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Livres agréables
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A CATECHISM OF CHRISTIAN DOCTRIN.

By THO. WHITE, *Gent.*

Second Edition,
Corrected and enlarg'd.

Una fides vigeat, prisco quæ condita templo est;
Quam Paulus retinet, quámque Cathedra Petri.
Prudent.

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1659.

TO THE READER.

THis Catechiſm having luckily arriv'd into my hands, I thought it became me (and would be a ſervice to the publick) to be a means that others ſhould have the like contentment and profit by the view of

it, as I had. It would have bin a ſin to let this talent ly bury'd in the earth without multiplying. This advantage ſpirituall goods have of corporeal ones; that one grows not the poorer by communicating them. Receive then out of my hand this worthy Treatiſe, which (if I be not much deceiv'd) is as uſefull a piece as any this age hath brought forth.

The

The Author's name alone is enough to justify thus much: who, for profoundness of science, and consummateness in all parts of literature, both divine and human, is the honour of our times, and may be the envy of the happiest: though himself be as far from the vanity of delighting in the reputation got by others praises, as his excellent worth is from

needing ſuch weak ſupports. The compoſition of this, was but an entertainment of divertiſment to him, in a time when he had ſtrong and ſollicitous thoughts for the good of others: which ſo ſully poſſeſs'd him, as he would have even his recreations contribute to that end. And this he did ſo dexterouſly, and unveil'd the deepeſt myſteries

of

of our faith ſo knowingly, and deliver'd them ſo familiarly and plainly, and made them appear ſo reaſonable, as they of tenderest years (for whom he made it) with delight apply'd themſelves to learn the weightieſt and abſtruſeſt points of what Chriſtians are bound to beleeve; and eaſily fram'd right apprehenſions of what he taught

them; And yet the most versʼd in Theologicall speculations, found matter to busy their most vigorous thoughts upon, and learnʼd the Reasons & Causes of those things of which before they had no more but a bare knowledge that they were true. The consideration of them for whom he composʼd it, hath made him sweeten his conceptions by

using

uſing the gentleſt ſtyle and familiareſt examples to illuſtrate them by, that he could: But, under this humble and plain habit, you ſhall finde rich and excellent productions of a moſt learned, ſtrong,& pious ſoul; ſo you apply requiſit attention to follow the thred of doctrin which he hath here ſo maſterlike ſpun out and woven into a complete piece:

Or rather, he hath propos'd his questions with such artifice and judgment (as *Socrates* did, when he made an unletter'd childe give account of most subtil speculations) that one must be notably weak in the power of reasoning, not to fall of one's self upon the true and solid answers to most of them, without further instruction. By which means, the Ca-

te-

techumen will learn knowingly what he is to beleeve; and not pay himself with the ſound of words, often times misunderſtood; which begets yet greater errors in the collections and inferences dravvn out of thoſe miſtaken grounds. But I do amiſs in offering to foreſtall any mans judgment vvith my vveak and faint commendations. When you have read the

followvving diſcourſe, you vvill think I have ſaid too little. I am ſure, I do.

A CATECHISM OF CHRISTIAN DOCTRIN.

Divided into fifteen Conferences.

FIRST Conference.

MASTER.

COme hither child, how old are you?

SCHOLLER. About thirteen, Sir.

M. And what do you remember you did some twenty years since?

S.

What is not can do nothing. S. I did nothing, nor can remember any thing so long ago; for then I was nothing, and so could do nothing.

Therefore nothing that is, made it self M. Who then made you bee, when you were nothing?

S. My Father and my Mother.

M. And who made them bee?

but was made by others of it's own kind. S. Their Fathers, and Mothers, my Grandfathers, and Grandmothers; who likewise were made bee by other fathers, and mothers, and so upwards till *Adam*, and *Eve*, the first man and woman that ever were.

and those, finally, by God. M. And who made *Adam* & *Eve* be?

S. God Almighty, who made all things; and after all the rest, made *Adam* of earth, and *Eve* of a rib of *Adam*'s side.

Wherefore God was not made, M. And who made God Almighty to bee?

S. God always was, and so cannot be made; for, nothing can be made unless it once were

but not

not, that so it might be made. *was ever*

M. How do you know that God was always?

S. I was told so, but I cannot give a reason for it.

M. Yes, but you can; for, did you not tell mee, that what is not, *else* can do nothing? if then once there was nothing, nothing could *Nothing could* have been made: and there *have been.* would now have been nothing. Now you know therefore, that seeing now there is some thing, *He is* there was always some-what, and *then* *that which always was*, is GOD. Eternall. But what, did God make nothing but *Adam* and *Eve*?

S. Yes, Sir, hee made all other things besides, but I can give no accompt how I know it, no more then that I have been taught so, unless you can shew me again that I know it. *Again.*

M. Well, think you it not as clear that God made the first *The first* Horse, and the first Lyon, and *of each* so of every kind which we see go *kinde.*

from

from sire and dam to young ones; as that he made the first Man, and Woman?

S. Yes Sir, for I see the same reason for all, since every kind must have a first, which could not come of it self; and therefore must have a maker of an other kind till it come to something that always was, which is *God*.

being, finally, made by God, and the Earth being to no purpose without these, It (and the other Elements) were made too, and so

M. And to what purpose would the Earth bee, if none of these things were in it? No beasts, no trees, no fishes? for all these we see propagated by generation, and therefore had a first, and so are brought up by degrees to their originall Author, *God*.

S. I cannot see to what purpose the Earth (and the same is of the other Elements) should be an infinit time without any of these things in it, for whom and whose sustenance it seems wholy to serve; & so easily beleeve it was not long before them, and that God made it, and all that either belong

belong to, or are of like nature with it; which is, as I think, what you aim at: That *God made all things.*

God made all things.

M. You are in the right, and that is it, which I would bring you to. But now tell me; he that makes a thing, is he not able to do as much as the thing he makes?

But God can do all that (himself or) his Creatures can do;

S. Yes Sir, for seeing whatever the thing made does, is done by somewhat that thing has in it self; and all that thing has, was made, or given by the maker; and nothing can give what it self has not; the Maker must have in himself al that by which the the thing made had power to do such a thing; that is, himself has power to do the same.

He is then

M. Thus you see you have plainly shewn God to be *Almighty*; for, nothing can be done, but what's done by some-thing; and that some-thing, is made by God; therefore, seeing God

Almighty.

God can do whatever any thing made by him; 'tis clear *he can do all things*; which is, to be *Almighty*. But tell me now; do you think when God does a thing, he knows what he does?

and Knows all that Himself

S. It were a shame to doubt of that, since we accompt him a fool who knows not what he does; besides, since God makes us know what we do; and is himself perfecter than we, he must needs know what he does even better than we.

or

His Creatures can do;

M. And he that knows a thing, does not he know what that thing can do; for example, can a man know a knife or a clock, without knowing, that the one can cut, and the other tell the hour of the day?

and so is

S. That's impossible; as also that God should not know what any work of his can do.

All-knowing.

M. See again how you shew that *God knows all things*: for, since he knows what himself

ſelf made, and what all the things he made can do, and nothing is or can be done but what himſelf and they do; it follows that God knows all, and every thing that is done, great and little, to the number of the thoughts of men and angells, to the diviſion of duſt and ſands, and whatever elſ is done; nay and what can be done, though it neither be nor ever will be done. But now tell me, do you know by your body, or by your ſoul?

Wherefore

S. By my ſoul.

M. And wherein differs your ſoul from your body? is't not in this, that your body has many parts & takes up room or place; your ſoul on the contrary is indiviſible, and wants no place, nor has any parts, but is a Spirit.

Knowledge belonging to Spirits.

S. Al this I remember to have learnt, now you put me in mind of it.

M. Then, ſeeing you find that God

God knows all things, what do judge him to be?

God is a Spirit.

S. Certainly a *Spirit*; but yet I know not well what a Spirit is, nor what conceit or apprehension to make of it.

M. Do you conceive what's meant by these words *Mind, Understanding, Wit, Thought Knowledge* &c. If you do, you have made some apprehension of a Spirit. It suffices then at present to conceive God to be such a thing that he is a Knowledge and works by it. But tell me, is God a Spirit joyn'd with a body, as our soul is, or a *pure Spirit* without any Body?

and,

His Existence being necessary,

S. Methinks if God were made up of Spirit and body, there were no impossibility in him but his Spirit might be without his Body, and so God might dy or not be, which makes against the necessity of his being alwayes, formerly prov'd.

A pure Spirit

M. But yet this Mind or Spirit must

must have the perfection of all Bodies in it: since (as is already shown) It can do whatever all Bodies can.

S. This is very clear in my minde.

M. Then you see that God is a pure Spirit or Minde containing in it self the natures, and perfections of all things (that is) all Being and all Goodness.

Yet containing All kinds of perfection imaginable.

Here the Catechist ought to exhort the Cathecumen (or person he catechizes) to the admiration and reverence of God, out of his plenitude of Perfection: To the fear of God, out of his Omniscience and Omnipotence: And to the love of him, out of his All-goodness.

THE

SECOND CONFERENCE.

M. YOU remember you told me that God Almighty made *Adam*. Can you tell mee why he made him? and first, whether he wanted him?

Therefore

He wanted not Adam

S. No, Sir, he could not want him; for seeing hee's All-goodness, he could want no good thing; and for what's bad or naught, there can bee no want or need of that.

Nor

M. At least, did he get any thing by him? or was he richer after, then before?

could get

S. No, Sir, he that hath all, can get nothing.

profit

M. At least, as you have pleasure when your hear your self com-

commended, or see your self honour'd and serv'd, so did God get any new content?

S. Sir, without doubt it could not but please him. For so I am taught that my good works please God, and my sins displease him. *or*

M. 'Tis very true that he is pleas'd with our good works, and displeas'd with our bad. But not so that he conceiv's new pleasure, or displeasure; but with the pleasure of good, which hee had for ever, and the displeasure of bad likewise he had for ever. For, if hee could receive new pleasure, or displeasure, he would get some thing he had not before, which you told me he could not. But now, if he got neither profit, nor content by making *Adam*, why did he make him? *pleasure by him,*

S. Sir, I cannot tell you that, for I never do good but I get something that contents me.

M.

M. If you ſhould finde a poor wretch in a wilderneſs, ready to ſtarve, and you had ſtore of victuals, would you not give him ſome?

but made him

S. Yes ſir; and ſhould think my ſelf unworthy to live unleſs I did.

M. And why? for you ſhould neither have honour, nor profit, neither (though peradventure afterwards you would have pleaſure) would you think of that when you did it.

S. I know not, Sir, why; but good nature would make me do it.

out of pure Goodneſs;

M. And now you have told me why. For 'tis the nature of Goodneſs to do good, as of heat to heat, and of cold to cool. And ſo, God being all Goodneſs, needs no other cauſe why to do good, then that himſelf by nature is Goodneſs, or as you call it, of a good nature. But, tell me again did God Almighty make you?

and,

S. No

S. No Sir, my Father and my Mother made me.

M. Think you so? and I pray, if your Master should whip you, or make the Stationer give you a fine new book would you thank the Stationer, or be angry at the rod? or rather be thankfull or displeas'd towards your Master?

S. Towards my Master, Sir. But I do not see that God Almighty either bad my Father, or Mother make me: or used them to that end.

M. No? Did you not tell me that God made Adam, Adam his Son? and so till it came to your father, and mother? *by means of him,*

S. Yes Sir, but this is a great way off from God's making me.

M. It will come nearer: You told me also that God knew all that was to be done, or could be done by the things he made: And again, that what he did, he did *and caus-ses*

put by God and continu'd from him, out of his Goodneſs: you ſee then, that hee knew your Father and Mother would make you, and would have it ſo; and, out of his Goodneſs, put the cauſes which ſhould make you. What does your Maſter more when he either rewards or puniſhes you, but onely puts the cauſes out of which hee intends, and knows your good, or harm will follow. Well, if this bee agreed on that *God made you*, tell me now whether you have any thing that God did not beſtow upon you?

us;

S. No, Sir; for, what ever I ſhould ſay I had from my ſelf, or from any other, you will in the ſame manner ſhew that the cauſes coming from God, hee uſes them to make mee have thoſe things, and ſo beſtow'd them on mee.

even to the leaſt thing wee have.

M. 'Tis well ſayd. But to whether are you more beholding for the thing you have? to God,

or

or to him that immediatly gives it you? for example, for your life, and being, to God, or your parents? for your learning, to God, or your master?

S. Hitherto, Sr, I am sure I have given more thanks to my Parents, and Masters; but now I know not what I ought to do.

M. How soon have you forgot you own saying? did you not tell mee that your affection was not at all towards the Stationer, or rod (to which your father, and master are compar'd) but onely to your Master that rewarded or corrected you? how then are you so soon ignorant, whom you are most to thank; God, or the next causes of your good? *Wherefore*

S. By that rule I should ow nothing to my parents and master but onely to God.

M. Not so neither, but to every one according to the good will he bears you, and the share he

all possible thanks

has in the good deed. Now, as for God Almighty, you know there is no cause concurring, nor any least part of the work which belongs not totally to him, on all sides, and from the very beginning: Therefore, how much the good is, 'tis wholy and entirely due unto him; but your Parents, and Master are not the thousandth part of the Causes; and, therefore, though thanks be due to them in respect they are the immediate causes, yet in comparison of what's due to God, you are not one thousandth part beholding to them. Again, you told mee God knew perfectly all things belonging to this good you possess, and the bestowing of it; But, the next cause understands not perfectly what himself does, but is bent to his work beyond his own understanding: as you may easily see by this, that your self when you walk know not how you do it, and

are

totally due to him.

and we may be posd in twenty things which belong to walking, which nevertheless our selves do. But, amongst all things you have, are not works some? as singing, playing, understanding, eating, and the rest, and therefore also *whatsoever you do, comes likewise from Almighty God.*

nay

Every least Action wee do comes from God.

S. Yes, Sir, I see well enough, that because my self, and all other causes of my action come from God, it must needs follow that my actions come from him. But I dare not say so, for fear I should make him author of my sins, which I have been taught he is not.

(yet not sin,

M. 'Tis well thought on. But if you knew that *Sin* were but want of doing, or not-doing, you would not fear that consequence. For, as you see when a man takes a knife to cut with, the cutting proceeds from the man, but, that it cuts not so well as it should, proceeds from the blunt-

it being onely

nesſ or want of edge in the knife: and likewiſe, the writing proceeds from the Scrivener; but, that the pen gives not ink well, or blots, comes from the evill faſhioning, or ſlitting of the pen: ſo, what a man does is from God, but that he does not ſo well as he ought (which is to ſin) proceeds from ſome defect in the man. For, as from fire cold cannot proceed, nor from water drineſs; ſo from the Fountain of Being and Goodneſs, the want of goodneſs and being cannot ſpring.

Defect of action)

Hence

By this you eaſily gather that God is the *Governour of this world*, ſeeing all things are done by his diſpoſition and government.

God is Univerſall Governour of the World.

Here the Catechiſt ought to exhort his Catechumen to remember and perform his duty towards God; who as he gives us all things freely, ſo he deſerves that we offer, independently from reward, all our works,

works and wills to him. As he made us, so, as creatures, wee are his slaves. As he gave us every thing we have, all our goods are his. As he is more cause then the next causes, so is hee to be preferr'd before all. As he does all our works in us, so requires hee the honour of all be attributed to him. As he is not author of sin, so is he not to be charg'd with any fault or want on his side. And, as hee's Governour of the world, so is he to be pray'd to, fear'd, and respected.

THIRD CONFERENCE.

M. WEll; now Adam's made, what did God give him?

S. Sir, I know not that, for I have not read the Scripture, whence that is to be known.

God being a perfect Agent made his immediate work, (Adam) perfect in Endowments

M. But you know what things make a man, and doubt not but God gave them perfectly to Adam; for a good workman makes his work good, and would be asham'd, if it should come out of his hands otherwise than perfect; according to that saying, that a good tree cannot breed ill fruit.

S. I know a man is made of Body and Soul, and so Adam had those.

M.

M. What are the perfections of the Body? are they not Health, which consists in the integrity of all parts of our body, and ability to use them well? Strength, to carry, heave, draw, push; and and the like? Nimbleness, or agility? by which wee do our actions with life, and quickness; and, lastly, Beauty which graces both body, and actions? Likewise in the Soul wee see Understanding and Will; Understanding comprehends Memory of things past: Judgment of the present: and Forecast of things to come. Can you doubt whether these things were given to Adam? *of Body* *and Minde?*

S. No, Sir, for seeing wee have them from Adam, sure Adam could not fail to have had them, and to have receiv'd them from God.

M. But do you think Adam had no more then wee have either in body or soul in our birth? *Also?*

S.

S. Yes sir; yet I am not well able to imagin what 'tis.

M. Do you think he knew and lov'd God above all things?

His Maker.

S. Yes sure; for, knowing hee was not from himself, but had receiv'd all from God, hee could not chuse but love him above all things.

M. True: and God dispos'd all things fit for this: for, having fram'd his body of red clay, hee stood in a visible shape before him, that when hee first look'd up, the first thing he saw was Almighty God finishing the creation of all things in him; so that his heart being rightly set for this purpose, free from all other affections, most passive by the daintiness of the mould as yet not mingled with any others: it could not bee but that this sight should make a most deep apprehension, which must needs carry the whole powers of the soul with it, and totally subject it to Al-

being his first object,

in Knowledge and Love of of him above all things.

Almighty God. But do you think this wrought any thing in the Body.

which must work

S. I know not Sir.

M. Do you not finde that good news makes your body light, and jocond? have you not seen boys rid of the hiccock by an apprehension of fear; nay, some speak of those that have been freed from agues by fears, or angers; and does not in all this the soul work upon the body? why then should you doubt but so strong a *love* as Adam had, must needs have it's effects in the Body also, as indeed it had. And, as wee see the practice of memory makes men easy to learn without book, the practice of discoursing fit to discourse, and so in all actions; and this by nothing but by the fitting of the bodily instruments, and organs: So, this love did either fit the very corporeal disposition to such love, or increase that fitness it found

in his body too

Dispositions

conformable to that Love,

there

there already: by this means making the very corporeall desires subject to Reason, that this body being prevented with reason, could not incline to any thing before Reason gave it leave and order. But tell me farther, have you not heard that children be like their fathers?

or

subject to Reason.

S. Yes, Sir, I know well 'tis the ordinary complement of Gossips to say the child is like the father, which shews that ordinarily 'tis so.

which would descend

M. And this likeness, is it in the body onely, or also in the Soul?

to the Bodies of his posterity;

S. I cannot tell how one should be like another in the soul, which has no parts.

M. Did you not say the Soul works upon the body? if then you see those works which come from the soul to bee alike in two, can you think but that their souls be alike also? as, if they discourse alike, love like things, jest, write

and

a poem, or oration alike, would you not judge their Souls alike? So then 'tis not ill conjectur'd that when the body of the Son is like the body of the Father; also the Soul of the Son is like the Soul of the Father. And I remember to have heard judicious men say of some persons, that when they saw them jest or discourse, they thought they saw their fathers.

(the Soul

S. How should the Soul which is made by God come to be like the Soul of the Father which had nothing to do with it?

M. If there were severall kinds of matter of diverse dispositions, as wax, wood, aqua vitæ, stubble, brimstone, *&c.* of which you intended to make Fire, or (as wee say in the schools) to introducethe Form of Fire into them: Though each would become indeed a thing able to burn, or Fire; yet, would you expect in reason that this active Principle, or power of burning

being fitted

burning call'd the Form of Fire, ſhould bee equally in each of them?

S. No, Sir, I ſee plainly by experience 'tis not to bee expected; each would have power to burn on a different faſhion, and in a different degree. But I am not ſo wiſe as to ſee whence this difference ſprings.

M. You ſee it ſprings not from the Form of Fire in each, for that has nothing elſe to do but to make it Fire or a thing able to burn.

S. True, Sir, for 'tis one thing to bee apt to burn, another to bee apt to burn differently. I conceive therefore this difference ariſes from the ſeverall diſpoſitions in the Matter, or ſeverall Fuells you ſpoke of.

M. You ſee then 'tis the way the All-wiſe orderer of Nature takes, that a diverſity in the diſpoſition of the matter determins to a diverſity in the active Principle

ciple or Form, according to certain degrees within the same species or kind. The Rational soul then being the Form of man's Body or that which makes him man; you see 'tis God's method to put like Souls into like bodies? therefore the father making the body of the son like his own, will not his soul also be made by God like to the father's soul? and so the souls of like bodies be like? of unlike bodies, unlike? *to the Body.*

S. Yes sure, sir, that must be so, seeing the soul doth fit the body.

M. Then, if the soul of Adam had that operation on it's body as to make a special disposition in it by which it was subject to reason, and this disposition proceeded from the strong love of Almighty God: as on the one side Adam would make a son like himself in that subjection to reason, so God Almighty would give his son a soul fit to love God above *to their Souls also.*

above all things, the disposition of the soul proceeding from such a disposition of the body.

that is S. Yes, Sir, 'tis evident hee would, or else he should not put a fitting soul into the Son's body.

M. This prov'd, you must know that our forefathers call the Love of God above all things, Justice, and Sanctity; which, because it was so given to *Adam*, as to descend unto his Heyrs, it was call'd *Originall Justice*, and said to bee a naturall gift, and to come unto them by nature who were to bee born with it.

they would have had

Originall Justice.

and Besides this gift, God Almighty fitted the place to the man that there should bee no evill ayr, or other occasion of harm unto him; whence, because wisedom kept him from mischance, and the place from infection, hee could not dy but of Age; for remedy against which God had provided the tree of

Immortality.

of life; and so, he would have liv'd for ever.

But, to proceed yet a little farther. If *Adam* left loving God, would he have this disposition in his body?

But, losing the Love of God,

S. No, Sir, for if the Love of God were the cause of this disposition, the contrary would cause the loss of it,

contrary or passionate dispositions

M. You say well, specially if you add that hee could not leave off loving God, but because hee lov'd some other thing better; which love having it's effect in the body, must needs cross the other disposition left before, and if this bee so that he left off loving God, how would it fare with his children?

would immediately succeed in him; and be deriv'd

S. How, but that they would bee born subject to such dispositions as the love of other things bred in them? But, Sir, I have heard that *Adam* after his fall did pennance, and began to love God anew; wherefore me thinks he

to all his from their birth

he should again recover the disposition of loving God, for himself and his posterity.

M. What you have heard is true, but not the good effect you gather. For his second love finding dispositions in the body contrary to it's proper nature, cannot on the suddain extirpate them, but with a great deal of pain, and labour: and, as wee experience in our selves, never wholly, because these Affections are before Reason, and alter the temperament of the Body due and requisit to Originall Justice, which it lyes not in the power of Reason nor of other Bodies, being of a different temper, exactly to repair. Whence it never comes to pass, that the father can communicate his whole vertuous disposition to his child, though wee see the likeness of a well practiz'd father to be naturally in the son

irrecoverably,

that is,

they must all have

son. And this is that which Christians call *Originall Sin*, the missing of Grace, or *Originall Justice* in the child, through the fault of our first father; so that the want or privation is particular to every one; the cause or actuall guilt, onely in *Adam*. Originall Sin.

FOURTH

FOURTH CONFERENCE

M. THus far we have declar'd the nature of Originall Sin in it ſelf, can you tell me the effects it works in us who are the poſterity of Adam.

S. I have heard that ſins, and ignorance, and alſo death and infirmities, have their origin from it.

M. Can you ſhew theſe things of it.

Experience teaches that Senſe governs in a childe

S. No indeed Sir, for any thing I know as yet, but I expect you will make me know it.

M. Then tell me, in a child three or four years old, which is ſtronger, Senſe or Reaſon?

S. Senſe without queſtion.

For

For, give him an apple & tell him it will offend God to eat it, I make no question but as soon as you have turn'd your back hee'l eat the apple without regarding the offence of God, so that I see Sense in him is stronger than Reason.

M. Right; for he understands not what is the offence of God, as yet: nay, according to the ordinary Judgment of Divines, not till seven years of age: So long therefore, sense has the whole government of a child; and after seven, reason by litle and litle overcomes till the age of thirty. The Philosophers not admitting maturity of wisdome and constant Judgment, till the standing part of our age, which is, when we leave growing; so that, till then, wee are on the losing side. Now, what think you? is't easy to conquer and root out a thing that's grown in and with us for thirty years together?

and perverts the right working of reason in all till years of ripe judgment; therefore

S.

these Impressions from sense are hard to be overcome perfectly, and are subdu'd by few or none; Hence Mankind is Slave to Sin; and Originall Sin causing motions of sense no subject to reason, all Actuall Sin

S. It must needs be very hard.

M. Do you think that hard which every man does?

S. No Sir, that's easy which all can do, and the harder a thing is, so much the fewer can do it.

M. Then, seeing to overcome Sense perfectly is very hard, and very few can do it, and most men do it not, Mankind is subject or *slave to sin*, as being for the most part conquer'd by it?

S. This is very well; but you do not shew, that this comes from originall sin.

M. So that it seems you have forgot, that by originall sin it first came, that Sense has it's proper motion not subject to Reason; which if it had not, the more it should grow, the more vertuous it would make the man, because hee would still become more subject to God and Reason.

S. Sir, I see now that all our Sins come from originall sin; and indeed 'tis no wonder that one sin should

should proceed from an other. But I expect how you will shew that Ignorance & Infirmities proceed from the same. For if they were then to be born (as we are now) children, and grow to be men, I think they must needs also be children in knowledge, and so have ignorance: so that this cannot be the offspring of original sin: and likewise, if then they had eaten to grow and keep themselves alive as we do now, they would not avoid, but meats should have their effect, and so breed diseases, when out of season.

springs from originall.

Also,

M. You are not well acquainted with the difference of not knowing, and being ignorant: for, not every one is ignorant who does not know, but he who knows not what he ought, or what's fitting for him to know. For example, what Master either of Divinity, or Philosophy, or any other Art knows all which may

Ignorance being the not knowing what's fit to know

may be known in his Art? yet are they not therefore to be term'd Ignorant. So likewise, any man who knows what's fitting, is not ignorant. Now I pray, if any one in that estate, knew not what was fitting to know, it was either because he could not, or would not?

and

the state of Innocence

S. True; for whosoever can and will do any thing, 'tis most clear he does it.

giving

M. Then what think you in that state could he not, or would he not know what was fitting? If he could not, it was want in himself, or in his teacher; But *Adam* was perfect in knowledge & could teach him. If himself were not capable, the knowledge was above him, and so not such as was fitting, or such as the want thereof induces Ignorance. If there was want of will, it was because he lov'd some other thing better, and that he was not wholy subject to reason: which

both power, and will

to know what's fit,

Ignorance

which cannot be without original sin, and so original sin is cause of Ignorance. Now, if ignorance be cause of sickness and death, you have no more to reply. *and*

S. No indeed. But I hear learned men say that 'tis not in the power of nature to keep a man from death, and therefore I fear not ignorance should be the cause thereof. *by consequence*

M. But, what if ignorance or sin be the cause why nature cannot keep a man from death? let's see: death comes either by violence or sickness; violence from man, or beast, or some dead thing. But, if men had not sin'd they would neither have fain out, nor have been surpris'd by chance, which proceeds from not foreseeing; so that from Man no hurt could have proceeded. *Infirmities* *and* Beasts would all have been tame, and in fear of man, as we see those be which use men's company, or as others might be made. *Death springing thence too.*

And, for Accidents, unless a man puts himself in danger, they would not arrive: likewise, if we look into the cause of sickness in Physicians books, we shall see it proceeds from some excess or defect, which in that state would not have been, when man had wit and will to provide against both.

therefore

the State of Paradise

S. Sir, that was an happy age, or rather would have been, if man had kept his honour in which God had plac'd him.

Happy;

M. True; but yet, this we have would not be miserable, if our selves did not make it so by our own fault; not seeing what's before our eyes. For, consider, if you please, what's more cause of sin unto us than pleasure? yet no Sin can be without displeasure.

yet ours not unhappy but through our own fault; For Sin onely causes vexation, as being

S. Sir, that were hard to perswade; since we see men daily think nothing sweet but it; which could not be, did they experience

perience continual; displeasure in it.

M. Can you doubt but that must needs grieve a man which is against his inclination, and nature? then, if Reason be the nature of man, how can he see himself do against reason (which nevertheless every sin does) without grief and pain. Again, does not sin set our hearts upon goods, which may be taken from us, as money, meat, play, and the like: it puts us then in perpetual danger of vexation & grief; for who looses what he's in love with, must needs be grieved according to the measure of his love. Again, if Reason have fore-cast of what's to come, and memory of what's past; Sense (which is the cause of sin) onely consideration of the present; is't not manifest that sin by sense precipitates us into future inconveniencies, which Reason keeps us out of? Again, Reason has

unnatural,

fixing our affections on perishable goods.

an.

precipitating us into inconveniency.

one conduct and government through all occurrences; But Sense as many severall motions as the things desir'd are different; which, because they are not ever had together, make the vitious man now follow one, now another; and sometimes miss both. Sometimes also be unquiet and uncertain, not knowing what he would have. And so we see a man given impotently either to wealth, or pleasure, never to be at rest, but continually in a painfull pursuit of what he never enjoyes. You have told mee that all mankind was subject to sin and the Devil, and by them, to other mischiefs; But, are you so good an historian, as to shew me this to have indeed pass'd according as is declar'd.

distractive,

suspensive

and

wearisome.

The History

S. No truly Sir; for, although peradventure in sermons I have heard much thereof, yet I carry away but litle.

of

M. Wel, I am sure you have heard

heard how God was oblig'd in Justice (through the wickedness of mankinde) to destroy all but Noah& his family, eight persons onely, by the great floud. And I may add, that Noah might have talk'd with some who knew *Adam*, so that the fresh memory of our loss of Paradise could not hinder the increase of sin. Peradventure mens lives, being so long, the fear of death, & hope of future life was cold in them, & therefore God shorten'd our dayes for our greater good. Soon after, our forefathers grew into the vanity of building Babel tower; and not long after, into that prodigious luxury, which drew fire from heaven upon the five cities, whereof Sodom, and Gomorrah were the chief. Wherefore, God seeing all mankind could not be kept in good order, without an universal miracle destroying quite the present state of nature

Mankinds Slavery to Sin layd out in some remarkable instances

(and not perfecting it according as the particular natures requir'd) which therefore God saw incongruous for the wise administration of the world, hereupon hee chose one family for his elected people, ply'd them with perpetuall apparitions, prophesies, rewards and punishments; gave them a law in force of miracles, and astonishing greatness. Yet the books of scripture teach that they were perpetually straying from Gods law, till hee was provok'd to transport them to Babylon, whence they came after long and severe punishment little amended, and therefore still subject to oppositions and oppressions by Greeks, and Latins. So that with all the means which man could invent, it was not possible to keep mankinde out of Sin. Can you tell me the reason of it?

The cause of this

S. Sir, you have told it already; that it was originall sin, which

is

which giving out Sense power to work without the command of Reason, caus'd all this mischief.

Sense making man prone to follow the present and stupid to conceit aright his future true Good.

M. Right. But I desire to know what 'tis that it works, which makes mankind so back ward to it's own good; Is't not that man makes no apprehension of Gods law, and the good of it?

S. Yes, Sir, the Sense following the present good, hinders the consideration of the future.

M. You see then the remedy ought to be, to make them believe, and deeply apprehend the good of the next world; whereto men being not able to attain either by Sense or discourse, 'tis necessary to give them a Teacher of whom they are assur'd that he knows what he teaches, and will not tell them other then truth. But what must such a one do to persuade the world?

therefore to be remedy'd by a Teacher.

S. He must teach them: but, seeing you say the matter is above reason, I know not how

who ought to bee

he ſhould perſuade them that things are ſo as he teaches them.

M. Will you not beleeve a man in things whoſe truth you ſee not if he work ſtrange and miraculous effects in proof of his ſavings?

miraculous,

S. Yes, Sir, or elſe I were very unreaſonable.

most knowing and most true; therefore God:

M. If then this Teacher works wonders, which wee call Miracles, he will deſerve credit at your hands.

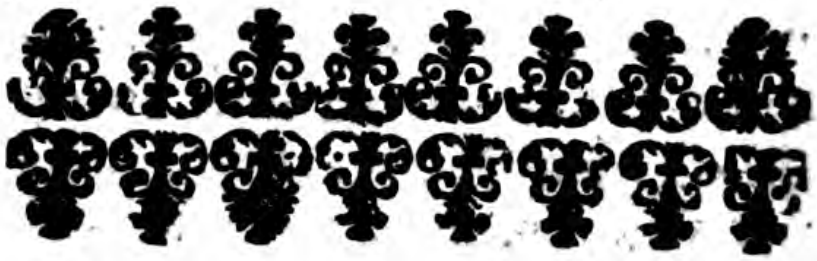
S. Yes; for none can do miracles but Almighty God.

also, most convenient to teach our nature & excite love of him;

M. Neither is there any, who may not be ſuſpected ignorant of ſuch high matters, or ſafely held incapable of deceiving, but onely God: Nor can any one ſhew the way or bee a convenient Teacher for us but onely Man: ſo that you ſee our neceſſity forc'd God to become man, or elſe our whole kind hath been damn'd. To which if you add, that wee ſee and converſe familiarly with man,

man, and easily incline to love him: God, wee cannot apprehend what he is; so that, by God's becoming man the way and means of *loving Him*, which is our high path to salvation, being infinitly plain'd, & mankind made infinitly more capable of salvation than before, you will easily collect hence that it could not stand with the Goodness of God to leave us lye in misery, since he could remedy it by a way so connaturall to mankind, as was his assuming human nature, *God therefore was made Man.*

therefore Man. *which rendring our way to Beatitude connaturall and plain. and so being most fitting; Therefore* God was made Man.



FIFTH CONFERENCE.

M. WE have discours'd already of God as our Maker, Governour, Redeemer; as Eternall, Almighty, Al-knowing, Al-perfect. But have you no other Attribute of God which bears an eminent place in our Beleef?

S. Yes, Sir, that God is *one* & *three*, or that there is a *Trinity*; but I dispair of understanding in any measure so high a point; so that 'tis enough to beleeve 'tis so, and this I do already.

M. Doubt not God's Goodness, if your self bee not wanting

to your self. And, first, tell mee; have you any apprehension of God as hee is in himself? *Notions or apprehensions of things as in themselves are got by our senses,*

S. I know not that; but I observe that generally I make no apprehension of any thing as 'tis in it self, which I never heard, nor saw, nor perceiv'd by some sense.

M. Your observation is good; tell me next, what do you apprehend or mean by the words *Good, just, merciful*, and such like? mean you not such perfections by them as you observ'd in Creatures? *and so from creatures;*

S. Yes, Sir, I know not else what I could mean by them, for I never converst with any thing else. Besides, I am perswaded, one that never heard of God means the same by those words as I do; which shows the meanings of them is taken from creatures. But then mee thinks 'tis an injury to God to attribute such low perfections to him *and those transfer'd to God,*

which

which fall infinitly short of his dignity.

M. No harm, by the grace of God, as long as we hold fast this intention to attribute them to him onely so far as they signify perfection, and not as they include imperfection. In the mean time you see wee cannot speak of God, as in himself, but by means of those low conceits borrow'd from Creatures.

which mean Perfection;

S. By this account wee must not say hee is *one* and *three*, for no Creature is such.

M. You object shewdly; but, since you have already prov'd God is a Spirit, and seen that a Spirit can *Know* and *Will*, if out of these it be made as plainly follow that God is *one* and *three* as out of other considerations that he is *Good*, *Iust*, &c. will it not bee a degree of satisfaction above what you could hitherto hope for?

therefore chiefly to Know *and* Will, *which are proper to* Spirits.

S. I confess it will; and I expect

pect with longing you would lead me to this apprehension of so sublime a mystery, which hitherto I knew nothing of.

M. Answer mee then first, what means this word to *know*?

S. I am sure I understand what it means, for I understand well enough the meaning of my own words when I say, *I know you are teaching me*. But yet I cannot explain my self nor give account of it.

Knowledge then

M. You need not wonder you cannot give account of all that's really in you, for this belongs to Study and Reflexion: But do not you conceive when you *know* a thing that you have some *likeness* of that thing in your Mind?

importing some Likeness of the thing known.

S. Yes, sure, for otherwise that Knowledge would be indifferently a knowledge of any other thing or all things as well as this; if, when I knew *this*, there were in my Mind no speciall repre-

representation or Likeness of this.

M. You discourse well. What judge you then of a perfect Knowledge of a thing according to all respects imaginable? Must not the perfect Knower of that thing, as he is the Knower of it, have in himself the perfect Likeness of it?

and, so, perfect Knowledge,

S. Yes, certainly; for, if every sleight Knowledge argue some Likeness, a Knowledge every way perfect argues by consequence an every way perfect Likeness.

perfect Likeness, that is no Unlikeness,

M. And those things which are every way alike are no way unlike, are they?

S. 'Tis impossible they should.

M. And, if no way unlike, they can never be *diverse* or *two*.

that is no Diversity, that is, Unity or Identity.

S. No, Sir, for that Diversity whatever 'tis, would bee an Unlikeness.

M. And those things that are not *diverse* or *two*, are they not the *same* and *one*.

S.

S. Questionless they are.

M. The thing then known perfectly, as in the Knower, is the self same as 'tis in it self.

S. This seems to me a riddle & strange; yet I see not how I can go back with credit, or answer better than I have done, though I were to begin again.

M. 'Tis backwardness and grosnes of Fancy and not verdict of pure Reason which makes you fly from unexpected consequences without seeing a fault in the Discourse. Let's proceed; and tell me, what makes a thing bee what it is, for example, *Peter* bee a *man*? is it not because he has *man's Nature* in him?

S. Yes, without doubt.

M. If then the very nature of the thing known be in the Knower, the Knower as such, is a thing of that nature; that is, that very thing.

I feel my self loath to grant it, but I needs must.

M.

the nature of the thing known perfectly is the same in the Knower, therefore the Knower, as such, is It.

M. Tell me yet further, is not the thing *known* as such, distinct, and opposit to the Knower taken precisely as a Knower.

Put as known

S. You seem to ask me whether *not-knowing* be opposit to *knowing*; for the Thing *known* consider'd barely as *known*, is, as such, *not-knowing*; which is no hard question.

'tis opposit to, and distinct from the Knower, *therefore* To know is to be another as another.

M. 'Tis easilier answer'd then; but perhaps there's a further meaning in it; for, when you know a *man*, that man leaves not to bee what he was in the least for your knowing him; but stands aloof from, is independent of & totally unconcern'd by your knowing him; that is, he as the thing known is *out of* you and no wayes appertaining to you. The Thing *known* then, as such, is in some sence *another* or distinct from the Knower: And so *to Know is to have the nature of another thing in it*, or *be that other thing as 'tis another*. Tell me

next

next; does God know himself?

S. How can one doubt of this, since we account him a fool that does not?

M. You see then you have shown that God by knowing himself, is *in himself as in another*, that is, *there is distinction* in God.

S. This may advance to show God *three*, but will it not destroy his being *one*?

M. Have you forgot so soon what even now you were forc'd to grant, that perfect Knowledge was a perfect Likeness, & so the thing Known is the same in the Knower, taken as such, as 'tis in it's self? God, therefore, notwithstanding this distinction, is more one with himself, if possible, by knowing himself than otherwise he would be.

S. This puzzles me, but does not satisfy me; for still you show not how he is *one* and how *three*.

God then knowing himself is in himself as in another; that is, There is Distinction in God; yet, (the Object in the Knower being the same,) without prejudicing his Unity; which he has

M.

according to his Nature,

M. I have already shown you; but you did not observe it: what knows God when hee knows *himself*, is it not his own Nature, Essence, Substance, Properties, *&c.*

S. Yes sure, Sir, the word *Himself* can mean nothing else.

Being, or Substance

M. Well then; add this consideration that the very self-same Nature of the Thing known is in the Knower, it follows that God is *one* with himself in nature, *Substance*, Essence or Being, (for those words import the same;) which is what Christians profess, that there is but *one* God, or one thing of a Divine Nature.

notwithstanding

His Distinction

How did we agree God had distinction or opposition in him?

S. As *knower* and thing *known.*

M. And do you find that these words import substance or *Being*, as did the former words, *God, himself*, *Divine Nature*, *Essence*, &c

according to the notions of

S. No, Sir, *Knowing* and *Known*

Known mean not so amongst us.

M. That therefore being the meaning of words which is us'd amongst us whence they are transferr'd to God, they retain the same manner of meaning there too: that is, of a *Relation* or *respect*; for, you see plainly a *Knower* as precisely such, onely respects the thing *Known*, and the thing *Known*, as purely such, onely respects the *Knower*. which amounts to this in the phrase of Logicians that God is *one* according to the notion or predicament of *substance*; *three* according to the Predicament or notion of Relation. Learned men would also tell you that *Relations*, out of our understanding are nothing but the things related (as that, two yards to bee *equall* is nothing but to be each a yard; *Peter* and *Paul* to be the *same* in nature is nothing but to bee what they are, that is, men) whence God being unchangea-

Knowing and being Knowns which are Relations. and which (God having

no Accidents,) relate, and so distinguish the Substance; yet not substantially.

changeable, and so no Accidents in him to be related, his very substance must be the thing related, & have distinction & opposition in it, yet not substantially, but relatively. But, I fear these terms may prove too subtle for your speculation, at least would need a longer time to explicate than the intent of so short a Catechism permits.

S. I have been taught that there is in God Father, Son and Holy Ghost, but *Knowledge* of the Divine Nature and the same nature *Known* look nothing like any of these.

M. Think you so, tell mee then what is it to be a *Father*?

S. 'Tis to have a *Son*.

And,

M. Wee are still as far to seek as formerly; for when I come to ask what 'tis to bee a *Son*, you may aswell answer 'tis to have a *Father*, which word remaining yet unexplicated wee are still at a loss. But, to go your way,

a Son

way, because either of those words explain'd tell the meaning of the other, tell me what do you observe to be that which makes one call'd a *Son*?

S. I see hee comes or has his being from one of the same Nature, as I have from my *Father* and *Mother*, whence also I am call'd their *Son*.

being

M. Is this enough? so, one Fire springs from another, yet the new Fire is not call'd the other Fire's *Son*.

a Living thing proceeding from a Living thing of the same nature as from a Principle remaining in it,

S. I see now they must both at least bee Living Things, else they cannot well bee call'd *Father* and *Son*.

M. I doubt this is not yet enough. Think you not likewise that the Father remains in the Son according to some part of him, of which the Son is made.

S. I imagin so, Sir, else I know not how I came by this matter I have, for I am told God creates none anew.

M.

M. Summ up then what has been said, and you'l find that a Son is a *living thing proceeding from a living thing of like nature as from a Principle remaining in it*; This being setled: tell me next, what think you of God (or the Divine nature) is he not a living thing.

S. Yes, without doubt, he that gives life to all things must needs himself have life or be living.

and Knowledge *in God*

M. And, in God whence proceeds this *Knowledge of himself* we spoke of.

S. Certainly, from *Himself* or God as *Known*; for, I observe that when I get any *Knowledge*, though my soul knows, yet the object or thing *Known* makes me know, or makes that *Knowledge*.

being

M. Adde then to these, that perfect *Knowing* is a perfect resembling another, that is, a being perfectly It or of like nature with it, (as was shown) and that this Na-

Nature, in our case, is in both Knower and Thing known, *Living*; and, that Knowledge of God *proceeds from God* as an object or thing known; lastly, that the Divine Essence known *remains* in the Knowledge that proceeds from it; is't not plain that *Knowledge of himself* in God proceeds as *a living thing from a living of the same nature as from a Principle remaining in it*; that is, as we show'd, that this Knowledge is properly a *Son*, the Divine Nature *known* properly a *Father*; and so, that *There is in God Father and Son.*

such in respect of the Divine Essence **known,**

That *is truly call'd* **Son;**

This,

Father.

S. Me thinks, Sir, I now begin to see some glimps how the Eternal Son is *begotten* of his Father, which before sounded strangely to me; how he is *God of God, onely begotten, the Wisdome and Image of his Eternal Father*, and such like expressions which I have read in the Creeds and Prayer-books, but

but never could frame any conceit of them, which made my devotion very dull and dry. But still you have told me nothing of the Holy Ghost.

Likewise,

God loving Himself, the same thing

M. Did you not tell me that a Spirit has *Will* as well as *Understanding* or *Knowledge*? If then the proper Act of the *Will* be *Love*, and that you grant God loves himself, that is, be the thing *loving* & thing *loved*, that is, the *same* nature, or God in both; yet, as *loving* and *loved*, importing *distinction* as well as *Knowledge* and thing *Known*, you will easily gather by a Discourse parallel to the former that there must be in God, besides *Father* and *Son* a third, that is, *Love*; One in Nature, yet distinct in Relation, which is that we call the *Holy Ghost*.

is

Loving and Loved; yet, as such, distinct; therefore there is besides in God, a a third, call'd Divine Love

S. I apprehend in some degree how the Discourse goes, but I see not why the *Holy Ghost* is said to proceed from the *Father*, and the *Son*.

M.

M. Remember well that the *Holy Ghost* is *Love*, and then tell me what is that whence *Love* proceeds in rational things, or that which rational things *love*.

Also, Love *in telligent things proceeding from their proper Good, which is* Truth, *consisting in this that the Object be in the Knowledge,*

S. That which is their *Good*.

M. And what judge you to be the the proper Good of an Intellectual Nature? Is it not Truth?

S. I think you mean by Intellectual, *capable of knowing*; and, then, 'tis plain nothing is so opposit and destructive to it as *Errour*, (for they who have this perfectly, know nothing) wherefore also Truth must by consequence be the perfection and proper Good of an Intellectuall nature.

M. You answer learnedly, but I fear 'tis onely repeating by rote what I have so oft told you. Well; And in what consists Truth? Is it not in this that the Object is in the Knowledge?

S. I conceive so, Sir.

Divine Love proceeds from the Divine Essence, as Object, *in the Divine* Knowledge,

M. And what Object can bee worthy Gods Understanding, or proportion'd to it?

S. None, sure, but himself or his own essence.

that is, from Father *and* Son.

M. You see then that the Good proper to him and consequently the source of Divine Love, is that the Divine Essence as *Object* or *Known*, be in the Divine *Knowledge*, which includes (as was shown) Father and Son; From both therefore conjointly *Divine Love* or the *Holy Ghost* proceeds.

Which Love is call'd Holy Spirit, *because He makes us* Holy,

S. I am much pleas'd with this; but why is he call'd *Holy*? Are not the Father and the Son as Holy as he?

M. Yes; but you must conceive that some sorts of actions are appropriated to each of those three, and so, as nothing can be so proper to teach us knowledge of God, as that which is essentially Divine knowledge or the Son (for which reason 'twas he came

came to be our Master) so nothing is so proper to cause *Love* of *God* in us as that which is essentially *Divine Love*; Wherefore, since our Sanctity or Holines consists in *loving God*, and to cause this is particularly attributed to him, he is from this proper effect of his call'd *Holy*, or sometimes our *Sanctifier*. In like manner he particularly is styl'd *Spirit*, because 'tis his office to *inspire* or breath into our Hearts those motions of *Love* of God, and such good Thoughts as excite them. Also he is call'd our *Comforter* or *Paraclite*; because nothing more heartens and comforts one in the pursuit of Heaven than ardent *Love* of it.

by

inspiring us with Love of God or Charity, *as also* Comforter.

S. You have shown me, Sir, a Trinity in God, but I know not what those three are, nor how to call them. You forbid me to call them three *Gods*; and I cannot imagin what they should be else. Common Catechisms and our

Again

Creed tell us they are three *persons*, but this leaves me as wise as I was, unless I understood what the word means.

M. Why, do not you understand what a *person* is?

S. No, Sir, not I.

M. No Sir, not you? and if I should send you to the Church where men, and women, and other things were, and when you came back, ask you how many persons were there, what would you answer me?

a Person

S. I would tel you how many men and women were there.

M. And not how many benches, and forms and candlesticks, or Altars withal?

being

S. No, Sir; wee do not call those *persons*, but *things*.

M. You see then that what in others you cal a *thing*, that in men you cal a *person*. For if you were ask'd how many *things* were in the Church, you would count pictures, & forms, & other Ani-

an Individual or One Intelligent Substance,

Animals if any such were there, and as many things as you could see; but being ask'd of *persons*, you wou'd count onely men and women: so that 'tis no more to be a *person* then to be a *rationall or intelligent thing*. Add then to this, that (as was said) there are no Accidents in God, (because hee is unchangeable) and it follows his Substance must bee *three* some way or other; and *three* in an intelligent substance make three *persons*.

and God having no Accidents

The distinction in him must bee of Persons

There are then in One God three Persons

S. Me thinks, Sir, if a *person* bee a *thing*, there being in God three persons there must also bee *three things*; and then I see not how there are not *three Gods*.

M. The Mystery is very hard, as being the mystery of Mysteries; yet your objection may bee answer'd. For, though every person be a thing, it does not follow that every two persons be two things; since you see that e-

yet

very thing is not a person, so that there is difference betwixt the being a *thing* and being a *person*; neither is it necessary that whatsoever makes difference in being a *person*, should make also difference in being a *thing*. And so it may happen that the *same thing* may bee *different persons*. Let this example help your imagination: you see this three-square Table; is it not *one thing*?

not necessarily,

S. It is.

M. And is not every corner of of it one corner? and to bee a corner is not nothing.

S. That's likewise true.

Three Things

M. Then as you see that though a corner be in some sence a Thing, yet three corners may bee but one Thing; So conceive, that though a *person* bee a *thing*, yet three persons may bee but one Thing.

S. If we might understand parts in God, as wee do in the table

table this were well: but God 's a Spirit.

M. What then? does the tables having parts hinder that three parts bee not one thing? and truly *one*, not many tyd together? in which lies the whole knot of difficulty. If then, you are content to admit, and can do no otherwise, that three corners may be one thing, and one corner not the other, and yet the whole thing taken by every corner; I do not see why in intelligible things and so high above our capacity as God himself, wee should be troubled to conceive the same. Which of the three persons was it that took flesh, or man's nature upon him?

S. The second Person, Sir, or the *Son*.

Of these, the Second took our Nature,

M. How was this done? was God turn'd to man, or man turn'd into God, or both turn'd into a third thing, when God became man?

S. God cannot be chang'd, and, so none of these three mutations could be made: but man was joyn'd to God, and so God became man.

not by changing God,

M. Was he joyn'd equally to God so that the thing made was equally God and man, or no?

S. No sure, Sr, if God and man be in one thing, the main thing must needs be God; and man but a small portion of it. As we see if a litle water be cast into a great deal of wine, it remains still wine; so, since God is infinitly greater then man, the thing made remains principally God?

but by joyning Man

M. It remains then both God, and man: and seeing what hath not the nature of man is not man, and much more what has not the nature of God is not God; in Christ remain *two natures*, the nature of God, and the Nature of man. How can two natures remain in one thing?

to God's

S. Sir, I cannot tell how, but I see

ſee it happens ſo ſometimes, as when a young ſcion is grafted in a Tree of another nature: the ſame tree hath two natures.

M. You have ſaid well; and in men, and things better then men, as was ſhown, we call this to be joyn'd in Perſon. Know you now why the ſecond perſon took man's nature upon him rather than any other?

Perſon.

And,

S. You touch't the reaſon of it on the by, but it was very ſhort; and I have, I fear, forgot it.

M. Do you not know that God came to make us Sons of God? therefore was it fitting that amongſt the three perſons, the ſon ſhould be choſen to be our pattern, and example, and as it were elder Brother. Beſides, Divines ſay that Wiſedome is appropriated to the Son; So then, hee coming to be our Maſter, and Teacher, it was fit the Wiſedome of God ſhould be choſen for that effect; that is, the Son

therefore the Second, because 'tis proper to Knowledge or Wiſedome to teach us or be our Maſter.

A short History of some signal passages belonging to our Saviour.

and second person. But how this was done, and the whole history of his œconomy, or dispensation in this world, you may find in the Gospels. Yet will I briefly deliver it unto you. It was (as is generally thought) the 25. of March upon which the Archangell Gabriel being sent from God, brought the Message of this great work unto the B. Virgin; and, having got her happy consent, by the power of the Holy Ghost wrought the frame of this glorious child in her entrails without the help of man; into which body, God, as into *Adam*, breath'd the breath of life in the womb of his Mother. Where having layd nine moneths he was brought forth in a stable upon the 25. of December, swadled in clouts, layd upon straw, began to feel hunger and cold, and such like extremities, as we see it fares with other Infants. After eight days he was circumcis'd, and his ten-

der

der body painfully wounded. And these three Mysteries the Church celebrates on three several dayes. His *Conception* on the day we call *our Lady's* of *Lent*: his *Birth* at *Christmass*, and his *Circumcision* on *New-years day*. After this he is thought to have been kept in Bethlem till the three Kings came out of east to adore him; whereupon King *Herod* growing jealous, he fled into Egypt, and Herod executed his tyranny upon all the children under two years old in all the confines of Bethlem. In Egypt you must imagin he was provided as poor people are wont to bee in strange countries; Yet there remains for some years till the death of Herod. After which being return'd (for fear of Herod's Son) he return'd into Nazareth. Whence hee every year went to Hierusalem at the solemn feasts, and there was lost by his parents

parents at 12. years of age; and, after three dayes seeking, found in the midst of the Doctors in the Temple astonishing them with with his wise and learned answers; so he liv'd, helping his Father to work, and being obedient both to Father and Mother (for Father wee may lawfully call him who was maried to his Mother, and had paternal jurisdiction over him; as also his Mother call'd him) till the trumpet of the Angel from the desert, summoning mankind to penance, sounded the march for him towards his Eternal Fathers work, for which hee was sent. Wherefore, baptised by S. John, and receiving the visible testimony of the Holy Ghost, he made his tryall in the desart by a fast of 40. dayes, and 40. nights, and by the temptation of the Devil. His Baptism the Church celebrates on Twelf day, the Temptation on the first Sunday of Lent.

Then,

Then, he began his preaching, & gathering of disciples, and working of miracles: beginning from the changing of water into wine, which is likewise commemorated upon Twelf day. So he proceded through great contradictions, and dangers, til the raising of Lazarus. Upon which he entred in triumph into Hierusalem, which we solemnize on Palmsunday. Four dayes after he celebrated his last Supper, and the next day, his bitter Passion: and, within three dayes, having set free our Forefathers (who never till then were admitted unto the sight of God) he rose, and instructing his Church 40. dayes, in it's sight ascended into heaven, whence after ten dayes, he sent the Holy Ghost, himself remaining there till the day of judgment: when he will return to take accompt of his benefits he hath bestow'd upon us.

The

The Catechist ought to note out of the discourses pass'd, of how sublime and unparalell'd an essence our God is, who by his Nature, which is purest & most refin'd Quintessence of Substance *or* Being, *added to his perfections of* Knowing *and* Loving *himself, obliges us to affirm truly of him, that he has in* one Nature three Persons, *which is highest contradiction in the perfectest of all Creatures existent or even possible. Also, how God was so good as (our nature being imperfect of it self) supernaturally to help it with incomparable graces and gifts. Secondly, how death, Sickness, and all other mischiefs being excluded by God, crept in by man's own fault, and the procuring of the Devil. How quickly our nature grew to that extremity, that of the whole world hardly eight men were found righteous; And, presently again not five*

men

men in five Cities. What a perpetual care God had of the family of Abraham by promises, miracles, punishments, rewards; yet could not by those means keep them from sin, and damnation. What 'tis, for God to be made Man; the eternall, impassible, essentially-blisfull, to become a child, the most tender & passive of all creatures, and frangbt with miseries, and griefs. See his life nothing different from ours, unless that it was more stuff'd with woes; from one end to the other in poverty, subjection, contradiction, affliction, and in the end and last act, the example of all indignity, that human wit could invent, and the shape of man endure: think how all this was suffer'd for our sakes, he knowing every one for whom he suffer'd, and of so great a number excluding none for whom he did not undertake these pains as if there were no other:

as freely as the Sun shone on Adam when he was alone, no less then upon the millions that now be. And, out of all these considerations let him strive to raise the Catechumen to admiration and love of so great Goodness, & a full resolution to make use of so many and so powerfull means to advance himself in virtue, which is the fruit of all that went before.

SIXTH

SIXTH CONFERENCE

M. HAving now learn'd that there is a God; his properties; how he created man; how he conducted him through so many ages, till the coming of himself into the world, in the second Person of his blessed Deity; Having also understood the œconomy of his sacred Humanity, till his bitter passion, glorious resurrection, wonderfull ascension and gracious sending of the Holy Ghost; which was the first effect, and chiefest of his whole peregrination. It follows to consider the End of all, which was the stating of mankind in that perfection, to which he intended to

God being made Man

to redeem Mankind

to conduct him. Now then Child, can you tell me what was the intention of Christ's coming?

from Sin, S. Sir, you have told me already, that 'twas to redeem Mankind from the deluge of sin, wherein he was drown'd by the fall of Adam, and give him a state by which he might attain to Paradise.

and put him in the way to Heaven, M. I but, what is the immediat step by which a man comes to Heaven?

S. That also me thinks I have learn'd to bee the *Love of God above all things*. For, you told me this was *Sanctity*: and I know we call those *Saints*, who either are in Heaven, or in the right way to it.

M. Well said. But I would have you shew me, that the Love of God makes a man go to Heav'n; and, because you cannot without help, hearken a little unto me. The Good of Heaven *which consists* consists in seeing God Almighty, not

not with the eyes by which you walls, and trees, and sun, and stars, but with the eyes by which you know you are this day, and neither yesterday nor to morrow: & by which you know you must have been yesterday, yet it may happen you may nor be to morrow; and other Truths or things of this quality, which the least of you is capable of. Now, he that loves God above all things (especially if he have done it long) cannot chuse but desire to know and see him whom he loves so much. Wherefore, when he dies and has no more any distraction by his senses, he is wholy set upon that object; and, so, extreamly miserable unless he can obtain it: wherefore, if God be not hard-hearted (as Goodness itself cannot be) what remains but that he must needs let himself be seen by him? which is, *to be in heaven*. And, this a Divine would tel you, were to deter-

see in seeing God;

and

Love of God

disposing

and

determining necessarily to this,

determin God of necessity to the giving of Bliss: as the putting of all second causes requisit to the making a man, determins him to the infusion of the rational soul. But we must not be so learned. Do you know how the Divines or rather all Christians do ordinarily term this Love of God.

Man is to love God,

S. Yes, Sir, I think this is the vertue they call *Charity*, by which we love God for himself, our neighbours for him: and for both their sakes, do all the rest of our actions, and so order our whole lives to the service of God.

as being

M. 'Tis well said; but can you tell what reason you have to love God?

All-Good,

S. Yes. For, seing we naturally love that, which is good, as good meat, good drink, good cloaths, &c. and God is Algodness: there can be no doubt but we have great reason to love God. Besides, he hath done us

many

many ſingular benefits, or rather hath given us all we have; by which we know he loves us, and for both theſe cauſes, is to be loved by us.

Our moſt boun ifull benefactour and

M. Very well; and, you may add that we are like him, being made wholy to his Image; and things that are like one another, are apt to love one another, as we ſee all creatures love their own kind. But, ſeeing you call this, *Charity*, and know there's a ſecond part thereof, which is to love your Neighbour (or all other men) as your ſelf, know you why you are to do ſo?

whoſe Likeneſs or Image we bear.

And,

our Neighbour

S. Sir, not wel.

M. Why? do you not ſee that all knives are to cut? hammers to knock? and, therefore, who would have a hammer to cut, or a knife to knock, were out of reaſon. So, likewiſe, al men being of one Nature, are for one End, and fit for the ſame things. He therefore that would wiſh one thing

being made for the ſame End we are, that is, for God;

we ought to wish him that End *and means to it, that is, love him as our self.*

thing for himself because 'tis fit for him, and not wish the like to his neighbour were very unreasonable. And, if he wishes the like to his Neighbour as to himself, he loves him as himself. But tell me now, he that *loves* God, has he not reason to *hope* he shall see God?

Also, Love of God necessarily disposing to see him, who loves God has great reason to hope to see him; grounded in his Goodness *and faithfulness to his promise.*

S. Yes, Sir; since 'tis necessary that who loves God shall see God, no doubt but he has reason, not onely to hope, but to be confident of it, if he dy with this love of God.

M. And, what considerations make him confident?

S. The considerations of the Goodness of God, his love towards mankind, and his immutable constancy, who hath promis'd happiness to those that love him.

M. I, but, what if a man does not love God?

S. He can have litle hope of ever seeing God.

M.

M. True: his Hope must be dead, and a far of: seeing God gives not Bliss but to those that love him; yet, if he has an intention to labour for the Love of God, he may have some; otherwise 'tis Presumption, not Hope.

M. Now you are arriv'd to *Hope* and *Charity*; see if there were not a step before, which you thought not of. For, unless a man know thus, as you have said, of God, how can he *love* him, or *hope* for any thing at his hands? by what means or vertue do you come to know these things?

S. By *Faith* Sir; for, Almighty God having told us that he is such as you have declar'd, either in his own person by Jesus Christ, or by his Messengers, Angels, and Prophets: we can no more doubt whether it be so or no; seeing God is all Truth, and a falshood cannot spring from Truth.

M. So far wel: but how do you know God spake it? for I

But, none can love or hope, unless knowing the things which, & motives why, taught by Faith; *which securely relies On God's Truth, saying such things; and*

am

am ſure your ſelf heard him not?

S. Thoſe told me who told me all the reſt, and ſo I have no more reaſon to doubt of this, than of all the reſt.

You anſwer according to your pitch; but a wiſe man would ask better teſtimony for things above nature, and which bee hard to beleeve, than for other ordinary things. Can you then tel me, what warrant God hath giv'n us to beleeve that this our doctrin comes from him.

Tradition or

S. Sir, I have heard talk, that wee muſt beleeve what the Church beleeves; according to the Colliers Faith; but I know not why.

the Infallible Atteſtation of the Church

M. Why? do you not ſee that the Church is the congregation of Chriſtians, which is diſpers'd through the whole world, and therefore cannot come together to frame a ly? If then they conſent together that ſuch a thing was deliver'd to them for the do-

that he ſaid them

ctrin

ctrin of Christ, it cannot chuse but be so. And this is that which Divines call *Tradition*; to which no Heresy layes claim: and upon which, Religion is so grounded, that even all hereticks must acknowledge this same Authority for the receiving Scripture. So that you see your warrant is the Universality of the Church; which cannot be universal in time, if she hath once corrupted the former faith. For a wrong faith makes a wrong, or rather no Church. Nor can she be universal in place if she maintain a ly. For so many countries as are necessary to make Universality cannot agree to make a ly. And, so, casting your accompts, you see you have found three vertues, *Faith*, *Hope*, and *Charity*; which Divines call *Theologicall*; that is conversant, or imploy'd about God; because you see in *Faith* we

There are then three virtues call'd Theologicall (or immediately respecting God) necessary to man-kind's salvation

Faith, Hope *and* Charity.

we rely upon God's *Truth*, in *Hope* upon his *Liberality*, *Charity* likewise we ground on this that he is all *Perfection*, *and Goodness*.

SEVENTH

SEVENTH CONFERENCE.

M. IT follows, seeing we know Christian life, and perfection consists in these three Vertues, to seek now the means to attain to them. Can you tell me what those means be?

S. Sir, how should I of my self be able, who knew not whither we were to go unless you had directed me?

Faith being a Knowledge of supernaturall things, the way to advance Faith

M. See you not that Faith is a knowledge by which you understand what's necessary for your salvation? your profession then being to get knowledge, and learning, how can you be ignorant by what means you are to obtain, and increase Faith? Nay;

Faith, Hope and Charity.

we rely upon God's *Truth*, in *Hope* upon his *Liberality*, *Charity* likewise we ground on the that he is all *Perfection*, *Goodness*.

which

ac-
ng
that
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and

To raise
the heart
to God

if you look into it, your Learning is but Faith. For do you not trust your Grammars, and Syntaxes that this Verb is of such a conjugation, this Nown of such a Declension, or Gender; or hath thus, or thus in the genitive case, or plural number; that it must have such a case or construction: that such a syllable is long, such short; that such, and such customes, and places were among the Romans, or Grecians, and the like. As then you get Learning, so, you must get Faith.

is

S. Sir, we get learning by study. But I have heard that we must get Vertue by praying. And so we get play, not learning.

to increase that Knowledge by Study of such things, that is, by Prayer:

M. I child, but there's this difference betwixt your prayer for vertue, and your prayer for play; that the one is a Study, the other not. And, not to detain you long, you have heard perhaps, that some

some Prayer is *mentall*, some *of which vocall*. And, first, to tel you what mentall prayer is, know there be three parts of it. The first is to *know*, and be sure of the truth you are to consider: and this rather belongs to him who prescribes the meditation in our present purpose; for 'tis his part to give a strong and plain consideration, that hee who comes to prayer, need not much ado to be convinc'd of the truth. The next part is to *make a resolution* according to the knowledge propos'd, by exhorting himself out of the weightiness of the consideration: and this is properly Meditation: for *meditor* signifies to think on oft, conn, or exercise somthing: this part then being frequent beating upon good life, & the rectifying of our heart and will, is properly *meditation*. The third is to turn *our heart to God* for whose sake we are to do al things, and from whom

Mentall has three parts

To Know the truth of the point,

To resolve according to that Knowledge

and

To raise the heart to God, expecting a Blessing.

whom wee are to expect the encrease of our labours. For, as al the husbandman's labour is to litle purpose, unless God send rain, heat and fair weather at due seasons: so likewise, unless God direct our lives, 'tis to little purpose what ever our endeavours go about.

Touching the Preparation to prayer, what's substantial, is, that your thoughts be not preoccupated by any other care either of play, or study; or any other such matter, which may draw you away: and therefore it ought to be the first thing you do after you are risen. Then shortly to remember that all other business be bables, and things not concerning you in respect of this: and this the onely thing which can do you good in this life and the next. Thus much is enough for a Catechism, the rest you are to seek in treatises made purposely of this subject; amongst the rest

rest I recommend to you a little one of *Antonius Molina* a Carthusian. As concerning *vocall prayer*, I hope you can tel me what that is.

S. Yes, Sir, Vocall prayer is that we say in our Primers, and beads, and other books. *Vocall Prayer is*

M. How does this differ from the other, and in what is it better or worse, than Mentall prayer?

S. It differs because we have set words in our books, which those who meditate have not. But, sure, Mentall prayer is better, because the greater sort use it, Yet Vocall is better for mee, for I know not how to meditate. *better than Mentall,*

M. 'Tis well answer'd, though not so fully as I desir'd: Know then that Vocal prayer has two excellencies over Mentall. The first is that 'tis made by some who have more skil then wee have, and therefore is more perfect for the most part then one of our *as being compos'd by able men, and less distractive;*

our Mentall prayers. Secondly, it keeps from distraction much; because by our eyes, if we read them, or our memories if we say them without book, it holds our understanding to the matter better then when wee have no such determination. But, likewise, on the other side it has two disadvantages: one, that it does not so well fill our souls, being neither so much labour'd as what we make our selves, nor so naturally proportionable to us as what we do our selves. Thirdly, for the most part it wants some of the three parts mention'd or rather wholy demurrs upon the last, neglecting the two former. But, those which are call'd *written med'tations*, if they be wel done are very good for beginners, that practise themselves. Tel me now which prayers you think the best?

But, worse as Less satiating the Soul, Less proportion'd to it, and Defective the two first parts mention'd.

Hence, of Mentall, the written are best for beginners: of Vocall, Those which are best understood,

S. I must needs say, the beads, and the Primer, or Manuall, for I have no other.

M.

M. If you do those wel you are wel sped. But what I would counsel you is, to chuse such prayers as you understand, rather then those you do not: As I fear you understand but few in your Primer. So that, though that be best in it self, yet those more befit you which you better understand. And, as for your beads, I fear you attend but little when you say them; you should therefore have some mystery of our Saviour's, or our Lady's life, to thank God for, in every two or three *Ave Maries*; which might make you think of what you did. Two tens thus feelingly sayd, were better then three payr of beads tumbled over, with your mind upon your breakfast.

and.

well attended to.

Lastly,

S. Sir, I will endeavour to get them as you say.

M. But, in the mean time, tel mee, what's the necessity or profit of prayer?

Prayer.

S. Sir, it pleases God, spends

our time well, obtains all benefits of him, and fulfils his commandments.

M. This is very true: but I look yet for another at your hands; which is, that tis the very way or walk to Heaven.

being

S. Sir, you said that Charity was the way to Heaven.

the use of Considerations efficaciously moving to Love of God, The fruit of Prayer is to advance Charity; that is, Prayer is the high way to Heaven:

M. And is not Prayer the consideration of things necessary to our salvation? and not a dry consideration, but a moving of our will out of them; and lastly the excercising of our Affections towards God Almighty, procur'd by the said consideration? Now, how do you think we journey to heaven but by our affections? or come to affections but by consideration? so that you see Meditation is nothing but the right way to Heaven, in which other men are lead by sermons, reading good books, and the like: but the meditatour goes of himself, by his own pains and indu-

in lustry. Moreover, the use of Mentall prayer being the thinking on, or considering that which is the chiefest good wee have; also, our soul being ever carry'd backward, unless by due consideration it bee forc'd against the stream of our naturall inclinations; hence we must needs live blindly, and go two steps back for one towards heaven without the use of Prayer, or something equivalent to it. And thus much may suffice for the Utility and Necessity of Prayer.

wherefore

without I,

Retreat in virtue is inevitable.

EIGHTH

EIGHTH CONFERENCE.

M. TO go on; do you think hee loves you that beats you without a cause, or keeps your own from you?

S. No Sir; perhaps, indeed, a friend may beat one hee loves when there's some reason for it; but, otherwise, hee's no friend and shews litle love.

M. Therefore if you love God, your self, and your Neighbour you must not hurt them; but do them all the good you can; especially if it be due unto them. What can you do to God?

S. Good I can do none to him; but

Moreover, Charity, or Love, obliging us to give what's due to those wee love, 'twill make us render To God,

but my duty is to be carefull in such things as concern his honour, such as be all things which belong to prayers & the Church. Service:

M. You say well, and in Latin the rites of serving God are call'd *Religiones*; whence this virtue is by Divines call'd *Religion*; Priests, specially Bishops and Curats, and such as have care of the publik ceremonies of the Church, entitled *Religiosi*: as also such men as binde themselves to certain pious observations, are call'd *Religiosi* or *Religious* for the same reason. Wel; tel mee first what do you ow to your self?

S. Nothing Sir; for I can forgive my self if I did ow any thing to my self; and so it would be no debt or duty. *To our selves,*

M. Now you speak beyond your skil; for seing you are made by God of a determinate nature, in so making you hee has directed you to some actions, which

you

what's best for us, that is, 'twill make us prefer a greater good before a less, which is perform'd by Temperance; *and avoid a greater harm before a less, which is done by* Fortitude: *To our Neighbour, If Infe-*

you by your own free-will must not transgress but second; and, so you are bound to the conservation of your self, and ow to your self the endeavours conformable to such actions: and the principles of these actions are, *not to prefer a lesser good before a greater, nor to chuse a greater harm before a lesser.* And this is done by two vertues; *Temperance*, by which you abstain from a less good to get the greater; and *Fortitude* or *Valour*, by which you undergo the less harm, that you may avoid the greater. What do you ow your Neighbour?

S. I have borrow'd nothing; but those who have, ow what they have borrow'd, or taken otherwaves from him.

M. Do you not know, your Neighbours are either your Equalls, your Betters, or your Inferioors? To your Inferiours you ow love, and to be ready to do them

them any good you can; as others your betters have done, and daily are ready to do for you. To your Equalls the same in substance, although in an other degree. To your Superiours and Betters, Duty or Obedience and Respect. All this you ow to your Neighbours; the vertue whereof is ordinarily call'd *Justice*. So have you found three vertues call'd *morall*, or *Cardinall*. Concerning which you are to know two things; The first, that we ought to exercise them for the Love of God, if we will have them profit us for going to heaven: although they have in themselves a kind of good. For as you see in a fair picture, garden, or castle or any such thing an impression of Reason (call'd Art) which is delightsome, and conformable to our nature; so also in the morall actions of man, there is a *decorum*, or *honestas*, which gives content both to the doer,

riour or Equall, Love & Goodwill; If Superiour, Obedience and Respect;

which belong to Justice.

Yet, these three Virtues, unexercised by Love of Heaven,

avail not to It,

though in some sort conformable to Nature.

doer, and the spectatour; which entices morall men to do such actions. The other is that every one of these is divided into diverse sorts, and kinds, according to severall matters in which they are imploy'd: For example, *Fortitude* in an action full of difficulty is called Courage; in suffering, Patience; in length, Perseverance; in warr, Valour; &c. *Temperance* towards women is call'd Chastity; in drink, Sobriety; in action Modesty, &c. *Iustice* towards God, Religion, or devotion; towards your Country & Parents, Piety, towards Laws, and Superiours, Obedience; towards your Equalls, and Inferiours, in honour, Courtesy; in words, Affability. But I beleeve you have heard that the *Moral* or *Cardinal* Virtues are foure. Therefore let me have your help. Can you tel me what 'tis to bee Discreet.

They become

severall particular virtues

as respecting

severall Objects.

Also,

S. I think it is to be wise.

M.

M. Well ghess'd, although you miss a little: for true 'tis, every wise man is discreet, yet not every discreet man, wise. For if you look upon men's conversation, you shall observe some have good skil in human actions, yet for passion or other desires, follow not their knowledg. Others have their desires so as they should bee, but litle skill. Others have both skill, and will good; others both bad. And these last are both fools, and knaves for the most part. The formost of the other three, are Understanding men, but not Discreet; the others be discreet, but not understanding: The third are both: that is, Wise. Now I hope you will not fail to tel mee what makes a *discreet* man.

Discretion.

being

The right se tlem nt of ou Affection in order to Act on, and

S. Since a *discreet* man is hee who hath his affections right in human action; and the three virtues above nam'd make a man's affections such; those three

three virtues make a man *discreet.*

the three foresaid Virtues giving this, who has them, has also Discretion, or, Prudence.

M. 'Tis very well say'd. For, if you note, hee who has these three virtues will use the skill he has to the uttermost. And him we call *discreet*, who, according to his understanding, carries things well. Which virtue by Divines is called *Prudence.* It's office is to judge aright what is to be done, by him that has it, according to the proportion of the man's knowledge; and so you have your 4. Virtues call'd *Morall*, or *Cardinall.* But, before I leave, you must answer me one question farther; which is, whether you think that hee who performs his action according to these Virtues, need have any scruple of the work done?

There are then Four (Morall or) Cardinall Virtues,

according to which who acts,

S. No Sir, certainly; for, if his action be vertuous, as proceeding from a minde which has these vertues, it must needs be good.

M.

M. And what? (though he has an affection to do wel) yet if he has not skil, can the deed be good?

S. I did not think of that. Then, indeed, it must be naught.

M. True tis, the action is not good. Yet he need not make scruple of what is pass'd: because hee did his endeavour. But before the action bee perform'd what is he to do, if hee cannot tel whether part is to be done?

Since not byast by ill affections, needs not scruple his action, though it hap to be imperfect in some other respect.

S. Hee ought to ask some body that knows.

M. You say well; if hee cannot, or when he has ask't find no body that can tell, he may do whither he lists. And whither he miss or no, never make scruple of it, as long as hee's sure that no ill affection was guide in his choice, but that he proceeded out of the Love of God, and a good conscience.

In these three Conferences, the

the motives of vertue and good life frequently occurring, advertise the Catechist to make his Cathecumen reflect, and move himself unto them. They be plain of themselves.

NINTH

NINTH CONFERENCE

M. YOu know by what is said, what *Christian life* is, *viz.* the practise chiefly of the three Theologicall vertues; and in consequence of the four Cardinal ones; that is, of all vertues. But can you tell me what 'tis that gives life to all the rest?

Christian Life is a Practice of the three Theologicall and four Moraall virtues, for God's sake;

S. I Imagin, Sir, 'tis Charity, because you said that it gave life to Hope, and that all Cardinal vertues were to be practis'd for God's sake. But I reach not unto the reason unless you help me.

M. You know not your own strength. For tell me if you should see a dog, or a horse new kill'd

kill'd how would you know whether it were dead or no?

S. By the ſtirring. For as long as it ſtirs I ſhould think ſome life were yet in it. When I ſaw it ſtir no more, then I ſhould take it for dead.

which is done by Charity,

M. Very well; ſo far then is agree'd, that, to live is to have a power in it ſelf to move or ſtir it ſelf. Now can you tel me what is the firſt principle of ſtirring in you, and other men, as they are men. Do not you ſee the more in love they are with any thing, the more they ſtir to obtain it? ſo that you ſee love is that which ſtirs a man & makes him move, towards the thing belov'd. Wherefore, the Love of God or Charity is the thing which firſt moves the Chriſtian to walk towards him: that is, to exerciſe all vertue. You ſee likewiſe that what takes away from us the love of God, brings us death in lieu of life, as we are Chriſtians. What is that?

wherefore ſince the Life of a Chriſtian is to move towards God and Love of God, or Charity, makes us do ſo,

It onely is a Chriſtians Life

S.

S. That is, as I perceive now, mortall Sin; for I imagin 'tis call'd *Mortall* or deadly, because it takes away *life*, and life is Charity. Therefore that sin is mortall which deprives our soul of the Love of God.

and he dead without It.

Wherefore what causes this death is Mortall Sin.

M. You are a great Divine; but what is't that takes away the Love of God or of any thing else from us?

S. I think 'tis hate; for hate is contrary to love; yet methinks no body can hate God, and so there would be no mortall sin if that were true.

M. You say wel: but do you not remember, that who so loves, must (as you told me) do good for him whom he loves if he can; whence it comes that the row of all other vertues follow Charity? he then who will not do any of those things which necessarily follow upon Love, loses his love: ~~But no man~~ would neglect those things unless he lov'd

which springs from love of Creatures above all things.

lov'd some other thing, whose love hinder'd him from performance thereof: So that you see, how not onely hate of God, but Love of such things as hinder you to do what you oneht in love to him, takes away Charity. Can you now tel me what Sin is *mortall*?

bringing neglect of our Duties;

S. Why, Sir, whoever loves any thing in such sort that it causes him not to perform to God, himself, and his neighbour, all he owes them (that is, all which the four Cardinall Vertues command) sins *mortally*; for he loses Charity, which is, *the substance of Christian life*.

yet,

M. You say wel if you understand what you say. For what think you? is not stealing against Justice, one of the Cardinal vertues? and yet you will not say that whosoeuer steals a pin commits a mortall Sin.

S. No indeed, Sir, but truly I know not why.

M.

M. Did you not say that he who commits a mortal sin loses Charity by it: & Charity you know is the Love of your Neighbour: if then not every thing, as the taking a pin, is sufficient cause for your Neighbour to fall out with you, you lose not his Love for taking a pin. Such a breach of justice then, as is a sufficient cause for ordinary wise men to break of conversation and friendship with you, is a *mortal sin*. But what is less than that, is not?

not every such neglect, Mortall: but, In those to our Neighbour, *such as would absolutely break Friendship;*

S. This is well, Sir, for a mans Neighbour; but towards God Almighty, I think this measure will not hold. For no man that is in his wits will fall out with himself, neither is God subject to falling out as men are. Therefore I know not what to say concerning them.

In those to our selves, *such as done us by another*

M. Do you not remember that a man owes certain duties to himself, whereof the neglect may come to be such as if another

would make us fall out with him;

man ſhould do it unto you, you would fall out with him. Do you not ſee then that if you do not fall out with your ſelf for the like occaſion 'tis not for want of cauſe: And, as for God Almighty, ſee you not, that if you bore the reſpect to him you do to your neighbour, you would be as fearful to do ſuch an indignity towards him, as you are to do it towards your neighbour? Now the ſin is in your ſoul; if then you ſee in your ſoul miſreſpect towards God Almighty, ſuch as towards your neighbour were want of love, it follows there wants Love towards Almighty God. Can you tell me how many ſorts of ſins they be, which are not mortal, and how they are call'd.

In thoſe towards God, ſuch miſreſpect as to our Neighbour were want of Love.

Other Neglects are Venial,

S. They be call'd *venial* but how many ſorts there be of them I cannot tell.

M. They are indeed call'd *venial* (that is, eaſily forgiven) by

a

a name answering to Mortal in sence, but not in the word; and means a slight offence, and such as makes no breach of friendship. Of those Divines put three sorts, either because 'tis of a kind that generally men slightly respect, as being not worthy of much consideration; or because 'tis slight in it's kind, or because 'tis perform'd by oversight, or withour deliberation.

Having seen the nature of the two lives (I mean of good, and bad) can you resolve me, which of the two is the pleasanter? I speak of that pleasure for which you prefer a good dinner before your ordinary fare, a play day before a study day, and the like?

From what's said follows that virtuous Life

S. There can be no doubt, but, considering that pleasure, sinful life is the pleasanter. For vertuous life hath it's fruit after death.

M. Think you so? I pray tell

me then, which do you think has the pleasanter life, hee that has greater harms, or hee who has less?

is

S. Hee that has less.

M. Then, if Fortitude bee the chusing of lesser harms before greater, hee that uses that virtue, has the more pleasant life, even wordly. Again, who has the pleasanter life? hee that has more, or fewer pleasures; greater, or lesser?

most full

S. Sir, now I see what you mean, and that 'tis very true that who lives vertuously has a more pleasant life, then who does not, if all were alike. For hee by the virtue of Temperance chuseth to abstain from a less pleasure to have a greater. But, Sir, I hear it say'd that a virtuous man cannot easily come to wealth, and without riches he cannot have pleasure.

of

Pleasure,

M. What do Riches serve for?

S. To have his content of mind.

M.

M. Then, if he has content of mind, what need he care for Riches? consider the difference betwixt the merry cobler, and the carefull Usurer, and you wil see 'tis not Riches, but the disposition of the mind which gives content. But tel me farther, is not the way to get Riches, to have much trading? that is, in great summs, and withmany men? and is not Credit the greatest stroke and power of a Marchant.

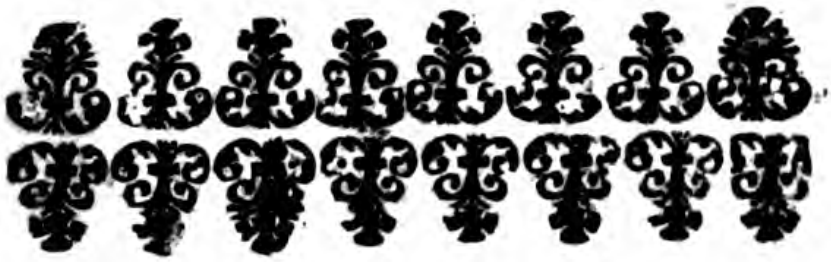
S. Yes, Sir, but credit comes by opinion of wealth.

M. I Think you are a little mistaken: look well and you will see it comes by opinion of honesty, and fair dealing in poor men; for who has the opinion of being Rich, is already rich, ordinarily speaking, and so is not now to come to wealth. 'Tis this opinion of honesty which makes that your word will goe farther then another mans bond, that because of your plain dealing, e-

very man hopes to have no quarrelling with you; and the like; which are the things principally give Credit, especially that credit which is the way to and goes before Riches; And are not all these caus'd by the virtue of *Iustice*? 'Tis virtue then, not Riches which gives all *needfull Credit*.

Credit,

TENTH



TENTH CONFERENCE.

M. PEradventure I need not ask you which of these lives is fitter for the next life, since one is made for the world to come, the other not. Nevertheless I may ask a reason why, and perhaps so as may bring you to see it: Tell me then, shal we in the next world have the same desires we have in this?

Also

It fits us for the next world;

S. Sir, how should I know who never spake with any had been there.

M. When you are a cold, do you desire to walk in the winde? or when you are hot, to go to the fire?

S. No Sir, but contrary.

M. But, what time is it that if a piece of Marchpane were offer'd you though it were presently after dinner, but you would finde a hole to put it in? What's the reason of this diversity? is't not that the one you desire for a present commodity, the other you think to be good of it self?

For, who loves God (or any thing) for it's self, is dispos'd

S. Yes, Sir, me thinks that's the very reason though I never rected on it before.

M. Then, if over night you lov'd any thing good for an occasion, or for the present disposition you are in, next morning you will not care for it, the occasion being pass'd: But, if you love a thing because you think it absolutely good, next morning you will as freely desire it, as you did over night?

to love it ever;

S. 'Tis certainly so.

M. Then you see that when your soul is out of your *body*, what ever in the body it lov'd as

Wherefore, Love of God (or

good

good of it self, that it will love still. But, what it loved onely for some end, or upon the present disposition of it's body, it will not love. Now, what one loves in the second manner spoken of, either is God, or mortall sin; For it is lov'd for no farther end.

desire to see him) remaining in a soul separated,

But, to go on, do you think that hee who loves God in this sort shall enjoy his desire seeing after death he shall retain it?

It shall see him; else

S. Yes, for you told me he would be miserable else; and God cannot be so cruel as to let one be miserable for loving him.

would bee miserable for loving him, and God cruell.

M. And, do you think it will be a great content to see God?

S. Yes, surely, for every one has content to obtain that which he desires. Besides, to see a good or strange thing breeds also content.

Further,

M. Your answer is good; but me thinks there be two faults in this pleasure; one is, that the seeing any fine sight is not so good,

The pleasure of the Mind,

as eating a good dinner, or playing at some pleasant game. The other, that the thing which is to be seen is but one, and so has not variety, and we perceive our selves soon weary of the same thing?

S. Sir, I like seeing better then eating, or playing; for I had rather go see a strange sight, or a fine play, than eat a good dinner, or play my self so much time: but for the other I cannot tell what to answer you.

had by Knowledge,

M. You answer well; for *Seeing*, specially by our understanding, is the pleasure of the Minde, which must needs be greater than the pleasure of the Body since the body has pleasure by the minde; and the minde is deaded by the body. But the Understanding infinitly surpasses the body; because, as Philosophers say, it sees at once all particulars: as, who knows this universall that all *men do such a thing*, knows what

infinitly surpassing that of the Body;

what Sense can never reach. But, bee your self judge: do you remember, that ever at the sight of a dish of meat, or news of a play day, you burst out in laughter?

S. No Sir.

M. But, if you heard a quick jest could you contain your self?

S. Many times I could not, although I bit my lip and us'd al means to restrain my self.

M. Then the pleasure of a jest being intellectuall, of the others, corporeall; which kinde of pleasure is most strong and efficacious?

S. I doubt not but the pleasure of the minde is stronger.

M. Now, of all sorts of knowledge, that by which wee understand *why* a thing is so, or *what makes* it so (which Logicians call *demonstratio à priori* is that which gives greatest pleasure, and content; and the higher the Cause is the greater proportionably the pleasure is too. Now, God

and

The seeing all Truths in God, as in the supreme Cause, being the highest Knowledge;

the Sight of God

God being so high a Cause that hee's beyond al causes, and considerd as hee is in himself, a more sublime notion comprehending both to be Cause, and Effect, and that in so noble and transcendent a manner as al the rest put together, are incomparably and infinitly short of Him; what pleasure must wee imagin it, to see Him as hee is in himself? As for your difficulty; note, that you do not desire change, or variety til you have a satiety of what you enjoy, and have a time of rest and quiet in it, so that you have perfectly known it, and found it less than your desires. Now seeing God is beyond, not onely the capacity of our desires, but of millions of millions better then us, and, is sufficient to satisfy and fill the boundless extent of his own immense will, 'tis not possible that who sees God should complain of want of Variety. Besides, if variety were

beatifies a Soul.

were desirable, in him is al that can be desir'd: not onely because hee contains every thing, but because in him may be discern'd the essences, and reasons of every particular thing from the creation of the heav'ns to the division of the least grain of dust in the high way; *what* they are all, their *particular* conditions, *that* they are, and *why* they are; so that nothing can be sought for which is not to be found in God.

S. Truly, Sir, I must confess this is a pleasure greater than eye hath seen, or ear heard, or heart can conceive. Nevertheless, me thinks we should have some content also of our friends in the next life.

To which is consequent

M. You shal, of all their good; but, especially, every one shal have particular contentment of his own good actions; above all of those great ones, Martyrdome, Teaching, and Virginity; also of the good of every saint and

content in our own former Actions and

and creature in the world, and of the punishment of euery damned soul in hel; and the joy shal be greater according to every lawfull cause of content that nature affords us; as, kindred, acquaintance, and the like. But, not to forget our comparison, lets see what the wicked shal have; shal they enjoy their desires? can you tell me first what their desires be?

Friend. But the things desired by the wicked are temporall & fading, therefore, the desires of them remaining, excessively torments with

S. Their desires were wealth, Authority, meat, drink and carnall pleasures; which, sure, are then past and cannot be enjoy'd.

M. You say wel; and in case they do not enjoy them, how wil they be contented with the want of them?

S. They must needs be extremely afflicted if they vehemently desire, and cannot obtain them; and you say'd that if by choice of reason they took them for absolutely good, they must needs desire them.

M.

M. Tell me then, are they in pain or no?

S. In Grief sir, I understand they are; but I do not see how they can be in Pain.

M. True 'tis, wee ordinarily take pain for corporall grief; whereas indeed 'tis but grief inflicted by another; onely because we see none grieve but such as might leave of, if they would, we think no grief, pain. But, after this life when the wicked cannot chuse but grieve, if you remember that all comes from Gods hand, you will see that their grief is also pain. But do you judge it equall to that pain which the Body feels?

Greef;

which, inflicted by another, is, truly, Pain.

S. I know the pains of hell are far the greater; though I know not well why.

M. If pleasure come from the soul to the body, must not grief do the like? and if the body dull the edge of pleasure, must it not necessarily dull that also? If then

plea-

pleasure of minde infinitely exceed pleasure of body, must not the like be sayd of grief? But, when shall this grief have an end?

Infinit, as being in the Soul;

S. I know that neither heaven nor hel have end; but I know not well the reason; more then that it so befits God's goodness, and justice.

and,

Enledss,

M. You are of a short memory; did you not tel mee, God could not chuse but give him bliss that lov'd him above all things; and that, who saw him being All-goodness it ielf, could not but love him above all things?

S. Now I see, that, since neither the blessed can leave to love, nor God to bless those who love him, their happiness can have no end.

In regard Those Desires must ever remain unchang'd;

M. And do you think the wicked can lose the misery, unless they change their mind from loving what they cannot obtain?

The Soul

S. No Sir, but I know not why they shonld not change their minds.

M.

M. Can they change their minds unless they see some thing of new which they saw not before, or leave seeing somewhat which they did see and know?

S. No certainly; but methinks they can think of what they wil.

(as indivisible)

M. Is not their souls indivisible, and it's actions without motion? and so, whatever they go about as soon done as 'tis doing? you see then, necessarily, that al they can do is already done, al perpetually present, and they see at once al they can see; wherefore they can never change their minds, but are to be everlastingly miserable; which God defend us from. But is there think you no middle condition between these two? and some in that condition.

being unaccessive.

Yet Veniall Affections are changeble

S. Yes Sir, there's a third state of those that dy in venial sin; who aae in *Purgatory*, and thence go to Heaven.

M. You are wel taught. For, some

some being in such a state at their death, as though they firmly think God their greatest good, and are content to forgo al other goods for him; nevertheless they love worldly things withal, something irregularly, so as they are loath to leave them. These therefore cannot have perpetual blis til such desires be taken off; and, like gold in the fire, purifi'd from all such dross; but til then remaining in pain, partly for their temporal losses by death; but, cheifly for their spirituall want, being not able to attain Blis which they infinitly desire; til, by the Churches help, God of his mercy rectifies them and accomplishes their purgation; *yet so as by Fire.*

therefore

may be purg'd

S. Me thinks Sir, in al this you talk not of burning, or gnashing of teeth, or such corporeall pains; which I have been taught are in Hell and Purgatory.

M. These things are said to be in

in Hell metaphorically when ſpoken of ſouls which want their bodies; and ſignify no more, than that they are tormented by fire; as, who is frighted, or dazel'd is tormented, though not burn'd. But, are you able to tel me why, and when ſouls ſhall receive their bodies.

Also,

S. The time is at dooms-day. The cauſe why they receive them is I think their love to them.

Souls ſhal finally receiue their Bodies,

M. Do you not remember you told me the wicked have not their deſires, and the juſt deſire nothing but according to God's will: If ſo, it ſeems your conſequence wil not be very good. But, to make it ſo, you muſt know, naturally a man deſires every thing becauſe 'tis good, and *good* is as much as *convenient* to the deſirer, who is not onely Soul but Body too; wherfore it naturall deſire cannot be fruſtrated or diſappointed by God the Authour of nature, and the deſires of our life

because

Their deſires of them

life remain after death, it follows that the desire of good to our person is naturall and remaining after death, and therefore must needs be supply'd. Can you tell me how this great work is to be done?

are naturall.

S. Sir, I know we shal al arise at the great day; more I know not.

M. Ile help you: when that Day comes, Christ shall appear in the ayr over Hierusalem (as 'tis thought) and suddenly all parts of the earth and sea shall render their carcases, and whole Mankind be restor'd to their Bodies. Where on the one part the Saints shall be carry'd in the ayr to meet Christ; the others shall remain below viewing their glory, & dreading their own miserys, till, judgment being given, those rest happy for ever with our Saviour, the other are swallow'd into hell, After which day all motion shall cease and there shall

The manner how;

ſhall be no change or alteration but a ſtate of permanency for ever.

S. Yes Sir, but I doubt not there will be other great differences betwixt the Saints, and the damned, if you would pleaſe to tell me them.

M. Do you not remember the gifts you told me were conferr'd on Adam as to his Body? thoſe very ſame ſhal be perfected in the Saints. As for health, they ſhall have impaſſibility ſo that nothing can hurt them. For their ſtrength, they ſhall have a power which nothing can reſiſt, call'd Impenetrability. For Agility, they ſhal have a power in the twinckling of an eye to paſs beyond any determin'd diſtance whatſoever. And, laſtly, for Beauty, they ſhall have power to ſhine, and ſhew themſelvs in what glory they pleaſe. As for the Damned, the heavineſs of their minds ſhall make them not one-

with The endowments of Glorify'd

and contrary Diſpoſitions

ly

of damned Bodies.

ly uncapable of all these advantages, but such distemper'd, deform'd and every way ill-compos'd Bodies as are most sutable to so sadly and so outragedly distemper'd mindes.

S. What shall the Saints do with these perfections, if there be no motion?

M. These are not for use, but powers and qualities necessarily following the state of the soul in the body, of which shee is to be Mistress, and to have power to use it as her self pleases. And so you see what good life brings you to, both in this transitory and the next eternall world. Can you shew me now that the Blessed have all that even wicked men can desire?

Hence A vertuous life finally, brings Infinit more Pleasure, Honour, and Power, than a wicked,

S. Sir, I see they have more pleasure then this world can afoord. And, as for honour, I see, Saints are more honour'd then *Alexanders* and *Augustuses*. Power I know not how they have, or wealth.

M.

M. Wealth is not here desir'd but for necessity or magnificence; the time of both which is pass'd; and for power, sure they want not that, who have all they wish, and can meet with nothing to resist their will.

and is above need of Wealth.

The Catechist also here hath great occasion to press his Catechumen to good life, by lively representing him, the greatness of the Joyes, and Pains of the next world, which are most incomparably moving if he declare them well.

ELEVENTH

ELEVENTH CONFERENCE.

The means to bring corrupt Mankind to loue God, being

M. NOw you are ſo learn'd as to know, what it was to which Chriſt labour'd ſo much to bring mankind: I pray tell me, what means he uſ'd to plant his doctrin, ſo, that it ſhould continue ſo many ages, ſo deeply rooted in the heart of man, as we ſee it has, and bele eve it ſhall.

Miracles and Teaching; and this inefficacious unleſs lively conceited by the Teachers,

S. Teaching, and Miracles, which are the greateſt Confirmations that can be.

M. Thus much you told me long ago, but what more? do you not know, *Si me vis flere, dolendum eſt primum ipſi tibi.* I mean, that if a man be not perſwaded

swaded affectionately of a thing himself, he cannot well perswade another. Consider then how necessary it was to send the Holy Ghost, that is, the plenitude of it, upon his Apostles after his Ascension. Which, according to the outward apparition, fill'd their hearts with fiery zeal, and their tongues with the praises of Almighty God: that they might be vehemently conceited themselves of the truth, and of the great good the knowledge thereof brought to the world, and earnestly desirous to breed the like conceit in others; and so it might descend in vertue of the first plantation by ordinary means to the end of the world. But tel me, who were those chiefly that receiv'd the Holy Ghost?

therefore Divine Love or the Holy Ghost was to descend upon the Apostles,

in virtue of which primitive vigour Christ's doctrine was brought down from them to us, that is, th Church is truly Apostolical;

S. The Apostles were the chief; and all others who came since; have learn'd of them, and so I see the Church is truly Apostolical.

M. Yes, and onely shee; ask any Hereticks whether they receiv'd their doctrin from the Apostles, they will answer, yes. By whose hands? they answer, by the scripture. But a Catholike says, from his Forefathers & they from theirs &c. so that none lays claym to have their Church Apostolical, but onely Catholicks. For the question's not whether there were al the while some of their Religion; but whethese who now are, were taught and receiv'd it from them by true succession. For, if two studying one thing in divers times, finde the same, the one does not receive it from the other, and so 'tis not true succession. But where did the Apostles preach?

S. Through the whole world: for such was Christs command, nor can there be any doubt but they did what they were bid. And, so, I see the Church is Catholik over the world.

M.

M. How can that be? seeing the Alcoran is in as great a part of the world as Christ's Gospel. Nay, some Heresies have been spred in the greater part of the Christian world. But, because you are no very great Historian. I wil read you this riddle. You ought therefore to know that the true Church is the onely Catholick in three respects. First because it alone was at first planted by the Apostles in the whole world; which is clear, since only one pretends her doctrin by succession from Them, which al planted by them must needs do. Secondly, because it alone is found in the whole compass of the Christian world; all Hereticks, being every kind in some Countries, but none in all. Thirdly, because it alone commands in that part of Christianity where Religion is in vigour. And these three come out of it's very nature; for, being the Truth, it alone can overcome. So you

as planted by the Apostles universally,

as having some of her profession in each country;

as the onely eminent Congregation in Christendome.

you have now two signes or marks of the true Church. The third is *sanctity*: can you tel how the true Church is onely *Holy*?

S. Sir, I see ther's more praying, more works of charity, devotion, penance. austereness, and the like, in the Catholick Church, than among Protestants. But what is among others I know not.

M. 'Tis wel answer'd; but, to go more orderly, you know *sanctity* is nothing but the practise or Confirmation in those virtues that lead us to heaven; which is the life God Almighty sent his onely Son to give us. This consists in Three things. First in Faith and Doctrin; wherein you shall find all hereticks, in the points of difference, swarve from this end, and the Catholick Church hold to it; as in praying to Saints, praying for the dead, and the like. Secondly, in

Also, Having an entire Body of Faith, or Doctrin fit to promote Sanctity,

in Laws and Customs, which because they are according to Faith, must needs be different according to it. Thirdly, in Life and executions of those Rules: wherein likewise the difference must hold, with this *caveat*, that there may be more, and greater wickedness among Catholicks by reason of the multitude of the professors of that Religion; nay of it self; for who have not so good things to offend against, cannot be so wicked.

Laws & Customes conformable to that Faith, and extraordinary Sanctity attainable by her Principles, and practis'd by her children,

S. How then can Holiness be a sign of the true Church, if there be so much wickedness in the members of it?

M. Though there be much and perhaps more wickedness among Catholicks, yet is there more Sanctity also. For, among others there is hardly ever any man of extraordinary devotion heard of: Congregations of men and women abstaining from pleasures,

she is likewise Holy.

and separating themselvs from the world, none are found unless such as were begun in Catholick times; extraordinary acts of penance, or heroick virtue are are not to be look'd for. In fine, very little more then nature afoords, besides some bare words of God, and Christ. And this follows of necessity from the nature of being the true Church, which by the soundness of its root needs must confirm and have effect whem the false ones fail. But is there no other mark of the Church besides these three, *Apostolik*, *Catholik* and *Holy*?

Lastly,

S. Yes; and I have been taught, 'tis *Unity*.

M. You say well: And to be One, It must first have one principle in which all of this Religion agree: wherein if others should also agree, they could not be of another Religion; This Principle is Tradition, to which none lay claym but onely Catho-

Her rule of Faith (Tradition)

tholicks. Secondly, it must bee One in the *Profession* of this faith, that is, in Sacraments, For, seeing Catholick Religion sprung from one Master, Jesus Christ, necessary 'tis that it's Rites,&, as it were, Essentiall Actions which (being outward Expressions of our Faith, and so proportion'd to it) are delivered by the same Jesus Christ, be the same also: whence no congregation but his Church can agree in all these, no more then any other can agree in all Faith. Thirdly, in Government his Church must be One, that there may be some end of controversies Civil and Theological which happen betwixt her children; and this, in Equality, cannot be. Therefore amongst the Apostles, S. Peter, amongst Bishops, His Successours, have the supreme and definitive sentence. What touches Faith we have already sufficiently explicated; For the second, can

Her externall Profession of Faith and

Her Government being the same all over, She is also One.

you tel me what a Sacrament is?

S. No indeed, for though I have often heard of it, I cannot remember it.

M. *Sacramentum* comes of *ſacer*, or *ſacrando*; and it is by which ſomewhat is made *holy*, or, an holy deed: and becauſe a Secret, by an Oath becomes holy, it being a ſacriledge to reveal it after oath, ſuch an Oath is call'd *Sacramentum*, and from the oath the ſecret ſworn is alſo ſtyl'd *Sacramentum*, and in Greek *Sacramentum* is call'd *Myſterium*, that is a Myſtery. So, becauſe Chriſtians uſ'd their rites amongſt themſelves, and kept them from the knowledge of Infidels; they were called *Sacramenta*. As the rites of *Ceres* or other falſe Gods, which were done hiddenly, were called *Myſteria*. But you muſt diſtinguiſh a little more exactly betwixt other ceremonies and Sacraments.

Sacred Ceremonies

are either

S. Sir, I know not what you mean

mean, for I am a meer stranger in this matter.

M. Then you must know there were Sacraments in the Jew's law; there are in Christs law: as also things called *Sacramentalia*, that is Sacramentals. Which are all to be distinguish'd. For Sacraments are (as we may so call them) the main hinges or knots of a Christian life, and their institution is from Christ. Sacramentals are instituted by the Church: and are but certain formalities and Blessings. As for the Sacraments of Jews, you are to understand, that as God Almighty brought them to love and serve him by temporal promises and rewards, that he might give them celestial in the next world: so their Sacraments made them but capable of temporal blessings; as, Circumcision made the Jew one, whose part was in the land of promise: their Purifications made a man one who

Sacramentalls

instituted by the Church; or Sacraments: of which Those of the Old Law made them onely capable of Temporall Blessings;

might offer sacrifice, & be heard, for children, for good years, for peace, for long life &c. wherefore were they said to *cleanse the body* not the soul; to be *empty* & poor instruments or *elements*. Now, the Sacraments of Christians give the inward thing which their promises signify. As, Baptism makes a man one of those whose share is in Heaven. Penance one to enter the Christian Church, and be heard, when he prays, for Heaven: And the like. These Sacraments therefore, when receiv'd as they ought, are efficacious, & give true goods, that is spiritual graces to those who participate of them. But can you tel me how many Sacraments there are?

but

Those of the New

actually confer Spiritual ones.

Their Number

S. Seven: Baptism, Confirmation, Eucharist, Penance, Order, Extreme-Unction, and Matrimony. Please you tel me why there are so many?

and

M. Did not I tel you they were

were the hinges of Christian life? *End.*
Now the soul being in a body proportionate to it, Christian life is also proportion'd to this temporal. Consider then that our corporal life is maintain'd by these degrees. In birth it takes t's beginnining; next, it gets greatness and strength, to live among so many contraries and difficulties, as this world is ful of. Then it conserves it self, while it may perform the actions for which 'twas made. And lastly gives life to others to succeed it's defect. These are the direct actions which conserve man's life. And to these correspond 4 Sacraments. Baptism, Confirmation, Eucharist, and Order: besides these, two more which concern human life in case of necessity; Physick, when we are sick; and Preservatives, when in danger. To the former, corresponds the Sacrament of Penance: To the later, because our danger

danger is double from the double power of our soul; against the fear of death we are secure by Extreme-Unction; and against the flesh, by Mariage. Wherefore you see that to furnish our spiritual to the proportion of our corporal life, the Sacraments are to be just seven. But tel mee, have you not heard that some of these are taken often, others but once?

which reiterable

S. Yes, Sir, Baptism, Confirmation, and Order are taken but once; please you to yield the reason thereof.

M. Do you not see, if a thing be of an indivisible nature; it can be done but once. As a book or such other thing can be given away but once. Why? because one can give but what's his own, and when 'tis given 'tis no more his to give: so, if a man give his service to God which he does in Baptism, as a Man; in Confirmation, as a Souldier; in Order,

and why.

as

as a married man to propagate God's Church; unless God will release his gift, he can never be his own to give again. And therefore these Sacraments cannot be given ofter; the others may. Onely Matrimony, and Extreme-Unction ought not, while the married couple or the same danger remains, be repeated.

TWELFTH

TWELFTH CONFERENCE.

Of these

M. BUt, which of these think you the greatest?

The Eucharist is chiefest

S. The Eucharist without question, it containing the Body, and Blood of our Saviour, and being call'd above others, the *Blessed Sacrament*.

M. You say wel; but there's another reason also. Do you remember how the virtues were divided, and to which virtue this Sacrament is reduc'd? Do this, and I shall say you are a great Doctor.

as respecting the chief virtue, Charity:

S. That I can, for you said virtues were divided by our duty to God, our selves, and our Neighbour: and that all Sacra-

ments

ments belong to the virtue of Religion, which exercis'd what was due from us to God.

and, as being

M. You have done more than I expected; but there's a deeper reason; for this Sacrament is the Christian sacrifice; and Sacrifice, the principal part of Religion. For since al Religion is but a doctrin or practise to perform what's due from us to God; and we must first know there is a God, before we perform our duties to him; and to knowing, follows acknowledging, as the proper extern act; and Sacrifice is nothing but a rite, or ceremony by which we acknowledg God to be our God; it follows that sacrifice is the first, and chief act of Religion. Now, to shew you the particulars: God signifies as much as the Author of Being to al things, or as our phrase goes, Master of life & death. To acknowledg this, we give a life or being to him; that is, we make it away

The Christian Sacrifice, which is the first act of Religion.

away from our selvs, in testimony that he is God; as we give the first fruit of our corn or other harvest, in sign we acknowledg he gave it us. So now you see what means a Sacrifice; which is nothing else but the making away the Being of something in testimony that God is the Author of all being to us, and ours. But, can you tel in particular what Christian Sacrifice is?

The thing sacrificed, S. Sir, I know 'tis the Sacrifice of our Lord Jesus Christ; the same that was made on the Cross; though in another manner; that is, not in the shape of flesh and blood, but in the shape of bread and wine.

M. That seems a hard case; why should he, now in Heaven, be sacrific'd every day so?

S. Sir, I cannot tel that: onely I know it does not hurt him; for his body is impassible, and so can receive no harm; further I know not.

M.

M. Then I'le tel you: Know you not that how much greater the Religion is, so much greater the Sacrifice ought to be, at least in proportion. So that a supernatural Religion must have a supernatural substance for it's proper Sacrifice. Now, substance supernatural none could be but God; and God to whom the Sacrifice is made, must not be the host: wherefore had not God become a creature there had been no fit Host for Christian Sacrifice. Therefore 'twas necessary God and Man should be sacrific'd to him?

(no other substance suting with a supernatural Religion) could be onely Christ:

S. 'Tis hard, so great wonders shonld be done upon a sole convenience.

M. I told you not so; for both the increase of charity, and devotion in the Receiver, & the authority of the Church, where upon depend's all Christianity, are the ends and fruit of this miraculous work; so that, if rightly consider'd

Both the increase of Charity in the receivers, and The Authority of the Church

requiring thi.

der'd it wil seem so great a benefit, that all the rest without it had been defective. But, why in the shape of bread and wine?

The shape of Bread and Wine most proper,

S. I suppose, Sir, because 'twas not fit in his own shape; it being both indecent to him, and hideous to us to see a human sacrifice, and therfore God would not let Isaac be sacrific'd.

M. That's true; but you are to know besides, that in most sacrifices 'twas the fashion for those who were present to eat of the thing sacrific'd; and that was part of the sacrificing: For you see the Priest stil is to consummate the Host, and that the proper time of receiving is in the Mass. This sacrifice therfore necessarily including a sacramental eating, was to be instituted in the things most common, because intended for all Mankind. As also because those kind's best signify the substance of all eating, and drinking: being

as being Things most commonly and unrefusedly eaten, and even signifying the very act of Eating, which belongs to a Sacrifice.

ing as it were the groundwork of al the rest; now let me hear what you think you receive when you communicate;

S. I firmly beleeve I receive the sacred Body & Blood of our Saviour Jesus Christ who dy'd for us.

M. That's well as to the Priest; but you that receive but in one kind, must receive but one of them.

Under each of these are

S. Yes Sir, both, for Christ is whole under both kinds, and under every one.

Both Body and Blood;

M. You say true, and if this were not, Christ would be kill'd anew. Nor do you receive onely this, but his Quantity and figure, his wisdome and goodness; nay even his Godhead also. For nothing that is truly in him can be separated from him, but al must be together. Can you tel me how it comes that when the bread is broken, he is not also divided into two; or when the bread is burn'd, he is not also burn'd?

as also whatever is annext to Christs Person:

yet he not divided when Bread is.

S.

S. Because his body is now impassable, and can receive no harm.

M. Do you not see when bread is cut in pieces, every piece is bread, then, if Christ's Body be put in the place and conditions of bread; by the division, both parts must be Christs body, not parts thereof: for a leg or an arm is not Christs body, no more than a piece of a chair is a chair, or one wheel of a Clock is a Clock. So then you see it cannot be cut or divided but must be whole in euery part. And, for the same cause, though men may be irreverent to it, yet they cannot annoy him; for consider'd as in the Sacrament he sees not with his eyes, nor exercises sensation upon those things which are about him here: so that in case any indecency happen or affront be offer'd, it annoy's him not at all, nor disgraces him any more than it does God, who by his Divinity is

Nor Is he there capable of suffering any indignity.

is in all, even the most dishonourable places. But, hence there rises a great difficulty: For, if a sacrifice be a destroying of some thing, especially some living thing: and Christ is not destroy'd in the Mass, how is the Mass a sacrifice?

Again, Sacrifice being of that sort of Actions, as leave no remainder after them,

S. You can tel best; for, I never was taught so deep a lesson.

M. Have you not observ'd among mens actions, some leave a a remainder made by them, others not: building leaves a house; cooking, meat; gardening, trees and hearbs &c. But speaking, acting, walking; when they are done, are wholy gon without any remainder of them left behind. Now, sacrifice being a kind of acting, or testifying by action, is of the nature of the later sort; and, if any thing remain, 'tis so accidental to the sacrifice, that were it taken away, nevertheless the sacrifice were entire by the action or *doing* alone. So then,

though it be a Destruction, yet

in

Christ remains not destroy'd.

in our present case, God Almighty (for onely his wisdome could have done it) has found an invention to put a sacrifice and destruction, yet so that nothing *remains* destroy'd. For, seeing living creatures are destroy'd by the separation of the bloud from the body, hee has found how to put the body separate from the bloud, without remaining so. All things remaining under the appearance of wine by concomitancy with the Blood, though it bee onely put there; and al things remaining under the appearance of bread by concomitancy with the Body though it only be put there: so that the sacrifice consisting in the separating or putting asunder, this is exactly perform'd without the parts remaining separate; an invention beyond the wit of men and Angels, and only to be at tributed to God. Now, can you tel me what the Mass is?

S. 'Tis this sacrifice perform'd with

with the true ſolemnities appoin-ted by the Church; which con-ſiſt partly of Actions, partly, of Words. The Words are of three ſorts; ſome ſecret, which the Prieſt ſays to himſelf; others pu-blick; and theſe, ſome in manner of praying, others in manner of doctrin.

This, perform'd with due ceremonies, is call'd The Maſs: part of whoſe Words is Doctrin; part, Prayer.

M. You ſay wel; and theſe in manner of doctrin are the Epiſtle and two Goſpels: al the reſt, prayers or aſpirations, call'd by diverſe names: the difference is, that thoſe which are ſecret, the Prieſt is to ſay ſoftly to himſelf, not to withdraw the hearers attention from their proper devotions. The other to be ſaid ſo high, that if the auditours be capable, they may make their devotions of them. The doctrinal parts are to be pronounc't in a reading tone, with ſome little inflexion of the voice; The others, in a tone conformable to the matter. Both agree in this, that they

they must bee read with such distinction that both the Reader and Hearer may comprehend the meaning according to their capacity. As for the Action, every one is to remember, that as this sacrifice is the most reverend, and grave action of the Church of God, so he ought to have a greater respect for the decency and comelines of it, than if he were to speak before a Prince. But, because this is the sacrifice of al Christian people, as well as of the Priest; let me ask which part you think more principal and more to be attended to? that is, whether the Priest should have more care to say it with devotion in himself, or with such gesture, as may stir up reverence and devotion in the people.

It's Action

ought to be the most reuerend and graveimaginable;

and more aym'd

S. That is too great a matter for me to venture on, therefore I desire to hear your judgement.

M. Do not your self perceive that

that in the eyes of God Almighty, two men, and much more a community, wch has a kind of infinity (as not being limited in it's nature, though it be in particular) bear a greater respect thã one mã? if therefore the saying Mass decently procure the devotion of the community, & the private devotion is but the good of a single person see you not that God will ask a greater account of the external reverence, thã of the internal devotion? whence we read of the sons of *Ely*, *that their sin was very great, because they turn'd away men from the Sacrifice of God.* And, truly, seeing Priesthood is the greatest dignity in the Church of God; that Church, and Priest who seek not withall their power to perform this Sacrifice with the greatest respect they can, must needs extremely dishonour themselves. One thing nevertheless I wil note: that there are two devoti-

to excite publick Devotion

in the community of Assistants, than private in the Priest:

which is meant of Devotion consisting in his Attention,

For his intention is absolutely necessary.

ons requisit in prayer; one, of Intention, the other, of Attention; by the one, we set upon the action with resolution to do it to the honour of God as it ought to be done. By the other, attending to our words and deeds, we execute every particular part with a speciall devotion. The former is essential, without which it were better to let the action alone: and without which 'tis not prayer. The second is that of which we spake in comparing it with the outward *decorum*. Though, where the *decorum* comes not to the peoples perceiving, inward devotion is more to be respected then it; by this also I hope you understand your own duty in hearing Mass.

S. What's the best way to do so?

To attend to the passages all along

M. If you have capacity and commodity, you should attend to all such passages as the Priest speaks out plain. For the rest, you

you should have your private devotions, which are so much the better if accommodated to the course of the Mass. But if not, no great matter.

and frame our private Devotions thereto is the best way to hear Masse.

S. By what you have sayd, Sir, I should offer the Sacrifice, and say Mass as wel as the Priest.

M. Not so fast my friend: For, as in the ancient law every man brought his calf, or his sheep to have the Priest offer it for him; so in the new, God hath given his only Son to the whole world to be all and every ones Sacrifice: but so, as to be offer'd stil by the Priest. Nevertheless you may offer it by his hands; which you do two ways; one by assisting with convenient devotion, or procuring the Mass to be sayd; the other, by communicating; which, as I told you, is the participation of this Sacrament. But, to say Mass is reserv'd by

Almighty God only to Priests who are of his institution, as is the whole Christian law; & so none without his order can do it.

THIRTEENTH

THIRTEENTH CONFERENCE.

M. YOu may remember we have said Communicating is a special way of joyning with the Priest in this great mystery; but, can you now tel me what disposition is requisit for Communion.

S. Sir, I am instructed we ought to go to Confession before Communion; I know no more. But, that I do; though I never study'd the reason.

The Blessed Sacrament

M. True it is; and you know the reason too without studying it: For, tel me, if you were to make a banquet, whom would you invite but your own friends? & if amongst them some were not

being a a spiritual Banquet,

friends with one another, you would not invite them together, for fear of turning your mirth into quarrel or sorrow. So, therefore, seeing Christ invites us in this Sacrament to a Banquet, he requires both that we should be friends with him, and with one another; that is, *have charity*. And therefore, the Ancient Christians when the Pax is giv'n in the Mass (a grave, Ancient, and materiall ceremony, and not well begun to be neglected) were wont to kiss one the other in token of peace and charity, and so communicate together: whence, not without reason, this Sacrament is call'd, the Sacrament of Charity. Here tel mee (if mans wit can invent it) what greater means could God have us'd to bind Christians in love, and charity one to another? The greatest conjurations are wont to be made by drinking of blood: The conditions requir'd in friendship, are

None but God's Friends and mutuall Friends to one another are to be invited; that is, Charity is the proper Disposition to it; and It the Sacrament of Charity, being of incomparable efficacy to bind Christians thereto.

Alacrity,

Alacrity, and constancy, or strength; this is figur'd in Bread, the other in Wine. The sealing and concluding of solemn contracts is at a Feast, and so has he ordained in this. The Ty , some Oath by what we eminently love, or reverence ; Here is no less then the death of God and man which we take upon our souls. Lastly, bread and wine are most fit emblems of Unity, for so our wills ought all to be the same by love and Charity ; as a thousand corns and grapes are undiscernable to be different and fast united together in one loaf, or cup of wine.

S. As yet I see not why this makes Confession necessary.

Hence, Repentance declar'd *or* Confession, *being most fit to re-*

M. Stay a while; do you not see, if we have offended God or our neighbour, the ready way to gain their love, is to repent and and confess our faults ? By nature every noble heart seeing his enemy subject to him takes com-

p ir Charity, passion; and judging the party now not the same he was, thinks meet to change likewise his carriage towards him. See we not again, that who has committed some foul fact secretly, it loads his heart til he has broken his mind to some one or other; as shewing how natural an easment of sin, Confession is; so that, where Charity is broken, *Repentance declar'd* (that is, *Confession*) is the most naturall soder left upon earth to cement it. Therefore the Council of Trent concluded, what the Apostle had commanded of every man's trying himself before Communion, was to be understood of Confession. It remains to know how this Trial is made.

and exhilrating a soul,

is naturally prerequisit.

In this

S. By three things; Contrition, Confession, and Satisfaction, whereof contrition signifies true hearty sorrow for our sins. Satisfaction, our performing the penance impos'd by ihe Priest: Confes-

joyn'd with Contrition *and* Satisfa-

fession is already explicated.

M. You say well; but I must go more more particularly to work with you. I think the first thing you do is to examin your conscience: And I must know how you examin it, and of what?

S. For the manner, I look into the ordinary actions which I use every day; then consider what extraodinary have happen'd since my last confession; and in both, note what I think I have done amiss.

M. You have a hard task if you note al that is sin. For, tel mee, is not all that's against reason Sin? and all you do, which you ought not to do; or, contrarywise, all you do not which you ought to do, is not that sin? I doubt thé you note not al that's sin, but the chief heads. Wherefore, I would not trouble you with so much nicety, but onely as far as you have a care to amend your self; that is, to note the main points, that you

sists the Trial of one's self, antecedently, whose Method is First, to examin the Conscience by reviewing our ordinary & extraordinary Actions, by noting The main points.

Our Motives, may strive against them. Secondly, if you pretend to perfection, I would wish you noted not onely the evil acts but the Motives and causes of them. Thirdly, examin such good acts as want either the intention, or attention due to them; that is, which (however nothing appear in them otherwise then right, yet) your self are guilty to your self to have done them either without the due end, or without consideration of due circumstances. Fourthly, to understand what your self, either by nature or the state you are in, are most subject to: and both more examin, more suspect, and more confess those faults.

Our care or discare,

Our Inclinations:

Next

S. Thus far I know: my next endeavour is to procure grief for my sins: which has two parts; one, to be sorry for the past; the the other, to amend what's to come.

To procure sorrow for sin,

M. So far wel: but have you not heard

heard that sorrow also has two parts, Contrition and Attrition? which I think I must help you to understand what they are. And in a word: you know that take a hard stone and grate it against a harder, you shal bring it into what fashion you list; yet you leave it stil hard in the middle: but, put it in a morter and beat it, you turn it al into dust. The first is call'd Attrition; the second, Contrition. And, by a metaphor deriv'd from hence, if a man that has lov'd some unlawful object or action, and, be withdrawn from it by fear of either loss of good, or inheriting evil, but so that stil hee keeps some longing towards the thing: such a man's *attrite*; But if he perfectly forgo and grow into a hatred of the thing before loved: then hee is *contrite*: and by this you see, how Attrition leaves a desire and stain to be burn'd and clean's'd hereafter in purgatory:

tory: Contrition purifies the heart to go immediatly to heaven. But, whereon must wee ground all our sorrow for sin?

as bringing

Loss of Supernatural and naturall Goods,

S. On the love of God who is offended with it, and on the fear of hell wherewith we are threatned for it.

M. well said. All hate is grounded on the loss of some good, or the enduring some evil; Each of which may be both natural, and supernatural. Supernatural goods lost by sin, are the friendship, and face of God in the next world: and the sweetness which is in such excellent virtues even in this life. The harm gotten is perpetuall damnation in the next: and perpetual torture of conscin this, to those who know and conceive what they do. Natural goods lost by vice, are health, peace, credit, estate. Natural harms are the inconveniences which sin drives its lovers to dayly:

and]

Their contrary harms.

dayly: as diſeaſes, vexations, diſcredit, poverty, the uſual effects of a diſorder'd life. How do you procure amendment?

S. I purpoſe never any more to do what I confeſs, as firmly as I can, by God's grace. *Hence,*

M. Wel. But 'tis very hard for a man to purpoſe to avoid what he's almoſt certain he ſhal not. Therefore, I take it for your ſureſt way to purpoſe to do your beſt endeavour to eſcape all you confeſs, rather than directly and poſitively to purpoſe what's not morally in your power; and to be ſorry you are not likely to have your endeavours correſpondent to your wil. And this I think enough. But is it enough think you to make this purpoſe? *full purpoſe to endeavour amendment;*

S. Yes, ſurely; for I ſee not what a man can do more.

M. So may you come often to Confeſſion with little profit. You muſt therefore conſider the occaſions which draw you into *which, if reall;*

into danger, and study with your self, and take your Ghostly Father's advice how without greater inconveniences, you may fly such occasions: that, so, the avoiding of sin may be the easier. And know the causes of transgressions are as well in omission, as in commission. And prudently use such pious exercises as may withdraw you from temptation. Neither can any be truly sorry for his sins, who thinks it not worth his care to study how to amend them. But what do you next?

Studies to avoid occasions,

S. Go to the Priest, and confess my sins as reverently as I can.

M. What affections do you exercise in coming to make your Confession?

S. I do but read my prayers, which are preparatory to Confession.

Affections.

M. Consider then the countenance of a man who asks forgiveness of one whom he has offended;

fended; you shall see dejection, submission, shamefastness, sorrow and fear in him. Such as these too must be your affections. And when you make your Confession what do you observe?

S. I tel al I think sins as wel as I can, that my Ghostly Father may understand mee.

M. Wel done: but you must note; first, to tel nothing in general, for that your Ghostly Father knows wel enough already: as, that you love not God, and your neighbour as you should do, and such like, which spend time to no profit. Secondly, to avoid, as near as you can, all unseemly terms, if your conscience force you to speak of unseemly things. Thirdly, to be as short as you can; as to say you have done such things so often, expressing withal the necessary circumstances. As for making general Confessions, after the

and some particular carriages observable in confession.

the first time, to what purpose it is I know not: for neither Absolution is more certain, nor any other notable profit comes of it. If it be to make the state of his soul known to his Ghostly Father, that will contain the space but of a little time, and may be done without particularities, and confession. But now what follows?

S. Nothing on my part but to do what my Ghostly Father enjoyns or councels mee.

M. True; but, on his part remain two things, which belong to you; one, the giving absolution; the other, imposing of penance or satisfaction: the first contains rather a Theological difficulty than Catechistical, that is, what Absolution the Priest gives. For, if a man be truly sorry, he is absolv'd before: if not, the Priest's absolution does him no good. And, in human judgment the Judge but declares, not makes one innocent. But we may be easily mistaken in this discourse

what Absolution of the Priest is;

course. For, since God Almighty has put this condition upon us, that we shal submit ourselves to the Priest's judgement; whoever is truly contrite receives God's favour by being ready to fulfil this his law; and so, unless he does it when he can, is not contrite, nor absolv'd. And when he does it, is absolv'd, by doing it. Whence 'tis clear the absolution which the Priest gives is necessary and a true forgiving. As for satisfaction, it has two parts; one towards God, and one towards your Neighbour. For, if you have broken Charity, you ow the making of it whole again; which, to your neighbour, is submitting your self to amends for the wrong done. Towards God, you must know, the satisfaction which the Priest imposes is but sacramentall, and significative; in performing whereof, you testify that you are willing in this life and in the next to sa tisfy

what, Satisfaction towards our Neighbour and that towards God, or the penance enjoyn'd.

satisfy fully God's Justice according to his will. Therefore you must not wonder the penance often is so little. For it is moderated, according as the Priest esteems it fitting, for a medicin more than for a punishment.

FOUR-

FOURTEENTH CONFERENCE.

M. WHat Sacraments are yet untouch'd?

S. These Sir? Baptism, Confirmation, Matrimony; Extreme-Vinction, and Order.

M. In Matrimony and Extreme Vnction you shall be sufficiently instructed, when you have use of them. Baptism, because tis common to al to administer it, I shall tell you the substance of it is, to cast water on the child with these words. I *Baptize thee in the Name of the Father, and of the Son, and of the holy Ghost.* As for Confirmation, do

of Baptism; and, It's matter and form.

do you think it necessary?

S. I hear some hold 'tis not.

Confirmation, *and It's Necessity.*

M. The holding of some neither makes the Opinion true, nor frees it from Censure. For, as not every fault, so not every errour is still taken notice of. As to the point of necessity, it stands in its being a *Sacrament*, that is a *principall action of Christian life*, whose Institution of it self is a *Command*. Besides, the express words of our Saviour: *Unless one be born again* &c. Which Himself applies to this mystery. Add, the Traditions of the Church, Estimation of Councels, and Fathers, and the Proportion of it to corporall Augmentation. What other Sacrament remains to be explicated?

Holy Order;

S. That of *Order*, which I understand to have two degrees: Holy or Greater, and Inferiour.

M. So far wel, but to what does it correspond in our corporal life?

S. To *Marriage*, and must con-

consequently bee to breed *spiritualll children.*

M. How is that done? if you be so learned as to answer that question.

S. By Baptism; for that you said was the birth of Christians, as Christians.

M. Wel remember'd. 'Tis not enough that children be born, but they must be bred up, instructed, and govern'd. And this is wont to be divided into three actions. The first, to wean them from the love of naturall objects. The second, to instruct them, and let them know what's necessary to supernatural life. And, thirdly, to induce them to do what they have learnt is necessary. Which three actions in the mysticall language are called the *Purgative*, *illuminative*, and *unitive* way. And according to these three is constituted the Ecclesiasticall Hierarchy, of Bishops, Priests, and their Ministers who are chiefly Deacons &

It's offices, and Division.

Subdeacons; and afterward the other four lesser orders. And is called *Hierarchy*; that is, *Holy Power* or Principality. The first is done by ceremonies and majestickness of holy rites; at which sensual men standing in admiration, begin to think there is some greater mystery in the matter thus handled, and desire to learn and understand it. The second is done chiefly by Catechising: by which the people understand what's to be beleev'd, hop'd, and practis'd. The third by Government; by which men are set forward & kept in order, to do what they have understood to be their duty.

S. Sir, by this, the Deacons & Subdeacons should be the chief instruments of the Sacraments; whereas wee see they belong chiefly to Priests, and Bishops; Besides, I have heard Preaching is proper to Bishops, which is not Government, nor belonging thereunto.

M.

M. Sacraments and Ceremonies do two several wayes specially belong to Deacons, and Sub-deacons. One, because they are principally instituted for those administrations, so that 'tis the heigth of their office, wheras 'tis but an addition to the office of others. Secondly, because they have no other spiritual employment, whereas Bishops and Priests have Government and Catechism.

of the Offices belonging to Bishops and Priests

S. Sir, I never understood but that saying Mass, and hearing Confessions was the greatest office of a Priest; and likewise, of a Bishop to confirm and give Orders: whereas you seem to prefer other offices before these.

M. Do you not know that God has no need of our serving him, and therfore that all serving of God was made for the profit of man; and that more excellent which is most mankind's spiritual profit? So that if Confessions

That of Government is best

fessions be more available to devotion than Sacrifice, that ought to be preferr'd as more noble. Now then, which do you think more profitable to Mankind? Government, or giving Orders, which is the giving Authority to men to bee Governours? Certainly Government, which is the end, the other being but a way to it. This therefore, as also Confirmation, is reserv'd to Bishops by Christ for authorising their Government, that men should not be so presumptuous as to seek other Governours who could not have these priviledges. Likewise, to Priests are reserv'd the Sacrifice, and other Sacraments to dignify their persons, whose respect is necessary for their office. Otherwise, we understand that Sanctity consists in Charity, and so much holier and higher things are, by how much more they approach to Charity: and because Instruction and

therefore the giving Orders) as also Confirmation; reserv'd to Bishops to authorise them, as also the other Sacraments.

and Government are neerer Charity than Sacraments (in true Divinity; they are so much holier than the Sacraments, that they are such in a diverse sence; the one being formally and absolutely holy, the other but instrumentally and virtually: though in respect of the People which understand onely the outside and appearances, these things give more authority, and reverence, than those which are the substance: Thus much being now declar'd, can you tel me whether the Hierarchy compos'd of these three parts be necessary or no?

The Hierarchy

S. As for Priests and Servitors, I see they are necessary; for unless men bee revok'd by such means from their ordinary occupations, I doubt they wil seldom ever think of Heaven. I see also that without instruction they know not what's to be done. But for Bishops I understand not how they are necessary fur-

and especially

ther than for Confirmation and Orders.

Episcopall Authority *absolutely necessary for a Church*,

M. Think you not then ther's as much necessity of doing what we know, as knowing what we should do? or at least, as much difficulty in it? for sure, you are not ignorant that both the sin and punishment is greater after knowledg than before: according to that, *When the commandment came, sin revived*: and, *He that knows his Masters will and does it not, shall be beaten with many stripes*. And, as for doing what was, commanded, regarding purely the command, without considering the means to perform it, the difficulty is no less now, perhaps more. For this was it which made it necessary Christ should come. This was it wherin the Old Law was deficient. This was the proper effect of the holy Ghost. This is the field where nature & grace use their stratagems, and fight their pitch'd battels.

tels. This therfore is the point for which Bishops are necessary. Look into any community, if every Servant & Officer instead of attending the publik good should aym at nothing but his own commodity, how wel would things be govern'd? and so must you imagin the Church is directed, where there are no Bishops. Can any thing that's govern'd by man go wel without counsel? or counsel succeed where there is not one end of the Counselers? or one end bee, where there is not one Governour? in fine, 'tis as ridiculous to say a Bishop is not needfull in a Church, as that a King is not needfull in a Kingdom, a Master in a house, or Pilot in a ship; and so much the more by how much harder 'tis for men to bee govern'd in a supernatural, than natural Estate. But is this all for which a Bishop is necessary?

A Bishop being Chief Magistrate and Overseer in Ecclesiastical

S. It may be for me, who never knew a Bishop was necessary for so much.

and chief Director in Spiritual affairs;

M. Thus much is onely for the common. But, even for particulars, Bishops are necessary in order to spiritual direction. For, they being by Christ's institution the Supreme Guids and Princes of both speculative and Mysticall Theology, inferiour Priests and Directours are to take from them their rules, and judgment, in all spiritual affairs.

S. Sir, I ever thought, that for spirituall Directions we were rather to go to spiritual men; that is, to Religious, who seem to have more practise therin.

M. Truly, if there were but one way to heaven by actually forsaking the world, what you say were advisable; but the spirits of secular persons being as different from the spirits of Religious, as one life is from the other; their direction also must be no less;

less different; so that for a Religious man to be fit to direct a secular man in spirit, he must either live among secul ars, or else have that defect supply'd by others directions. Moreover even for spiritual life of Religious, Bishops are the Rule, and Judges. since all tend (though by diverse wayes) to the encrease of Faith and Charity, whose laws are put into their hands. And, hitherto we have declared the necessity of Bishops, or Hierarchy, which the Divines call *necessitatem medii*, that is to say, towards gaining the end, and consists in this; that though particular persons may come to salvation without the government of Bishops, yet whole Counrries cannot; nor the Church be without them. Because 'tis they who are to direct the whole, as every man by the understanding directs himself; and so we may see some communities govern'd by Superiours

without laws, and prosper for a while; but, never was there any seen govern'd by laws without Superiours; and, if there were, the Laws would be but occasions of quarrels, and dissensions. Now we must look into the other necessity which is call'd of *precept*, that 'tis necessary to have Bishops, because Christ has so commanded. Do you know Christ did so?

and that authority commanded by Christ,

S. No, Sir, nor know I to whom the command is made, to Saint Peter or Bishops.

M. Then you have forgot, that Institution is a Precept, as I told you in the case of Confirmation, and in this here is more evident? For, who institutes an Authority, by his very doing so commands obedience in them he puts under it: But, in this point 'tis specially to be consider'd, that Christ's coming was to build a Church, which in it self should have power to conserve

in force of It's Institution,

and

and propagate it self: as you see all States and and Communities have. And this who understands government knows to be by establishing an Order of Governours, which wee call the Hierarchy; as the Pope, Bishops, Priests, and Ministers: and so, to build his Church included the creating all these. And whoever impugns these, impugns Christ, and seeks to destroy his Church. But can you tel me how this is known, that Christ set Bishops to govern his Church?

Hence who impugns It, impugns Christ and destroyes his Church.

S. I who know nothing of the command, how should I tell you?

M. Do you not see Bishops over al the Christian world? ask who made them? you shal find others who now are dead, and that their fore-fathers told them they had receiv'd order to do so from Christ and his Apostles by perpetual succession. And, I pray you, have you stronger motives to receive the blessed Trinity, Incar-

And

He who beleeves or teaches 'tis not necessary, is a Heretick.

nation, and Sacraments? From this follows if any for ambition, or indirect ends should believe, or teach, that Bishops are not necessary in the Church of God, he is an absolute Heretick: as if he beleev'd or taught there were no Trinity, Incarnation, Blessed Sacrament, or holy Scripture. But are there no degrees in the people or Subjects, correspondent to these of the Hierarchy?

The Subjects of the Hierarchy

S. Yes sure, there must be severall Classes answerable to those of the Clergy as persons employing their spirits some in the Purgative, some in the Illuminative, and some in the Unitive way. But who they are I know not.

distinguish correspondently to it, into Laymen and Religious;

M. You must distinguish them according to their states. The first are such as live in the world, whom wee ordinarily cal the People, or Lay-men. The other two sorts are of Religious persons. One, of these who dedi-

cate

cate their lives to works of mercy, as hospital-keepers and the like. The other, who addict themselves to Contemplation. But know you wherin these differ from the ordinary people?

S. By the three vows of Poverty, Chastity, and Obedience. By Poverty they forsake riches, honours, and such pleasures as follow them. By Chastity, the comfort of Marriage. And, by Obedience they subject themselvs to the direction of a Superiour for their instruction in spiritual life.

whose vows are three.

M. Can you tel mee which among divers Religions is the perfectest?

S. No Sir, But I would gladly learn if peradventure it be my own fortune, or of some of my friends to have a mind to Religion.

Of Religions

M. Attend then; Religious life is a way to seek perfection; which perfectly consists in lo-

that is perfectest.

ving God, and in nothing but inorder to God. The means they take, is abſtinence from whatever may draw their love to any other thing: and to think often of God. If then we conſider this later part (which is the chiefeſt) ſo the moſt contemplative are the beſt, which are ordinarily thought among us to be the Carthuſians. But, if we conſider the other part, then thoſe that live in more auſterity are the perfecteſt; among which I wil not determin the controverſy, becauſe here are many Competitours; onely this I add, that this want of corporal commodities is to be judg'd not by Metaphyſical obligations, but by real practiſe. And ſo (whoever is beſt) thoſe who have no real practice of corporal wants, muſt needs be the worſt in the nature of Religious; however for their particular lives they may be Saints.

which has beſt means to advance Contemplation.

In theſe three Conferences the Ca-

Catechist has occasion to recommend the use of Mass & Sacraments to his Catechumen, and also to let him understand which be the Superiours instituted by Christ over his Church, to whom he ows duty: which vertuous and good men, to whom he ows respect and honour, that so he may give every one his due.

FIF-

F IFTEENTH CONFERENCE.

S. SIr, you have all this while commanded my answers; let me now beg leave to offer you some of my doubts. I have heard talk of an other Hierarchy of *Angels* (if I wel remember) wherof methinks you speak not.

Angels & Saints,

M. I do not intend to tel you al I know: but what appertains to you to know. As for the orders of Angels you may without inconvenience be ignorant of them, til it shall please God to bring you to the sight of them. 'Tis sufficient for you to know that God has ordain'd Angels to govern us; to every one, one: for

for our Saviour tels us that *the Angels of the little ones see the face of his heavenly Father*; it has been the constant faith of Christians that every one has an Angel, for his Governour, or Guardian; to whom you may do wel often to recommend your self.

being already in Bliss.

S. Since you are faln upon that point, I pray, what obligation have I to pray to Angels and Saints? and how can they hear me, having no ears nor other corporal senses by which to come to the knowledge of my prayers?

Prayers to them

M. If we remember, Angels and Saints are in perfect bliss and happiness, we shall easily discover that all service or honour done to Saints by us, is not for their good. but for ours. And so the keeping holy dayes, building Churches, and setting up Altars unto God in memory of Saints, is to be moderated

are not for their, but the Churches good;

ac-

according to the utility which redounds to the Church by it: and, in proportion, the prayers or what sort of devotions soever are in private us'd to their honours, are to be govern'd by the same principle. Now the utility redounding to the Church is, that wheras human nature is easily weary of being carri'd above it self by prayer and other spiritual exercises: and, on the other side, delighted with variety and novelty; the wearinefs of devotion is help'd, and in part remedy'd by the variety, which is artificially order'd in it. Again, mens humours and states of life being so diverse, it happens wel that every one may have examples in his own kind to affect him, and many times they make a greater profit by such an affinity to their own condition, than by a great deal of preaching or good counsel. By this you may see what obligation there is to honour Saints

and

therefore, obligatory when shee commands them:

Saints, and pray to them: namely, when the Church, for the common good of her children, prescribes it, then that's to be done whatsoever she commands: Otherwise, as far as particular persons find need or help by the variety of devotion; so far they do very well to follow it.

otherwise, onely according to the need of particular persons.

S. Sir, I hear good men say, 'tis of great importance towards living well to have the assistance of some special Saints which are in high favour with Almighty God particularly of the Blessed Virgin Mother of God: and have been told stories how she ha's obtain'd remission of sins for some persons to whom Christ our Saviour her Son has deny'd it; nay, (if I remember wel) could not obtain it of his heavenly Father for them. And for this cause I understand some make themselves by vow (as I think) her Slaves: and use extraordinary devotions to her, and

have

have great confidence in such actions.

Their Prayers for us available.

M. There can be no doubt but the intercession of the holy Angels and Saints works wonderful effects, and has a strong force to obtain of Almighty God what's convenient for our salvation, if they pray for us: nor yet can there be doubt but they pray for us, seeing they neither can be ignorant of our miseries, or their own favour with Almighty God; or that he is wel pleas'd they should pray for us: nor, being ful of charity, can they cease to help us, what lies in their power; their prayer being nothing but a desire of our releef represented to God, which al their desires perpetually are, and cannot chuse but be, in heaven, where their whole hearts are bent upon nothing but through Him, and according to his laws. They therfore pray for us, and their prayers are profitable to us; and that

Saint's

Saint's most, which is highest in favour with Almighty God. Nevertheless I am far from beleeving any of them so compassionate (no not the Blessed Mother of Christ) as is her God and Son. And he that should persuade one to turn his prayers from him to his Mother, misses the mark very wide. They therfore who counsel so many prayers to our Lady, are to be understood of such prayers as would not be said at all unless they were said to her: which returns to what I spake of: that 'tis to stir up a failing devotion in us; and not, as if the object were better. And, among other Saints, I doubt not but the least has favour enough to obtain al that's fitting for us, and our Saviour the Chief of Saints more then all; were not his Goodness alone, unmov'd by the petitions of others, so great, that when mens dispositions are not failing he cannot hold

hold himself from doing favours. Whence we understand, that such stories (if authentical) are but parabolical expressions of the great assistance we receive from Saints, or rather figurative motions to stir up in us due sorrow for our sins, and a greater honour of the God of Saints.

even Addresses to particular Saints, profitable;

S. Then Sir, it seems you think the devotions us'd to particular Saints are of little effect; and, in particular, that of becoming Slaves to our blessed Lady.

but, making Professions of Slavery to them, unwarrantable;

S. No such thing follows out of my words: for whatever excites, continues, or makes our devotion more fervent, I hold of great effect, and to that end, wel practic't. Indeed, concerning making our selves Slaves to any Saint, I very much doubt. For a Slave is hee whose service is onely profitable to his master, and nothing to himself. Now, our service is no ways profitable

to

to any Saint, but much to our selves. Again, our Wil is so built by Almighty God as to be totally subject to him, because hee is Al-goodness and he onely can move our soul perfectly and satify it: wherefore wee are born *his* slaves, and according to nature we conform our selves in bending our whole wils to him. But, I fear mee, to do the like to any creature, were to w,ong our creation, and attribute that homage which is due to God alone, that is, to be sole directour of our souls, to a creature. But, as for those who use it, I presume either they understand not so much (for I hear they are not learned) or mean it in some improper sence. Onely I would have you advertis'd that these extravagant devotions ordinarily argue either vanity or interest: for which private men run private paths, and desire to carry disciples after them; let

Also,

us

us follow the troden path of our fore-fathers. Yet one thing wil I add; that wee have not by Jesus Christ or his Church left us any externall actions with promise of grace and reward for the *deed done*, but onely the Sacraments; which are necessary, more because they are professions of our faith and charity, and certain initiations or associations to Christ's Church in some degree, (whence the very externall action proceeds from internall grace when done as it ought:) than that there is any connexion betwixt those external actions and merit, by Christ's voluntary conjunction of them: and therfore all those devotions which promise particular effects or rewards to the saying of certain prayers, pretending Christ's special grant to some Saint, as they cannot bee easily convinc'd of superstition, because God can if he please do such

Pretences of extraordinary grants to certain Private Devotions, as from Christs promise,

such things, so they are not easily to be credited without manifest miraculous proof, at least of the good life of the Saint who begins such a devotion; and that certainly it came from him. Because it is not acccording to the spirit which Christ has left to his Church; which is to make us *adorers in spirit and truth*: And therefore Christians ought to be drawn from putting their confidence in such things, to place their trust in Christ, and walk towards him in the known path of Charity and good works.

without proof therof by manifest miracle, to bee suspected;

and breed ill-grounded condidences.

S. Sir, you forgot my doubt, how Saints hear our prayers, since they have no ears? and yet I have heard wiser men than my self stumble at it.

M. I thought you had been more learned; for it seems you think they should have this sensible passion which wee cal hearing, because we say they hear: but this word, *hearing*, in that speech

How Saints hear our Prayers,

ſpeech has the meaning of *granting*, or according to our petition. So that your difficulty muſt be, how they *know* what wee ask of them; which is with their minds, or underſtandings, as men know ſciences: and the Aſtronomer ſitting in his ſtudy, knows the ſituations, aſpects, and courſes of the ſtars: which knowledg, though in us it has the root in ſenſe, yet in them may have ſome other means; or alſo have root in what came into their ſoul by the ſenſes while they liv'd in this world. And let thus much ſuffice; for this preſent diſcourſe bears not to wade into the depth of things. Beſides, in many things we muſt be contented to know *that* they are, though we cannot penetrate *how* they are ſuch as we know them to be.

S. Now I am ſorry I drew you from your former diſcourſe; wherfore to put you into it again

gain: I pray tel me, whether you think the use of pictures, and in particular the special honours done to some, as hanging of lights before them, carrying them in procession, and making pilgrimages to them, be among those whom you term extravagant devotions.

Use of Pictures necessary for the Church,

M. You ask many questions in one, I will begin with the principal, that is, the use of pictures; which if we believe nature, and experience, is an use very profitable, and (as I think) absolutely necessary in the Church of God, for the instruction and spiritual profit of the faithful. First, for memory's sake; for as oft as we see pictures, so oft we remember the thing painted: and whether we have need of often remembring heaven and heavenly things, let even our cold and evil life bear testimony. Secondly, When a man say's his prayers before the picture

As helping the Faithfulls memories,

As quickning the apprehension of devout persons,

ture of our Saviour or other Saint, he naturally makes a quicker apprehension of the presence of him that's spoken to; and by consequence a greater respect and attention is bred in him that speaks. Thirdly, it serv's for an Address of the prayer, especially if there be any corporal gestures withal. For, as the ancient Christians were us'd to turn themselves to the East, and the Jews towards the Temple when they would adore God; the east and temple serving for a determination of their action, whereby their adoration was known to be to God; so much more when I bow, or do any other reverence or pray before a picture, 'tis a determination of prayer or respect to God, or that Saint, whose picture 'tis. Lastly, 'tis a help to him that pray's; for it bears with it an expression oftentimes which would cost many words and works of our memory.

As serving for an Address in Prayer,

As exciting the affection by a lively exhibiting some passage.

mory. As who looking on a Crucifix would in his heart feel the wounds, and passions of his Redeemer to represent them either to God the Father, or to his own soul, may find a great facility and quickness by having the picture before his eyes. These advantages I know not how others esteem, but experience has perswaded mee that they are of very great importonce.

S. I understand this wel, but I see not why they should be honor'd, or lights hung before them for this; much less can there bea reason why they should be carry'd in processions; or pilgrimages made more to one than to another, especially of the same Saint.

If us'd for a Religious end, some kind of Religious respect

M. As for simple reverence 'tis a barbarousness and want of common sence to deny them that, if you admit the use of them: for if they were us'd for a religious end, they are belong-

Es proper to them.

ing to God, and Holy: and therfore to be treated with respect: try but any that deny this, in somewhat they esteem holy, and you shal find nature teaches them the same good manners; and 'tis a mear shortness of discourse to disallow that to pictures which themselves grant to other things; for example, to Churches, a Bible, and such like. Now, the reason of preferring one picture before another, is some antiquity or venerablenes of the figure or other rarity which carries a force with it to stir up human hearts in some extraordinary degree. And men, coming with a greater apprehension, pray the better and obtain more at God's hands; also this opinion of graces, redoubles devotion, and causes men to hang lights or carry them in processions, or the like; which Actions are the children of faith pais'd, and the mothers of faith and devotion following; and

Pictures Some particularly venerated and why,

and therefore allow'd and recommended in the Catholik Church.

S. I imagin if I ſhould ask you any thing concerning Reliks of Saints, you would anſwer me in the ſame manner you have done about honoring of pictures; and therfore I will rather reflect upon that which Reliks make me think on; that is the Souls in Purgatory. But I hope I can ſatisfy my ſelf; For, if they be in any pains, me thinks 'tis fair reaſon that the prayers of good people ſhould have as much force for them as for another; ſince by their freſh memory and the affection of the living towards them they ſeem as yet to be of our ſociety and friendſhip.

The ſame, in proportion, to be ſaid of Reliks.

M. You ſay true, and ſo you may learn the meaning of that Article of our Creed, *The Communion of Saints*, For Saints or holy perſons being all either in

pain or pleasure; you see how those who are living communicate with the other two, by praying to the Saints in heaven, and for them in purgatory; for whom also, as for us, those in Heaven pray. And likewise, if you look well, you shall find the explication of all the rest in these discourses, so that you may be able to give an indifferent accompt of all, and make that profit to your self, as to find the way to heaven and eternal happiness; whither God of his mercy bring us all. Amen.

The Catechist must not forget to exhort his Catechumen to the profitable use of prayers to Saints, and the like devotions; so, as to be circumspect and not subject to the superstitious credulity of some poor people, who think good life and holiness stand in exteriour work, and mear exhibition of these devotions.

AN

AN ADDITION TO THE FORMER CATECHISM

Concerning the use of BEADS.

THE Beads are a kind of Counters made to keep the memory of a certain number of prayers which we have proposed to our selves to say. A Method very fit for such poor people as cannot read, and are of too weak capacity for Meditation. The prayers most usuall in this kind are the *Pater noster* and *Ave Maria*: the former left by our Saviour Jesus Christ to his

Church; the later from ancient times used in the same Church; & so fitly joyn'd together for good peoples devotion; so that to make good use of our Beads, we must understand well these two prayers.

The *Pater noster*, or *Our Father*, is ordinarily thought to consist of Seven Petitions; or as others count them, six: without prejudice or disrespect to which opinions I think it may be properly divided into two parts; one consisting of three Salutations or wel wishings. The other of three Petitions correspondent to the three Salutations. The three Salutations are according to the three Persons of the Blessed Trinity: Essence, Wisdom, and Goodness. The first salutation therefore (after the address or determination of the person to whom we speak which is done in these words, *Our Father which art in heaven*) consists in the next following words

hallowed

hallowed be thy Name. A *Name* is a word signifying *what* the thing signify'd by the Name *is.* And, so, this Salutation belongs to Essence, the property of the Father. *Holy* is that which is stable and fixt in vertue and goodness. For *sanctus* comes of *sancio*, which is as much as to make a firm, constant or irrevocable sentence. And, by holy Writ and Ecclesiastical use, the word *sanctus* is appropriated to vertue & supernatural goodness; putting which together, to sanctify and hallow the name of God, must be, that the Essence or Nature of God be firm and constant in Goodness. But, because we do not wish for what already is, this must not be understood of the Name of God in himself, but in us. The meaning then is, that we wish al men and other creatures, in word and deed, may carry themselvs towards God as towards *Sanctity* and *Holiness* it

ſelf; having that opinion and eſteem of Him, and bearing themſelves towards Him as *ſuch*. And, it ſeems to be in ſhort what the Pſalms and Canticles more largely dilates in theſe and the like words; *Bleſs our Lord al ye works of our Lord*, and the following; *Sing to our Lord al the whole Earth. Praiſe our Lord all ye Nations, O praiſe our Lord from Heaven.* And many more ſuch like.

The ſecond Salutation is, *Thy Kingdome come.* Which we underſtand by this word *Kingdom*, to belong to *Wiſdom*, For *regnum* which ſignifies *Kingdom*, is deriv'd a *regendo*, from *governing*: and Government is an order of Subjects; and to order, is the work of *Wiſdome*; as we ſee in all arts and buſineſſes, 'tis the charge of the wiſeſt to direct and order what's to be done; and the office of the ſtrongeſt or quickeſt, to put in execu-

tion.

tion what's order'd.

The meaning of this Salutation we learn from Saint Paul, who teaches us that at the day of Judgment our Saviour Jesus Christ shall deliver up his Kingdom or Government which he has received of him to his Father, and that then God shal be all in all. Whereby is given us to understand, that at that day shal be an end of all motions and alterations; and so the work of Wisdom, which is to govern and order the variety of things, shal pass into the strain of Essence and Being; and so become a constant Emanation of the same invariable Beeing for ever and ever in all things. In the mean while the Kingdome of God is as it were a making; as a King who is going u, on a conquest either of Rebels or other enemies, is making himself a Kingdome. And, by this petition wee wish him happy and speedy success therein;

therin; not that we fear or doubt of that which cannot fail; but shew our good will and desire to see that effected which Hee's a doing.

The third Wish is comprised in those words, *Thy will be done in earth as it is in heaven.* Which we collect to belong to Goodness, and the Holy Ghost, from the words *will* and *be done*; for goodness consists in perfection; or, that all be done; and rational Goodness, which is properly such, is in the wil and it's motions. The meaning is plain, that wee wish, as in heaven there's a full subjection without resistance, so there may be the like on earth. These three I call Salutations or wel-wishes, such as in civil conversation is *Hail*, or *God save you*; and in spiritual, *The Lord be with you*; or *Peace be unto you*; and the like; because it is not natural to pray to one for himself, and this

word

word *thy* expresses, that these three are goods wisht to God. Much less do we intreat any one to do good to himself unless wee think hee be out of reason by passion or ignorance. Thirdly, there is not in the words any expression that God should do any thing, as in the following; but onely that we would see the things bee. And, lastly, if we look into what's ask'd, wee find that all is one, and one all; for if his Name be sanctify'd, as wee wish, his Kingdome is come, and and his Will is done as in heaven; and so turn them which way you wil, out of any one follow the other two.

To this succeeds the second part, consisting of three petitions or requests. The first, *Give us this day our dayly bread*; that is, all things fit for our maintenance. And this corresponds to that property of God by which hee's Author and Creatour of all things.

things. For, it belongs to him that makes a thing, to conserve and maintain it. Some instead of *dayly* put *supersubstantiall*; but they are deceiv'd in the propriety of the Greek word, looking more into the derivation than into the use. For, *daily*, is the more usual and proper signification, and joyning it with the other word *this day*, wee learn two excellent documents. One, that it was our Saviour's will wee should say this prayer every day; since wee pray but for one day. The other, that wee should not bee sollicitous or troubled with anxiety for future things; especially as far as they belong to God Almighty, but enjoy the present with thanks giving.

The second Petition is express'd in these words, *Forgive us our debts as we forgive our debtours.* Debts signify Offences, and debtours Offenders; so that he that wishes

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any harm to those who have offended him, because they have offended him, is excluded from this prayer; but not he that wishes due punishment to an offender, either for his own amendment, or the example of others, and good of the Common-wealth. The reason is, because God cannot forgive him that is not in love and charity; and who ever wishes harm to his neighbour, loves him not; and, so, is void of Charity. This Petition answers, *Thy Kingdom come*; For, as we see Christ's expression in the Gospel, that his coming was chiefly for remission of sins: So, his Government likewise since he's gone to Heaven, all, principally tends to same merciful end. Then follows the last Petition thus express'd, *Lead us not into temptation, but deliver us from evil.* And by those words of *temptation* and *evil*, which belong unto

will

will, we easily see the correspondence it has with the third salutation and fulfilling of God's will. The meaning is not hard, onely we may note, that wee pray not here, not to be tempted; for temptation is often for our good; as appears in Saint Paul, who was deny'd to be freed from carnal temptations for his good; but, not to be overcome by temptation; for hee's gone *into* temptation, whom temptation compasses round about, so that he finds no way out: not he who is, as it were, but touch'd with it on one side. The word (*but*) seems to shew the part following is not different in sence from the foregoing; and so the Petition but one.

The *Ave Maria*, or Hail Mary, consists likewise of two parts: One containing four salutations or well wishes. The first is exprest in these words, *Hail Mary full of grace*, or rather

ther in the word *Hail*, from whence comes Health; and it avails or imports what the Latin *Ave* or *Salve* does; of which the first seems to be as much as *Habe*, or *habe salutem*. that is, *have* or enjoy Health; and in some ancient copies is written *Have:* and *salve* we know signifies *sis salvus*, which is the same: and in English may be explicated, Health betide you, or have all the perfection and happiness due to your Nature, or which your Nature is capable of. By use 'its come rather to be an Interiection of salutation, or excitation to the hearing an uncertain good wish, than to retain its first and proper signification.

The second Salutation consists in these words, *our Lord be with you*; tha: is, his protection and assistance. As it is a good use of some who when they come into any house, say, God be here, or

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in certain occasions say, God speed you.

The third and fourth are two Blessings; one upon the blessed Mother, and the other upon her more blessed Son. A Blessing we call not, as in other places, the wishing of bliss, or happiness: but, either our approving and congratulating of the felicities they enjoy, or else a simple and devout admiration of them.

The later part is a Prayer to the same Mother of God for her intercession for us now and at our deaths.

The two prayers thus understood, I could wish him who says his Beads, when he recites his *Paternoster* to direct mentally his three salutations to the three Persons, each to the Person to wch 'tis proper, with a bowing to them if time and place be fitting. And, in saying the *Ave-Maria*, at the two Blessings to remember some passage or benefit of our Saviour

Jesus

Jesus Christ unto us, for which we bless him & his holy Mother; for, seeing She brought forth unto us him that bestow'd such benefits upon us, 'tis reason Shee should partake of the blessings which we heap upon her Son for them. Likewise, in the later part, where we desire her to pray for us, we may determin some good we have need of. But 'tis best if we mark some property of the Mystery we bless him for, and thence take notice of some virtue we want, and heartily intreat for it. For example, when we make commemoration of our Saviour's Nativity, speaking to our Lady in prayer we say, Blessed art thou amongst women, *for feeding the Son of God at thy breast*, and blessed be the fruit of thy womb Jesus, *for humbling himself unto it.* Holy *Mary*, Mother of God, pray for us sinners now, *that wee may encrease in Humility.*

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death.

But, those words which b
added, are to be spoken onel
with the heart; the rest with hea
and mouth both. For, so doing
they make us think of what w
say and do; whereas, if we di
add them with our tongues, the
would slip over like the rest, an
neither help our memory; no
make us pray with Spirit.

The number of *Ave Maries* to
one *Pater noster*, or of *Pater
noster* and *Ave Maries*, is a
will; and every one who take
the course prescrib'd, may do
well to consider how much time
he was wont to spend in his
whole Beads, and say as many
as wil take him up as much time;
and not care though he has not
made an end of his Beads, if he
has no special obligation to the
saying them all. Yet, because
the ordinary number is of the five
tens, I thought good to designe

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our Saviour's life, and his Blessed Mother's, as far as it goes entangled with it, appointing one payr of beads for every day of the week, and five and twenty points for every payr of beads; that is, for every two *Ave Maries* one point. The profit is that by this means we remember and give our Lord thanks once a week for the most of the passages of his blessed life registred unto us by holy writ, and stir up our selves to the imitation thereof, that is, to good life, which is our intent in prayer and al other our devotions. For, as for the ordinary direction of meditating upon some one mystery while you say a ten, what has it to do with the saying of the ten: or why were it not better onely to meditate and let the ten alone? or is the time of saying a ten just sufficient to have fruit of meditating upon a mystery? And, lastly, if delving

delving or spinning, one thoug of the mystery, wherein were worse then such saying of ou beads? But, this way, every *Av Mary* is made a jaculatory com memoration of the mystery; an your heart and mouth go toge ther, and truly you use voca prayer; whereas in the othe your mind prays one thing an your mouth another quite diffe rent.

FINIS.
