

prel. 2^o
T W O
DISCOURSES:

The First concerning

TRUTH.

The Second shewing

POPERY.

One Great Cause of

ATHEISM.

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L O N D O N,

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To my very Worthy
and Ingenious Friend,
Mr. Thomas Palmer,
one of the Honourable
Members of the last,
and of this present
House of COMMONS

Worthy Sir,

I beg leave for these Discour-
ses to appear under the Au-
thority and Friendship of
your Name, as containing in

A 3 them

The Epistle

them some general Remarks and Hints in Learning, which I suppose, may not be altogether unsuitable to your Genius, to your natural Inclination for variety of Thought with some Decency of Expression. The greatest part of what I now present you, was the effort of my younger Years, and therefore may appear to some to contain more of the warmth of Temper and Imagination, than of the cooler serenity

Dedicatory.

renity of Reason and Judgment; to discover rather a wild Range in Learning, an Innocent Revelling in Philosophy, than any mature Research into Principles, and the Cognizances of Truth; any compleat Victory, and Final Triumph over Authors. But let the Opinions of Men be what they please, I hope they will not deter you from Patronising the success: Though in relation to this former Discourse,

The Epistle

I may without much Vanity promise you some security, since it has been already approved by much better Judges, than perhaps are left to condemn it. I am now Sir retiring from the World, and that which always was its brightest Scene to me, your delightful Conversation; and am therefore willing to leave you, and perhaps a few more of my Friends, some little Image, some faint Remembrance of me, in the Essays
of

Dedicatory.

of my younger Studies. I must confess, I have now another Taste of things than what I formerly had, partly my experience in the World, and partly the new Ferment of Humors in our Nation, having taken from me all the Remains of an Innocent Ambition. By the providence of God, and the free unconditionate generosity of that Noble and Loyal Patriot, Sir John Norton, I am comfortably placed in an agreeable

The Epistle

ble station in the Church; and am now passionately desirous to collect my self, to be known to few, to be envy'd by none: If ever I had any esteem among some, either through chance or the Conspiracy of Friends, I should now be glad to have my Name as Friendly neglected, as it was first rais'd; for I always accounted a great Reputation, and a great Infamy to be equal Afflictions; and the unknown untalk'd

Dedicatory.

untalk'd of Man to be only Blest.

Yet though I am entring into the solid Peace and Contentment of private life I leave you, Sir, engaged in the highest Sphere of Counsel and Action; but I leave you under a deep sence of the Interest and obligation of the best Religion in the World; a Religion, out of which no good and wise Subject of this Nation can be desirous

The Epistle

sirous to live, and in which even Repenting Atheists choose to Dye! I leave you also guarded with the Hereditary and chosen Principles of Loyalty and Honour, with all the Natural and Acquired Blessings of Temper and Improvement; especially, with that Law of Kindness in your Soul, legible even in the outward characters of your Composure, which will hardly ever suffer you to Err much, either in a publick

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Publick or a Private Life; it being very difficult for a person of large Affections, of great Modesty in Conversation, of sharp and quick Reflections in solitary thought, ever to become Seditious in State, or Habitually loose in private Manners. And O! that such an amicable sweetness of Disposition, as gently reigns through all your Actions and designs, were every where mingled with the Policy of our Kingdom

The Epistle

Kingdom ; and that the Wisdom of our great Assembly were every where temper'd with such an Healing Meekness ! then Peace and Love, and Union might distil like Balm upon our Nation, then might we speedily recover our Secular Glory to the Admiration and Terror of our Forreign Observers : then might we strike down our Errors in Religion, as the Priests did heretofore

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fore the Sacrifices at the Altar, not with the Haste and Fury of Anger and Revenge, but with that deliberate strength, that wise and solemn delay, which proceeded wholly from a Conviction and Sense of Duty, and Devotion, then might our Magistracy govern by Love, our Religion by Charity, and all our Policies unite into the Everlasting securities of Peace and Friendship,

Dedicatory.

ship, *which is the hearty Prayer*
of him who desires to be known
by no greater Title than that of,

Your most Faithful

and most Obedient

Friend and Servant,

Tho. Manmygham.

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A

DISCOURSE

Concerning

TRUTH.

HE who has had the
Curiosity to observe
our *Modern Scepticism*,
and been any thing acquaint-
ed with those looser Do-
ctrines,

Strines, which almost universally occur ; (wherein restless Consciences have endeavoured with all the little Arts of specious Sophistry, to work out to themselves a *Stupefaction* rather than a *Quiet*, a *Charm* than a *Satisfaction*) may readily reflect how *Natural Theology* erected chiefly on *Natural Philosophy*, (the great *Diana* of this *Mechanick* age) is now become the only refuge of all those who pretend to establish their irreligion by

Argument

Argument and *Syllogism*. For downright positive *Atheism* has found but very few serious and declared Abettors ; has sometimes sprung from the fumes and madness of *Wine*, and *Lust* ; has been the distemper of an Hour, the Paradox or Rant of heated *Conversation*, not an *Opinion*, or a *morning thought* ; and for the most part, has been rather *sworn up*, than *asserted*.

Christianity had that
Serpent Philosophy to deal
B 2 with

with in its very Cradle ,
 and through all its strength
 of Centuries has received its
 fiercest assaults from that
Monster. By *vain Philosophy*,
 so rigorously condemned in
 the *Epistles* ; the Learned
 generally understand the *Gnos-
 tick Theology* composed for the
 most part of *Pythagorean Prin-
 ciples* ; and that the *Epicurean*
 and *Stoical* Sects were as ma-
 litious as any in the Apostles
 times, the Disputes of St. *Paul*
 recorded in *Acts* 17.v.18. suffi-
 ciently

ciently inform us. Not long
 after this , that *Man* whom
Origen so rationally and so
 perspicuously answered, de-
 claim'd against the *whole Bible*
 with all the Artillery of inve-
 ctive Eloquence, and false
 reasonings, deduced from a
 commixture of *Barbarian* and
Grecian Placits. Then *Hiero-
 cles*, *Julian*, &c. but particu-
 larly their Ancestor *Porphry*
 (whom some of the Fathers
 counted it Religion to Curse)
 fought by all the darkeſt
 B 3 methods

methods of Hell to lessen and destroy the Authority of the *Holy Bible*: For according to that imperfect account which we find of those fifteen Books he wrote against the *Christians*, he is recorded there to have jeered at it for a mean simplicity of Style, and for innumerable *repugnancies*; to have attributed its *Prophecies* to secret Combinations of Writers after the *Fact*, or accommodated them to other Persons and Circumstances; and

to

to have ascribed all its *Miracles* to the force of *Egyptian Magick*, and the operation of Devils. Now all this was contrived in honour and vindication of the *Platonic Philosophy* so highly revered by the *Sacred Order* of the *Alexandrian School*. Yet all these men have spent their utmost Venom, done their worst, and the *gates of Hell* have not prevailed.

For another succession of Gospel Adversaries, we may

with Candor enough reckon *Aquinas* and the *School-men*, who have most deplorably undermined the *Scriptures* with the Principles of *Aristotle*, and although *accidentally*, yet they have been as really pernicious as any we have hitherto named. Their *intentions* were doubtless *innocent*, but we can never sufficiently lament their intolerable *Leisure*, which occasioned them for want of better imploy, to spin out all the strength of *Divine Writings*

Writings into nice and unprofitable *Volumms*. Whatever the advices of those Persons may seem to the contrary, who have spent so much time in those *Studies* already, that they are bound for their *Reputation=sake*, to recommend them to others; who tell us, *those* alone will make a man *close* and *Argumentative*, quick and sagacious in discovering the *Point* and *Knot* of the *Controversie*, which perhaps was ty'd only for the *Trick=sake*;

Trick-fake ; who would have us lie seven or eight years in a *dark room*, that when we come abroad into the *open day*, we may *think* we see *clearer* ; who though they themselves have miserably experimented the *Cousenage*, yet still cry up and maintain the *prodigy*, and to prevent a *sawcy precociousness* in Learning, invite others to drudge in *their methods*, to be vigilant and attentive on *subtile Entities*, till they become like those deeper

er sort of *Contemplators*, who never fix their eyes more *steadfastly* than when they *see nothing* : notwithstanding , I say, all these large promises and encouragements for the reading of the Schoolmen, there are altogether as observant persons, who will not stick to affirm, that 'tis evidently owing to that *Load and Corruption* of our *Libraries*, that men are generally grown so loose and ambiguous in their *Reasonings*, that
with

with little pains or art they can prove *any thing*, or *nothing*; and that most of those *Religious Wars* which at this day infest *Christianity*, are chiefly owing to that fatal invention of *School-Divinity*, that *Gun-powder of Learning*. All this would be most amazingly dreadful, but that there is somewhat worse to come.

There is still *another Philosophy* behind, and that has opened another *Gate in Hell*, and sent forth a piece of the
blackest

blackest *Sophistry* that the *Infernal Synod* can dictate. Its reputed Author, *Benedictus de Spinoza*; one who has run through a whole *Amsterdam* of *Religions* himself, and obliged that *Athens* of promiscuous *Worship* with one more of his own *Invention*. Where he has given them all the difficulties of *Scripture-History* and *Chronology* amass'd and enhanced; all the *Doubts* and *Controversies* of *Commentators* positively determined on the worst

worst side ; a *Rapsodie* of Illusions from *Talmud* and *Alcoran* ; and a Feature of *Deformity* borrowed from every *Hereſie*, *Schiſm*, and *Seſt*.

'Tis true indeed, he allows the Bible to be *Divine Revelation*, but with this Proviſo , that the Philoſophers *Reason* is ſtill a more *infallible word* of God ; that its *Prophecies* were accommodated to *Prejudice*, *Fancy*, and *Temper* ; Its *Miracles* the *Wonders* of the Ignorant ; its whole end
and

and ſcope *Political* , for the better ſecurity of *Government* ; and its *popular Doctrines* intended only for the *Herd* to ſquare their groſs *Obedience* by : and all this , becauſe there occur ſome *Expreſſions* in the *Scriptures* altogether unworthy (as he imagines) of thoſe clear and evident diſcoveries of *Nature* lately found out and *Demonſtrated* by the *Divine Cartefius* ; whom he never mentions but with the greateſt veneration imaginable,

ble, with all the Eulogies that the most ravished invention can suggest; whereas if at any time he *confesses Christ*, 'tis like the *Devil* in the Gospel, with *Horror* and *Reluctance*, and (like him too) he seems first *Tormented* to it.

The *Existence* of a Deity against the *Atheist*, and the certainty of the *Bibles Revelation* against the *Anti-scripturist*, have been in all *Christian* ages, but especially of late, so fully confirmed and established
both

both from *Pulpit* and *Press*, through all the possibility of *Reasoning*, all the Amplitude of *Topics*, whether *Theological*, *Metaphysical*, *Physical*, *Moral*, or *Mathematical*, that were they handsomely collected and summ'd up, they would without *Controversie* make a *Compendium* of the *propereſt* *Logick* yet extant; and yet this *Infamous* Book presents our *Reasoning* Men with a farther scruple still, where freely granting the *Revelation*
C of

of the Scriptures, it notwithstanding concludes, that the holy Bible is only a popular System of Pious Political Errors; *Regnum Devotionis, non Veritatis*: Wherefore I shall endeavour at present only to make good this one Proposition, viz., That the chief Criterions or Canons of Philosophical Truth, which have been invented and allowed by speculative Men, are much more abundantly convincing when applied to matters of Divine Revelation.

Now

Now Philosophical Truth is capable of being considered but these two ways.

I. In respect of its *Traditional or Historical* account:

II. In respect of its *accommodation to our Natural Faculties*.

I. In respect of its *Traditional or Historical* account.

And here we have some

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late

late *Authors* very laborious
 in *Transcriptions*, who have
 not scrupled to make *Philosophy*
 co=incident with *Revelation*
 it self, deriving it in a conti=
 nued *Tradition* from the *Jewish*
Church, and thereby concei=
 ving it no other than the re=
 mains of a *primary Revelation*.
 They make the business very
 short, telling us, that doubt=
 less *Adam* was created with a
perfect knowledge of *Nature*, and
 that from him this Know=
 ledge was transmitted by Me=
 thusalem

thusalem, to *Noah*, from *Noah*
 and his Sons and Nephews to
 the *Chaldeans*, from them to
 the *Egyptians*, from the *Egyp=
 tians* to the *Phenicians*, from
Phenicia it sailed into *Greece*,
 so to the *Latins*, and from
 thence 'twas propagated to
 these septentrional parts,
 where we have the *Genealogy*
 of *Philosophy* as clearly and
 succinctly delineated, as that
 of our *King*, from *William* the
Conqueror.

Now we cannot suppose
 C 3 that

that *Adam* transmitted that Knowledge of Nature, which he enjoyed during the *state* of his *Innocency*, and which he received either from *immediate Infusion*, or *connate Idea's* of things: Nay if he had, he would have given his *Posterity* a *false Philosophy*, since that *whole Nature* was afterwards forced to follow the *Law* of its *Curse*, since *Thorns* and *Bryars* were not in the Scheme of *Vegetables*, and the *Serpent* was to be new stu-

did

died again. But if he transmitted to us the Knowledge he had gathered from much *Experience*, and a *long Life* after his *Fall*, when perhaps his Faculties were not very much *perfecter* than ours, and stood in as great want of a *Logick* for their better information, I do not see any great benefit we could receive from such a *Tradition*; and all that the Asserters of this Opinion can make good will be only this, that we have received one

C 4 more

more *Curse* from him than we thought of, and that he has propagated to his Posterity *Sin, Death, and Philosophy.*

That the *Egyptians*, who were a mighty and ruling *Nation*, when the *Israelites* were but one chosen *Family*, should receive all their *Wisdom and Learning* from the *Jewish Church*, which as yet had not so much as any *written Canon*, any *Law* to walk by, but what it received either from the continual *Ministry*

ministry of Angels, or somewhat else both *Sacred and Incommunicable* to the Posterity of *Cham*, is more than our ordinary *Historical probability* will allow us to affirm. Neither is it less absurd to make *Joseph* the great *Interpreter of Dreams*, the same with *Hermes Trismegistus*, and to be their renowned *Law-giver*, when as before his arrival thither, they lived in all *pomp and Trading, Municipal Laws*, and confluence of *Merchants*

chants, nay, and he himself was but a part of the *Ishmaelites Traffick*, Gen. 37. 36.

The first rise and exercise of the *Heathen Theology* consisted only in some *Mystical Rites*, afterwards recited in *Hymns* and *Musical Odes*; and seeing the acknowledgment of a God is allowed to be *Universal*, and consequently *Natural*; why might not these *Barbarous efforts* in Religion wholly spring from the *confused Notion* of a Deity naturally *inherent*,

inherent, without any particular derivation from the *Jewish Church*? The *Grecians* and *Latins* do indeed ascribe some advantages to the *Phenitians*, which *Tacitus* particularly mentions, viz. the *Art of Navigation*, and a few *Letters*; but that they held a general *Mart of Learning*, and transplanted *Colonies of humane Sciences* into *Greece*, *Africa*, *Spain*, and the chief parts of *Europe*, which border on the *Mediterranean*, is certainly no other

other than one of Mr. *Bochar*
te's Learned Whimsies. We
 usually esteem our *Trading*
Towns as Brutish a part of
 Mankind as any of their Bre-
 thren, where *Gain* and *Cove-*
tousness seldom allow any In-
 tervals for *Meditation*, any Lei-
 sure for deep thought; and we
 may easily believe the *Mari-*
tine Phenicians to have had no
 better *speculations* than that of
 their *Cynosura* for the safer
 Conduct of a *Cock-boat*; no
 other *Society-Invention* than that
 of

of a *Royal die*, which came
 neither from a *Jewish Tradi-*
tion, nor an *Egyptian Hierogly-*
phick, but (as good Histori-
 ans inform us) was happily
 hinted by the *experimental Phi-*
losophy of a Dog.

But grant these Eastern Na-
 tions to have excelled in some
 useful parts of the *Mathema-*
ticks, yet we may give a *Na-*
tural account of the rise of those
 without having any recourse
 to the *Jewish Church*, since they
 may be probably supposed to
 have

have taken their Origin either from *Necessity*, or a *commodious Situation*, or *both* ; so that the *Egyptians Geometry* might be owing to the inundations of *Nile*, which caused them often to Survey their confusion of Lands; the *Serenity* of the *Air*, and an undisturbed *Horizon* might invite the *Chaldeans* to look up, and by long observation understand the course of some few *Constellations* ; and the compulsion of the *Phenicians* or *Canaanites* un-

to

to the Coasts of the *Mediterranean* by the Sword of *Joshua* might force them to seek mercy on the Ocean, and drive them to the little Arts of *ancient Navigation*.

Pythagoras, whose *Life* and *Travels* have administred much to this Fancy, is recorded by *Porphyry* to have brought nothing from the *Hebrews* but τὴν περὶ ὀνείρων γινῶσιν, the knowledge of Dreams, or of their Interpretation, which yet among them was never counted

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ed an *Art*, but an *Inspiration*. If the *Jews* were such diffusers of *secular Learning*, why are the *wisest Men* of their own Nation (such as *Joseph*, *Moses*, *Solomon*, and *Daniel*) characterized and deciphered to us in the Bible, with a comparison so advantageous to the *Wisdom* of other Nations; as that they were skilled in all the *Wisdom* of the *Egyptians*, that their *Wisdom* excelled all the *Wisdom* of the *East Countries* and of *Babylon*.

Schools

Schools and *Colleges* we are taught they had, though not such as some of our *European Seminaries* for *frivolous* and *Sophistical Education*; but for the weighty instruction of the *Sons* of the *Prophets*, for the reading and interpreting of their *Sacred Law*. Grant that some of the more *Mystical* and *Symbolical* parts of the *Allegorizing Philosophy*, or some of those *Fables* which the *Poets* borrowed from the *Corruption* of *Tradition*, were

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derived

derived thence ; must it needs follow that all the *unmix'd* and *Argumentizing* Philosophy, all *Arts* and *Sciences* (the effects of *Curiosity* and *accidental* Emergency) must be brought from *Canaan* ? If *Plato* at any time writes that he received a blind Notion *παρὰ τινὸν Ἑβραῖον*, must they be presently no other than the hateful, and therefore *concealed Hebrews*, when as all the World besides was esteemed *Barbarian* to him.

Now

Now the great maintainers of this *Hypothesis*, whether *Clemens Alexandrinus* and *Eusebius*, or more modern Antiquaries, seem to have borrowed the hint chiefly from the eloquent *Jew Josephus*, who in his Treatise against *Appion* the *Alexandrian* Grammarian endeavours to prove together with the *Antiquity* the *Universal Learning* also of the *Jews*. Yet out of an *Hereditary* prejudice to the *Heathen* World, and a notorious *National Pride*, he

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may

may be thought to have exceeded the modesty of sober Argument on that subject, especially being so highly provoked by the jeers of *Appion*, who undertakes to prove them originally *Egyptians*, and that they were turned out thence with their *Heliopolitan Moses*, for an infamous Disease. With these most defamatory speeches *Blaspheming* his Nation, as his own words signify; this (I say) might exasperate him to an haughty derogation

gation of all the *Learning* of the whole World besides, and to make their pompous and long celebrated *Wisdom* appear no other than some broken *Light*, some imperfect fragments deriv'd from them.

However since by the very confession of those, who would make out such a Translation, it is now mixed and fermented with the vain additions and falsities of the ignorant Gentiles, as it appears but a

D 3

ΝΥΚΤΕΡΗ
ΦΙΛΟΣΟΦΙΑ,

φιλοσοφία, full of Horror and the misguidings of the Night, we cannot upon the account of *Tradition* or *Revelation*, be faithfully assured of any *Truth*, any *Certainty* in it.

Now there are none of these imputations, which can be charg'd on the *Holy Bible*, especially on that *necessary* part, on which our *Belief*, and *Practice*, and our *Salvation* depends. There's no *obscurity*, unless that which may arise from *too great a Lustre*; no dark Coun-
sel

sel from *Delphos*, whose *interpretation* still required *another Oracle*; but all its *Doctrine* is like *Life* and *Light*, nothing more *Familiar* and *Domestick*, and yet *Mysterious* too. What if the *Revelations* of *St. John* are still in some parts *veiled*, are the *shadows* in our *Heavenly Landscape*, yet we doubt not but the *Ages to come* will see them perfectly fulfilled into their true *Shine* and *Perspicuity*; and what we cannot here attain to will but make our

Scene of *Glory* larger. Neither are the *Holy Scriptures* corrupted with any vain *Additions*; the *Jews* cannot fasten their *Talmud*, nor the *Papists* their *Traditions*; such are but *Incantments* to *Moses's Miracles*, and can never imitate the *finger of God*. Neither could all the *Armies*, *Emperors*, or *Persecutions*, all the *Policy & Malice of Earth and Hell* destroy one *Article*, blot out one *necessary Truth*, but that same *God*, who first inspired them, has
hitherto

hitherto preserved them, and we may with all devout confidence expect, that his never-slumbering *Providence* will be their *Eternal Massorah*.

Having done with the *Historical* account let us *Secondly* consider *Philosophical Truth* in an accommodation and conformity to our *Natural Faculties*; &c.

I. To our Sences.

Whose *Testimony* being managed by a *superintendent Faculty*

culty is the most infallible certainty we can naturally have of *sensible* things: which (as to its *Mode of Derivation*) whether it proceeds from *real Qualities* inherent in the Objects, or *Notions* and *Phantasms* impressed on the Nerves and Brain, it matters not, since most men are sufficiently agree'd in their *Representations*, or *Relative Truth*, our Organs and Objects being rightly disposed and circumstantiated. Neither is it to any purpose

for

for any one to obtrude upon us the frequent illusions of *Sight*, since those very *Fallacies* (as they call them) constitute an *Art*, and are the grand *Maxims* of our *Opticks*.

Now although some have so deeply plunged into that degeneracy of *Scepticism* as to extract a Controversie from every Particle of the Universe, and make their own existence a Problem, yet has this been pointed at by the sober part of Mankind, as the extremity

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ty of Folly and forlorn Sot-
tishness. The very Pyrrhonians
were not guilty of this Excess,
who never deny their assent
to the Passions, and Represen-
tations of Sense, but doubted
whether the *Natures* and *Inter-
nal Verities* of things were
from thence, or by any other
way sufficiently and infallibly
known; which is convinc-
ingly manifest from their grand
probability $\pi\alpha\iota\tau\iota\ \lambda\acute{o}\gamma\omega\ \iota\sigma\theta\ \lambda\acute{o}\gamma\omega\ \alpha\upsilon\tau\iota\nu\epsilon\iota\tau\alpha\iota$, where $\lambda\acute{o}\gamma\omega$ bears
no relation to the immediate
appearances

appearances of Sense, but is
wholly concerned in Di-
scourse, Syllogism, and the
Consequences of Science; and
if at any time they did $\kappa\alpha\tau\alpha\pi\alpha\iota\zeta\epsilon\upsilon\ \tau\acute{\omega}\nu\ \delta\omicron\gamma\mu\alpha\tau\iota\kappa\acute{\omega}\nu$, indulge
themselves a sportive Capti-
ousness about the familiar Ob-
jects of Sense, 'twas not so
much to affront Truth, as to
persecute the haughty Dogmatist,
and torture his surly positions;
so that those few *absurdities* re-
corded of their great Master
Pyrrho can be nothing but

Fiction

Fiction and *Comedy*: as that he disbelieved all his Senses, grew so callous and mortified with stupidity, as that he had taught his very Nerves and Fibres to deny themselves; so dead drunk with *Apathy*, as to lye in a Carts way, and at another time most unmercifully to doubt whether his Friend was in the Ditch or no. These (I say) and such like extravagant Relations, which occur in his Life, can be no other than the *Burlesque* of

of his *Opinion*; like that of *Epicurus's*, which from the pure abstracted Contemplations on Nature, joyned with the most innocent delight of a Garden was by the viler *Herd* of that *Sect* corrupted into all gross *Sensuality*, and the debauches of a City.

Diogenes Laertius affirms of *Pyrrho*, that his *suspension* proceeded from a noble *Generosity* of mind, and that in order for an undisturbed tranquility of Life he introduced a *polite* *Genteel*

Genteel Mode of Philosophizing

γενναϊότατα δοκῇ φιλοσοφῆσαι τὸ τῆς
'Ακαταληψίας κὶ Ἐποχῆς ἔσθ' εἰσαγα-

γῶν. And if so, such a *Scepticism* as this would be the best breeding a Scholar could pretend to, 'twould redeem the Learned from that *snarl* of *Education*, which many have most unhappily contracted from their little *Victories* in *Scholastick* Contentions, whence they become angry and sick at every suspence of Judgment in another, so utterly

terly impatient of contradiction and Argument, that they vilify and defame all *Humane Nature*, because the Age *rebels* against their Opinion. Whereas on the contrary the modest way of humbly proposing our probabilities; and allowing the same freedom to others, would render *Conversation* sweet and casie, all conferences pleasant, and be a great instrument of advancing true *Friendship* in the World. He that grows hot
E and

and turbid, that elbows in all his *Philosophick Disputes*, must needs be very proud of his own *Sufficiencys*, or very ignorant of the *vanity* of the Science he stickles for; and commonly the *intemperate* value of a *speculation* proceeds from the *weakness* of the Man; for he that is passionate for a *particular System* now, without doubt was so here-tofore for his *Nuts*, and is in all likelihood of still following his Temper, of being warm and obstinate in all the

the *trivial* concerns of *Humane Society*.

Neither would this generous method only give us easier seasons, and softer moments of *Converse*, but also a freer range to *Fancy*, and a loss to *new thought*; since in matters wholly *Philosophical* (where *Religion* and *Government* are not concerned) *Scepticism* and *Paradox* may without Controversie be esteemed the *purest Vehicles* of Noble Wit, and unattempted Sense.

It need not startle us that the *Roman* Writers do often insinuate a very contemptible regard for the *Senses*, since all that, is in order for the better colouring the *contradictions* of their *Mafs*. Hence a late *French* Author in his *Researches* after *Truth*, having presented his Reader with a long tedious repetition of the *invincible Illusions* of the *Senses* (such as a *stick* half in the *Water*, and a *square* Tower at a *distance*) most triumphantly concludes,
that

that they were given to Men, as they are to Brutes, only for the *preservation* of *Life*, not as the *Ports* of *Merchandise* and *Science*, but of *Defence* and *Safety*. As if our *sight* serv'd us only for the conduct of our steps, or for securing us from a *Precipice*, whereas that almost unlimited *Sense* extends it's *Royalty* through the whole *Universe*, purvey's for all the capacity of the *Intellect*, and points at what it cannot perfectly *discover*. For by the *Vi-*
E 3 *sible*

sible things of the Creation, the great Invisibles are Collected. But we need not labour any longer in this point, since those persons, against whom our Discourse is chiefly directed, are so vigorous for the evidence of Sense, that they scarce allow any other, but make the most sublimated Knowledge a Tumult of Phantasms; all Thought, Local Motion; all Reason, Mechanism; and the whole Encyclopede of Arts and Sciences but a brisker Circulation

lation of the Blood. How ridiculous soever this Opinion is, yet it sufficiently serves our purpose, as it establishes Sense to be an undoubted Criterion of Truth, as far as we contend, or within its proper Sphere.

Let us now see the more abundant concern of this Criterion in matters of Revelation, which will presently appear, if we consider, that this was the *first* and is the *last Evidence*, of *Divine Miracles*, on which

all revealed Religion is establiſhed; and that Tradition it ſelf makes no Argument until 'tis ultimately reſolved into the certainty of the Senses. Moſes and our bleſſed Saviour made their conſtant appeal to them. What we have ſeen, and what we have heard was ſtill the Apoſtles Logick, and an Appeal to Miracles, was the powerful Demonſtration of the Spirit. How ſolicitous was our Saviour after his Reſurrection to give the ſenſes their full ſatisfaction?

tiſfaction? This made him condeſcend to heal St. Thomas's Infidelity with a touch, which immediately ſhed a ſtrong Conviction through his Soul, that ſtraight way broke forth into a glorious acknowledgment, *My Lord, and my God!* Nay, at his Aſcention he choſe not to vaniſh or ſuddenly diſappear, but gave the men of Galilee time to ſtand and gaze, ſubmitted his Motion to the Scrutiny of their Eyes, whiſt he was carried up into Heaven

ven by Angels and Clouds in
all the *leisure* of a *Triumph*.

II. We will consider Philo-
sophical Truth in an Accom-
modation to our *Understand-*
ings.

And this is the very diffini-
tion of the Schools, *viz.* A
Conformity of the Object with the
Intellect. Here I dare not ven-
ture far. In this Science, or
Mystery of Words, a very judi-
cious *Abstracter* would find it a
hard task to be any thing co-
pious

pious without falling upon an
Infinite Collection, an *Eternal Suc-*
cession, or some such like con-
tradictious & *self-duelling terms*.
True Metaphisicks is still a *Desi-*
deratum in Philosophy; for
what we have hitherto recei-
ved from the *Scholaſticks*, *Jesu-*
ites, and others, appears only
like the Ghost and Phantasm
of separated Reason and de-
parted Sense. If we lanch in-
to the *vast expansion* of their
pure Abstractions, we find but
very little to terminate our

Appre

Apprehensions, but our contemplating Heads seem presently to swim in an *Infinite Vacuum*, and all *substantial thought* by little and little to lessen, and pass away into a *strange Transcendency*. I could tell you of a Truth of the Object or Entity, a Truth of Appearance, another of Conception, and one more of the Intellect, and that without a Miracle, all these may be one, viz. an *appearance or representation of the Object to the Intellect*;

Intellect; I could tell you likewise that besides the Truth of *apprehension*, there is one of *Judgment*, another of *Discourse*, and these again either *Mental* or *Verbal*; I could tell you from the *Lord Herbert*, that there is an *invincible Instinct* of common Notions, the same that *Aristotle* before him called an *Intelligence of Principles*; that there are some *Sacrosancta Principia* (as the forementioned Person styles them) which inform us, that there is a *God*,
that

that he ought to be *Adored* ;
 but *how*, and in *what manner*,
 what will make our *Worship*
 acceptable, our *Sacrifices*, or
 our *Prayers* regarded, here
 his *Instinct*, *Internal*, *External*
Sense, and *Intellect*, with all
 their *Analogies*, *Conditions*, and
Consequences can give us no bet-
 ter direction than the Finger
 of a *Mercurial Statue*, when
 we are puzzling in a dark and
 crooked Alley. 'Tis not my
 business to give you a *Censure*
 of that *Noble Mans Labours* ;
Gassendus

Gassendus has done it already
 in an *imperfect Epistle*, wherein
 he has utterly renounced the
Genius of his Nation, scarce
 allowing the Author one *E-*
pistolary Complement ; though 'tis
 to be presumed, that when
 the Lord *Herbert* sent him his
 Book, he expected he should
 have returned the *Applauses*
 of a *Gentleman*, and not the
Animadversions of a *Critick*.
 Yet so it often happens, for
 another great *Wit des Cartes*
 met with the same Fate, and
 from

from the same hand too. He grew so confident and presumptuous of his *Meditations*, that he sent out *sportive Challenges* to invite *Objections* from all his Friends, till at last like one of his own *Kings*, he was quite *baffled* and slain amidst his very *Tilts* and *Tournaments*. After the *Metaphysicians* have quite tired themselves with their Divisions and subdivisions, they are so modest as not to make *Humane Intellect* the *adequate measure* of Truth,

Truth, but ultimately resolve it into a *Conformity* with the *Divine Understanding*, which a *Platonist* would after this manner explain, That there is an Eternal mind, that comprehendeth the intelligible Natures and *Idea's* of all things, whether actually existing, or possibly only; that comprehends it self, and all the extent of its own power, together with an exemplar Platform of the whole World, according to which he produced

ced the same. This being granted, we are as much in the dark as ever; for unless this *eternal mind* shall vouchsafe to acquaint us what is *conformable* to his *Infinite unerring Understanding*, we can have but little *certainty* of Truth.

Now this is the peculiar Province of *Revelation*. And that it may appear how *natural* this *Medium* is, how suitable to the *Universal consent* of Mankind, you may please

to

to reflect, that *Revelation* has been the true, or pretended foundation of all *Knowledge* whatsoever. No *Religions*, no *Policies* imposed upon the World without conferences and retirements with *God* and *Angels*. Not only *Religions* and *Laws*, but all *Arts* and *Sciences*, all noble *Inventions* have ever boasted of their *Ægeria's*, their assisting *Dæmons* too.

When the light of Nature, that first *Revelation* was distorted,

F 2

and

and the unguided reason of the Idolatrous World had terminated all Divinity in the works of the Creation, *then did God speak at sundry times, and in divers manners to the Fathers by the Prophets*; When the Gentiles would not learn of the *Kingdom of Israel*, which was a constant visible demonstration of the *Power, Providence, and Goodness* of God, their Ignorance for some time was winked at, till at last God was pleased more fully to declare his Na-
ture

ture and Will by his *Eternal Son*, the brightness of his *Fathers Glory*, and the express Image of his *Person*, who brought *Life and Immortality* to light through the *Gospel*. So that now the *Bible* is become the perfect Register even of *Natural Religion* too, since all those excellent truths, which the *Heathen World* faintly hinted at, rather *wish'd* than *believ'd*, whether they concern matters of *Faith*, or the *Duties of Morality*, are infallibly assured to

us by the supernatural Declaration of that God, whose veracity is established by an infinite Knowledge, whereby he cannot be deceiv'd himself, and an eternal holiness, whereby he can't deceive us. And to take away all complaints about Error, the obscurity of things, and the imperfectness of our finite Understandings (those bold Murmurs, which reverberate on Heaven and Providence it self) we are Promised and Assured that the *Third Person* in the Trinity will

will be with us to the end of the World to guide and direct us in all necessary Truth.

But *Thirdly*, *Cartesius* goes farther than the Schoolmen. He uncatechizes himself thro' a long series of *Dubitation*; invents an Art to stifle Education and Memory, strips himself of all his prejudices, only that he might put them on again in another dress, and present us with a nicer Recollection, a more *splendid method* of his *Errors*. For 'tis

certain that most of them return'd upon him again, not unlike to that which the Atomists observe, that if you grind any matter into too minute a dust, the little particles will cling again, and *re-unite* by reason of a *too exquisite* separation. Wherefore after he had fanci'd the whole World a *Faire-Land*, Life a meer *Dream*, all Conscious and thinking Nature but the delusions of an *evil Genius*; after all this enchantment he

can

can find nothing, that can ascertain to him any Truth but the *Goodness* of *God*, which will not suffer our faculties to be impos'd upon in their clear and evident perceptions, so that that which can give the best account of the *Goodness* of *God*, justly claims the Advantage of this Criterion.

And, that *Revelation* does so would be almost improper here to mention, but that the method of my Discourse requires it. I shall instance only

ly

ly in one thing, but that the greatest, the vast Astonishment of Heaven and Earth, viz. that of the Second *Persons Incarnation*, his taking our Humane Nature upon him, to converse with us, to Dye for us, for Us Sinners. A Mystery of Love, which gave the very *Angels* new Anthems, a new Scene of Knowledge, and consequently a new Heaven!

Now I would not be thought to speak against all *Philosophy*, to declaim against
all

all Learning, any more than he that Preaches against a full Table, or exhorts to Mortification, would be thought to make Starving Orthodox, and Self-murder a Gospel-Precept. For since *Philosophy* is by most men allowed to be the requisite improvement of our natural Faculties; since 'tis commendably made the great Employ and Study of our younger years, and the better Commerce of our more advanc'd Society; since ex-
alted

alted and almost meriting
 Charity hath built us Schools
 and Colledges for our pleasant
 Recess and Meditation,
 bequeathed us competent Re-
 venues, for the easie maintain-
 ance and tranquility of a
Thinking Life, nobly endow'd
 our Professors for more speedy
 advances in Arts and Sciences;
 and since *Christian Common-*
wealths with their prudent *Laws*
 and Constitutions have esta-
 blished to us our *Universities*,
 certainly we ought not to en-
 certain

tain *Philosophy* with so cold
 a regard, as the *Phanaticism*
 of some, and the incapacity
 of others to attain so great an
 excellency, is ready to pro-
 phane it with. But yet if we
 take a farther prospect, and
 view it in its ultimate tenden-
 cies we may with as equal
 reason blame its *Adoration* as
 its *Contempt*.

Philosophy was intended, as our
 Colleges wherein 'tis taught,
 not to spend our whole
 Age, 60 years and 10 in it, but
 to

make it our passage to more solid attainments, to equippe our selves for more *substantial Knowledge*. 'Tis but an Introduction, a Ministring Accomplishment for *Divinity*, and we are first taught the *Elements of the World*, that we may better understand the *Sacred Character*. 'Tis but a *Jewish Canaan*, Typical and significative of a more Spiritual Mansion, and may under a judicious Management serve to shadow out to us,
 though

though very imperfectly, the infinite Treasures of revealed Wisdom. So that the intent of my discourse was only to shew, that whatever pretences *Philosophy* or *natural Religion* could make for *Truth* or *Certainty*, yet *Revelation* (there being such a thing granted by the *Adversary*) laid fuller and more abundant claim to all those Rules and Measures of *Truth*. But should I now reckon up all the incommunicable characters of *Truth*,
 pecu-

dence of *Apprehension*, and *Perspicuity* it self. And that because, however in *Philosophy* *Truth* and *Goodness* may seem distinct, yet in *Divinity* they are all one ; and the most *abstracted speculation* there, has a constant *Morality* annex'd to it, which always superadd's the Recommendation of the *Affections* too. And how magnificently soever men paraphrase on *Reason*, *Intelligible Ideas*, and *Eternal Verities*, they are our *Passions*, that must carry

carry us to Heaven; our Repentance and our Devotion, our Love, our Fear, and our Hopes; and our Reason and our Faith, only as joyn'd with these. 'Twas the zeal of the *Affections*, assisted by the Holy Spirit, that reconcil'd *Martyrdoms*, and rescu'd the *Bible* from the *Dioclesian Flames*. There each holy Martyr would freely part with his Life, but not his *Bible*. That Sacred *Depositum* was all his Wealth, his World, his Eternity.

nity. When his right hand was cut off, he seized it with his left; when that was gone too, he fasten'd on it with his Mouth, and amidst his Torments sang Hallelujahs out of it; when his breath could no longer articulate his devotions, his panting heart still retain'd it, and when the Tyrant grasped that, it fled away with his Soul. Now search all the Records, all the Catalogues of *Stoicks*, those great *Masters* and *Professors*,
of

of *Death*, and see if this can be parallell'd. We have read indeed of a Philosopher, that offer'd up an *Hecatomb* for the invention of a *Proposition*, but he would never have Sacrificed *himself* for the *Confirmation* of it.

But the *Naturalist* tells us, we have no *sublime Notions* of *God* in *Scripture*, and that the *Israelites* only knew his Name; whereas every Hebrew name of *God* is a pregnant *Hieroglyphick* in his Theology, and that

G 3 one

one word *Jehova* is a Body of Divinity. The Scriptures have acquainted us with so much of the Nature of God, as may sufficiently inspirit our *Obedience*; and those, who have pretended to farther discoveries, have only opened a way to *Hereſie*, *Enthuſiaſm*, and even *Atheiſm* it ſelf. And we have reaſon to fear that thoſe curious and ſubtil Diſcourſes of late about the *Idea* of a God, have done but little ſervice to the Chriſtian Religion.

on. What the underſtanding in things of this Nature, like a clear Fountain, would naturally reflect as it maintains its ordinary Current, when once examined and ſtirred, either defaces or diſtorts; and I am apt to think, that the *Divine Nature* and its *absolute Attributes* are beſt known by the moſt reflection of the firſt Thought. The moſt abſtracting Meta-phyſitian, that ſtudies them farther, does but think himſelf into amazement, and

with the *delaying Philosopher*, only loses his God by a *longer Procrastination*. But still the same Adversary urges that 'tis strangely irrational to represent God Almighty with *Passions* and *Senses*, which the Scriptures every where allow. This is disingenious Sophistry; for he that makes the *Objection* cannot be ignorant of the *Figure*. That men should quarrel with the condescensions of the Almighty! That when he is graciously pleased to speak

speak to them, they should dispute the *Nature* of his *Voice*! when he says, he has *compassion* on'em, they should ask, where then are his *Bowels*! when he revokes a threatned Judgment, they should plead, He cannot! Divine Animal! would'st thou be convers'd with in the Language of Eternity? wouldst thou be treated with in the ineffable Dialect of Heaven? Alas! fond Creature, thou art Elemented and Organ'd for other

ther Apprehensions, for a lower Commerce of perception: Such immediate displays of Divinity infinitely transcend the *Analogy* of thy Order, and the immoderate Glory of such a Revelation would but absorb thy Soul, and crack its *Hypostasis*: Thou canst not see God, and live.

But still the *Natural Philosophy* in the Scripture can never be pardoned; either that, or *De Cartes* must be false. However Men may flatter themselves

themselves that they have Orbs and Circumvolutions of Souls Concentric to the Universe, yet we may very rationally believe, that an exact Knowledge of Nature was never designed Man on this side of Heaven; it may possibly be reserved for our *Illuminated Faculties*, and be an accessory of our Glorification. The *Essences* of things can be the Object of no other than a *Divine Understanding*, and he that made the
World

World, can only have a perfect Knowledge of it. What if Divine Providence, as a peculiar privilege, granted to *Adam* and *Solomon* a considerable acquaintance with Nature, yet event hath shewn, that there was a kind of *Tetragrammaton* in it, that it was thought a thing too Sacred to be communicated to Posterity, so that what they enjoyed was no *Natural Acquisition*, but a *Gracious Gift*, not so much Science as *Vision*.


Though

Though *Cartesius* in his account of *Meteors* has endeavoured with *Epicurus* to exclude the Deity from the middle Region, and to deliver us up to the Providence of an *Atmosphere*, yet God Almighty thought fit to manifest his Omnipotence to *Job* from that place rather than from the *Heaven of Heavens*. What is the end we propose of our enquiries into Nature? Is it to serve and gratify our Curiosity? That we will not own.

Is

Is it to plume our *Pride*? That we dare not own. Then it can be no other than to settle in us a due reverence and acknowledgment of the *Wisdom*, *Power*, and *Goodness* of God. Now all this is *Pathetically* secured to us in Scripture, since it may very effectually be obtain'd by an humble Meditation on the *Existences* of things, their more *open Qualities*, and their obvious *Relations*. The consideration of the substantial parts and uses of sensible
Nature

Nature (the very Mode and Method of the Scripture's Philosophy) has, we know, in a meer Heathens Breast kindled Admiration into an *Hymn*; But I never yet read of any *Anthems* composed from the Contemplation of Atoms. Who can Spell the Divine Wisdom, Power, and Goodness out of the Principles of *Des Cartes*, where he gives us the Origin of all things in a Puppet-play, interprets

interprets all the works of God according to the *bruit Laws* of *Mechanism*, and allows no other Operations in *Vital Nature*, then what he finds parallel'd in *German Clockwork*? Whereas, who can without holy Affections peruse the , the Majesty of *Mose's* account? γεννήτω φῶς, καὶ ἐγένετο, where he describes the Original *Fiat* in a Phrase almost commensurate to the Dignity of the Creation, that some *Rabbins* have thought his very
Style,

Style, as well as *Sensæ* have been inspir'd.

They are our too eager disquisitioners after the *Internal Verities* of things that have led the Witty World into so large a Field of *Scepticism*. Men must be pressing and breaking into the *Recesses* of Nature, as that *Conqueror* heretofore into the *Sanctum Sanctorum*, then mistake the thing, return dissatisfied, cry all is *Pageantry*, and that we worship Clouds. I had rather
H read

read the *Astonishments* of *Job*, when *God* raises him through the whole *Creation*, then all the bold explanations of *Men* and *Demons*. I had rather consider the *Rain-bow* as the *Reflection* of *God's Mercy*, the *Sun's Light*; and when I call to mind, that *Thunder* throughout the *Scriptures* is stiled his *Mighty Voice*, I'm satisfi'd at what I *Tremble*, and though this may debase my *Philosophy*, yet it heightens my *Divinity*.

If

If any man is not yet satisfi'd what is *Truth*, let him but seriously reflect on his *Death-Bed*, and the *Day of Judgement*, and then I'm persuaded hee'l need no *Answer*; When the *Gayety* of *Fancy* forsakes him, and the *Prosperity* of *Invention* gives no relish; when his *Passions* and *Appetites* grow languid from the impotence of *Blood*, and his *Brain* becomes too weak for the *Image* of the *World*, then will he call for a

H 2

Portion

Portion of Scripture to ease his Conscience, a drop from the Fountain of Living Water to cool his tongue. Then set him on the highest Mountain of *Metaphysics*, and from thence give him the Ravishing Prospect of all the Kingdoms of *Humane Learning*, all the Glories of *Philosophy*, yet he will not Worship, not Idolize one glittering Notion, not part with one single Text for a τὰ ὅσα πάντα σοὶ δώσω. When the last Fire shall make Nature

ture confess it self to be no God, the Sun and Moon be darkned, the Elements and Stars melt with fervent heat, and run together into one great *Vortex* of *Confusion*, and when the whole Volumn of the Creation shall be shrieveled up like a Scroll of Parchment, then shall the *Holy Bible* be opened, its everlasting Truths unfolded, and though Heaven and Earth pass away yet not one *Iota* of that shall perish.

Go now, and neglect Heaven, the receptacle of Angels and departed Souls, for the visible Heaven of Orbs and Planets, and lose the Beatific Vision for that through a Tube! Go, thou that hungerest after *Humane Learning*, go! make a vast Progress in specious Errors, and industriously acquire to thy self a deep-read Confusion of thought! lose all good Sense by a multiplicity of Languages, grow gray under a Mathematical

thematical Problem, and make thy Grave in the Dust of *Geometry*! let the reconciliation of the *Chaldean Chronology*, and the *Egyptian Dinasties* swallow up thy moments of *Salvation*! let the uncertainties of Profane Authors attend thee on thy Death-Bed, and with their restless Tumult add a *Phrensie* to thy Fever! then let thy Learned Ashes be kept in Urns, and thy great Name be read in Annals. Yet for all

this know, O man, that *Plato* gave thee thy *Pompous Thoughts*, *Aristotle* thy *Sagacity* in *Invention*, and *Euclid* thy *Mighty Demonstrations*; In a word, that *Heathens* gave thee all thy *Reason*, and the *Curse of Babel* thy *Languages* to express it. Go therefore rather, and Captivate all thy *Thoughts* to the positions of *Faith*, thy whole *Heart* to the embracement of the Gospel, and let the frequent Meditation on *Sin*, *Death*, and *Judgment*

ment macerate thy *bold Naturals* into an humble contrition of understanding.

Popery

POPERY

One great Cause of

ATHEISM.

Omnis Hæresis cum ad
Atheismum delapsa
est, per sapientem Pro-
phetam, quales in Italiâ fuêrunt
Thomas, Dominicus, Scotus
& alii, in Veritatis viam re-
ducitur

ducitur. Tho. Campanelle
De Monarchiâ Hispan. Cap. 30.

The foundations of the Intellectual World are these four.

1. Reason. 2. Morality.
3. Civil Government. 4. Religion. And that each of these Pillars is remov'd, undermin'd, or out of course, either thro' the sly Machinations, or open assaults of our implacable enemies, the Papists; who either act themselves with declared Malignity, or put pernicious

nitious Engines into other mens hands, a little reflection on the several Heads may easily convince.

The first Foundation which they have disordered is Reason in general.

I presume there are very few ignorant how large a Dominion Scepticism has of late obtained among our inquisitive Athenians, and how speciously it has been introduced under the Titles of free Philosophy, and a liberty of Thinking;

ing ; a vindication of Captiv'd Truth, and an *Advancement* of *Learning* ; a redeeming of *Humane Reason* from the *Tyranny* of *Barbarous Terms*, and the dotages of *antiquated* sense ; And altho' at first sight there may seem little or no design of the *Roman Party* in introducing this *variety* of *Models*, and these *disguises* of *Reasoning* amongst us ; because they have sometimes seem'd to put a *check* to these *attempts* by their *Inquisitions* and *Censures*,
and

and because they themselves have been unhappily baffled in many of their *Doctrines*, even according to these *new Modes* of *Arguing*, by those who have had skill enough to fix to themselves a *system* of *solid Reason* in spite of all their *amazing Sophistry*, and *de-lusive Shaps* ; yet if we allow ~~our~~ thoughts a little *Historical Range*, we may still imagine that the *Plot* was laid long since, and that ~~our~~ *Adversaries* with a *Spanish Providence* did
long

long ago contrive and plant that *Malice*, whose *Maturity* and *happy growth* they hop'd their *Posterity* would one day enjoy; and this has been their acknowledg'd *Design* to some of our *Travellers*, to whom they have freely confessed that it has been their chief *business* to cherish the *inquisitive humor* of the *Protestants* with *new Models* to dazle their *Curiosity* with *false Appearances*, that they might crumble them into *Sects*, bring
some

some to *indifferency* in Religion, others to *Scepticism* and down-right *Atheism*; because, say they, the minds of *Heretics* must lie *Fallow* before we can sow our *Seeds* and *Principles* with success.

Now it is well known how irreconcilable the first *Reformers* in Religion were to the *Philosophy* of *Aristotle*, with what bitterness of Style *Luther*, and *Calvin* and their respective *Followers* decry'd the Writings of the *Schoolmen* as the only sup-
I port

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I port

port of the *Roman Corruptions*, infomuch that *Bucer* made it his constant challenge *Tolle Thomam, & Ecclesiam Romanam subvertam.*

Beware of vain *Philosophy* was one of the chief *Doctrines* which rang through *Heidelberg* and *Geneva*, and the first *Protestants* were so scared with those *Declamations* against *Worldly Wisdom*, that they esteem'd every *Sentence*, which was not *Scripture-phrase* to be meer *Prophanation*; a *Syllogism* was the
very

very *Mystery* of *Iniquity*, and *School-distinctions* as ranck *Magick*, as *Mathematicks* in the *Tenth Century*.

Now things being brought to this height, and such *Jealousies* against *Scholaſtick Learning* being every where entertained, there could not be a more effectual way of bringing *Philosophy* into Credit again, (which *Philosophy* constitutes above half of the Religion of the *Romish Church*) than by the invention of

Terms and *Hypotheses* somewhat destructive and repugnant to those of *Aristotle*, and by ordering it so ; that those persons should appear no friends to the *Roman Party*, who were the first promoters of them ; for by these means the *inquisitive* men in the *Protestant Churches* might with great safety to their Religion (as it then appeared to them) embrace and carry on the new discoveries of *Italy* and *France*, and introduce that *Liberty* of
Phi-

Philosophizing which experience hath now shown to be the most destructive *Instrument* that could be thought of to unsettle all the true *Principles* of *solid Reason*, and to engage our *half-taught Youth* in *wild Disputes*, *weak Cavils*, and *everlasting Scepticism*.

For now what hinders but that *Transubstantiation* (that distorted *Anagram* of *Reason* and *Religion*) may pass for *true Gospel* notwithstanding all the *Remonstrances* and con-
I 3 trary

trary evidences of our *Senses*, which according to the *Dubitations* of *Des Cartes* are the most *Fallible* and deluding witnesses we can make use of, which mistake something in every Object they converse with, and occasion *Error* by their most material reports; tho' it must be confessed that many of the more ignorant *Bigots* in *France* were very Jealous of this man's writings even in respect of their *Transubstantiation*, and therefore they

they often advised him to lay in good *

security in his new Method for

* *Vide Epist. Des Cartes l. 2. Ep. 3. 4. 53, 54, &c.*

the *Philosophy* of the *Eucharist*, and to be very cautious of maintaining any thing in prejudice of those *Peripatetic Accidents* which they had so long Ador'd, and which his *Modifications* might seem to cancel; and truly we may believe that his *Metaphysical Doubtings* have pretty well expiated for his other *Innovations*.

But besides the Absurdities of *Transubstantiation* which *Scepticism* hath so much befriended, all the *Rational* motives of *Credibility*, and the truth of *Moral Certainty* are by the same means rendred precarious and weak, and *Infallibility* made to appear the only sure foundation of our *Faith*.

For when the *Protestants* had asserted a moderate use of, and dependance on their *Reason* in *Divine matters*; when they had rescu'd themselves from
the

the intolerable *Bondage* of a *blind Obedience*, and the unaccountable Conduct of an *implicit Faith*; What more expedient *Artifice* could the *Politicians* of *Rome* invent to weaken these proceedings, than to render that *strong Aid* and support of our *Religion* the most uncertain and contemptible instrument we could make use of; or else to advance that inadequate *Rule* as the only Judge and Measure of all that is *Divine*? both which ways are
equally

equally destructive of that *sobriety* of its use which our *Church* maintains. And therefore we find how *Eloquent* and plausible they are in many of their Writings when they touch upon that *Topic* of renouncing our own *Reason* and *Understanding*; how they emblazon its *Infirmities*, *Deceptions*, *false Inferences*, and *Judgments*, making all the *Faculties* of Man, even after the best improvements of *Art*, of *Virtue*, and of *Grace*, a more deplorable

able *Mass* of *Corruption*, than the severest *Calvinist*, in his descriptions of *Original Sin*.

And from such encouragements as these our *Atheistical Wits* have borrowed their *Acuter Blasphemies* against *Humane Nature*, improving the *Notion*, and growing *Luxuriant* in their *Satyrs* against the *Noblest Workmanship* in the *visible Creation*; whilst their best *Panegyrics* have been servilely imployed on the *Comparative Felicity* of *inferior Beings*,
on

on the *Tranquility of Beasts*, and the *unerring Instinct of sensitive Nature*; endeavouring by these *Poetic Phrensies* to make vain and ridiculous the *Conclusions* of the *Learned*, the *Experiences* of the *Prudent*, and the *Counsels* of the *Pious*; for these revilings of *Wisdom*, and *Aged Dictates* are the little *Policies* which take with the sensual and the debauched, with those who have such a *superficial Knowledge* of things as to think that none have more,
and

and who love to measure all the *Certainty and Evidence* of *Reason* by their *Schemes* of *Railery* and *Illusion*.

But then there are some *Contemplative Men*, of more *sullen Tempers* than to be *Jeer'd* out of their *Conceptions*, and to have their *Systems* baffled by the *Captious* and *frivolous Sceptick*; such as out of a *Pride* of *Dictating*, and a supposed *Superiority* of *Parts* challenge *Philosophy* as their *Province*, cry up their own private *Sentiments*

ments for *established Actions*, and explain *Universal Nature* according to their own individual *Complexions*; wherefore that there might be also an agreeable bait for the *Confident* and *Dogmatical* man, the *Necessity* and *Power* of *Demonstration* must be highly advanced by the *Factors* for *Rome*, and nothing less than *self-evident Principles* must justify our *Adhesion* to *Religion*: and to create a *Reverence* for *Infallibility*, and the *particular Traditions*

ditions of *Rome*, and also a *Confusion* and *uncertainty* in the *Protestants Principles*, the *Philosophers* and *Disputers* of the *Age* must be suborned to cry up *Humane Reason*, as the only *Judge* of *Controversies*, the only *Tribunal* of all *Truth* and *Falshood*; whatsoever is above that must be either *Phantasm* or *Contradiction*, and all those *Sublimities* in *Religion* which cannot submit to the *Rules* of *Syllogism*, must be reproached as the *Phrensies* of
an

an overheated Devotion, or the Visions of an Hermits Cell, all the Pelagian and Socinian presumptions must be industriously encouraged to that Height, that the Protestants shall seem to have no Holy Ghost among them, no Mystery of the Trinity, unless they return to the Definitions and Authority of the Roman See.

The Second Foundation of the Intellectual World which the Romanists have disturbed, is Morality.

In

In Morality there are but these two general Considerations.

I. The Nature of Good and Evil, of Justice and Equity.

II. The Rules and Prescriptions to accommodate the mind of Man thereunto.

As for the First, 'Tis well known how the Flatterers of the Roman Court, the Canonists, and all such as treat of the

K

Power

Power of the Pope, have with mighty Attributes, and a Divinity of Terms, made the Bishop of Rome the *Arbitrarious* Judge of all Good and Evil, the *Infallible* determiner of all Virtue and Vice, affirming that he can change the nature of Moral things according to his Pleasure ; for so their more eminent Champion asserts, that if the Pope should mistake in commending Vices, and forbidding Virtues, the Church would be bound to believe those

those Vices to be good, and those Virtues to be evil, unless she would sin against Conscience, *Bel. de Pontif. l.4. c. 5. Sect. 2.* and though some of them plead the *Impossibility* of the *Supposal*, yet sad experience hath confirm'd the matter, and clearly demonstrated how the Church of Rome in sundry instances has Canoniz'd the broadest *Impiety* for *Virtue*, and *Justice* ; nay, for that excess of Virtue which they call *Merit*.

And hence it is, that the Idolizers of *Monarchy* with equal Flattery have attributed the same Prerogative to *Temporal Princes*, making their determinations a *publick Conscience*, and their Edicts *Eternal Truth*: and generally all those Monstrous Opinions, and Injurious Absurdities concerning the Notion of *Good*, and *Evil*, which at this day disturb the World, have taken their Rise and Measures from the *Controversies of Rome*.

But

But then *Secondly*, 'Tis deplorably manifest, with what *Confusions*, *Obscurities*, and *Distortions* they have darkned and peplex'd the most natural and necessary Rules and prescriptions of *Morality*: and we have now many Volumns extant to maintain this Charge against them.

The only *natural* Spring and Foundation of all the good Offices of *Humanity* is certainly *Love*, which is a constant thirst and endeavour

K 3 of

of being *largely beneficial*, of extending all our *Capacities*, to the service of our *Brethren*; But now instead of this *Divine Principle* of all our *Moral Actions*, the *Romanists* introduce a *Spirit of Cruelty*, and *Barbarous Dominion*; their *Doctrines* and daily *Practices* contradict not only that especial *Christian Precept* of *Universal Charity*, but all the first *tenderness* of *Natural Affection*! they declare and prosecute *Revenge* and *Murder*, not only

only in respect of *meer speculations*, and *undeterminable Modes*, but even of thick and palpable *Contradictions* according to the clearest *Northern Judgement* we can make; which we must confess to be the only *Luminary* next to *Revelation* which in this *Climate* we are guided by. How unnecessary have they made the exercise of *Virtue* and an *Holy Life* by turning the *absolute Commands* of God into *Counsel* and *Admonition*, by distin-

guishing *Christianity* into an *external Jewish* Obedience, or a *low Order* of *Precepts* sufficient to secure Heaven, and a *super-errogating perfection* for those only who aspire to the upper Seats, and Dignities of Paradise: By Interpreting all the *Additions* to, and *Completions* of the *Jewish Law* to be only some more *splendid Proposals* and *Recommendations* of an *higher Degree* of *Virtue*, and by evacuating all the most excellent and necessary *Morality*

ality of our Saviours *Sermon* on the *Mount*, whilst they make it appear only an *Heroical Platform* of *Counsels* for the *Melancholy* and retired.

What an encouragement have the Vicious from that unwarrantable distinction of *Sins*, into *Mortal* and *Venial*! especially when they make not only those sins *Venial* in their *own Nature* which proceed from *Infirmity*, *Surreption*, *strong Passion*, and *Education*, but the most dreadful *Catalogue* of

of *Iniquity* that can be thought on, such as *Blasphemy*, *Prophanation*, *Murder*, *Fornication*, *Perfidiousness*, &c. with some little *qualifications*, must be sum'd up under that *soft denomination*.

What a Shop of *Authorized Licentiousness* is their *Casuistical Divinity*! whereas *Cases of Conscience* at the best are but a *Spurious* sort of *Divinity*, for they being generally terminated on the *lowest* degree of *goodness* and *Justice*, are no-
thing

thing but the *Hospitals* of *Lazie* and *Infirm Nature*, some *Charitable Provisions* in *Religion* for declining *Virtue*. But in this *practical Divinity* of the *Romanists* there is such a separation of *Ends* and *Actions*, such a *Consecrating of Villany* by the *Goodness*, or rather the *Interest* of the *Intention*, and such *compassionate Circumstances* to be met with among their *Doctors* to render the most dreadful *Transgressions* *slight* and *venial*, to palliate and stupify the
most

most *just* Remorses of *Presumptuous Sinners*; such a *Latitude* of *Uncleaness* in their *Cases* on the *seventh Commandment*, where their determinations concerning *Pleasure* are many times as loose and *Voluptuous* as the *Doctrines* of *Aristippus* and *Epicurus*; in a word, there is such a general *Politick compliance* with all those *Vicious Tempers* by which that *Faction* is upheld, that if that be *Christian Religion* which they profess, then the *Protestants*

stants have nothing but *Honest Heathenism* to govern their *Lives* and *Actions* by.

The *Third Pillar* of the *Intellectual World* which the *Romans* have disordered, is *Civil Government*.

And this of late hath been so common an *Argument* both from *Pulpit* and *Press*, and is so notoriously evident both from their *Established Doctrines*, and *continual Practices*, that a very few observations, and *Remembrances* may be thought

thought sufficient to dispatch this *Head*.

Wherefore we may compendiously reflect how the *Romanists* have been the great disturbers of *Civil Government*.

I. By perplexing its true *No-*
tion, and fundamental *Rise*.

II. By *Weakening* all its ne-
cessary and essential *securities*.

I. By

I. By perplexing its true *No-*
tion and fundamental *Rise*.

It is well known how the warm pretensions of *Rome* against the power of *Princes* in *Ecclesiastical* matters hath engaged its *Champions* on the diminution and vilifying even of their *Temporal Jurisdiction* too ; and encouraged them to make all *Civil Sovereignty* precarious and depending, either on the *Will* of the *Pope*, that *Monstrous* head of *Anarchy* ;

chy; or on the pleasure of the *Multitude*, that Monstrous *Body of Confusion*: whence their *Political Writings* are every where full of large Pleas for *Rebellion*, of specious Colours and Incitements for *Ambitious* and *Aspiring* Men; whilst instead of the *Solemn Ordinance* of God, the *Natural*, *Jewish*, and *Christian* Doctrine of *Subjection*, they have amused the World with groundless & imaginary forms of *Empire*, with subtrill and pernicious Schemes of
Strife,

Strife, Pride, and eternal *Discord*: and we may with much certainty averr, that all those eager *Contentions* in our late *dark Age*, concerning *Civil Authority*, where and in whom the *Supreme Power* should be placed, what was its *Original*, its *Nature*, its *Extent*? how far *Obedience* was required, in what circumstances it *ceased*, when *resistance* became a *Duty*, and such like extravagancies of *Stated madness*, were nourished and maintained by *Jesuitical Dis-*
L *tinctions*;

stinctions; particularly, that pretence of making use of the Kings *Authority* against his *Person*, was a noted Stratagem in the *Holy League* of *France*.

II. They have weakned all the necessary and essential *Securities* of *Civil Government*.

All the *Rational* security that is in Government arises,

I. From the *Natural Conscience* of Good and Evil, of Justice and Equity, seated in every Subjects Breast.

II. From

II. From the *Civil Conscience* which is superinduced by the obligation of an *Oath*.

As for the *First Security* which consists in *Natural Conscience* we have already instanced in our *Topic* of *Morality* how miserably the *Romanists* have under-min'd that *Principle*, by making it truckle to the determination and pleasure of their *Pope*. And although that which we call the *Civil Conscience*, which a-

L 2 rises

rises from the obligation of an *Oath*, depends chiefly on the *Natural one*, [for he who has not a *primary* Sence of good and evil as he stands in *Relation* to God, will have little regard to his *Covenants* with Man, when either his *Interest*, his *Passion* or his *Humor* shall solicit to the contrary] yet have they attempted by farther *Evasions* perfectly to destroy the whole design of an *Oath*, notwithstanding the Remonstrances of *Natural Conscience*; and
 that

that either in preventing its ever taking hold of men, by their Doctrine of *Equivocation*; or else in shifting off its Force and Authority by the *Dispen-sations* of their Popes. And is it not an amazing Subject to consider, that that *Act* which the Heathens had in such mighty Reverence, which *Cicero* calls a *Religious Affirmation in the presence of God*, the Divinity of *Faith*, which is taken with that dreadful Solemnity of calling on the Almighty to be

an immediate Asserter of the Truth and an Avenger of the Perjury, and which God himself hath condescended to as a Security to his own *Veracity*, that I say this *Compendium* of *Divine Worship* should lay no more real Tie, and Restraint on Men, through the *Distinctions*, *Reserves*, and *permissions* of *Rome*; than the Dreams of Bondage, or the Imaginary Chains of Lovers! In a word, the whole civil Constitution of *England*, and of other

ther Countries in our Circumstances is according to the Principles of the *Romanists*, no other than a Confederacy and an agreement of *Robbers*: for they hold that we have no *King*, no *Subjects*, no *Parliament*, no *Laws*, no *Liberties*, no *Properties*: and indeed none of the Rest, because not the last.

That such are the *Roman Principles*, their continual *Treasons* and *Conspiracies* sufficiently evidence, especially this

late *Hellish Plot*, the *discovery* and *prevention* of which hath in a manner engrossed the whole *Wisdom* and *united Sagacity* of successive *Parliaments*; and yet the *Vein* runs deep still, the *amazement* is still great even on the *awakened Sense* of the Nation. Surely our Enemies thought to entitle *Heaven* to their Plot, even by placing it so low; as those who dig beyond the *Centre* are said to dig *upwards*. The unfolding of this *Conspiracy* seems a business

too

too *unweildy* for the rashness of *Hast*, it requires the slow advances of *working Engines*, and a *temperate Detection*; that its pure, unmingled *Malice* may be drawn out with leisure and observation, and all Mankind may have a *Calm* and *Judicious* view of the whole *Anatomy* of its Discovery.

Surely our *Natives* without a *Foreign* degeneracy, without an *Importation* of Sin, could never have been guilty to such a Forlornness,

lornness, could never have designed such contradictions to *Religion* and *Nature*; they could not without the aids of *Spanish* and *Italian* Malice have entailed *Revenge* upon *Posterity*, and bequeathed their Nephews the *Reversion* of Murther! This is *Politick Offence* to out-sin *Probability*, to appear Innocent, by being to such excess, Inhumane.

That such *Religious Butcheries* should be contrived against, so *Just*, so *Merciful* a King.

For

For though his younger years came roughly on amidst the Rage and Fury of a *Civil War*; though He had been justly exasperated with the most Barbarous Murder of a *Father*; the best of *Fathers*; the best of *Kings*! that we had reason to expect his return like that of a Gyant refreshed with Wine, full of indignation, Revenge, and Slaughter, yet has he ruled our Kingdom as some *Angel* is supposed to rule a *Sphere*; his Govern-

Government has been as *gentle* as that of an *Intelligence*, and his Edicts as mild as the Laws of Reason. When he might have called down Fire from Heaven on his *unnatural Subjects*, he chose to send up *Incense* thither; and has not so much *Punish'd* as *Atton'd* for their *Rebellions*. And behold! when he was labouring to unite all *Europe*, to soften the incomplicances of *Armed Empires*, and to reconcile the *Jealousies* of *Power*, that he
himself

himself should be made the *publick Mark*, and the *Cessation* abroad only give leisure to the *Treacheries* of his own Court! whilst the *Ambitious* and the *Cruel* lye embosom'd in the *Love* and *Security* of their *Slaves*, are honoured with *Panegyricks* and *Triumphal Arches*; as if only an *open War* could Fence off *secret Treasons*, as the *Plague* is said to keep out all other *Distempers*; and that *Clemency*, that great *property* that distinguishes a King of
Men

Men from a King of Beasts,
 should render Loyalty Con-
 temptible, and rob the Crown
 of its *Prerogatives!* yet so
 men have *Murmured* against
Providence it self because of its
Long-sufferings, and rashly pro-
 nounced there was no *God*,
 because he was *so Merciful*.

But Heaven hath with re-
 peated *Miracles* assured us, that
 our *King* is too *Dear* a pledge to
 be delivered over to the Fury
 of an *Assassinate*: He who was
 protected by the *shade* of an
Oak,

Oak, cannot be less secure un-
 der the *Coverings* of the *Al-*
mighty: so *David* could never
 have fallen by the *Spear* of *Saul*,
 for his *preservation* was upheld
 by *Prophecie*. Wherefore let
 the Mountains of *Gilboah* be
 fruitful, and the Inhabitants
 of the Isles rejoyce, for behold
 our most *Gracious Sovereign* still
 lives! and may he live, to
 grow old in Empire, to bless
 his Nation with *Aged Hands*,
 to make his *Council* still wiser
 by the experience of his *Dan-*
gers

gers, and all *Posterity* amazed with the *History* of his *protections*.

The last *Pillar* and *Foundation* of the *Intellectual World*, which the *Romanists* have disordered, is *Religion*.

Having already manifested how the *Romanists* have corrupted *Reason*, defaced *Morality*, and undermined *Government*, our last *Topic*, *Religion*, (of which these three are no inconsiderable *Branches*) may seem in a great measure
to

to have been already handled; but however there is a *peculiar* consideration reserved for *this head* which consists in charging them with those *impious* and intolerable *Abuses* which they have offered to *Divine Revelation* and the *Holy Scriptures* in general: For what *Difficulties*, *Obscurities*, and uncertainties have they ascribed to that *Easie*, *Perspicuous*, and *Infallible Rule*! that they might deter the *Protestants* from making it
M their

their *Canon*, and advance their own *unwritten Traditions* into its place? they esteem our *Translated Bible* to be only an *Asylum* for *Hereticks*, and *Schismatics*, a Refuge for the Disobedient and Runagate, where they may shelter themselves under *doubtful Texts*, grow obstinate in their own *Interpretations*, and revile the Authority of the *Catholick Church*: It is reported that there was once held a *Consult* in *Rome* whether they should expunge
all

all *St. Pauls Epistles*, as being the noted Mint of *Separating Doctrines*; nay, they account the whole Body of the *Scriptures* the most *pernitious Engines* that men could ever have been intrusted with: and he who seriously considers those *Indignities* and *Invectives* which they have cast upon those *Sacred Volumes* will be apt to believe that some of them at least are scarce agreed among themselves, whether their Original

was from *Heaven* or from *Hell*.

What Provocations, what Warrants are such hints as these to a *vitious Age*? What confidence and security will the *Anti-Scripturist* assume, when he shall reflect how those who pretend to have had the sole *Custody* of the *Scripture-Canon*, and to have been the great *Guardians* of *Revelation* ever since the *Apostles* times, shall be found to *sight*, *Contemn*, and *BlaspHEME* those

those reverend Truths? what havock of *Christian Religion* must that *Man* make in whom *Original Sin* shall chance to be improved and made, *bold* by *Education*, *Custom*, *Habit*, and the *applause* of *Vice*; be made powerful and Eloquent by the advantages of *Wit* and *Parts*; and especially when he shall have his *Argument* recommended to him by the *Learning* and *Merits* of a *Cardinal*, by the *Authority* of the *Romans See*!

If we now look back and take a Survey of those Ruines which I have only pointed at, what a Landskip of Deformity will the Intellectual World appear? such a Confusion, such a Chaos as nothing but an Almighty Wisdom can bring it to the beauty of Order again, nothing but a Civil Creation can re-establish it: and altho we cannot but acknowledg it a just Judgment of God upon us, yet I hope I have demonstrated how the Papists have been the

the immediate Executioners; as the Devil himself is said to be subservient to the ends of Providence in those very Actions wherein he intends nothing but his own Malice; and if ever we hope to settle the Foundations of the Intellectual World amongst us, we must with true Courage and Zeal, with Heart and Soul renounce all manner of Popery, not only that which is openly professed in their known and Common Doctrines, but also that

M 4 which

which is secretly disguiz'd in
Sects and Factions.

Yet let this *dismal Survey*
which I have now given be
no objection to the goodness
of God and the Promises of
Christ, for suffering the little
Remnant of his *Religion* to be
almost devoured and under-
min'd by the Tyranny and
Craft of *Anti-Christ*: whilst
by the *Controversies* of the
Church our Saviour only exa-
mines the *soundness* of our
Faith, and by the *Afflictions*
of

of it the *Sincerity* of our
Love.

For God be praised we have
still some amongst us who
can, and dare assert the just
Prerogative of *Reason*, and
maintain its ample subservi-
ency to Religion, both to
make void the necessity of an
Infallible Chair, and to curb
the extravagancies of *Enthu-
siasm*: the *Clamors* and *Noises*
of *Sceptical men*, have only
taught their *Reason* its surest
guard, brought it out of its
Eclipse,

Eclipse, and awakened it into a *fuller Orb* of Evidence.

Also the pure and immaculate Rules of *Moral Righteousness* still shine in our *practical Divinity*; where the Precepts of Christ are faithfully interpreted to their *utmost Perfection*, and their utmost perfection is made our Rule and Duty.

Government has its peculiar Royalty in the Doctrines our Church, it has a Title in other Places, but a true Empire here, in our *Constitutions*

Institutions tho not in our Practices, Religion and Loyalty go hand in hand, Righteousness and Peace embrace each other. Here the true Church of Christ is our *Established Center*, and Oh that the Civil Power were its just Circle of Defence.

Here lastly *Divine Revelation* enjoys its full Splendor and Reverence, in its translated Form, 'tis a Pillar of Fire, a Cloud without any Darknefs, the Immediate Presence of the Lord both

[172]

both to *conduct* us, and *secure*
us *Victory*; by *this* alone we
can hope to withstand the
Fury of the *Nations*, the *Gates*
of *Hell*, and *Plots* of *Papists*.

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