

the world, if he can but keep thee from the heavenly Glory. He will allow thee the Hypocrites Reward, which is the applause of men, if he can but keep thee from the Saints Reward, which is the favour of God. He cares not how much of thy Good things thou hast here, if he can deprive thee of the Everlasting Good. It is his desire that thou have thy *Portion in this life*, that thou mayst miss of the *Believers Portion* in the next. Certainly the Devil himself by his Temptations, Apparitions, and Contracts, doth plainly tell us of a life to come, and what it is that conduceth most to our Good or Hurt, our Joy or Torment; and consequently teacheth us what to *choose*, by tempting us so palpably and eagerly to refuse it.

You see now what a Jury of Witnesses I have brought in, to testify which is the *Better part*: The Devil and the wicked are added to the rest, because you will hear no better witnesses. If you will, here are enow whose testimonies are unquestionable.

But when all is done, it is the Lord that is and will be Judge. All these are but *witnesses* to dispose thee to receive his sentence. Thou art *no Believer*, till the Authority of the Word of God, will serve to satisfy and resolve thee.

CHAP. III.

Full proof (in twentie Queries) from Reason it self that there is a Life to come, and Holiness is the way to it; and the Better Part: And that the Gospel is the certain Word of God (in fifteen Queries more) with Answers to the Infidels Objections.

AND by this time I come somewhat nearer to the *Infidel*, and am ready to answer his fore-going Question, [*Where shall I find the Judgement or Testimony of the Lord?*] O, saith the Unbeliever, if I were but sure that there were a life hereafter, where the goodly and the wicked shall be differently Rewarded, as the Scripture speaks, then I must confess he were no better then a mad man that would prefer this world, or wilfully live in sin, and would not seek Heaven with all his might, and be as earnest in Holiness as
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the strictest Saint ! But I am not sure that this is true, and that there is any such difference after death, to be expected.

Ans. Alas poor wretch ! Art thou at that pass ! Hast thou so far lost the Knowledge of God, and of thy self, and of thy end and business here, and of the word and works of God, as to turn worse than Jew, or Turk, or Heathen, even to think thy self a beast, that hath no life nor happiness but this ? If this be thy case, I cannot now stand to deal with thee according to thy necessity. I am now dealing with them that confess a Life hereafter : And because we cannot in all our writings repeat over the same things, I desire thee to peruse what I have already written for such as thee, in the Second Part of *The Saints Rest*, and in a Treatise called *The unreasonableness of Infidelity* ; and at present take only some brief advertisements for thy conviction.

1. And first, whereas you say you are not sure of a Life hereafter, I demand of you, *Whether you are sure that there is no such life ?* I am sure you are not. If you think you are, (which none but a debauched man can think, that hath put out the eye of *Natural Light*) let us hear your *Proof*, and you shall soon be told the vanity of it. But if you are not sure that there is no such life, then I would know of you, *Whether a Possibility of such Everlasting things deserve not greater care and diligence than is used by the Holiest Saint on earth ?* You say, *You are not sure that there is a Heaven for Saints.* But what if it prove true, (as nothing more true) will you sit still, and lose it for you know not what ? or for want of a little care in seeking it ? You say, *You know not whether there be a Hell for ungodly men, or no :* But what if it prove true (as certainly it will) where are you then ? Will you venture your selves upon the Possibility of such an Endless Loss and Torment, which now you might on reasonable terms escape ? You will confess that a Possibility of a Kingdom should be more regarded, than a Certainty of a pin or a feather : And a Possibility of some Tormenting disease but for twenty years, should more carefully be avoided than the Certain stinging of a Nettle.

Quer. 2. You say, *You are not sure that there is a life to come !* But are you sure to continue the life you have ? Or is it any great matter that you are called to lose, for the obtaining of that life that you are not sure of ? You know the contrary, or easily may do. You are sure that you have not long to be here. Nothing more

sure then that you will shortly die. And you are not *sure* but it may be to morrow. And while you are here, it is nothing worth the naming (but what hath reference to another life) that you do possess. What have you to your flesh, but meat, and drink, and sleep, and lust, and such kind of bestial delights! Which it is better be *without*, then *have*, if we could also be without the need of them. Can you call these by the name of *Happiness*, without renouncing your Reason and Experience? You say, *You know not what God will do for you hereafter*: But you know what sin and the world will do for you here: Even Nothing but hold you in a transitory dream, and then dismiss you into rottenness and dust. If you were not certain of another life, as long as you are most certain of the *vanity* of this, doth not Reason tell you, that a *Possible Everlasting Glory*, should be preferred before a *Certain vanity*? If you were not *sure* to get any thing by God and a Holy Life, yet as long as you are *sure*, even as *sure* as you live, that you can *lose nothing* by it, that is worth the talking of, is not the case then resolved, which way is the *Better*? If you say, you *shall lose your fleshly pleasures*, I answer, They are not worth the having. The pleasure doth not counter-vail the trouble: no more then the delight of scratching (as I said before) doth countervail the trouble of the itch. Moderation and temperance is sweeter then excess. If *too much* be better then *enough*, and that which *hurteth nature* better then that which *helpeth it*, then *self-destroying* and fighting against your bodily welfare, would be *best*. Is not a temperate meal more pleasant then a gluttonous surfet, that is worse to the *feeling* of the glutton the next day? Is not common food that colteth not much, and kindleth no troublesom itch in a mans appetite, more pleasant then enticing costly dainties? Is not so much drink as nature requireth, much better then that which makes the stomach sick, the brain witless, if not the purse pennyless, and breedeth many noysom diseases to the flesh, and hasteneth death, that hasteth of it self? By that time the gawdy apparel, the dainty fare, and drink is paid for; and by that time the flesh hath suffered all that pain and sickness that are the ordinary followers of excess, me thinks you should say, that if there were no Hell; your sin were a punishment it self, and that *in this life* it brings more pain then pleasure, and that such kind of pleasure is not worth the keeping, to the hazard of the least Possibility of an Ever-

Everlasting life. Wouldst thou under thy hand and seal give away thy hopes and possibility of everlasting life, and run the hazzard of an everlasting Torment, for the Pleasures of sin, or to avoid the trouble of a Holy life? Why then thou maist as well even sell it all for pins, or points, or childrens rackets. Then thou art as foolish as the worst of Witches, that sell their souls to a lying spirit, that, whatever he doth promise them, doth pay them with nothing but calamity and deceit. When thou comest to know better what it is that the world can do for thee, thou wilt then confess there was nothing in it, that should not have been sleighted for the *smalest* hopes of an Everlasting life. Dost thou think the world will be much better to thee, for the time to come than hitherto it hath proved? Deceive not thy self, it will prove the same: yea and worst at last. Look back now upon all the pleasures of thy life, from thy infancy to this day, and tell me what the better thou art for them. If *this* were the hour of thy death, would all the profits or pleasures of thy life, be any comfort to thee, or make thy death a whit the easier? Have the dust or bones of the Carcasses of Voluptuous sinners, any comfort or benefit now, by all the pleasure of their former sin? Surely I need not all these words to a man of common understanding, to convince him that if Heaven were as *uncertain* as the Infidel doth imagine, a man of Reason should venture all that he hath upon the meer *Possibility*; because his *All* indeed is *Nothing*, and he is *sure* he can be no *loser* by the bargain: it being not so much as the venture of a pin for the *Possibility* of a Crown.

Quer. 3. But thats not all. What if I shall prove to thee past all denial, that even in *this* life, *Holiness* is far the most *delightful*, *gainful*, *honourable* life, and that the ungodly live in a continual misery? Will not *this* serve turn to convince thee that a Holy life, should be undertaken for a meer *Possibility* of Heaven, if we had no more? Read but the Proofs of this anon, and if I make it not good to thee, call me a deceiver. But if I prove that *Holiness* is the *sweetest* life on Earth, and Heaven the *sure* Reward hereafter; and that sin is a *miser*y it self to the sinner, and Hell the certain punishment hereafter, then see that thou confess that God is a good Master, and the Devil a bad one; for at last thou shalt be forced to confess it.

Quer. 4. Well! You say *You are not sure that there is another*

ther life for man. But have you used the Means to make it sure to you, and to be well-resolved? If you have, then you have impartially searched, and prayed, and meditated on the Word of God, and heard what can be said by Wiser men, for that which you say you are not sure of; but if you have trusted to your own understanding, and neglected Meditation, Prayer, Enquiry, and other needful means, what wonder then if you be uncertain, Even whether there be a Heaven or Hell? Its no disgrace to Physick, or Astronomy, or Musick, or Languages, or Navigation, but to you, if you say that you are uncertain of all their conclusions, when you never studied them, or at least never studied them with that diligence and patience as those must do that will attain a certain satisfying knowledge.

Quer. 5. Moreover, if you are so uncertain of a Life to come, I would ask you, Whether in all your search and study, you have behaved your selves as Learners, or rather as proud self-conceited men, that think themselves wise enough before they learn, to try and judge their Books and Teachers. If this be your case, no wonder if you be Infidels. If you come with such a disposition to read a Book of Astronomy or Physick, you will never learn. If you go to any Schoolmaster, or to learn any language or science, and think your selves able before you have learnt them, to try and judge your Teacher and all the Books you read, and so will reject all that you do not understand, or agreeth not with you former conceits, you will sooner prove doting fools then Schollars, and sooner be the derision of Rational men, then come to the knowledge which you pretend to seek. Come to Christs School as little children in meekness and humility and a willingness to be taught, and patiently continue in the use of means till Learning can be attained, before you think your selves fit to censure the Truth of God which you are learning, and then tell me whether God doth not resolve you.

Quer. 6. Moreover, I would know of you that doubt so of the life to come, Whether you have been true to so much Light as you received, and have lived in obedience to the Truth which God revealed to you. Or rather whether you have not wilfully and knowingly lived in some secret or open sin, and striven against the Light and Spirit of Christ, and abused the truth which you have known, and used violence with your own consciences? If so (which its ten to one is your case) it is no wonder if you
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are Infidels, forsaken of God whom you *first* forsook, and given up to Pride and Self-deceit.

Quer. 7. If Man have no Life to live but this, and no further End of his Actions then a Beast, nor any further account to give, then he is *indeed but one of the higher sort of Beasts*, differing but gradually from a Dog, as a Dog doth from a Swine. And if this be indeed thy judgement of thy self, I demand, *Whether or no thou be content to be used as a Beast?* Wilt thou not take it ill to be called or judged a *Beast* by another? Or wouldst thou have others judge better of thee than *thy self*? Wouldst thou have no man regard thy *Propriety*, or *Life* any more than a *Beast* is to be regarded? A *Beast* hath no *Propriety*, no not of that which Nature hath given him. You accuse not your selves of doing him any *wrong*, when you deprive the sheep of his fleece, nor when you make a constant drudge of your Horse or Ox. And do you think it *lawful before God*, for any one that can but *master you*, to do the like by you? to strip you naked, and to make pack-horses of you, and use you as their slaves? We take it to be no sin to take away the *lives* of *Beasts*, if it be but for our *own commodity*: We kill Oxen, and calves, and sheep, and swine, and fowle and fishes for our *daily food*. And is it lawful before God for others to do so by you? Should *nothing* restrain them but want of *Power* to overcome you? If you say that you are *Beasts*, as *Beasts* you should be used.

Quer. 8. Moreover I would know of you, *Whether you think that there is any other world, which spiritual inhabitants do possess?* If you say, *No*, you go against all *Reason* and *experience*. Against *Experience*: because that many a hundred *Witches*, and many *Apparitions* and *haunted houses* have put the matter out of question (for all that many reports of such things have been false.) And against all *Reason*; because we see that this inferiour world is everywhere replenished with inhabitants: The earth hath *men*, and *beasts*, the *aire* hath *birds*, the *water* hath *fishes*; And can a man of *common Reason* then think that the *superiour Regions* which we see and which we see not (which for greatness and for splendour and excellency are a thousand fold above this earth) should all be *uninhabited* and *desitute*! and that there are not creatures also there for excellency and Number incomparably beyond the inhabitants of this *lesser lower world*? Certainly *nothing is made in vain*, nor are the works of God so monstrously

disproportioned and discomposed, as for the *Nobler parts* to be only for the *baser*. The Heavens that are over us, and all the vast and most excellent parts of the Creation, have a use that is answerable to their excellency. God makes not cottages to be inhabited, and Pallaces and Cities to lie wast and desert to no use.

But if you grant *there is* another world proportionably thus replenished with creatures, you may easily see from thence a *Probability*, that man shall be translated thither. Why not the soul of man, as well as those spirits that in *assumed shapes* have made their *appearances* unto man? As all things ripen to their perfection, why should it seem any more improbable that the soul shall pass hence into the world of spirits, then that the chicken shall come out of the shell, and the infant out of the wombe, into so wide and light a world as this, when before they were shut up in a narrow darkness, and never heard nor knew any thing of that world, which they enter into?

Quer. 9. Do you know why it is that God hath given man that knowledge, and free-will, and capacity to seek another life, which beasts have not, if he be intended for no other life then beasts? If God be no most Wise, he is not God. If he be, then he maketh not so excellent faculties as these in vain, but fitteth all his Creatures to their uses. Every workman will do so by his work. Why is a knife made keen, but to cut with? And what are the wheels of your watch or clock made for, but to shew you the hour of the day? Look now into the whole frame of the soul of man, and judge by its aptitude what it is made for.

1. Man is capable of *Knowing* that there is a *God*, and knowing his *Attributes*, which *Beasts* are not; because they be not made to enjoy him.

2. *Man* is capable of *knowing his Relation* to this *God*, that he is our *Creator*, and we his *Creatures*; he our *Lord* and we his *Own*; he our *Ruler*, and we his *Subjects*; he our *Benefactor*, and we his *Beneficiaries*: And we are capable of *Knowing* our *Duty* in these several *Relations*. And certainly all this is not in *Vain*.

3. *Man* is capable of *Knowing* that the *Everlasting Love* of *God* is that alone that can make him *Happy*: And why would *God* shew him this, if he were not capable of enjoying it? *Reason* tells men that *nothing here* can make us *Happy*, and that *God* can do it.

4. *Man*

4. Man is capable of *Knowing* that certain *Duties* are to be performed in order to the *Pleasing of his Lord*, and *what those Duties* are: which would not be, if we were not capable of *Pleasing him*, and so of being happy in him.

5. Man is made capable of *Desiring* after the *Everlasting Love of God*; and that above all things in this world. And God hath not made such *Desires* in vain.

6. Man is capable of *Loving God* as an Object *Everlastingly* to be *enjoyed*, and that above all other thing.

7. Man also is capable of *referring* all the *creatures unto God*, and *using* all things but as *Means* to this *Everlasting end*. Thus do believers, And surely all this is not in vain.

8. Man is a Creature that *cannot regularly* be moved according to his *nature*, to the performance of his Duty to God and Man, unless it be by *Motives* fetcht from the *life to come*. Take off that poise, and all his *orderly motion* will soon cease. Nothing below such *Everlasting things* are fit or sufficient *Morally* to govern him, and cause him to live as man should live:

9. He is possessed of *actual fears* of *Everlasting Punishment*, and shall never perfectly overcome *these fears* by his greatest *Unbelief*.

10. He is capable of fetching his highest *Pleasures* from the *fore-thoughts* of *Everlasting Happiness*, and receiving from hence his encouragement in well doing and foretast of the Reward. Now this being the *Natural frame* of man, as is past denial (when Brutes have no such thing at all,) let Reason judge whether the God of Nature have made this nature of man in vain that we see hath suited every other creature to its use: our horses to carry us, and our Ox to draw for us, and the earth to bear its several fruits for them and us: And hath he mistaken only in the making of man, and gone beyond his *own Intention*, and fitted him for those uses and enjoyments that he was never *meant* for? These are not *Imputations* to be cast upon the most wise and gracious God.

Quer. 10. Moreover I demand of you, *what is the End of man* and all these *special faculties*, if there be no life for him after this? Either he hath an *End* which he is to intend, or he hath none. If none, then he hath nothing to do in the world. For all actions of man are nothing else but the *Intending* of some *End*,
and

and the *choise* and *use* of *means* for the *attaining* it. Man must lie down and sleep out his days, if this be true that he hath *no end*. Nay sleep it self hath some. And he cannot choose but Intend *some End* and seek it, if he would never so fain, unless he will take some opiate stupifying potion, or run mad. And he that made him also and placed him here, had *some End* in it: For if man had *thus no End*, he could have *no Maker* or *Efficient cause*: For every Rational efficient intendeth an end in all his works. (And he that made men Rational, is Eminently much more Knowing then his Creature) And if we had no *Maker*, then we have no *Being*, and so are no *Men*.

But if *Man* unquestionably have an *End*, it is either something that is *Nobler* or *Baser* then himself, and some state that is *Better* or *Worse* then that in which he seeks his end. *Baser* it cannot be: for that were *Monstrous*, that *Baser* things should be the *End* of the more *Noble*. *Beasts* are made for *Man*, and therefore not *Man* for *Beasts*. The *Earth* is made for *Beasts* and *Men*, and therefore we are not made for the *Earth*. Our *Means* is not our *End*. If you grant that we are made for *God* that made us (as nothing more sure) then How is it that *God* can be our *End* if there be *no life* but this? 1. Here we are but in seeking him, and still are forced to complain that we fall short. Here we are but in the *use* of *means*. 2. We find that our Knowledge, Desires, and Love, will here reach no higher then to carry us on towards that perfection that is in our eye, and not to satisfie the soul. The creature that doth attain his *End*, hath *Rest* in it, and is *better* then before. But we have nothing here like *Rest*, and should be in a worse condition hereafter, if we had no more. 3. Here we sin against the Lord, and wrong him more then we serve him: we know but little of him and his work; and serye and praise him but a little, and not according to the capacity of our nature. And therefore if he have not a higher end for us, and we a higher end to seek then any is in this world to be found, our Natures seem to be in vain. For my part, though it be in weakness, I must needs say it is my trade, and daily work to serve my God, and seek after an immortal blessedness: And if I thought that there were no such thing to be had, and no such use for me, I must needs stand still, and look about me, or in my practice unman my self by a brutish life, as I had brutified my self in my estimation and Intention. For what could

I find to do in the world ! What should I do with my Reason and Knowledge, or any faculty above a beast, if I had no higher a work and end then *beasts* ? Verily, if I had lost the *Hopes* of another life, I knew not what to do with my self in the world ! but must become some other creature, and live some other kind of life, then now I live.

Quer. 11. Moreover, I desire you to consider, Whether it be credible to a man of Reason, that God made his noblest creature in this world with a Nature that should be a Necessary Misery and Vexation to it self above all the misery of the baser creatures ? and that the wiser any man is, the more miserable he must needs be ?

This is not credible. Yet thus would it be, if there were no life but this. For 1. the Knowledge that man hath of a superiour Good (which beasts have not) would *Tantalize* him and torment him : To know it, and must not partake of it, is to be used as a Horse that is tyed near his Provender, which he must not reach.

2. The Love, and Desires, and Hopes, that I before described, would all be our Vexation. To Love and Desire that which we cannot attain, and that with the chief of our Affections, is but to make us miserable by vertue.

3. To use all those Means, and do the Duties before-mentioned in vain, when we are not capable of the End, is but to roll at *Sisiphus* stone, and to be made to wash Blackamores, or to fill a bottomless tub ?

4. No creature here but man, hath Fears of any misery after death, and therefore none would be here so miserable. There is no Infidel but must confess, that for ought he knows there may be a life of punishment for the wicked. And this [*may be*] will breed more fears in a considerate man, then Death it self alone could do.

5. Or if there were no Fear of that, yet Man hath Reason to think before-hand of his Death, and to think of his abode in Darkness, which Beasts have not. To think of being turned to a stinking carrion, and to a clod, and so continuing for ever, without any Hope of a Resurrection, would be matter for continual horror to a considering man, which Brutes are not molested with. And wise men that can fore-see, would be tormented more then fools. All this is incredible, that God should make his nobler creature to be Naturally most miserable ; and give him Knowledge and

and *Affections*, and set a *Certain Death*, and *Possible Torment* continually before his eyes, to *Torment* him, without any *Remedy*! And besides the *Hoped Life* hereafter, there is none.

Quer. 12. Do you think that the *Belief* of another life, is needful or useful, to the well governing of this world, or not? If you say no, 1. Why then do *Infidels* and *Brutists* say, that *Religion* is but the device of men for the *Governing* of the world? and that without it *subjects* would not be *Ruled*? You confess by this your frivolous objection, that the world cannot be *Ruled* well without the *Belief* of a life to come.

2. And it is most manifest from the very *nature* of man, and from the *common experience* of the world. 1. If man be well-governed, it must be either by *Laws* containing *Rewards* and *penalties*, or without. Not without. For, 1. All the world doth find it by *experience*, that it cannot be; and therefore every *Commonwealth* on earth is *Governed* by *Laws*, either *Written*, *Customary* or *Verbal*.

2. If the *Love* of *Vertue* for it self should prevail with one of a thousand, that would be nothing to the *Government* of the world.

3. Nor could any man be effectually induced to love *Vertue* for it self, according to the doctrine of the *Brutists*: For *Vertue* it self is made no *Vertue* by them, but a *deformity* of the *mind*, while they overthrow the *End*, and *Object*, and *Law* that it is measured and informed by (as I shall more fully open to you anon). It is therefore most certain that no *Nation* is or can be *Governed* as becometh man, without *Proposed punishments* and *Rewards*.

And if so, then these must be either *temporal* punishments and benefits, or such as are to be had in the *Life to come*. That *Temporal punishments* and *benefits* cannot be *Motives* sufficient for any tolerable (much less perfect or sufficient) *Government*, is a most evident *Truth*: For 1. *de facto* we see by experience, that no people live like men that be not *Governed* by the *Belief* of another life. The *Nations* that believe it not, are *Savages* almost all, living naked and bestially, and knowing nothing of *vertue* or vice, but as they feel the commodity or discommodity to their flesh: They eat the flesh of men, for the most part, and live as brutishly as they believe. And if you say that in *China* it is not so, I answer, one part of them there believe the *Immortality* of the

the soul, and most of them take it as *probable*, and so the Nation hath the Government which it hath, from everlasting Motives.

And if you say that the *ancient Romans* had a sufficient Government, I answer, 1. The most of them believed a life to come, and it was but a few that denied the Immortality of the soul: and therefore it was this that Governed the Nations. For those that believed another life, had the Government of the few that did not believe it, or else the Government it self had been more corrupt. 2. And yet the faultiness of their belief appeared in the faultiness of their Government. Every Tyrant took away mens lives at pleasure. Every Citizen that had slaves (which was common) at pleasure killed them, and cast them into the fishponds. The servants secretly poysoned their masters, and that in so great numbers, that *Seneca* saith, *Epist. 4. ad Lucil.* that the [Number of those that were killed by their servants, through treachery, deceit, or force, was as great, as of them that were killed by Kings]; which was not a few.

2. It is apparent that the world would be a Wilderness, and men like wild and ravenous beasts, if they were not Governed by Motives from the Life to come.

1. Because the Nature of man is so corrupt and vicious, that we see how prone they are to evil, that everlasting Motives themselves are too much uneffectual with the most.

2. Every man naturally is *selfish*, and therefore would measure all Good and Evil with reference to themselves, as it was commodious and incommodious to them. And so vertue and vice would not be known, much less regarded.

3. By this means there would be as many *Ends*, and *Laws*, or *Rules*, as *Men*; and so the world would be all in a Confusion.

4. If Necessity forced any to combine, it would be but as *Robbers*, and *strength* would be their *Law* and *Justice*; and he that could get hold of another mans estate, would have the best Title.

5. All those that had but *strength* to do mischief, would be under no *Law*, nor have any sufficient Motive to Restrain them. What should restrain the Tyrants of the world, that rule over many Nations of the earth, if they believe no Punishment after death, but that their *Laws* and *Practises* should be as *impious* and *bestial*.

bestial, as their lusts can tempt them to desire ? What should restrain Armies from Rapes and Cruelty, that may do it unpunished ? Or popular tumults that are secured by the multitude.

6. And there would be no restraint of any villany that could but be *secretly* committed. And a wicked wit can easily hide the greatest mischiefs. Poysoning, stabbing, burning houses, defaming, adultery, and abundance the like, are easily kept secret by a man of wit, unless a special Providence reveal them (as usually it doth).

7. At least, the probability of secrecy would be so great, and also the probability of sinful advantage, that most would venture.

8. And all those sins would be committed without scruple ; which the *Law of man* did appoint no punishment for : as Lying, and many odious vices.

9. If one man, or two, or ten should be deterred from poysoning you, or burning your houses, or killing your cattle, &c. by humane Laws, a *thousand more* would be let loose and venture.

10. All the sins of the *heart* would have full Liberty, and a defiled soul have neither cure nor restraint. For the Laws and judgments of men extend not to the *heart*. All the world then might live in the *Hatred of God*, and of their *neighbours*, and in daily Murder, Theft, Adultery, Blasphemy of the *heart*. Within they might be as bad as *Devils*, and fear no punishment ; for man can take no cognizance of it. And it is the *heart* that is the *Man*. You see then what person the *Infidels* and *Brutists* would have us all be ! What hearts and lives mankind should have according to their *Laws* ! Be *Devils* within, and murder, and deceive, and commit adultery as much as you will, so you have wit to scape the Gallows, and you are Schollars fit for such bestial Masters.

11. Yea let me add this one more mischief : Hereby they would destroy all *Charity* and *Good works*, except the very bestial Love of those that please mens lusts. For no Laws of men compell men to the *Love of God or man* : Nor much to *Good works* ! Who would do any thing comparatively, that believed not a *Reward* and *Punishment* hereafter ? If we give all that we have to the poor, we can *here* have no *Reward*, but the breath of a mans mouth, which at death we understand not. Take down the ever-
lasting

lasting Ends and Motives, and all good works; and inward virtues too that should produce them, are taken down.

And by this time you may see, what a litter of bears, what a pack of ravening dogs, what Cannibals the world should be turned into, by the doctrine of the *Brutists*, that deny the *life to come*.

Well! but perhaps you will by this time have so much sense, as to confess that *Threatnings and Punishments, Hopes and Fears of the State of another Life* are necessary to the well governing of this world. And if so, I desire no more, to satisfy any man that believes that there is a God, (and that is any man that hath not drowned his wits in sin.) For 1. This will then shew that the *Nature* of man, is formed for another life: and God did not make him such in vain. 2. And certainly if everlasting *Motives* must be put into the Laws that govern us, and into our Hopes and Fears, then it is not possible, but such things there are to be expected. For any man to imagine that God would make a world, which he cannot Govern but by falsehood and deceit, this is to say that God is no God. For all lying and falsehood comes either from a want of *Power, or Wisdom, or Goodness*, when men either cannot make good their words or otherwise attain their ends; or when they have not wit to know what is, or was, or will be, or when they are so bad as to be disposed to deceive. But he that ascribeth any of these to God, doth worse then to say that there is no God. If I hate deceit and Lying my self; the God that gave me all that little Good which I have, must hate it more. Dream not of any but a worm; or fool, or impious tyrant, that needs or loves deceit and falsehood to attain their ends. Judge by the frame of Heaven and Earth, and by that little Good that is in Good men, whether the living God be one that needs such Hellish Engines to Rule the world.

If therefore in order to the Government of mankind we must needs Believe a life to come, it is certainly True; And why do not you believe that which Government requireth you to believe.

Quer. 13. Moreover I demand of you, Whether you take God indeed to be the Governour of this world, or not? By [Governour] I mean properly, One that Ruleth the Rational Creature as such, by Moral Means, even Laws and Executions. I exclude not his Potential,

Potential, Efficacious operations, but conclude a *Necessity* of *Moral Government*. I know a self-conceited Popish Infidel hath endeavoured to perswade the world, that Gods Sovereignty and Moral Government are Metaphorical expressions, arising from the misconceivings of weak men; and that Wiser men like himself do conceive of Gods Government only as of an Artificers disposal of his works, that Physically accomplisheth all his Will. As if Gods *Natural* Causations, and his *Moral* were inconsistent; Or as if God were not *Wise* and *Good* as well as *Almighty*! or did not in his *Government* of man demonstrate his *sapience* in his *Laws*, and his *Goodness* in *Attractive Benefits*, as well as his *Power* in meer *Natural Motion*! Or as if man were not a Rational Creature, and a free-agent, and were not to be governed according to his Nature, by Objects suited to his Intellect and Will: but must be used and ruled like a stone, or beast! Or as if God could not infallibly attain his Ends by a *Sapiential Government*, and by preserving the liberty of the Will, as well as by a meer *Necessitating* causation! This man was so enamoured upon his supposed skill in Physicks and Metaphysicks, that he not only lost his *Morality*, but grew to be such an Enemy to it, as to blot out all true Morality, Civility, Policy, Oeconomy at a dash; and stands with the rest of the Proud fraternity, as a Monument of Gods justice against the Proud, so deplorately forsaken even in the Reason that he glorieth of, that children may perceive his folly. He that is all for Operations of Power, as excluding Sapiential Government by Laws, and their just executions, doth think sure that a horse hath more of the Image of God than a man: For he is much stronger. Brutiish force would be more excellent then the Attraction of Goodness and the Conduct of Wisdom, if the Government (which is no Government) that these men dream of, were the most excellent. As he will allow his *Artificer* to shew as much at least of his wit, by making a Watch or Clock that shall, though by a necessity, move without the finger of the workman continually moving it; so methinks he should allow the Infinitely Wise and Gracious God, to be nevertheless Wise or Gracious, if he Rule the Rational-free-agent, without a forcible Physical Necessitation, by a Gracious Attraction and Sapiential Conduct, agreeable to the Reason and Liberty of the Creature, as long as we exclude not the Co-working of Omnipotency, nor deny the infallibility of Divine

Divine Predefinition, which may be secured with the security of the Creatures Liberty.

In a word, to deny God to be the Sovereign Governour of the world in proper sense, 1. Is a denying him to be *God*: it being a term of *Relation*, comprizing Government, and not of meer *Nature*: When it is commanded us that we have *no other Gods*, and when we are required in the holy Covenant to *take the Lord for our God*, and give up our selves to him as *his people*, it most plainly expresseth that his *Governing Authority*, or his *Sovereignty* is comprehended in the term *God*. And indeed having made a *Rational-free-creature*, whose *Nature* requireth *Moral Government*, it followed by necessary resultancy that he that had *sole Authority* and *sufficiency*, must be his *Sovereign*.

2. These Proud Blasphemers that deny Gods *proper Government*, do contradict the very drift of Scripture, that calleth him *our King* and *Governour*, and requireth our subjection and obedience.

3. They deny the being of Gods *Laws*, both the Law of *Nature*, and the Written Laws, and so blot out the Word of God, and the sense and use of all his works. Though they allow them a certain Physical operation on us, yet as *Laws* they do obliterate them: that is, as they are *Norma officii & judicii*, our Rule of duty, and expectation, and Gods resolved way of Judging.

4. They hereby overthrow all *Duty as such*; and make Good actions to be but as the motion of the arrow that hits the white, and to have none but a *Physical* goodness in them. For there can be no proper obedience, where there is no proper *Government* or *Law*.

5. Hereby also they deny all Inward *Virtue*: For this also can have but a *Physical Goodness*, if Government and Laws be down.

6. Hereby they deny the *Being of sin*: For where there is no *Law* and *Government*, but meer Physical necessitating motion, there is no *Transgression*. And therefore when they make a deal of talk about *Purging away sin*, it is not *sin* indeed that they mean; but a meer Physical disease to be *Physically* expunged.

7. Hereby they deny all the proper Judgement of God by

Christ at the last day, and make his *Judgement* to be nothing but *Execution*.

Yea, and 8. All proper *Execution* is denied, as *Vindictive*, or *Remunerative*, and so all *Justice*.

9. The *Authority* of every Prince on earth is overthrown. For there can be no *Authority* but from *Gods Sovereign Authority*, any more then any *Being* without derivation from the first being. They may talk to the ignorant of *Contracts*, and *Peoples Wills* being the Original of *Governing Authority*, and deifie the multitude and make them give that which they never had; but a mean understanding may perceive their folly.

10. Hereby they destroy all *humane Laws*, that must receive their strength from *Gods Laws*, or have none: and so they absolve all subjects in the world from conscientious obligations to obedience. If *God* have no proper *Governing Laws* but *Physical* motions, then we are no further obliged to obey men, by any *Law of God*, then we are effectually moved to it, and then we do obey them. And if so, then we can owe no more obedience to *Parents*, *Masters*, or *Princes* then they force us to! If they can make us obey them, well and good: If not, we break no *Law of God* by disobedience.

These and many such like are the consequents of that horrid doctrine that denyeth *God* to be the *Sovereign Ruler* of the world. In a word, it dasheth out at once all *Government*, *Laws*, *Justice*, *Obedience*, *Good Works*, and all *Morality*, dissolving the whole frame of the *Universal Monarchy* of the world, and denying *God* to be our *God*, and *man* to be *man* and his *subject*.

But if you yield that *God* is the *Governour* of the world, it is then most evident that *there's a life to come*. For if he *Govern* us, it is by *Laws*, and *Judgement*: And if by *Laws*, which are they? There is nothing known among *Rational* men, by the name of a *Law of God*, which containeth not *Promises* and *Threatnings* of *Rewards* and *Punishments* hereafter. He hath no *Laws* for the *Governing* of this world, that contain no *Motives* but from *Temporal* things. And I shewed you before, that he need not, he cannot *Govern* the world by *falsehood* and *deceit*. And we see here by experience, that there is no such *Execution* in *this life*, of the *Laws of God*, as are sufficient to the ends of *Government*. The wicked prosper, and destroy the just: The best do most deny their flesh, and are oppressed by others. You see this your selves, and

and make it an Argument for your Infidelity. But stay a little till the Assizes come. It follows not that there is no Government or Justice, because the Thief or Murderer is not hanged before the Assizes, or as soon as he hath done the fact. Eternity is long enough for their punishment. If God then be the Governor of the world as most certainly he is, then is there a Reward and Punishment hereafter; and *Gods Day* will come, when *Mans* is past.

Quer. 14. My next Question is, *whether you think that God should be Loved, and Obeyed, or not?* If not, then certainly *none* should be Loved or Obeyed. For *none* deserves it, if he deserve it not, from whom we are, and have all our benefits. But if he be, then I further Question you.

Whether it be likely or possible, that any man, or at least all the best people in the world, should be losers by God, and their Love and obedience to him? And whether it be Credible, that Goodness and Obedience to the Lord, should be the constant certain way to mens undoing, loss or misery? I think you will say, if you believe that there a God, that this cannot be. For certainly, he that sets us a work, will own us in it, and save us harmless. An honest man will take it for a disgrace to him, that his service should be the shame and misery of his servants, and he should make them no satisfaction. If God be not *Able* to bear us out, he is not *God*. And his Wisdom and Goodness assure us that he *will* do it. So that there is no Possibility that Goodness should be *mans loss*, and any should finally be *losers* by God. On this assurance I am encouraged to lay out all my time and labour, and dare boldly venture all that I have, in the work of God: For I am sure I cannot lose by him.

But be thou judge thy self whether his service would not make us losers, if there were no life but this (though I confess the loss would be small and short :) Who are so hated, and persecuted as they that serve God best? How many thousands of them have been fain to give up their bodies to Tormentors, and their lives to the devouring flames? The very work of God consisteth in flesh displeasing things: To deny our selves and condemn this world, and live soberly, and righteously and godly in the world, and to be for this the scorn of men, is the lot of the obedient.

If you say, *This is not the Lot of any but those that are over-righteous,*

righteous, I answer 1. We cannot be over obedient to God.
 2. You contradict the experience of all ages. Even the form of Godliness is hated by the Profane; and temperance by the drunkard; and he shall be their scorn that runs not with them to excesses of riot: *Seneca* tells us that it was so even at Rome among the Heathens, that he was their derision that would not be as bad as the rest. If therefore in this life only we had hope, we were of all men most miserable, 1 *Cor.* 15. 19. Not but that even here we have the far better life then wicked men; But that is because it savoureth of the life to come to which it hath relation. Otherwise we should lose our credit, ease, pleasure, profit in the world, and have nothing for it. Faithfully Labour for God, O my soul; and never fear being a loser by his work.

Quer. 15. I further aske, *Whether you would be alone of this brutish Opinion, or would you have all others of your mind?* If you would not have others Believe as you do, it seems you think not well of your own opinion but take it to be naught for men to hold. And why should not all men hold it if it were true? But if you would have all of that mind, it were time for you to look about you. Certainly the Law makers would make other Laws then now they do, and men would lead other kind of lives: And what security you would have of your goods, or houses, or lives a week, from the malice or covetousness of others, I cannot imagine. You would not dare to travel by the way, or look out among men: You could not trust your servants, nor your wives, or husbands, because there would be nothing but temporal punishment to restrain them, which cunning might escape. I do not think but you would rather have servants, or neighbours or husband, or wife, that believe a Life to come, then those that do not, if you had tryed others but a little while, and seen how little they were to be trusted, and consequently how bad your opinion is.

Quer. 16. And I would know, *Whether you pretend to any honesty and Conscience, or not?* If not, you will give us leave to judge of you, and trust you accordingly. If you do, then upon what ground is it possible for you to be honest? If you believe no life to come, you must take your pleasure here on earth for your chiefest happiness: and you cannot believe any proper Government of the world by the Laws, Rewards, and punishment, sufficient to restrain men from their sin. Vertue can be

no Vertue, if God no more regard it; and sin is no sin, if against no Law. Indeed while you live among Believers, where vice is in disgrace, you may for your credit seem to be *vertuous*: But your Profession alloweth us to judge that you avoid no evil that you dare commit, if it do but suit with your *fleshy interest*. He that believeth no Life to come, and tells me so, doth bid me, in effect, to suppose him resolved for all the wickedness imaginable, so far as he dare, and hath temptations and opportunity. Are you of this Brutish judgement! I shall expect from you then no better then a brutish life: and trust you less then I would do a brute, because you have more interest and temptation to do evil, and more cunning to perform it. Are you *Brutists* in opinion? Then you are *already habitually perfidious, cruel, covetous, malicious, murderers, whoremongers, thieves, lyars, and worse*, if any thing be worse! For honest you cannot for shame expect that any should esteem you. I will not believe a word you say, further then some interest of your own is concerned in the truth of it.

Qu. 17. If it be not the very *Light and Law of Nature* that teacheth and obligeth a man to believe a life to come, how comes it to pass, that all the world, except a few *Savages and Cannibals*, and here and there an *Apostate among us*, do universally profess to believe it? The Jews, the Turks, the Heathens of most Nations, besides the Christians, do all make it an Article of their Belief. We differ indeed about the way (and yet are all agreed that *Godliness and Honesty; fearing God, and doing Righteousness*, are necessary); but that there is another life, we are in almost all the world agreed. And will you go against the light of humane Nature it self? Or with what face can you expect that here and there such a wretch as you, should be though wiser then all the world, till you give us better evidence of your wisdom? And how justly do they perish that will follow you?

Quer. 18. Are not those that Believe the Life to come of *Holy lives* (for the generality) then those that do not? And whether is it like that God should reveal his mind to them, or unto wicked wretches? and is it liker that he should forsake all the holy persons of all ages, and give them up to deceit in the greatest matters, who most diligently study and pray for Knowledge, rather then forsake those sensual wretches that wilfully forsake him?

Quer. 19. Is there not in thy own Conscience, at least sometimes,