

A Strange and Wonderful

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Of Stupendious
PRODIGIES,

Consisting of a

Wonderful ECLIPSE,

As well as of a

Wonderful COMET,

And of a

Wonderful CONJUNCTION,

Now in its second return, seeing all these three *Prodigious Wonders* do joyntly portend *Wonderful Events*, all meeting together in a strange *Harmonious Triangle*: And all are the three *Royal Heralds*, successively sent from the *King of Heaven*, to sound succeeding *Alarms*, for awakening a *Slumbering VWorld*. *Beware the third Time.*

Si ter pulsanti nemo Respondet, Abibit:

They that Regard not the Works of the Lord, nor the Operation of his Hands, shall be destroyed. Psal. 28. 45.
Lift up your Eyes on high, and behold these things. Isaiah 40. 26.

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Strange and Wonderful TRINITY;
Or, A Triplicity of Stupendious Prodigies, consisting of a Wonderful Eclipse, as well as of a wonderful Comet, and of a wonderful Conjunction, now in its second return, &c.

As the first Conjunction of Saturn and Jupiter in October the last, was ushered into the World by a frightful Blazing Comet, so their second Conjunction is attended with the two formidable Eclipses of the two great Luminaries of the Heavens. The first of the Sun going before it, upon the 17th of this present January; and the second of the Moon coming after it, upon the first of February following. Infomuch that this middle Conjunction (seeing these two superior Planets will again have their third and last Conjunction upon the second of May next) is made the more Illustrious by a double Deliquium, or ECLIPSE of both the Sun and Moon, within a few days of it, before and after, it happening betwixt the twentieth and thirtieth of this January. All which have this strange concurrency, to render this present Conjunction the more conspicuous, and to be of greater Observation and Authority to its Spectators.

I have early and late taken my strictest Prospect of the Progress and Regress that these two great Planets have made since their last October Conjunction; and I have observed they have been running Retrograde, untill at length they came into an equal distance each from other, and from the Lions Heart in a direct line, so that then these three great Stars in this posture and situation did represent the exact Form of Orions Girdle (which the vulgar call the Ladys Yard-staff), bright Jupiter being the middle Nail, Cor Leonis and sullen Saturn were the two end-Nails of that Celestial Yard-staff. Then Jupiter marcheth off from his middle Station to a farther distance from that fixed Star the Lions Heart, and the two wandering Stars Saturn and Jupiter make a nearer approach each to other all December last, and all this January hitherto: I have beheld every clear Evening, these two Planets arising in a perpendicular posture, but in the Morning towards their setting, they have a traverse Aspect, running near the same line in the Heavens, where famous Arcturus runneth, and

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every Night, they come nearer and nearer each other, until they shall within a few days compleat their *second Conjunction*, which will happen near the same time that the two great Luminaries (the *Sun* and the *Moon*) shall have their compleat *Conjunction* also, so that the Body of the *Moon* interposeth it self betwixt our Sight and the *Sun*, and cover its Light and Lustre from us full nine Digits: yea, and the *Moon* shall be Eclipsed by the Interposition of the *Shadow of the Earth* soon after it; and that which makes all this still more Marvelous, is, these three admirable *Conjunctions* (of the two superior Planets, of the two great Luminaries, and of the *Moon* with the *Earth's shadow*) shall be all almost in *Direct Opposition* one to another.

All these prodigious Providences, thus admirably concurring at one Juncture of time, do sound a loud **ALARM** to us, to ponder both the *Premises* and the *Consequences* in our Minds, until they have a kindly Influence upon our Affections: To omit the *Planets Conjunction* upon which I am after so Copious, the Theme I here Handle is the *Eclipses*, which puts the World upon a Gaze: The Prophet *Joel* in the *old Testament*, and our Lord *Christ* in the *new*, foretold of strange and stupendous *Eclipses* should be fore-runners of the Lords coming. *Joel* 2. 31. *Mat.* 24. 29. &c. Yea, both the Gospels and the Epistles in the *Holy Scripture* do foreshew that there will be prodigious events and appearances both in the *Heavens*, on the *Earth* and in the *Sea*. *Luke* 21. 25. and that the whole frame of the universe shall shake and tremble, &c. as Houses, when ready to Fall, give some great Cracks to fore signify it. *2 Pet.* 3. 10. &c. That *Eclipse* of the Sun at *Christ's* Death, *Math.* 27. 45. was certainly supernatural. For (1.) It was at *Full Moon* upon the fourteenth day of the Moons Age at the Pass-over, whereas natural and ordinary *Eclipses* of the Sun are always at New Moon in Conjunction with it and not in Opposition to it. 2. That Darknes by a Total *Eclipse*, continued [*in novum totumque*] over all the Earth from the sixth hour to the ninth: which could not be natural, for the Body of the Sun being bigger than the Body of the Moon, doth soon wade from under its shadow, and never continueth totally darkned for one hour much less for three. (3.) That *Eclipse* was universal, which no natural can be, being always particular to those Provinces which have the highest propinquity to the Cone of that shadow; whereas this was not in *Judea* onely (as *Origen* mistakes) but *Tiberim* ('tis said) was sensible of it at *Rome*, and *Dionysius* Writes to *Polisarp*, That they had this Darknes in *Egypt*, and he was so astonish'd at this Complication of many Miracles in one, That he cryed out [*Natura patitur Deus aut natura periculum*] either *Nature* now determineth, or the God of *Nature* now suffereth. This dreadful *Eclipse* happened under the fifth Climacterical

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Conjunction of the two same Superior Planets since the Creation, wherein the Sun hid his Head (as it were) in a black Mantle, as ashamed to behold those shameless Indignities done to the *Sun of Righteousness* (*Mal.* 4. 2.) by the *Sons of Men*.

The next formidable *Eclipse* we read of in History, is under the first Great Conjunction of *Saturn* and *Jupiter*, 800 years after this, upon the approaching Death of that famous Emperor *Charles the Great*, who dyed on the fifth of the *Kalends* of *February* 814. Whereof *Eginardus*, writing that Emperours Life, saith thus [*Signa multa precesserunt mortem gloriosi & Sancti Imper. Caroli, nam Eclipsis solis & Luna 3 ultra solitum fuit. Apparuit per septem Dies macula Nigri Coloris in sole.*] Many strange Prodigious did preceed this Great *Charles's* Death, as *Eclipses* extraordinary both of the *Sun* and of the *Moon*, and a great black Spot was beheld in the Sun for seven days; which could not be *Mercury* (as some said) because of his swift Motion; nor could it be a *Meteor* (as others affirm'd) because that is too high a place for these Exhalations, according to the known Rules of *Phylosophy*. It must therefore be [*Digitus Dei*] the Finger of God, pointing at that great Providence, which removed the *Tyranny* or impediment which had hitherto hindred the further and fuller Revelation of the *Adam of Sin*.

All Artists have held *Eclipses* to be the most precious Treasure of *Astrology* and *Chronology*, giving the certain and indubitable Characters of Time, as also that they have an irresistible Influence upon *Countries*, *Cities* and *Inhabitants* that lay under the Line of them. Thus mighty remarks have been upon them in all Ages, both before and after *Christ*. As (1.) *Plutarch*, *Varro* and *Dionysius* observe, that there was an *Eclipse* of the Sun at *Romulus's* Birth, who was the first founder of *Rome* in the year of the World 3180. and *Cicero* says, There was another *Eclipse* of the Sun at *Romulus's* Death in the year of the World 3235; and may not we hope, that these *Eclipses* now may Prognosticate, that God will Reckon with *Rome*, and Eclipse her Glory, that the Vials of Gods Wrath shall be shortly poured down upon her, for her so long filling the Church with *Heresy*, all States with *Blood*, evil Men with *Plots*, Treachery and Treasons, but good Men with a due sense of the many Holy Cheats, of that ill Infalible Chair. I omit those *Eclipses* that Fore-ran *Xerxes's* over-running *Greece* in the year 3469. mentioned by *Herodotus*: that which portended the *Peloponnesian* Warr, recited by *Xenophon* and *Thucydides*; That of Great *Alexander* routing *Darius*, &c. and that of the Fall of *Julius Caesar*, and many other portentous ones.

(2.) All along since *Christ*, great remarks have attended them, as besides that afore-mention'd in the 8th Century, before great *Charles's* his

Fall.

Fall: in the 11th Century so great an *Eclipse of the Sun* hapned at Noon, that the very Stars were seen in the Heavens, and then did the Sun of the glorious Gospel set at Noon upon the poor *Waldenses*, who were universally Massacred by the cruel *Croisadoes* of the Roman Beast. Yet God reserv'd an *Ho'y Remnant* for *Royal Use*: but those that fall out near *Climacterical Conjunctions* (as is afore hinted) are most formidable, as was that in 1652. which wanted not its direful Consequences and Confusions.

(3.) The Inhabitants of *China* (who think themselves to have two Eyes, but other people of the World to have but one) are much affrighted with *Eclipses*. Looking upon the *Sun* and *Moon*, as Man and Wife, and that they are angry with them under these *Delinquims*. &c.

(4.) However 'tis the Threatning of an angry God, that the *Sun* shall be turned into *Darkness*, and the *Moon* into *Bloud*, Joel 2. 31. Mat. 24. 35. A *Solar Eclipse* especially towards its *Declension* (as this is about three a Clock in the Afternoon) portends *Declensions* to fall somewhere, and more especially being attended with a *Lunar Deliquium*, so soon after, &c. but most especially, when it ushers in two *Conjunctions* of the two superior Planets, the one in this Month of *January*, and the other in *May* following, (both in *Leo*) this year 83, a year, which Mr. *Gadbury* thought (in his *Prediction* on 78) would produce strange effects, &c. I heartily Pray, that this *Declension* may fall upon *Rome* and all its proud Helpers, and that this bright Sun of Righteousness may not set at Noon upon our Heads, as Amos 8. 9. and our Land be not Darkned in a clear Day: Pray earnestly—*Nobiscum, Christe, Maneto.*

—*Extingui lucem non patiare Tuam.*

Are we not upon the very Tropicks and turning points of Time, &c. The effects of the Retrograde Motion of these two Planets were direful in the 8th Century, and they have been no less already in this 16th. God grant better, &c.

An Astrological and Theological Discourse upon this *Great Conjunction*, and upon the *Heavens*, the *Planets* and fixed *Stars*; So far as is necessary to Unfold its *Mystery*.

AS this great, if not greatest & *Climacterical Conjunction* is Vsherd into the World by a great *Blazing Comet*, so is this Discourse upon the *Former* by my *Half-sheet* upon the *Latter*; which falling into the Hands of a very Learned and Honourable Gentleman, not only found most pleasing Acceptance (notwithstanding the Notorious Omissions in it by its negligent Printer, who left out two lines in two places of the *First page*, and another most material One in the *Second*, to wit? the *Third* under *Moses*, the *Fourth* under *Solomon*, the *Fifth* under *Christ*; so he curtaild my Copy, if not made it Non-sense.) But also it brought forth a Request from Him to me for an *Inlargement* upon this great *Conjunction*: Touching the *Comet* (which was the Usher to this *Conjunction*) I observed, It quite left its *Northern Latitude* (where it first Appeard) and is passed to the *Southern*, passing away from *Ursa Major*, by *Arcturus* to a little beyond the *Aequinoctial* line, where it hath overtaken the Beams of the *Sun*, and wherein it hath hid it self from our Sight, for the present. But may (If its matter be not all spent before) be seen again in the Morning (when it hath out run the *Sun*) so come neerer to its *Signal Lord* and Master (the *Superior Planets* conjoynd) to which as an Harbinger and Herald it hath sent out General Summons to look up and admire: Leaving therefore the *Servant* (the *Comet*) who hath now *Left us*, (having done its Errand) and we have *Lost* it by its Disappearance, let us attend upon its Master (the *Conjunction*) which it attended upon, and hath sounded its Trumpet (both *North* and *South*) to Rouze up Spectators of this so wonderful position of the Planets, the like whereof hath not been for Twenty or Two Hundred or Eight Hundred Years past, as the Sequel doth demonstrate in following Remarks the (1st. Remark is, *Heaven* (according to Scripture notion, omitting the distinct orbs found out by Philosophy) is 3 fold *Cælum expansum s. llatum & gloriosum*. (1) the Firmament wherein the Fowls do live, which is the *Aerial Heaven*, and hence, 'tis said [the Fowls of Heaven] Math. 6. 26. (2) the *Aethereal* or *Syderial Heaven*, wherein the *Sun, Moon* and *Stars* are seated and do thine forth; hence are they call'd the *Stars of Heaven* Gen. 22. 17. Deut. 1. 10. &c. (3) the *Empireal* or *glorious Heaven* the uppermost of all, the Seat of the Blessed into which the *Apostle* had his *Requiescence* Cor. 12. 2. where

where glorified Saints, and glorious Angels dwell with the great God, hence 'tis said, the *Angels of Heaven*. Math. 24. 36. 'tis hard to open so much as a Window or Casement for letting men see the Incomprehensible light of that glorious Lodging, which is the *Palace Royal of the Almighty*; *Jehovah*, the Chief City and Court of the great King of Kings: Omitting this and the first. The Second is the Subject of our present Discourse.

The *starry Heaven* is but the *Floor and Pavement* of the glorious *Palace*, though it be a *Roof and Canopy* over us; 'tis (as it were) the *spann'd Ceiling* of the Bride-grooms Chamber, the glorious and glittering *Rou-b-cast*, the *Under ceiling*, or (at least) the *Utmost Court* of the *Cœlestial Palace*. The Great Creator hath shew'd much Skill, and laid out great Workman-ship upon *Heaven*, a most curious, accurate and elaborate Work, therefore is it call'd the *Work of Gods Fingers*, *Isa. 8. 3.* (a Metaphor from *Embroidurers* and workers of *Tapestry*, choice Need'e work, or Watch work, they must have nimble Fingers that work such fine Works with Expedition and Exactness) and therefore is the *Maker of Heaven* call'd [*ἡγεμών*] an exact Artist (as the word signifies) *Hebr. 11. 10.* and not only [*ἡγεμών*] a Workman or Labourer, whose courser Work requires more the Strength of his whole Hand, than the Skill and Activity of his Fingers: The Great God Erected this most *Immenſe Cœlestial Vault* without any *Ladders, Scaffolds, Tools or Engines*, and when He had so done, *He Garnish'd it with Stars* (as a *Palace* is adorned with stately Pictures.) *Job. 26. 13.* If the *Outside* and *Underceiling* of *Heaven* be so glorious, how much more is the *Inside* unconceivably so. *Isa. 64. 4. 1. Cor. 2. 9.* *Pſal. 31. 19.* *John the Divine* (in an extasie of the Spirit) maketh search through all the Bowels of the *Earth and Sea* to find out all the precious Treasures hid in *Both*, as *Gold, Pearls* and precious Stones of all Sorts, and all this is done only to be a Dim shadow of *Heavens excellency*. *Revel. 21. 11. to 21.* Yea to resemble the *Glory of the new Jerusalem* in the last times as to her *Walls, Windows, Gates*, and the *Pavement of her Streets* upon which no dirty Dog shall ever trample. *Isa. 54. 11. 12. Revel. 21. 27. and 22. 15.* When *Moses* and the *Elders* got but a glimpse of *Gods Glory*, they saw under the *Feet of the God of Israel* as it were the *paved Work of a Saphire Stone*. *Exod. 24. 10.* *God dwells in inaccessible Light.* *1. Tim. 6. 16.* *Moses* could only see the *Back-parts of that Glory*. *Exod. 33. 23.* Yea such is that surpassing Splendor, that the very *Angels cover their Faces* with both their *Wings* as with a double Scarff (just as men clap their Hands upon their Eyes, when the *Lightning* flashes in their Faces) *Isa. 6. 2.*

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The (2d) Remark is, the *Stars* in the *starry Heaven* are *Numberless* and many of them *Nameless*: *Pſal. 147. 4.* *God* can both *Name* and *Number* them, which is an Exclusive Expression, intimating *God* only, but no *Man* can do it. *Augustin* tells of *Aratus* and *Endæus* who vainly vaunted, that they could both *Name* and *Number* them. *De civit. Dei lib. 16.* But a better Man than either of them, *Abrabam*, one who was (as the *Rabbins* say) a great *Astronomer* could never count the *Number* of them, as *God* saith to him [*If thou be able &c.*] *Gen. 15. 5.* Implying it an Impossibility to do it. Yea *Adam* himself (in his State of Innocency) could give *Names* to all the *Beasts* of the *Field* and to all the *Fowls* of the *Aire*. *Gen. 2. 16.* But not a word do we read of his giving *Names* to the *Stars of Heaven*: *God* saith expressly the *Host of Heaven cannot be Numbered*. *Jer. 23. 22.* Hereupon *Man* is forced to call a whole *Houſe* of *Stars* all by one Name, such a Constellation, containing each a *Bundle of Stars*.

The (3d) Remark is, as the *Stars* are to be admired for their being above *Name* and *Number*, so likewise no less admirable is both their *Station* and *Motion*: The Great *God* hath set a *Tabernacle* in the *Heavens* for all those *Nameless* and *Numberless* *Stars* as well as for the *Sun*. *Pſal. 19. 4. 5.* Each individual *Star* hath its distinct and particular *Station*, (as every great *Cart-nail* hath its proper place round about the *Ring* or *Rimm* of the *Cart-wheel*) where it remains unmoveable, every *Star* hath kept its *Station* ever since the *Creation* to this Day, not one particular *Star* hath left its peculiar Place for almost 6000 Years: Though some *Angels* left their first *Habitation*. *Jude v. 6.* Yet never did any one *Star* forsake its own *Tabernacle* where in its Creator at first placed it. Indeed *Metaphorical Lucifer* did fall from *Heaven*. *Isa. 14. 12.* But the *Literal* and *Real* one (to wit, that call'd *Venus*, the *Morning* and *Evening-star*) never yet did so: The *Stars* are call'd the *Host of Heaven*. *Jer. 23. 22.* They are *Gods Army*, that have their *Stands* and *Stations*, they all *Stand* in *Battalia* by the Appointment of their *Maker*, and *Master*, *Jehovah* is their Chief Lord General, who hath set them in *Rank* and *File* by an Ordinance of *Heaven*. *Jer. 31. 35.* &c. No *Star* ever yet brake its *Rank* from the *Foundation* of the *World*: Yet this *Cœlestial Host* or *Army* hath not only its *Stand* and *Station*, but also its *March* and *Motion*, yea (which is the more marvellous) they both *Keep their Station*, and *hold their Motion* at one and the same point of *Time*: Their *Station* is certain and peculiar though their *Motion* be constant, and perpetual: This may be exemplified by a familiar Instance, every *Cart-nail* in the *Tire* of the *Wheel*, keeps its place where it is fixed, while the *Wheel* runneth its *Round*, and makes a progress;

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'Tis not the Nail, but the Wheel that makes the Circular Motion, no more is it the Star that moves, but the Orb or Sphere (wherein it is fixed) which carries about the Star (as the Wheel the Nail) in its continual Circulation: Thus likewise 'tis further demonstrated by a well-disciplin'd Army, every Soldier not only keeps to his own Colours, but also marches orderly in his place (whether a left Hand or a right Hand Man) to his Rendezvous, he duly observing his Generals Order both for his Station where, and his Motion whether at one and the same Time: And no doubt but Gods Host of Heaven is a well-disciplin'd Army, every Star in Heaven is under a Law and Ordinance made by the God of Heaven, God asks Job [knowest thou the Ordinances of Heaven:] Job. 38. 33. Canst thou tell how to order the whole Host of Heaven? (as Master and Governor over them) or canst thou guide or direct the Motion of (that single Constellation) *Arcturus* and his Sons, ver. 32. which ever whirleth Round about the Northern pole, but never goes down the Horizon, 'tis the work of God alone to order every Star in its Course, Yea, to make the matter still more admired, this motion of the Stars is made either without wandering or weariness. 1st. without wandering: All the fixed Stars do constantly keep their way, and their time as well as Place and Station) in both their Nocturnal and Diurnal Motion: (1) they do hold their way (wherein their Maker hath confined them) with so much exactness, that they have no *Epicyles* (as the Planets have) nor any *Eccentrick* Motions, but fulfil their Circles and Revolutions without the least Deviation: Hence it is observed, that those Inhabitants (directly under the equinoctial) have a prospect of all and every Star equally for 12. Hours above the Horizon) for there the Sphere is Direct, but where it is oblique, some Stars rise together, yet do not set together, yet none vary an Hairs-breadth from their appointed Lines of Circumference: Neither (2) do they vary the time (appointed them) but do precisely observe it even to a Minute, hereupon the Psalmist celebrates Gods Praise: For the *outgoings of the Morning* and *Evening*. Psal. 65. 8. for the exact Vicissitude of Day and Night, and the admirable Equipage the Host of Heaven marcheth in according to the Ordinances of Heaven from the Lord of Hosts. Jer. 31. 35. The Sun, Moon and Stars know and observe precisely their time both of going down and of rising up. Psal. 104. 19. 20. which all the Towers of Hell and Potentates on Earth can neither Hinder nor Hasten. Job. 38. 12. Psal. 74. 16. 17. Yea so exact and regular is their Motion, that Men (who know not where themselves shall be, or what shall befall them to Morrow. Prov. 27. 1.) can write *Ephemerides*, what Eclipses will be for many Years to come, in what point of Heaven.

ven and what Hour of Day or Night, such and such Positions, Conjunctions, Oppositions &c. will happen, yea not only when the Sun will rise and set all the Round Year, but also, that the Tail-Star of the Great Bear will early and late point directly to *Arcturus*, that *Arcturus* shall rise exactly when the Sun sets upon the 10th. of March: and that the great Star of the Lyon and of the Great Dog, though they rise together, yet the Dog Star will set some Hours before *Cor Leonis*, because their Sphere is oblique (as to us) this latter being neerer to the Tropick of Cancer, as the former is to that of Capricorn: these and many more Instances (not mentioned) may demonstrate how they all exactly observe their time and way without wandering. Yea and (2dly.) All this the Stars do Without weariness also. In an Host of men on Earth, some Soldiers will be found both wandering and weary: But in this Host of Heaven (so called) As none are found wandering (in *sano sensu*.) So nor can we find one Star, that may be reputed weary: The Prophet compares God to a Chief Commander calling forth his Companies (the Host of Heaven, all in his Muster-Roll, and laying his Commands upon them, though some Soldiers may fail in their March either through Fear or Feebleness (as that Egyptian did. 1. Sam. 30. 11. 12. 13.) but not so much as one Star ever failed. Isa. 40. 26. though their March be many Millions of Miles round the Circumference, and that without Rest and Respite Night or Day, Yea and now for almost 6000 Years. But one Instance (for brevity) to wit, that afore mentioned. 'Tis a Matter of great Admiration, that *Canis Major* and *Cor Leonis* (among the fixed Stars) should Run a Race Round about the Globe of the Earth (which, the Hebrews say, is distant from Heaven a 500. Years Journey) rise together at their first Creation in one point of time, yet though they have been Running their restless Course, for neer 6000 Years now, neither of them hath *fainted* or *failed* in the way, so as at any time to outrun each other, but still both of those Great Stars observe a precise point of time for their Rising together now, as they did at their first setting forth, yea and of setting together to those under the Equinoctial, though not so to us through the obliquity of their Circle and Circumference in our Horizon: The same may be said of the other Stars.

The (4th.) Remark is, that the Great God hath created not only Innumerable and Unnameable Stars, that are fixed in the 8th. Sphere (call'd the Starry Heaven) but also seven Planets, or wandering Stars (as the word Planet signifies) so called, not *quod* Simply, but *quod* Secundum quid, or Comparatively: If those Planets be Simply and by themselves considered, they have made their several Revolutions (in.

(in their own distinct Orbs) at the most fixed and most unchangeable certain Periods from the Beginning of the World to this present day; but to speak comparatively (in Respect of the fixed Stars) all these Planets are placed under them, have a differing Motion from them, and hold an unequal distance to them, yea and one to another in Respect of their (seeming) *Vagabond* and Eccentric Motion, they have various *Longitudes, Latitudes, Conjunctions, Oppositions, Sextile, Square and Trine Aspects*. Sometimes they move more swiftly, sometimes more slowly, as they are higher or lower in their Epicycles, sometimes *Retrograde*, & *Direct*, or *Stationary*, never keeping the same distance among themselves; or to any of the fixed Stars, nor holding one and the same Situation in the Firmament as the fixed do: Notwithstanding all this, no Stars wander less than they do, but have a most certain, constant, stated, and regular Motion; Duely performing the precise points and periods of their compass in their appointed Times: As the Sun knows his going down. *Psalm*. 104. 19. So do all the other six Planets comprehended in one Verse, *Post [Sun] Sequitur, proxima [Luna] subest: Wherein [S] is Saturna [J] Jupiter [M] Mars. The next [S] is Sol the Sun, [V] Venus and [M] Mercury with Luna the Moon. All these 7 are call'd wandering Stars for the Reasons above named, and this Denomination hath a Divine warrant from the Apostle *Jude*. v. 13. where wandering Stars are mentioned: [*Ἀστὲς πλανήτι*] in the sense only of the common Judgment of Sense which beholds them carried about in a differing Course to the whole Circuit of Heaven beside: Two of those 7 Planets are these 2. Great Luminaries or Lights of the World, the Sun and Moon both which be a whole Bundle of Wonders. The Sun is the Prince of Planets, yet (as his Hebrew Name [*Shemeš*] Signifies) is a Servant to Gods Servants: *He cometh out of his Chamber as a Bridegroom* (with marvellous Splendor, Pomp and Bravery, when he first sheweth himself above our Horizon) and *Rejoiceth as a Champion to Run his Race*. *Psalm*. 19. 4. 5. This he Runs with such a wonderful Swiftnes, as exceedeth the Eagles Flight, more than the Eagle exceeds the slow Motion of the Snail (*Bellarmino* saith, the Sun runneth seven Thousand Miles in the Eight part of an Hour. *Bill. de Ascens. Minis in Dum grad.* 7.) and with such Incomparable Sweetnes. *Ecclesi.* 1. 7. that *Eudoxus* the Philosopher profess'd his Willingness to be burnt up presently by the Sun, so he might be but admitted to come so near it, as to learn the admirable Nature of it, and *Chrysostom* cannot but wonder at the Suns darting down its Rays towards the Earth, whereas all Fire shooteth and halteth up toward Heaven. I might mention many more Marvels in the Sun, were it not besides my present Design*

Design. As likewise in the other Great Light, the Moon, call'd Hebrew *Jarach* of *Rauach* to Refresh or Refrigerate, because she cools the Earth with her Influences: and *Moses* mentioneth, that as the Sun by warmth, so the Moon by Moisture, make the Earth fruitful *Deut.* 33. 14. as some will needs place Hell in the Hollow of the Sun, so others conceit a World in the Moon, the Thinner part to be the Sea, and the Thicker, (which is easy to discern, not all alike lightsom) to be the Earth: However no Planet hath such Changeable Aspects, yet Astronomers Affirm, she hath as much light in her Wane as in her Full, only her bright side is turned toward Heaven: Hence Dr. *Hackwel* hath an Excellent Note, that therefore God seem'd to set Her lowest in the Heavens and neerest to the Earth (of all the 7 Planets) to put us daily in mind of the Constancy in Heavenly, and Inconstancy of Earthly things, Her self (in some sort) partaking of both, though in a Different manner, of the one in her Substance, and of the other in her Visage: to say nothing of the Eclipses which are the wonders of the World, and which Metamorphose (even) the very Haters of Astrology to become stark-staring Star-Gazers: to say but little of the two Planets next above the Moon, yet under the Sun to wit, Venus and Mercury, both which do attend alway upon the Sun, as Courtiers do upon the King, never going far from Him, Venus never more than 48 degrees and Mercury but 30, which is the Reason, why it is so seldom seen, and why both have no other Aspect to the Sun but Conjunction, whereas the other Planets have oppositions &c. The Morning Star (commonly call'd Venus for its Beauty and Bravery) is the constant Companion of the Sun, and next in brightness (as to Appearance) to the two Great Lights casting a shadow as the Moon, 'tis seen long upon the Day, and is not darken'd by the Moon in the Night, *Sed ipsius Contactu fit lucidior aureo colore in Candorem diffuso*. The neer Approach of the Moon Changes only its golden Complexion into a more splendid brightness. These two (in a word) (Venus and Mercury) are call'd *Homodromi*, that is, Fellow-Runners because They Run almost in the same course together, and fulfill their periods not far asunder, never much Remote from the Pallid Royal or Presence-Chamber of the Sun their King, which is also the Reason, why these two never have *Ortum & Occasum Cosmicum*, they do not Rise, and set with the Sun in that part or point of Heaven &c. which is opposite. Both keep nigh the Sun sometimes going before it, and sometimes following After.

But (omitting the Inferior) my main concern at present is the Superior Planets, under which the Sun is seated as the Center of all the Stars and the Eye of the World. God hath placed it, in the midst of
B the

the Orbs, that it might the more commodiously give *light* (It self being the fountain thereof) to both the *Superiour* and *Inferiour* Stars, and that neither by its *propinquity* (If in the *Moons Orb*) it should scorch the Earth, nor by its too much *Distance* (in the 7th or *Saturns Sphere*) Sublunary things should be starved through want of warmth from it. The *Sun* is seated in the midst of Heaven (3 Planets above, 3 below him) as a King in the midst of his Kingdom, that He may Diffuse his Influence on every hand, and Keep all sides down in an equal poize and posture (as *Plutarch* saith) by his middle presence: The Planet (commonly call'd for Distinction sake, *Saturn*, is the Highest above the *Sun*, and next below the *Starry Heaven* or Sphere of the fixed Stars, appearing of a dusky colour, as a Star of the *Second magnitude*, cold, dry and Melancholick, and (having the Highest and Widest Circumference) cannot compleat his Circuit under the space of *Thirty years*. Therefore 'tis said to be of a slow Motion in his peculiar Cycle, to say nothing of his *Epicyle* or *Eccentric Motion*: That, call'd *Jupiter* is the next to *Saturn* exceeding splendid (so that 'tis oft mistaken by the Unskilful, for the *Morning Star*, or for the great *Dog Star*, appearing as a Star of the first Magnitude, that may Eclipse *Saturn*, when their latitude (which seldom Happens) be Equal at their *Conjunction*. This Planet Accomplisheth his Zodaical period in the space of *twelve years*. Having a narrower Sphere than *Saturn*, yet a five times bigger body, so that no Planet but the *Sun* is greater than it, being 95. times (*Cardanus* saith a 100 times) bigger than the whole Earth.

The third Planet is call'd *Mars*, less than *Jupiter*, Higher Colour'd than *Saturn*, of a Red, Fiery, Cholerick Complexion, who (still in a narrower Circle) Finisheth his Revolution in two years Time: The Wisdom of our and Their Creator may be much wonder'd at here in two Respects (to mention no more now of the many Besides) that (1) *Saturn*, which cooleth much, and *Mars*, which Heateth much should have *Jupiter* placed betwixt them that it might temper and qualify those two Extreams with its more moderate, Temperate, and Benign Beams: (2) that there should be such a Concreated Harmony betwixt the *Sun* and those 3. *Superior Planets* (as is afore said) That Supreme law which their maker laid, and left upon those 3. was, that they should observe a constant Congruity in all their Eccentric Motions with the *Sun*, whom they seem (saith *Alsted*) to Reverence as their King, This Divine Command They have kept (to the shame of us who frequently transgress that Law laid on us in *Disowning*, *Disbonoring* and *Disobeying* Christ our King) for almost 6000 years, for as oft as they are in *Conjunction*, so oft do they betake themselves to the top of

of their *Epicyles* as to their Chappel or closet, in Reverence (as it were) of so Royal a Guests presence, they Depart into the utmost borders of their own Dominions, they give place to their Approaching King, stands off at a due Distance and there Receives (as it were) commands and Influences from him: And then, when (After the Conjunction) the *Sun* (whose Motion is swifter) withdraws from thence, these Planets do Descend from the Top or Tower of their *Epicyle* and (like officious Courtiers) Attend upon their Prince going his Progress, and so they follow the *Sun* (their Lord) so far, as till he is gone off through the third part of the Zodiack, till (by his quicker speed) He hath out-run them the space of four (of the Twelve) signs. Then, at length, as if they had fully Discharged their Duty and Homage, they make a stand (call'd at that time *Stationary*) for some Days, casting (as it were) their long looks after him, and at that distance they throw him a Farewel: When this is done, They begin their *Retrograde Motion*, Running back into the bottom of their *Epicyle*, and letting themselves down into the lowest part thereof (as oft as the *Sun* is gone from them into the opposite part of the Heavens to them) and therefore (as *Alsted* excellently observeth) they seem to bewail the absence of their King, and (as it were) Humbly Request his Return: After this, when they Discern the *Sun* drawing off from his opposition to them, and Returning towards them again, then they, Ascending from the bottom, the place of their bewailing (still contrary to the order of the Signs) Hatten out to meet their King, and (as with some Salutations) they Entertain the *Sun*, while He is yet distant from them the space of a Trigon (3 or 4 Signs) by becoming *Stationary*, or making another stand again, this done, and the *Sun* Approaching still nearer and nearer, They then Run before him (as his joyful Harbours and Harbingers) in a right and Direct course according to the order of the Signs, and as with great Gladness glide up to the Top of their Tower again, that they might (as it were) resign up the nearest and most Commodious and Honorable place to the *Sun* their King: This in short is the constant Harmonious Motion of these 3 Superior Planets and the *Sun*. The *Epiphonema* cannot be less, than an *Heavenly Refreshing Admiration*, & a *Soul-Ravishing Adoration* of the most mighty and only Wise *Jebovab* who Created, and hath ordered these Astonishing Scars &c. The works of the Lord are great, sought out by all those that have pleasure therein Ps. 111. 2. If all the works of God be great, those on the Earth and in the Sea, then much more those in the Heavens, no less than great works can fall from the hand of so Great a God, they are all *Magnalia*, so should all be magnified, not neglected or lighted: It should be a pleasure to us (as it hath been

no little to me) to search and find out such wonderfull works, Though they be *Great*, yet are they to be seriously sought into, and found out by those that Delight therein, and the deeper they dive into them (not for vain *Curiosity*, but from solid *Sanctity*) the sweeter they find them: God hath shewn singular Skill in all (Esp. in these) his works, and He will have Men to admire him their Maker. They all (*acentro ad Culum*) are Tip'd and Guilt with a Glory upon them, this the *British Man* understands not Ps. 92. 5. 6. Neither his ordinary nor extraordinary Handy work, whereas a woe is Denounc'd upon those that Regard them not Isa. 5. 12. 15 Ps. 28. 4. 5. They shall have like for like &c. God will Reward them according to the work of their hands, because they Regard not the work of Gods Hands.

The (5th.) Remark to omit the Conjunctions of the Inferior Planets, (because the frequency thereof darkens the *Significancy*) beside their *Inferiority* the Superior only are here to be handled and the other but *Obiter* (as occasion offereth) and *Mars* also, though it carries a correspondency with *Saturn* and *Jupiter* in the *Quality* of their Motions (both as to *Longitude* and as to *Latitude*) these three differ only in the *Quantity* thereof: *Mars* fulfills his Cycle far sooner than the other, so its Motion hath not so many Remarks upon it, *Saturn* and *Jupiter* have many Aspects, both towards the other Planets and one towards another, as *Sextil*, *Trine*, *Square*, *Opposition* and *Conjunction*, waving all the other four, I shall insist upon the Last-named: Their *Conjunction* must needs of all their other Aspects, be most Remarkable seeing then and therein only, those two mightiest Planets (as it were) twist together their most powerful Beams, this they do, when they come near each, as do the *Sun* and the great Dog-star from the 20th. of *July* to the 27th. of *August*, all which are call'd *Dog-days* from the Hot season produced by the twisted Rays both of *Sol* and *Sirius*: Indeed in true Propriety of Speech, a *Close Conjunction* cannot be call'd an *Aspect*, for when they have no distance wherein to look one upon another, but are in the same *Degree* and *Minute* of a Sign together; Thus may it sometime come to pass, that *Jupiter* may totally Eclipse *Saturn*, as being both in a lower Orb, (& coming 'twixt us and it) and of a larger Body, seeing *Saturn* is but as a Star of the 2d. Magnitude, whereas *Jupiter* as one of the first: Mr. *Wing* (in his *Astron Britannica* pag. 1280. writeth, that in the Year 1661. May the 3d. at 11. in the Night, he saw *Saturn* totally Eclipse'd by the *Moon*, which is a far lesser Body than it, though it seem greater through its nearness to us, and the others great Distance from us: That these two Superior Planets (as also *Mars*) should be sometimes *Direct* (going strait forward) sometimes *Retro-*

grad.

grade (stepping backward) in their Motions, and sometimes *Stationary* (standing, as we say. stock-still) while all the other Stars (call'd *fixed*) never do so, must needs be very marvellous; yet their strange *Conjunctions* one with another is far more a greater marvel, their *Conjunction* is Threefold, 1. *Minima*. 2. *Media*. 3. *Maxima*. or (as Artists phrase them) 1. *Specialis*, 2. *Trigonalis*, 3. *Climacterica*. These 3. several sorts of *Conjunctions* in the two Superior Planets are caused thus, (1.) *Saturn* is of slowest Motion (as he is the highest Planet, and hath the largest Circle to run, seldom above 3. or 4. Minutes in a day, his mean Motion is (as some say) 2. Minutes and 11. Seconds, his swiftest Motion is but 6. Minutes: And if his *Diurnal* Motion be so slow, his *Annual* must be accordingly, which (according to *Keplers* Tables improved by *Maginn*) is computed not above 12. Degrees in 12. Months. The slowness of *Saturns* Motion is further illustrated by his several Postures, *Retrograde*, *Direct* and *Stationary*. He stands still (neither moving backward nor forward) for 3 or 4. (some say) five Days before he move backward, or contrary to the Order and Succession of the 12. Signs, and as many days, before he go direct forward, that is, from one Degree of the sign to two, and so on to the rest, in which direct Posture the *Sun* and *Moon*, are always found, marching onwards, and never are *Stationary* (as the other Five Planets be) or *Retrograde*, but by a Miracle as they both stood still in *Josuahs* time, and the *Sun* went back 10 Degrees in that of *Ahaz*: Beside, *Saturns* *Retrogradation* continueth customarily (as some compute it) an 140. Dayes, all which considered, must constitute his Motion *Annually* to be very slow: (2.) *Jupiter* hath a smarter Motion, finishing his Revolution in about 12. Years, whereas *Saturn* doth require about 30. Years wherein to finish his Cycle. Yet *Jupiters* Motion (compar'd with that of all the other Planets) is very slow also, whose swiftest *Diurnal* Motion is but about 14. Minutes (as *Saturn*, at the most, is but 7. and *Mars* but 31.) beside his being (as well as *Saturn*) *Stationary* five Days before he be *Retrograde*, four Days before he go *Direct*, and his *Retrogradation* lasteth 120. Days. So that he likewise is of a slow Motion: Hence it comes to pass, that these 2. Planets do seldom make Application each to other in their distinct Spherical Motions, they seldom meet together in *Conjunction*, and they may meet together sometimes with their Beams when they do not exactly with their Bodies. The first sort of those three *Conjunctions* the 2. Superior Planets make, is call'd the *Least*, *Meanest* or *Special*, which falls out only once in about 20. Years, reckoning in the round Number all along, and not troubling either my self or the Reader with the Fractions or broken Numbers: This may

may be thus explained: Suppose *Saturn* and *Jupiter* do start and begin their Course in the Sign *Aries* (the first chief, and cardinal Sign of all the 12, in the Zodiac) *Jupiter* must run through all the 12. Signs, before *Saturn* can run through 4. of them, therefore (through this Inequality and Disproportion of these 2. Planets distinct Motion) before *Jupiter* can overtake *Saturn*, the Space of about 20. Years is required, that is the Time, whereat these 2. Planets do concur always in some one of the 12 Signs, and in some one Degree, and Minute thereof. This is call'd *Conjunctio Minima*: Their (2d) sort of *Conjunctions* is the *Mean* or *Middle*, for understanding this, we must suppose, the 12. Signs are divided into 4. *Trigons*, *Triplcities*, or *Triangulazitijs*, the *Fiery*, *Earthy*, *Aery*, and *watery* *Trigon*; *Aries*, *Leo*, and *Sagittary* make the first, *Taurus*, *Virgo* and *Capricorn*, the second, *Gemini*, *Libra* and *Aquarius*, the third, *Cancer*, *Scorpio*, and *Pisces* make the fourth; now *Saturn* and *Jupiter*, having made 10 *Conjunctions* (as *Modern Astronomers* reckon them, though the *Antients* say 12. but of that after) in some one of those four *Trigons*, they then go off from that *Triplcity*, to make so many Meetings or *Conjunctions* (be it 10. or 12.) in the next *Trigon*, as out of the fiery *Triangulazitijs* into the *Earthy* &c. These many Meetings in each *Trigon* (before they can go through all the 3. Signs thereof) require the Space of 198. Years and 265. or (according to *Alsted*) 236. days &c. by the *Modern* computation of making only 10. Meetings, but if 12. (after the *Antients*) be taken, then the measure of time will be; not only almost 200. (as is the former) but altogether 240. Years before the planetary *Conjunctions* have accomplish'd all their *Revolutions* in any one single *Trigon*, for which it is call'd the *Trigonal* or *Mean* *Conjunction*. Lastly the (3d.) Sort is the *Great*, *Greatest* most signal and *climacterical* *Conjunction* which happeneth very rarely in the World, for as the first falleth out once and but once in every Twenty Years successively, (as above) and as the second succeeds only in every two Hundred Years (which is the round Number, within little more than one Year above the Fractions) according to the *Modern* computation: So this third cannot fall out, till *Saturn* and *Jupiter* have run out all their 10. (or 12.) *Conjunctions* in the first (the fiery) *Trigon*, all the same Number in the second the *Earthy*, all likewise in the *Aery* the third, and lastly all in the last which is the *watery* by an orderly Progress. When these two *superior Planets* have run through all these four *Trigons* in successive Order, and at last comes to have another *Conjunction* after their last leaving the *watery*, and at the very beginning of their first meeting in the fiery *Trigon*, this is the full period of their whole Cycle, which is a *Revolution* (as *Kepler* computes

putes it in the round Number) of 800. Years, by the *Modern* computation: But according to the Computation of the *Antients*, (who reckon not by 10. but by 12. the 20s. the Compaſs of Time then amounts to 960. Years betwixt one Total, chiefest and climacterical *Conjunction* (as this last is called, and another. Because this latter and antient account may serve us as some Salvo in the Sequel, let it be observed, that *Men* of great Name and Note, were of this Opinion: such as *Haly Rodan*, *Albumazar*, *Guido Bonatus*, *Abraham Avennaris*, *Alcabuius* and many others, none contemptible in *Astronomical* Art, perhaps it was (as 'tis said) their mistake for want of those exact Tables in those anient Times, which our later Times (standing as *Pigmies* upon those Gyants shoulders so might see further than they) have found out by greater Art and Industry. And perhaps even these *Later Tables* are not found faultless, for *Engl. prophetick Merlin* finds fault with *Origan*, *Kepler* and *Alsted* in their computing those *Great Conjunctions* short both of Truth and Experience pag. 53. 54. concluding, that there is not any certain Rule can be made, whereby without (a right) Calculation the true *Conjunction* of *Saturn* and *Jupiter* may be found, for there will be Variation in Degrees, If no worse Errors happen.

However this Third is the *Great Conjunction*, which all *Astronomers* (both *Antient* and *Modern*) have unanimously put the most Stress upon in their Learned observations, not only because these 2. *Superior Planets* are (above all the other) most significant and efficacious, but also because this their climacterical *Conjunction* falleth out but once in almost every Thousand Year of the World: This new Consideration hath so transported (that Phœnix of his Age) *Kepler* and after him (that *Universalist* for all solid Learning) *Alsted* as jointly to say, that the *Great Conjunction* of these 2. Planets in the *Fiery Trigon* did portend the Revolution of some new Empire. *Alsted* Theſaur. Chronolog. fol. 482, further saying, that the Force and Fire thereof would burn up and destroy all the Dregs and dirty Doings of *Rome*, but above all others is the Divine Rapture of the Noble Dane *Tycho Brahe* & *Jayudon*, who saith, It is worthy of our weightyest Observation, that as all the former uneven *Revolutions* of the *Fiery Trigon* (namely the First, Third and Fifth) have ever been auspicious to the World, as having Vtherd in some signal and singular Favors of the Almighty to Man-kind; so the Seventh *Revolution* is the Fore-runner of a more happy and glorious State, than all the former past Ages have ever yet enjoyed &c. *Tycho Brahe* *Astronom. Progymnasim*: Tome the First, not far from the End, where that *Atlas* of the *Mathematick Heaven* divinely argues and enlarges upon it: This same famous.

famous *Tycho Brahe* doth further say, that the *first* (Exclusive) *Revolution* of the *fiery Trigon* (and by consequence the *first climacterical Conjunction* after the *worlds Creation*) happened under *Enoch* and under the (then) flourishing Estate of the Church as he calls it. The *third* he fixeth under *Moses*, and under the Deliverance of *Israel* from the *Egyptian* slavery: The *fifth* (he places) under *Christ*, and under the Restoration of *faln Man* into Gods favor by the Redeemers passion &c. And his own words follow thus [*Septima hac. Trigonorum in integrum (ab orbe condito) Restitutio quandam Sabbatismi occultam Rationem obtinet, & præcæteris peculiare, magniq; momenti aliquid denunciat.*] That is, the *seventh Conjunction Climacterical*, in the Compleat Return of the *fiery Trigon* from the Foundation of the World, brings along with it in its bosom a certain secret *Sabbatism* or State of Rest, and something in demonstrates which is peculiar above all the Rest of the *six Revolutions*, and what is a matter of mighty moment. Thus *Tycho Brahe*, d. l. and much more to the same effect. Neither is this *Atlas* of found *Astronomy* (as Learned Authors call him) singular in this Opinion, but profound *Kepler* went before him in the same Sentiments, and *Acute Alsted* follow'd after; this appears in his *Encycloped.* Page 1105. Where he concurs with *Keplers Tables* (Reputed the best in the World) which, he relates, to run thus: (Though the period of each *Climacterical Conjunction* be computed to be compleated in the Compass of *Seven Hundred Ninety four Years*, two Hundred and fourteen Days, yet (saith he) for these Fractions or broken Numbers, *Kepler* reckoneth by a round Number, so that the *Grand Revolution* must be reckoned by the Round Number of *Eight Hundred Years*:] And he sets down *Keplers Tables* thus. The *first great Conjunction* (Exclusive) from the beginning of time was in the 800. Year of the World, which was three Thousand, two Hundred Years before *Christ*: The *second* was in the Year of the World 1600, which must be two Thousand four Hundred before *Christ*. The *third* did fall out in *Anno Mundi* 2400. which was one Thousand six Hundred before *Christ*: The *fourth* falls in the 3200. year of the World, which must be before *Christ* Eight Hundred Years. The *fifth* was when *Christ* came in the *Flesh* to work the Worlds Redemption, which was in the four Thousand Year of the World. The *sixth* falls out in 800. years after *Christ*, which was the four Thousand Eight Hundred year of the World: And the *seventh* (still multiplying by 8. from the first to this last) must fall out in the sixteenth Century, 1600 Years after *Christ* at what time the World is five Thousand six Hundred Years old: *Alsted* adds further (in Page 1215.) that the Antients did measure Time by these *Revolutions* as by infallible Rules, as thus from the Creation

ation (1) to *Arts, Cities* and *Robberies* is 800. Years. (2) to the *Universal Deluge* and the *first Monarchy* 1600. Years (3) to *Abraham* and his Seed going out of *Agypt*, 2400. (4) to the *Destruction* of the Kingdom of *Israel* and *Judah*, 3200. (5) to *Christ* and the Rise of the *New Testament Church* 4000. Years. (6) to the pressures of *Christs Church* 4800. (7) to the Church's Deliverance from those pressures by *Antichrist* &c. 5600. So that all these three most Eminent Authors did Vnanimously expect this *seventh great Conjunction*, or compleat *Revolution* of the Planets (which happeneth in this our sixteenth Century) that great and vniuersal Changes would be the products thereof, seeing the Planets in this 7th. Revolution shall have run through their Circles, and then return to their first Beginnings again, which cannot but portend mighty things: This being supposed to be the last, sundry *Astronomers* questions, whether there ever will be any other after this *seventh*.

The (6th.) Remark is the pious Meditation of the Antients, that the *Septenary* or *Seventh Number* is a *plenary, perfect* and mystical Number, which (in Scripture) hath a peculiar signification, 'tis compounded of 3. and 4. the *Ternary* or *Three* is the Number of *God our Creator*, who is one in *Three* and *Three* in one; the *Quaternary* or *Four* is the Number of *Man* (the *Creature*) who is made up of the four Elements as are also all Sublunary things call'd Elementary compound Bodies; hence it is that all things have a wonderful Harmony of Concrency and Rest in the *Septenary Number*; hereupon *Philosophy* calls it [*Numerus primus, Virgineus, Sacer & Quiescentius*] (1) The *first* Number because it made up the *first Week* (2) The *Virgin Number*, because great is its force and efficacy (as a Virgin is in the Flower and Strength of Age, so every *Seventh Year* is computed *Climacterical* and *Seven Nines* (or 63.) is accounted the *great one*, as 7. Years (in Law) is the Term of a Mans life, and 3 Sevens are equivalent to 3 Lives: (3) 'Tis call'd a *Sacred Number* because it flows from the *Ternary*, which is the Number of *God*, and the *Quaternary*, the Number of the *World*, as is above said, this Note favors not so much of *Superstition* as it Respects the Nature of *Harmony*; hence the Poets Phrase *Perfection of Prosperity* by *terq; quaterq; Beati*] a 3 fold and a 4 fold Happiness: (4) 'Tis the *Resting* number because the *Seventh Day* and the *Seventh Year* in sacred Writ were *Sabbatical*: Every week is call'd *Septimana*, consisting of 7. Days, and every *Seventh Year* produceth some material Alteration: Beside, the *Seventh Number* is call'd the Limit and Measure of all Inferior numbers, and any great number propos'd (whose Measure is *Seven* and may be divided by 7. exactly) can by no other Means be more certainly found out than by

by Division with 7. But above all, the *Holy Scriptures* number all by *Sevens*, accounting, the 7th. *Hour, Day, Month* and *Year* to be all *Sabbatical* and the *Seven Seventh Year* to be a *Jubilee*, a *Restitution* of all &c. And this Harmony between *Hours, Days, Months* and *Years* seems to be intimated *Revel. 9. 15*. Thus also the Law required 7. washings or sprinklings of blood or water, and the 7. *Lamps* in the Inner Court or Holy Place, representing the 7. *Planets* in the Visible Heavens, as the greatest Lamp stood in the middle of the other six, having 3. on either side, so the *Sun* is seated in the midst (as *Prince* of the *Planets*) having 3. above *Him* and 3. below *Him*, all attending him, as above: All the walks of this glorious *Sun*, are shadows of something within the *Vail*. The *Eve* or *Evening* was (as *Eve* was to *Adam*) the *Wife* of the *Morning*, the *Jews* and other Nations reckon the Beginning of Time (as of the *Sabbath*) at *Evening*, and to them that are about the *Equator*, and to all, at either *Equinox*, the first 6. Hours brings the *Sun* to the Mid-night *Nadir*, or Mid-Heaven of the *Antipodes*, and six more to the Morning *Horizon*, six more to the *Zenith* or noon of the upper *Hemisphere*, & six more to its setting again, when the *Sun* hath taken all these Turns of *Sixes* 6. times over, then comes the 7th. or *Sabbath Day*, whereon the *Cakes* of the *Show-bread* were changed. 1. Sam. 21. 6. Every 7th. *Hour* (as well as every 7th. *Day*) made a *Pause* or *Rest* the *Sabbath* of the *Evening* Pl. 104. 23. of the *Midnight* or the *Morning*, and of the *Noon* or *Mid-day*. All Vsherd in by six Hours, as the *Sabbath* is by six days, and that 7th. is the first Number wherein *Heaven* and *Earth* met together (*God and Man*) in the first *Sabbath* worship: *Numero Deus Impare Gaudet*. 7. is an odd Number, and the 7th. *Day* was not only a *Resting*, but a *Refreshing* day to *God*. *Exod. 31. 17*. (would to *God* it were so to us) above all the other 6. Days. And I know not why this 7th. *Grand Revolution* of those *Planets* may not bring in a blessed *Sabbatism*, or some Extraordinary *Rest* and *Refreshment* seeing [*ἡμετέρας ἀναορέσεως*] a *Time* of *Refreshing* (or as the *Gr.* signifies) of *Cooling the Heat*, is promised *Act. 3. 19*. and [*ἡμετέρας ἀναορέσεως*] a *Time* of the *Restitution* of all things v. 21. wherein all *Ruines* by *Sin* shall be *Repaired* by our *Saviour*, and *Blessed Jesus* shall take off the *Curse* and *Corruption* under which the *Creature* groaneth, *Rom. 8. 19. 20. 21. 22*. This great *Scripture Truth*, *Divine Plato* Hammerd at in his *Great Revolution*, when, after many Thousands of Years (*He saith*) all things shall be again (*in statu quo prius*) as they were at the Worlds beginning in a state of perfection: The World waxeth worse and worse and the *Last* (being but *Dregs*) are the worst of Times, yea not only the *Earth* but *Heaven* also grows faint and feeble through old Age. Infomuch that

that the *Sun* (as *Prologus* saith) Runs much neerer the *Earth* many Thousand Miles now, than at the *Creation*: If so, then by the same Rule, the *Planets* must do the same, and then neither of them have kept their first perfection, from whence some *Salvo's* to arising Doubts may be deducted, if this *Hypothesis* should be taken for Granted: But whatever may be said to *Prologus* Assertion, I shall endeavor to illustrate that of Noble *Tycho Brahe*, saying, that all the 6. *Great Conjunctions* which only have happened since the *Foundation* of the World (Exclusive) to this 16. Century, have been Auspicious to the World, and Vsherd in some signal Mercies to Man-kind: So this 7th. in our Century will certainly exceed them all &c. as the 6. Days *Creation* had (each of them) their *Tob Good*, but the 7th. Days *Rest* was attended with *Tob Meod*, very good: So the 6. former *Revolutions* all brought *Tob*, good to the Church, but this 7th. (suppos'd to be the last) will undoubtedly bring *Tob Meod* very good things with it. The *Bridegroom* at the Marriage feast reserves his *Best Wine* for the *Last Time*. *John 2. 9. 10*.

Take a short Land-skip of all the former 6. The (first) under *Enoch* 800. Years of the World, his Name signifies [*Catechised*] as *Gen. 14. 14*. [*Chanikan*] *Catechised* or Trained up in Religion as well as Warfare. He was taught of *God* to walk with *God*. *Gen. 5. 24*. *Hebr. 11. 5*. *Ecclesiasticus 44. 16*. and *49. 14*. A great Type of *Christ* in his *Ascension* living 365 Years before his Translation after a *God-pleasing* Life, and just so long did *Christ* live in the Purity of the *Primitive Church* to *Julian* the *Apostate* in the Year 365 after *Christ*. He was (as all the *Patriarchs* were) the *Chief Bishop* of his Time, by whose Labours the Church of *God* was preserved in that prophane Age, He prophesied of the *Destruction* of *Sinners* (before *Noah* did of the *Deluge*) foretelling the *Day of Judgment* and the *Coming of our Lord*. *Syr. Maran-atha* (hence the *Jews* make him the Author of the great *Excommunication*) *Jude. v. 14. 15*. As *Enoch* is call'd the 7th. from *Adam*, the Church had some *Sabbath* or 7th. *Time* of *Resting* by him, a *Rest* and *Respite* from that Universal *Destruction* which came upon the World afterwards: Thus *Elijah* (*Enochs* Brother candidate of *Immortality*) is Stiled the 7th. from *Adam* also, not in Respect of *Degrees* or *Gradual Descent* (as was *Enoch* the 7th. *Patriarch*, not the 7th. Person) but by way of *Computation*; and in Respect of so many Generations (as some Reckon) between them: *Elijah* is computed the 7th. Prophet from *Adam*. and the first sent to the *Gentiles*, a great *Reviver* of the Church (as his Brother *Enoch* was, and a *Restorer* of the Law. Now here be two [7ths. from *Adam*] both Translated into Heaven; which may intimate that after the 6000. Year of the World,

World; comes the 7th. from Adam or 7th. Millennium with its strange Translation likewise. However, this Translation of Enoch is call'd *Annus Sabbaticus*, *Calvisius*, *Opus Chronolog.* Page 3: Enoch predicts (as a late Reverend writer saith) *Judicium matutinum* the Morning part of the Judgment Day (explain'd *Dan.* 7. 7. 8. 9.) as if then to be seen [*behold he cometh*] which was not to be till the 7000. Year begin, and the *Vespertinum* or Evening part is after it, explained in *Revel.* 20. 7.

The (Second) *Climacterical Conjunction* (by doubling the Number [8] here and all along) was in the 1600. Year of the World under Noah, in which Century the Universal Deluge destroy'd the wicked World, which was then drowned in wickedness before it was drown'd in water. Yet the Church had then her *Annus Sabbaticus* a complete Year of Rest in Noah's Ark, for from November (when Noah had laid up all his Stores of the Earthly Fruits, and entred the Ark with his Beasts, Fowls and Family) he remained there till the Beginning of November following: As Enoch had been a Cooler to the Church, when the wicked world was Hot in wickedness, by his contrary Profession, prophesying, and Practice, for which God took him up into Heaven (as thinking no place good enough for him upon Earth) and whose Translation gave to the Church the first Specimen or Proof, that God had prepared another Life (after this) for his Saints, wherein they should live with him in Glory for ever. So Noah (as his Name signifies) was a Comforter to the Church, saving her from the Deluge, which Reduced the World to its first Chaos or Confusion *Gen.* 1. 2. when the Waters above the Firmament and the Waters under met again together, and brings the Earth once more into her first posture to be covered with Water. 'Twas a peculiar privilege, that Noah brought the Church nigh God in this great Flood of Waters. *Psal.* 32. 6. Enoch was a Prophet foretelling Christ's coming, and Noah was a Preacher of Christ's Righteousness, had greater Blessings than Adam, having the Promise [*I will no more destroy*] &c. *Gen.* 8. 21. 22. the Bow in the Cloud, and a new String to his Bow, the Everlasting Covenant, the pattern of all Covenants with Israel (oft mention'd by the Prophets) and the Flood (made such a Baptism to the Earth) also, as help'd to wash away its Curse, which Cursed Earth shall become so Renewed, & so Blessed of the Lord, yea so much Christ's Darling, that He Resolves to make it the Centre of his Glory (as some suppose) at the 7th. Millennium, or last Revolution of the Superior Planets *Revel.* 5. 9. 10. where the Saints or Angels Rejoice, that they shall come (out of Heaven) to Reign upon Earth, thus God tells Moses in the Mount, that the Land shall enjoy her Sabbath of Rest, not only a Temporal! *Levit.* 26. 34. 46. and

34. 46. and 2. Chron. 36. 21. and *Levit.* 25. 7. 6. But an Eternal one. *Hebr.* 4. 9. which the Lord of the Sabbath (*Matth.* 12. 8. *Mark* 2. 27. 28. *Rom.* 9. 29. *1am* 5. 4.) hath made for man; The whole Earth shall be filled with his Glory *Numb.* 14. 21. He will Cover, or Atone it *Deut.* 32. 43. God (not Adam) named the Earth [*Erets*] which signifies [of Rest] to Delight, as If He meant to take his pleasure upon it, when the Heavens, that Canopy and Curtain (now hiding his Glory) shall pass away as a Scroll of parchment before the Fire: God will come to keep his Sabbath of Rest on Earth, and here accept his People, then the Land of Canaan (more accursed than all Lands, while possessed by the accursed Nations) shall be most blessed, the Glory of all Lands: The place of Gods Residence and Delightful Rest. *Ezek.* 20. 6. 40. and 34. 26. 30. *Hof.* 2. 20, 23. &c.

The (Third) great Revolution (still adding another 800) falls out in the 2400. y. of the World under Moses, when the Church had again another Sabbath of Rest from her long and groaning slavery in the brick bondage of Egypt, this is so plain in Scripture History, I need not enlarge upon it as upon the 2 former, a word only, the blessed Messiah which the 7th Revolution may bring in, is greater than Moses as much as a Son than a Servant &c. *Hebr.* 3. 3. 4. 5. 6. He will plague the Pharaoh of mystical Egypt with sorer and severer plagues (his Vials of wrath *Revel.* 16) till He make him yeeld, and let go his People as *Exod.* 12. 31. He will not only bring his Church into the Wilderness (which was all Moses could do, leaving the conquest of Canaan to Joshua) but bring her also into the Heavenly Country.

The (fourth) falls in the 3200. y. of the world (adding another [8] to the 24.) under Solomon and the Kings of Israel according to incomparable Tycho Brahe, this is likewise evident enough in Scripture, that the Church had her Sabbath of Rest under Solomon, that peaceable King, as his Name signifies; yea and the Ark of God, that had (from Moses time hitherto) no better harbor than in a Moving and Tottering Tabernacle, found a Sabbath of Rest, in a standing and stately Temple (the wonder of the World) not only for his time, but for his Godly Successors also. Still our Saviour whom the fifth Revolution ushers into the World in y. 4000.) is greater than great Solomon. *Matth.* 12. 42. He is the Prince of Peace, the maker and matter of our peace, our Sanctuary, and Salvation in whom alone our Souls find a Sabbath of Rest. *Matth* 11. 29. This needs still less Illustration: Go forward, then 800. y. more to the (Sixth) Epoch or Revolution in 4800 y. of the world which brings in Charles the great, under whom, as the Roman Empire was in its Zenith, or most flourishing estate at Christ's Birth, so now it was translated from Rome into Germany. This must be insisted upon a little,

tle, because 'tis beyond *Scripture History*, 'tis true the Church would have but a slender Sabbath of Rest in his Time, for then *Antichrist* was Regnant, and *Leo* was Rampant, (*Leo* the 3d was then Pope, who prostituted his Keys to the Emperors feet, for which the Popish People whipt him like a Rogue, If not, plucked out his Eyes and cut out his Tongue &c. *Prideaux* Introduction pag. (96) yea in this 8th Century, *Pope Joane* made a good proof that the Church of Rome was a Base Whore; so that the Rest of the Church in this Age, was like the Rest that the Ark of the Covenant had in the midst of Jordan, and that of the Priests of the Lord who attended it *Josh.* 4, 9, 10, 16. with 3, 13. The Feet of the Priests (that bare the Ark) did Rest in the midst of Jordan, there they stood and must not stir out of their station until 600000 people were passed over the 4000. Cubits of dry Land within the banks; there they stand, they Rest in the midst of Jordan, with hideous Mountains of water hanging over their Heads, a most Ghastly and frightful sight without all peradventure, yet there they stood (till God cal'd them off) betwixt the People and Danger, so do all good Ministers in all Ages, the first shock falls on them: The Church hath such short Restles Rests or Sabbaths sometimes, as *Alt.* 9, 31. then had the Churches Rest, and such a Sabbath she enjoyed in this Emperors time, whom *Eginardus* (writing his life) calls a most pious and glorious Emperor, He waged his Wars principally to Extirpate Heathenism, and to propagate Christianity, more than for Enlarging his Dominions *Pareus* Med. Hist. Eccles. pag. 257 He trode in the path of his Father *Pipin*, and of his Grandfather *Charles Martel of France*, in that great Service of Christendom against the Saracens, had an Averseness (though he Reconcil'd the Pope and People) from allowing the Popish upholding of Images, which appear'd in a Council held at *Frankford*, and his writing against the 2d Council of *Nice* He gave for his Motto, *Christus, Regnat, Vincit, & Triumphat*; Christ, Reigns, Conquers and Triumphs. (This was much, even then when *Antichrist* began to be both Regnant and Triumphant in this 8th Century) *Prideaux* Introd. pag. 229, 230 as this Motto expressed his Christian Humility in the midst of his Grandeur and Greatness, to the great shame of the Popes Pride and Ambition in that time; so it Demonstrated his prophetic Faith, that Christ (in due time) would Trample *Antichrist* underfoot and Triumph over Him: He is said to give unto the Empire not only a new Body, but a new Soul too by promoting Religion in all his Conquer'd Countries. *Alsted*, Encyclopæd. pag. 3019. He made Amicable leagues with sundry Infidel Kings and Princes, that they might be more Favorable to their Christian Subjects *Pareus* Med. Hist. Eccles. pag. 258. *Alcuinus* (our Oxford man, and one of Venerand Bedes Pupils) was

was this Emperors Tutor, by whom he gave a large Testimony against Popish Errors, *Illyt.* Test. Verf. pag. 704 and 724. and by whom the Holy Scriptures were translated into the Mothers tongue, the Pope at that time not contradicting it *Alsted* 3020. and *Prideaux* 230. pag. to conclude, though this Great Emperor had some Tincture of Superstition with his piety, (saith *Osfandor*) yet was he a Zealous promoter of Christianity, insomuch that Christ had his Churches, (in this 8th Century) even in all Lands. Where they had a little Sabbath, or Rest, and kept their Sabbaths (as the Centurist saith) in *Palestine*, *Egypt*, *Greece*, *France*, *Germany*, yea and in our Britain, as at *London*, *Tork*, *Beverley*, *Crowland*, *Canterbury* &c. All named. *Osfand*; *Epit. Hist. Eccles.* Cent. 8. lib. 1. Cap. 12. pag. 5. 6. 7. 8. 9. would to God our King may become another *Charles the Great* to protect the Protestant Religion in all Lands: *Helvicus* saith *Aaron* King of the Saracens gave this *Charls* Mount Calvary in *Jerusalem*, and the Sepulchre of Christ God give to our *Charls* a share in Christs Kingdom. Now come we to the (7th.) or *Sabbatical Revolution* (which makes the former 8th. to be now the 16th. Century. The beginning of which makes the World five Thousand six Hundred years old: As the sixt climacterical Conjunction turn'd the Empire from Rome to Germany in the 8th. Century. So this 7th. may both turn it and burn it (with the House of Austria and the Pope of Rome) out of the World. As the 8th. Cent. gave a little Rest or Sabbath to the reformed Religion, which hath been miraculously Rested, though Arrested by the malice of Rome both before and since *Charls* the 5th, but this 16th. or last may be a Sabbath of Sabbaths, and proclaim a Jubilee of Triumph. To apply this General Discourse particularly to our present purpose, as alio to obviate Objections, some Observations (both Astrological and Theological) may be here usefully added.

(1st.) Astrological, (1) observe in the General there is no Arrival at perfection in Astronomy, the best Artists have erred, even in their best works, *Humanum est errare*, the best Astronomer may say with the Man in *Terence*, *Homo sum, Humanum à me nil alienum puto*. Men, as Men, yea the best of Men may mistake: The very Masters and chief Luminaries in the Astronomical orb (such as *Mercator*, *Maginus*, *Morinus* of France, Lord of *Knudsfrobs*, *Andrew Argol* of Padua, learned *Hecker* and *Kepler* himself) are all found faulty, and in some things committing Errours, especially in the places of the slowest paced Planets as are *Saturn* and *Jupiter*: None agree in all points, nor is it one man, or one Age, that can set these Differences to the Rights: as Mr. *Gadbury* ingenuously acknowledgeth in his Epistle to the Reader both before his 10 y. and his 2d. y. *Ephemerides* (2) ob-

serve

serve in particular, neither do astronomers Agree among themselves in Assigning the Time of this 7th. *Climacterical Conjunction* in our 16th Century, but have differing sentiments about it. *Alsted* (that *aliquis in omnibus, Universally* learned in all *University Learning*) says, that it happened in the Year 1603. December 24. ('tis 14. in another place) at Noon in *Sagittary*. *Encycloped* pag. 1105. 1106. and 1215. 1216. and 1285. 1286. in the first of which places, he calls it the 8th. *Conjunction* since the *Creation* (Reckoning the first *Inclusive* at the Beginning of the World) as if it shadow'd out not only the *Christian Sabbath* which is on the 8th. Day or first Day after the 7th. (on the 8th. Day was *Circumcision* celebrated, and the *Psalms* on *Sheminiths* or *Eights*) but also that *Sab. of Sabbaths*, the *Millennium Sab.* to be Vsher'd in thereby: Yet in his second place *quoted*, He calls it, but the 7th. *Conjunction* pag. 1216. where the first at the *Creation* is exclusive, and not Reckon'd in the Number, to Represent it more purely *Sabbatical* in the 7th Number. In his Third place He adds, that this 7th *Revolution* portends not only great and Universal Commotions (in *Church* and *State*) but also some glorious Reformatiōns, which (he saith) cannot be accomplished without great Concussions in *Kingdoms* and *Countries*. But Engl. prophetick *Merlin* contradicts this, not only in its *Computation*, as to time, (affirming it to be on *Decemb. 7th & at the 7th. hour* 45. minutes pag. 22.) but also in its *Denomination*, as to name, for (saith He pag. 57.) that *Conjunction* may properly be called *Magna*, and was no other, but it had been Absurd to have call'd it *Maxima*, it was *Great*, but not the greatest, or *Climacterical*, because it was not in *Aries* (which is the first of the *Zodiack* a *Cardinal* sign, &c.) but in *Sagittary*.

This is most certain, it must be one of those 3 sorts, Greatest, Middle or Meanest, either that sort of *Conjunctions* which returns not above once in 800. Years, or that of 200. Years, or that of every 20. Year, and this last is the more probable seeing we find that after the *Conjunction* in 1603. there was another after that 20. y. in 1623. another after that 20. y. in 1643. Another after that 20. y. in 1663. and now another after that 20. in this present year 1682. However The Author aforementioned doth well to call that in 1603. a *great Conjunction*, because it was attended with very great and most memorable matter, that *James* King of *Scotland* should become the *Mighty Monarch* of *England*, and of *Ireland* too, and that without either *Blood* or *Blows*; what was this but a setting up in effect (even by a *Miracle*) a *New Monarchy*, especially considering that old *Antipathy* betwixt *Scots* and *English*: That prudent Prince, brought peace not only to *England*, but also to *Europe*: yet in some sense, those

those other Succeeding *Conjunctions* (in the Interval of 20. y.) before named, may be called *great*, as well as that in 1603. in Respect of either some *great Good*, or some *great Evil* attending them: For as that in 1603. was attended with the Death of good *Queen Elizabeth*: So was that in 1623. with the Death of *King James*, and that in 1643. with civil uncivil Wars, and that in 1663. had both the dreadful *Plague* and *Fire* following it: And God knows what great Matters may also attend this present *Conjunction* in 1682. whereof more afterward: As to that common Notion, that *climacterical Conjunctions* (which be but 7 in all as above) must be in *Aries*, because it is the first of the Signs of the *Zodiack*, Chief and *Cardinal*, and under it the World (some say) was created, and therefore must be the chief *Epoche* of the mightiest Matters and Mutations in the World: Against this I must enter these Exceptions (1) who told them that the World was created under *Aries*, surely *Moses* (with all his Learning of the *Egyptians*) did not tell them so, nor *Abraham*, nor *Job* who both are reckon'd up as skilful in *Astronomy*, 'tis therefore *gratis Dictum*, and a being wise above what is written: (2) I find in the best Tables of Calculation (I can consult with) that the (first) *Conjunction* (Recorded therein) was in the 3d year of the World, and that in *Sagittary*. The (2d) was 22d y. from the *Creation* in *Leo*. The very Sign of our present *Conjunction*.) and the (3d) in the 43. y. to be in *Aries*. Then the (4th) in 61. y. in *Sagittary*, and the (5th) in 82. in *Leo*, just as it is now in our (82 reckoning by 20s (or thereabouts) betwixt that and this all along from the Beginning of the World to this year. (3) In the Tables of *Kepler* (the best in the World, improved by *Magnus*) the Sign *Leo* bids fairer for the place of *climacterical Conjunctions*, than *Aries*, seeing the first in the Tables (exclusive) was in *Leo*, A. M. 23. and the first *Revolution* of 800 y. (which is the *periodical Motion* of *Saturn* and *Jupiter*) after that falls in 817 y. of the World in *Leo* again, as the Tables tell us: If we reckon this (as well we may) for the first *climacterical Revolution*, then we find there again, the second to fall in 1611. in *Leo* too. As the first down from the Beginning to *Enochs* Time, so the second reaches to *Noahs* Days. and to that *universal Deluge*. The third to *Moses* in the y. 2406. and *Israels* Deliverance from *Egypt*, which was again in *Leo*. The fourth to the y. 3200. (as some say) to the *Medes* Monarchy, or (as others) to *Solomon*, and the *Kings* of *Israel*. Then also was the *Conjunction* of *Saturn* and *Jupiter* in *Leo* also. The 5th to y. 4034. the Time of *Christs Resurrection*, and in the 34. of *Christ* these 2. Planets met again in *Leo*, as Representing, that the *Lion* of the *Tribe* of *Judah* had then conquered *Death*, the *Grave* and *Hell*, who soon after Ascend-

ed into Heaven. The sixth to 829. y. after *Christ*, the Time of *Charles the Great*, whose Offspring possess'd the Imperial Throne for an 112. years, *Pareus Medul. Hist. Eccles. pag. 260.* and that Time also had a *Conjunction in Leo* of the 2 *superior Planets*: The seventh (and possibly the last) brings us down to the 16th Century, wherein we find no *Conjunction of Saturn and Jupiter in Leo* till we come to 1682. therefore may we more probably conjecture that this 7th *Conjunction* present in *Leo* hath some secret Mystery of *Sabbatism* in it, and promisseth something (in its signature) of more singular Moment to this World, than any of its Antecedents. (4) *Astronomers* do grant, that when the 2 *superior Planets* do pass out of the watery *Trigon*, and have their Meeting in the *Fiery* (be it in *Leo*, *Sagittary*, or *Aries* in which soever their *Conjunction* is) 'tis a great *Conjunction*, and portends great Mutations, not only because these 2 *Interchanged Triplicities* are contrary as *Fire* and *Water*, but also their Abode in one *Trigon* is about 200. y. And if usually 7. y. (the Term of *Man's Life* in Law) bring Changes, what may 20. y. (their *least Conjunction*, and about 3 *Mens Lives*) do; much more may 200. Y. (the Time of their *Mean*) but most of all the 800. Y. which is their *Climacterical Meeting*: New Empires &c. may well arise in that Time. (5) *Spincus* Physician to the Duke of *Padua*, who wrote *Catastrophe Mundi. 1625. y.* and Engli. sh'd by Squire *Ashmol.* saith pag. 24. that of all the 3 Signs in the *fiery Trigon*, *Aries* is the weakest, then must it follow that *Leo* is stronger: And at this Time especially considering, (6) This present *Conjunction* in *Leo* comes Notably corroborated in 3. Respects. (1) it is attended with 2 frightful *Comets* (the first esp. the like whereof hath not been this 800. y.) as seal'd up in its significancy with a double Signet, or Seal Royal. *Alsted &c.* affirm, that such *Conjunctions*, so seal'd, are most significant. (2) their *Conjunction* is near *Ger. Leonis*; (a Royal and Courageous creature, whose Heart is the Seat of his Courage) which must add to its significancy, seeing those 2 greatest *Planets* go into this *Royal sign* and so near the Heart of it, entering there (as it were) into a deep Consult and there confronting the *Sun*: (3) That *Mars* should meet first *Jupiter* upon the 17th of this last *September*, and *Saturn* upon the 12th to strengthen them both with his conjoined Rays, as both pass'd along in Tendency towards this their *Great Conjunction* all these Meetings are in the same Sign of *Leo*, though now *Mars* be going off from *candâ Leonis*, as dropping down from off the Lions Tail into the Sign *Virgo*, wishing them (as it were) an *Happy Meeting*, which (no doubt) will be so according to Rules of Art, for *Jupiter*, having the higher Elevation, and being above *Saturn* as yet, must correct *Saturn's* Malignity.

Halys

Halys comment on *Ptolomy 63. Aphorism*, beside, both *Jupiter* and *Saturn* are oriental and so is *Mars*, which is a Situation judg'd the least obnoxious, *Saturn* (say Artifts) makes Plots, but *Jupiter* (above him) spoils them: both the *Two* and *Mars* are occidental to the *Sun*, and therefore (saith) *Almansor* propof. 30. They must give good at the latter End, though the way to that End may be rough and rugged enough, esp. to the Northern Regions, they being all so nigh to the *Tropic of Cancer*, (their *Diurnal Ark*, (or *March*) in our Horizon pouring down their Influences for about 15 Hours) and both *Saturn* and *Mars* being (what Star soever they are joined with) so mischievous to Mankind: What their 2d *Conjunction* on *January 30* in the Y. 83 and their 3d *Conjunction* again upon *May the 2d* in the same next Year 83. (all Three in *Leo* though in 2 distinct Years immediately succeeding each other, and all 3 in the Compass of 8 Months, which is far short of the distance of 20. years, (for this great *Conjunction* consists of all these 3 Meetings, that a 3 fold Cord may not easily be broken; Whereas, as is above said, their 1st *Conjunction* hath the Interval space of 20. years) may conduce hereunto, time will best declare, for Truth is the Daughter of Time: Considering also, that the *Sun* will lose its light so soon after this first *Conjunction* *October the 9* (82 & so little before their second in *January 30* in 83; for in the same Year and Month upon the 17th Day of *January* in the Y. 83, that great *Lunary* will be *Eclips'd*, and 9 Digits darkened in *Aquarius*, about 3 a clock in the Afternoon, much more might be added here, but *sat verbum sapienti &c.* I have duly and daily observ'd the Motion of these 2 great Planets (every clear Morning) since they came nigh each other, and do wonder that they should be so swift in their Motion (*Saturn* running 2 Millions 376 Thousand 261 Miles in an Hour, and 3964 Miles in one Minute, and *Jupiter* running 898 Thousand 700 Miles in one Hour, and 14 Thousand 9 Hundred 78 Miles in one Minute) yet are so slow in their Meeting; For I find *Saturn* requires 12 Days in his *Diurnal* motion to go this one single Degree in *Leo*, and *Jupiter* requires 7 days for the same, before they can come through the 18th Degree of *Leo* to conjoin in the 19th, distant only 7 Minutes (whereof there be 60 in every Degree) on the 9th of 8ber (82, then on the 10th Day *Saturn* marches off 6 Minutes and *Jupiter* 8 from their so near Application: It must be considered also, that the proper Motion of these 2 Planets (as of all the other 5.) is from West to East upon the Pole of the *Zodiack* (though the *primum mobile* or upper Heaven hurry them upon the Northern & Southern Poles from East to West) as plainly appeareth in the Motion of the *Moon* (one of the Planets) which at her Change is setting West, every Night falls

falls backward, and backward towards the East, till at her Full she Riseth in the East, in about 15. Days.

2ly, Theological, that it may (1) appear This Discourse is not Chaldaization or the folly of the Chaldees, so much condemned in Scripture; for Astronomy and Astrology must not be confounded as too generally they are: That the Stars have a 3 fold Excellency (light, Motion and Influence) is granted by all that are Judiciously Learned: All the Controversy is about the last: Concerning their Influence, there be 3 Opinions (1) in excess (2) in Defect, and the (3) in the middle between both: The 2 former extremes are offensive, but the 3d is inoffensive; (1) Those in the Excess were the Chaldeans, Arabians, Egyptians, Stoicks, and many Jews, yea and Gentiles too both Heathen and Christian, who Account the Heavens to be a Book, wherein the Fates of All are written, and who make their Schemes and Horoscopes from thence as Creditable as the Gospel (2) Those in the Defect are such as Censure all sorts of Astronomical prognosticks for Tables and Foole-ries. To say, Heavenly bodies do produce no effects by their powerful Influence, is to Deny both Scripture and Experience: They both offend in Contrary Extremes in saying, that the Stars either do all things, or that they do nothing: therefore (3) The middle way betwixt these two Extremes must be most Approved.

In Medio tutissimus Ibis.

Eclipses may certainly and changes of Times may probably be prognosticated: Job was Undoubtedly a great Astronomer, yet a good man and Holy in his Astronomy, knowing Arcturus, Orion, the Pleiades and the Chambers of the South. Job 9. 9. Yea and the Dragon (whose nodes have all the Eclipses, and Seated betwixt the 2 Bears, not far from the North-pole,) Job 26. 13. and God (himself) Discourseth with Job as with one Conversant in that study, Job 38. 31, 32, 33. Where the Lord Asserts an Influence in the Stars, and that Irresistible as to Man, Job cannot bind it up or loose it out and let it go, the power of Binding and loosing pertaineth to the all powerful God, who is the sole Guide and Governor of them, and who hath placed a Dominion in them over all Elementary bodies: which is expressly mentioned in these words [canst thou set the Dominion of them on the Earth] Job 38. 33. God hath put a Power into the Stars to Rule the 4 Seasons of the year &c. This is call'd [The Powers of Heaven] 3 Times Recorded by Christ himself Matth. 24. 29. Mark 13. 25. and Luke 21. 26. and surely those powers cannot be Insignificant, Deus & Natura, nil faciunt frustra. God and Nature make nothing in Vain. They have then a Power, Dominion,

or

or Influence, which no mortal men (though never so many, or mighty) can either binder or hasten: Thus Amos also that Herdsman and Summer fruit-gatherer (neither a Prophet, nor the Son of a Prophet) Amos 7. 14) yet was a most notable Astronomer discoursing notably upon the Stars) Chimah and Chesil] 2 years before the Noted Earthquake. Amos 1. 1. and 5. 8. as likewise upon the Spheres, those 3 Stories of Heaven one above another, before the Famine of the World. Amos 9. 6. and 8. 11. yea and Hosea brings in God Reckoning the Heavens to be next in power (the next Vessel of Mercy) to Himself. Hof. 2. 21. where the Prophet sets down a Concatenation of Causes concerning Divine providence, which the Wizzards of this World, either deny or deride; Lastly Moses (when He blesteth Israel as their Civil Father, as Jacob, their natural Father had done before Him, Gen. 49.) Declares therein How the precious things of the Heavens do bring forth the precious Things of the Earth, Dent. 33. 13, 14, 15. So that Stars are not let and seated in the Heavens [ornatus gratia] merely for Ornaments sake (as Baldwin in Cales of Conscience p. 780. excellently Demonstrates) They are not only for Garnishing the Under-Ceiling and stately Vault above our Heads (as Job says, Job 26. 13. but Moses intimates, that they are the Treasuries of God) having Treasure, laid up in them, the Stars are Gods Store-houses out of which He scatters his precious things from his Heaven upon the Earth, saying [The Lord shall open to thee his good Treasure] Dent. 28. 12. Every Star (saith one) is as a purse of Gold, out of which God casts down Riches, that Good Men gather up by Honest means, but the Evil scramble for by fraud, or by Force: that the Stars be Signs all do grant; and in some sense, Causes: That they be Signs, is grounded upon Gen. 1. 14. [Let them be for Signs] yet some do narrow that word, saying, they are only Signs of Night and Day, if so, then the Sun and Moon had been enough to signify both these, so all the Rest (of the Thousands and of the Millions) be altogether superfluous, Frustra fit per plura quod fieri potest per pauciora, what need many, where two will do, 'tis against Common sense as well as express Scripture to deny that those Celestial Bodies are not Signs of Times and Seasons also, as of Summer and Winter, Gen. 8. 22. of Weather &c. yea Learned and solid Pareus on Gen 1. 14. Excellently Argues, that the Stars could not be call'd Signs unless They did signify something, and that something (He saith) is, to warn mortals of many Matters such as be (1) Natural (2) Civil (3) Spiritual, and He Approves of that Verse of Aratus.

*Αστροί Ἀνθρωποῖσι τὸ ὄμματι σημαίνουσιν.

The

The Stars signify to men what matters are *forged or framed* for them: As (1) *Natural Signs* they be, of *Heat, Cold, Dryness* and *Moisture* &c. (2) *Civil*, the Sailor must Hoist up his Sails (as the Word *pleiades* signifies) when those 7 Sisters bring in the Spring with their *sweet Influences*. So for setting, sowing &c. (3) *Spiritual*, their Aspects, and Passions (saith he) are Signs of *spiritual Events*; as both Scripture and Experience teach, such as *Eclipses, Comets* &c. For though these things have their Causes in Nature, yet do oft portend horrible Changes of publick Affairs, Seditions, Wars, Droughts, Inundations &c. for so much as (He saith) they either do naturally excite those sore Judgments, Through divine Pleasure, or do certainly assist the Causes thereof, therefore they do foreflew, and are Signs of Gods Displeasure, whereby Men are alarm'd to Repentance: Though the *Rainbow* have a Natural cause, (as the Reflection of the Sun-beams in an opposit watery Cloud) yet is it nevertheless a Sign of *Divine Clemency* (Gen. 9. 8.) for preserving the World: How much more must those preternatural Passions of the Planets be Signs of either Gods *Anger* or *Favor*. Parens on Gen. pag. 54. Col. 1. 2. All this He saith, though in pag. 55. He shews himself no Friend to *Judiciary Astrology*; which Dr. Willer likewise declares to be repugnant to Reason as well as Scripture, and its practice (in telling Fortunes and finding things lost &c.) to be *Vain* and *Impious* in his 20th. Question. Gen. 1. 14. My opinion is, *Astrology* in the General is lawful, provided it keep within its due Bounds, and pry not too far into Gods Secrets Deut. 29. 29. 'Tis only the allknowing God who can foretel future Events Isa. 41. 21. 22. 27. 1. Eccles. 8. 7. and 10. 14. &c. Man knows not what shall be, no nor the Devil (notwithstanding the subtilty and Sagacity of his Angelical nature, together with his long Experience) to help Man, therefore all his Oracles He deliver'd in ambiguous Terms, that he might save his Credit when deceiv'd. All Apollo's Oracles were made by *Astrology* saith *Ensebius*. De preparat. Evan. lib. 6. cap. 1. with lib. 5. cap. 10. And they were not only directed by the Aspect of Stars, but also ministred by Familiar spirits. Yet the starry Heaven is a *sacred Alphabet*, wherein the Wisdom, Power, Justice and Mercy of God are Lined out to us, these all be written legibly, yea Palpably (as the word Act 17. 27. signifies) in the Brows of the Firmament; hence *Clemens Alex.* Calls it the first Bible God made for Mans instruction; tis one of the 3 leaves of the *Book of Nature* which every mortal should read and consider. Thus David did, He read it, because it declared the Glory of God. Ps. 19. 1. yea every Line of that leaf, he knew how far reached the length of those lines, what David calls a *line*, Paul calls a *Voice*, Rom. 10. 18. quoted from Ps. 19. 4. reading

Reading Divinity-Lectures to all the Inhabitants of the Earth, that they may make a serious contemplation of them, and David considered as well as Read it. Ps. 8. 3. All men as well as He, should be much in this Consideration, this Appears, because (1) herein lays the Difference betwixt Men and Beasts which cannot consider any thing (2) The bolt upright figure of mans Body doth admonish him hereof,

The Heathen Poet Ovid could say thus,
*Os Homini sublime dedit, cœlumq; videre
 iussit, & erectos ad sidera tollere vultus.*

God with a lofty look did man Indue
 Commanding him the Heavens and Stars to View.

(3) We are taught this duty by the fifth *Muscle*, which God hath given to mans Eye (whereas other Creatures have but four,) for drawing it upward, ut *in Auxilio Cœlum Intueamur*, saith the *Anatomist*, that by the help thereof we might Contemplate and Consider the Heavens: some Heathens (to the Shame of some Christians) have said, they were therefore Born, that they might Contemplate the Heavens: Alas, many make more Delightful Contemplations upon Lumps of Earth, than upon the Lumps of Heaven, as Duke de Alva, have so much business on Earth, that they have no Time to Look up to Heaven: let us consider them, & cry with David. Lord what is man &c. Ps. 8. 3, 4. in looking up, we behold every Star Twinkling at us and (as it were) Beckoning to us to Remember our Creator Eccles. 12. 1. 'Tis not presumption but Duty to Read the Face of the Firmament, Mat. 16. 2. Luke 12. 56. 1 Kings 18. 43, 44. Read this Leaf while it is *Exparsum*, an open Leaf, for it must be Rolled up and Folded together as a Scroll, Isa. 34. 4. and Rev. 6. 14. yet rest not in Reading this Book of nature, that only Declares Creation-Love, 'Tis the Book of Scripture in which Redemption love is Discover'd, we are no where bid to search in the former (as in the latter. John 5. 39.) for Eternal life: 'Tis said, *Ubi desinit Philosophus, ibi incipit Theologus*: So where Nature Ends, and can go no further, there the Scripture begins, and giveth more grace Jam 4. 8. 1. salm 19. 1, 2, 7, 8.

(2) But the grand Question is, though Stars be Signs, whether they be also Causes, seeing Moses calls them Signs Gen. 1. 14. but never causes. A. Baldwin saith, Stars do incline & irritate, but do not necessitate. p. 780. Cas. Confc. & Amesius calls them common causes, Cas. Confc. p. 191. Alsted styles them *Causa adiuvantes* ibid, as if they were *Auxiliaries*, the sounder Divinity saith, they are general Causes only, but not *specifically*, so nothing can

can be infallibly foretold from their positions. *Moses* did call them *Signs*, not *Causes* to prevent Idolatry, much less did *He* call them *Prophets*, as it they could predict future Events with any certainty: Hence *Spinem* candidly confesses that *Astrologers* can but conjecture, none but those inspired by *God* can foretel, (as *Amos* 3 7.) *Catastrophe Mundi*, page 11. 12. The same say, *Kepler*, *Tycho*, *Alfred*, &c. *Kepler* makes a more modest Observation than *Cardan*; saying, the wise Men who were led by a signal Star out of the East, might by the Rules of their own Astrological Art make some Conjectures of an Eminent Event, and of the Birth of a mighty Monarch, because (saith he) that Comet (as he calls it) appeared at the very Time, when there was the first Climatrical Conjunction of the 2 superior Planets, (Saturn and Jupiter) in the fiery Trigon: Yea the Head Masters of that Mystery do grant, that though the various Positions of the Stars have great Effects upon sublunary Bodies, yet peremptorily to assign them is Presumption, for the Efficacy of the Stars above our Heads, and their Specifick virtues cannot be so well known to us as may be that of Herbs, which we can take in our Hands and do tread upon with our Feet, and therefore, long Experience of such and such Effects following Comets and Conjunctions, do teach more and better than all Astrological Rules, Maxims or Aphorisms: Indeed Sir *Christopher Heydon* steps a little farther, saying, that their Effects be by long Experience certainly known, though the Causes be unknown, and cannot be demonstrated. I must confess, this Assertion holds true in some other Cases more familiar to Man, and such whose Causes and Effects are (each of them equally) more nearly conversant with us, than are Celestial Causes and Terrestrial Effects; as for Instance, it hath been my own many Times Experiment, how Harmony in Musick (upon musical, well tuned & stringed Instruments) will strangely & strongly Affect even at some considerable Distance: As thus, hang a little crooked Straw upon the Base or Remotest string upon your Base-Vial, Lute, or Harp, make the trebble String either Unisons, Diapasons, or Dis Diapasons (that is, either Ones, Eights, or Sixteens, in which Notes do consist the highest Harmony in Musick) and your stroke upon the Trebble (either stop'd or open to make those Harmonious Sounds as fore-said) will cause the Straw to cut Capers, and to Dance a Gallyard, leaping Levalto's all along till at last it falleth down, which will not so much as move, no not, if it be placed upon the nearest string to the Straw (as I have often tryed) at any other Note: No Reason can be rendred for this, save only, 'tis from Harmony in Musick, which is like the poor Shift of the Philosopher when Non-plus'd with the Sympathys and Antipathys in Nature (both of Plants and Beasts)

Beasts) his Retreat for a Solvo or Salvo is, 'tis an occult Quality, which is Tantamount, the great God hath pos'd me, I know not the Reason. The like is well known (as to the Master of Fate) How Geometrical Symmetry in musical Sounds and Voices, will-marvellously Affect the Heart of all that are not Melancholick, yet the manner of its Operation is hard to be Demonstrated: As it is not doubted, so neither must it be Denied, that those Celestial and Ætherial Stars do much Affect all Terrestrial and Elementary Bodies, (both Plants, Beasts and Men that are upon the Earth, and Subterranean Metals that are within the Earth) by those powerful Influences which the great Creator did Concreate them with, and placed in them otherwise, we had never heard of the sweet Influences of the Pleiades or 7. Stars, Job 38, 31. (those 7 Sisters or Lovers have an Irresistible Influence to produce the Spring-flowers &c.) nor ever have been call'd upon to pay our Tribute of praise (upon our beholding the Garnished Heavens) to the great Creator of them for mans good, as we are Psalm 136, 7, 8, 9. with ver. 1. (seeing they Thrust forth out of the Earth so many precious Creature-comforts for us. Dent. 33, 14.) nor ever have heard how the Stars fought in their Courses against Sifera Judg. 5, 20 The Stars are call'd the Host of Heaven, Psal. 33, 6. (and in many more Scriptures) where the Psalmist makes the first mention of this Host, as the most glorious part of Creation work; and how did this Host fight against Sifera: Much like so many Soldiers that observed both Rank and File, or rather like so many Regiments, God (their generalissim) call'd forth now one Regiment and then Another, drawing up their extraordinary Influences to Confound his and his Peoples Enemies therewithal: Some take these Stars Metaphorically for Angels as 2. Maccab. 10, 29 and 11, 8. but the literal sense is more proper, for God made those [Hachobabim mimmisloham] Stars from their stations to stir up storms (according to their Natural Influence) and to dash Hailestones, Lightning, and Thundr. bolts in the faces of the Cursed Canaanites, as Josephus saith Ant. quit. lib. 5. chap. 6. Those Stars could more easily, more strongly, and more Hittingly cast their malignant Darts or Rays from their High Stations (as Misloth signifies) Downward upon those foes below (than can possibly be cast from below upward for Killing work) Esp. God Directing these Darts to Hitt their appointed marks, Notwithstanding all this, we may not place the Stars in Gods stead, as to Ascribe to them a Supreme Dominion.

Indeed these Superior bodies have (expresly) Job 38, 33. a power or Dominion over our Inferior, unto which we are Subject and must Submit, yet is it only a Ministerial power, a Dominion subordinate to the Appointment of God: He may use their Ministry Respecting the

mighty matters of this lower World (as *He* did against *Sisera*) yet may we not say, that the *Lives* and *Fortunes* of *Men*, the *Fates* and *Changes* of *States* Depend wholly upon the *Stars*, and may be foretold by the *Temper*, *figure*, *colour* and *Posture*, of the *Planets*. This is a Divination Condemned by the Word of God. *Deut.* 18, 10. *Isa.* 47, 13. &c. and 'tis a putting the *Stars* in Gods stead; whereas All created beings (yea the very *Planets* themselves) are in the hand of God. Indeed *Plato* in *Timaeo*, calls the *Stars* Gods, such as the *blind Gentiles*, and some *Blockish Jews* made so, not only in observing them (which all ought to do) but also in Adoring them 2. *Chron.* 33, 3. *Jerem.* 44, 17. &c. contrary to *Deut.* 4, 19. &c. I could wish that the names of those *Planets* were Reformed from those of *Saturn*, *Jupiter*, *Mars*, *Mercury*, &c. Seeing all these were Names of the *Heathen Gods*, which should be spetted out of *Christians* Mouthes with utmost Detestation, *Exod.* 23, 13. *Psal.* 16, 4 and *Hos.* 2, 17. Hereupon the *Primitive Christians* did dislike those names that *Mercurius Trismegistus* had given to the Days of the week, such as *Dies Saturni*, *Jovis*, *Martis* and *Veneris* &c. Desiring to shun all *Semblances of Idolatry*, and fearing to countenance those *Heathenish Dunghil Deities*: Reverend *Beza* saith, he had rather still Retain the Hebrew Names, [*Hai*, *Chefil*, and *Chamah*, than call them *Ariur*, *Ori*, and the *Pleiades*, which have been so much Abused with the obscene Fables of profane Poets: I am Constrained to call those *Planets* by their common *Heathenish Names* for Distinction sake and by way of Recital, as *Baal Rom.* 11, 4. and *Caster* and *Pollux*, *Acts* 28, 11. are mentioned by the Apostle, *non Honoris gratia, sed tantum Recitative*, not to pay them any Honor, but in the way of an History only, it being there an Historical Relation. Gualtherus hath an Excellent Note upon *Zeph.* 1, 5. &c. [them that Worship the Host of Heaven upon the House-top] saying, let those that profess *Judiciary Astrology* observe this, they worship the *Stars* no less than did the *Heathens* of old, and do openly bring in *Heathenism* again, while (first) they call the *Stars* by the Names of those *Heathenish Deities*, which ought to be Abolish'd; as above: (2dly) they put the Event of all things in subjection to those *Stars*, yea even of *Man* himself, as touching all his *Manners* and *Fortunes* which (as the Scriptures Affirm) do Depend upon the Eternal Providence of God Alone. I add a (3d) to *Gualter*, their putting the Government of the World under 7 Planetary Angels, giving names and Times of Government to them Unscripturally. This is Intolerable Impiety, and they that fall into it, shall not escape the Just Judgment of God.

Judgment of God, Great *Augustine* calls this no better than the Doctrine of Devils, saying this kind of Divination was of the Devils Teaching: *De Civit. Dei* lib. 5. cap. 1. pag. 70. par. 2da. Yet in propriety of Speech, that is not Divination which speaks from Signs and Causes, but from Impulses and Inspiration *Beza* Ep. 29. now to propose the *Planets* as both Signs and Causes not only of Natural, but also of Voluntary things (without any Respect either to the Free-Will of Man or to the Free-Grace of God) Reducing All under a Fatal Necessity and Determinations of Planets, This must needs be both great Folly, and gross Idolatry. No Doubt, but the *Planets* have a mighty power over the Bodies of Men, yet 'tis wicked to say that the Soul also is subject to Stars, and though they may have some Influence upon the passions and Affections of the Soul, which do naturally Arise from the Temper of the Bod, yet can they not Incline, much less Inforce the Will of Man, but least of all the Will of God, and therefore cannot afford any Certain Divination: Besides, the *Planets* are but Universal and Remote Causes (at the most) and there be other more near, and more particular causes Intervening which may (having a power of their own) either Resist or Remove that force descending down from the Stars.

This probably may be the True Reason, why the very Conjecturers themselves do so much disagree among themselves in their own Conjectures.

Suppose *Pythagoras* and *Plato's* Notion hold True, that the Motion of the Celestial Spheres (call'd *Motus Triplicis*, a Trembling Motion) makes a most Melodious Musick, and suppose that Musick (being Celestial) should make a greater Impression upon the minds of Men (though they hear it not by a Virtual Contact, than any Terrestrial Musick (as is aforesaid) can do) yet this occult Quality (as to the matter of its effects, as well as to the manner of its Operation) cannot Afford any better than an occult or obscure Divination from the obscurity both of the Cause and of the Causatum: which have the same Quality: Now if the Devil himself can foretel nothing but such as are [in causis cognitis operantibus] in their Causes both known, and in their very working too, much less can any Mortal Man (far thort of his Subtlety, sagacity and experience) Declare moral matters long before there is any working in their natural Causes by Astrological Rules, such predictions must needs be Uncertain, Vain, if not false; yea sometime Blasphemous. There be some such predictions, we would have gladly prove true [quod Volumus, facile credimus] as this, That

X *Mars* never leaves *Leo* and goes into *Virgo*, but then the Enemies of the Protestants go down &c. on the contrary that of *Cambden*, that *Saturn* never passes through *Leo* but he leaves a plague upon this City of *London*: *God forbid it.*

To conclude then with (not peremptory Conclusions, but) some probable Conjectures partly *Astrolog.* and partly *Theolog.* (1) give me leave to say with *Nunius* propheticus. Page 35 my Nature hath hitherto abhor'd predicting Events by the Stars, yet seeing the Congress (or Conjunction) of the 2 Superior Planets have an *Iliad* of Evils mostly attending them (to fall some where) so must portend great Matters, yet it is beyond the Knowledge of Man to make any positive Prediction from them upon whom it will fall, or precisely when that *Great Sabbath*, or Time of Rest shall come upon the Earth: He reckons many Reverend men (some that lived while the *Bloud of Christ* was yet warm) who taught freely and fully (of this *Golden Age*, or *great Sabbath* to come) with the Applause of all, and contradiction of none &c. Which future Felicity of Gods Servants upon Earth may well be portended by this 7th, Sabbatical and Climacterical Conjunction: (2) concerning the precise point of Time when this *Day of Refreshing*. Acts 3, 19. and of the *Restitution of all things* v. 21 shall be, no mortal Man can determine; indeed, so many Men, so many Minds, One Author assigns this Year, Another that, a third differs in his Account from both: And (in truth) such is the Uncertainty of *Chronology*, that it is impracticable if not impossible to fix any Certainty here in: The Computation of Time from the Creation to Christ is made in that Variety, that *Alsted* reckons up about 24 several Accounts and Conjectures thereof in his *Encyclopaedia*. Page 2993. Now if there were so much Uncertainty in that *Chronology* before Christ (wherein the Records of the Old Testament run all along as a Thread for Guidance in that Labyrinth) how much more since Christ, which hath not a *Scripture-Chronicle* to direct us beyond the first Hundred years: And in the very first Century, there must be much Obscurity, for the *Pagans*, who were so Cruel, as to Kill the Authors, would not be so Kind, as to Keep their Books: See my Discovery of *Antichrists*. Rise, Reign and Ruine. pag. 147, 148, 149. &c. (3) Notwithstanding the Variety of Minds in stating this great Matter as to Time, yet all do agree unanimously, and there is a Concurrence of Sentiments on all Hands, that this thrice happy and golden Age is now at hand, & the Nearer we may well suppose it, because the 7th Conjunction must be attended (as all the former 6 have been) with *Great Revolutions*: The great Champion of this Sabbatical Doctrine *Alsted* doth (confidently enough) determine the year of Christ 1694 (which is now about

about 12 y. hence) for the first Year of that *Triumphant State* or *Happy Jubilee*: And I cannot but wonder to find *Trithemius* *Spineus*, *Cardan* and *Tycho Brahe* all speaking of a new erected Kingdom about the Year 1700. (which is about 5 or 6 years beyond *Alsted's* Account) In quo omnia Nati Unius Regentur &c. And betwixt this great Conjunction (renew'd again Jan. 30 and May 2d of the next year) and in that 17 Century I find not any other of these 2 Superior Planets (nor will be, till their 20 y. Return from this Meeting) only as great an Eclipse of the Sun. I find March 29 in the y. 1693 (about *Alsted's* year aforementioned) as was that in the y. 1652. which then gave the Denomination of *Black Munday* accompanied with most Black Effects: (4) As to those that have put so much stress upon the y. 1666 (a year fatal to *London*, not to *Rome* that mystical *Babylon*) Time it self (the best Interpreter of dark Mysteries) hath confuted: That was before this Great Conjunction (though not before a Great Comet in the y. 164) unless we reckon from Christs (not Birth ; but) Ascension (for then was made Christs Visible Conquest) which will be a fit Salvo for the aforesaid, as adding 34 y. more to 1666, betwixt Christs Ascension and Descent to Restore all things, which is not yet elaps'd, but falls upon the 17. Century. (5) there be others, who judge the Time uncertain, and certainly their Judgment (in my Judgment) is most certain: However this is a sovereign Cordial against all our intervening Cordoliums, that our Redemption draweth nigh Luke 21, 28. therefore are we bid to look up, and to lift up our Eyes on high upon those Heavenly Wonders (the Conjunctions and the Comets) Isa. 40, 26. And lift up your Heads &c. (as before) or [exbilarate corda] cheer up your Hearts, as that Luke 21, 28. is interpreted: or stretch forth your Necks (as Among Judges Rom. 8, 19. signifies) which is either a Metaphor from Birds that thrust forth a long Neck out of a Cage, or else from Men that earnestly look and long for some special Friend a coming, as *Siferas* Mother did, looking out at a Window and crying [why is thy Chariot so long in coming] Judg. 5, 28. when ye see those things come to pass, saith Christ, that is, when ye behold these Signs, Prodigies, Eclipses &c. Then know your full and final Deliverance is not far off, see Rom. 8, 19, to 22: (6) Whereas this Intimation cuts the Worlds continuance (in *flatus quo*) short of 6000 years, 'tis true, it seemeth to do so; The Hebrew Cabbalists do indeed observe, that in the first Verse of the Holy Bible there are six Alephs, who from thence conclude, that the World shall last six Thousand Years reckoning each Aleph (as it stands in Gen. 1. 1.) for a Thousand: Suitable to this (in point of Time) is that other Rabbinical Notion, that as *Solomons* Temple

Temple was finished in the 3000 y. of the World, so the spiritual Temple shall be consummated in three Thousand more: According to this Tenure likewise, doth the known Prophecy of *Elias* (not the *Tisbite*, but a later Learned *Rabbi*) run in his Reckoning, that as there weree 2000 y. (*plus minus*) before the Law, and 2000 y. (more or less) under the Law: So there are to be 2000 y. also under the Gospel: Agreeable also to these 3 former Computations, is the Notion of comparing the six Thousand years of the Worlds Redemption (whereof the first four Thousand belong'd to the propheticall Office of Christ, and the last two Thousand to his Sacerdotal or Priestly) unto the six first Days of the Worlds Creation. Because both the Old and New Testament do testify, that a Thousand Years with God are as one Day. Psal. 90. 4. and 2. Pet. 3. 8. As likewise because God promiseth to shew Mercy to a 1000 Generations; that is, (as some interpret it) for 7000 y. For as after the 6 Days came the Sabbath, so after the six Thousand comes the 7th or Sabbatical Millennium: And after the propheticall and priestly Offices be accomplished in the four and two Thousand (as aforesaid) then begins his Regal Office, wherein he takes to himself his great power and Reign. *R. vel.* 11, 15, 17. for which He hath been in long Expectation, *Hebr.* 10 13. with 1, 13. and *Pf.* 110, 1. and 1. Cor. 15, 24, 25. this is his Kingly Office. (7) These aforesaid Divisions of Times are indeed Fair and plausible, but as they are not Divine and Scriptural, (wanting a Warrant from the Spirits Inspiration) so there is (1) a *plus* and a *minus*, a more and a less Attending them; and if the two former periods, why not the latter: (2) Christ hath said that this latter period shall be shortened for the Elects sake, *Matth.* 24, 22. which words may have a special Relation to the world in general, as well as to Jerusalem in particular. (3) There is a German Doctor, who tells us, we have lost more in the Chronology of Time than Two Hundred years (4) Consider that *Tycho Brahe* calls the Former Epoches of great Revolutions *Uneven ones*, and why may not this last be so: (5) Remember how the *Antients* make 960, y. betwixt one Climatrical Conjunction and another, this will Advance &c. (6) So will a Reckoning from Christs Ascension, and not from his Birth: (7) This *May-tary* Revolution being the 7th we may expect the sooner a Restoration of all things All Sabbatick Circulations are Reputed as Rings of Gold, and the 7th is the Diamond and Sparkling Jewel of Daily, Monthly and Annual Revolutions. I shall therefore Conclude with this precious double 7th (both in the paragraph and in

in the Subdivision) and with that old Hebrew prayer [*Bimerahi Bejamenu*] let this 7th Millennium or Blessed Jubilee come quickly, and in our Day Before we be lodged in the silent Grave; even so, Come Lord Jesus, come quickly. So prayeth C. N.

F I N I S.

P O S T - S C R I P T.

'Tis true when this Sabbatick Jubilee shall begin, no mortal man can determin the Hour, Day, Month, or Year, Tacente Scriptura, Tacamine & nos; where the Scripture hath not a Mouth to speak, we should not have a Tongue to ask: no man nor Angel knows when the Son of man will come to Restore all things, *Matth.* 24, 36. *Acts* 13, 21. The Truth is Certain, that it shall be, but the Time is Uncertain, when it will be: for the Scripture is silent upon a 2 fold account (1) to suppress our Curiosity; *eorum quæ scire, nec datur, nec fas est, Doctrina est Ignorantia* saith *Austin*: An itch of knowing secrets, is a sort of madness saith *Calvin*. *Arcana Dei sunt Arca Dei*, a prying into Gods Secrets (which belong not to us) *Deut.* 29, 29. may have the same measure with presumptuous prying into Gods Ark. 1. Sam. 6, 19. and Peter gives the same charge against Curiosity, as against Theft or Murder, 1. Pet. 4, 15. *Thi sine compassione non vos agnoscimus*. To be too pragmatical and inquisitive after matters unrevealed, falls under a severe Reproof *Acts* 17, 6, 7, 11. *Judg.* 13, 18. God hath set us our Bounds (as *Exod* 19, 12.) His Revealed will, we must be wise to Sabriety, not above whats written. The 2d Account is, to oblige our Vigilancy, *Idcirco latet unus Dies; ut observetur omnes* saith *Austin*. Christ would not tell his Disciples the day or time of his Return (though he told them all that was expedient *John* 14, 2, & 16, 7. yet pronounces them 3 times Happy, that are always upon their watch, *Luke* 12, 37, 38, 43. so *Mark* 13, 37.

Nevertheless, we may safely say, this Day of Redemption Draweth nigh, and must now be at the very Door as may further be Demonstrated.

Prated, as it is with the Microcosm or little World (*Man*) so 'tis with the *Microcosm* or great World: As *Mans first Age* is *Infancy* reckon'd from his Birth till he be 7 y. old: His 2^d *Age* is *Childhood* from 7 to 14. His 3rd is *Adolescence* or his *stripling Age* from 14 to 21: His 4th is his *Youth* from 21 to 35. His 5th is his *middle Age* or *Fulness* of Strength which lasts from 35 to about 50. (these 2 last are uneven Numbers, lasting longer in the Course of Nature, than the former 3 wherein Natural Vigor is shooting up in growth; as a plant till it come to its *Axum* or full Strength; then comes the 6th his *old Age*, wherein he declines daily and droops towards the Earth from whence he came, therefore is it call'd the *evil Age* Eccles. 12. 1. (*Senium & malum* are convertible Terms) because it is attended with manifold Maladys and Miserys, then he saith with *Isaac* [*Behold now I am old and I know not the Day of my Death*] Gen. 27. 2. and with *Jacob* [*behold I dye, and the Time draweth nigh that I must dye*] Gen. 47. 29. and 48. 21. and with *Paul* [*I protest that I dye daily*] 1, Cor. 15. 31. Even so it is with the great World whose *Infancy* was to *Noeh* the first *Climacterical Conjunction*, it's *Childhood* to *Noah* at the second, it's *Adolescence* to *Moses* at the 3rd; it's *Youth* to *Solomon* &c. at the 4th; it's *middle Age* to *Christ* at the 5th, it's *old Age* brings in *Charls* the Great at the 6th: This is further illustrated thus, *Paul* the Apostle ad-justeth this *Metaphor*, not only comparing God to a great *Householder* who disposeth of Times to his Family the *World* (as the word [*oikonomia*] signifies) in which Dispensation, there is a Time of Tutorage, Pupil-lage and Pedagogy (which comprehends all those Times before *Christ*, whole coming in the *Flesh* He calls the *Fulness* of Time twice over. Gal. 4. 1, 2, 3, 4. and Eph. 1, 10. that is, the full grown Age of the *World* and of the *Church* in the *World* to be freed from *Wardship* &c. And the same *Apostle* calls the Times afterwards the *Ends* of the *World*. 1. Cor. 10, 11. which can signify no other than its *old Age*. the very *Lees* and *Dregs* of Time: So the same *Apostle* calls them the *last* (and therefore the worst) *Days*. 2. Tim. 3, 3. and the Lord is at *Hand*. Phil. 4, 5. the *Author* to the *Hebrews* calls them also the *last Days* Hebr. 1, 2. and the *End* of the *World*. Hebr. 9, 26. and the *Apostle James* saith the *Coming* of the Lord draws nigh, and the *Judge* is standing at the *Door*. 1. am 5, 7, 8, 9. and the *Apostle Peter* saith, the *End* of all things is at *Hand*. 1. Pet. 4. 7. and 2. Pet. 3. 3. and *John the Apostle*, saith ex-pressly, it is the *last Time*, and we know it is the *last Time*. 1 John 2. 18. and He further addeth, yet a little while, and *Christ* will come quick-ly. Revel. 1. 7. and 3, 11. and 22, 7, 12, 20. So that all the *Apostles* seem to expect then the *End* of the *World*, and *Paul* points to his own Body, when he said [this *Corruptible* shall put on *Incorruption* &c.]

[41]
 1 Cor. 15, 53. and expected by the coming of Christ, to be Changed:
 rather than to Dye, 1 Thess. 4, 17. yet after, other things were: Revealed
 to him, 2 Thess. 2, 21, 3. &c. And so to John likewise in his Seal and
 Book-prophecy, Wherein he discovers, 1. The Fate Imperii, 2. the Fa-
 ra Ecclesia (as a Seal represents the State, and a Book the Church) All
 to be Accomplished before the End, or they might have Respect to the
 3 Ages of the World (according to Eliu's Distribution). 1. before 7.
 under the law, 3. under the Gospel, no New Rule or Revelation was
 to be expected after this last Which they therefore call the end of the
 World: However they had desired to know some Signs of Christs com-
 ing and of the End of the World Matth. 24, 3. Thinking verily that
 the World could not stand longer than the Temple, nor possibly outlast
 it, as if it had been the Axis and principal Pillar to support it: for
 Solomon had said (at its erecting and Dedication,) I have surely built
 God an house to dwell in for ever. 1 Kin. 8, 13. and 2 Chron. 6, 2. that
 is, so long as the World stands it shall stand, which was but condition-
 al. Hence the Disciples jumble these 3 questions together 1. what
 be the Signs of the Temples Ruine, 2. of Christs second coming, and 3.
 of the End of the World: The Lord Answers all the Three, in declaring
 distinct Signs of Jerusalem's Destruction, and promiscuously mixing
 them with the other, but in v. 30. He singles out a Sign of his own last
 and most glorious coming, which some suppose may be some Extra-
 ordinary Comet or Blazing Star, as his first Coming was by a Bright
 Star: that led the Wisemen to Bethlehem: and if so many prodigies at-
 tended Christs passion, surely many more may attend his Return in Glo-
 ry and the end of the World: many strange Concomitions in Heaven,
 Earth and Sea, Luke 21, 25. and Mathe. 24, 26, 29. Houses usually
 give a great Crack when they are Ready to fall, and so will the Great
 House of the World: yet may there be some space betwixt the Sign
 and the thing signified, The end may be neer, but not yet, Matth. 24,
 68, 13. Luke 21, 9. Therefore tis said [That day and hour knoweth no
 man Matth. 24, 36. nor Angels, neither the Son, but the Father only]
 Mark 13, 32. Ordine fideliter servatis a seculo ab initio THE Son knows
 it not (in his humble State) but from the Father, as he subsisteth and
 worketh from him, John 5, 19. &c. 20. Christ as man knew not all things
 at once but did grow in knowledge gradually, Luke 2, 52. till after
 his Ascension tis said, God gave the Redeemer of all things to him
 Acts 1, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676,

ters of *Iesus Mazarinicus Rex Judaeorum*; the first Letters of which 4
 Words (to wit: J. N. R. I.) the Romaniſts ſtill write upon the Top
 of their Crucifixes, and from the Numerals of *videbunt in quem irati
 fuerunt* They ſhall look on him: whom they have pierced *Zech. 12. 10.*
 The former pointing to y. of Grace 1532. and the latter to the y.
 1533. I may add, *Joachimus Abbas* pitch'd the End of the World
 upon the y. 1258. *Arnoldus de Villa nova* upon the y. 1345. *Micha-*
el Stiphelius upon St. Lukes Day in the y. 1533. *Cyprianus Leonitus*
 upon the y. 1583. *Johannes Regiomontanus* upon the y. 1588. (which
 was the year wherein the proud Spaniards would have brought a
 Doomsday on England in *Q. Elizabeths* Reign by whom God wrought
 a great Deliverance from it.) *Adelbertus Thermopidius* upon the y.
 1599. April the 3. &c. All which Childiſh Conjectures even of *Learn-*
ed men Time itſelf (the beſt Comment upon *Hidden, uncertain Myſteries*)
 haſt already given a ſevere Censure and Certain Conſutation: no plau-
 ſible Salvo's can be Adminiſtr'd. to ſolve them from Lyes: Come we
 next to thoſe that have given their Gueſſes upon this 16th Century
 (wherein ths Climacterical Conjunction muſt fall by the Rules afore-
 ſaid) and ſo forward to future Time. I find ſundry good and Learned
 men, who fix the end of the World upon 1656 or 1657. y. and for
 proof they make uſe of that *Chirogram. M. N. D. C. Conf. Lagrat. ſo.* (whole
 Numeral Letters [MDCVII.] amounts to that year) further Alled-
 ging, that the Univerſal Deſtruction of the old World by the General
 Deluge happened about 1657 from the old Creation (when alſo there
 was a *Climacterical Conjunction*) ſo may it be likewiſe about 1657. y.
 from *Chriſts Reſurrection* (which was a *New Creation*) as the Flood was
 ſo long from the old. And this opinion is farther confirmed with the
 words of *Chriſt* [*as the Days of Noah were, ſo ſhall the Coming of the*
Son of Man be.] *Math. 24. 37.* which ſeem to intimate, that as there
 were ſo many years betwixt the Creation of the old World, and its 1ſt
 Deſtruction by Water, ſo there ſhould be as many years betwixt the
 Reparation of Mankind, (by *Chriſts Reſurrection* and the laſt Deſtru-
 ction of this New World by Fire, which will be the Diſſolution of all old
 Things, and a Reſtitution of New Heavens and a New Earth. &c. 2. *Pet.*
3. 11, 12, 13. *Acts 3. 21.* See *Selenicer. Parad. Chriſt. part. 2. pag.*
374. 375. and ſundry *Meſſenicks* all concurring with this Conjecture
 reckoning from (not *Chriſts Birth*, as our common Computation is,
 but from) His Reſurrection, as before, Which advances the Account
 to the 17th Century. Thus *Nich. Kuſanus* pitch'd upon the y. 1790.
 yet *Cardan* upon 1800. and *Pierre Mirandula* upon 1905. &c. others
 ſay, the World ſhall continue till all the Stars return to the ſame
 point

point from whence they took their Progreſs at the firſt, and where
 that was, who knows.

The Dutch *Divina Shelfco* (whole Book is call'd a *comfortable Diſſe-*
conſe of Chriſts 2d coming, tranſlated by Mr. Thomas Rogers the Pub-
 liſher of our 39 Articles) concurs with *Elias's* Notion of the Worlds
 laſting but 6000 y. and ſaith, *Orpheus* Verſe imports it.

Ely in p. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

That is, in the ſixt Age or Thouſand God will deſtroy the World,
 which not only *Plato* but *Caspar Peucerus* applauds: He makes *Enoch*
 a Figure of the laſt Time, the 7th Millennium, for as Death had
 Dominion over the ſix firſt Patriarchs, *Adam, Seth, Enos, Kenan, Maha-*
lalel and *Jared* (who all dyed) but upon the 7th from *Adam, Enoch,*
 Death had no power: So Death ſhall have Dominion over Man-
 kind for 600 y. but at the 7th, Death ſhall loſe its Sting: This great
 Truth *Jude* hints at in v. 14, 15. ſaying, *Enoch* the 7th from *Adam*
 foretold Chriſts laſt coming: Thus alſo *Elias* (call'd the 7th from
Adam by Computation, as *Enoch* is by Generation) ſeems a Type here-
 of, for ſix Prophets (to wit, *Adam, Methuſelah, Sem, Jacob, Amram* and
Abiah) went before him, then was *Elias* the 7th, who was tranſla-
 ted likewiſe, to ſhew that the 7th Millennium will bring the like Glo-
 ry: Yet *Hatbinks* (Chap. 2 and 3) that Chriſt will come before the
 6000 y. be expired. For (1ſt) the Sabbath began at the Evening of
 the ſixt Day before it was quite expired. (2ly) *Elias* (in *Talmud*)
 ſaith, ſome years ſhall be wanting, for Chriſt will haſten his coming
 becauſe of wickedneſs (3ly) to omit his 4. *Eſdras* 5. 45. &c. which
 admits of Exception, this agrees with Chriſts words, *Math. 24. 22.*
 (4ly) never ſo many *Eclipses, Comets, Conjunctions* &c. for many Hun-
 dred y. paſt, which are Signs of Chriſt haſting to come, to which I
 add (5ly) Chriſt hath 6 Comings all expreſſ'd in Scripture) betwixt
 his firſt and laſt, as (1) after his Reſurrection. (2) at Pentecoſt (3) at
Jeruſalams Ruine (4) to the 7 Churches of *Aſia* (5) in the 6 Seals (6)
 to deſtroy *Antichriſt*: And (6ly) this Treble great Conjunction may
 vſher in his laſt, being hard to parallel it, *Saturn* began his Direct mo-
 tion March 23 (82 meets *Jupiter* October 9th after begins Retrograde
 giber 20 (as *Jupiter* doth on 26) ſo they meet again on Jan. 30 (83
 and *Jupiter* begins his Direct Motion on March 26. (83. ſo they meet
 again on May the 2d 83.) *Luther* on Gen. 1 ſaith, oportet ingenia luſu
 ſuos concedere, modo abſiſt ſupſtitioz Mr. *Greenhil* takes this liberty
 in his Eaſt Sermon (43 April) as a great Conjunction vſher'd in Re-
 turning of the old *Jeruſalem* ſo may this at Rearing of the New: All theſe

Comets and Conjunctions cannot be Dumb Signs, but warn us of Good or Evil according as we are. I saw *Mars* in Conjunction with the *Moon* on this 16th of 8ber. while the Superior Planets were in *theirs* hard by, & *Saturn* on the 18th got above *Jupiters* Perpendicular, yet not much varying their Distance. Upon this 19th of 8ber I observed, that *Jupiter* which was above *Saturn* in a Perpendicular line before, is now got under him a little oblique to the Right-hand; so hath made more than a Semi-circular Motion about him, though at a little farther Distance. There may be a Mystery in this Motion, especially if *Benign Jupiter* gain the Upper-hand of *Sullen Saturn* again: Suppose the worst, that the *last Bite of the Beast* be not yet over; but he shall once more *Tread under foot* the outer Court (as *Bp. Vher* saith) so more easily come at the *Witnesses* in the Temple to *slay them*, yet shall they have a speedy *Resurrection* and *Ascension* &c. Let therefore this 7th and last great Conjunction bereckon'd (if not a Spectator) at least a witness of the 7th Trumpet and 7th Vial, which will as certainly destroy *Antichristianism* (yea and *Mahometanism* too), as sure as the 7th Seal hath destroyed the *Heathenism* of the *Roman Empr.*, and to Vicer in the *New Jerusalem*. The course of these Planets are call'd the Clocks of Gods Eternal Councils: Telling the Times of great *Reformation*, as (1) of *Enochs Translation* (2) *Noahs Flood*, (3) *Moses Deliverance*, (4) *Solomons Glory*, (5) *Christs Redemption* (6) *Charls the Greats Gracious*, and (7) the *Lambs Marriage* with the Bride, on that our Redeemer may be as a Roe skipping over Mountains to ruine the Reprobate, and reward the Righteous; Let not Men fear, where they should Fear.

1. Pet. 3. 3. 26.

[illegible]

The Author of this Discourse is not the Author of the 74 packet, or the Author of the first will assure Nicholas Eprouve.