

T W O  
DISCOURSES:

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*First, shewing how the Chief Crit-  
terions of Philosophical Truth,  
invented by Speculative men,  
more Eminently serve Divine Re-  
velation, than either Philosophy or  
Natural Religion.*

T H E

*Second, manifesting how all the Founda-  
tions of the Intellectual World, viz. Rea-  
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Religion, have been undermin'd by  
Popish Doctrines and Policies.*

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By *Tho. Mannyngham*, M. A. Fellow of  
*New Colledge* in *Oxford*, and Rector of  
*East-Tysted* in *Hant-shire*.

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L O N D O N, Printed for *Will. Cademan*, at the  
*Popes Head* in the lower Walk of the New Ex-  
change in the *Strand*, 1681.

*Wm*

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*First*, shewing how the *Chief Criteria* of Philosophical *Truth*, invented by *Speculative* men, more *Eminently* serve *Divine Revelation*, than either *Philosophy* or *Natural Religion*.

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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 raised; 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 pri-  
vate 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 Reli-  
gion in the World; a Religion,  
out of which no good and wise  
Subject of this Nation can be de-  
sirous

## 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*

## Dedictory.

*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

## Dedicatory.

fore the Sacrifices at the Altar, not with the Hast 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. Mannygham.*

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A

[ 1 ]

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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,

trines, 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 *Gno-  
ſtick 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)  
ſought 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

B 4            with

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 deep-

er

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 *Herésie*, *Schism*, and *Seët*.

'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 Doctrine* 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 Cartesius* ; 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*

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 Criteria 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

late *Authors* very laborious in *Transcriptions*, who have not scrupled to make *Philosophy* co-incident with *Revelation* itself, deriving it in a continued *Tradition* from the *Jewish Church*, and thereby conceiving it no other than the remains of a *primary Revelation*. They make the business very short, telling us, that doubtless *Adam* was created with a perfect knowledge of *Nature*, and that from him this Knowledge was transmitted by *Methusalem*

*thusalem*, to *Noah*, from *Noah* and his Sons and Nephews to the *Chaldeans*, from them to the *Egyptians*, from the *Egyptians* 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 studied

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*

*istry 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-*  
*tness* 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 *Cynofura* 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 *Nat-*  
*ural* 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 invire 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 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 γνῶσιν, the knowledge of Dreams, or of their Interpretation, which yet among them was never count-



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 *Colledges* 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

D 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 Ἑβραίων*, 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

D 2      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

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-slumbring *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

*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 extremi-

ty

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

*appearances*

*appearances* of Sense, but is wholly concerned in Discourse, Syllogism, and the Consequences of Science; and if at any time they did  $\kappa\alpha\tau\alpha\text{-}\pi\alpha\iota\zeta\epsilon\iota\nu\ \tau\acute{\omega}\nu\ \delta\omicron\gamma\mu\alpha\tau\iota\kappa\acute{\alpha}\nu$ , indulge themselves a sportive Captiousness about the familiar Objects 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* recorded 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 *Seet* 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 δοκεῖ φιλοσοφῆσαι τὸ τῆς

Ἀκαταληψίας καὶ Ἐποχῆς εἶδος εἰσαγα-

γῶν. And if so, such a *Scepti-**cism* as this would be the best

breeding a Scholar could pre-

tend 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 suspense of

*Judgment* in another, so ut-

terly

terly impatient of contradi-

ction and Argument, that

they vilify and defame all *Hu-**mane Nature*, because the Age*rebels* against their Opinion.

Whereas on the contrary the

modest way of humbly pro-

posing our probabilities, and

allowing the same freedom

to others; would render *Con-**versation* sweet and easie, all

conferences pleasant; and be

a great instrument of advan-

cing 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 *Sufficiencies*, 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 *Mass*. 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-*

*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 establish-  
ed; and that Tradition it self  
makes no Argument until  
'tis ultimately resolved into  
the certainty of the Senses. Mo-  
ses 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 Ap-  
peal to Miracles, was the pow-  
erful Demonstration of the Spi-  
rit. How solicitous was our  
Saviour after his Resurrection  
to give the senses their full sa-  
tisfaction?

risfaction? This made him  
condescend to heal St. Tho-  
mas's Infidelity with a touch,  
which immediately shed a  
strong Conviction through his  
Soul, that straight way broke  
forth into a glorious acknow-  
legment, *My Lord, and my God!*  
Nay, at his Ascention he chose  
not to vanish or suddenly dis-  
appear, but gave the men of  
Galilee time to stand and gaze,  
submitted his Motion to the  
Scrutiny of their Eyes, whilst  
he was carried up into Hea-  
ven

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

II. We will consider Philosophical Truth in an Accommodation to our *Understandings*.

And this is the very diffinition of the Schools, *viz.* A *Conformity of the Object* with the *Intellect*. Here I dare not venture far. In this Science, or *Mystery of Words*, a very judicious *Abstracter* would find it a hard task to be any thing copious

pious without falling upon an *Infinite Collection*, an *Eternal Succession*, or some such like contradictory & *self-duelling terms*. *True Metaphisicks* is still a *Desideratum* in Philosophy; for what we have hitherto received from the *Scholasticks*, *Jesuites*, and others, appears only like the Ghost and Phantasm of separated Reason and departed Sense. If we lanch into 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 *puzling* 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 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 *Demons* too.

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

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 Nature

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 Hea-then 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 reunite 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 imposed 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 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 exalted

alted and almost meriting  
 Charity hath built us Schools  
 and Colledges for our pleafant  
 Recess and Meditation,  
 bequeathed us competent Re-  
 venues, for the eafie maintain-  
 ance and tranquility of a  
*Thinking Life*, nobly endow'd  
 our Professors for more speedy  
 advances in Arts and Sciences;  
 and fince *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 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*,  
 peculiar



peculiar to *Revelation*, it would require a *Volume*. I will only mention some few, and those such as lye within the compass of *Philosophical Reasonings*, then answer an *Objection* or two of the *Naturalist*, and so conclude.

Whatever *Philosophy* or *Natural Religion* can truly arrive to in its best progress of *Reasoning*, its highest exaltation, *Revelation* has all the benefit and evidence of *that Light*, besides a farther and infallible confir-

confirmation from *Divine Testimony*. Moreover, the *excellency* of the *Object*, peculiar to the matters of *Revelation*, gains a freer admittance, makes a stronger and more lasting impression on the understanding, than any other common Motive whatever. For no man needs any other Argument than his own *Reflection* to convince him, that *Assent* ariseth more properly from the *excessive worth* of the *Object* than from the dry evi-

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dence of *Apprehension*, and *Per-spicuity* 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

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 *Herésie*, *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 modest reflection of the first Thought. The most abstracting Metaphysitian, 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 *Te-tragrammaton* 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 Origen 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? γεννθήτω 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 Sense to have been inspir'd.

They are our too eager disquisitions 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 poses him through the whole *Creation*, then all the bold explications of *Men* and *Demons*. I had rather consider the *Rain-bow* as the *Reflection* of God's Mercy, then 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 *Divinty*.

If

If any man is not yet satisfied 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

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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 ταῦτα πάντα σοὶ δέσω. 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 shriveled 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 Dynasties* 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.

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Popery

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# POPERY

One great Cause of

# ATHEISM.

**O**mnis 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 *per-*  
*nicious*

*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 Think-*  
*ing*;

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 seemed 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 *delusive Shapes* ; 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 *Seets*, 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-

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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 Knowledg* 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 *Senti-*  
ments

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

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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 Cānoniz'd the broadest *Impiety* for *Virtue*, and *Justice*; nay, for that excess of Virtue which they call *Merit*.

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And

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

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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 Saviour's *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 nothing

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 *Uncleannefs* 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 subtile 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-*

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*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 *Dispensations* 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 Murder! 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 Contemptible, and rob the Crown of its Prerogatives! yet so men have Murmured against Providence it self because of its Long-sufferings, and rashly pronounced there was no God, because he was so Merciful.*

But Heaven hath with repeated 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 under the Coverings of the Almighty: 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 Dangers.*



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

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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 pernicious *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 *Edu=*  
*cation*, *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 *Poper*y, 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.

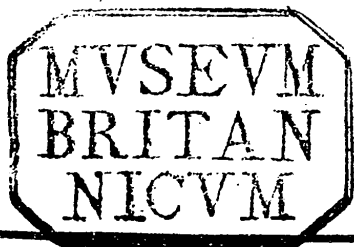
Also the pure and immaculate Rules of *Moral Righteousness* still shine in our *practical Divinity*; where the Precepts of Christ are faithfully interpreted to their *utmost Perfection*, and their utmost perfection is made our Rule and Duty.

*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*

*stitutions* 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 *Darkness*, the *Immediate Presence* of the Lord both

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*.



*F I N I S*

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