

**Philosophia pia; or, a discourse of the religious temper, and tendencies of the experimental philosophy, which is profest by the Royal Society. To which is annext a recommendation, and defence of reason in the affairs of religion / By Jos. Glanville.**

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Royal Society (Great Britain)

### **Publication/Creation**

London : Printed by J. Macock for James Collins, 1671.

### **Persistent URL**

<https://wellcomecollection.org/works/abz779x3>

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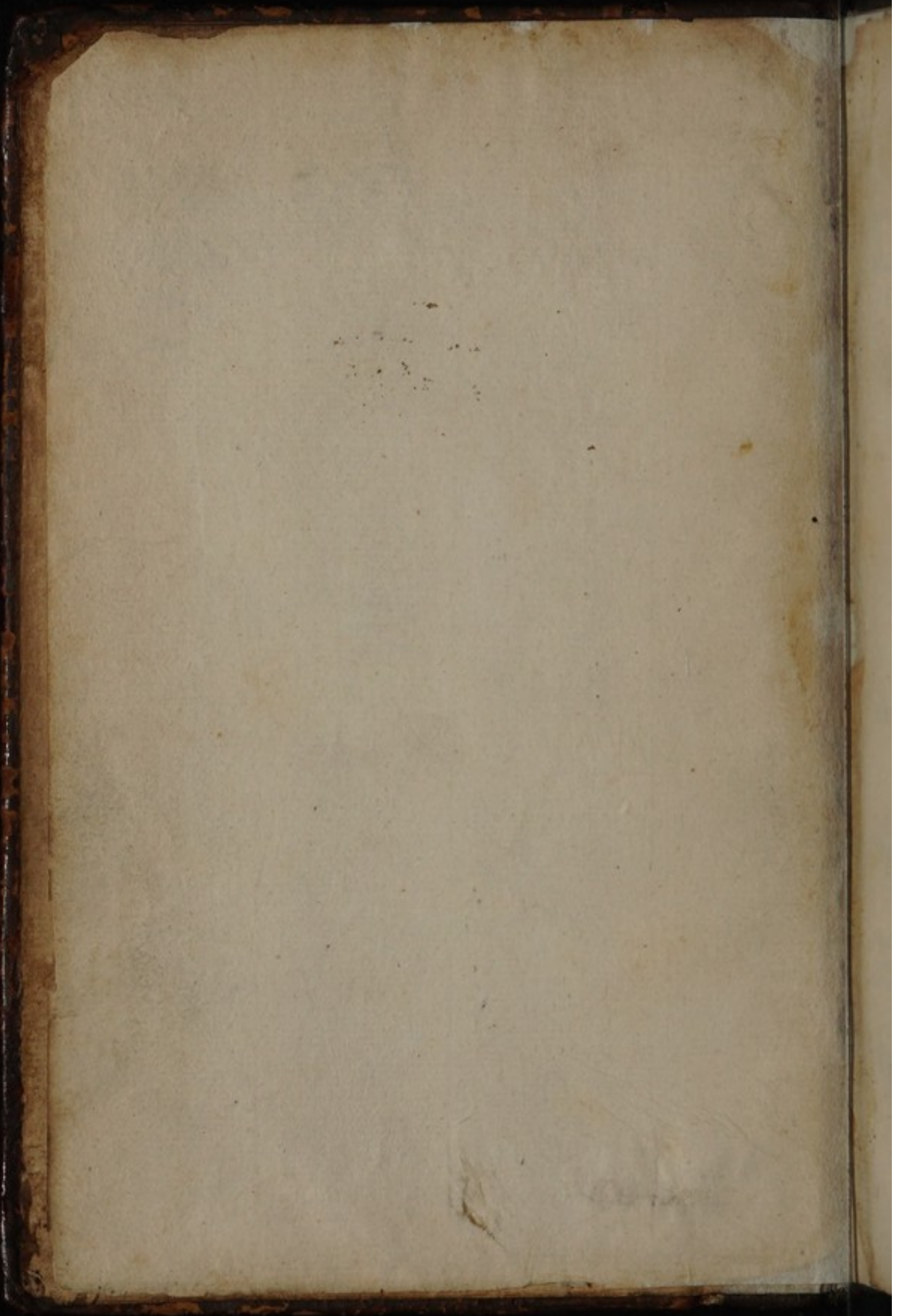
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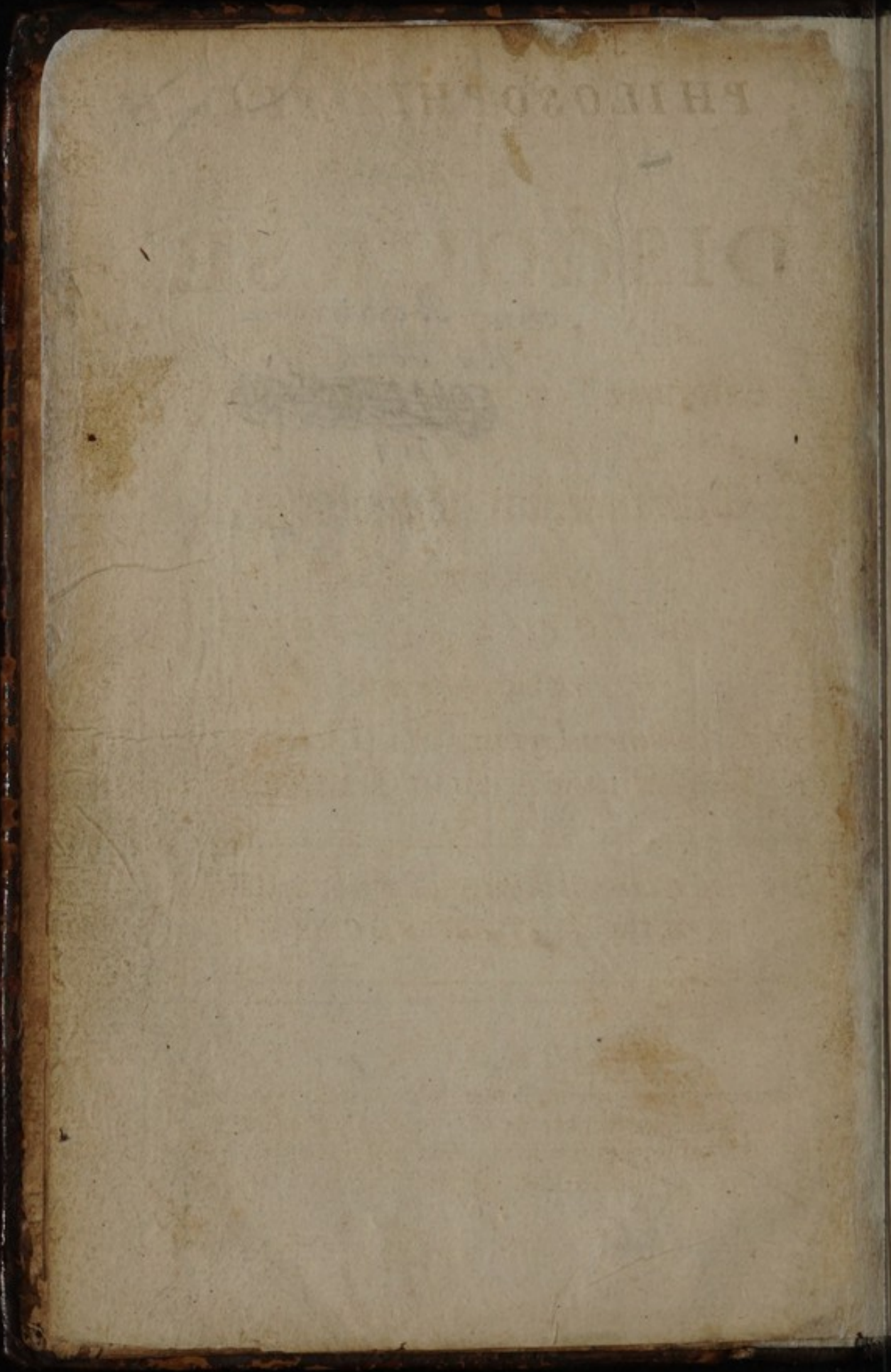
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PHILOSOPHIA PIA;  
OR, A  
DISCOURSE  
OF THE  
Religious Temper, and Tendencies  
OF THE  
Experimental Philosophy,

Which is profest

By the *ROYAL SOCIETY*.

To which is annext

A Recommendation, and Defence of  
Reason in the Affairs of Religion.

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By *Jos. Glanvill* Rector of *Bath*, and Fel-  
low of the *ROYAL SOCIETY*.

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LONDON,

Printed by *J. Macock* for *James Collins* at the *Kings-Arms*  
in *Ludgate street* near the West end of *S. Pauls*, and  
at his Shop at the *Kings-Head* in *Westminster-*  
*Hall*. 1671.

PHILOSOPHY  
DISCOURSE

TO THE  
OF THE  
Right Reverend Father in God

2 E T H  
Lord Bishop of



My Lord  
I expect that this Discourse  
485508  
should meet with  
inadvertent as four or five  
into the World And it is not en-  
countered with rude and Russian-like  
opposition, it will fare better than  
some other Papers of mine which de-  
signe were as handlets and daffodils  
live. But whatever befalls these  
A 3  
pages



TO THE  
Right Reverend Father in God

**S E T H**

Lord Bishop of Sarum.

My Lord,

**I** Expect that this Discourse  
which I here offer to your Lord-  
ship should meet with **Ami-**  
**madverters**, as soon as it peeps  
into the World; And if it be not en-  
countred with rude, and Ruffian-like  
oppositions, it will fare better than  
some other Papers of mine whose de-  
signs were as harmless, and inoffen-  
sive. But whatever befalls these  
A 3 sheets,

## The Epistle Dedicatory.

heets, my Assailants shall find, that I am none of those mean Spirits that will so easily be Hector'd into a Non-plus: No, but since my engaging in such a Cause, makes them angry; I shall yet provoke them more; for I laugh at their vain boastings, and despise their feeble malice. I invoke not your Lordships Patronage by this Address; If I be in the right, Truth will defend it self; If not, 'tis in vain to sollicite Patrons. But, my Lord, I prefix your Name, that those may blush, who suspect the Practical Philosophy to be an Enemy to Religion; And since custom hath made this a Testimony of Respect, I do it also to declare that I am,

My Lord,

Your Lordships most humble  
Honourer and Servant,

Jos. Glanvill.



THE  
GLORY of GOD  
IN HIS  
WORKS.

---

Introduction.

**I**T is the perverse opinion of  
hasty, inconsiderate Men,  
that the *study* of *Nature* is  
prejudicial to the interests  
of *Religion*; And those that are  
*very* zealous, and *little* wise, endea-  
vour to render the *Naturalist* sus-  
pected of holding secret corre-  
spondence with the *Atheist*: which  
B things,



2      **The Glory of God**

things, if really they were so, 'twere fit that the *writings* of *Philosophers* should be sent after the Books of *curious Arts*, that were voted to Destruction by *Apostolick Authority* and Zeal; and *then* were they all laid together in a fired heap, and one Drop from my Finger would quench the Flames, I would not let fall that Drop. But 'tis to be hoped there is no such *guilt*, or *danger* in the case; we may suppose rather, that those unkind surmisals concerning *natural wisdom*, are the effects of *superstitious ignorance*; yea, I doubt they are some of the reliques of *that Barbarism*, that made *Heresie* of Greek and Hebrew, and *Magick* of all *Mathematical* endeavours.

And now, were this *gross conceit* about the *Knowledge of Nature*

ture, only the fear, and fancy of the meer vulgar, it were to be pardon'd easily, and lightly to be consider'd; but the *worst* is, the infection of the weak jealousy hath spread it self among some of those *whose Lips should preserve knowledge*; and there are, I doubt, divers of the *Instructors* of the people, who should endeavour to deliver them from the vain *images* of fancy, that foment those fears in their *own* imaginations, and *theirs*. For the sake of *such*, and those others, who are capable of Conviction, I shall endeavour to justify *sober Inquisitions* into *Gods Works*; and to shew, that they are not only *innocent*, but very *useful* in most of the affairs wherein *Religion* is concerned. This I shall do under these four General Heads.

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(I.) That God is to be praised for his Works.

(II.) That his Works are to be studied by those that would praise him for them.

(III.) That the study of Nature, and Gods Works, is very serviceable to Religion.

(IV.) That the Ministers and Professors of Religion ought not to discourage, but promote the knowledge of Nature and the Works of it's Author.

I shall speak of these in their order.

CHAP.

## CHAP. I.

That God is to be praised, and particularly for his Works. (I.) *He directs to his Works, for demonstrations of his Magnificence and Glory. (II.) Holy men gather instances of acknowledgment from the Creatures, when they would praise their Creator. (III.) God sanctified a day for the Celebration of his Works. That Gods Works are to be studied by those that would praise him for them. That the study of nature, and Gods Works, is very serviceable to Religion.*

## SECT. I.

**T**HE FIRST contains two things, *viz.* That God is  
 B 3 to

to be praised; and particularly for his Works. The former is the constant voice of Scripture, and Universal Nature; He is worthy to be praised, saith the Kingly Prophet, 2 Sam. xxii. 4. Greatly to be praised, saith the same Royal Saint, 1 Chron. xvi. 25. We are to offer him the sacrifice of praise, Heb. xiii. 15. And are encouraged to do so, because, It is good to sing praises; and praise is comely for the upright, Psalm cxlvii. and Psalm xxxiii. To recite all the particular recommends and commands of this duty were endless, I only mention the next to my thoughts, and adde,

That Nature saith the same,  
That praise is the tribute that is  
due to the Author of our beings;  
And we can offer him nothing less,  
and

and in a manner nothing *else*. All the world have been unanimous in *this*, and the rudest part of mankind, have owned the dueness of *praise* and devout acknowledgment.

And (II.) the *other* branch is as clear, That *God is to be praised particularly for his Works*; For in *these* we have very full discoveries of his *Perfections*, and his *Mercies*, the most *proper* subjects for our *praises*. But here I must be more large, and therefore propose the following things to be consider'd.

(I.) When God himself would represent his own *Magnificence* and *Glory*, he directs us to his *Works*. He illustrates his *Greatness* to *Job*, by instancing the wonders of his *Creatures*: Among whom we are sent to the *Earth*,

and *Ocean*, to the *Clouds*, and *rain*, to the *light*, and *heavenly influence*, to *Behemoth*, and *Leviathan*, to the *Ostrich*, and the *Eagle*; and the other furniture of *Land*, and *Air*, and *Seas*, in the 4 last Chapters of that Book; in all these are the *marks* of his *Glory*, and his *Greatness*, and they are no less so of his *Wisdom*, and his *Goodness*; For in *wisdom* he hath made them all, Psal. civ. and the *Earth* is full of his *goodness*, Psal. cxix. 54.

## SECT. II.

**A**ND again (II.) when *devout* and *holy* men would quicken their own souls, and *those* of *others*, to *praise* him, they use the *same* method, and send abroad their thoughts among the *Creatures*  
to

to gather instances of acknowledgment. Thus *Elihu* in *Job* magnifieth his *Power* by the *lightning*, and *Thunder*, by the *Snow*, and *Rain*, by the *whirlwinds* of the *North*, and *Cold* of the *South*; and calls upon his afflicted friend to remember to magnifie his Works that men behold; and again bids him stand still, and consider the wondrous Works of God, *Job xxxvi.* and *xxxvii.* Chapters. And the *Psalmist* upon the same account urgeth his soul to bless his Maker for his Majesty, and Honour disclosed in the natural wonders of the *heavens*, and *earth*, the *winds*, and *waters*, the *springs*, and *grass*, the *Trees*, and *Hills*, *Psalms civ.* throughout, and he gives particular thanks again, *cxxxvi. Psalm*, for the discoveries of the Divine  
wisdom,



wisdom, and mercy in the same instances of his providence and power; which he further celebrates by calling upon the noblest of inanimates to praise him. *Psal. cxlviii. Praise him Sun and Moon, praise him ô ye Stars and Light*; which creatures of his, though they are not able to sing *Hallelujahs*, and so vocally to rehearse his praise, yet they afford glorious matter for grateful and triumphant songs, and by their beauty, and their order excite those that study, and observe them, to adore, and glorifie their Maker. And therefore the Prophet runs on further into an aggregation of more particulars, of *Fire, and Hail, Storms, and Vapours, Mountains, and Cedars, Beasts, and Fouls, and creeping things*; all which in the same *Divine*  
vine

*wine Canticle* are summon'd to praise him, that is, we are required to use them as the matter, and occasions of holy Eucharist, and thanksgiving. To these I adde,

(III.) That God was pleased to sanctifie a solemn day for the celebration of his Works. He appointed a Sabbath for rest, and contemplation to himself, and for praise and acknowledgment to us; and his making Heaven, and Earth, the Sea, and all that in them is, is intimated in the Commandment, as the reason of the consecration of that Day; which was observed upon that account among the Jews; and the devout Christians of eldest times kept the same in memory of Gods Creation after the institution of the other Sabbath. This I take to be enough for the first Proposition,

viz.

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*viz.* That God is to be praised for his Works. I descend to the second, which is,

SECT. III.

(II.) **T**hat his Works are to be studied by those that would praise him for them.

We are commanded to *sing praises with understanding*, Psal. xl. 7. and the offering he requires, is *that of a reasonable service*. His Works receive but little glory from the *rude wonder* of the ignorant; and there is no *wise man* that values the applauses of a *blind admiration*. No one can give God the Glory of his *Providences*, that lets them pass by him *unobserv'd*; nor can he render *due acknowledgments* to his *word*, that doth not *search the Scriptures* :

*Scriptures* : 'Tis alike impossible to praise the Almighty, as we ought, for his Works, while we *carelessly* regard them. We are commanded to *search for wisdom*, as for *hidden Treasure*. It lies not exposed in the common ways; and the chief wonders of divine art, and goodness are not on the *surface* of things, layed open to every *careless* eye. The Tribute of praise that we owe our Maker, is not a *formal, slight* confession that his works are *wonderful*, and *glorious*; but such an acknowledgment as proceeds from *deep* observation, and acquaintance with them. And though our profoundest study, and inquiries cannot unriddle all the mysteries of Nature, yet do they still discover *new* motives to *devout* admiration, and *new* objects for

OUR

our loudest praises. Thus briefly of the second Proposition also, *viz.* *That Gods Works are to be studied by those that would praise him for them.* From these I now advance to the *Third*, which will require more thoughts, and it is,

#### SECT. IV.

(III.) **T**hat the study of nature and Gods Works is very serviceable to Religion. We commonly believe that the *glory* of God is the *end* of *this*; we say 'tis *his*, and we know 'tis *ours*; and the *divine glory* is writ upon his *Creatures*; the more we *study* them, the better we understand *those* characters, the better we *read* his *Glory*, and the more fit are we to celebrate, and proclaim

claim it. Thus the *knowledge of God's Works* promotes the *end of Religion*.

And it disposeth us to it, by keeping the soul under a continual *sense of God*. He that converseth with his works, finds in all things the clear stamps of infinite *benignity, and wisdom*; he perceives the *divine art* in all the *turnings, and varieties of nature, and divine goodness in that*. He observes *God* in the *colour of every flower, in every fibre of a plant, in every limb of an insect, in every drop of dew*. He meets *him* in *all things, and sees all things are his, and hath an advantage hereby to be instructed how to use them, as our Makers, not ours, with reverence, and thanksgiving, with an eye to his glory, and an aim at his enjoyment.*

This

This is the *genuine* tendency of the *knowledge of nature*; if it be abused to different, and contrary purposes, *Natural wisdom* is not in fault, but *he* that turns this excellent instrument of Religion, upon it self. But that *better* use may be made of it; and by some *is*, will appear by considering particularly how *acquaintance with nature* assists **RELIGION** against its greatest Enemies, which are **Atheism, Sadducism, Superstition, Enthusiasm,** and the **Humour of disputing.**

C H A P.

## CHAP. II.

Philosophy serves Religion against Atheism, by shewing the wonderful Art, and Contrivance that is in the contexture of the effects of Nature. 'Tis to be suspected that he is an Atheist, that saith Philosophy tends to Atheism. No Philosophy doth so much assist Religion against Atheism, as the experimental and mechanick.

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## SECT. I.

**F**OR the First, Atheism, I reckon thus, the deeper insight any man hath into the affairs of nature, the more he discovers of the accurateness, and Art that is in  
 C the



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the *contexture* of things. For the *works* of God are not like the *compositions* of fancy, or the *Tricks* of *Juglers*, that will not bear the *light* of a strict scrutiny; but their *exactness* is honour'd by *severity* of inspection; and he *admires* most, that *knows* most; since the *insides* and *remotest* recesses of things have the clearest strokes of inimitable wisdom on them, and the *artifice* is more in the *wheel-work*, than in the *case*. For if we look upon any of the works of Nature through a *magnifying glass* that makes *deep* discoveries, we find still *more* beauty, and *more* uniformity of contrivance; whereas if we survey the most *curious* piece of *humane* ingenuity by *that glass*, it will discover to us numerous *flaws*, *deformities* and *imperfections* in our most  
elegant

*elegant mechanicks* : Hence I gather, That the *study* of *God's works* shewing us more of the *riches* of nature, opens thereby a fairer prospect of those *treasures* of wisdom that are lodged within it ; and so furnisheth us with deeper senses, and more arguments, and clearer convictions of the *existence* of an infinitely *intelligent being*, that contrived it in so *harmonious*, and *astounding* an order.

So that if any are so *brutish*, as not to acknowledge him upon the view of the meer *external* frame of the Universe, they must yet *fall down* before the evidence, when *Philosophy* hath opened the *cabinet*, and led them into the *Jewel-house*, and shewn them the *splendid* and *artful* variety that is *there*. Thus though the *obvious* Firma-

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ment, and the motions of the *Sun*, and *Stars*, the ordinary vicissitudes of seasons, and productions of things, the *visible* beauty of the great world, and the *appearing* variety, and fitness of those parts that make up the little one, *our selves*, could scarce secure *Galen* from the danger of being an *Atheist*: Yet when he pryed *further* by *anatomical* enquiries, and saw the wonderful *diversity*, *aptness*, and *order* of the minutest *strings*, *pipes*, and *passages* that are in the *inward* fabrick; He could not abstain from the *devoutness* of an *anthem* of acknowledgment. And that the real *knowledge* of *nature* leads us by the hand to the confession of its *Author*, is taught us by the Holy Pen-man, who saith, that the *visible things* of the *Creation* declare  
him.

*him.* The *plebeian* and *obvious* world no doubt *doth*, but the *Philosophical* much *more*. So that whosoever saith, that *inquiry* into *nature*, and *Gods works* leads to any degree of *Atheism*; gives great ground of suspicion that *himself* is an *Atheist*; or that he is *that other thing*, that the *Royal Psalmist* calls him, *that saith in his heart there is no God*. For either he acknowledgeth the *art*, and *exactness* of the works of nature; or he doth not; if *not*, he *disparageth* the *divine Architect*, and *disables* the *chief argument* of his *existence*: If he *doth*, and yet affirms that the *knowledge* of it leads to the *Atheism*, he saith he knows *not what*, and in effect *this*, That the sight of the *order*, and *method* of a *regular* and *beautiful* contrivance tends to

perswade that *chance*, and *fortune* was the Author.

### SECT. II.

**B**Ut I remember I have discours'd of this elsewhere, and what I have said for *Philosophy* in *general* from it's tendency to devout acknowledgments, is not so true of any as of the *experimental* and *mechanick*. For the *Physiology* of the modern *peripatetick* schools creates *notions*, and turns *nature* into *words* of *second* intention, but discovers little of its *real* beauty, and *harmonious* contrivance; so that *God* hath no *Glory* from it; nor *men* any argument of his *wisdom*, or *existence*. And for the *Metaphysical* proofs, they are for the most part *deep*, and *nice*,  
subject

subject to *evasions*, and *turns* of *wit*, and not so generally *perswa-*  
*sive*, as *those* drawn from the *plain*,  
 and *sensible* Topicks, which the ex-  
 perimental Philosophy inlargeth,  
 and illustrates.

This then gives the grand, and  
 most convictive assurance of the  
*being* of *God*, and acquaintance  
 with this kind of *learning* furnisheth  
 us with the *best* weapons to defend  
 it. For the *modern Atheists* are  
 pretenders to the *mechanick* prin-  
 ciples, and their pretensions cannot  
 be shamed, or defeated by any so  
*well*, as by *those* who thoroughly *un-*  
*derstand* them. *These* indeed per-  
 ceive sometimes that there is only  
 nature in some things that are ta-  
 ken to be *supernatural* and *mira-*  
*culous*, and the *shallow naturalist*  
 sees no further, and therefore rests

in nature; But the *deep* Philosopher shews the vanity, and unreasonableness of taking up so *short*; and discovers *infinite wisdom* at the end of the *chain of causes*. I say, if we know no further then *occult Qualities, Elements, Heavenly Influences, and Forms*, we shall never be able to disprove a *Mechanick Atheist*, but the more we understand of the *Laws of matter and motion*, the more shall we discern the *necessity* of a *wise mind* to order the blind, and insensible matter, and to *direct* the *original motions*; without the *conduct* of which, the *universe* could have been nothing but a mighty *Chaos*, and *mishapen* mass of everlasting *confusions*, and *disorders*. This of the FIRST, *viz.* That the knowledge of nature serves Religion against Atheism,

theism, and that it doth also,

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### CHAP. III.

Philosophy Helps Religion against Sadducism, in both its branches, viz. As it denies the existence of spirits; and immortality of humane souls. None so well able to disprove the Sadduce, as those that understand the Philosophy of Matter, and motion. The Hypothesis of substantial Forms, prejudicial to the Doctrine of the Immortality of the soul.

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#### SECT. I.

(II.) **A**gainst Sadducism.  
'Tis well known that  
the



the *Sadduces* denied the *existence* of *Spirits*, and *Immortality* of *souls*; And the *Herese* is sadly receiv'd in our days.

What a *Spirit* is ; and whether there be *Spirits*, or not ; are questions that appertain to the *disquisition* of *Philosophy*. The *Holy Scripture*, that condescends to the plain capacities of men, useth the word *spirit* commonly for the more *subtile*, and *invisible* bodies, and 'twil be difficult from *thence* to fetch a *demonstrative* proof of *Spirits*, in the *strict* notion. That there are *Angels*, and *Souls* which are *purser* then these *gross* bodies, may no doubt be concluded from *thence* ; But whether *these* are only a *finer* sort of matter, or a *different kind* of beings, cannot, I think, be determin'd by any thing deliver'd  
in

in the divine Oracles. The *Inquiry* therefore belongs to *Philosophy*, which, from divers *operations* in our *own Souls* concludes, That there is a sort of beings which are not *matter* or *body*, viz. being *self-motive*, *penetrable*, and *indivisible*; Attributes directly contrary to those of *matter*, which is *impenetrable*, *divisible*, and *void* of *self-motion*. By these properties, respectively, the *distinct* nature of *spirit* and *body* is known, and by the same, that there are *spirits*, in the *strictest* sence, as well as *corporeal* beings.

Now by stating the nature, and proving the existence of *spirits* a very considerable service is done to *Religion*: For hereby our notion of the adorable *Deity* is freed from all *material* grossness, in  
which

which way those must conceive, him that acknowledge nothing but *body* in the world, which certainly is a very great dis-interest to his Glory, and suggests very unbecoming thoughts of him. And by the due stating of the *Notion* of a *spirit*, that *silly* conceit of the *Souls Traduction* is overthrown, which either ariseth from *direct Sadducism*, or a *defect* in Philosophy. Hereby our *Immortality* is undermined, and dangerously exposed. But *due Philosophical* disquisition will set us right in the Theory.

For the former of the mention'd errours, the *Anthropomorphite* doctrines, that make *God* himself a *corporeal* substance, they cannot be *disproved* but by the use of the *principles* of *Philosophy*; since let  
us

us bring what Arguments we can from the *Scriptures*, which speak of the *Perfection, Infinity, Immensity, Wisdom*, and other Attributes of God, all *these* no doubt will be granted; but the Quæry will be whether all may not belong to a *material* Being; a question which *Philosophy* resolves; and there is no other way to search *deep* into this matter, but by it's aids.

So likewise as to the *Traduction* of the *Soul*; The Arguments from Scripture against it are very *general*; yea many expressions *there*, seem at first sight to look *that way*. And therefore this other help, *Philosophy*, must be used *here* also; and by the distinct representation which it gives of the nature of *spirit*, and *matter*, and of the *operations* that appertain to *each*, this error

our is effectually confuted; which it cannot be by any other course of procedure.

This Philosophy befriends us against *Sadducism* in the first branch of it, as it explodes the being of *Spirits*.

## SECT. II.

THE other is, the *denyal* of the *Immortality* of our *Souls*; The establishment of *this* likewise, the Students of *Philosophy* and *Gods Works* in all Ages have attempted, and they have prov'd it by the *Philosophical* considerations of the nature of *sense*; the quickness of *imagination*; the *spirituality* of the *understanding*; the *freedom* of the *will*, from *these* they infer, that the *Soul* is *immaterial*, and  
from

from thence, that it is *immortal*; which Arguments are some of the most *demonstrative* and *cogent* that the meer reasons of men can use; but cannot be manag'd, nor understood but by *those*, that are instructed in *Philosophy*, and *Nature*.

I confess there are *other demonstrations* of our *Immortality*, for the *plain* understandings that cannot reach those *heights*. The *Scripture* gives clear evidence, and *that* of the *resurrection* of the holy *Jesus*, is *palpable*; But yet the *Philosophical* proofs are of great *use*, and serve for the conviction of the *Infidel*, with whom the *other* inducements are *nothing*; and the *deeper* knowledge of things is necessary to defend *this* great Article of *Religion* against *these*, since they alledge

ledge a sort of reason to prove the soul to be *mortal*, that cannot be confuted but by a reason instructed in the *Observations* of nature.

For the *modern Sadduce* pretends that all things we *do*, are performed by *meer matter*, and *motion*, and consequently that there is no such thing as an *immaterial* being: and therefore that when our *bodies* are *dissolv'd*, the *man* is *lost*, and our *Souls* are *nothing*; which *dismal* conclusion is *true*, and *certain*, if there be nothing in us but *matter*, and the *results* of *motion*; and those that converse but *little* with *nature*, understand *little* what may be done by *these*; and so cannot be so well assured that the *elevations*, *mixtures*, and *combinations* of them cannot be at last improv'd *so far*, as to make a *sensible, reasoning* being;





pose, I may be allowed to reckon the noble *Renatus Des-Cartes*; And his *Metaphysicks* and notions of *Immaterial* beings, are removed at the greatest distance from all *Corporeal* affections; which I mention not to signifie my *adherence* to those *Principles*; but for an Instance, to shew, how that *deep* converse with *matter*, and *knowledge* of its *operations*, removes the mind far off from the belief of those *high* effects which some ascribe to *Corporeal* motions; and from all suppositions of the Souls being *bodily*, and *material*.

S E C T.

## S E C T. III.

**T**Hus *Philosophy* is an excellent Antidote against *Saducism*, in both the main branches of it. But then I must confess also, that the *Philosophy* of the late *Peripatetick* Writers doth rather contribute assistance to it, then overthrow this dangerous *Infidelity*, I mean in what it teacheth concerning *substantial Forms*, which I fear tends to the disabling all *Philosophical* evidence of the *Immortality* of our *Souls*. For these *Peripateticks* make their *Forms*, a kind of *medium* between *Body*, and *Spirit*; Beings, that depend upon matter, are educed from it, and perish when they cease to inform it; But yet affirm, that they are not material

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in their *constitution* and *Essence*. Such *Forms* those Philosophers assign to *all* bodies, and teach, that the *noblest* sort of them are *sensitive*, and *perceptive*, which are the *Souls* of *Brutes*.

If this be *so*, that *Beings* which are not *spirits*, but *corruptible dependants* upon *matter*, may be endowed with *animadversion*, and *sence*; what Arguments then have we to shew, that they may not have *Reason* also, which is but an improvement, and higher degree of *simple perception*? 'Tis as hard to be apprehended how any of the *results* of *matter*, should *perceive*; as how they should *joyn* their *perceptions* into *reasonings*; and the same Propositions that prove the possibility of *one*, prove *both*; so that those who affirm that *beasts* also

so

so are in a degree *reasonable*, speak very consonantly to *those Principles*.

If then, such *material, corruptible Forms* as the *Peripateticks* describe, are *sufficient* for all the actions and perceptions of *beasts*, I know not which way to go about to demonstrate that a *more elevated* sort of them may not suffice for the *reasonings* of men. To urge the *Topicks* of proof I mention'd, from *Notions, Compositions, Deductions*, and the like, which are alledged to prove our Souls *Immaterial*; I say to plead *these*, will signify nothing, but *this*, That *humane* Souls are no *portions* of *matter*, nor *corporeal* in their *make*, and *formal Essence*; But how will they evince, that they are not *educed* from it, *depend* not on *matter*, and

shall not *perish* in the ruines of their *bodies*. Certainly all those Arguments that are brought for our *Immortality*, are in *this* way perfectly disabled. For all that we can say, will prove but *this*, That the Soul is no *body*, or *part* of *matter*; but this will amount to no evidence, if there are a *middle* kind of Essences, that are not *corporeal*, and yet *mortal*.

So that when I say, that *Philosophy* serves *Religion* against *Saducism*, I would not be understood to mean the *Peripatetick* *Hypothesis*; but *that* *Philosophy* which is grounded upon acquaintance with *real* *Nature*. *This*, by leaving this whole *unintelligible* sort of beings out of it's accounts, (as things for which there is no shadow of ground from *Reason*, or *Nature*,  
but

but plentiful evidence of their non-existence from both) disappoints the *Sadduce* of the advantage he hath from this needless, and precarious principle. And by dividing *all* substances into *body* and *spirit*, without the admission of *middle* natures, the *Real* Philosophy gives demonstrative force to those Arguments for our *Immortality*, that prove our souls are not *bodys*; and so *Sadducism* is ruined by it.

These things I have thought fit to advertise, not out of design to carp at any *particular way* of Philosophy, but for the security of my discourse. And though I have made a little bold with the *Peripateticks* here, yet the great name of *Aristotle*, to which they pretend, is not concerned; for I

am convinc'd that he taught no such doctrine of *substantial Forms*, as his later Sectators, and Interpreters have put upon him; who indeed have depraved, and corrupted his *sense*, almost in the whole body of his Principles; and have presented the world with their own *fancies*, instead of the *genuine* doctrines of *that Philosopher*.

But I proceed.

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CH A P.

## CHAP. IV.

Philosophy *assists* Religion *against* Superstition, *both as it expres-* *seth it self in fond over-value of* *things in which there is no good* *and panick fear of those, in* *which there is no hurt. It in-* *largeth the mind, and so cures* *Superstition by bett'ring the in-* *tellectual Crasis. It removes the* *causless fears of some extraordi-* *nary effects in nature, or acci-* *dent. It is an Antidote against* *the Superstition of vain Prodi-* *gies. It's Antipathy to Supersti-* *tion, one cause of the charge of* *Atheism against it.*

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## SECT. I.

(III.) **T**HE Real Philosophy,  
that inquires into Gods  
Works,



*Works*, assists Religion against **Su-**  
**perstition**, another of its mortal  
 Enemies. That I may prove *this*,  
 it must be premised,

That *Superstition* consists, either  
 in bestowing *Religious* valuation  
 on things, in which there is *no good*;  
 or *fearing* those, in which there is  
*no hurt*. So that this Folly ex-  
 presseth it self one while in *doting*  
 upon *opinions*, as *Fundamentals* of  
**Faith**; and *Idolizing* the little  
*models* of fancy, for *divine* institu-  
 tions. And then it runs away a-  
 fraid of *harmless*, *indifferent* ap-  
 pointments, and looks *pale* upon  
 the appearance of any *unusual* ef-  
 fect of *nature*. It tells *ominous* sto-  
 ries of every *meteor* of the night;  
 and makes *sad* interpretations of  
 each *unwonted* accident. All which  
 are the products of *ignorance*, and a  
*narrow*

*narrow* mind, which defeat the design of *Religion* that would make us of a free, manly, and generous spirit; and indeed represent *Christianity* as if it were a *fond, sneaking, weak, peevish* thing, that *emasculates* mens understandings, makes them *amorous* of toys, & keeps them under the *servility* of *childish* fears; so that hereby it is exposed to the *distrust* of larger minds, and to the *scorn* of *Atheists*; *These* and many more are the mischiefs of *Superstition*, as we have sadly seen.

Now against this *evil Spirit*, and its *Influences*, the *Real, experimental* Philosophy is one of the best securities in the world. For by a generous, and open inquiry in the great Field of nature, mens *minds* are enlarged, and taken off from all *fond adherences* to their  
private

private sentiments. They are taught by it, that *certainty* is not in *many things*; and that the most *valuable* knowledge is the *practical*; By which means they will find themselves disposed to more *indifferency* towards those *petty notions* in which they were before apt to place a great deal of Religion; and so to reckon, that *that* which will signifie lies in the *few, certain, operative* principles of the Gospel; and a *life* suitable to such a *Faith*; not in *doting* upon *questions*, and *speculations* that engender *strife*; and thus the Modern, experimental *Philosophy* of *Gods Works*, is a remedy against the *notional* superstition (as I may call it) which hath been, and is so *fatal* to *Religion*, and the *peace* of mankind.

Be-

Besides which, by making the mind *great*, this knowledge delivers it from fondness on *small* circumstances, and *imaginary models*; and from little *scrupulosities* about things *indifferent*, which usually disquiet in narrow and contracted minds. And I have known divers, whom *Philosophy*, and not disputes, hath cured of this malady. And indeed *that* remedy is the *best*, and most effectual, that alters the *Crafsis* and disposition of the mind; For 'tis suteableness to *that*, which makes the way to mens judgments, and setles them in their perswasions. There are few that hold their opinions by Arguments, and dry reasonings, but by *congruity* to the understanding, and consequently by *relish* in the affections: so that seldom any thing cures our

*intellectual* diseases throughly, but what changes *these*. This I dare affirm, that the *Free, experimental Philosophy* will do to purpose, by giving the mind another *tincture*, and introducing a *sounder habit*, which by degrees will at last absolutely repel all the little malignities, and settle it in a *strong and manly* temperament, that will master, and cast out *idle dotages*, and *effeminate Fears*.

The Truth is, This world is a very *Bedlam*, and he that would cure Madmen, must not attempt it by *reasoning*, or endeavour to shew the *absurdity* of their *conceits*; but such a course must be taken, as may restore the mind to a *right Crasis*, and that when 'tis effected, will reduce, and rectifie the *extravagances* of the distemper'd brain,

brain, which *disputes*, and *oppositions* will but *inflame*, and make *worse*. Thus for instance, when frantick persons are fond of Feathers, and mightily taken with the employment of picking Straws, 'twould signifie very little, to represent to them the vanity of the objects of their delights; and when the *Melancholico* was afraid to sit down for fear of being broken, supposing himself made of Glass, it had been to little purpose to have declared to him the *ridiculousness* of his fears; the *disposition* of the head was to be *alter'd*, before the particular *phrensie* could be cured.

'Tis too evident how *just* this is in the application to the present Age; *Superstitious* fondness, and fears are a *real* degree of *madness*.

*ness.* And though I cannot say that *Philosophy* must be the only *Catholick* way of *cure* (for of *this*, the far greatest part of men is absolutely incapable) yet *this* I do, that 'tis a *remedy* for those that are strong enough to take it : And the rest must be helped by *that*, which *changeth* the *genius*, which cannot ordinarily be done by any thing that *opposeth* the *particular* fancy.

## S E C T. II.

**H**OWever I must say, that the sort of *Superstition* which is yet behind in my account, and consists in the *causless* fear of some *extraordinaries*, in *accident*, or *nature*, is directly cured by *that* *Philosophy* which gives fair *likely-hoods* of their *causes*; and clearly shews that  
there

there is nothing in them *supernatural*; the light of the day drives away the *Mormo's*, and vain images that *fancy* forms in *obscure* shades, and darkness. Thus particularly the modern doctrine of *Comets*, which have been always great *bugs* to the *guilty*, and *timorous* world, hath rescued Philosophers from the trouble of *dreadful presages*, and the mischievous consequences that arise from those *superstitious abodings*. For whatever the *casual coincidencies* may be between those *Phænomena*, and the *direful* events, that are sometimes observed closely to attend them (which, as my Lord *Bacon* truly notes, are observ'd when they *hit*, not when they *miss*) I say, notwithstanding *these*, the real, experimental *Philosophy* makes it ap-

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pear,



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pear, that they are *heavenly Bodies*, far above all the *regions of vapours*, in which we are not concerned; and so they are neither the *signs*, nor the *causes* of our *mischiefs*.

For the other *little things* which afford matter for the *Tales* about *Prodigies*, and other *ominous* appearances, the *knowledge of nature*, by exciting worthy, & magnificent conceptions of the *God of Nature*; cures *that blasphemous abuse* of the adorable majesty, whereby foolish men attribute every trivial event that may serve their turns against those they hate, to his *immediate, extraordinary* interposal. For 'tis *ignorance of God* and his *works* that disposeth men to absurd, ridiculous *surmises*, uncharitable *cen- sures*, seditious *machinations*; and  
so

so, to thoughts that are prejudicial to the *Glory of God*, the interests of *Religion*, and the security of *Government*; to that *justice* and *charity* we owe to *others*, and the *happiness*, and the *love* of *our selves*. To which I adde,

That *this* kind of *Superstition* is a *relique* of *Pagan* ignorance, which made men look on *Thunder*, *Eclipses*, *Earthquakes*, and all the more terrifying *Phænomena* of nature, as the immediate effects of powers *supernatural*; and to judge *events* by *flights* of *birds*, and *garbages* of *cattel*, by the *accidental* occurrences of *this* creature, and *another*, and almost every *casual* occurrence. But *these* particulars have been most ingeniously represented, and reprov'd in a late very elegant discourse about *Prodigies*;

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And though I do not acquiesce in the design of that excellently penn'd Book, which is to *discredit, and take away all kinds of presages.* Yet I think it hath done rarely well, so far as it discovers the folly and mischiefs of that *ignorant, and superstitious* spirit, that makes every thing a *Prodigy.* And with such apprehensions as *these* the knowledge of nature fills the mind that is instructed in it.

And there is no doubt but that the Antipathy the *Real Philosophy* hath to all the kinds of *Superstition*, is one cause why *zealous* ignorance brands those researches with the mark of *Atheism.* For *Superstitious* folly *adopts* those paultry trifles, which *Philosophy* contemns and reproves, into the *Family of Religion*, and therefore stig-  
ma-

matizeth those that despise them, as enemies to *Faith* and *Piety*. So it fared with some of the bravest spirits of antient times, who have had the *black character* fixt upon their great and worthy names only for their oppositions of the foolish Rites and Idolatries of the vulgar Heathen. We know the case of *Socrates*. And as to the *interest* of their *names*, that of *Anaxagoras*, *Theodorus*, *Protagoras*, and *Epicurus*, was much worse; the causeless infamy coming down the stream as far as the last Ages. Since then, we know who was an *Heretic* for saying there were *Antipodes*; and a *Pope* was taken for a *Conjurer* for being a *Mathematician*; yea those noble Sciences were counted *diabolical*; and even the *sacred language* could scarce e-

scape the suspicion. In later times *Galileo* fell into the Inquisition for the discoveries of his *Telescopes*; and *Campanella* could not endeavour to assert, and vindicate the *Freedom* of his mind, without losing *that* of his external person. I might come nearer to our days, and knowledge: *Gothick* barbarity, and the *spirit* of the *Inquisition* is not quite worn out of the Reformation; Though the best on't is, it ordinarily remains but among the scum, and dregs of men: And no one is *either* less Religious, or less wise for being accounted an *Atheist* by the Rabble. But where ever the knowledge of *Nature*, and *Gods works* hath in any degree obtain'd, those vile *Superstitions* have been despised, and put to an infamous flight. But to take another step.

C H A P.

## CHAP. V.

*Philosophy serves Religion against Enthusiasm. Enthusiasm hurts Religion two ways. (I.) By crying up diseases and excesses of fancy, for heights of Godliness. (II.) By the disparagement of Reason. Philosophy discovers that there is nothing but nature, in the high pretensions of the Enthusiast. The mischiefs of decrying Reason. Philosophy removes the fancy of it's enmity to Religion: It improves Reason, and fits it for the service of Religion. Religion hath received many services from Philosophical Writers; who have labour'd to prove it's Truth and certainty. Philosophy assists Reason to defend Religion. Sect.*

## SECT. I.

(IV.) **T**HE *Real Philosophy*, and *knowledge of Gods works*, serves *Religion* against **Enthusiasm**, another of its deadly enemies. Now *Enthusiasm* is a *false conceit of inspiration*; and all the bold and mistaken pretensions to the *Spirit* in our days, are of this sort. What particularly *Religion* hath suffer'd from it, would be too long to describe upon this occasion; It will be enough to say, in an Age that hath so much and such sad experience of it, that *Enthusiasm*,

(I.) By crying up the *excesses*, and *diseases of Imagination* for the greatest height of *godliness*.

And (II.) By the disparagement

ment of *sober Reason*, as an enemy to the Principles of *Faith*; I say, by these two ways it hath introduc'd a *Religion* that is *Phantastical*, and made way for all imaginable follies, and even *Atheism* itself.

For the first of these in order; The real *knowledge of Nature* detects the dangerous imposture, by shewing, what *strange* things may be effected by no *diviner* a cause, then a *strong fancy* impregnated by *Heated Melancholy*; For *this* sometimes warms the brain to a degree that makes it very *active*, and *imaginative*, full of *odde* thoughts, and *unexpected* suggestions; so that if the *Temper* determine the imagination to *Religion*, it flies at *high* things, at *interpretations* of *dark* and *Prophetick* Scriptures; at *pre-*  
*dictions*



*dictions* of future events, and *mysterious* discoveries, which the man expresseth fluently, and boldly, with a peculiar and pathetick eloquence; And now these *pregnances* being not *ordinary*, but much beyond the usual tone, and temper of the *Enthusiast*; and he having heard great things of the *spirits immediate motions* and *inspirations*, cannot well fail of believing himself *inspired*, and of intitling all the *excursions* of his *fancy* to the *immediate actings* of the *Holy Ghost*: which thoughts by the help of natural *pride*, and *self-love*, will work also exceedingly upon the heightned *affections*, and *they* upon the *body* so far, as to cast it sometimes into *raptures*, *extasies*, and *deliquiums* of sense, in which every *dream* is taken

ken for a *Prophecy*, every image of the *fancy* for a *vision*, and all the *glarings* of the *imagination*, for *new Lights*, and *Revelations*.

Thus have our Modern Prophets been inspired, who yet are not to be reckon'd *Hypocritical Impostors*, for they infinitely believe themselves, and the *strength* of their highly invigorated *fancies* shuts out the sober *light* of Reason that should dis-abuse them, as *sleep* doth that of our external senses in our *dreams*. And which is worse, the silly people that understand not *nature*, but are apt to take every thing that is *vehement* to be *sacred*, are easily deceived into the belief of those pretensions ; and thus *diseases* have been *worship'd* for Religion. This account the *Philosophy* of humane

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*Nature* gives of that by which the world hath been so sadly couzned, as hath been largely represented by a modern *Philosophical* Divine.

And when we cast our eyes abroad into the wide world, we see, that those *glorious* things are no more, then what hath been done by the *Exstatick* Priests of the *Heathen* Oracles, and the Madmen of all Religions; by *Sybils*, *Lunaticks*, *Poets*, *Dreamers*, and *Abreptitious* persons of all sorts: And we see daily to what degrees of elevation *excess* of *drinking* will heighten the brain, making some *witty*, *nimble*, and *eloquent*, much beyond the ordinary size of their parts, and ingenuity; and inclining others to be hugely *devout*, who usually have no great *sense* of  
of

of Religion; As I knew one, who would pray *rapturously* when he was *drunk*, but at other times was a *moping* sott, and could scarce speak sense.

Thus also some kinds of *madness*, *diseases*, *accidents*, *peculiarities* of temper, and other natural things that *beat* the brain, fill men with high, surprising *conceits* about Religion, and furnish them with *fervid* devotion, great *readiness* of expression, and unexpected *applications* of Scripture to their *craie* conceits; I say, the *experimental* Philosophy of our *natures* informs us, that all this is common in *alienations*, and *singularities* of mind, and *complexion*. And they were remarkable in the *Prophets* of the *Heathen*, and the *Priest* whom Saint *Austin* knew, that  
would

would *whine* himself into an *extasie*; In the wonderful discourses of the *American* Bishop, that said he was the *Holy Ghost*, and the *canting fluency* of the *German Enthusiasts*, some of whose imaginations were as *wild*, and *extravagant*; of such Instances I might make up a much larger Catalogue, if I should descend to our *Domestick Lunatics*, but their temper is well known, and therefore I only adde this more;

That I have often met with a poor Woman in *Warwick-shire*, whose habitual conceit it was, that she was *Mother of God*, and of *all things living*; I was wont to personate a kind of compli-  
ance with her fancy, and a modest desire to be further informed about it; which gentleness drew from her  
fo

so many odde fetches of discourse, such applications of Scripture, and such wonderful references to things, in which she was never instructed, that look'd like scraps taken out of *Hobbs*, and *Epicurus*; that I have been much amazed at her talk: And yet when I diverted her to any thing else of ordinary matters, she spoke usually with as much sobriety and cold discretion, as could well be expected from a person of her condition; nor did she use to be extravagant in any thing, but about that particular imagination; which instance among many others I might produce, very much confirms me in the truth of that observation of those Philosophers who have given us the best light into the *Enthusiastick* temper, viz. *That there*  
is

is a sort of madness, which takes men in some particular things, when they are sound in others: which one Proposition will afford a good account of many of the *Phænomena* of *Enthusiasm*; and shews that the *extravagants* among us may be really *distracted* in the *affairs* of *Religion*, though their brains are un-*touch't* in *other* matters.

Thus a *Philosophical* use of *observation*, and the *knowledge* of *humane nature* by it, helps us to distinguish between the *effects* of the *adorable Spirit*, and *those* of an *hot, distemper'd fancy*; which is no small advantage for the securing the *purity, honour, and all the interests* of *Religion*.

S E C T.

## S E C T. II.

**B**UT (II.) there is another mischief of the *Enthusiastick* spirit behind, and that is it's bringing *Reason* into disgrace, and denying the *use* thereof in the affairs of *Faith* and *Religion*: This is a mischief that is the sad cause of infinite *more*; for it hath brought into the world all kinds of *Phantastry* and *folly*, and exposed *Religion* to contempt and derision, by making *madness*, and *diseases sacred*: It bewilders mens minds in a maze of *confused* imaginations, and leads them into bogs and precipices, and deprives them of their light, and their Guide, and lays them open to all the *Delusions* of *Satan*, and their own distem-

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per'd



per'd brains : It takes *Religion* off from it's *foundations*, and leaves the interest of eternity in mens Souls, to *chance*, and the hits of imagination ; teaching those that are deluded to lay the stress of all upon *raptures*, *beats*, and *mysterious* notions, while they forget, and scorn the *plain* Christianity which is an *imitation* of Christ in *Charity*, *Humility*, *Justice*, and *Purity* ; in the exercise of all vertue, and command of our selves : It renders men obnoxious to all the *Temptations* of *Atheism*, and the blackest *Infidelity* ; and makes it impossible to convince an *Infidel*, to settle one that doubts, or to recover one that is backsliden from the Faith. These evils I am here content to name only, having represented them more fully in another

ther discourse; and the *experience* of our own Age may convince us, with a little consideration upon it; That all those fatal mischiefs have been the effects of the contempt, and disparagement of *Reason*.

But yet though I affirm *this*, I am not so rash, or so unjust as to believe, or say, that this spirit hath produced all those sad things in every one that speaks *botly*, and *inconsiderately* against *Reason*: I am far from the wildness of such a censure, because I know how much *imprudent zeal*, *customary talk*, *high pretensions*, and *superstitious fears*, may work even upon *honest minds*, who many times hold bad things in the *principle*, which they deny in the *practice*, and so are *upright* in their *wills*, while

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they are very much *confused*, and *mistaken* in their *understandings*. This I account to be the case of multitudes of pious people in reference to *Reason*. They have heard hot-headed indiscreet men declaim against it, and many of them, whose opinions will not bear the light, have an interest to do so; their pretensions were plausible, and their zeal great; their talk loud, and their affirmations bold, and the honest well-meaning folks are caught in their affections; and *these* lead bad principles into their minds, which are neither disposed, nor able to examine: So they believe and talk after their Teachers; and say, that *Reason* is a *low, dull* thing, *ignorant* of the *spirit*, and an *enemy* to *Faith* and *Religion*; while in this, they  
have

have no clear thoughts, nor yet any evil meaning ; But let these fancies swim a top in their imaginations, and upon occasions they run out at the tongues end, though they are not always improved to deadly practices. For *Charity*, and *Caution* I have said this ; but yet nothing hinders but that all the forecited evils are justly said to be the *Tendencies*, and in too many Instances have been, and are, the *Issues* of this *Spirit*.

And now I doubt not but 'twill be granted readily by all that are considerate, that whatever assists *Religion* against this *destructive* enemy, doth it most important service ; and this the *Free* and *Real Philosophy* doth in a degree very eminent.

In order to the proof of this we may consider what I intimated just now, *viz.* That men are led into, and kept in this fancy of the *enmity of Reason to Religion* chiefly by two things.

### SECT. III.

(I) **B**Y an *implicit* assent to the *Systemes*, and *dictates* of those who *first* instructed them; which Teachers came also into the fancy the same way; and both are held under the power of it by strong *prejudice* arising from that *implicit Faith*. And (II.) By want of *clear* thoughts and ability, to state things *distinctly*, and to *understand* their *dependencies*, and *sequels*. Both which imperfections the *Free Philosophy* cures.

For

For as to the *First*, (I.) That Philosophy begins with the *inlargement* of the *mind*, and attempts to free it from *prejudices* and *pre-ingenagements*, which sophisticate, and pervert our judgments, and render us incapable of discerning things as they are. *Modest, impartial* enquiry is the *Foundation* of the *real, experimental way* of Philosophy. Not that it teacheth *Scepticism*, and absolute *Neutrality* in all things, but *so much caution* in our disquisitions, that we do not *suddenly* give *firm* assents to things not well understood, or *examined*: which no doubt is very just, and safe. But as to what concerns those, who through ignorance, or other occasions are incapable of making due enquiry, I think they ought not to concern themselves

about matters of speculation at all; or at least not to *affirm* any thing *positively* of them. 'Tis enough for *such* to believe, and practise the *plain* duties of Religion, which are *clear* in the holy Oracles, and with which they may be acquainted without much *sagacity*, or *deep judgment*: For matters of *Theory*, and difficult enquiry appertain not to the *vulgar*, and lower rank of understandings. But for those who are capable of *search* after *Truth*, and are provided with advantages for it, *Freedom of judgment* is necessary in order to their success. With this, I said, the *Real Philosophy* begins; and in all it's progresses still more and more disposeth the mind to it, and so delivers it from the *vassallage* of *Customary* sayings and opinions. Now

Now whoever is *so* disposed, will not be so ready to believe that *Reason* is an *Enemy* to *Religion*, till he have consider'd, and examin'd the matter with an *impartial* judgment. And I dare say, whoever shall do *that*, will want nothing to convince him, that such an opinion is false, and groundless, but *clear*, and *distinct* thoughts, and the knowledge of consequence, with which *Philosophy* will furnish him.

This is the *second* way whereby it helps to overthrow this principle of *Enthusiasm*, *viz.*

(II.) By teaching us to *state* matters *clearly*, and to draw out those conclusions that are lodged in them. For 'tis *confusion* of *notions*, and a great *defect* in reasoning, that makes dark zeal to rave  
so



so furiously against Reason. Now Philosophy is Reason methodized, and improved by study, observation, and experiment; and whoever is addicted to these, is exercised frequently in inquiry after the causes, properties, and relations of things, which will inure the mind to great intentness, and enable it to define and distinguish, and infer rightly; And by these the allegations against Reason will be made appear to be idle Sophisms, that have no sound sense, or substance in them.

This is shewn in a late discourse, call'd a *Vindication and defence of the use of Reason in the affairs of Faith and Religion*; in which also the whole matter is stated distinctly, and I think right is done both to Reason and Religion. For it is

made

<sup>†</sup> No y<sup>e</sup> same y<sup>e</sup> is annex't to this;  
see y<sup>e</sup> preface to it:

made evident *there*, that all the Articles of *Faith* may either be proved by *Reason*, or defended by it; which two particulars we will here touch a little. That *Reason* proves the greatest *Articles* of *Religion*, is sufficiently made appear by those *Philosophick* *Reasoners* that have done it; and to say a word of *this*, will be no *digression*, since it will shew, that *Philosophy* destroys the conceit of *Reasons* being an *Enemy*; and demonstrate that it improves *Reason* to many purposes of *Religion*.

## S E C T.

## SECT. IV.

(I.) **I**T is well known, that divers great men have labour'd in the *Rational* proof of *Christian Religion*, as the most Learned *Hugo Grotius*, *Dupleffis*, *Raymond de Sabundis*; The Pious and most Excellent Doctor *Hammond*, Mr. *Baxter*, and others among our selves; and the *Immortal Bishop of Downe*, Doctor *Fer. Taylor*, hath in ten leaves of his *Ductor Dubitantium*, given such an invincible *rational Demonstration* of *Christianity*, by a most *elegant* and *judicious* collection of all the most important particulars of evidence, that if there had never been any thing said before, for the *Truth* and *certainty* of our *Religion*; this alone

alone had been enough to have won upon the most *stie*, and *difficult* assent, and to have *confounded* all the *Infidels* under Heaven; this Testimony I must give to that glorious performance, and it will not I presume be thought excessive by any one that reads, and is fit to judge in such cases.

I could not omit mention of these worthy *Asserters*, and *Defenders* of Religion: But there is another sort of *Reasoners* for our *Faith*, that are more proper for my present notice, *viz.* Those that have used the aids of the *modern*, *Free Philosophy*, in proving, and defending some main Articles of Religion. And there are several Members of the *Royal Society*, who have imployed their ingenious, and Pious pains this way;

The

The Wise, Learned, and deservedly Celebrated Prelate, Dr. Seth Ward, the present Lord Bishop of Sarum, hath in his *Philosophical Essays*, fully (though in a small compass of words) and *perspicuously* shewn, That the *Foundations of Religion* are laid in *eternal Reason*; and by *this*, hath cleared the *Nature, and Attributes of God*; the *Immortality of our Souls*, and *Divine Authority of Scripture*, which are the grand *Basis of Faith and Obedience*: And the *Illustrious Mr. Boyle* hath, in his excellent *Treatise of the Usefulness of Experimental Philosophy*, made it appear that *Philosophick Reason* gives the strongest evidence of the *existence of the Deity*, and very *glorious Illustrations of his Attributes*; and by it he infinitely  
shames,

shames, and disproves the Follies of the *Epicurean Atheist*; which great interests of Faith and Piety, have also been egregiously promoted by the judicious, Philosophical performances of the Learned Doctor H. More, who hath every where in his Works discover'd to what useful purposes Reason, and the *Free Philosophy* may be employed in the services of Religion. And the Noble Sir K. Digby writ a discourse concerning the *Immortality* of the Soul, which he proves and defends by the Principles and reasonings of *Philosophy*; which design also of making *Philosophy* serve the Altar, hath been happily undertaken, and as successfully managed by the Ingenious Mr. Sam. Parker, in his Learned *Tentamina*; in which he strenuously  
proves

proves the *Being of God*, and explains many difficulties about his *Attributes*, by the use of *Free Philosophical Reason*. These are, and were all Members of the *Royal Colledge of Philosophers*. To these I may adde the Instances of the great *Des-Cartes*, and our worthy and Learned Doctor *Stillingfleet*, who have also excellently employed the *Free Philosophy* for the advantage, and promotion of the Affairs of Religion.

Thus we see that the *Real knowledge* and search into Gods works, puts Philosophers at great distance from that fond Principle of *Enthusiasm*, That *Reason* is an Enemy to *Religion*; and we may learn from the Discourses cited, That it may be happily, and profitably used in the *proof* of many  
of

of the greatest Articles of *Faith*, and that *Philosophy* doth much assist it in *that* service. And so it doth,

### SECT. V.

(II.) **I**N *defending* other points of *Faith* which are purely of *Revelation*, and *immediately* discoverable no other way. For this is a *Maxim* of *Reason*, that *whatever* God saith is to be believed, though we cannot comprehend the manner of it, or tell how the thing should be. By this *Axiom*, whoever hath proved the *Revelation*, may defend the *Article*, and 'tis an *absurdity* in *Philosophick* reasoning to argue against the *being* of a thing, that is well attested, from the *unconceivableness* of the man-

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ner how it is; According to which principle even the *Trinity*, and *Incarnation*, may be as well defended as the *existence of matter*, and *motion*, and upon the same grounds. In these there are many *modes* which are perfectly unaccountable, and full of *seeming contradictions*; which if they should be urged against the existence of *these most sensible Beings*, we could not make our *defence by untying those knots*; but may well do it, by recourse to this *Maxim*, That *what is an evident object of Sense, or clearly proved by Reason, ought to be believed, though there are many things in the Theory, and manner of it unconceivable*; And by using the *same* we are safe in all the *Mysteries of Faith*, that are well proved to be so. But this I have

have more fully handled else where; and shall only adde now, That the *Free, Experimental Philosophy* begets the deepest perswasion of the truth of this *modest Proposition*; by acquainting the *Philosopher* every day with innumerable things in the works of God, of which he can give no account, though he know by his *senses* that they are *really existing*. And by this means *Reason* assisted by *Philosophy* cuts off all the Cavils, and silenceth the *Objections* of *bold Infidelity*, which for the most part are raised from the difficulties that are in *our conception* of the *Articles of Religion*.

And thus the *Free Philosophy* lays a foundation for *defence* of the greatest *sublimities* of *Faith*; and *common Reason* doth the best, by

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shewing the certainty, and *divine* Original of the *Testimony* that acquaints us with those *sacred* Mysteries. This it doth by *aggregating* those multitudes of circumstances that shew the *Infallible* truth of *Scripture History*, and twists such a cord as is as strong as any thing in *Geometry* or *Nature*. And therefore I cannot chuse but wonder what it is that inclines some men, who are otherwise sober enough, to let flye so lavishly, and indiscreetly against *Reason*, and *Philosophy*, especially in an Age so exceeding prone to *Phantastry*, and *Madness*, and that hath been ruined in all its concerns by *Enthusiasm*, and *vain* pretences to the *Spirit*.

'Tis true, the discourses of some who have talk't much of *Philosophy*,

*phy*, and *Reason*, have been *bold*,  
 and *sawcy*, and no doubt of evil  
 tendency to the interest of *Reli-*  
*gion*. But *true Philosophy*, and  
*well manag'd Reason*, vindicate  
*Religion* from those *impudent a-*  
*bus*es, and shew, that there was  
*Sophistry* and *imposture* in those *pre-*  
*ten*sions : So that they are no more  
 to be blamed for the *insolencies*,  
 and *riots* of those that usurp  
 their name ; then *Religion* it self  
 is, for the *Immoralities* of those,  
 that cloath themselves in the gar-  
 ments of *external Piety* and *Saint-*  
*ship*. Thus of the services of *Phi-*  
*losophy* against *ENTHUSIA-*  
*ASM*. I come now to the last  
*Instance*.

## CHAP. VI.

Philosophy serves Religion against  
 the Humour of Disputing.  
 Some of the mischiefs of that  
 Spirit briefly recited. Six ways  
 whereby Philosophy destroys the  
 disputing humour. The main  
 things that may be urged in be-  
 half of disputes, Answer'd.

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## SECT. I.

(V.) **I**T helps Religion against the  
 Humour of Disputing ;  
 by which I mean that, which be-  
 lieves uncertain opinions firmly, as-  
 serts them confidently, and clamorous-  
 ly contends against every different ap-  
 prehension. This is that pestilent  
 Spirit

Spirit that turns Religion into *air* of *notion*, and makes it *intricate*, and *uncertain*; subject to eternal *quarrels*, and obnoxious to *Scepticism*, and *Infidelity*; That which supplants *charity*, *modesty*, *peace*, and *Meekness*, and substitutes in their room, *Rage*, *Insolence*, *Pride*, *Bitter Zeal*, *Clamours*, and *Divisions*, and all the opposites of the Spirit of *Christ*, and the *Gospel*. So that, it *depraves Religion*, and makes it's *sacred* name an *instrument* to promote the projects of the *Kingdom of darkness*, by *cankring* men one against another, and *inflaming* their *Spirits*, and *crumbling* them into *Sects*, and *disturbing* *Societies*; and so it hinders the *Progress* of the *Gospel*, and lays it open to the *scorns* of *unbelievers*; it turns men from the desire of *practising* to the

itch of *talking*, and abuses them into this dangerous belief, that *Godliness* consists more in their beloved *Orthodoxy*, than in a *sober vertue*, and the *exercise of Charity*; it makes them *pert*, and *pragmatical*, *busie* about the *Reformation of others*, while they neglect their *own Spirits*; fancying a perfection in the fluency of the *tongue*, while the *worst* of passions have the Empire of their *Souls*. *These* are some of the sad effects of the *humour* of disputing, which hath done deplorable execution upon Religion in all places, and times; and therefore 'tis none of the least services that can be afforded it, to destroy this evil genius; and there is nothing, meerly *humane*, that contributes more towards the rooting of it out of the world, than  
the

the *Free*, and *Real Philosophy*. For,

## SECT. II.

(I) **C**onverse with Gods works gives us to see the vast *difficulties* that are to be met with in the *speculation* of them; and thereby men are made less *confident* of their sentiments about *Nature*, and by many *considerations* and *observations* of this kind, are at length brought to such an *habitual* modesty, that they are afraid to pass bold judgments upon those *opinions* in *Religion*, of which there is no *infallible* assurance.

And (II) By the *frequent exercises* of our minds, we come to be made sensible how *easily*, and how oft we are deceived, through  
the



the *fallibility* of sense, and *shortness* of our understandings; by *Education*, *Authority*, *Interest*, and our *Affections*; and so are disposed to a more *prudent coldness* and *diffidence* in things of doubtful speculation, by which the *disputing humour* is destroyed at the bottom. Besides which,

(III.) The *Real Philosophy* brings men in love with the *Practical* knowledge; the more we have employed our selves in *notion* and *Theory*, the more we shall be acquainted with their *uncertainty*; and our esteem, and regard of *them* will abate, as that sense increaseth, and by the same Degrees our respect, and love to *operative* knowledge will advance and grow; which disposition will incline us also to have less regard  
to

to niceties in Religion, and teach us to lay out our chief cares and endeavours for that knowledge which is *Practical* and *certain*, and will assist, and promote our *virtue*, and our *happiness*; and incline us to imploy our selves in living according to it; which also will be an effectual means to destroy the *humour* of *contending*.

And (IV.) *Philosophy* gives us a sight of the *causes* of our *intellectual* diversities, and so takes us off from expecting an *agreement* in our apprehensions; whereby it discovers the *unreasonableness* of making *harmony* in opinion, the *condition* of *Charity* and *Union*; and of being *angry*, and dividing upon every *difference* of *judgment*; and hereby the *hurtful malignities* of *disputes* are *qualified*, and the  
di-

disease it self is *undermined*.

(V.) It inclines men to reckon (as was intimated before) that the *Essential Principles of Religion* lye in the *plain, certain* Articles. For Philosophers are disposed to think, by converse with Nature, that *certainty* is in very few things; and whoever believes so concerning the tenents of *Theology*, will not lay the main stress upon *any*, but the *clear, acknowledg'd* Principles; and he that doth *that*, serves all the *important* concerns of *Religion*. He will not *wrangle* for every *conceit*; nor *divide* for every *difference*; but takes care to walk in the ways of *Charity, Humble Obedience, and Conscionable* practice of the *Truths* he *knows* and *owns*. By such a course the *Church* is safe, and  
*Schisms*

*Schisms* are prevented : Yea *Po-  
pery* is disappointed by it in most  
of the considerable things it hath  
to say ; which indeed arise from  
the consideration of the vast *di-  
versities* of opinions in Religion,  
that seem to infer the necessity of  
a *Judge of Controversies* to settle  
mens minds in the right way, and  
to rectifie the consequent disor-  
ders ; whereas if *this* be stood to,  
That the necessary Christian Arti-  
cles are plain, and acknowledg'd,  
There will be no need of a *Judge*,  
and so all the most specious preten-  
sions of the Church of Rome sink  
to the ground.

(VI.) The Real Philosophy  
tends to the ending of disputes,  
by taking men off from unnecessary  
Terms of Art, which very often  
are occasions of great contests :

If things were stated in *clear*, and *plain* words, many Controversies would be at an end; and the Philosophy I am recommending, inclines men to *define* with those that are *simplest* and *plainest*, and thereby also very much promotes the interests both of *truth* and *peace*.

Thus I have shewn briefly how the real Philosophy tends to the overthrow of the pugnacious *disputing* humour, which is so hurtful to Religion. To confirm which we may observe, that wherever *this* sort of *knowledge* prevails, the *Contentious* Divinity loseth ground, and 'twill be hard to find any of those Philosophers a zealous Votary of a Sect: which reservedness gives occasion indeed to those that are so, to accuse them  
of

of *Atheism*, and *Irreligion*; but it is really no Argument of *less* Piety, but of *more* wisdom, and conduct. And 'twould make much for the advantage of Religion, and their own, if those fierce men would understand, that Christianity should teach them *that*, which they rail against in the *Philosophers*.

But now I must expect to hear,

### SECT. III.

(I.) **T**HAT *disputes* serve to discover *truth*; as by the *collision* of two *flints* one against another, those sparks are produced, and excited, that before were latent in them: So that the *real Philosophy* upon this account doth rather *differve* then  
pro-

promote the concerns of Religion.

To which I answer, (I.) That all the *necessary, material* truths in Divinity are *already* discover'd, and we have no need of *New Lights* there, the *Antientest* are *truest*, and *best*, though in the disquisitions of *Philosophy* there will be always occasions of proceeding. But I adde, (II.) *Disputes* are one of the *worst* ways to *discover Truth*; If *new* things were to be found out in *Religion*, as well as *Nature*, they would scarce be disclosed by *this* way of enquiry. A *calm* judgment, and *distinct* thoughts, and *impartial* consideration of *many* things, are *necessary* for the *finding truth* which lyes *deep*, and is mingled up and down with much *error*, and

*specious*

*specious* falshood; and 'tis hard, if not utterly *impossible*, to preserve any one of *these* in the *heat* of *disputation*. In such occasions the *mind* is commonly *disordered* by *passion*, and the thoughts are *confused*, and our considerations *tyed* to *those* things which give *colour* to our *opinions*. We are *biaft* by our *affections* towards our *own* *conceits*, and our *love* to them is *inflamed* by *opposition*; we are made *incapable* of entertaining the *assistance* of our *opposites* suggestions by *strong prejudice*, and inclined to *quarrel* with every thing he saith by *spight*, and desire of *triumph*: and *these* are ill circumstances for the *discovery* of *truth*: He is a wonderful man indeed that can thread a needle when he is at Cudgels in a crowd, and yet this is as easie, as

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to find truth in the hurry of dispute. The Apostle intimates, *1 Tim. VI. 5.* That *perverse Disputers* are destitute of truth, and tells us, that of the *strife of words* come *envy, railings, evil surmisings*, but no *discovery of unknown verities*.

But (II.) we are commanded to *contend earnestly for the faith that was once delivered to the Saints*, and hereby *Heresies* are confuted, and overthrown.

To this pretence I say, That by the *Faith* we are to contend for, I conceive, the *Essentials*, and certain *Articles* are meant; *These* we may, and we ought to endeavour to defend, and promote as there is occasion; and we have seen how the *Real Philosophy* will help our *Reasons* for that service. But *pious contentions* for these are not the *disputings*

*putings* I meant, for I defined the humour of disputing in the entrance on this Head, to be *that* which is *stiff* in the belief of *uncertain opinions*, *affirming* them with *confidence*, and quarrelling with every *different* sentiment; To *dispute* about such matters of *doubtful Speculation*, and in the manner specified, is no *contending* for the *Faith*, but the way to make *shipwrack* of it. As for those other *Disputes*, that are requisite for the convincing men of the *Truths* of the Gospel, and the great *Articles* thereof; and for the disproving *Infidelity* and *Heresie*, they are necessary, and *Philosophy* is an excellent *Instrument* in such *Contests*.

So that those other objections that might be alledged against my *Discourse* from the *necessity* of *pro-*

ving and trying our Faith, and convincing *Hereticks*; From the example of our Saviour's *disputing* with the *Doctors* and the *Sadduces*; and of *S. Paul* at *Athens* with the *Jews*; *These* little *Cavils*, I say, and such like, can signifie nothing to the disadvantage of what I have said against the *humour* of *disputing* about *doubtful*, and *uncertain* opinions, to which the *Real Philosophy* is destructive.

And thus I have shewn under five material Heads, That the *Knowledge* of *Nature*, and the *Works* of *God*, promotes the greatest *interests* of *Religion*; and by the three last it appears how *Fundamentally* opposite it is to all *Schism* and *Fanaticism*, which are made up and occasioned by *Superstition*, *Enthusiasm*, and *ignorant*, *perverse*  
*dispu-*

*disputings*. So that for *Atheists* and *Sadduces*, and *Fanaticks* to rail against *Philosophy*, is not at all strange; 'Tis no more than what may well be expected from such *Cattel*; *Philosophy* is their enemy; and it concerns them to *disparage* and *reproach* it: But for *Religious*, and *sober* men to do any thing so unadvised, and so prejudicial to *Religion*, is wonderful, and deplorable: To set *these* right in their Judgment about *Philosophical* inquiry into *Gods Works*, is the principal design of *these* Papers; and in order to the further promoting of it, I advance to the last Head of *Discourse* proposed, *viz.*

## CHAP. VII.

*That the Ministers, and Professors of Religion ought not to discourage Philosophy. The slanders and objections against it, answered, viz. That of Atheism, and the other of its tending to the lessening our value of the Scriptures, fully confuted. It teacheth no Doctrines contrary to Gods Word; Those of the motion of the Earth and terrestrial Nature of the Moon, consider'd, as they refer to the Scriptures.*

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## SECT. I.

(IV.) **T**hat the Ministers,  
and Professors of Religion

ligion ought not to discourage, but promote the Knowledge of Nature, and the Works of its Author.

*This* is the result of the whole matter, and follows evidently from all that went before, which though it will not infer a necessity of *all* mens *deep* search into Nature, yet *this* it will, That no *Friend* or *Servant* of Religion should hinder, or discountenance such *inquiries*. And though most *private* Christians, and some *publick* Ministers have neither leisure, nor ability to look into matters of natural research, and inquisition; yet they ought to think *candidly*, and wish *well* to the endeavours of *those* that *have*; and 'tis a *sin*, and a *folly* either in the one or other to censure, or discourage those worthy undertakings.

kings. Upon which accounts it grieves me to see, how apt *some* are, that pretend much to Religion, and some that minister in it, to load those that are *studious* of Gods Works with all the *odious* names that contempt, and spight can suggest ; The *Irreligion* of which injurious carriage nothing can excuse, but their *ignorance* ; And I will rather hope that they neither *know* what they *say*, nor what they *do*, than believe that they have any direct design against the *Glory* of their *Maker*, or against any laudable endeavours to promote it.

I know well, what mischief *prejudice* will do, even upon minds that otherwise are *very honest*, and *intelligent enough*. And there are many *common* slanders, and some plausible *objections* in the mouths of the  
*Zealous*

*Zealous* against *Philosophy*, which have begot an ill opinion of it in well-meaning men, who have never examined things deeply: For the sake of such, I shall produce the most *considerable* allegations of both sorts, and I hope make such returns to them, as may be sufficient to satisfy those whose minds are not barr'd by *obstinacy*, or *ignorance*.

## SECT. II.

**I** Speak first of the *bold*, and *broad* *slanders*, among which, that

(I.) Of *Atheism* is one of the most *ordinary*; But certainly 'tis one of the most *unjust* accusations that malice, and ignorance could have invented; This I need not be industrious to prove here, having  
made



made it appear that Philosophy is one of the best Weapons in the World to defend Religion against it; and my whole Discourse is a confutation of this spightful, and ridiculous charge. 'Tis true indeed the men of the *Epicurean* sort have left *God*, and *Providence* out of their accounts; But then *other Philosophers* have shewn what *fools* they are for doing *so*, and how *absurd* their *pretended* Philosophy is, in supposing things to have been made and ordered by the *casual* hits of *Atoms*, in a *mighty void*. And though their general Doctrine of *Matter*, and *Motion* be exceeding *ancient*, and very *accountable*, when we suppose *matter* was at first *created* by almighty Power, and it's *motions ordered*, and directed by *omniscient* Wisdom; Yet the sup-  
posal

posal that they are *independent*, and *eternal*, is very *precarious*, and *unreasonable*; And that all the *regular* motions in Nature, should be from *blind tumultuous* jumbings, is the most *unphilosophical* phansie, and *ridiculous* dotage in the world; So that there is no reason to accuse *Philosophy* of a fault, which *Philosophy* sufficiently shames, and disproves; and yet I doubt there are many have great prejudice against it upon *this* score; and 'tis a particular brand upon some of the modern men, that they have revived the *Philosophy* of *Epicurus*, which they think to be in it's whole extent *Atheistical*, and *irreligious*.

To which I say, that the opinion of the *world's* being made by a *fortuitous jumble* of *Atoms*, is *impious* and *abominable*. This those of  
*Epicurus*

*Epicurus* his elder School taught ; whereas the late Restorers of the *Corpuscularian Hypothesis* hate, and despise the *vile Doctrine* ; But yet they thus far think the *Atomical Philosophy* reasonable, *viz.* as it teacheth, That the operations of Nature are performed by subtile streams of minute bodies, and not by I know not what imaginary qualities, and forms : They think, That the various motions, and figures of the parts of matter, are enough for all the *Phænomena*, and all the varieties, which with relation to our senses we call such, and such qualities. But then they suppose, and teach, That God created matter, and is the supreme Orderer of its motions, by which all those diversities are made : And hereby Piety, and the Faith of Providence is secured.

This,

This, as far as we know any thing of elder times, was the *ancient Philosophy of the World*, and it doth not in the least grate upon any *Principle of Religion*. Thus far I dare say I may undertake for most of the *Corpufcularian Philosophers* of our times, excepting *those* of Mr. *Hobb's* way.

And therefore I cannot but wonder that a person of so much reason, learning, and ingenuity as Mr. *Baxter*, should seem to conclude those *Modern Philosophers* under the name, and notion of such *Somatists*, as are for *meer matter*, and *motion*, and exclude *immaterial* beings; This, I take it, he doth in his *Defence of the Souls Immortality*, at the end of his *Reasons of Religion*: whereas *those* Philosophers, though they owne *matter*, and *mo-*  
*tion*

tion as the *material* and *formal* causes of the *Phænomena* ; They do yet acknowledge Gods *efficiency*, and *Government* of all things, with as much seriousness, and contend for it with as much zeal, as any *Philosophers* or *Divines* whatsoever. And 'tis very hard that any number of men should be exposed to the suspicion of being *Atheists*, for denying the *Peripatetick Qualities*, and *Forms* ; and there is nothing else overthrown by the *Corpuscularian* Doctrines, as they are managed by *those Philosophers*. So that methinks that Reverend Author hath not dealt so *fairly* with the great names of *Des-Cartes*, and *Gassendus*, where he mentions them promiscuously with the meer *Epicurean* and *Hobbian Somatists*, without any note to distinguish them

them from *those Sadduces* ; For both those celebrated men have laboured much in asserting the grand Articles of Religion against the *Infidel*, and *Atheist*.

This inadvertency of that pious Divine I thought fit to take notice of, because I doubt some may be misled into an undue opinion of those excellent Persons, and others of their way, by finding their names among those of an *abhorred Character*, in an Author of so much note. I say 'tis for this reason I have given this hint, and not out of any humour of opposing or carping at that worthy Man : No, I think he is to be honoured much for his *stout, rational, and successful* oppositions of the mischievous *Antinomian* follies, when the current *Systematick* Divinity, then called

called *Orthodox*, was over-grown with them ; for his frequent asserting, and vindicating the *Reasonableness* of *Religion* against the *madness* of spreading *Enthusiasm* ; for his earnest endeavours for the promotion of *peace*, and *universal charity*, when 'twas held a great crime not to be *fierce* in the way of a *Sect* ; For his *quick*, *piercing*, and *serious* practical Writings : I say I judge the Author, the slip of whose Pen in a thing relating to my Subject, I have noted, to be a person worthy of great respect ; and I can scarce forbear affirming concerning him as a learned Doctor of our Church did, That *he was the only man that spoke sense in an age of non-sense* ; He meant the only man that was reckoned among the people of those times, with the madness  
of

of which he contested. But I am digress'd.

The business of this Section hath been to shew that the charge of *Atheism* against the *Real Philosophy* is a gross, and groundless slander; and I hope I have made good what I undertook.

### SECT. III.

**B**UT (2.) 'tis alledg'd by some, That *Philosophy disposeth men to despise the Scriptures*, or at least to neglect the study of them; and upon that account is to be exploded among Christians.

To which I say, That *Philosophy is the knowledge of Gods works*, and there is nothing in *Gods Works*, that is contrary to *his Word*; and how then should the study of the



*one* incline men to *despise* the other ?  
 Certainly had there been any such  
*impious* tendency in searching into  
 Gods Works to the *lessening* of  
 our *value* of the *Scriptures* ; The  
 Scripture it self would never have  
 recommended *this* so much unto  
 us, as we have seen it doth. Yea  
 indeed, *this* is so far from being  
*true*, that on the contrary, the  
*knowledge* of Gods Works tends in  
 its proper nature to dispose men  
 to *love*, and *veneration* of the Scri-  
 ptures ; For by converse with *Nature*  
 we are made sensible of the  
*Power*, *Wisdom*, and *Goodness* of  
 God, fresh instances of which we  
 shall still find in all things ; And  
 'tis one great design of the Scri-  
 pture to promote the *Glory* of *these*  
*Attributes* : How then can he, that  
 is much affected with them, chuse  
 but

but *love*, and *esteem* those holy Records which so gloriously illustrate the *perfections* which he *admires*?

Besides, by *inquiry* into Gods *Works*, we discover continually how *little* we can *comprehend* of his *ways*, and *managements*; and he that is sensible of *this*, will find himself more inclined to reverence the *declarations* of his *Word*, though they are *beyond his reach*, and though he cannot *fathom* those *Mysteries*, he is *required to believe*: Such a disposition is necessary for the securing our reverence to the Divine Oracles, and *Philosophy* promotes it much.

So that though 'tis like enough there may be those that *pretend* to *Philosophy* who have less veneration, and respect for the Scripture, than they ought, yet that *impious*

disesteem of those *sacred* Writings is no effect of their *Philosophy*, but of their *corrupt*, and *evil* inclinations. And to remove the scandal brought upon natural wisdom by those Pretenders, it may be observed, that none are more *earnest*, or more *frequent* in the *proof*, and *recommendation* of the *Authority* of *Scripture*, than those of *Philosophical* inclination and genius, who by their *publick* capacity, and profession, have the best opportunities to give testimony to the honour of that *Divine* Book.

And besides the many *Sermons* that are continually *preach't*, (but no further *publish't*) by the *Divines* that are disposed to *this* sort of knowledge, I may for instance mention the excellent performance of those *incomparable Philosophers*,  
the

the present most learned Bishop of *Sarum*, and the deservedly famous Mr. *Boyle*: the former in the *Essay* before mentioned, and in a late *close, smart, and judicious* Sermon against the *Antiscripturists*; and in another annex against *Infidelity* (newly Printed) hath with great *perspicuity, strength, and demonstrative* order refuted and shamed the pretensions of the *Infidel*, and roundly proved the *Divine Authority* of the *Holy Volume*. And the other excellent Philosopher Mr. *Boyle*, in a most *elegant and learned* Discourse concerning the *Style of Scripture*, hath vindicated those inspired Writings from the cavils, and exceptions of the *nice Wits* of men of corrupt minds: which *performances* of these two deep and pious Inquirers into

Gods Works, may with better reason be pleaded for the *Piety* of *Philosophy* in reference to the *Scriptures*; then the *irreverences* of any that pretend to *natural* wisdom, can be alledged against it.

## S E C T. IV.

**B**UT to justify the imputation of the disservice *Philosophy* doth *Religion*, and the *Scriptures*, it may by some be pleaded, That *Philosophy*, viz. that which is called the *new*, teacheth *Doctrines* that are contrary to the *Word of God*, or at least such as we have no ground from *Scripture* to believe; as for instance, that the *Earth moves*, and that the *Moon is of a terrestrial* nature, and *habitable*; which opinions are supposed  
to

to be *impious*, and *Antiscriptural*.

In return to this Objection I say,

(1.) In the *general*, That 'tis true indeed, that *Philosophy* teacheth many things which are not *revealed* in Scripture; for this was not intended to instruct men in the *affairs* of Nature, but its *design* is, to *direct* Mankind, and even *those* of the *plainest* understandings, in *life*, and *manners*, to propose to us the *way* of *Happiness*, and the *principles* that are *necessary* to guide us in it; with the *several motives*, and *incouragements* that are proper to *excite* our endeavours, and to bear them up against all *difficulties* and *temptations*. This, I say, was the *chief design* of that *Divine Book*; and therefore 'tis accommodated, in the main, to the most *ordinary*

*capacities*, and speaks after *our manner*, and suitably to *sense*, and *vulgar conception*. Thus we find that the *Clouds* are called *Heaven*, the *Moon* one of the *greater Lights*, and the *Stars* mentioned, as *less considerable*: and the *Stars* also, *Gen. I.* We read of the *going down* of the *Sun*, and of the *ends* of the *Earth*, and of the *Heavens*, and divers other such expressions are in the *Scriptures*, which plainly intimate unto us, That they do not concern themselves to rectifie the mistakes of the *vulgar*, in *Philosophical Theories*, but comply with their *infirmities*, and speak according as they can understand. So that,

(2.) No Tenent in *Philosophy* ought to be condemned, and exploded, because there may be some

occa-

occasional sayings in the Divine Oracles, which seem not to comport with it ; And therefore the *Problems* mentioned, concerning the *Motion* of the *Earth*, and *terrestrial Nature* of the *Moon*, ought to be left to the *Disquisitions* of *Philosophy* : The *Word of God* determines *nothing* about them ; for *those* expressions, concerning the *running* of the *Sun*, and its *standing still*, may very well be interpreted as spoken by way of *accommodation* to *sense*, and *common apprehension*, as 'tis certain, that those of its *going down*, and *running from one end of the Heavens to the other*, and numerous resembling sayings, are so to be understood. And when 'tis else where said, That the *foundations* of the *Earth* are so *fixt*, that it cannot be *moved* at *any time*



*time*, or to that purpose ; 'Tis supposed by Learned men, that nothing else is meant than *this*, That the *Earth* cannot be *moved* from its *Centre*, which is no prejudice to the opinion of its being *moved upon it*.

And for the other *Hypothesis* of the *Moon's* being a kind of *Earth*, the Scripture hath said nothing of it on either hand ; nor can its *silence* be *argumentative here*, since we know, That all Mankind believes many things, of which there is no mention *there* : As that there are such places as *China*, and *America*, That the *Magnet attracts Iron*, and *directs to the North*, and that the *Sea* hath the *motion of Flux*, and *Reflux*, with ten thousand such other things discovered by *Experience*, of which there is not the least

least hint in the *Sacred Volume* :  
And are not these to be believed,  
till they can be proved from Scri-  
pture ? this is ridiculously to a-  
buse the *Holy Oracles*, and to ex-  
tend them beyond their *proper bu-  
siness* and design. And to argue  
against *this* supposal, as some do,  
by *Queries*, *What men are in that  
other Earth ? whether fallen ? and  
how saved ?* is very childish and  
absurd. He that holds the opinion  
may confess his *ignorance* in all  
*these* things, without any *prejudice*  
to his *Hypothesis* of the *Moon's* be-  
ing *habitable* ; or the supposal of  
its being *actually inhabited*. For  
that *may* be, though no living man  
can tell the *nature*, and *condition*  
of *those* Creatures.

But for my part, I assert neither  
of these *Paradoxes* ; only I have  
thought

thought fit to speak thus briefly about them, that they may be left to the *freedom* of *Philosophical Inquiry*, for the *Scripture* is not concerned in such *Queries*. And yet besides this, which might suffice to vindicate the *Neoterick Methods* of *Philosophy* from the charge of being *injurious* to the *Scripture* in such instances, I adde

(3.) The *free, experimental Philosophy* which I recommend, doth not *affirm* either of those *feared propositions*. For neither of them have so much evidence, as to warrant *peremptory*, and *dogmatical assertions*. And therefore, though perhaps some of *those Philosophers* think that they have great degrees of *probability*, and so are fit for *Philosophical consideration*; Yet there are *none*, that I know, that

deter-

determine they are *certainties*, and *positive Truths*. 'Tis contrary to the *genius* of their way to do so: And on the other hand, 'tis a very obnoxious folly to conclude, That those opinions are *false*, when no one can be *certain* that they are so. But whether the *one*, or the *other* be said, *Religion*, and the *Scriptures* are not at all concerned.

Thus briefly of the *slanders* that are affixt upon *Philosophy*, *viz.* of its *Tendency to Atheism*, and *disparagement of the Scriptures*. The other lesser ones are answered in the discussion of these.

## CHAP. VIII.

Other *Objections* against *Philosophy* answered, *viz.* That there is too much *Curiosity* in those *Inquiries*: That the *Apostle* gives a *Caveat* against it: That the *First Preachers* of the *Gospel* knew little or nothing of it. A brief *Recital* of some of the *Holy Men* who are recorded in *Scripture* to have had skill in several parts of *Philosophy*.

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## SECT. I.

**B**UT besides those *slanderos* *imputations*, there are some little *vulgar plausibilities* pretended against it also; It would be  
end-

endless to recount all of them. The chief are *these* that follow.

(I.) *There is too much curiosity in those inquiries ; and S. Paul desired to know nothing but Christ, and him crucified. To which I answer, That what is blameable curiosity in things not worth our pains, or forbidden our scrutiny, is Duty, and laudable endeavour in matters that are weighty and permitted to our search. So that nothing can be fastned upon the Philosophical Inquisitions into Nature on this account, till it be first proved, That a diligent observance of Gods Goodness, and Wisdom in his Works, in order to the using them to his glory, and the benefit of the world, is either prohibited, or impertinent.*

There is indeed such a depth in  
nature,

nature, that it is never like to be *thoroughly fathomed* ; and such a *darkness* upon some of Gods *Works*, that they will not in this world be *found out to perfection* : But however, we are not kept off by any *expressness* of prohibition ; *Nature* is no *Holy Mount* that ought not to be *touch'd* ; yea, we are commanded, *To search after wisdom*, and particularly, after *this*, when we are so frequently called upon to *celebrate* our Creator for his *Works*, and are encouraged by the success of many that have gone before ; *For many shall go to and fro, and science shall be increased*. So that our *inquiries* into *Nature* are not *forbidden* ; and he that saith they are *frivolous*, and of *no use*, when the *Art* of the Omniscient is the *object*, and his glory & the good  
of

of men, the *end*, asperseth both the *Creator* and the *Creature*, and contradicts his duty to both.

As for the latter clause of the *Objection* which urgeth that speech of *S. Paul*, of his desiring to *know nothing but Christ and him crucified*, 1 Cor. II. 2. I return to it, That he that shall duely consider the discourse of the *Apostle* in the verse before, and those that succeed, will perceive, That in this expression, he only flights the *affected eloquence* of the *Orators*, and *Rhetoricians*; He spoke in *plainness* and *simplicity*, and not in those *enticing words* of *mans wisdom*, which he desired either not to *know* at all, or *not in comparison* with the *plain Doctrines* of the *Gospel*. Or, if any should take the words in the *largest sense*, then all sorts of hu-



*mane* Learning, and all *Arts* and *Trades* are set at nought by the Apostle; And if *so*, the *meaning* can be no *more* than *this*, That he preferred the *knowledge* of *Christ* before *these*; For 'tis ridiculous to think that he *absolutely* slighted all other *Science*. The *knowledge* of *Christ* is indeed the *chiefest*, and most *valuable wisdom*, but the *knowledge* of the *Works* of *God* hath hath its place also, and ought not quite to be excluded and despised: Or, if *Philosophy* be to be slighted, by this *Text*, all *other knowledge* whatsoever must undergo the same *Fate* with it.

But it will be urged.

SECT.

## SECT. II.

(II.) **T**hat there is a particular caution given by the Apostle against Philosophy, Col. II. 8. Beware lest any one spoil you through Philosophy.

To this I have said elsewhere, That the Apostle *there* means either the pretended knowledge of the Gnosticks, the Genealogies of the Jews, or the disputing Learning of the Greeks; and perhaps he might have a respect to *all* of them. That the disputing Philosophy of the Greeks is concerned in the caution, will appear very probable, if we consider, That much of it was built on *meer notion*, that occasioned division into manifold Sects, which managed their matters by

## 132 The Glory of God

*Sophistry, and Disputations, full of nicety and mazes of wit; and aimed at little, but the pride of mysterious talk of things, that were not really understood. Such a Philosophy the Apostle might justly condemn, and all wise men do the same, because 'tis very injurious to Religion, real Knowledge, and the Peace of men. But what is this to that, which modestly inquires into the Creatures of God, as they are; That collects the History of his Works, raising observations from them for the discovery of Causes, and invention of Arts, and helps for the benefit of Mankind? What vanity; what prejudice to Religion can be supposed in this? Is this, think we, that Philosophy, that wisdom of this world, which the great Apostle censures and condemns?*

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He is bold that saith it, *speaks a thing he knows not*, and might, if he pleased, *know the contrary*; Since the *Method of Philosophy I vindicate*, which proceeds by *observation and experiment to works, and uses of life*, was not, if at all, the way of those times in which the Apostles lived, nor did it *begin to shew it self in many Ages after*; and therefore cannot be concerned in *S. Paul's Caution to his Colossians*; nor in his smartness against *worldly wisdom elsewhere*, for by that we are to understand, the *Fetches of Policy, the Niceties of Wit, and Strains of Rhetorick* that were then engaged against the progress of the Gospel: But what is all *this*, to the *Philosophy of Gods Works*; which *illustrates the Divine glory, and comments upon his*

*Perfections, and promotes the great design of Christianity, which is doing Good; and in its proper nature tends to the disposing of mens minds to Vertue, and Religion?*

SECT. III.

**B**UT (III.) *If Philosophy be so excellent an Instrument to Religion, it may be askt ( and the Question will have the force of an Objection ) why the Disciples and first Preachers of the Gospel were not instructed in it ; They were plain, illiterate men, altogether unacquainted with those sublimities ; God chose the foolish things of this world, to confound the wise. So that it seems he did not value this kind of wisdom so much as our discourse seems to imply.*

But

But this *choice* that the Divine Wisdom made of the Publishers of the *glad Tydings of Salvation*, is no more prejudice, or discredit to *Philosophy*, than it is to *any other sort of Learning*; and indeed 'tis none at all to either: For the *special reasons* of Gods making *this choice*, seem such as *these, viz.* That his *power* might more evidently appear in the wonderful propagation of the Religion of *Christ Jesus*, by such *seemingly unqualified instruments*; That the World might not *suspect* it to be the *contrivance* of *wit, subtilty, and Art*, when there was so much *plainness, and simplicity* in its *first Promoters*. And perhaps too it was done in *contempt* of the *vain and pretended knowledge* of the *Jews, and Greeks*, over which the *plainness* of

the Gospel was made gloriously to triumph. And to these I adde, that it might be to shew, That God values *simplicity*, and *integrity* above all *natural perfections*, how excellent soever. So that there being such *special Reasons* for the *chusing* plain men to set this grand affair on foot in the world, it can be no disparagement to the *knowledge of Nature*, that it was not begun by *Philosophers*. And to counter-argue this *Topick*, we may consider, That

The *Patriarchs*, and *Holy men* of *ancient times* that were *most* in the *Divine favour*, were well instructed in the *knowledge of Gods Works*, and contributed to the good of men by their *useful discoveries*, and *inventions*. *Adam* was acquainted with the *Nature of the Creatures* ;

tures ; Noah a Planter of Vineyards, Abraham (as Grotius collects from ancient History) a great Mystes in the knowledge of the Stars : Isaac prosperous in Georgicks. Jacob blessed in his Philosophical Stratagem of the speckled Rods. Moses a great man in all kinds of natural knowledge. Bezaliel, and Aboliab inspired in Architecture. Solomon a deep Naturalist, and a Composer of a voluminous History of Plants. Daniel, Hananiab, Misbael, and Azariab, skilled in all Learning, and Wisdom ; Ten times better, saith the Text, than the Magicians, and Astrologers in Nebuchadnezzar's Realm ; And to accumulate no more instances, the Philosophers of the East made the first addresses to the Infant Saviour.

CON-



## CONCLUSION.

**T**Hus we see upon the whole,  
That there is no shadow of  
Reason why we should *discourage*,  
or *oppose modest* inquiries into the  
*Works of Nature*; and whatsoever  
*ignorant* zeal may prompt the *com-*  
*mon* sort to, methinks those of *ge-*  
*nerous* education should not be of  
so *perverse* a frame. Especially it  
becomes not any that *minister* at  
the *Altar*, to do so great a *dis-*  
*service* to *Religion*, as to pro-  
mote so unjust a conceit as that of  
*Philosophy's* being an enemy un-  
to it.

The *Philosophers* were the *Priests*  
among the *Ægyptians*, and several  
other

other Nations in ancient times ; and there was never more need, that the *Priests* should be *Philosophers*, than in *ours* ; For we are liable every day to be called out to *make good our Foundations* against the *Atheist*, the *Sadduce*, and *Enthusiast* ; and 'tis the *knowledge of God in his Works* that must furnish us with some of the most proper *Weapons of Defence*. *Hard names*, and *damning sentences* ; the *arrows of bitter words*, and *raging passions* will not defeat those *Sons of Anik* ; These are not fit *Weapons* for our *warfare*. No, they must be met by a *Reason* instructed in the *knowledge of things*, and fought in their own *Quarters*, and their *Arms* must be turned upon themselves ; This may be done, and the *advantage* is all *ours*. We have  
steel,

steel, and *brass* for our defence; and they have little else than *twigs*, and *bull-rushes* for the assault; we have *light*, and *firm* ground, and they are lost in *smoak*, and *mists*; They tread among *Bogs*, and dangerous *Fens*, and reel near the *Rocks*, and *Steeps*. And shall we *despise* our advantages, and *forsake* them? Shall we relinquish our ground, and our light, and muffle our selves up in darkness? Shall we give our enemies the *Weapons*, and all the odds; and so endeavour to insure their *Triumphs* over us? This is *sottishly* to *betray* Religion, and our selves.

If this Discourse chance to meet with any that are guilty of these dangerous follies, it will, I hope, convince them, That they have no reason to be *afraid* of *Philosophy*,  
or

or to *despise* its *aids* in the concerns of Religion. And for *those*, who never yet thought of this *part* of Religion to *glorifie* God for his *Works*, I wish it may awaken them to more *attentive* consideration of the *wisdom* and *goodness* that is in *them*; and so excite their pious *acclamations*. And to encourage them to it, I shall adventure to add,

That it seems very probable, that much of the *matter* of those *Hallelujah's* and *triumphant* Songs, that shall be the *joyful* entertainment of the *blessed*, will be taken from the *wonders* of *Gods Works*; and who knows, but the *contemplation* of *these*, and *God* in them, shall make up a good part of the *employment* of those *glorified Spirits*; who will then have *inconceivable*

ceivable advantages for the searching into those *effects* of Divine *Wisdom*, and *Power*, beyond what are possible for us mortals to attain. And those *discoveries* which for ever they shall make in that *immense Treasure* of *Art*, the *Universe*, must needs fill their Souls every moment with *pleasant* astonishment, and inflame their hearts with the *ardors* of the highest *love*, and *devotion*, which will breathe forth in *everlasting thanksgivings*. And thus the *study* of *Gods Works* joyned with those *pious sentiments* they deserve, is a kind of *partial* anticipation of *Heaven*; And next after the *contemplations* of his *Word*, and the *wonders* of his *Mercy* discovered in our *Redemption*, it is one of the *best*, and *noblest* employments; the most becoming  
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in his Works. 143

a reasonable Creature, and such a one, as is taught by the most reasonable, and excellent Religion in the World.

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ΛΟΓΟΥ ΘΡΗΣΚΕΙΑΣ

OR, A

*Seasonable Recommendation, and Defence*

OF

REASON;

In the Affairs of

RELIGION;

AGAINST

Infidelity, Scepticism, and Fana-  
ticisms of all sorts.



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LONDON,

Printed by J. M. for James Collins at the Kings-  
head in Westminster-Hall. 1670.





TO THE  
READER.

**T**HE following Discourse was  
first sent abroad incogni-  
to, and I had thought that it  
should so have continued; But my  
Book-seller desiring another Impres-  
sion of it, hath persuaded me to let  
it be annexed to the former Discourse;  
to which I was the easier induced, be-  
cause the Subjects, and Designs are  
of kin. In the other Treatise I  
now, and then refer to this, and  
quote some things from it, which  
need not have been done, if I had  
thought of putting them abroad toge-  
ther, as I did not, when I writ that  
Essay.  
This



TO THE  
READER.

**T**He following Discourse was first sent abroad incognito, and I had thoughts that it should so have continued; But my Book-seller desiring another Impression of it, hath perswaded me to let it be annext to the former Discourse; to which I was the easier induced, because the Subjects, and Designs are of kin. In the other Treatise I now, and then refer to this, and quote some things from it, which need not have been done, if I had thought of putting them abroad together, as I did not, when I writ that Essay. This,

## To the Reader.

This, that follows, was a Visitation Sermon; I printed it for a reason I would mention, but then I must write more than I am disposed to do at present. It found better Acceptance among wise, and considering men, than I expected: If my Reader bring capacity to it, I desire he would consider it attentively too, for I would not have it looked on as a loose Harangue to be run over in haste; but as a Discourse that contains some **thoughts**, and such as I phansie may serve many purposes of Religion.

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A D

# C L E R U M.

Rom. XII. the latter part of  
verse 1.

---Which is your reasonable Service.

**T**HERE is nothing,  
that I know, hath done  
so much mischief to  
Christianity, as the dis-  
paragement of Reason, under pre-  
tence of respect, & favour to Reli-  
gion; since hereby the very Founda-  
tions of the Christian Faith have bin  
undermined, and the World pre-

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pared

pared for *Atheism*. For if *Reason* must not be heard, the *Being* of a *GOD*, and the *Authority* of *Scripture* can neither be *proved*, nor *defended*; and so our *Faith* drops to the ground, like a house that hath no foundation. Besides, by *this* way, those *sickly conceits*, and *Enthusiastick dreams*, and *unsound Doctrines*, that have *poysoned* our *Air*, and *infatuated* the minds of men, and *exposed Religion* to the *scorn* of *Infidels*, and *divided* the *Church*, and *disturbed* the *peace* of mankind, and *involved* the *Nation* in so much *blood*, and so many *Ruines*; I say hereby, all *these fatal Follies*, that have been the occasions of so many *mischiefs*, have been *propagated*, and *promoted*. So that I may affirm boldly, That *here* is the *Spring-head* of most of  
the

the waters of *bitterness*, and *strife*; and here the *Fountain* of the great *Deeps* of *Atheism*, and *Fanaticism*, that are broken up upon us.

And now, to damme up *this* source of *mischiefs*, by representing the *fair agreement* that is between *Reason*, and *Religion*, is the most *seasonable* service that can be done unto *both*; since hereby, *Religion* will be rescued from the *impious* accusation of its being *groundless*, and *imaginary*: And *reason* also defended, against the *unjust* charge of those, that would make *this beam* of *God*, *prophane*, and *irreligious*. *This* I shall endeavour at this time; and I think it *proper* work for the occasion, now that I have an opportunity of speaking to *You Reverend Fathers*, and *Brethren* of the *Clergie*; For 'tis from the *Pulpit*,

Religion hath received those wounds through the sides of Reason; I do not say, and I do not think, It hath from yours; But we know, that indiscreet, and hot Preachers that had entertain'd vain, and unreasonable Doctrines, which they had made an interest, and the badges of a Party; perceiving that their darling opinions could not stand, if Reason, their enemy, were not discredited; They set up a loud cry against Reason, as the great adversary of free-Grace, and Faith, and zealously endeavoured to run it down, under the mis-applied names of Vain Philosophy, Carnal Reasoning, and the Wisdom of this World: And what hath been the issue of those cantings, we have sadly seen, and felt. So that, I think, 'tis now the duty of all sober,  
ber,

*between Reason & Religion.* 151

ber, and reasonable men to rise up against this *spirit of Folly, and infatuation* : and something I shall attempt at present, by shewing, that **Reason is very serviceable to Religion** ; and **Religion very friendly to Reason** ; both which are included in these words of the *Apostle,*

-----**WHICH IS YOUR  
REASONABLE SER-  
VICE.**

He had proved in the preceding part of this Epistle, That the *Gospel* was the *only way of happiness*, and here, he enters upon the application of this Doctrine, and affectionately exhorts his *Romans*, to conform themselves unto it. I beseech you therefore, brethren, by the mercies of God, that you present your bodies : By which, no doubt,



he means, their *whole persons*, For they are to be a *living sacrifice*; *Living*, in opposition to the *dead* services of the *Ceremonial Law*; *Holy*, *acceptable unto God*, in opposition to those *legal performances*, that had no *intrinsic goodness* in them, and were not acceptable *now* that their *institution* was determined. And the *motives* whereby he enforceth his *exhortation*, are *these two*, *viz.* The *mercies* of *G O D*, which the *Gospel* hath brought, and propounded; *I beseech you, brethren, by the mercies of God*; And the *reasonableness* of the *thing* it self that he urgeth them to, --- *Which is your reasonable service.*

My business is with this *latter*, and I infer from it:

**That Religion is a reasonable thing.**      I N

IN treating of this Proposition,  
I shall

(I.) State what I mean by Religion, and what by Reason.

(II.) I shall demonstrate their harmony, and agreement.

(III.) Endeavour to disable the main Objections that are alledged against the use of Reason, in the affairs of Faith. And

(IV.) Improve all by some Inferences, and Advices.

TO BEGIN with the first, the settling the distinct Notions of Religion, and Reason. We know there is nothing in any matter of enquiry, or debate that can be discovered, or determined till the Terms of the Question are explained, and their Notions settled. The want of this, hath been the occasion

sion of a great part of those *Confusions* we find in *Disputes*, and particularly most of the *Clamours*, that have been raised against *Reason* in the affairs of *Religion*, have sprung from mens *mistakes* of the nature of both. For while *groundless opinions*, and *unreasonable practices* are often called *Religion* on the one hand; and *vain imaginations*, and *false consequences* are as frequently stiled *Reason* on the other; 'Tis no wonder that such a *Religion* disclaims the use of *Reason*, or that such *Reason* is opposite to *Religion*. Therefore, in order to my shewing the *agreement* between *true Religion*, and *genuine Reason*, I shall, with all the *clearness* that I can, represent the just meaning of the one, and of the other.

FOR

FOR Religion First ; the name signifies *Binding*, and so imports *duty* ; and all *duty* is comprised under these two *Generals*, *Worship*, and *Virtue* ; *Worship* comprehends all our *duties* towards *God* ; *Virtue* all those, that relate to our *Neighbour*, or our *selves*. Religion then primarily consists in these, which are the *sums* of the *Law*, and the *Prophets*. But *duty* cannot be performed, without *knowledge*, and some *Principles* there must be, that must direct these *Practices* ; And those that discover, and direct men in those *actions* of *duty*, are called *Principles* of *Religion*. These are of two sorts, viz. Some are (1.) *Fundamental*, and *Essential* ; others (2.) *accessory*, and *assisting*. *Fundamental* is a *Metaphor* taken from the *foundation*  
of

of a *building* ; upon which the *Fabrick* stands, and without which, it must sink to the ground : So that *Fundamental Principles* are such, as are supposed to the duties of *Religion*, one or more ; and such as are absolutely necessary to the performance of them respectively : Of this sort I mention four, viz.

(I.) That there is a God of infinite perfection. The belief of this, is absolutely necessary to all the parts of Religion.

(II.) That we are sinners and exposed to his displeasure. This is necessary to confession of sins, and repentance ; parts of *Worship*.

(III.) That God is our Maker, and the Author of all our  
bles-

blessings. This is necessary to the Duties of Prayer, Praise, and Adoration.

(IV.) That there is Moral Good, and Evil. Without this there can be no Charity, Humility, Justice, Purity; or the rest.

These Propositions, I say, are Fundamentals of Religion, for it supposeth, and stands upon them. There are others, which are not so absolutely necessary as these, but yet very encouraging, and helpful; I reckon Four here also: Viz.

(1.) THAT God will pardon us, if we repent.

(2.) THAT he will assist us, if we endeavour.

(3.) THAT he will accept of Services that are imperfect, if they are sincere.

(4.)

(4.) *THAT* he will reward, or punish, in another world according to what we have done in this.

This I count to be the *sum* of Religion general: and Christianity takes in all those Duties; and all the Principles; advancing the Duties to nobler measures; and encouraging them by new motives, and assistances, and superadding two other instances, *Baptism*, and the *Lords Supper*. And for the Principles, it confirms those of natural Religion; and explains them further, and discovers some few new ones; And all these, both of the former, and the latter sort, are contained in the **Creed**. Here are all the **Fundamentals** of Religion, and the main assisting Principles also. And I call nothing else  
Reli-

Religion, but plain Duties, and these acknowledged Principles. And though our Church require our assent to more Propositions; yet those are only Articles of Communion, not Doctrines absolutely necessary to Salvation. And if we go beyond the Creed for the Essentials of Faith; who can tell where you shall stop? The sum is, Religion primarily is Duty; And duty is All that which God hath commanded to be done by his Word, or our Reasons; and we have the substance of these in the **Commandments**: Religion also in a secondary sense consists in some Principles relating to the Worship of God, and of his Son, in the ways of devout, and virtuous living; and these are comprised in that Summary of belief called the **Apostles Creed**.

This



*This* I take to be *Religion*; and *this Religion* I shall prove to be *reasonable*: But I cannot undertake for all the *Opinions* some men are pleased to call *Orthodox*; nor for all *those* that by *many private* persons, and *some Churches* are counted *essential Articles of Faith*, and *Salvation*. Thus I have stated what I mean by *Religion*.

THE OTHER thing to be determined, and fixt, is, the proper *Notion of Reason*.

For *this* you may please to consider, that *Reason* is sometimes taken for *Reason* in the *Faculty*, which is the *Understanding*; and at other times, for *Reason* in the *object*, which consists in those *Principles*, and *Conclusions* by which the *Understanding* is *informed*. This latter

ter is meant in the *dispute* concerning the *agreement*, or *disagreement* of *Reason*, and *Religion*. And *Reason* in *this* sense, is the same with *natural truth*, which I said is made up of *Principles*, and *Conclusions*. By the *Principles* of *Reason* we are not to understand the *Grounds* of any mans *Philosophy*; nor the *Critical Rules* of *Syllogism*; but those *imbred fundamental notions*, that God hath implanted in our *Souls*; such as arise not from *external objects*, nor *particular humours*, or *imagination*s; but are *immediately* lodged in our *minds*; *independent* upon other *principles* or *deductions*; commanding a *sudden assent*; and *acknowledged* by all *sober mankind*.

Of this sort are these.

M

That

*That God is a Being of all perfection.*

*That nothing hath no Attributes.*

*That a thing cannot be, and not be.*

*That the whole is greater than any of its parts.* And such like others, which are unto *Us*, what *instincts* are to other *Creatures*. These I call the *Principles of Reason*. The *Conclusions* are those other *notices*, that are inferred *rightly* from these; and by their help from the *observations of sense*; And the *remotest* that can be conceived, of all these, if it be *rightly inferred* from the *Principles of Reason*, or *duely circumstantiated sense*, is as well to be reckoned a *part and branch of Reason*, as the more *immediate Conclusions*, that are *Principles* in respect of those *distant truths*. And thus I have given an  
account

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account also of the proper *notion*,  
and *nature* of Reason.

I AM to shew next (2) **That Religion is reasonable**; and this implies two things, *viz.* *That Reason is a friend to Religion*; and that *Religion is so to Reason*. From these two, results their *correspondence*, and *agreement*.

I begin with the **FIRST**: and here I might easily shew the great *congruity* that there is between that *light*, and those *Laws*, that God hath placed in our Souls; and the *duties* of Religion that by the *expressness* of his *written Word* he requires from us; and demonstrate that Reason teacheth *All those*, excepting only the two *Positives*, *Baptism*, and the *holy Eucharist*. But there is not so much need of turning my discourse *that way*;

and therefore I shall confine it to the *Principles of Religion*, which are called *Faith*, and prove that *Reason* mightily *befriends these*.

It doth this (I.) **By proving some of those Principles**; & (II.) **By defending all**. For the clearing both *these*, you may consider, That the *Principles of Religion* are of two sorts: Either (I.) *such as are presupposed to Faith*; or *such as (2.) are formal Articles of it*. Of the *first* sort are; *The Being of a God*; and the *Authority of the Scripture*. And of the *second*, *such as are expressly declared by Divine Testimony*; As the *Attributes of God*; the *Incarnation of his Son*, and such like.

(I.) For the *former* they are *proved by Reason*; and by *Reason only*. The others we shall consider after. (I.) *That*

(I.) That the Being of a God, the foundation of all, is proved by Reason, the Apostle acknowledgeth, when he saith, That what was to be known of God, was manifest; and to the Heathen, Rom. I. XIX. and he adds, vers. XX. That the invisible things from the Creation of the World, are clearly seen, being understood by the things that are made. And the Royal Psalmist speaks to the like purpose, Psal. XIX. The Heavens declare the Glory of God, and the Firmament sheweth his handy works. And again, Psal. 148. 3. Praise him Sun and Moon, praise him ye Stars, and Light; which intimates, that these Works of his afford matter to our reasons for religious acknowledgments. And Reason proves the existence of God, from the beauty, and order,

and *ends*, and *usefulness* of the *Creatures*; for these are demonstrative Arguments of the being of a *wise*, and *omnipotent* mind, that hath framed all things so *orderly*, and *exactly*; and *that mind is God*. This Article then, *Reason* proves, which was the first branch of the *particular*; and I add, that it is *Reason only* that can do it; which was the *other*. This you will see when you consider, that there are but three things from whence the *existence* of any *Being* can be concluded, *viz. Sense, Revelation, or Reason*.

For *Sense*, it hath no more to do here but to present *matter* for our *Reasons* to work on; and *Revelation* supposeth the *Being* of a *God*, and cannot *prove* it; for we can have no security that the *Revelation*

is true, till we are assured it is from God; or from some Commissioned by him. The knowledge of his Being therefore, must precede our Faith in Revelation; and so cannot be deduced from it. Thus Reason befriends Religion by laying its corner stone.

And the next to this is the other Principle mentioned.

(II.) The *Divine Authority of Scripture.* This also is to be proved by Reason, and only by It. The great Argument for the truth of Scripture is the Testimony of the Spirit in the Miracles wrought by Christ, and his Apostles. Our Saviour himself useth this Argument to gain credit to his Doctrines, Believe me for the works sake; The works that I do bear testimony of me; and if I had not done among them



*the works that no other man did, they had had no sin, Joh. XV. 24. And the Apostles continually urge that great Miracle, the Resurrection of Christ from the dead for the conviction both of the Jews, and Gentiles, That he was the Son of God; and his Doctrines true. Now Miracles are an Argument to our Reasons, and we reason from them thus: Miracles are Gods Seal, and they are wrought by his Power, and He is true, and good, and would not lend these to Impostors to cheat, and abuse mankind. Therefore whoever works real Miracles for the confirmation of any Doctrine, it is to be believed that He is taught of God, and Commissioned to teach us. And that Christ, and his Apostles did those things which are recorded of them, is matter*

matter of Testimony ; and Reason clears the *validity* of *this*, by the *aggregation* of multitudes of *Circumstances*, which shew, that the *first Relators* could not be *deceived* themselves, and would not *deceive* us ; nor indeed *could* in the main matters, if they had *designed* it. And the *certainty* of the *conveyance* of *these things* to *us* is evinced also by *numerous convictive Reasons* : So that, the *matter of fact* is *secure* ; and that such *Doctrines* were *taught*, as are ascribed to those *divine persons* ; and *those persons inspired* that *penned them*, are proved the *same way* : And so it follows from the *whole*, that the *Gospel* is the *Word of God* ; and the *Old Testament* is confirmed by *that*. Thus *Reason* proves the *Divine Authority of Scripture* ; and those  
other

other Arguments that use to be produced for it, from *Its style*, and *Its influence* upon the *Souls of men*; from the *excellency* of its *design*; and the *Providence of God* in *preserving* it; are of the *same sort*, though not of the *same strength*. Reason then *proves the Scriptures*; and *this only*; For that *they are from God*, is not *known immediately by sense*; and there is no *distinct Revelation* that is *certain*, and *infallible* to *assure* us of it; and so Reason only remains to *demonstrate this other Fundamental Article*.

*These two great Truths, The existence of God; and Authority of Scripture, are the first in our Religion; and they are Conclusions of Reason, and Foundations of Faith. Thus briefly of those Principles of Religion that are Fundamentally*  
*such;*

such ; We have seen how Reason serves them, by *demonstrating* their Truth, and certainty.

I COME now to the SECOND sort of Principles, *viz.* those that are *formally* so ; They are of *two* sorts, **mixt** and **pure** : The **mixt** are *those* that are discovered by Reason, and declared by Revelation also ; and so are Principles both of Reason, and Faith : Of this kind are the Attributes of God ; Moral good, and evil ; and the Immortality of humane Souls. The Principles of **pure Faith**, are such as are known only by Divine Testimony, as the Miraculous Conception, the Incarnation, and the Trinity. The first sort Reason proves as well as Scripture, this I shew briefly in the alleged instances. (1.)

(1.) That the *Divine Attributes* are revealed in the *Holy Oracles*, 'tis clear; and they are deduced from *Reason* also; For 'tis a *general Principle* of all Mankind, That *God is a Being absolutely perfect*; And hence *Reason* concludes all the *particular Attributes* of his *Being*; since *Wisdom*, *Goodness*, *Power*, and the rest are *perfections*, and imply *nothing of imperfection*, or *defect*; and therefore ought to be ascribed to the *infinitely perfect Essence*.

(2.) That there is *moral good*, and *evil*, is discoverable by *Reason*, as well as *Scripture*. For these are *Reasons Maxims*; That *every thing is made for an end*; and *every thing is directed to its end by certain Rules*: these *Rules in Creatures of understanding, and choice,*  
are

are *Laws*, and the transgressing these, is *Vice and Sin*.

(3.) The *Immortality* of our *Souls* is plain in *Scripture*, and *Reason* proves it, by shewing the *Spirituality* of our *natures*; and that it doth from the *nature* of *Sense*; and our *perception* of *spiritual Beings*, and *Universals*; Of *Logical*, *Metaphysical*, and *Mathematical Notions*; From our *compounding Propositions*; and drawing *Conclusions* from them; From the *vastness*, and *quickness* of our *Imaginations*; and *Liberty* of our *Wills*, all which are beyond the *powers* of *matter*, and therefore argue a *Being* that is *spiritual*, and consequently *immortal*, which *inference*, the *Philosophy* of *Spirits* proves. Also, the *Moral Arguments* of *Reason* from the *goodness* of *God*, and  
his

his *Justice* in distributing *rewards* and *punishments*; the nature of *virtue*, and *tendencies* of *religious appetites*, conclude, I think, *strongly*, That there is a life after this. Thus in short of the *Principles*, I called *mixt*, which *Reason* demonstrates.

BUT for the *others*, viz. (II.) Those of *pure Revelation*, *Reason* cannot prove them *immediately*; nor is it to be expected that it should: For they are *matters* of *Testimony*; and we are no more to look for *immediate proof* from *Reason* of those things, than we are to expect, that *abstracted Reason* should demonstrate, That there is such a place as *China*; or, that there was such a man as *Julius Caesar*. All that it can do here, is to assert, and make good the *credibility*,

lity, and truth of the Testimonies that relate such matters; and that it doth in the present case, proving the Authority of Scripture; and thereby in a remoter way, It demonstrates all the Mysteries of Faith, which the Divine Oracles immediately discover. And it is no more disparagement to our Reasons, that they cannot evince those Sacred Articles by their own unaided force, than it is a disgrace unto them, that they cannot know that there are such things, as Colours, without the help of our eyes; or that there are Sounds, without the faculty of hearing. And if Reason must be called blind upon this account, because it cannot know of it self such things as belong to Testimony to discover; the best eyes in the world may be so accounted



counted also, because they are not *sagacious* enough to *see sounds*; and the best *Palate dull*, and *dead*, because it cannot *taste the Sun-beams*.

But though I have said, that *Reason* cannot of it self, *immediately prove the truths of pure Revelati-on*; Yet (I.) it demonstrates the *divine Authority* of the *Testimony* that declares *them*; and *that way proves even these Articles*. If this be not enough,

I add the *second Assertion*, (II.) That **Reason defends all the Mysteries of Faith and Religion**; and for *this*, I must desire you to take notice, that there are *two ways*, whereby any thing may be *defended*, viz. Either (I) By shewing the **manner** how the thing is; or, if that cannot be done, by  
shew-

shewing (2) That it ought to be **believed**, though the **manner** of it be not **known**: For instance, if any one denies all sorts of Creatures were in the *Ark*, under pretence, that it is *impossible* they should be contained within such a space; He that can shew how *this* might be, by a *distinct* enumeration of the *kinds* of *Animals*, with *due* allowance for the *unknown* *Species*, and a *computation* of the *particular capacity* of the *Ark*; he *defends* the *Sacred History* the *first way*: But if another denies the *conversion* of *Aaron's Rod* into a *Serpent*, upon the same account, of the *unconceivableness* of the *manner*, how it was done; this cannot indeed be *defended* the *former way*: But then it may, by representing that the *power* of *God* is *infinite*;

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and

and can easily *do* what we cannot *comprehend*, how it is effected; and that we ought to *believe* upon the *credit* of the *Testimony* (that being well *proved* to us) though the *manner* of this *miraculous* performance, and such others as it relates, *be unknown*. And as it is in this *last* case, so it is in *all* the *mysteries* of *Faith*, and *Religion*; *Reason* cannot defend them indeed the *first* way: But then it doth the *second*, by shewing, that the *Divine* Nature is *infinite*, and our *Conceptions* very *shallow*, and *finite*; that 'tis therefore very unreasonable in us to endeavour to pry into the *secrets* of his Being, & actions; and to think that we can *measure*, and *comprehend* them: That we know not the *Essence*, and *ways* of acting of the most *ordinary*, and *obvious* things

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things of Nature, & therefore must not expect *throughly* to understand the deeper things of God; That God hath revealed those holy Mysteries unto us; and that 'tis the *highest* reason in the world to believe, That what He saith is true, though we do not know how these things are.

These are all considerations of Reason, and by the proposal of them, it sufficiently *defends* all the Mysteries, that can be proved to be contained in the Sacred Volume; and shews that they ought to be *receiv'd* by us, though they cannot be *comprehended*. Thus if any one should ask me, *How the Divine Nature is united to the Humane?* and declare himself unwilling to believe the Article till he could be satisfied *how*; My answer would be in short, That I

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*cannot tell* ; and yet I believe it is *so* ; and he ought to *believe* the same, upon the *credit* of the *Testimony*, though we are both *ignorant* of the *manner*. And I would suggest, that we believe innumerable things upon the *evidence* of our *senses*, whose *nature*, and *properties* we do not know. *How the parts of matter cohere* ; and *how the soul is united to the body* ; are questions we cannot *answer* ; and yet that such things *are*, we do *not doubt* : And why, saith *Reason*, should we not *believe* Gods *revelation* of things we cannot *comprehend* ; as well as we do our *senses* about matters as *little understood* by us ? 'Tis no doubt *reasonable* that we *should*, and by proving it is *so*, *Reason* *defends* all the *Propositions* of *Faith*, and *Religion*. And when  
some

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some of *These* are said to be *Above Reason*, no more is meant, than that *Reason* cannot *conceive how those things are*; and in *that* sense many of the affairs of *nature* are *above it* too.

Thus I have shewn how *serviceable Reason is to Religion*. I am next to prove,

(II.) **That Religion befriends it**; and here I offer some *Testimonies* from the holy Oracles to make *that* good; and in *them* we shall see, how **GOD** himself, and **CHRIST**, and his **APOSTLES**, do owne, and acknowledge *Reason*.

I consider then that **GOD**, *Isa.* 1. 18. calls the rebellious *Israelites* to *reason* with him; *Come now, and let us reason together, saith the Lord*; and by *Reason* he con-

vinceth the people of the vanity of Idols, Isa. 44. 9. And he expostulates with their *Reasons*, Ezek. 18. 31. *Why will ye die, ye house of Israel? And Mich. 6. 3. O my people, what have I done unto thee? And wherein have I wearied thee? Testifie against me.* He appeals unto their *Reasons*, to judge of his proceedings. Isa. 5. 3. *And now, O inhabitants of Jerusalem, and men of Judah, judge I pray you between me, and my vineyard; are not my ways equal? and are not your ways unequal? In this he intimates the competency of their Reason to judge of the equity of his ways, and the iniquity of their own.*

And OUR SAVIOUR commands the *Disciples* of the *Pharisees* to give unto *Cæsar* the things that are *Cæsars*, and to *God* the things

the things that are Gods ; implying the ability of their Reasons to distinguish between the things, that belonged to God, and those, that appertained to *Cæsar*. And he in divers places argues from the Principles, and Topicks of Reason. From that which we call, *à majori ad minus*, from the greater to the less, *John* 13. 14. He shews it to be the duty of his Disciples to serve their brethren in the meanest Offices, and to wash one anothers feet, because he had washed theirs, *Vers.* 14. enforcing it by this consideration of Reason ; for the Servant is not greater than his Lord ; *Vers.* 16. and useth the same, *John* 15. 20. to shew, that they must expect persecution, because He, their Lord, was persecuted. And *Luke* 12. 23. He endeavours to take them off



from *carking care* and *solicitude* about meat and raiment, by this *consideration* from Reason, that *the life is more than meat, and the body than raiment*; intimating that God having given them the *greater*, there was no doubt, but he would bestow the *less*, which was necessary for the preservation of *that*. To these instances I add some few from the Topick *à minori ad majus*, from the *less* to the *greater*, in the *arguings* of our Saviour. Thus Mat. 7. 11. *If ye being evil know how to give good gifts to your children, how much more shall your Father which is in Heaven give good things to those that ask him?* The ground of the Consequence is this Principle of Reason, *That God is more benigne, and gracious than the tenderest, and most affectionate of*  
our

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*our earthly Parents. So Luke 12. 24. He argues, that God will provide for Us, because he doth for the Ravens, since we are better than they; How much more are ye better than the fowls? Which arguing supposeth this Principle of Reason, that that wisdom, and goodness which are indulgent to the viler Creatures, will not neglect the more excellent. He proceeds further in the same Argument by the consideration of Gods cloathing the Lillies, and makes the like inference from it, Vers. 28. If God so cloath the grass, how much more will he cloath you? And Mat. 12. He reasons that it was lawful for him to heal on the Sabbath day, from the consideration of the general mercy that is due even to brute Creatures; What man shall there  
be*

be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold of it, to lift it out? How much more then is a man better than a sheep? Vers. 12. Thus our Saviour used Arguments of Reason.

And the APOSTLES did so very frequently. S. Paul disproves Idolatry this way, Acts 17. 29. Forasmuch then as we are the Off-spring of God, we ought not to think, that the Godhead is like unto gold, or silver, or stone graven by Art. And the same Apostle proves the Resurrection of the Dead by the mention of seven gross absurdities that would follow the denial of it, 1 Cor. 1. 15. viz. If the dead rise not, Then 1. Christ is not risen; And then 2. our Preaching is vain, and we false Apostles; And if so,

3. your

3. your Faith is vain ; And then  
4. you are not justified, but are in  
your sins ; And hence it will fol-  
low 5. That those that are depart-  
ed in the same Faith are perished ;  
And then 6. Faith in Christ profits  
only in this life ; And if so, 7. we  
are of all men the most miserable,  
Because we suffer all things for this  
Faith ; From Vers. 14. to vers. 19.  
And the whole Chapter contains  
Philosophical Reasoning either to  
prove, or illustrate the Resurrecti-  
on ; or to shew the difference of  
glorified bodies, from these. And  
S. Peter, in his second Epistle,  
Chap. 2. shews, that sinful men  
must expect to be punished, be-  
cause God spared not the Angels  
that fell. Instances in this case,  
are endless; these may suffice. And  
thus of the Second thing also  
which

which I proposed to make good, viz. *That Religion is friendly to Reason*, and that appears, in that *God himself, our Saviour, and his Apostles* owne it; and use Arguments from it, even in affairs of *Faith and Religion*.

**BUT** *Scripture*, the Rule of *Faith* is pretended *against* it; and **other Considerations** also: *These* therefore come next to be considered; and the dealing with *those pretensions* was the

(III.) *General* I proposed to discuss.

AS for *Arguments* from *Scripture* against the use of *Reason*, 'Tis alledged (1.) From 1 Cor. 1. where 'tis said, *That God will destroy the wisdom of the wise*, vers. 19. And *the world by wisdom knew not God*, vers.

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vers. 21. And not many wise men after the flesh are called, vers. 26. And God chose the foolish things of this world to confound the wise, vers. 27. By which Expressions, of wisdom and wise, 'tis presumed that Humane Reason, and rational men, are meant. But these Interpreters mistake the matter much, and as they are wont to do, put arbitrary Interpretations upon Scripture, without ground. For by *Wisdom* here, there is no cause to understand the Reason of men; but rather the Traditions of the Jews; the Philosophy of the disputing Greeks; and the worldly Policy of the Romans, who were the Ἀρχοντες τοῦ αἰῶνος, The Rulers of that World. That the Jewish learning in their Law is meant, the Apostle intimates, when he asks in a way of Chal-

Challenge, *vers.* 20. *Where is the Scribe?* And the word *Γραμματεὺς* signifies one that was skill'd in their *Laws*, and *Customs*. And that the *Philosophy* of the *Greeks* is to be understood likewise, we have ground to believe from the other question in the *same* verse; *Where is the Disputer of this World?* Which, though some refer, to the *Doctors* among the *Jews* also, yet I humbly think, it may more properly be understood of the *Philosophers* among the *Grecians*; For the *Apostle* writes to *Greeks*, and their *Philosophy* was notoriously contentious. And lastly, that the *worldly Policies* of the *Romans* are included also, in this *Wisdom* of this *World*, which the *Apostle* vilifies, there is cause to think from the *sixth* verse of the *second* Chapter, where

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where he saith, *He spake not in the Wisdom of the Princes of this World*; And 'tis well known that *Policy* was their most valued *Wisdom*; *Tu regere imperio*---- To govern the Nations, and promote the grandeur of their *Empire*, was the great design, and study of those *Princes of this World*. Now all these the *Apostle* sets at nought, in the beginning of this *Epistle*; Because they were very opposite to the *simplicity*, and *holiness*, *self-denial*, and *meekeness* of the *Gospel*. But what is this to the disadvantage of *Reason*, to which indeed those sorts of *Wisdom* are as contrary, as they are to *Religion*? And by this I am enabled,

(2.) To meet another *Objection* urged from 1 Cor. 2. 14. *But the natural man receiveth not the things of*



of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. Hence the Enthusiast argues the *Universal inability* of Reason in things of Religion; and its *Antipathy* to them. Whereas I can apprehend *no more* to be meant by the words, than *this, viz.* That *such* kind of *natural* men as those *Scribes*, and *Disputers*, and *Politicians*, having their minds *depraved*, and *prepossess'd* with their *own* wisdom, were *indisposed* to receive *this*, that was *so contrary* unto it. And they could not know those *things of God*, because they were *spiritual*, and so would require a *mind* that was of a *pure*, and *spiritual* frame, *viz.* free from that *earthly Wisdom* of all sorts, which counts those things

things foolishness ; and which by God, is counted so it self. 1 Cor. 3. 19. which place

(3.) Is used as another Scripture against Reason. *The Wisdom of this World is foolishness with God* : But it can signifie nothing to that purpose, to one, that understands, and considers the Apostles meaning. What is meant by the *Wisdom of this World* here, I have declared already ; And by the former part of my Discourse it appears, that whatever is to be understood by it, our Reason cannot ; since that either **proves**, or **defends** all the *Articles of Religion*.

(4.) And when the same Apostle elsewhere, viz. 2 Cor. 1. 12. saith, that *They had not their conversation in fleshly wisdom* ; we cannot think he meant humane

Reason by that ; Reason directs us to live in *simplicity*, and godly *sincerity*, which he opposeth to a life in *fleshly wisdom*. By this therefore, no doubt, he means the Reason of our *Appetites*, and *Passions*, which is but *sense* and *imagination* ( for these *blind* guides are the *directors* of the *Wicked* ) but not the Reason of our *minds*, which is one of those *lights* that *illuminate* the *Consciences* of good men, and help to guide their actions. And whereas 'tis objected,

(5.) From *Col. 2. 8. Beware lest any spoil you through Philosophy*. I answer, there is nothing can be made of that neither, for the *disgrace* of Reason ; for the *Philosophy* the Apostle cautions against, is the *same* which he warns *Timothy* of, *1 Tim. 1. 4. Neither give heed*

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heed to *Fables* and *endless Genealogies* that minister *Questions*; calling these, *prophane*, and *vain babblings*, and *oppositions* of *Science* *falsely so called*, 1 Tim. 6. 20. By all which, learned Interpreters understand the *pretended knowledge*, of which the *Gnosticks* boasted, which consisted in the *fabulous pedigrees* of the *Gods* under the name of *Æones*; and it may be the *Genealogies* of which the *Jews* were so fond, and the *disputing Philosophy* among the *Greeks*, which was properly, *Science* *falsely so called*, and did minister *Questions*, and *endless strife*; I say 'tis very probable *these* might be comprehended also: But *Reason* is no otherwise concerned in all *this*, but as *condemning*, and *reproving* these *dangerous follies*.

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THUS we see the pretensions from **Scripture** against *Reason* are *vain*. But there are **other Considerations** by which it useth to be impugned, as,

(1.) **OUR Reason** is **corrupted**, and *therefore is not fit to meddle in spiritual matters*.

To *this* I say, That *Reason*, as it is taken for the *faculty* of understanding, is very much *weakened*, and *impaired*; It sees but *little*, and that very *dully*, *through a glass darkly*, as the *Apostle* saith, *1 Cor. 13*. And it is very *liable* to be *misled* by our *senses*, and *affections*, and *interests*, and *imaginations*; so that we many times *minge errors*, and *false conceits* with the *genuine dictates* of our *minds*, and *appeal to them*, as the *Principles*

ples of Truth, and Reason, when they are but the *vain Images* of our *Phansies*, or the *false Conclusions* of ignorance, and mistake. If this be meant by the corruption of Reason, I grant it; and all that can be inferred from it will be; That we ought not to be too bold, and peremptory in defining speculative, and difficult matters; especially not those, that relate to Religion, nor set our Reasonings against the *Doctrines of Faith and Revelation*. But this is nothing to the disreputation of Reason in the object, *viz.* Those Principles of Truth which are written upon our Souls; or any Conclusions that are deduced from them: These are the same that they ever were, though we discern them not so clearly as the Innocent state did: They may be

*mistaken, but cannot be corrupted.*  
 And as our *understandings*, by reason of their *weakness*, and *liableness* to error, may take *falshoods* for some of *those*; or *infer* *falsely* from *those* that are *truly* such; so we know, they do the same by the *Scriptures* themselves, *viz.* they very often *mis-interpret*, and very often draw *perverse* conclusions from them; And yet we say not, That the *Word of God* is *corrupted*, nor is the *use of Scripture* decryed because of those *abuses*. But here advantage will be taken to object again,

(2.) That since our *natural understandings* are so *weak*, and so *liable to mistake*, they ought not to be *used in the affairs of Religion*; and 'twill signify little to us that there are certain *Principles of eternal Reason*,

son, if we either perceive them not, or cannot use them.

To this I answer, That if on this account we must renounce the use of our *natural* understandings, Scripture will be *useless* to us also; For how can we know the *meaning* of the *words* that express Gods mind unto us? How can we *compare* one Scripture with another? How can we draw any *Consequence* from it? How *apply* General Propositions to our own *particular* cases? How tell what is to be taken in the *Letter*; what in the *Mystery*, what *plainly*; what in a *Figure*? What according to *strict*, and *rigorous* truth? What by way of *accommodation* to our *apprehensions*? I say, without the exercise of our *understandings*, using the *Principles* of Reason, none of these



can be done, and without *them* Scripture will signifie either *nothing* at all, or very *little*, to us. And what can *Religion* get *this* way? This *inference* therefore is *absurd*, and *impious*. All that can justly be concluded from the *weakness* of our *understandings*, will be what I intimated before, that we ought to *use* them with *modesty*, and *caution*; not that we should *renounce* them. He is a *mad-man*, who, because his *eyes* are *dim*, will therefore *put* them out.

But it may be objected further,

(3.) That which men call *Reason* is *infinitely various*, and that is *reasonable* to one, which is very *irrational* to another; Therefore *Reason* is not to be heard. And, I say, *Interpretations* of *Scripture* are *infinitely*

*finitely various, and one calls that Scriptural, which another calls Heretical; Shall we conclude therefore, That Scripture is not to be heard? Reason in it self, is the same all the World over, though mens apprehensions of it are various, as the light of the Sun is one, though colours, its reflexes, are infinite. And where this is, it ought not to be denied, because follies, and falshoods pretend relation to it; or call themselves by that name. If so, farewell Religion too.*

But (4.) 'Tis Socinianism to plead for Reason in the affairs of Faith, and Religion.

And I answer, 'Tis gross Phana-ticism to plead against it. This name is properly applicable to the enemies of Reason; But the other of Socinianism is groundlessly applied to  
these

those that undertake for it ; and it absurdly supposeth that Socinians are the only *rational* men ; when as divers of their Doctrines, such as, *The Sleep, and natural mortality of the Soul, and utter extinction, and annihilation of the wicked after the day of Judgment*, are very *obnoxious* to *Philosophy, and Reason*. And the Socinians can never be confuted in their *other* opinions without using *Reason* to maintain the *sense, and interpretation* of those *Scriptures* that are alledged against them. 'Tis an *easy* thing, we know, to give an *ugly* name to any thing we dislike ; and by this way the most *excellent, and sacred* things have been made *contemptible, and vile*. I wish such hasty Censurers would consider before they call names ; *No truth is the worse,*

worse, because rash ignorance hath thrown dirt upon it. I need say no more to these frivolous Objections. Those that alledge *Atheism*, and tendency to *Infidelity* against the reverence and use of *Reason*, are disproved by my whole Discourse: Which shews that the *enemies* of *Reason* most usually serve the ends of the *Infidel*, and the *Atheist*; when as a *due use* of *It*, destroys the pretensions of *both*.

I COME now (IV.) to the Inferences that may be raised from the whole.

I. Reason is certain, and infallible; This follows from the state I gave of the *nature*, and *notion* of *Reason* in the beginning. It consists in *First Principles*, and  
the

the *Conclusions* that are raised from them, and the *observations* of sense. Now *first Principles* are certain, or nothing can be so; for every possible *Conclusion* must be drawn from those, or by their help, and every *Article* of Faith supposeth them. And for the *Propositions* that arise from those certain Principles, they are certain likewise; For nothing can follow from truth, but truth in the longest series of deduction. If error creep in, there is ill consequence in the case. And the sort of *Conclusions* that arise from the *observations* of sense, if the sense be rightly circumstantiated, and the inference rightly made, are certain also. For if our senses in all their due circumstances deceive us, All is a delusion, and we are sure of nothing: But we know that *first Prin-*

Principles are certain, and that our senses do not deceive us, because God, that bestowed them upon us, is true, and good. And we are as much assured that whatever we duly conclude from either of them, is as certain, because whatever is drawn from any Principle, was virtually contained in it.

(2.) Infer, **That Reason is, in a sense, the Word of God, viz. that,** which he hath written upon our minds, and hearts; as Scripture is that, which is written in a Book. The former is the *Word*, whereby he hath spoken to all Mankind; the latter is that, whereby he hath declared his Will to the Church, and his peculiar people. Reason is that *Candle of the Lord*, of which Solomon speaks, Prov. 20. 27. *That light, whereby Christ hath enlight-*  
*ned*

ned every one that cometh into the world, John 1. 9. And, that Law whereby the Consciences of the Heathen either accuse, or excuse one another, Rom. 2. 15. So that Hierocles spoke well, when he said, *Τὸ ὀρθῶν λόγῳ πείθειται καὶ θεῶν ταυτὸν ὄντι*; To be perswaded by God and right Reason is one and the same thing. And Luther called Philosophy, within its own bounds, *The Truth of God.*

(3.) **The belief of our Reasons is an exercise of Faith, and Faith is an act of Reason**; The former part is clear, from the last particular, and we believe our Reasons, because we have them from God, who cannot mistake, and will not deceive. So that relying on them, in things clearly perceived, is trust in Gods veracity, and goodness,

ness, and that is an exercise of Faith. Thus Luke 12. The not belief of Reason, that suggests from Gods cloathing the Lillies, that He will provide for us, is made by our Saviour, a defect of Faith, vers. 28. O ye of little Faith! And for the other part, that Faith is an act of Reason, that is evident also: For, 'Tis the highest Reason to believe in God revealing.

(4.) No Principle of Reason contradicts any Articles of Faith.

This follows upon the whole. Faith befriends Reason; and Reason serves Religion, and therefore They cannot clash. They are both certain, both the truths of God; and one truth doth not interfere with another, τῷ ἀληθεῖ πάντα σιωπᾷ τὰ ὑπάρχοντα, saith Aristotle, Truth agrees with all things that are. Whatsoever con-  
tradicts



*tradicts Faith*, is opposite to Reason; for 'tis a fundamental Principle of that, That God is to be believed. Indeed sometimes there is a seeming contradiction between them; But then, either something is taken for Faith, that is but Phansie; or something for Reason, that is but Sophistry; or the supposed contradiction is an error, and mistake.

(5.) When any thing is pretended from Reason, against any Article of Faith, We ought not to cut the knot, by Denying Reason; but endeavour to untye it by answering the Argument, and 'tis certain it may be fairly answered. For all Hereticks argue either from false Principles, or fallaciously conclude from true ones: So that our Faith is to be

be defended, not by declaiming against Reason in such a case (which strengthens the enemy, and, to the great prejudice of Religion, allows Reason on his side) But we must endeavour to defend it, either by discovering the *falsehood* of the Principles he useth in the name of Reason; or the *ill consequence*, which he calls, *proof*.

(6.) When any thing is offered us for an Article of Faith that seems to contradict Reason, We ought to see that there be good cause to believe that this is Divinely revealed, and in the sense propounded. If it be, we may be assured from the former Aphorisms, that the contradiction is but an appearance; and it may be discovered to be so. But if the contradiction be real, This can be

no *Article* of *Revelation*, or the *Revelation* hath not *this* sense. For God cannot be the *Author* of *Contradictions*; and we have seen that *Reason*, as well as *Faith*, is *his*. I mean, the *Principles* of *Natural Truth*, as well as *those* of *Revelation*. Τὸ ψεύδῃ ταχὺ διαφωνεῖ τὸ ἀληθές, saith *Aristotle*, *Truth* is throughout *contrary* to *falsehood*; and what is *true* in *Divinity*, cannot be *false* in *Reason*. 'Tis said indeed in the *Talmud*, If two *Rabbins* differ in *Contradictories*, yet *both* have their *Opinions* from *Moses*, and from *God*. But we are not obliged to such a *non-sensical* kind of *Faith*; And ought not to receive any thing as an *Article* in a *sense*, that palpably *contradicts* *Reason*, no more than we may receive any in a *sense* that *contradicts* other *Scriptures*.

ptures. *Faith*, and *Reason* accord as well as the *Old Testament*, and the *New*; and the *Analogy* of *Reason* is to be heeded also, because even that is *Divine* and *Sacred*.

(7) There is nothing that God hath revealed, to oblige our Faith, but he hath given us reason to believe that he hath revealed it. For though the thing be never so clearly told me, If I have not reason to think, that God is the Revealer of what is so declared, I am not bound to believe, except there be evidence in the thing it self. For 'tis not Faith, but vain credulity to believe every thing that pretends to be from God. So that we ought to ask our selves a Reason, why we believe the Scripture to be the Revelation of Gods Will, and ought not to assent to

any *sense* put upon it, till we have ground to think, that *that sense* is *his mind*? I say, we must have ground, either from our *particular Reasons*, or the *Authority* of the *Church*; otherwise our *Faith* is *vain credulity*, and not *Faith* in *God*.

(8.) A man may hold an erroneous opinion from a mistaken sense of *Scripture*, and deny what is the truth of the proposition, and what is the right meaning of the *Text*; and yet not erre in *Faith*. For *Faith* is belief of *God* revealing: And if *God* have not so revealed *this*, or *that*, as to give us certain ground to believe *this* to be *his sense*, he hath not sufficiently revealed it to oblige our *Faith*. So that, though I deny *such*, or *such a sense*, while

I believe, it is not from God; his veracity, and Authority is not concerned, since I am ready however to give a chearful assent to whatever is clearly, and sufficiently revealed. This Proposition follows from the former, and must be understood only of those Doctrines that are difficult, and obscurely delivered: And that many things are so delivered in Scripture, is certain; For some are only hinted, and spoken occasionally; some figuratively, and by way of Parable, and Allegory; some according to mens conceptions; and some in ambiguous, and Ænigmatical Phrases; which obscurities may occasion mistake in those, who are very ready to believe whatever God saith; and when they do, I should be loth to say that such erre in

*Faith* ; Though *those* that wrest *plain* Texts to a *compliance* with their *interests* , and their *lusts* , Though their *affections* may bring their *judgments* to vote with them ; yet theirs is *error* in *Faith* with a witness ; and capable of no benefit from *this Proposition*.

(9.) In searching after the sense of *Scripture* We ought to consult the *Principles* of *Reason*, as We do other *Scriptures*. For we have shewn, That *Reason* is another part of *Gods Word*. And though the *Scripture* be *sufficient* to Its *end*, yet *Reason* must be *presupposed* unto It ; for without *this*, *Scripture* cannot be *used* , nor *compared*, nor *applied*, nor *understood*.

(10.) The essentials of *Religion* are so plainly revealed, that

that no man can miss them, that hath not a mighty corrupt bias in his Will and affections to infatuate and blind his understanding. Those Essentials are contained in the Decalogue and the Creed: Many speculative remoter Doctrines may be true, but not Fundamental. For 'tis not agreeable to the goodness, or justice of God, that mens eternal interests should depend upon things that are difficult to be understood, and easily mistaken. If they did; No man could be secure, but that, do what he could, he should perish everlastingly for not believing; or believing amiss some of those difficult points, that are supposed necessary to salvation; and all those that are ignorant, and of weak understanding, must perish without



help, or they must be saved by *implicit Faith in unknown Fundamentals.*

THESE are some *Propositions* that follow from my *Discourse*, and from *one another.* The better they are *considered*, the more their force will be *perceived*; and I think they may serve for many very considerable purposes of *Religion, Charity*, and the *peace* of mankind.

AND now give me leave to speak a word to You, my *Brethren* of the CLERGY, (*Those*, I mean of the *Younger* sort, for I shall not presume to teach my *Elders.*) You have heard, no doubt, *frequent*, and *earnest* declamations against Reason, during the years of your *Education*, and Youth, we know, receives *impressions*

sions easily ; And I shall not wonder if you have been possessed with very *hard thoughts* of this pretended terrible enemy of *Faith*, and *Religion* : But did you ever consider deeply since, what ends of *Religion*, or *Sobriety*, such vehement defamations of our faculties could serve ? And what *Ends* of a *Party* they did ? I hope *these* things you have pondered, as you ought, and discern the *consequent mischiefs* : But yet I shall beg leave to refresh your thoughts with some **Considerations** of the **Dangerous tendencies** and *issues* of such *Preachments*.

(1.) *To disclaim Reason, as an Enemy to Religion, tends to the introduction of Atheism, Infidelity, and Scepticism ; and hath already brought in a flood of these, upon us.*

For

For what advantage can the *Atheist*, and *Infidel* expect greater, than *this*, That *Reason* is against *Religion*? What do they pretend? What can they propose more? If so, there will be no proving, That there is a *God*; or, That the *Scripture* is his *Word*; and then we believe *gratis*; and our *Faith* hangs upon *humour*, and *imagination*; and that *Religion* that depends upon a *warm Phansie*, an *ungrounded* belief, stands but, till a *disease*, or a *new conceit* alter the *Scene* of *imagination*; and then down falls the *Castle* whose *foundation* was in the *Air*. 'Twas the charge of *Julian* the *Apostate* against the *Primitive Christians*; ἰδὲν ὑπὲρ τὸ πῖστυσον τῆς ὑμετέρας ἰσῆ σοφίας; That their *wisdom* was to *believe*; as if they had no ground for their *Faith*. And those that renounce,

renounce, and decry Reason, justify Julian in his charge. Thus Religion will have no bottom, but the Phansie of every one that professeth it; and how various, and inconstant a thing Imagination is, every man knows. These are the Consequences of the defamations of Reason, on the pretended account of Religion; and we have seen, in multitudes of deplorable Instances, That they follow in practice, as well as reasoning. Men of corrupt inclinations, suspect that there is No Reason for our Faith, and Religion, and so are upon the borders of quitting it; And the Enthusiast, that pretends to know Religion best, tells them, that these Suspicions are very true; and thence the Debauchee gladly makes the desperate Conclusion. And  
when

when *others* also hear *Reason* disparaged as *uncertain, various, and fallacious*, they deny all credit to their *Faculties*, and become *confounded Scepticks*, that settle in nothing. This I take to have been one of the greatest, and most deadly occasion of the *Atheism* of our days; and he that hath rejected *Reason*, may be *one* when he *pleaseth*, and cannot reprehend, or reduce any *one*, that is *so* already.

(2.) *The Denial of Reason in Religion* hath been the principal *Engine*, that *Hereticks, and Enthusiasts* have used against the *Faith*; and that which lays us open to infinite follies, and impostures. Thus the *Arrians* quarrelled with *ὁμοιουσία*, because it was deduced by *consequence*, but not expressed in *Scripture*.

pture. The *Apollinarists* would by no means allow of Reason; And *St. Austin* saith of the *Donatists*, that they did *calumniate*, and decry It, to raise prejudice against the *Catholick Faith*; and elsewhere, *Doctores vestri Hominem dialecticum fugiendum potius, & cavendum, quam refellendum censuerunt.* The *Ubiquitarians* defend their Errors, by denying the judgment of Reason; and the *Macedonians* would not have the Deity of the Holy Ghost proved by Consequence. The later *Enthusiasts* in Germany, and other places, set up loud, and vehement out-crys against Reason; and the *Lunaticks* among us, (that agree in nothing else) do yet sweetly accord in opposing this Carnal Reason; and this indeed is their common Interest. The impostures  
of

of mens *Phansies* must not be seen in too much light ; and we cannot dream, with our eyes open. Reason would discover the nakedness of *Sacred Whimsies* ; and the vanity of *mysterious non-sense* ; This would disparage the darlings of the brain, and cool the pleasant heats of kindled *Imagination* : And therefore Reason must be decryed, because an enemy to madness ; and *Phansie* set up, under the Notion of *Faith*, and *Inspiration*. Hence men had got the trick, to call every thing that was *Consequent*, and *Reasonable*, *Vain Philosophy* ; and every thing that was *Sober*, *Carnal Reasoning*. Religion is set so far above Reason, that at length it is put beyond *Sobriety*, and *Sense* ; and then 'twas fit to be believed, when 'twas impossible to be proved, or  
under-

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*understood.* The way to be a Christian is first to be a Brute; and to be a true Believer, in this Divinity, is to be fit for Bedlam. Men have been taught to put out their eyes, that they might see; and to hood-wink themselves, that they might avoid the Precipices. Thus have all extravagancies been brought into Religion beyond the Imaginations of a Fever, and the Conceits of Midnight: Whatever is phancied, is certain; and whatever is vehement, is Sacred; every thing must be believed, that is dream'd; and every thing that is absurd, is a Mystery. And by this way, men in our days have been prepared to swallow every thing, but what is sober: whatever is wild, will be suck'd in, like the Air; but what is reasonable, will be fled like infection.



*Etion.* So that if a man would recommend any thing, for his life, to those *enemies* of Reason, it must be some odd *non-sense*, in the cloathing of *Imagination*; and he that can be the *Author* of a new kind of *madness*, shall lead a Party. Thus hath *Religion*, by the disparagement of Reason, been made a medley of *Phantastick* trash, *spiritualized* into an *heap* of vapours, and formed into a *Castle of Clouds*; and exposed to every *wind* of *humour*, and *Imagination*.

(3.) By the same way great advantage is given to the Church of Rome: Which those of that Profession know very well; and therefore *Perronius*, *Gonterius*, *Arnoldus*, *Veronius*, and other *Jesuits*, have loudly declaimed against Reason; and the last mentioned,  
*Verro-*

*Veronius* ; presented the World with a *Method* to overthrow *Hereicks*, (meaning those of the *Protestant Faith*) which promised more than ordinary ; And that was, to deny, and renounce all *Principles* of *Reason* in affairs of *Faith* absolutely, and roundly ; and not to vouchsafe an *Answer* to any *Argument* against *Transubstantiation*, or any other *Article* of their *new Faith* ; but point-blank to deny whatever *Reason* saith, in such matters. And he affirms that even these *Principles* of *Reason*, viz. *Non entis non sunt Attributa* ; *at omne quod est, quando est, necesse est esse* ; and such like which are the foundations of all reasoning, are dangerous to the *Catholick Faith* ; & therefore not to be heeded. This man speaks out, and affirms direct-

ly, and boldly, what the other enemies of Reason imply; but will not owne. This is a Method to destroy Hereticks in earnest; but the mischief is, all Christians, and all other Religions, and all other reasonings are cut off by the same Sword. This Book, and Method of Veronius was kindly received by the Pope, priviledged by the King of Spain, approved by Cardinals, Archbishops, Bishops, and all the Gallick Clergy, as solid, and for the advantage of Souls; and the Sorbone Doctors gave it their approbation, and recommended it as the only way to confute Hereticks. Did these know what they recommended? And did they, think we, understand the Interest of the Roman Church? If so, we kindly serve their ends, and promote

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mote their Designs in the way,  
which they account best, while we  
vilifie, and disparage Reason? If  
This be renounced in matters of  
Religion, with what face can we  
use it against the Doctrine of Tran-  
substantiation, or any other Points  
of the Roman Creed? Would it  
not be blameless, and irreprovable  
for us to give up our understand-  
ings implicitly to the Dictates, and  
Declarations of that Church? May  
we not follow blindly whatever  
the Infallible Man at Rome, and his  
Councils, say? And would it not  
be vain self-contradiction to use  
Arguments against their Decrees,  
though they are never so unreason-  
able? Or to alledge Consequences  
from Scripture against any of their  
Articles, though never so contrary  
to the Holy Oracles? How easily

may They rejoyne, when we dispute  
against them ; You argue from  
*Reason*, and by *Consequences* ; But  
*Reason* is dull, and carnal, and an  
enemy to the things of the *Spirit*,  
and not to be heard in the high  
matters of *Religion* ? And what  
can we say next, if we consent to  
the *Accusation* ? I say, by this way,  
we perfectly disable, or grossly  
contradict our selves in most of  
our *Disputes* against the *Roma-*  
*nists* : And we are very *disinge-*  
*nuous* in our dealings, while we use  
*Reason* against them, and deny It,  
when 'tis urged against our selves  
by another sort of *Adversaries* :  
which implies, that when we say,  
*Reason is not to be heard*, we mean,  
*'Tis not to be heard against us* ;  
But It must, against the *Church of*  
*Rome* ; or any others we can oppugn  
by

by It. Thus, I say, our denying Reason in Religion is either very humourfom, and partial; or, 'tis a direct yielding up our selves to our enemies, and doing that our selves, which is the only thing They desire, to undo us, and to promote their own interests upon our Ruines.

And thus, my Brethren, I have represented some of the mischiefs, that arise from the disparagement of Reason; and they are great ones, and big of many others, and such, as are destructive to all Government, and all the Interests of the sober part of mankind: And I hope I need not intreat You not to contribute to the promoting, and continuance of so false and dangerous a conceit. The assertion of this is properly Fanaticism; and all that

we call so, grows upon it. Here the enemies of our Church, and Government began; upon this they insisted still; and filled their Books, and Pulpits, and private corners with these Cantings. This was the Engine to overthrow all sober Principles, and Establishments; with This the people were infatuated, and credit was reconciled to Gibberish and Folly; Enthusiasms, and vain Impulses. This is the food of Conventicles to this day; the root of their matter, and the burden of their Preachments. Let Reason be heard, and tye them to sense, and most of their Holders, forth have no more to say. Their spirituality, for which they are admired, is besides Reason, and against It, rather than above it; And while this Principle of the enmity between

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tween

tween Reason, and Religion stands, the people will think *Them* the more *Spiritual* Preachers, because they are the less *reasonable*: And while they are abused by such a belief, 'twill be *impossible* for *sober* men to have any *success* in their endeavours to convince them.

These things I doubt not but you discern, and know; and therefore I add no more, for I am sensible to whom I speak.

But, there are another sort, and those *Conformists* too, who are *made Divines* by the *Notes* they formerly took from those *Canter*s against Reason; To such, I should not tell what to say, They will *whine* on, and vent their *Jargon*; to perswade them to speak better sense, is to desire them to hold their *peace*; which of all things they



hate most. But I hope there are none of those here; and I could wish the Government would take special care of them, where they are; For they are the most dangerous enemies the Church of England hath; They keep alive the Principles of Phansie, and Faction, which otherwise would go out of themselves. But I let them pass, and conclude with a short Advice to the People.

I HAVE in the foregoing Discourse shewn, with all the plainness, and perspicuity, that I could, the fair agreement between Reason, and Religion; and the mischiefs that arise from the opinion that sets them at odds. If what I have said be not clear to your minds, it is because I could not help it. All Subjects are not

capable of being made alike plain to all Capacities; I have all along designed distinct speaking, and have (as much as I could) avoided mixture of Languages, and Terms of Art, that so you might apprehend that, in which I take you to be much concerned, though I chiefly intended the Discourse for my Reverend Brethren the Clergie, who I doubt not apprehend it fully.

What I have more to say to YOU is, That you would beware of those Teachers that rail against Reason; For either they know not what they say, or have a design to abuse you. Instead of hearkening to such, endeavour to be informed of the Reason of your Faith, and Hope: For we are fallen into times, in which you will have frequent

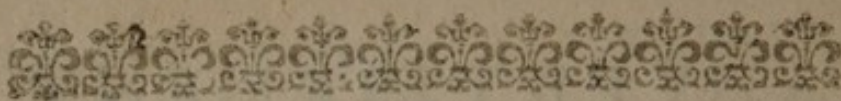
occasion to use it: And *that Faith* which is *reasonable* will not make you *ashamed*; and *that Hope* which is *well grounded* will not *disappoint* you; But the *end* of such an *Hope*, will be the *satisfaction* of your *desires*, in the *day* of your *expectations*; And the *end* of such a *Faith*, the *Salvation* of your *Souls* in the *day* of the *Lord Jesus*. To whom, with *God the Father*, and *God the Holy Ghost*, be ascribed all *Glory*, and *Adoration* henceforth, and for ever.

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**F I N I S.**

ADVERTISEMENT.

**I** Thought once to have annex'd a brief Answer to Mr. Stubbe's late ridiculous Pamphlet, call'd *Campanella reviv'd*; But I have considered, That part of my former Discourse is a Confutation of the most plausible pretences of that idle Paper; and every Reader, for whose good thoughts any one need be concern'd, is able to answer the other little vain things which those Considerations of mine will not reach: I therefore thought I might save myself the trouble of particular Reflections; and indeed I forbore principally for this reason, Because it is not proper to have to do with Mr. Stubbe in a Discourse, which hath any relation to Religion.



Books Printed for James Collins.

**A** Pretatory Answer to Mr. Henry Stubble, the Doctor of Warwick, wherein the Malignity of his Temper, the Hypocritie of his Pretences, the Falshood of his Reports, and the Impertinency of his Answerings, and Quotations, in his Animadversion on the Vita, are

**Errata.**

**P** Ag. 26. lin. 3. for received read revived, p. 27. l. 7. for being r Beings, p. 30. l. 4. for this r. thus, p. 45. l. 7. for disquiet it r. disquiet, p. 47. l. 10. for melancholidor. melancholico.

The sheets towards the end of the first Discourse, and those of the second, I did not see till they were publisht, and therefore must leave these Errata to the Readers corrections.

George Duke of Albemarle. By Seth Lord Bishop of Sarum. Preached and published by the Kings special Command, Quarto.  
A private Conference made publick, between a rich Alderman and a poor Country Vicar, wherein is discoursed the Obligation of Oaths which have been imposed on the Subjects of England, with other matters relating to the present state of Affairs, Octavo.



Books Printed for *James Collins*.

**A** Prefatory Answer to Mr. *Henry Stubbe*, the Doctor of *Warwick*; wherein the Malignity of his Temper, the Hypocrisie of his Pretences, the Falshood of his Reports, and the Impertinency of his Arguings, and Quotations, in his *Animadversions* on *Plus Ultra*, are discovered. By *Jos. Glanvill*, *Octavo*.

Observations on Military and Political Affairs: Written by the most Honourable *George* Duke of *Albemarle*, *Fol.*

*Praxis Medicina*, or the universal Practice of Phylick: Written by the famous Doctor *Bruell*, *Quarto*.

The Christian mans Victory over Death. A Sermon at the Funeral of the most Honourable *George* Duke of *Albemarle*. By *Seth* Lord Bishop of *Sarum*. Preached and published by the Kings special Command, *Quarto*.

A private Conference made publick, between a rich Alderman and a poor Country Vicar; wherein is discoursed the Obligation of Oaths which have been imposed on the Subjects of *England*, with other matters relating to the present state of Affairs, *Octavo*.

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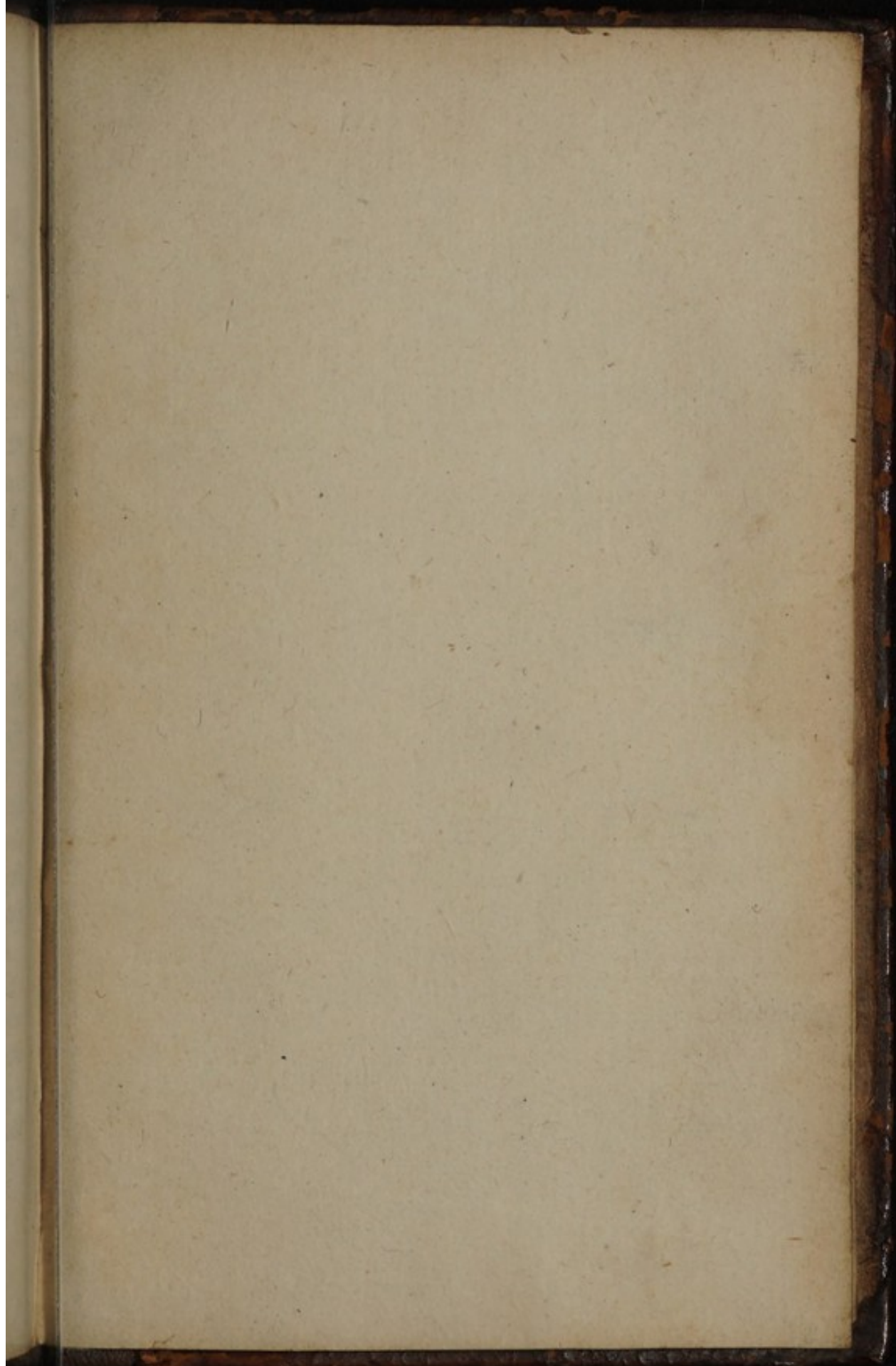
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Second part of the main text, continuing the faint, illegible script.

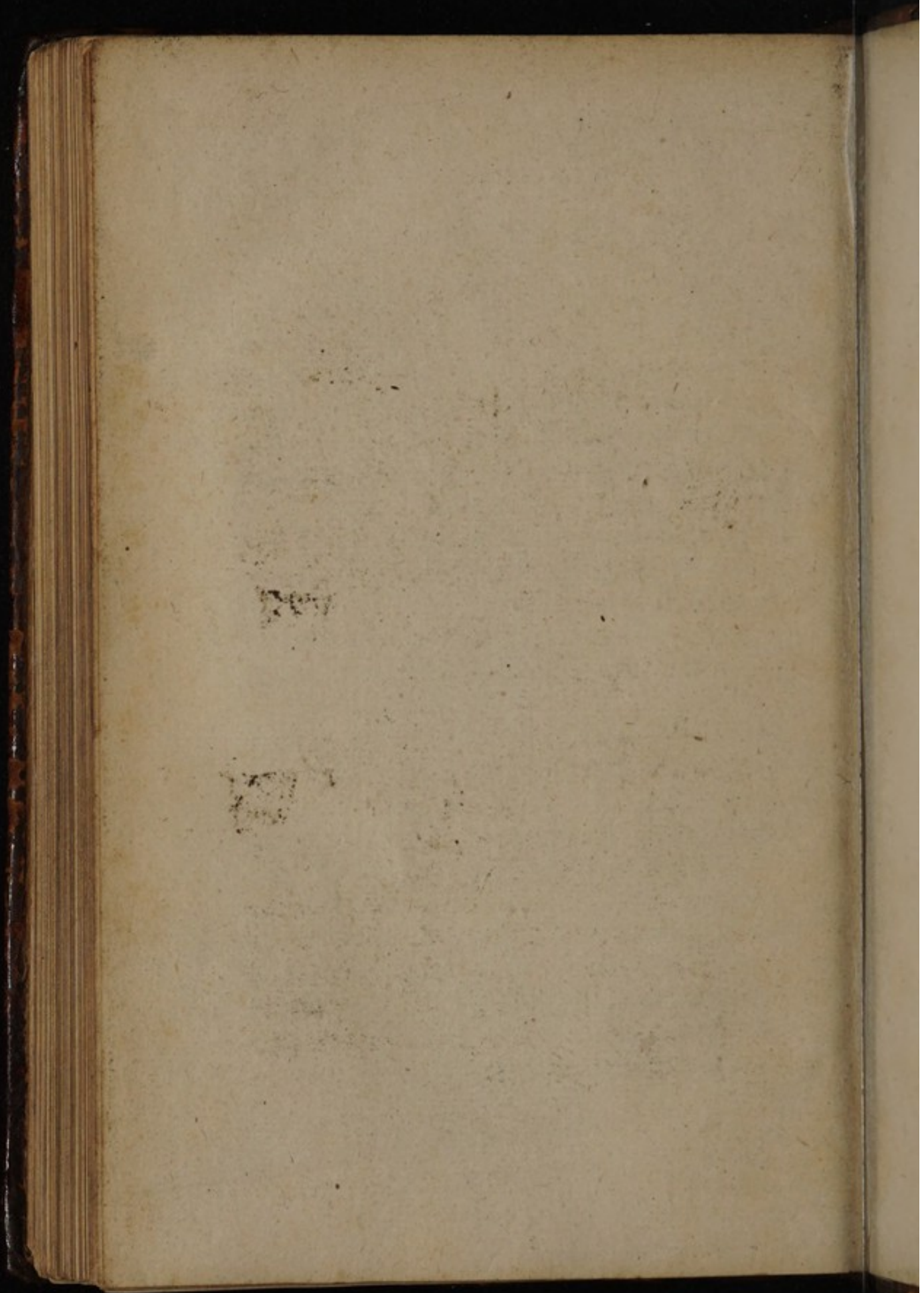
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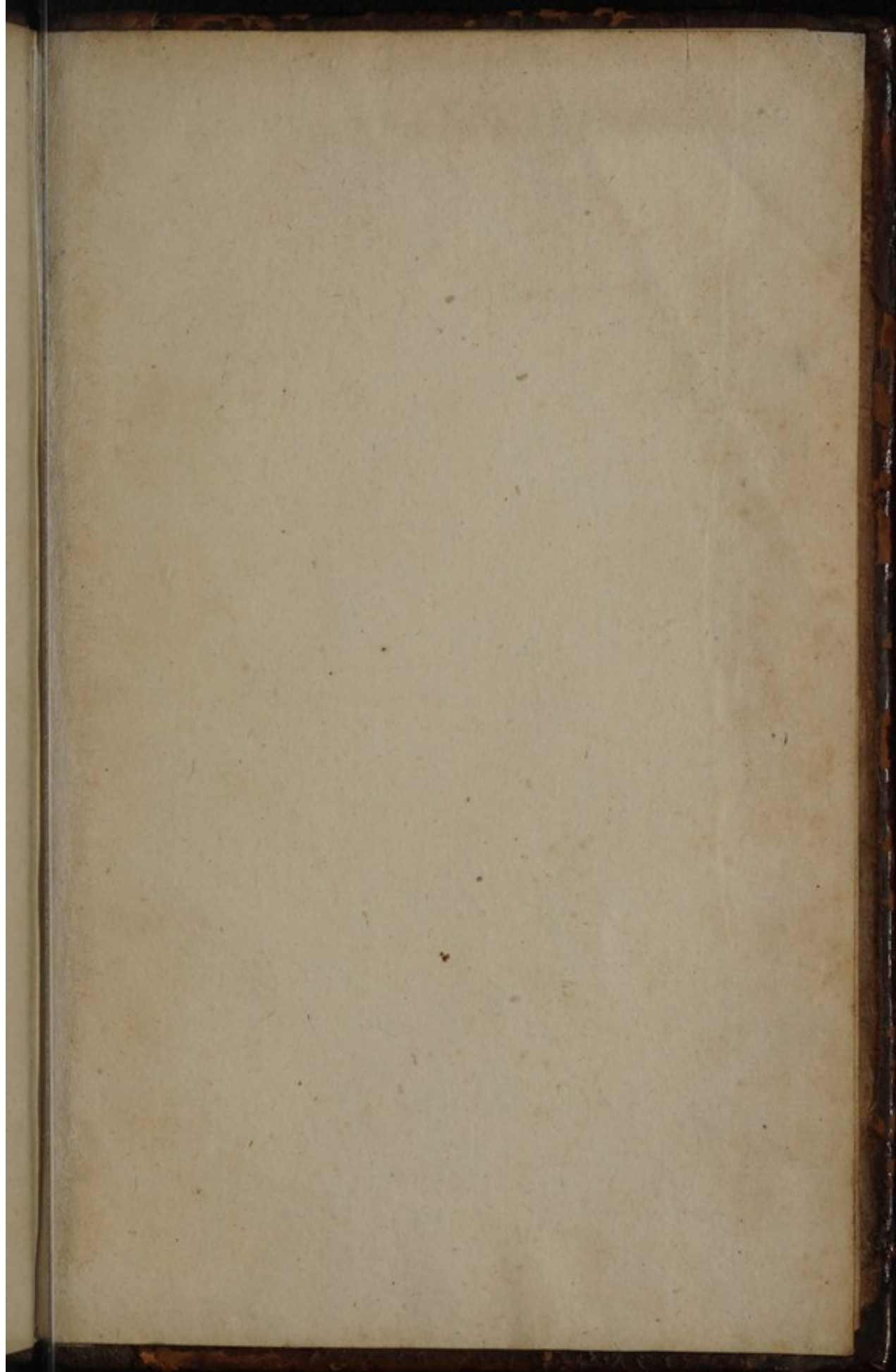
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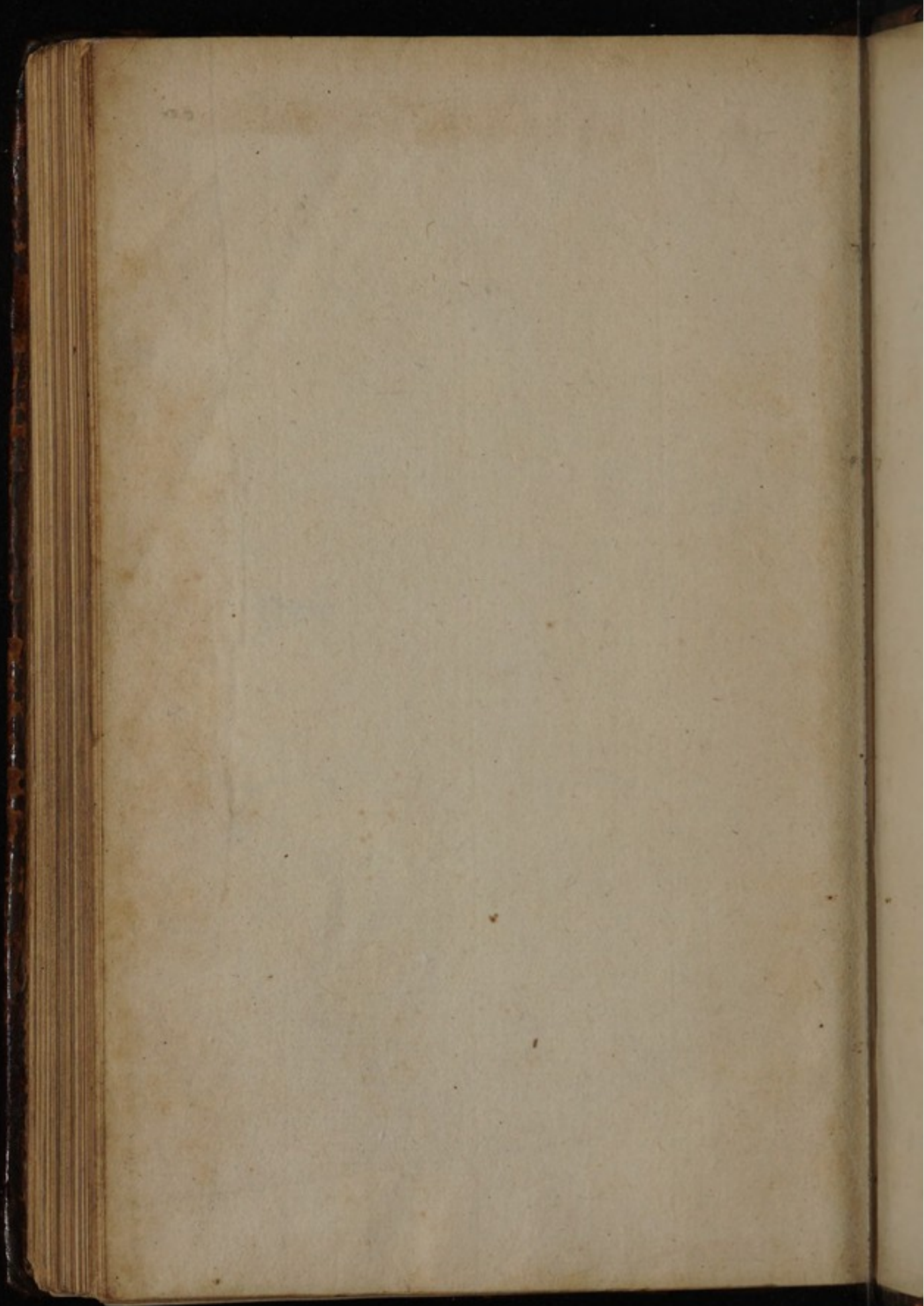
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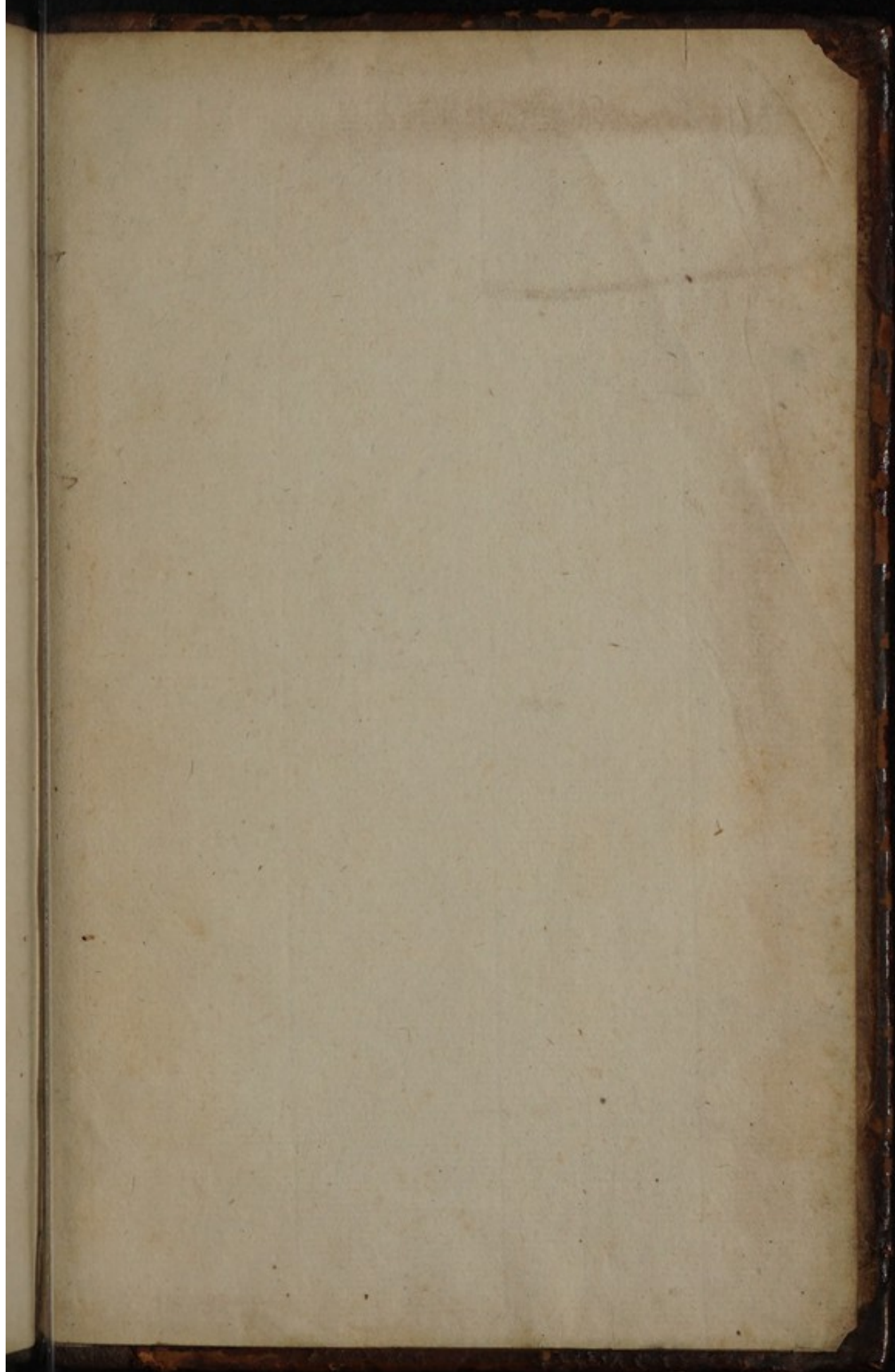


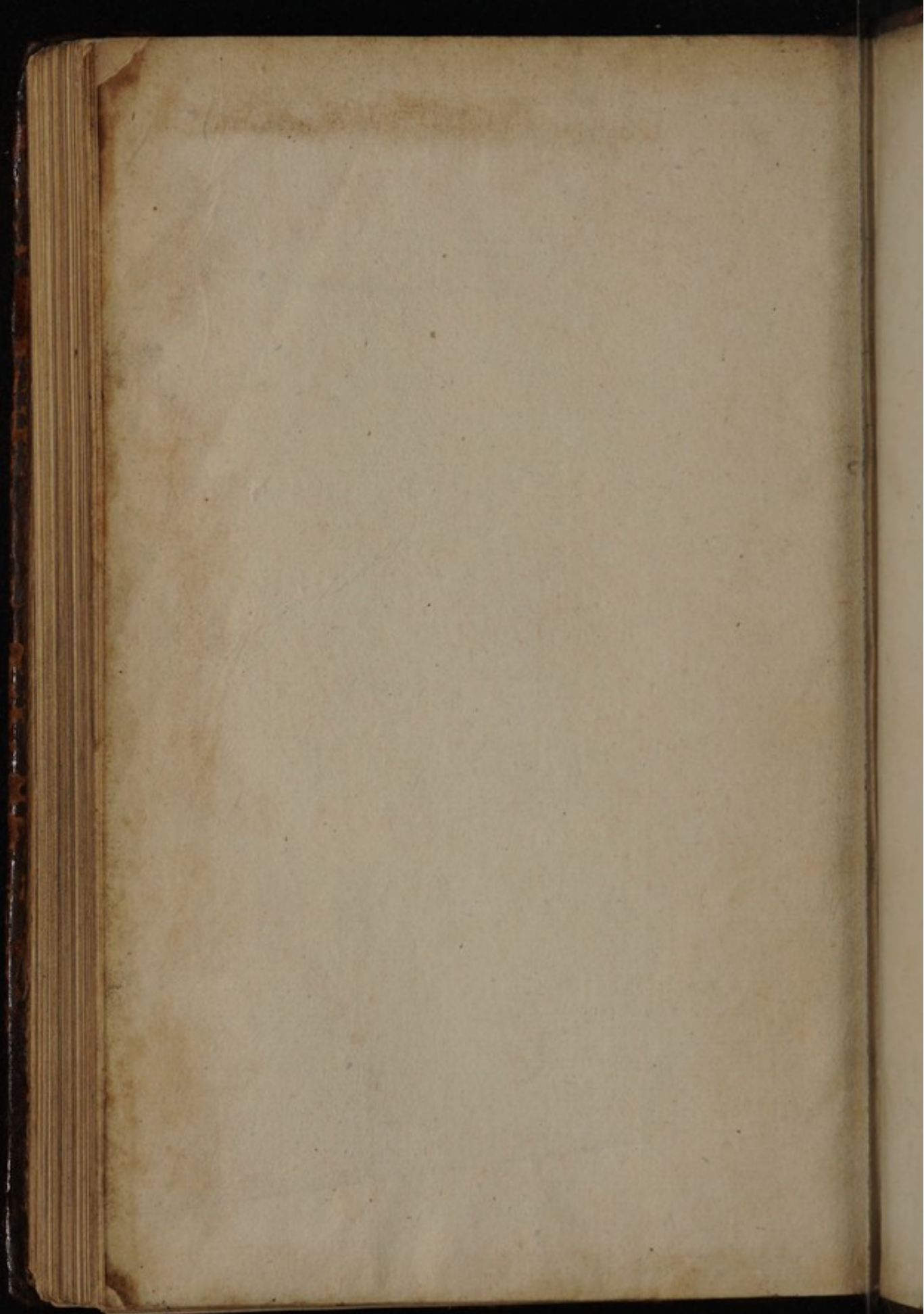


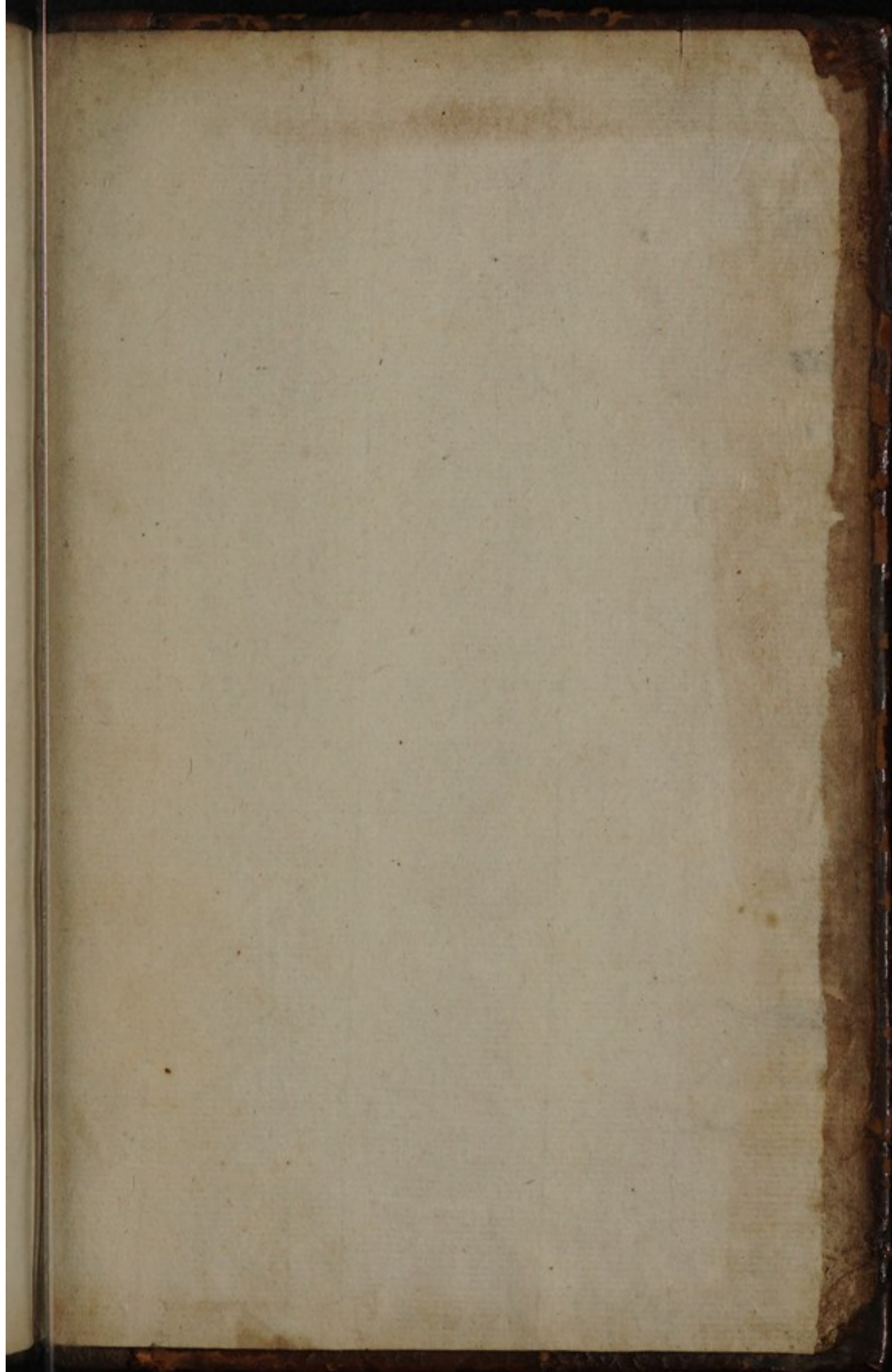


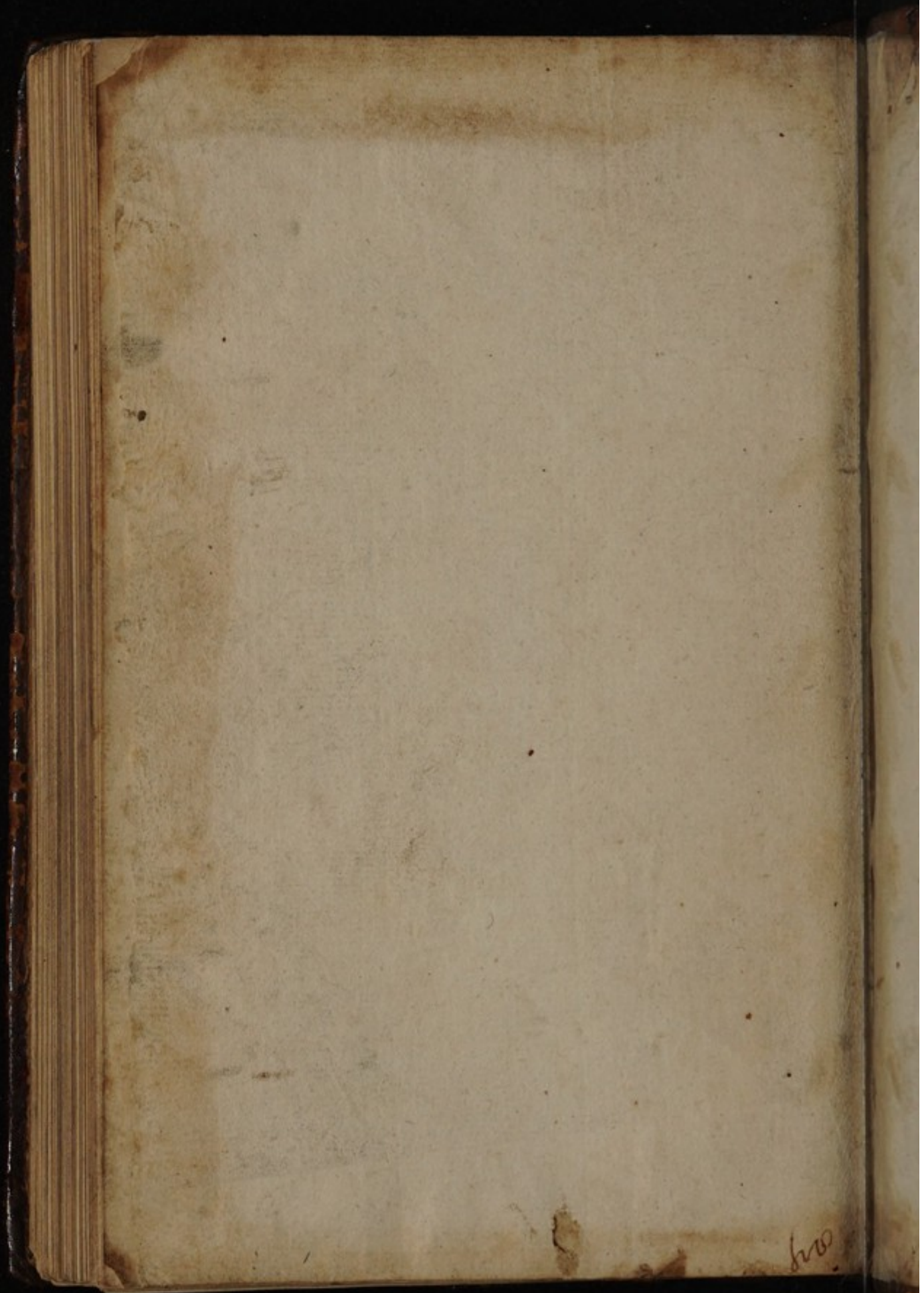












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