20. 17.*) but the Son of Man which is in Heaven, and came from thence. This Knot, I say, (which is an Answer to the Question v. 9. about Regeneration, to-wit, how Man can be born of Water and of Spirit, as the Wind blowing is heard, whilst whence and whither it bloweth and riseth remains unknown) as it puzzled the Reason of the Doctors of Christ's time, so I fear it doth that of the Doctors of ours; and will prove a Gordian-Knot to Mr. Toland himself. For whether Christ meant, that none but himself should be saved; or that our Salvation is no ascent to Heaven; or that no Man but by him, and upon the Wings of him, riseth to Light and to Life; or some other such thing: And how he was in Heaven at the time he spake those words, Reason cannot determine; because as Christ intimates by inculcating these words, *He that hath Ears to hear, or understand, let him hear;* it is not able of it self to understand what Christ said, especially in this Verse.

And since it puzzleth Reason, let *Alexander the Great*, the High and Mighty Toland, (who is made Knight of *Malta*, or however wears their Cross, which goeth not without their Sword) cut it open with his Sword, to see the inside of it, if he cannot explain it to us,

as familiarly as I have done the Things above, viz. Bread, &c. and let his Explication of the Christian Mysteries so long promised appear, to vindicate his Reason, and to expose my Mistake. And let him tell, if he can, what is the Birth of Water, and what is that of Spirit; and why a Man must be born of these two to be saved; *Job. 3. 5.* How Christ is the Son of Man, and the Father and Bridegroom of the Soul at the same time; an *Ælia Lælia Crispis* to him I doubt; and how he was in Heaven at the time he spake those words; what is the Kingdom of God, or of Heaven *within us*; *Luk. 17. 21.* and why like a *Mustard-seed*, and *Leaven*, and all the Things which it is compared to in *Matthew Chap. 13.* and yet consisting as *Paul* affirms it, *Rom. 14. 17.* in Righteousness; what is the fiery Tryal *Peter* saith is no strange thing to the Regenerated; *1 Pet. 4. 13.* and the Fall, and the Rising again, or Resurrection of *Adam* and of Mankind; why is the Holy Spirit called the Oil of gladness, *Heb. 1. 9.* the *Unction*, *1 Joh. 2. 27.* the Comforter; what is the Rest of the Soul, which Christ saith we attain to by being lowly in Heart, *Mat. 11. 29.* the Antipodes to *Toland*; what is Salvation it self; how and by what doth Christ save and justify the Sinner; why did he suffer for Sin, since he being very God, might forgive and absolve us, as he did the poor Sinner that was sick of the Palsie, *Luk. 5. 24.* without suffering himself; and since where Remission is there's no need of offering and propitiation for Sin, *Heb. 10. 18.* To be short, what's all Scripture, what's *Wisdom*, what's common Sense; and whether the Schools that teach,

or

or pretend to teach Knowledge, (they call it the *Sciences*) are not to shut up their Shops, as well as Mr. *Toland*, if after all their Labour, our Reason knows nothing. Many thousands of such Things, which he is bound to explain by his Promise made pag. 73. 79. and 81. let him unvail if he can, *Et erit mihi Magnus Alexander*, a great Man ; a greater *Mystick* to me than any Man takes him for. If not, let him hold his Peace, till he learn these Things of me, from my Book of *The Principles of the Christian Religion*, which is ready for the Press.

If he don't in the mean while it is plain, that his Reason cannot reach so high as this ; and that he hath engaged for more than his Strength will bear : And that since his great Reason is not inferiour to that of most of the Learned Men in this and other Ages ; Man's Reason cannot dive in and penetrate all these Things, and they are above Reason. And accordingly we find asserted in the Scriptures, that the *Wisdom the Saints spake*, contained in the Scriptures, is not for the *Natural*, but for perfect *Spiritual*, or *Regenerated Men*, 1 Cor. 2. 6. *The natural Man*, saith Paul, v. 14. with all the Light of Nature, cannot receive, apprehend, and compass the things of God. Before they be revealed in his Mind, by God's Spirit, illuminating it, v. 10. they are Mysteries to him ; and not only Mysteries, but a mysterious Wisdom ; *Wisdom in a Mystery* ; v. 7. which none of the great Princes (great Men in Literature) of the World doth understand, v. 8. Mat. 11. 25. that they may be obstinate, and do like Mr. *Toland*, who because he saith he sees, remains as blind

blind as a Beetle, *Job. 9. 41.* Christ saith, *lest they should convert and be healed or saved, Mat. 13. 15.*

And now, having made out that Scripture, and the Christian Doctrines grounded upon it, are mysterious to Reason; and more mysterious to it than other things in Nature, I will prove here likewise, that they are *all* mysterious, *all* a continued Parable from one end to the other. For not only Christ saith so, *Mark 4. 11.* but tho' he himself explains his Parables in some places; and tho' we may understand, and have adequate Notions of the things the Mysteries are known and expressed by, yet the Mysteries themselves, and the chief Thing meant by them, remain unknown, unminded, unapprehended by us.

For instance, the things whereby the Mystery contained in the said Verse of the third of St. *John* is expressed, *viz.* Heaven, the Son of Man, to ascend, and to come down; every petty Divine pretends to the knowledge of: but the Thing it self which Christ denoted and meant by them, the Reason of a Doctor in *Israel* could not reach, since he knew not easier things which Christ told him of before, *v. 12.* nor therefore doth the Reason of ours apprehend it, for they are no greater Clarks than he in Divine matters; tho' like Mr. *George Keith*, (who, tho' I ran him down a Year since to his *Nadir*, doth begin again to Prate, without any Reply made) they keep a Stir and a Noise.

But to make it yet plainer, that Scripture is a Parable or Mystery all over; let us consider

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better

better the words of Christ above-said, from *Mark 4. 11. viz. to you that are within*, saith he, speaking to such as learn of him, or his Disciples; who, saith *Mark*, stood about him, *v. 10. it is given to know the Mysteries*, or Parables, of the Kingdom of Heaven; but to them that are without, *ALL THESE THINGS* are meer Parables; that in seeing and hearing, they may not see and perceive, and understand, and convert, and be healed or saved, *Mat. 13. 15.* Salvation being nothing but the healing of the Soul.

In which words of Christ, there are many things to be noted. And first, that by *all these things* he meant the things went before, to-wit, the Mysteries of the Kingdom of Heaven; *these* being their relative; secondly, that since these things which he called Mysteries before, are done in Parables, these Mysteries are Parables, and Parable and Mystery is but one and the same thing; thirdly, as by *all these things* he means all the things he said in this and other Chapters, and so all that the Gospel, which consists of what he did and preached, doth consist of; he thereby doth intimate that the whole Gospel, seeing it is *all* done in Parables, is mysterious all over: fourthly, by them *without*, he meant all natural Men, because they being the Men opposed to them *within*; and these being *Spiritual*, Born again of the Spirit, that Birth being the entrance into the Kingdom of God, *Joh. 3. 5.* (which is formed *within us*, *Luk. 17. 21.* saith Paul, *Rom. 14. 17. by the Holy Ghost*) without which entrance no Man can be said to be *within*; they are the natural Men, opposed to Spiritual,
Natural

Natural and Spiritual being the two opposites ;
 1 Cor. 2. 14. 15. which Christ speaks of in that place.
 And there being amongst them Men of as sublime
 Reason as any are to be found, it follows, since
 the Gospel is a Parable to such, that it is so
 to Reason, and to all rational Men, which are
 not yet *born again* ; and therefore that if these
 Words of Christ may be believed, and if Christ
 be in the right, it is false that *nothing is My-*
sterious in the Gospel ; and it is certainly true
 that it is hid from the *Wise and the Prudent of*
the World, or the most rational Men, *Mat. 11.*
25. before they become *Babes*, Ch. 18. 3. and
Fools, 1 Cor. 3. 18. and die to themselves, and
 their Self-conceitedness, and become as passive
 as Water in the Hand of God ; that is, have
 no Desire, Will, or Motion of their own, (for
 Water hath no motion of its own, as hath been
 said) but die *with Christ in Baptism*, to their
 own Will, as he did, *Rom. 6. 4.* to live with him
 to God's Will, *Heb. 10. 7.* that by the Birth of
 Water they may receive the Spirit, *Mat. 3.*
15. and may by the same Spirit, whereby all
 things were at first formed out of the Water,
Gen. 1. 2. 1 *Pet. 3. 5.* be formed and reformed
 out of their state of Water, to the same Image
 of God *Adam* was created to. For as the
 Spirit of God is that which Form'd all things,
Psal. 33. 61. so it is that which Reforms, or
 gives the Soul a new Form : And this is a
 Mystery about the Birth of Water, which Mr.
Toland's Reason, if Christ speak true, *Mat. 11.*
25. hath not found ; tho' it is six Years ago
 that he promised the World the Revelation of
 it, to-wit, pag. 81.

And to go on with my Proof, tho' Reason thinks all that plain which is said in the Gospel, yet it is so evident *that all is done in Parables* to the unregenerate, natural, rational Men, that any Man may perceive that by the reading of it they understand not so much as the Explication it self Christ gives of Parables, and his end and his meaning in the explaining of them. For instance, tho' Christ explains the Parable of the Sower, and of the Seed, and the Ground, *Luk. 8. 11.* and tells us what the Seed is, to-wit, that it is the Word, and that the Ground is the Heart; and what are those that receive and keep it by the Way-side, or in stony or good Ground; and what it is to bear Fruit; and we know what Seed, what Fruit, and what good or bad Ground is, yet the thing it self remains a Mystery all the while, *the Vail is upon the Heart, 2 Cor. 3. 15.* all that we read is to us but like a Dream and *sweet Song, Gen. 19. 14. Ezek. 32. 32.* till the Vail be removed by *converting to the Lord, 2 Cor. 3. 16.* For what is the thing it self which Christ meant and aimed at by explaining this Parable? It is to *receive the word in a good and honest Heart, Luk. 8. 15.* and keep it, *to bring it forth as out of our Treasure, Mat. 13. 52.* and have it ready at hand to use it in time of need, as it were a *Sword*, against the Temptations of the Flesh, and the World, and the Devil, *Eph. 6. 16. 18.* But how few of the Readers and Hearers of this Parable, and of its Explication, doth fall into the account of this? Who lays it to Heart, and is so well perswaded of the necessity of receiving the Word so, as actually to do it? Who meditates upon it

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Day and Night, as *David* did ? And who makes it his Business to seek the Kingdom of God, by the help and light of it ? *Psf.* 119. 105. *Mat.* 6. 33. and so who understands it ? For understanding being believing, as hath been said; and believing actually being the same as to do, (for he believes not in one, who doth not what he prescribes, or acts contrary to it) to understand and believe, is to do according to the meaning of what is taught, and *shew Faith by Fruits, or Works.* I will not judge any, but it we may lawfully judge of all Men by their Fruits, *Ch.* 7. 16. I dare say the number of those that read this Parable, and receive and keep the Seed or Word after this manner, is not greater than of those which *Christ* saith *that strove in vain,* *Luk.* 13. 24. I see a great many who go to Church with a Bible, and like the *Jews*, (who because the Law bad them bind the Word *as a sign upon their Hand,* *Deut.* 6. 8. did wear large *Phylacteries*) make a tearing Shew of it ; but understand it no more than honest *Mr. Keith* did when he said in his Farewel, or Abjuration Sermon, *That Faith is wrought in us by means of the written Word; and that this same outward Word in the Mouth of the Preachers, is the word of God, which lives and abideth for ever, and the Seed incorruptible, which the Saints and Believers are regenerated of, according to St. Peter, 1 Ep.* 1. 23.

Alas ! the Revelation it self of the Mysteries contained in the Scriptures is such but to *Christ's Servants,* *Rev.* 1. 1. but is a Parable to such as *Mr. Keith* and his Tribe, or to them that are without. Until it be given us to know the mysteries

of the Kingdom of Heaven, and *until it pleaseth God to reveal his Son in us*, Gal. 1. 16. we are as far as St. Paul was before his Conversion, to seek in the true meaning of the Word which is preached; the Gospel is unto us a Parable every where, *Job. 16. 25.* and like a Song or a Dream which we believe no better than all the Lip-Christians do. And the Word in the Scriptures is not capable of it self without the other Witness that testifieth of Christ, *Job. 15. 26.* (to-wit the Holy Spirit) to give us Light sufficient, and Sight to understand it. The outward Word or Scripture being, *before the Day dawn, and the Morning-star arise*, 2 Pet. 1. 19. but the dead Carcase of one of the Witnesses of Christ, which *lie in the Streets of the present Spiritual Sodom*, Rev. 11. 8. exposed *en grand Volume*, upon Desks and in Pulpits, that is but a dead Letter: Which is another Parable or Mystry explained.

Except a Man be born again of the Holy Ghost, (which is the other Witness that testifies of the Truth of the Word which Christ preached) *he cannot see God's Kingdom*, Joh. 3. 3, 5. nor the things belonging to it, 1 Cor. 2. 14. they are hidden to Reason, and to him that hath no more than that blind Light to guide him. No Man knows the Son, but he to whom he reveals himself, *Luk. 10. 22.* and his Revelation is only by the Holy Ghost, 1 Cor. 2. 10. 2 Cor. 12. 3. His Revelation, and that of the Things of his Kingdom, is sealed with *seven Seals*, which none but the *Lamb that hath the seven Spirits of God*, and he to whom he sends them, can break open and look in, Rev. 5. 1. 6. Surely, the knowledge of Christ puzzled the Angels

gels themselves, 1 Pet. 1. 12. much more the natural Man, who with his Light of Nature is but *like an Asses Colt*, the most stupid of all Brutes; and cannot understand Christ, nor the Things of his Kingdom, by Reading and by Hearing the Pen-men of the Scriptures, *Joh. 17. 25.* Another Witness besides, to-wit, the Spirit of Truth, otherwise the inward Word, being requisite for it. For without it, the knowledge of the Things of his Kingdom are so much above Reason, 1 Cor. 2. 9. that witness the *Socinians*, and their Friend *Mr. Toland*, we do nothing but blunder, when we go about to make Commentaries upon them. But with it, and *in the Mouth of the said two* the knowledge of the Scripture is confirm'd, Mat. 18. 16. It doth guide us, like the *Star that went before the Wise-men*, Mat. 2. 9. into the knowledge of Truth, *Joh. 16. 13.* and enableth us to search even the deep Things of God, 1 Cor. 2. 10. and much more the Mysteries written for us to know, 2 Tim. 3. 16. and which reveale Christ to us, as mysterious as they are. Rev. 1. 1. By its means the outward Word becomes a Witness of Christ, *Joh. 5. 39.*

Without the Inspiration, Illumination, and Birth therefore of the Holy Ghost, the natural Man is Blind; and notwithstanding his Wit, Reason, good Parts, and Learning, the Vail lies upon his Heart, and he remains ignorant not only of Mysteries, but of the meaning and sense of Scripture in most places: whereof we have an instance in the Learned of all Sects; who, if but one Opinion can be true, are mistaken, and yet keep to their Mistake, tho' it be never so plain shew'd them to be an Error.

But by its Inspiration and Revelation Reason is made capable of all that Mr. Toland ascribes it. And thus Christ reveals himself and the Christian Mysteries; and thus he inspireth Men by *guiding them into Truth.*

The Revelation therefore and Inspiration of Christ is another guise thing than that Mr. Toland defines, and the Vulgar supposeth; to-wit, a blind *Affatus*, or *Susurrum* in the Ears, and *Telling of things unknown.* For it is *Re-velatio*, a plucking off of the Vail, whereby, the Vail being off, the Things that lay under it become naked to the Eye: And it is a giving Light and Sight to see them besides: Or else, what would signifie the bare telling of a thing, for instance of the Sun-shine, to one except he had Sight and Light of his own to see? And since Christ came to give Light to them that sit in darkness; Luk. 1. 29. 2. 32. Joh. 12. 46. and saves them by his knowledge and of the only true God; Isa. 53. 11. Joh. 17. 3. and by giving those he saves understanding to know him; 1 Joh. 5. 20. his Inspiration is a giving of Understanding; Job 32. 8. and his Revelation is like the Candle of the Lord, Prov. 20. 27. a Light in the Hand to search and to find out all things with. *O'anyōu spūs, The Spirit of Truth coming, will guide you, or lead you as in the way, into all Truth,* Joh. 16. 13. Which implies, since he leads us in the Way that we must walk, or go along our selves; that is, think and consider, and make use of our Light and reasoning Faculty, notwithstanding being led, and guided, or inspired. This way Christ takes off the Vail; and thus he

he inspireth us, and brings *all that he hath said* to our weak remembrance. Ch. 14. 26.

But from what doth he take off that Vail? From *Moses* his Face, or from our Eyes and Face, or from the very Things which were hid and cover'd by it? No sure, but from our *Hearts*; 2 Cor. 3. 16. the Seat of Understanding; Mat. 13. 15. By what? St. Paul tells it us, 2 Cor. 4. 6. *by shining in our Hearts*, by the Light and Beams of *that glorious Sun of Righteousness*, which brings the knowledge of God, or *Salvation in his Wings*, Mal. 4. 2. Job. 17. 3, But how this, saith blind Reason? Ch. 3. 9. The Light breaks forth in the Soul like Lightning, saith Christ again, when he comes by his Spirit, Mat. 24. 17. Then that Flash passeth away like *Wind* in Beams or Spirit, Job. 3. 8. which Beams flowing from the Light in the Flash, inspire Men, and move them in that Eflux to speak of the things they see. And note, That during the Flash, the Soul, in the Heart of which it springs, being like a Flame, that is, a Light all over, seeth all as from the Center: Note also, That the Prophets were at first called *Seers*, 1 Sam. 9. 9. upon the account of this manner of Inspiration. The *cloven Tongues of Fire*, which fell on the Apostles, in imitation of which the Myter was invented, was a Sign and a Figure of this Light and Flash or Flame, and shew'd that this was the way which they were Inspired by. And because the greatest Saints, as *Macarius* teacheth, *Lumen & tenebras in mundo patientes*, between each Coruscation, or Flash, have some intervals, the Vulgar calls them Raptures; whereas in reality they are but so many Acts
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of the same Holy Spirit which the Saints receive at first at their Regeneration; since it *abides and dwelleth* with the Faithful *for ever* after they have receiv'd it; *Job.* 14. 16. and comes no more by Impulse and *Insultus*, as of old. *Judg.* 14. 6. 15. 14. Which destroys Enthusiasm, and the Error of Quakers.

Now the best way, saith St. Paul, to have this Inspiration, and to be thus enlightned, is by converting to God; *2 Cor.* 3. 16. and by the Birth of Water, *Job.* 3. 5. which, (as Water is the thing that conveys the Influence of Heaven into the Earth, and renders the Earth capable to receive and to keep it) is that which *prepares the Way of the Lord*, like the *Baptist*, *Mark* 1. 3. makes the Soul moist, and capable to keep and receive *the Lord*, which, saith Paul, *is that Spirit*, *2 Cor.* 3. 17. or the same with that Spirit which reveals the things of God, and illumintes the Soul, *1 Cor.* 2. 10. The Birth of Water being the *Pre cursor* of the Lord, when he comes by his Spirit; and the only way leading to the Birth of the Spirit, and to Illumination. Which is another Parable of the Scripture laid open. As Christ saves us by Knowledge, *Isa.* 53. 11. and *giving understanding to know him*, and all things by, *1 Job.* 5. 20. the way to come to Knowledge is the same as that which saves; *viz.* by turning from the World to God, the other Master; and *doing the Will of God*, *Joh.* 7. 17. and dying *per consequent* to our own Will and Lusts; which is the same, as was said, as coming to the new Birth, Baptism, and State of Water. The Fear of God, which is one
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of the means of Salvation, being both *the beginning*, and a *Treasure of Wisdom*, Prov. 1. 27. Isa. 33. 6. is also *per consequent*, the way to attain Knowledge and the Gift of that Spirit which guideth into all Truth, Job. 16. 13.

And that all Men may have it by using the Means proper and able to procure it, which is turning to the Lord, and dying to their own Will, appears from that, this Gift is the effect of the Promise made through Christ to all Mankind, Luk. 24. 49. Act. 1. 4. Gal. 3. 14. that it is *given to all*, 1 Cor. 12. 7. as being the only Means and Agent of Salvation, Rom. 14. 17. and from that the *Promise is to you and your Children, and to as many as God shall ever call*, saith Peter, Acts 2. 38, 39. from his time to the World's end. And this *as well as to him*, and the other Apostles, Ch. 10. 47. not only *ὧς* and *ὡς αὖτε*, Ch. 11. 15. but *καθὼς καὶ ἡμεῖς*, that is, as he confirms it, Ch. 15. 8. according, or in the same measure as they receiv'd it: *God putting no difference*, as he addeth v. 9. *between the Gentiles and them*.

This is Truth, and true Doctrine; and he that denies these things, not only denies Scripture; but verifies and makes out what hath been said all along, to-wit, that Reason is blind; that Scripture and the Gospel are a Mystery to him; and that being none of those which are within God's Kingdom, he is markt out for Ruin. 2 Cor. 4. 3. and that if he neither knows nor will learn and use the Means proper to obtain that Gift, he shall die without Knowledge, and be found without Excuse, for his want of a *single Eye*, Mat. 6. 22. and for want of improving and Trading with his Talent. *He*
that

that bath Ears to hear let him hear ; I have said.

And having according to my Promise, pag. 31. shew'd how to improve Reason, I will to perform that made before, pag. 19. shew that Trinity in one *Hypostasis* or Substance, is not unintelligible ; and that God in Trinity, tho' it be a Mystery to the Church-men of this Age, may be as well understood and seen from the Creation of the World, and from Nature, *Rom. 1. 20.* as he is in Unity, if Men would but in seeing and hearing, mind and observe the things which they hear and see : Especially, seeing that *the deep things of God* themselves, and the *Eternal Godhead* in the still Eternity, before, or without Nature, are, and may be known better than by Nature and Scripture, *viz.* by the *Revelation* and the Light of *God's Spirit*, *2Cor. 2. 10.*

The Scriptures teach us that God is a *Consuming Fire*, *Heb. 12. 29.* and a *Light*, *1 Joh. 1. 5.* and a *Spirit*, *Joh. 4. 24.* and *Fire, Light, and Spirit*, being known to all Mankind but the *Corpuscular* Tribe, which studying to make it self less knowing than other Men, will know nothing of Spirits ; God is known to all Mankind under the three distinct Forms, Essences, and Properties, (which the Church-men call *Persons*) of Fire, Light, and Spirit. And Man by his common Sense, (which is the Intelligence resulting from Sensation) having three distinct Notions, Perceptions, Apprehensions, and Thoughts of the said three Things, hath the same of God also ; and knows God in Trinity therefore by his common Sense.

Then, as what makes in the World, Fire, and Light, and Spirit, is but one and the same thing, *viz.* the Spirit of the World, which God infused

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at first into the Chaos or *Deep*, Gen. 1. 2. and whereby he created and formed every thing, *Pf.* 33. 6. and still forms and feeds the same, *Pf.* 104. 30. so we may perceive from thence that in God, (in whose Image the great and the little World were both created and made) what appears to us of him as Fire, Light, and Spirit, is but one and the same Thing, *Hypostasis*, or Substance, which *Substat*, or is the Stock or the Subject of the Three, Deity in **Unity**; and so, that a Trinity is known in the **Unity**, and that it is not therefore a Trinity of Godheads, Substances, Hypostasis, or of Eternal Spirits, but of Forms, and Essences of one and the same Spirit.

The ground of the Mistake, *viz.* how Man came to call *Persons*, Fire and Light and Spirit, is that Christ is a Person; and that he being called the only begotten Son of God, and the Light of Life; they mistake and confound him with the second of the Three: and build upon this Mistake another as bad again; arguing thus in themselves, That since he is a Person, and thinks it no Robbery to call himself *one* with God, and to be equal with him, the Father and the Spirit are Persons as well as he; and what a deal of Scribbling hath been made on this Mistake? The Truth is, that Christ, as Christ, being God and Man, that is, a *concrete* of both Natures, to-wit, Humane and Divine, is a Person, and as much distinct from the **Unity**, and from the second number or form of the Trinity, as the first Angel himself; in whose stead he came in time to supply and mend what he and *Adam* had done amiss; being made more excellent therefore than any Angel; and the Head, or the first born

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of the Creation of God, Col. 1. 15. Heb. 1. 4. not of every Creature, as they do translate amiss.

What a Spirit is, was shew'd in the fifth Chapter of the *first Part of my fifth Essay*, as I have said before. And any Man may conceive or imagine what it is, by looking on the Vapours exhaling from his warm Limbs in cold and frosty Weather; or raised by the Sun-beams, which are the Spirits flowing or proceeding from its Light. And what Fire and Light are, and how they are produced, that by the motion, and this by the concentration of the Spirit of the World, tending to that liberty which they attain in the Light, and all shall at last come to, Rom. 8. 21. as to the end of Nature, you have in the *second Part* of the same Book or *Essay against the Circulation*. As also that Light being the only thing manifest, if Paul may be credited, Eph. 5. 13. (for there he saith, that all that is made manifest is Light, *πάν το φανερόν*, all that is made manifest, and not which makes manifest, as the Translators mistake) God, to manifest himself, must appear under that Form, and consequently in that of Fire and of Spirit; no Light being without them; every Light breaking out of the dark Fire and Smoak, and sending forth Heat and Beams, which, as was said, are Spirits. And there I shew besides, that because God is the Good, that is the *summum Bonum* (whose Nature and Property being communicative, and tending per consequent to a manifestation) and the Light of Lights himself, he could not make himself known perceptible or manifest, and communicate himself, and the Bliss of his Kingdom of Joy which is in the Light, Col. 1. 12. by a thing more

more diffusive, conspicuous, and capable to display and to convey the *Pulchrum* and the *Bonum* of his Nature, than the Light.

From whence after concluding, that his Manifestation being in the Form of Light, and in that of the dark Heat, which is the *Father of Lights*, and of Beams or of Spirits flowing from Fire and Light, it is done as by three Steps; Deity in Unity, or the Eternal Spirit passing through three divers States and Forms, or Appearances, to make himself manifest, which three are the Trinity, I infer and shew that the Trinity is the same as his Manifestation; that God being known but by the said Manifestation, is known but in Trinity; and that, tho' the Trinity be Co-eternal to God, because his Generation in himself and to himself; (whereby he re-produceh himself in the same manner as Life hath been shew'd to do in the Heart of Animals; for *Deus & Natura sunt ubique similes*; note, That God himself is Life) is from all Eternity; God or good being not idle; yet it begins, as to us, at his Manifestation, or his Motion to Nature, no such thing being known in the Still Eternity.

And I proceed to shew that the Eternal Spirit, Deity in Unity, being simple and uniform, before it moved it self to Nature, Generation, or Manifestation, was but like a dark abyss *1 Kin. 8. 12. Ps. 18. 11.* which no Man can see into; beginning to be known but at his Motion to Nature, when it comes out of its rest in the still Eternity to a Manifestation; which Motion, done by three Steps is the Trinity, in God, and the same as his Nature or his Generation; *Natura, quasi dicas nascitura*, the Nature, Birth, Generation of God *respectu creaturae,*

atura, or God bringing forth himself as it were out of himself; shewing himself *ad extra*, and bringing himself to ken and perceptibility, by the three Steps above-said, and his Nature is the same as his Manifestation, so that his Generation, Nature, Manifestation; is but one and the same thing with the Trinity it self; all that being performed (tho' as *per fluxum centri*) by way of a Trinity, from whence it passeth further, in the said Generation, to the Multiplicity, appearing in all the Forms that are in the Universe; and in the visible World under those of all *concretes*; the Form, Power, and Virtue of them being God himself, who by them is as it were made *multi-corporeus*; the World is *Corpus Dei*.

Now Heat or Fire, giving Life and Motion to all Things, every Generation and Propagation of Life being performed by Heat, and beginning at the Heat, Heat is the Father of Life, (whence *Lully*, and some others who understood Nature well, call that Heat *Pater noster*) and tho' God be Light and Life, yet undergoing the state of Fire to become such, he is in this Appearance and State called the Father, and an angry jealous God, and a *consuming Fire*; and is in that of the Light, called Son by the *Hebrews*, for the same reason, doubtless, as they call in their Language the Sparks that come from a Coal, *the Sons of the burning Coal*, because the Light is brought forth like them, out of the Fire: So that the Names of Father and Fire, and of the Light and the Son, reciprocate; and under that of Spirit, God is called a Spirit; Spirit being the same thing, and proceeding the same way from the Light and the Fire, or Heat, in God and the World.

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And tho' in Generation or Time, the Heat or Father be first *positiane*, before the Son is formed, yet it is not so in God nor in his Eternity, being but first in notion; and, tho' the Root of the Tree, or the first in appearance, yet not the Stock, nor the Ground, or the Originator of the Light and the Spirit, being begotten it self from the Eternal Spirit, as well as the other Two; and being but the first Step of God's motion to Nature, or to Manifestation. So that the Father is not the God-head in Unity; but one of the Attributes of the Deity passing from Unity to Nature, that is, first to Trinity, then to Multiplicity. From the Father, or Fire comes the *Being* of all Things; from the Light, their *Well-being*, or good and pleasure of Life; and from the Holy Spirit, the Preservation of it. And as all Power and Force come from, and lie in the first, it is in that Appearance that God is called *The God of all Virtue and Power*; and in that of the Light *God, or Good*; in it consisting the Bliss of Eternal Life; as in Fire without Light, the *Wo* or the Hell of it.

These are *Hints* for Doctor *Brown* to steal, and Mr. *Toland* to improve, if they be able: And this is part of what goes in Town for a *Mad Essay*, according to Doctor *Brown*: And what if Mr. *Toland* had (instead of supposing his Reason capable of it, and our Understandings as yet as good and perfect as at *Adam's* Creation; his words are, *no more defects in our Understandings than were in that of Adam when he was first created*, see pag. 58. which argues his ignorance of his State of Ignorance, or of his Fall from Knowledge; every one coming short, or being fall'n with *Adam*, (who was made Good, Gen. 1. 31. or Perfect, Eccl. 7. 29.) of *God's Image*, Rom. 3. 23. in Knowledge, Col. 3. 10.) been pleased to say, and shew, or how-

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ever to peruse, when shew'd him in that Essay; he had by his recanting the Whole, saved me the trouble of Penning this against him; and others, that of saying that a Trinity in One is a thing impenetrable; and of concluding with one of the Fathers of the Church, after a deal of labour to make out the Trinity; *Nos autem fratres, fide præcedente quæ sanat oculum cordis nostri, quæ non intelligimus sine dubitatione credamus*, saith that Father, whom Church-men call SAINT *Austin*; as tho' we could believe well, or without hesitation, what we do not understand; and the Eye of our Mind, which is the Understanding, were healed, or made seeing, by a blind implicate Faith!

To conclude, it appearing from Reason and the Scriptures, that there are yet Mysteries; that Christ himself asserts them, and makes all the Scriptures such; and that all sober wise Men that ever were in the Church, stand for them against *Toland*, he shews himself a *TOLO*, to go about to out-face so notorious a Truth as this by Quipps and Fetches, *Rom. i. 22.* without shewing how, and why, or performing his Promise: and is according to *Jude v. 12.* but a *Cloud without Water*, that brings forth nothing but Wind. And it is no great wonder if, as a natural Man; - *who corrupts himself*, saith *Jude*, *like a Brute, in what he knows, he speaks evil of those things which he understandeth not*; *v. 10.* and goes about to set up blind Reason above Scripture; and make null the Mysteries which are contained therein, by Pieces or Texts which are wrested and torn from it; and which Reason cannot reach without some more Grace and Light than he hath yet made to shine by his Words and by his Works.

De Deo loqui sine Lumine nemo debet.

F I N I S



