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(1) The first part of the report is devoted to a general survey of the situation in the country. It is found that the country is in a state of general depression and that the people are suffering from want and distress. The cause of this is attributed to the failure of the Government to take any effective measures to improve the condition of the country.

(2) The second part of the report deals with the question of the land revenue. It is found that the land revenue is the principal source of the Government's income and that it is being levied at a rate which is too high for the people to bear. It is suggested that the rate should be reduced and that the Government should take steps to improve the land and to increase the productivity of the soil.

(3) The third part of the report deals with the question of the education. It is found that the Government has made some progress in the field of education but that there is still a long way to go. It is suggested that the Government should increase its expenditure on education and should take steps to improve the quality of the education.

(4) The fourth part of the report deals with the question of the public works. It is found that the Government has made some progress in the field of public works but that there is still a long way to go. It is suggested that the Government should increase its expenditure on public works and should take steps to improve the quality of the public works.

(5) The fifth part of the report deals with the question of the public health. It is found that the Government has made some progress in the field of public health but that there is still a long way to go. It is suggested that the Government should increase its expenditure on public health and should take steps to improve the quality of the public health.

(6) The sixth part of the report deals with the question of the public safety. It is found that the Government has made some progress in the field of public safety but that there is still a long way to go. It is suggested that the Government should increase its expenditure on public safety and should take steps to improve the quality of the public safety.

(7) The seventh part of the report deals with the question of the public order. It is found that the Government has made some progress in the field of public order but that there is still a long way to go. It is suggested that the Government should increase its expenditure on public order and should take steps to improve the quality of the public order.

(8) The eighth part of the report deals with the question of the public morality. It is found that the Government has made some progress in the field of public morality but that there is still a long way to go. It is suggested that the Government should increase its expenditure on public morality and should take steps to improve the quality of the public morality.

Melchizedek

FOUND:

OR, A Small

TREATISE,

Shewing, by Invincible Testimonies of

Scripture and Reason,

WHO

Melchizedek,

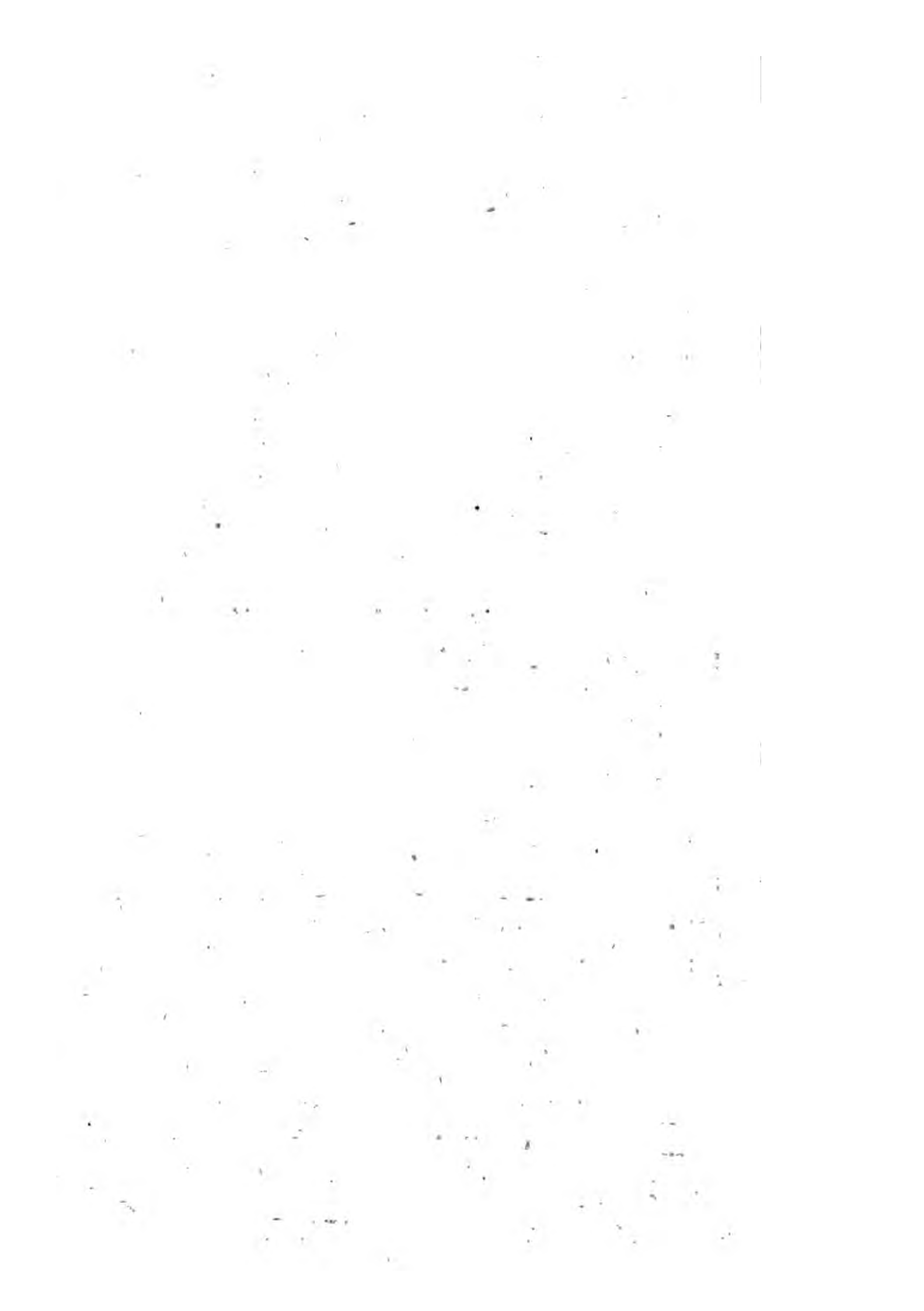
The King of SALEM, was.

*Search the Scriptures, 1. John, 5. 39. To the Law
and to the Testimony: If they speak not
there is no Truth in them, Isai. 8. 20.*

Written by a Country Gentleman, December
the 15th, Anno Dom. 1712.

*Consuetudo sine Veritate, Vetustas est Erroris: Custom
without Truth is the Oldness of Error, Cap. 8.
Gregor. 1.*

London Printed: and Sold by T. Norris, at the Look-
ing-Glass on London Bridge, and W. Bonny, in
Corn-street, Bristol, 1713.



T O T H E
R A E D E R.

Courteous READER,

THOU wilt not find, in the following Treatise, much Fine Rhetorick, Varnished Glosses, or Beautified Sculpture, like Painted Sepulchres; But I hope, yea, am sure, thou wilt find Plain, Honest Truth therein, agreeable to Holy Scripture, and to sound Reason: Which Two do never Contradict themselves, nor one another; which, instead of the Learned and Venerable Doctors and Divines, I presume do Concur with Me in good Earnest.

The Matter therein contained; I own that some Things do not follow one another in due Succession and Order; but as they advanced themselves to my Apprehension. But the Scope and Intention of the Whole is very Manifest; which is to declare, Who MELCHIZEDEK, the King of Salem, was.

This little Infant, not yet a Week Old, the First-born, perhaps, of this Nature, tho' alone is bold to venture Abroad, to try what Reception it may meet with, as well as to offer it self to the Censure and Thoughts of all that shall See and Consider it.

But if thou makest any Objections against the Scope and Design thereof; spare not to Publish such, provided they be better grounded than what I here present thee with: (but not else) That I may
know

To the Reader.

know whether I can defend this little Infant or not. But,

In case thou wilt not yet believe, That MELCHIZEDEK is Found, as here Discribed, then answer these Questions :

1. Who then was MELCHIZEDEK?
2. Was MELCHIZEDEK a Creature?
3. Is He Dead or Alive? And,
4. Where is MELCHIZEDEK now?

If thou answer these with better Authority than I have produced to shew who my MELCHIZEDEK was, (Or is) then wilt I submit to thee: But till then, I beg Leave to continue the Sentiments of this little Infant, which, at first Breathing in the World said, MELCHIZEDEK is Found. And this still is its Constant Language.

T H E

T H E
P R E F A C E

WH^O this MELCHIZEDEK (Melchisedick) was, hath not, that I can find, been determined by Divines: Therefore I cannot pretend their authority for what I say in this Treatise. I hold it to be no Essential Article of our Creed, to believe that Shem (the Son of Noah) was the Man: Neither that he was of obscure Parents, whose names could not be found!

I once thought that MELCHIZEDEK was the Son of Adam and Eve, begotten and born in Innocence before the Fall; and He not Eating of the Forbidden Fruit, fell not in, or with his Parents, but still Liveth in his First Integrity; and so had no Father or Mother, in the same Sense that Lapsed Man now hath; But this is Vanity.

Again, I thought He might be One from wicked Reprobate Parents, whose Names were not worthy a Place in the Holy Bible, nor Registered in the Book of Life: And so He might be said to have no Father or Mother; but this also is Vanity.
But

THE P R E F A C E.

But who **MELCHIZEDEK** was, I humbly conceive this Small Treatise following, will more fully Manifest and Explain than any hitherto hath done; (at least that I have met with) still submitting to better Judgment. And if at any Time I seem to pass this Submission; the Cause is, the very Truth of Scripture and Reason that then doth prevail with Me. But,

When more Invincible Evidence appeareth for another **MELCHIZEDEK** than I here describe, I will then (if alive) blot out my **MELCHIZEDEK's** Name, and put in his that appeareth with more Right and Title thereto: leaving it to the Determination of Scripture, Reason, and to the Universe of Rational Beings.

An

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ERRATA.

Page 17, Lines 15, 16, 17. Read; For if they did believe
on the Son of *GOD*, that was then come in the *Flesh*,
the *Apostle* had his *End*.



MELCHIZEDEK

F O U N D &c.

YESTERDAY, (being the *Lords Day*) as I was reading *Hebrews*, Chap. 7. A Thought arose in my Heart, with more than ordinary Warmth, which much Eclipsed, yea Obliterated all the Notions, or Ideas that I had formerly Read of; formed; or cherished, about who MELCHIZEDEK was; and it was thus:

There is more attributed to MELCHIZEDEK by the *Apostle*, (who seems not to be Fond of *Idolizing* any Creature) than properly is due to any mere Man; or to any mere Creature whatsoever: Such as *King of Righteousness: King of Peace*, Heb 7. 2. without *Father*, without *Mother*, having no Beginning of Days, or End of Life, abideth a *Priest* continually, *Verse 3*. Surely MELCHIZEDEK is set forth with more Celestial Epithetes, and with a greater Train of *Divine* (if not *Incommunicable*) Attributes, than either the *Apostle*, the *Scripture*, or any good *Christian* is ever like to give to any mere Creature, whether *Man* or *Angel*: Which almost, if not altogether, perswadeth me to believe, That this MELCHIZEDEK was the Son of *G O D*, the Second Person in the *Holy Trinity*; appearing in

Shew to *Abram*, such as he indeed and really did afterwards in the *Flesh*. And this may be couched in these Words: *Abraham rejoiced to see my Day: And he saw it and was glad*, John 8. 56. When *MELCHIZEDEK* appeared to, or met, *Abraham*, Christ had not then really and corporally Tabernacled with Men in the *Flesh*, which he took of the *Virgin Mary*. But we find (by good *Scripture* Consequence) That He appear'd in the Likeness of a *Man* to some of the *Patriarchs*; And if you will believe *Nebuchadnezzar*, He appeared to him, *Dan.* 3. 25. Also

See *Gen.* 18. 1. &c. Where it is plain, That the Son of *GOD*, the Second Person (in *Trinity*) appear'd to *Abraham*, with Two *Angels*, in the Form or Likeness of *Men*. It appeareth also by *Abraham's* Manner of Expressing himself, That it was the *Lord*; i. e. Our *Lord*, the Son of *GOD*. Nor do we find at all, that ever the *Father* appear'd to any Human Creature in any Form, Likeness or Similitude, since the Beginning of the *Creation* to this very Day.

He appear'd unto *Isaac*, *Gen.* 26, 2. *And the Lord appeared unto him, &c.* This must be the Son of *GOD*, the Second Person in *Trinity*, who appear'd in the Form or Likeness of a *Man*: Not appearing as he was *GOD*; for none shall see *GOD* and Live, *Exodus* 33, 20,

That the *Father* appeareth not, *St. Augustine* is an Eminent Witness, (in *Evang. Joan* Tract, 21.) he saith, *Hominibus in Judicio non apparebit nisi Filius, Pater occultus erit, &c.* None shall appear to Men in *Judgment* but the *Son*, the
Father

Father shall be Hid, the *Son* Manifest, &c.

Now by way of Parallel (after this *Doctōr's* Opinion) it was the *Son* that appear'd to *Abraham*, in the Likeness of a *Man*: For if the *Father*, or *Divine Essence*, will not appear, but be hid at the *Last Judgment*, and seeing that the Spirituallized Eyes of Men shall not see the *Father*, much less could the Mortal Eyes of *Abraham* (or *Isaac*) behold *GOD* in his Face of *Majesty*, in *Divine Essence*, &c. But I shall not add much from the *Venerable Doctōrs*, of whom I know not *One* that will stand by me in what I am here endeavouring to prove, viz. *That MELCHIZEDEK was the Unincarnate Son of GOD.*

The *Son of GOD* (whose chief End towards Men is to *Save*,) appeared to *Nebucadnezzer*: (as is said) from all which it must be granted that the *Son of GOD*, before his *Incarnation*, appeared in the Form, and shewed himself in the Likeness of a *Man*. Ergo, I may conclude, that the *Second Person*, (i. e. the *Son of GOD*) appeared to *Abram* in the likeness of a *Man*, under the Name and Royal Title of *MELCHIZEDEK*, King of *Salem*.

MELCHIZEDEK brought forth Bread and Wine to *Abram* because he knew his Zeal would not allow him to Eat of the Spoil taken, because it belonged to the Kings of *Sodom*, &c. who were *Wicked Idolaters*. And we find (*Gen. 18.*) that *Abram* presented Water, Bread, Flesh, Butter and Milk unto them: (i. e. unto *MELCHIZEDEK*, and his two Servants) This was not only an Act of *Abraham's* Hospitality, but in a manner may be said to be a *grateful return* to

MELCHIZEDEK for that Royal Present of Bread and Wine, (*Gen. 14, 18.*) which he receiv'd from MELCHIZEDEK, about Fifteen Years before.

What the *Dorway Men, Rhemists, Bellarmine* and other *Papish Writers* say: *viz.* MELCHIZEDEK Sacrificed Bread and Wine, (to prove the Perpetuity of their Idolatrous Sacrifice of the *Masse*;) must needs be false: for he did not Sacrifice: (*Abram* had Sworn that he would not take any thing that was the King of *Sodom's*, &c.) MELCHEZEDEK only brought forth Bread and Wine to Feed *Abram* himself, and to this doth agree, even, some of the more Judicious *Papists* own Notes, *viz.* MELCHIZEDEK *cibat ipsum Abraham*; MELCHIZEDEK doth Feed *Abram* himself. Again we find that *Abram's* Men of War did Eat of the Spoils taken, (not that *Abram* did) but we do not find that they Eat of the Bread and Drank of the Wine brought forth by MELCHIZEDEK, *Gen. 14.*

The Elders of *Israel*, (*Exod. 24. 10. 11.*) saw their *GOD* &c. They saw *GOD* and did Eat and Drink. They saw the *Saviour* of *Israel* in an Human Dress, such as they could behold. And they Eat Bread and Drank Wine, in all probability, that being the only material Provision to furnish our MELCHIZEDEK's Table with. Now if the Son of *GOD* appear'd in an Human Dress, before his Incarnation, (which must be granted) and if the Elders of *Israel* did Eat and Drink at his Table, (or, as I may say, of his Household Provision) who dare deny that

it was the Son of GOD, called MELCHIZEDEK, and spoke of *Gen. 14. Heb. 7.*?

Q U E R Y.

If the Elders of Israel did Eat and Drink in the Mount with GOD, from whence had they that which they did Eat and Drink? (seeing we do not find that they brought Provisions from the Camp up to the Mount.)

Answer, *Until a more ponderous Reason, than Mine, be given to the Contrary; I will conclude that they had it brought forth as MELCHIZEDEK brought forth Bread and Wine to Abram: That is, either by an All-commanding, Absolute, Omnipotent Creating Power; or by the Ministration of an Angel (Angels) or other Creature (Creatures) in the like Sence, and by the like Commission that the Ravens had for their bringing Bread and Flesh to Elijah, 1. Reg. 17. 4, 6.*

A Question may (here) be asked viz. *What became of these Human-like Bodies in which the Son, or Angels, did then appear?*

Answer, *These Human-like Bodies were immediately created for that present purpose, and as soon as the Occasion was over, were Annihilate, or reduced to nothing: Having neither Birth, Burial or Soul, other than the Spiritual Inhabitant that did move, or agitate them. — Thus that Man of GOD Patriarch USHER, Bishop of Armagh in Ireland, in his Sum and Substance of Christian Religion, p. 117. Edit. 1670.*

Objection. — *Heb. 7.*

MELCHIZEDEK had neither Father or Mother

ther ; but made like unto the Son of GOD. Now, if he was only Like the Son of GOD, Ergo, He was not the Son of GOD: For Like is not the Same: That is, the Likeness or Figure of a Thing, is not the Thing it Self.

Answer. First, The Son of GOD had no Father as he was Man: Neither had He any Mother as he was GOD. Therefore, in this true Sence, he had neither Father, or Mother. Christ being consider'd a Person in a Two-fold Sence, then this Part of the Objection is answer'd. Tho' in another Sence which is true also ; as he was the Son, GOD was his Father ; for he was not Son (or Autojous) of Himself: Yet as he was GOD, He was (*Autotheos*) very GOD of Himself. For: *Divina Essentia nec genuit, nec genita est: The Divine Essence neither begetteth nor is begotten.* Petre Lomb. Lib. 1. Distinct. 5. a. b. c.

If the Divine Essence and God-head, should beget the Divine Essence and Godhead, then it would follow, that that which is Begotten would be the Cause of that which Begetteth.

Again, That cannot be God which hath its Being from another. And St. Ambrose saith upon these Words of the Apostle ; *Qui solus habet Immortalitatem* (1. Tim. 6. 16.) which only hath Immortality: *Non separet Patrem non separet Filium, quia Divinitas Patris & Filii una eademque est:* Do not separet the Father nor the Son, because there is one and the same Divinity of them both, *De Fid.* Lib. 3. C. 2. If there be One and the same Divinity of Both, then the Son is God of Himself as the Father is. Again,

When we say, *Deus de Deo, Lumen de Lumine,*

God of God, Light of Light: The Meaning is this; Not that the God-head is *begotten*, but that the Son, which is *God and Light*, is begotten of the Father *God and Light*, not begotten as he is *God*, but as he is the *Son* (*Mag. ibid. Liter f.*) So then, not the *Substance* or *God-head* of the Son, but his *Person* only is begotten: And so we doubt not to say in *Concretis*: *Deus Pater genuit Deum Filium*: *God the Father* begat *God the Son*; but not in *Abstracto*, *Deitas Patris genuit Deitatem Filii*, that the *God-head* of the *Father* begat the *God-head* of the *Son*: But in respect of his *Person* only, as he is the *Son*, so is He begotten, and is of *G O D*; but in respect of his *Divine Nature* as He is *G O D*, He is begotten of None, but is of Himself as *G O D* the *Father* is.

I have been the larger on this my Digression, because that our Revived *Antichristian* Enemies deny that *Christ* is *G O D* of Himself, but that he hath both his *Deity* and *Person* from the *Father*, and so conclude him only a Factitious Being.

But to return to the Matter before us:

As *Christ* was *Man*, the *Virgin Mary* was his *Mother*. Secondly,

Made like unto the Son of *G O D*; *Ergo*, he was not the Son of *G O D* &c. This Part of the *Objection*, I answer thus: That *Humane Shape, Form, or Likeness* which *MELCHIZEDEK*, or the Son of *G O D*, appear'd in then to the Father of the Faithful, the Friend of *G O D*, or Great Patriarch *Abraham*, was in very deed, but the likeness of that *Humanity* which the Son of *G O D* took of the *Virgin Mary*; *Ergo*, it was not, but only it's *Form* or *Likeness*. Ki

King of Righteousness. (*Ebru. 7.*) *The Kingdom of GOD is Righteousness, Rom. 14. 17.* of which the *SON of GOD* is *King*. *The Church of GOD* is a *Kingdom*, of which *CHRIST* alone is the anointed *King*, *Psal. 2. 6.* See also *Isaiab, 32. 1.* *Behold a King shall Reign in Righteousness,* &c. and *Jer. 23. 15.* *Mathew, 6. 13. 2.* *Peter, 1. 11.* We are to allow of one *King of Righteousness* only, (because there is but *One* such *King*) to avoid the having of more *Gods* than *One*. But if *MELCHIZEDEK* be another *King of Righteousness* than is the *Son of GOD*; Or if the *Son of GOD* be any other *King of Righteousness* than *MELCHIZEDEK*, (Both being without *Beginning of Days*, or *End of Life*, and so Both *Eternal*) then we have *Two Infinite Beings*; *Two Alpha's*, and *Two Omega's*, Both without *Beginning of Days*, or *End of Life*. Then it follows, That there must be *Two Kings of Righteousness* who appear to be *Co-equal*, *Co-eternal*, which brings in *Co-essential*, and consequently *Plurality of Divinities, Deities, Gods, or God-Heads*; which were *Blasphemy* to maintain.

This *One Reason* may be sufficient to convince all *Mankind* (that hears and considers it) that *MELCHIZEDEK*, and the *Son of GOD*, or *Second Person in Trinity*, are *One* and the same in *Essence, Person, Office, and Name*, (as will appear by-and-by) and so both being *One*, there is but *One Eternal King, One Eternal Priest*, of an *Eternal and unchangeable Office and Order*.

Again, *MELCHIZEDEK* blessed. *And GOD raised up JESUS to Bless, Acts, 3. 26,* Without
Beginning

Beginning or End, *Alpha* and *Omega*, (*A. & Z.*) the *First* and the *Last*, must Center in *him* (in *one*) that hath no Beginning of Days or End of Life, and this *Him* or *One*, must be the Son of *G O D*.

ETERNITY.

I shall make a Digression to Explain the word *ETERNITY*, (in substance) after the Learned and Eloquent Mr. N. page 7. *Edit.* 1657.

Quid autem sit Aeternitas, quærat aliquis? Hic si respondeam per Verbum Modestia, nescio, recta ingenia per se intelligent, abyssum esse, &c.

One was asked: What was *ETERNITY*? answered by that word of Modesty, I know not: It is the *Measure* (without *Measure*) of the Duration of *G O D*, according to our Apprehension. Three things are Requisite thereunto, *viz.* to be without *Beginning*, without *End*, and without all *Change*: An unalterable and independent Duration. It is all at once, where there is nothing Past; nor to Come; a Remaining *NOW*. *Duration* is either increated, *viz.* *ETERNITY*, proper to *G O D*; Or Created *viz.* *EVITERNITY*, the Duration of the blessed in *Glory*: or *Time*, which is the Duration of the Corruptible Creature. *ETERNITY* is a Duration, consisting of an Eternal *NOW*; without *Beginning*, and without *End* (such is our *MELCHIZEDEK*.) there is nothing Past; or to Come. *EVITERNITY* is a Duration having a continuing *NOW*, with a *Beginning* but without *Ending*, &c. — *Time* is a successive Duration, having a *Beginning*, and *Ending*, without any Remaining *NOW*.

King of P E A C E Ebru. 7.

The Son of GOD is Prince of P E A C E, Isa. 9. 6. Preaching P E A C E by JESUS CHRIST. He is Lord of all, Act. 10. 36. This Man shall be the Peace, Micah. 5. 5 &c. From all which it appeareth that King JESUS, and King MELCHIZEDEK, are One and the Same; unless it be allowed that there are Two Kings of Peace; and each King without Beginning of Days, or Ending of Life; which to maintain, were ABSURD.

As King of P E A C E.

The main Difference between King JESUS, and King MELCHIZEDEK, may be in this: As *Melchizedek*, CHRIST was *King of Peace* before the *Law* was written, or before his appearing really in the *Flesh*: And as King *Jesus*, it was after the *Law* was written, or upon; or after his appearing in the *Flesh*: I mean that *Flesh* which he took of his *Virgin Mother*.

Objection, — P/al. 110.

Thou art a Priest for ever after the Order of Melchizedek: Ergo CHRIST is not Melchizedek, but after the Order (only) of Melchizedek.

Ans. The *Psalmist* is not here determining *Persons*, but only speaking of *Office*, &c. of which see before. However JESUS CHRIST cannot be said (with Respect and Deference enough) to be

be after the Order of any below himself; (in any thing respecting his *Eternal Office*) to whom in *Heaven* or in *Earth* may he be compar'd. He is, Greater than *Job's Behemoth* (*Job, 40. 15. &c.*) *Behemoth* is called the Chief of the Ways (or Works) of **GOD**. If *Job's Behemoth* was a mere Creature (which is plain) he that made him can, &c. But **JESUS CHRIST** is the Chiefest Chief of all the Ways, or Works of **GOD**: For he never made any like Him in all Respects, nor ever will.

But if **MELCHIZEDEK** was a mere *Creature* (which still remains without Proof) he was Inferiour to King **JESUS**. In *Fine*, the Order of **CHRIST's Priest-hood** after his *Incarnation*, is after that Order that it was before his *Incarnation*: Or, **CHRIST's Priest-hood** after his assuming real *Flesh*, is according to that Order he was of before he assumed *Flesh* of his *Virgin Mother*; that is, of an *Unchangeable* and *Eternal* Order.

I grant that he did not actually *Sacrifice* before his *Incarnation*, (nor do we find that **MELCHIZEDEK** did *Sacrifice*) as he did after his taking our *Nature* upon him. Now from the whole, it seems evident, that King **MELCHIZEDEK** was (or is become) our King **JESUS CHRIST**; but, as it were, under another Denomination: And that all **MELCHIZEDEK's Priest-hood**, or *Sacerdotal Office*, and *Name*, is found Truly in **JESUS CHRIST**, (of which hereafter.)

Now seeing that **JESUS CHRIST**, and **MELCHIZEDEK** are so *Vndistinguishable*, and Both without *Beginning of Days* and *End of Life*,
attended

attended Both with an **ETERNAL NOW**; I may Conclude, that it is the *Same Person* set forth under **Two NAMES**.

Again, Had **MELCHIZEDEK** been any other than a **Person** in the *Trinity*, then it must follow: There are more than *Three Persons*, or more than *One Deity*, or *Being* (or *Two Eternal Beings*) that are without *Beginning* or *End*: This (be displeas'd who will) I will **NEVER GRANT**.

I shall humbly offer the following *Argument* to the Consideration of any Man. It is a *Syllogism* in the *Second Figure* (according to my *Small Talent of Logick*) in **BAROCO**.

BA. Whatsoever hath *Beginning of Days*, or *End of Life*, is a *Creature*.

BO. **MELCHIZEDEK** had neither *Beginning of Days*, or *End of Life*.

CO. Ergo, **MELCHIZEDEK** was not a *Creature*.

I cannot reasonably, or possibly evade this *Conclusion*: For, If we allow of a *Being* to **MELCHIZEDEK**, without *Beginning*, or *End*; and another *Being* to, or in the *Deity*, without *Beginning* or *End*; then we must allow of *Two GOD's*, or *God-heads*, Ah, **ABSURD!** But, Finally, the more we speak, the more Plain it appeareth, that **MELCHIZEDEK** was (is) the *Son of GOD*. And so we evade that *Absurdity* of having several *Divinities*, *Deities*, or *Godheads*.

Of the NAME, MELCHIZDEK.

Melchi, or *Melchy*: In *Syriack*, signifieth *King*. *Zidekiab*, or *Zedekiab*, in *Hebrew*, signifieth, the *Justice*, or *Righteousness* of the **LORD**. And

MEL-

MELCHIZEDEK, (which seems to partake of both these) in *Hebrew* signifieth *King of Justice*, or rather as the *Apostle* saith, *King of Righteousness*, — Of Righteousness ; who but GOD is KING ?

That the Son of GOD, who liveth without *Beginning of Days*, and continueth without *End of Life*: (a thing not peculiar to any *Creature* :) And that he did appear, before his *Incarnation*, in *Human Form or Shape*, hath already been proved. But I shall add further, *Isai. 43. 13. Before the day was, I am He, &c. Dan. 7. 9. — And the Ancient of days did sit, whose Garment was white as Snow, &c. John 8. 58. Before Abraham was, I AM. Before the first Moment of Time, yea before the first Creature was, I am, I was the Son ; I am the Son : I was GOD ; I am GOD : I was the Second Person ; What I was, I am : I was without Beginning of Days, or End of Life : And such as I was, I still, and for ever Am.*

Argument. He that *was (is)* [meaning the *Second Person*] without *Beginning of Days*, or *End of Life* ; *was, (is)* the Son of GOD. But MELCHIZEDEK *was, (is)* without *Beginning of Days*, or *Ending of Life*. Ergo, MELCHIZEDEK *was, (is)* &c. *The Ancient of days did sit, i. e. the Son of GOD did sit. — All Judgment is given to the Son, John 5. 22. — Whose Garment was white as Snow : — Not the Garment for which Lots were cast ; but rather the Similitude of that Humanity which the Son took of his Mother, or the Likeness of that Robe of Real Flesh which was Nail'd to the Cross, (did sit) was white as snow.*

Snow: For the Form, Shape or Similitude of the very *Effence* of the *Deity*, is not to be seen by the Eyes of *mortal Men*; and perhaps not by *Angels*.

Moses saw, *Posteriora Dei*, GOD's *Back Part*, for his *Face* was not to be seen. *Exodus*, 33. 23.

Augustine (Lib. 2. *de Trinitate* C. 17.) saith to this Purpose: *The Back Part of GOD* (here) *is the Similitude of the Humanity of the Son of GOD: And is the Back Part in respect of the Fore Part, or Face of Divine Majesty.* Again,

The *Thing formed* cannot comprehend the *Former*: There is a *Comprehension in Sight*; the *Lesser* cannot comprehend the *Greater*: The *Creature* cannot comprehend the *Creator*; See *Deu.* 4. 12. *John*, 5. 37. & *John*, 4. 12.

Lastly, *Before Abraham was I am.* I that am now the *Son of GOD Incarnate*, before *Abraham* was, I was the *Son of GOD* without this *Real Flesh*.

MELCHIZEDEK, *King of Salem*, *Gen.* 14. *The King of Peace*; *Heb.* 7. (*God is the God of Peace*, *Rom.* 16, 20.) *brought forth Bread and Wine.* *Brought forth*: (this is like the *Voice of the First Chapter of Genesis*) There seems to be somewhat more imply'd in these Words, than a bare exhibiting of *Bread and Wine*, as Men bring forth their *Viands*, or *Victuals*, wherein were the *Error*, if it were Read thus: *Let there be Bread and Wine, and there was Bread and Wine?*

Again, To prevent our thinking that there are *Two Kings of Righteousness*; *Two Kings of Peace*; *Two Eternal Priests*; of *One Eternal Order*; *Two Independent Beings* (One of **MELCHIZEDEK**,
and

and another of the *Deity*;) Four Persons in *Trinity*; all *Eternal* (for such is that which hath no *Beginning of Days*, or *Ending of Life*) I say, to prevent such, I am sure we may Conclude, That *MELCHIZEDEK* was the *Unincarnate Son of God*.

Finally, 1. *MELCHIZEDEK* was *King of Righteousness*; so *was*, and *is* the Son of *GOD*. 2. *MELCHIZEDEK* was *King of Peace*; so *was*, and *is* the Son of *GOD*. 3. *MELCHIZEDEK* was *Priest of the Most High GOD*; so *was*, and *is*, the Son of *GOD*. 4. *MELCHIZEDEK* had no *Beginning of Days*, or *End of Life*; even so the Son of *GOD*. 5. *MELCHIZEDEK*, had no *Father*; neither had the *Son of GOD*, as he was *Man*. 6. *MELCHIZEDEK* had no *Mother*; neither had the *Son*, as he was *GOD*. 7. *MELCHIZEDEK* continueth a *Priest* for ever (with an *Eternal NOW*;) even so (with the same *Concomitant*) the *Son of GOD*. 8. *MELCHIZEDEK* appear'd to *Abram* in the *Likeness of a Man*; so did the *Son of GOD*. 9. *MELCHIZEDEK* brought forth *Bread and Wine*; the *Son of GOD* gave (giveth) *Bread and Wine*. 10. It is witnessed, That *MELCHIZEDEK* Liveth; so doth *the Son of GOD*. 11. *MELCHIZEDEK* *Blessed*, &c. so doth *the Son of GOD*. 12. *MELCHIZEDEK* praised *GOD*; so did *JESUS the Son of GOD*. 13. *MELCHIZEDEK* may be said to have brought forth *Bread and Wine Miraculously*, to feed *Abraham* when he was *Hungry*, who had *Sworn* that he would have nothing that was the wicked *King of Sodom's*: The *Son of GOD* *Miraculously* turned *Water* in-

to

to *Wine*, and encreased that *Bread*, &c. with which he fed Thousands. But what can be said of MELCHIZEDEK, that is not proper to the Son of GOD only?

To C O N C L U D E :

MELCHIZEDEK appeareth to be the Son of GOD; and JESUS CHRIST appeareth to be MELCHIZEDEK: So that till better Authority be produced against it, than I have produced for it; (which is hardly possible) I may Conclude (and think my *Conclusion* as well grounded as some Part of Some Body's *Creed* is) That

MELCHIZEDEK is Found.

POSTSCRIPT.

HEAR! ye *Astrologers*, MELCHIZEDEK was not that Guardian Angel, called by you *Humatiel* (with *Virgo*) Governour of *Jerusalem*. Neither was He any of them which you call Principal Governing *Angels*, or Blessed *Intelligences*, bearing Rule over the Countries where *Abraham* did sojourn: Such as *Rapbael*, *Cachabiel*, (with *Mercury*) for *Mesopotamia*. Nor was He *Cassiel*, *Zaphkiel*, *Jophiel*, or *Sabatbiel*, (with *Saturn* in *Capricorn*, or in *Aquary*) Principal Governing *Angels*, or Blessed *Intelligences*, bearing Rule over Both the *Asia's*. Neither was MELCHIZEDEK your *Verchel* (in *Leo*) for *Chaldea*, &c. For if any such Governing Powers, or *Angels*, be, they had a *Beginning of Days*, which our MELCHIZEDEK had not. The

The Apostle (*Heb. 5. 10. 11.*) speaking of **MELCHIZEDEK**, saith: — *Of whom we have many things to say, and hard to be uttered; seeing ye are dull of hearing.* — No doubt but the *Hebrews*, to whom he writeth, did believe that **MELCHIZEDEK** was an Earthly, Temporal King, whom if the *Apostle* had told them, that he was the Son of **GOD**, (perhaps) they would not have believed him; (through the Force of their former Opinion) and so he should rather have hardened them, and made them more averse to his *New Doctrine*, than have convinced them; and thereby have done more Hurt by his *Discovery*, than the Good had been, had he told them who **MELCHIZEDEK** really was: For if they did believe that the Son of **GOD**, was then come in the *Flesh*, the *Apostle* had his End.

Again, *Heb. 7. 7.* *Without all Contradiction, the less is blessed of the better, (or Greater.)* I may boldly say, There was no human Creature then on Earth better, or Divinely Greater than was *Abram*, the Friend of **GOD**, and Father of the *Faithful*, Ergo, he that blessed *Abram* was Greater than a mere human Creature: And such indeed is the Son of **GOD**.

Moreover, (*Gen. 14. 19, 22.*) **MELCHIZEDEK**, King of *Salem*, Blessed *Abram* thus: *Blessed be Abram of the most High GOD, Possessor of Heaven and Earth, &c.* And *Abram* said, (*v. 22.*) *I have lift up my Hand unto the most High GOD, Possessor of Heaven and Earth, &c.* Hear: *Abram* spoke now in a more lofty Stile than I find that he did before: He spoke in the Language of

MELCHIZEDEK. From whence we may conclude, that MELCHIZEDEK was not a human Creature: Because no human Creature can be said to give a Religious Form of Words, *Worship*; or of an *Oath* unto *Abram*, the Father of the *Faithful*. Now who can deny that *Abram* spoke after the Son of GOD, but not after a human Creature?

Q U E R Y.

Abram gave *Tythes* of all. If MELCHIZEDEK was the Son of GOD, and not a mere Man, what became of the *Tythes*, whether of *Persons* or *Substance*, that was given?

Answer, Altho' this may seem to be the hardest Point to resolve that I have yet met with, in this *Treatise*, yet, (with all Submission to *Divines*, and to a more elaborate Pen) I will (as *Elibu* did) shew also my Opinion.

When the Children of *Israel* slew the *Midianites* (*Numb.* 31.) the Booty, or Prey, taken by the Men of War (of *Israel*) was divided between the *Lord*, and the *People*. The *Lord's* Tribute of the Sheep was 675, of the Beeves 72, of the Asses, 61: And the *Lord's* Tribute of the Persons was Thirty and Two. The *Lord's* Tribute was given to *Eleazar* the Priest. Now *Abram* may be said to be a *Priest* in those Days; a Thing common to the Senior, First-born, or Master of the Family, and so the *Tythes* given to MELCHIZEDEK (by way of *Offering*) *Abram* may be said to have disposed of, some how or other, for the Service and Worship of GOD; as the *Priests* we find, afterwards did. It

It is plain, that *Abram* built *Altars*, *Gen* 12. 7, 8. to offer Sacrifice upon (no doubt) and so far was a *Priest*; and disposed of the *Tythes* according as such *Offerings* afterward were dispos'd of.

Or, *Secondly*, *Levit.* Chap. 27. If any Man vowed a singular Vow unto the *Lord*, of any Person, &c. the same was not made an *Holocaust*; but there was an *Estimation* thereof, and Money given in Equivalent, according to the *Estimation*. And the unclean Beasts were also estimated, and Money given, &c. or a Clean Beast for an Unclean; or the Unclean Beast was sold for Money, &c. otherwise its Neck was broken, see *Ex.* 13. 13.

Objection.

Jephtha vowed his *Daughter* (as it happen'd) to *GOD*, and offered her a *Burnt-Sacrifice* to *GOD*, *Judg.* 11. therefore all the *Tythes*, whether of Persons or of Substance, was burnt in Sacrifice to *GOD*: In case *MELCHIZEDEK* was the Son of *GOD*.

Answer, The *Estimation* and *Redemption* of Persons singularly vowed to *GOD*, being strictly observed (no doubt) according to the *Law*, freed *Jephtha*, or *Jephtha*, from his Rash and unreasonable Vow, i. e. freed him from Burning his *Daughter*, but not from paying the *Estimation*, or *Redemption-Money* for her: Nor her from being perpetually Devoted unto *GOD*.

Jephtha did unto his *Daughter* according to his Vow, i. e. he fulfilled the *Law* in *Estimating* and *Redeeming* her with *Money*, (which no doubt he willingly paid) but that she was to continue perpetually a *Consecrated Virgin*, and so not to be a

Mother in *Israel* seems to be plain, as well as the Cause of her walking the Mountains to bewail her Virginity. And we find that the Daughters of *Israel* went Yearly Four Days in a Year, to Lament the Daughter of *Jephtha*: — That indeed is, went Yearly Four Days in a Year to talk with the Daughter of *Jephtha*, whilst she lived; which had been worse than *Popish Pilgrimages* had she been dead.

They talked, or communed with *Jephtha's* Daughter, on the Account (no doubt) of her Father's rash Vow, which deprived his Daughter of being a *Mother in Israel*: Looked upon then as a great *Curse*:

Neither is *Human Flesh* any where requir'd by *GOD* (or acceptable to *GOD*) in *Sacrifice*; the *Humanity* of his *Son* excepted.

Lastly, After *GOD* had commanded *Abraham* to Sacrifice his Son *Isaac* (*Gen. 22.*) yet there was a *Ram* ready to redeem him. Nor do we find in all the *Scripture*, that any thing whatsoever was required by *GOD* for *Sacrifice*, or offer'd to *GOD* in *Sacrifice*, but such things as were Innocent, or Incapable (naturally) to Sin against *GOD*: Such as *Beasts, Fowls*, — that were void of Sin in their Natures. But concerning *Jephtha's* Daughter, as in other things, I Submit to better Judgment.

CONCLUSION.

Notwithstanding what here is said, upon a Subject so well grounded, (that I cannot see how it can be overturned without departing from
Scripture

Scripture and *Reason* at once) yet I hold it no *Essential Article* of my *Creed*, or of any Body's else, to believe the Premises on pain of *Judgment* or to deny the same on pain of *Damnation*. Yet *Truth* ought to be preferr'd before *Error*: And whatsoever hath Most, Soundest, and Plain Reason on its Side, ought to take Place of *Uncertainties*, or unreasonable *Ambiguities*.

I am confident of this; That he that hath the *Holy Scripture* and *Sound Reason* on his Side, (which both seem to combine to consummate this *Small Treatise*) and acteth accordingly, hath *Veracity* on his Side; hath **G O D** his *Friend*; hath **J E S U S C H R I S T** his *Saviour*; shall be *Blessed* Here, and shall hereafter be *Eternally Blessed*, without *End of Life* (with Faithful *Abraham*) which, that both the *Reader* and *Writer* may be so, with all that *Are*, or may be Hereafter, is the sincere *Desire*, and *Wish* of, &c.

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APPENDIX

CONCERNING

An Oath, Charity, and Unanimity
in RELIGION.

Concerning an *Oath* ; or *Swearing*.

THE Form or Manner of Swearing an *Oath* in the Days of *Abram*, the *Prophets*, and *Holy Apostles*, appears to have been by holding up the Hand, and swearing by the *Most High*, or *Living GOD*. As *Abram*, Gen. 14. 22. *I have lift up mine Hand unto the LORD, the Most High GOD, Possessour of Heaven and Earth, &c.* Dan. 12. 7. *Here the Angel or Man cloathbed in Linnen, held up his Right Hand, and his Left Hand unto Heaven, and Sware by him that liveth for ever,* Rev. Chap. 10. V. 5, 6. *The Angel listed up his Hand to Heaven, and sware by him that liveth for ever and ever, &c.*

1. In Swearing an *Oath*, we are to Swear in *Truth*, in *Judgment*, and in *Righteousness*, Jer. 4. 2.

2. We are to Swear by *GOD* only.

3. No Power on *Earth* can dispense with, make void, or dissolve a *Lawful Oath*.

4. All *Rash*, or *Prophane Oaths* are *Sinful*. As is the *Denying* to Swar when *Lawfully* required.

5. We are not to Swear by *Angels, Saints,* or any other *Creature.*

6. To Swear *by, or upon,* a *Book,* or by any *Creature,* Mr *W. Thrope* (an Holy Confessour of *GOD's* Truth, about *Anno Dom. 1400.*) saith, *Both God's Law and Man's Law are against it. A Book,* (he saith) *is compact of divers Creatures, F. Ac. & M.*

In *St. Chrysoftom's* time, it seems this manner of Swearing by *Book, Saint,* and the like, was not in the *Greek Church,* see *St. Chrysoft. Hom. 11.* in 2. *ad Thessal.* Nor in the *Æthiopian Church,* or *Empire,* in the Days of *David* the Emperor, as appears by his Letter to *Emanuel* King of *Portugal,* the Emperor Sware: *Juro per Deum Jesum Christum, Dei Filium.* Vid. *Damiana Goes de Morib. Æthiop.* What Men Swear by, that is their *God*; for none knoweth the Heart but *God,* and in Swearing we call *GOD* to witness the *Truth* of what we declare; yea, and that *GOD* may Judge us at the Last Day according to the *Truth* or *Falshood* of what we Attest. Now to Swear by the *Creature,* is to Worship the *Creature*; and this is *Idolatry.* We are to Swear by *GOD* only. *Profane Swearing* by the Tremendous Name of *GOD,* and *Idolatrous Swearing* by *Creatures:* I am apt to believe, there is more of it Now in One Year, than was from the Beginning of the World to the *General Deluge*; (if not to the Birth of *CHRIST*) For it is used so frequently Now, as if it were the alone Qualification to all Things: And as if it were the only *Badg* of *Christianity,* or the only *Mark* of *Virtue*; or the distinguishing Character between a *Reasonable Creature,* and a *Brute.*

Brute. Add to it *Lying, Railing, and Misrepresenting*; and I presume no one Former Age could parrallel Three of our Years! But I shall pass this *melancholly Subject*, Concluding, The lifting up of the Hand, and Swearing the Truth by the Name of GOD, seems to be the most warrarrantable Form of *Swearing*; for which we have the Example of *Abram*, of *Angels*, of Holy *Martyrs*, and *Confessours*. What should hinder us from following such Excellent Examples?

Concerning CHARITY.

CHARITY, or *Love*, is such a Divine Jewel; that without it *Heaven* would be no *Heaven*. Where there is no *Charity* there is *Hell*: And where there is no *Charity*, there is a Nullity of all *Sacred Religion*; For he that hath no *Charity*, hath no *Religion*.

CHARITY may be called an Act, or Work proceeding from *Faith*: (I mean *Charity* in Man) Or it is *Faith* working by *Love*. And I think it is summarily comprehended in: *Thou shalt love the Lord thy God, and thy Neighbour as thy self.*

LOVE was in *GOD*, (for *GOD* is *Love* 1. John 4. 8, 16.) *before the World was made*: And *Charity* is like *GOD*, it is no Respector of Persons; It is free from all *Ostentation*, and prospect of *Merit*; and is without *Limitation*; and *rendereth not Railing for Railing, nor Evil for Good.*

To define our Modern *CHARITY* is a Task too heavy for me to undertake; for I cannot tell how to form any Ressemblance between it and *CHARITY*. Indeed, That great *Italian* who gave

gave such vast Sums to *Religious uses*, so call'd, to Feed such Numbers of *Nuns, Fryers and Priests, Eunuchs and Purgatorians*; cannot be call'd *Charitable*: For it was partial, full of Ostentation, an Eye to Merit, and Limited: For all they that did partake of it must be of his Kidny, they must say, as he said, *do as he did, and be such as he was*. From which I conclude It was no *Charity* at all. But if it will bear any decent Name, it may be pethaps that of, a pritty Sort of *Prodigality*. For tho' *Prodigality* be Evil in the *Prodigal*, yet Good comes to many by his *Prodigality*. I say, that *Prodigal* that can spend an hundred Pounds Yearly in his Country, is better for the Publick than Ten *Misers* that can each lay up a Thousand Pounds a Year. The First bestows his Money upon the People; but the Latter Robbs the People of their Money. But seeing I can say little Good for our *Italian's Charity*, I shall say little Hurt; only this again: 'Tis no *Charity*.

The *Oxford Jest-Book* cannot produce a Truer *Jest*, than to say, *A Man is Charitable, when in the mean Time his Charity is Limited, perhaps unto White People, perhaps to Black People, or else to Taunymoor*. And the *Jest* is yet Worse if he hath his Eye on *Merit*.

In the 10th Chapter of *St. Luke* we have an History of an Object of *Charity*; and of Three Men; a *Priest*, a *Levite*, and a *Samaritan*. Of which Three, there was but One had *Charity* indeed, and that was the *SAMARITAN*. The *Priest* and the *Levite* both came and saw the poor Object of *Charity*: And I presume if either of

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ther

them had discern'd him to have been of his Function or Sect, he would administred Relief unto him. From whence we may conclude, that the miserable Person was none of the Jewish Mother Church; but rather such as are (called by our Italian Guardian) *Hereticks*, &c. I shall leave it to others to discern whether the *Priest*, *Levite*, or the *Samaritan*, did bear nearest Resemblance to a true Son of the Church of *Rome*, or which resembled most a Child of *CHRIST*.

I own this was a *Parable*, and not Matter of *Fact*; however our *Saviour* had good Reason for what he said. And indeed, I presume Reasons to my self for what I write.

I say *CHARITY* is not to be *Limited*: My Meaning is not, that a Man is to extend his *Charity* over the Universe; but rather as *St. Augustine* (as I remember) said on some Occasion: *How canst thou keep that by thee in thy House, or in thy Purse, (or Mouth) and can well spare, that thy Brother's Necessity calleth loudly for?*

When Two Objects of *Charity*, equally miserable (One is of *Paul*, the other of *Appollos*) both implore my *Charity*: If I (out of my Modern *Charity*) should be Charitable to the First because he is of *Paul*; and neglect the Other because he is of *Appollos*: Or if I be Charitable to the Second, because he is of *Appollos*, and neglect the Former, because he is of *Paul*; take it how I will, I am Uncharitable to the One, or to the other: Or else I am at once both Charitable and Uncharitable; which is inconsistent with common Sense.

I shall conclude: Such *Charity* is no *Charity* before *GOD*, *Conscience* or sound *Reason*. Con-

CONCERNING

Unanimity in RELIGION.

THE Chief Thing that comes within my Comprehension, that causeth the Absence of *Charity* among *Christian* Men, is Want of *Unity*, or *Concord*, in Matters of *Religion*; Men chusing rather (too many of them) to imitate *Infernal Confusion*, than to imitate, as far as they are capable, the *Charitable* and *United* Company in *Heaven*.

One says, *I am of Paul*; another, *I am of Apollos*; and another, *I am of Cephas*. Well said indeed: But no more than a *few*, *Barbarian*, or *Mabometan* may say. But there are few can say, according to the Scripture, *I am of CHRIST*.

The *Jews*, *Mabometans*, and *Infidels*, do believe their *Religion* (might I call it so) to be the Best of all. And I say so of Mine; you so of yours; and a Third gives the same Character to his *Religion*. Truly in my Opinion, if we can have nothing else to say, we say no more than the *Jew* or *Mabometan* faith. Every Sect thinks his *Perswasion* the best (or else he would quit it) This is a Root of Evils, and such I leave it.

The *Christian* Part of the Inhabited World is so divided between *Love* and *Hatred*; or between *God* and *Belial*, (as I may say) differing so much about they know not what; yet such it is, as rendereth a Famine of *Religion* in the one Party, and, perhaps, hurts *Religion* in the other Party.

Some

Some are more Industriously bent to beget Men to their own party, than they are to demonstrate the Truth, and bring Erring Men over to it.

I cannot conceive Expressions fit to render the Religion of *Jesuso* acceptable to many as an Ass, a Sheep, an Horse, or any other Beast is. But with most humble Submission to the Law-Giver, *God Almighty*, I presume if our Fields our Houses, our Herds of Beasts, and our Dominions, Dignities and Kingdoms had been annexed to (or made the Condition, by which we held) our Estates: We would be more careful than we are of our Religion on which our Estates did so entirely depend. And then in all Treaties we should be sure to have our Religion first Secured! Those that give no Ear, to such manner of Reasoning as this is, then let me tell such: It is the *Godly* (the truly Religious) that hath the Promise of the Life that now is, and of that which is to come, *1. Tim. 4. 8.* I shall only add: If the Lord be God, follow Him: But if Baal, then follow him. *1. King 18. 21.*

If all Sovereign Princes, States, and their Subjects, were Sincerely and Religiously inclin'd to a lasting Union in Religion, (I mean the Religion of *Jesus*) it might be easily effected; to the intricate and ample Satisfaction of the contending Parties; and even with their own Consent; which of all Things next to God, would make it agreeable and lasting, were the same set about. And this Heaven-like work, (for Union there is in Heaven) may be brought to pass, without Exile, sending Men into Captivity or Bondage, without

without *Goal, Fine, Flaming FAGOTS,* or *Persecution* in any degree, and without all that hath its Being, or Rise from *Antichrist the Pope,* or *Devil.* The Scheme for this *Heaven-like Union* would not take up above four or five such Leaves as this is, (on which I write) and every thing in the same small Schems would be as soon Executed as known, by all that make *Conscience of Conscience,* that own *God* for their *God,* or that would be *Religious* indeed.

I am perswaded, that all that would Immitate *Heaven on Earth,* will *Nemine Contradicente,* say *Amen,* to such a Work. I know that the *Devil, Antichrist,* and Sons of *Belial* would be against it. But they are not to be dreaded, because *GOD, Angels* (all in Heaven) and Good Men will Countenance it.

And seeing that (I hope) God hath Given our Sovereign the *QUEEN Peace* on every side; and seeing her Court is Replete with such a Number of Able and Learned *Ministers,* I wish that *GOD* would put it in the Heart of our *QUEEN* and her Subjects, to enter on such a *Good Work.* And forasmuch as her *Sacred Majesty* is like to be the last of the Ancientest and most Illustrious Race in the World; Oh! that she wo'd *begin and finish* this *Great and Good Work,* so as she might leave it as a Monument of *Bless* behind Her: That all the following Generations might call her *Blessed.* This, I humbly conceive, would be the chiefest Chief of all *Legacies* Her *Majesty* could bequeath to her Succeeding Sons and Daughters: And would out-live and Out-shine (in the Book of *GO*)

GOD, and in that of Fame) all the Legacies left by her Royal and Numerous Predecessours, to the House and People of GOD. This would be the greatest *Comfort* possible to her surviving Subjects, for this only would heal their *Breaches*, and Kill that evil Spirit of *Faction* and *Party-ship*, which is, and hath been so flagrant in these Nations. It may be objected (against me) that such as I am, one in a poor Private Capacity, ought not to concern either my *Thoughts*, or my *Pen* in such a publick and great Concern. There are many Great Men, Learned Men, and Men in Publick Capacities, to move in such a General Matter, were it necessary. I answer to the last Part, first: I am sure it is necessary, yea, as necessary, as absolutely necessary, as the *Repose* and *Prosperity* of the Church of GOD is.

As to the first Part of the Objection, 'tis true I am in a Poor, private Capacity; but how Poor or private soever I am, that does not excuse me from Payment of any publick Tax, then, why may not I throw in my Mite toward so *Glorious* a *Work* as this, which I prefs, is?

For the rest, it is very true; there are those Men mention'd (in the Objection) and God be praised for it, and put it in their Hearts to set about, carry on, and finish the same. Some of them, I know, both in *Civil* and *Ecclesiastical* Capacities have spoken, written and done glorious Things: Yea such Things as Time it self cannot raze out of the Book of GOD's *Remembrance*: But this Thing *Needful* is not yet done.

I say, *Religion* is an Universal Concern: All Men are Easily concern'd (or ought to be) for
Gods

Gods Glory and their own *Souls*; except so much as may be allowed for some *Capacity's*, &c,

Notwithstanding the *Poor* or *Private Capacity* that I am in; yet I humbly conceive, that I could in *Three Hours Time*, draw up the' *aforesaid Scheme*, were I thereunto *Required*.

I am apt to believe that I shall *Escape* that common *Objection* made against *Modern Authors*: *viz. This Treatise was needless, there being enough of this Kind already Extant.*

I shall appeal to every *Reader*, whether there be any of this *Kind Extant*: for my part, I think this is the *first* of this *Kind*, that was ever made *Publick*.

I ought to have begun with an *Apology*, but I think there is little *Occasion* either to *Begin* or *End* with One. I am sure those that could swallow such *Swarms of Seditious* and *Prophane Pamphlets*, as have been handed about these *Three Years past*, may easily dispense with my *Small Treatise*, which is nothing (the *Poverty* of the *Language* excepted) but *Scripture* and *Reason*.

I shall *Conclude* in the *Words of Hierom. ad Demetriad. Prohibentur Mala, precipiuntur Bona, permittuntur Media, suadentur Perfecta*: *Evil Things* are *Forbidden*, *Good Things* are *Com-manded*, *Indifferent Things* are *Permitted*, and *Perfect Things* *perswaded*.