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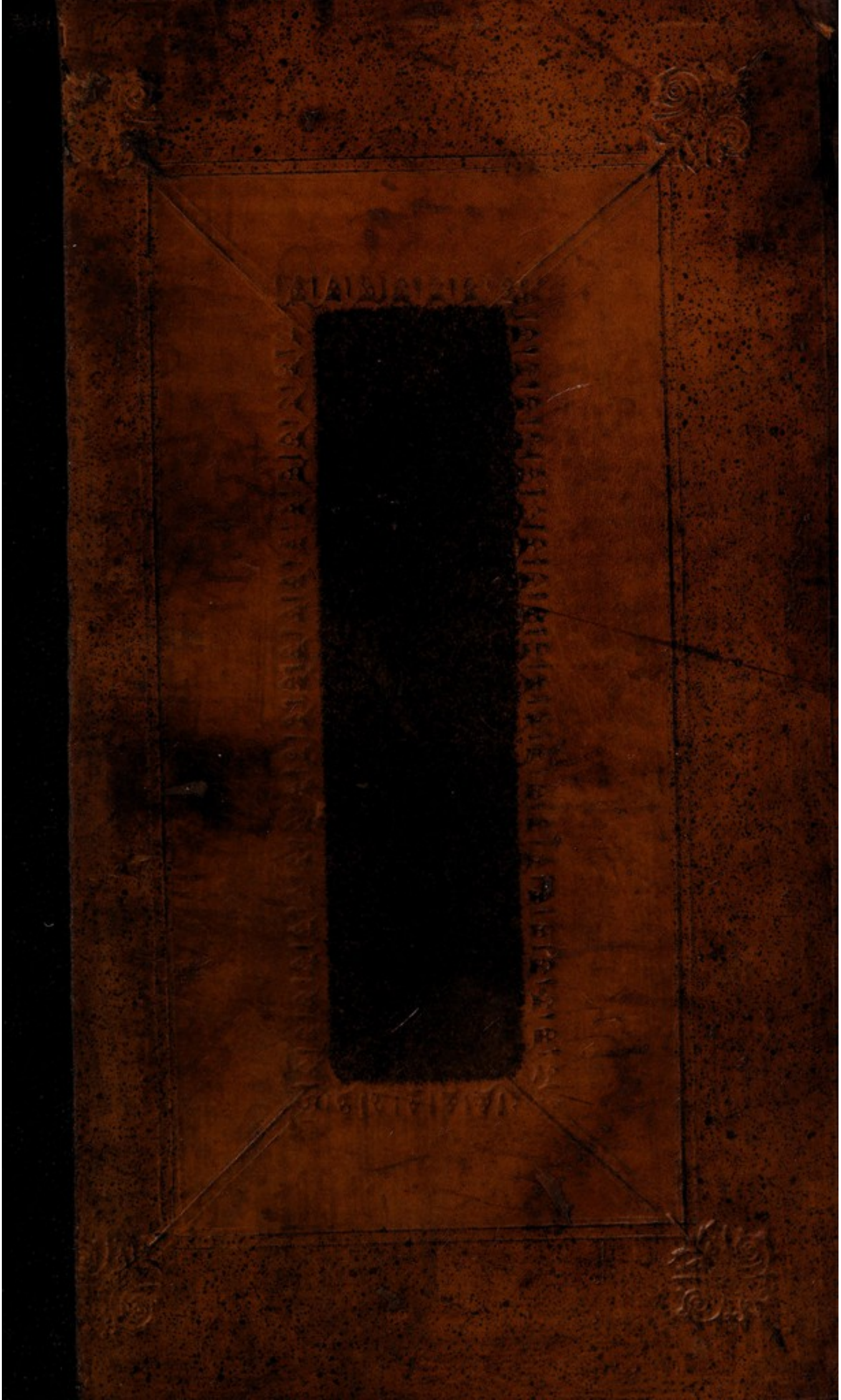
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THE

PROCEDURE, *&c.*

OF

Human Underſtanding.

THE

PROCEDURE, &c.

OF

Human Understanding.

THE PROCEDURE, EXTENT, AND LIMITS OF Human Understanding.

The Second Edition with Corrections and Amendments

ISAIAH lv. 9.

As the Heavens *are higher than the* Earth, *so are* my Ways *higher than* your Ways; *and* my Thoughts *than* your Thoughts.

LONDON:

Printed for WILLIAM INNYS, at the West End of St. *Paul's*. MDCCXXIX.

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THE

INTRODUCTION

TO THE

WHOLE DESIGN.

SOME years paſt a ſmall Treatiſe was publiſh'd with this Title, *A Letter in anſwer to a Book, entitled, Chriſtianity not myſterious; as alſo to all thoſe who ſet up for Reaſon and Evidence, in oppoſition to Revelation and Myſteries.* It plainly appears to have been written in haſte, and with the incorrectneſs of a youthful and as yet unformed ſtile; but the Foundation the Author all along proceeds upon, for the confutation of his Adverſary; and for laying open the fallacy of mens Arguments againſt Divine Revelation and our Chriſtian Myſteries, drawn from the Topics of ſtrict Reaſon, Certainty, and Evidence ſeems to be ſolid and juſt;

and indeed the only one upon which ſuch a firm and unſhaken Superſtructure can be rais'd, as may be Proof againſt all the Arguments and Objections of Unbelievers.

THAT Letter proceeds intirely upon a Diſtinction at firſt laid down between a *Proper* and *Immediate* Idea or Conception of a Thing; ſuch as we have of the things of this world, which are the proper and immediate Objects of our Senſes and our Reaſon: and that Idea or Conception which is *Mediate* only and *Improper*, ſuch as we neceſſarily form of the things of another world. It is there aſſerted as a ſure and inconteſtable Truth, that we have no immediate proper Idea at all of God, or any of his Attributes as they are in themſelves; or of any thing elſe in another world: And conſequently, that we are under a neceſſity of conceiving all things ſupernatural by *Analogy*; that is, by the Mediation and Subſtitution of thoſe Ideas we have of our ſelves, and of all other things of Nature.

THIS Diſtinction is there affirmed to be abſolutely neceſſary for the aſcertaining and ſettling the Bounds and Meaſure of our Knowledge; for ſhewing the true Limits, and utmoſt Extent of human Underſtanding, that we may clearly and diſtinctly apprehend where mere *Knowledge* ends, and *Faith* begins: Where it is they meet again, and inſeparably combine together for the inlargement of our Underſtanding vaſtly beyond its native ſphere; for opening to the Mind a new and immenſe ſcene of things otherwiſe imperceptible; and for a rational well-grounded Aſſent to ſuch Truths concerning them, as are a ſolid Foundation for all Religion Natural and Revealed.

THE nature of this *Analogy* the Author explains by a ſimilitude in this following Paragraph.

" AND thus it is plain, that tho' we
" may be ſaid to have Ideas of God and
" Divine things, yet they are not imme-
" diate or proper ones, but a ſort of Com-
" poſition we make up from our Ideas of

" worldly Objects; which at the utmoſt
" amounts to no more than a Type or
" Figure, by which ſomething in ano-
" ther world is ſignified, of which we
" have no more notion than a blind man
" hath of Light. And now that I am
" fallen into this Similitude, which ſeems
" well to explain the nature of the thing,
" let us purſue it a little; and ſuppoſe,
" that to a Man who had never ſeen or
" heard any thing of it, it were to be re-
" veal'd that there was ſuch a thing as
" Light. This Man as yet hath neither
" a Name nor a Notion for it, nor any
" Capacity of conceiving what it is in
" it ſelf. 'Tis plain therefore God would
" not reveal this to him by the name of
" Light, a word wholly unknown to
" him; nor by ſtamping on his Mind
" any immediate Idea of the thing it
" ſelf: for then it were utterly impoſ-
" ſible for him to communicate this Re-
" velation to others as blind as himſelf;
" ſince nothing but the ſame Almighty
" Impreſſion cou'd do that. So that this
" Revelation muſt be made by Words

" and

" and Notions which are already in him.
" And accordingly when he is told, that
" it is a thing which can diffuſe it ſelf in
" an inſtant many thouſands of miles
" round; and enable him to know in
" a moment in what Order all things lay
" at a great diſtance from him, and
" what Proportion they bore one to an-
" other; nay, that it could make him
" know where the Heavens lay; and
" that by the help of this he ſhou'd there
" diſcern at once, a vaſt and almoſt in-
" finite number of very pleaſant Bodies;
" and, in ſhort, that without the help
" of his Stick or his Hand he ſhou'd
" know every thing that lay before him:
" After all, 'tis plain this Man wou'd
" form to himſelf an Idea of Light from
" his Touch; he wou'd think it very
" like Feeling, and perhaps call it by
" that name; becauſe this was the beſt
" way he had of diſtinguiſhing one
" thing from another; and therefore
" wou'd conclude, that thoſe Bodies he
" heard of muſt needs be wondrous ſoft
" and ſmooth. Juſt thus do we con-

" ceive the things of another World; ſo
" that we may rack our Invention, and
" turn and wind all thoſe Ideas we have
" into ten thouſand different ſhapes, and
" yet never make up any true likeneſs
" or ſimilitude of the *Real* Nature of
" thoſe Objects of another World.

FROM hence the Author proceeds to the application of this Diſtinction to the Points in controverſy between him and that famed Unbeliever he had to deal with; and particularly to the explaining the true manner of our conceiving the Myſteries of Chriſtianity, and that of the ever bleſſed Trinity in particular.

NOW tho' the proceeding upon this foot of *Analogy* may ſeem ſomething ſtrange and new, yet it is as old as the earlieſt Fathers of the Church; who did not indeed expreſsly lay down this Diſtinction, and purſue it Logicaly thro' all the particulars of our knowledge human and divine; or apply it to the exact ſtating the Limits and Extent of human underſtanding in general. But however the ſum and ſubſtance of all their An-

ſwers

ſwers to the Arguments and Objections of Heretics and Unbelievers might be reſolved into this, *That the true and real Nature of God and his Attributes, and of all things in another World were utterly incomprehenſible and ineffable; and conſequently that all mens Reaſonings from the Real Nature of things in this world, to the* Real true *ſtate and condition of things Supernatural, were precariousand inconcluſive.*

It is now upwards of twenty-five years ſince that Treatiſe was publiſhed. And conſidering it underwent ſeveral Editions; that it met with the approbation of ſome men of greateſt note, and higheſt ſtation in the Church; and never was anſwered any otherwiſe than by ſome perſonal Reflections in a Pamphlet againſt the Author; but chiefly conſidering of what univerſal uſe and application the above-mentioned Diſtinction is in all our Controverſies with Arians, and Socinians, and Deiſts; how neceſſary it is for reducing all matters in debate between them and us, to a Point under

every head, ſo that they may admit of a clear and eaſy ſolution. It cannot be ſufficiently admired, that in this interval (wherein ſo much hath been written on all ſides concerning Revelation and Myſtery, and the Doctrine of the Holy Trinity) the many pious and learned Defenders of our Faith have either intirely declined proceeding upon the foundation there laid; or have given only ſome general, ſhort, and imperfect Hints of this Analogy. Inſomuch that our Adverſaries have not yet found themſelves under a neceſſity of joining iſſue upon that foot; and conſequently obliged either flatly to deny and diſprove our Conceptions of God, and his Attributes, and of all things in another World to be Analogous; or to acknowledge that all their Inferences and Concluſions drawn from the Nature of Man and Things material, to the *Real* internal Nature of God and Things ſupernatural, are falſe and deceitful.

BUT our wonder will ceaſe, when we conſider the no ſmall difficulty of applying

plying this Diſtinction between proper and improper Ideas to the Myſteries of Chriſtianity; and to the ſeveral difficulties and objections which have been raiſed concerning them, even after it is allowed and throughly digeſted; beſides the great danger of purſuing it thro' all the inſtances which will every where occur: For without a judicious and cautious application of *Analogy*, men will be apt to miſtake it for pure *Metaphor*, and by that means reſolve all Religion into nothing more than mere Figure and Alluſion.

THAT which makes the Danger of inſiſting upon this manner of conceiving God and his Attributes by Analogy yet greater, is the general prevailing prejudice againſt it, from the expreſs Declarations of ſome late Writers of great note; who have rejected utterly, and even exploded it by ſuch poſitive Aſſertions as theſe, which will be throughly conſidered in their due place. *If the Reaſons of Juſt and Good are the ſame in reſpect of God and Man; then muſt the Actions proceeding*

proceeding from them be of the ſame Kind. Again, *If the moral Attributes in* God *were not the ſame in* Kind *with thoſe in Man, we cou'd have no knowledge at all of them; nor cou'd we reaſon at all about them.* And again, *It is fooliſh for any man to pretend, that he cannot know what Goodneſs, and Juſtice, and Truth in God are; for on that ſuppoſition God would be an unintelligible Being; and Religion, which conſiſts in the Imitation of Him, wou'd be utterly loſt.* Again, *That Cogitation or Thought, Self-motion, Free-will, and Reflection which is implied in Self-conſciouſneſs, are in God Almighty the ſame in Kind* [with what they are in us] *tho' infinitely ſuperior in Degree, is as demonſtrable as either his Exiſtence, or any other of either his moral or natural Attributes; theſe being primary Attributes common to all Intelligences.* Others argue ſtrenuouſly againſt this Analogy from that very Topic in the other extreme which makes it abſolutely neceſſary, namely, the *infinite Nature of God*; by ſaying, *There can*

be

be no Proportion *or* Similitude *between Finite and Infinite, and conſequently no Analogy.* The weight and authority of theſe great Writers hath probably deterred others from publicly attempting any thing this way; otherwiſe than by ſome general Hints, purſued perhaps only thro' one or two Paragraphs; and hath occaſioned their running rather into any other way of accounting for the manner of our conceiving God and Things immaterial; ſuch as by the common Deduction of Reaſon; by their Effects only; by the Relation they bear to us; or by Intellectual Ideas, and Metaphyſical Abſtractions.

ABOUT ten years after that Letter had appeared in Print, an eminent and truly learned Prelate ventured (in a Sermon preached and publiſhed in 1709) to ſhew the *Conſiſtency of Predeſtination and Foreknowledge with the Freedom of Man's Will,* upon the ſame foundation of Analogy (as his Grace intended) upon which the Letter had proceeded for the defence of our Chriſtian Myſteries; which is the only Diſcourſe upon

that

that foot deſerving the Reader's particular notice. In that Sermon his Grace very juſtly and truly aſſerts, with the Author of the Letter, *That we have no direct or proper Notion or Conception of God and his Attributes, or of any other Things of another World; That they are all deſcribed and ſpoke of in the language of Revelation by way of Analogy and Accommodation to our capacities; That we want faculties to diſcern them; That the Words and Names by which we expreſs them are not to be taken literaly.* He obſerves, *that our Conceptions of God and his Attributes, as far as they can go, may be ſaid to correſpond to the Wiſdom, Goodneſs, Holineſs, Juſtice, Will, and Foreknowledge of God.* And hath this excellent Paragraph to that purpoſe, which I ſhall here tranſcribe, only leaving out a few words, which have given an handle for exception.

" If we wou'd ſpeak the truth, thoſe " Powers, Properties, and Operations, " the names of which we transfer to " God, are but faint Shadows and Re-

" ſemblances

" ſemblances of the Divine Attributes.
" Whereas his Attributes are the Ori-
" ginals, the true real Things; of a
" nature ſo infinitely ſuperior, and dif-
" ferent from any thing we diſcern in
" his Creatures, or that can be concei-
" ved by finite Underſtandings, that we
" can't with reaſon pretend to make any
" other Deductions, from the Nature of
" one to that of the others, than thoſe
" he hath allowed us to make; or ex-
" tend the Parallel any farther than that
" very Inſtance which the Reſemblance
" was deſigned to teach us.

THO' his Grace thus rightly lays down Analogy for the foundation of his Diſcourſe; yet for want of having throughly weighed and digeſted it, and by wording himſelf incautiouſly, he ſeems intirely to deſtroy the nature of it; inſomuch that whilſt he rejects the ſtrict *Propriety* of our Conceptions and Words, on the one hand; he appears to his Antagoniſts to run into an extreme even below *Metaphor*, on the other. His greateſt miſtake is, that thro' his Diſcourſe

courſe he ſuppoſes the Members and Actions of an human Body, which we attribute to God in a pure Metaphor, to be equally upon the ſame foot of Analogy with the *Paſſions* of an human Soul, which are attributed to him in a lower and more imperfect degree of Analogy; and even with the *Operations* and Perfections of the pure Mind or *Intellect*, which are attributed to him in a yet higher and more complete degree. In purſuance of this overſight, he expreſsly aſſerts Love, and Anger, Wiſdom, and Goodneſs, and Knowledge, and Foreknowledge, and all the other Divine Attributes to be ſpoke of God as improperly as *Eyes* or *Ears*; That there is no more likeneſs between theſe things in the Divine Nature and in ours, than there is between our *Hand* and God's *Power*; and that they are not to be taken in the ſame Senſe. *That becauſe we do not know what his Faculties are in themſelves, we give them the names of thoſe Powers that we find wou'd be neceſſary to us in order to produce ſuch Effects,*

Effects, (as we obſerve in the world) *and call them Wiſdom, Underſtanding, Foreknowledge, &c. Becauſe he hath all the Advantages theſe Powers or Faculties can give him if he had them.* And again, *That he acts as if he had them. That we ſpeak of him as if he had the like; as if there were ſome ſuch things in God; and becauſe we muſt reſemble him to ſomething we do know and are acquainted with.*

AGREEABLY to this incautious and indiſtinct manner of treating a Subject curious and difficult, he hath unwarily drop'd ſome ſuch ſhocking Expreſſions as theſe, *The beſt Repreſentations we can make of God are infinitely ſhort of TRUTH.* Which God forbid, in the Senſe his Adverſaries take it; for then all our Reaſonings concerning him wou'd be groundleſs and falſe: But the Saying is evidently true in a favourable and qualified ſenſe and meaning; namely, that they are infinitely ſhort of the real, true, internal Nature of God as he is in himſelf. Again, *That they are Emblems*

blems indeed and Parabolical Figures of the Divine Attributes, which they are deſign'd to ſignify; as if they were Signs or Figures of our own, altogether precarious and arbitrary; and without any real and true foundation of Analogy between them in the Nature of either God or Man; and accordingly he unhappily deſcribes the Knowledge we have of God and his Attributes by the Notion we form of a ſtrange Country by a *Map*, which is only *Paper* and *Ink*, *Strokes* and *Lines*.

NOTWITHSTANDING the main ſcope and deſign of his Grace's Sermon is juſt; and that by any candid Reader he muſt be however allowed to ſuppoſe that Goodneſs, and Mercy, and Juſtice, and Wiſdom, and Knowledge do expreſs ſome real Perfections in God *Anſwerable* and *Correſpondent* (as he himſelf expreſſeth it) to what they ſignify in human Nature: And notwithſtanding that the foundation of Analogy, upon which he builds, (if rightly explained and duly applied,) is ſolid and firm; yet his

Antagoniſts overlook all this, and lay the whole ſtreſs of their Anſwers upon thoſe Errors he hath committed in the Superſtructure. They take advantage only of his miſtaken way of treating the Subject, and inadvertent manner of expreſſing himſelf. They do not anſwer him, by directly ſhewing the Foundation of Analogy upon which he argues to be falſe and groundleſs; and that our Ideas and Conceptions of God and his Attributes, obſcure and imperfect as they are, muſt be however direct and immediate; and our Words as literal and proper in that caſe, as when we apply them to Things natural and human. No, they have not attempted this; but they do moſt injuriouſly repreſent his Grace's Opinion and Doctrine to be, That thoſe Operations and Perfections of a human Mind, which we attribute to God, do ſignify nothing true and real in the Divine Nature: Whereas that great Prelate in ſome places expreſsly aſſerts the contrary, that they ſignify *more valuable Perfections and infinitely ſuperior*

rior to what they are in us; and again, that his *Attributes are the Originals and true real Things.* And his Oppoſers take this for granted; that if thoſe Attributes are in any ſence *Analogous*, they can mean nothing true and *real* in the Divine Nature.

FROM thence they draw many formidable conſequences, all which muſt be allowed to be true, upon thoſe falſe ſuppoſitions of their own. As, that his Grace's Principle of Analogy, which is called a *Paradox*, *renders the Goſpel Patchwork; and all the Divine Attributes, together with all the great Doctrines of Chriſtianity inſignificant, uſeleſs, and precarious; and that thereby all Virtue and moral Practice falls to the ground. That by it his Grace hath baniſh'd Truth quite out of the world; and that it is all loſt by his unexampled Theology. That by this the Scriptures are repreſented obſcure, ambiguous, dark, perplexed, entangled; and contradictions rais'd in the Divine Nature and Attributes. That it makes way for all the er-*

roneous Suggeſtions of Enthuſiaſtick Spirits; for ſubverting all Chriſtianity; for ſapping its Foundations; and that it turns all its Doctrines into Banter, Ridicule, and Contradiction. That upon his Principle of Analogy, *they are all groundleſs, wild, and erroneous Notions; Dreams, Whimſies, Improprieties, calculated for people's Fancies; mere Fictions, Chimeras, and chimerical Conceits, and Compliances with falſe Images in the heads of the Vulgar. That his Grace hath outdone the Rehearſer, who in effect impiouſly ſays, St.* Paul *and the other Apoſtles confound all with their improper way of talking; that his Sermon hath done a great deal of Hurt and Diſſervice to the Church of Chriſt; That a man might as well have performed what his Grace hath done by the ſubterraneous World, by the Philoſopher's Stone, by Magic, and occult Qualities; and that upon his Principle Miniſters are not to trouble themſelves, whether the Doctrine they preach be true or falſe.*

OUT of a Pamphlet, the Author of which ſtiles himſelf *a Proſelyte to plain Dealing*, I have collected theſe few from many ſuch like expreſſions of a feveriſh burning Zeal, and not *according to knowledge* for the Doctrines of the Goſpel; which are all however ſafe upon his Grace's main Principle rightly underſtood and candidly interpreted.

ANOTHER anonymous and much cloſer Antagoniſt, who writes with leſs ſhew of Zeal indeed for the Cauſe of Chriſtianity, but with better colour of Reaſon; is no leſs ſevere and injurious in his Cenſures of the main Principle upon which his Grace proceeds. He aſſerts with an air of great Poſitiveneſs, that upon his Principle, *God is a Being without Wiſdom, Goodneſs, Juſtice, and Mercy, Knowledge and Holineſs. That all the moral and natural Attributes of God are indefenſible. That all the Arguments for God's Government of the World; and for rewarding and puniſhing Men in a future State, which are drawn from the Divine Attributes taken*

in

in a ſtrict and literal Senſe, are given up; and that we can never from thence infer any Obligation to Duty. That thus it is a Matter of no great conſequence, what Notions Men have of God. That by conſequence from his Principles God muſt be without Diſtinction of Perſons, as well as without Parts and Paſſions; and that his Grace hath given up the Cauſe to the Unitarians. That his Grace owns, that God is neither Good nor Wiſe; and that according to him, the Scripture Text, Be ye holy as I am holy, *is as unintelligible, as* Be ye holy as I am Rabba. *That if his Grace meant to make all our Notions of God paſs for Riddles in Divinity not to be underſtood, little Credit will be gain'd by it to Religion. That thus the Unity of God would be only ſomething* AS GOOD *as but one God.* The Author asks, *How can Men know God's Will, when he hath no Will?* And, *How can we imitate the Holineſs of God unleſs it be of the ſame nature with that Quality in us?* And again, *Whither will Matters run? Whither indeed!*

deed! when one may not ſo much as ſay, God knows whither. And he makes this Remark upon the whole, *That the World had been as wiſe and as quiet, if their ordinary Notions of God's Attributes had never been diſturbed.*

I HAVE troubled the Reader with theſe empty Outcries and Sarcaſms here, in order to prevent this looſe and unreaſoning way of ſpeaking upon this Subject for the future; and that I may prevail upon thoſe Authors to think the Matter over again in cool Blood: And to conſider, that they are the very Men who are juſtly liable and obnoxious to all thoſe hard Speeches and frightful Imputations of ſapping and ſubverting Chriſtianity, which they ſo wrongfully charge upon the great and learned Prelate. Becauſe they all along ſo ſtrenuouſly maintain, *That if the Doctrines of the Goſpel, God, and his Attributes, are by us conceived Analogicaly, there can be nothing of Truth and Reality in them.* And *that upon the Suppoſition of ſuch Analogy, we cou'd have no Knowledge at all*

of

of them, but what is purely Figurative and Metaphorical. Two of the moſt deſperate and univerſaly pernicious Poſitions, that were ever openly and publickly maintain'd; being by direct and immediate conſequence utterly deſtructive of all Religion Natural and Revealed: And which, if they were true, wou'd ſupport and confirm all the Arguments of Arians, Socinians, and Deiſts againſt the Chriſtian Revelation and Myſteries. To convince them effectualy that they are fundamentaly wrong, let them but ſingle out any one Idea or Conception, together with the Word by which we expreſs it; and revolve it in their mind, and try whether they can transfer it to the Divine Being and the Things of another World, in the ſame ſtrict and literal Propriety with which they apply it to Man: And if they find this in fact not practicable, then let them ſuſpend all further Oppoſition to the Doctrine of Analogy, till the Nature of it is more fully and rightly explained, and the true Uſe of

it in Religion ſhewn; together with the application of it to the Defence of the Truths and Myſteries of the Goſpel; and to the Confutation of Hereſy and Infidelity.

SUCH Objections as have any weight or colour of Reaſon in them may, God willing, be throughly conſidered hereafter. But by the way, it is convenient to obviate and remove one popular Prejudice againſt the enlarging upon this Subject of Analogy. What occaſion or neceſſity is there for it at this time, more than ever? Wou'd not the world have been as wiſe, and as good, and as holy, if Men's ordinary Notions of God and his Attributes, and of all things elſe ſupernatural had never been diſturbed? Yes it wou'd; and it cannot be ſufficiently lamented, that they have been ſo diſturbed. But who are the Diſturbers? The Arians, Socinians, and Deiſts; who, by turning all the Words and Language of the Goſpel either into mere Figure and Metaphor on one hand, have argued away the whole Subſtance of our

Faith;

Faith; and reſolved all Chriſtian Myſteries into nothing: Or by wreſting all the Terms and Expreſſions we have for them to ſtrictly literal and proper Acceptations on the other hand, have from thence charged our Faith of the Goſpel and its Myſteries with Inconſiſtencies, Abſurdities, and Contradictions? Or are they the Diſturbers, who undertake to ſhew, that thoſe Goſpel Terms are to be underſtood neither in a ſence purely Figurative and Metaphorical, nor yet in their ſtrict and literal Propriety; and who by that means lay open the Fallacy of all thoſe men's Reaſonings from the Nature of Things known, to the real internal Nature of Things unknown?

THE deſign of the Scriptures indeed is, that we ſhould take both the moral and natural Attributes of God, and all things ſpoke in them of another World ſo far literaly, as to give our Aſſent to them all as to things true and real, upon the Teſtimony of God; without meddling with their Nature as they are in themſelves, which is incomprehenſible.

But

But when Men will deviate from that Deſign, and pervert this common, and familiar, and literal Acceptation, which would fully have anſwered all the Ends of Religion; and will raiſe their Objections from thence againſt the Scriptures themſelves, and the Myſteries revealed in them: Then, when the Enemies of Revelation and Myſtery make a bad uſe of it, by miſrepreſenting and miſapplying this Analogy; it becomes abſolutely neceſſary for the Orthodox to make a good uſe of it; to explain it truly, and apply it rightly; to diſtinguiſh the Nature of it with greater nicety, and ſhew how it differs from Figure and bare Alluſion.

THE fundamental Doctrine revealed in Scripture, and ever maintained by the Church, but denied by the Arians is, that God is *Truly* a Father; that Chriſt is his *True* and *Genuine* Son, and *Actualy begotten* of the Father in his own *Divine* Nature and Perfections. The Ground of the Arian Scheme is, that the words *Father*, and *Son*, and

Begotten

Begotten cannot be underſtood literaly and properly of God; therefore they are to be taken *Improperly* and figuratively; namely, that Chriſt was *Made* or *Created*, or ſome way *Produced* by the Will and Power of God; and conſequently cou'd not be equal in Nature and Perfections, nor co-eternal with him. From hence they branch out into a large Hypotheſis full of Blaſphemy againſt God as a *True* Father; and againſt Chriſt as *Truly* a Son, in the received ſence of the words as they are commonly applied to God and to Chriſt. For us to undertake to prove in the other extreme, that thoſe terms are to be underſtood *literaly* and in their ſtrict *Propriety* of God and Chriſt, is an impoſſible task; and thus they will be ſurely too hard for us in every point of Controverſy. But if we take the middle way, and ſhew thoſe Terms not to be taken in their *Firſt*, and *Strict*, and literal Propriety; nor in a mere and empty *Figure*, but *Analogicaly* thus: That Chriſt, in his Divine pre-exiſtent Nature, is as *Truly*, and *Realy*,

aly, and *Actualy* the Son of God in a ſupernatural incomprehenſible manner, begotten in his own Nature and full Perfections, as if he were literaly ſo; and as *Truly* as a human Child is the Son of his Father in the way of Nature; then we bring the Controverſy upon the right foot; and they muſt ſtumble at every ſtep they take to confute us.

THE Dilemma the Socinians reduce us to, and puſh us with at every turn is this. All the words of Scripture, in which the Myſteries of Chriſtianity are revealed, are to be underſtood either *literaly* or *metaphoricaly*. But you muſt grant, ſay they to us, that they cannot be taken properly and literaly; therefore they are to be taken Metaphoricaly; and conſequently they are all nothing more than mere Figure and bare Alluſion: And accordingly they are ſo full of this, that *Socinus* himſelf, ſpeaking of the Goſpel, hath this ſaying, *Tota Redemptionis noſtræ per Chriſtum Metaphora.* The true anſwer to them is, that thoſe words are to be underſtood neither

neither in a ſtrictly proper ſence, nor in a ſence purely Metaphorical, but Analogicaly; in which acceptation they contain and exhibit to us as much Truth and *Reality*, as they do when taken in their moſt ſtrict and literal Propriety.

THE whole ſum and ſubſtance of the Deiſt's and Freethinker's reaſoning may be reſolved into this. You muſt grant, ſay they, that we can neither know nor believe any thing but what we have ſome kind of Idea or Conception of; And you muſt grant likewiſe, that the Chriſtian Myſteries are incomprehenſible, that is, that we have no Idea at all of them; therefore we can neither know nor believe them. And purſuant to this, they every where oppoſe the Certainty and Evidence of Senſe and Reaſon, and the clear and diſtinct knowledge we have of *Their* proper Objects; to the Uncertainty, and Obſcurity, and Unconceivableneſs of Revelation and Myſtery. Now we are under a neceſſity of making them both thoſe Conceſſions thus *Separated*

parated by them, and yet their conſequence is abſolutely falſe: For tho' we have no *Idea* at all of the Chriſtian Myſteries as they are in their *Real Nature*; yet we can both *Know* and *Believe* them under *Analogical* Repreſentations and Conceptions. So that thoſe two Aſſertions of theirs will infer one Poſition abſolutely true; namely, That the Scripture terms expreſſive of thoſe Myſteries, firſt underſtood and apprehended literaly, and then transfer'd by Analogy to things Divine and Incomprehenſible, do contain as much ſolid and ſubſtantial *Truth* and *Reality* for an Object of our *Knowledge* and *Faith*, as when they are applied to things Natural and Human.

NAY, the Atheiſts themſelves find their account in laying aſide and confounding this Analogy; for thus they argue. If God is Infinite, no finite human Underſtanding can have any Knowledge at all of him. It can't know him in the *Whole*, becauſe nothing finite can comprehend Infinity; nor can it know

any

any *Part* of him, there being no part of Infinity. To which I return the Apoſtle's Anſwer, that tho' we can't be ſaid to know any *Part* of him; yet we are truly ſaid to know him *in part*, as we ſee the reflection of a ſubſtance in a looking-glaſs; that is, by Analogy with thoſe Perfections we obſerve in our ſelves, and in the things of Nature; the brighteſt Mirrour in which we now behold him. But they urge, there can be no *Proportion* or Similitude between *Finite* and *Infinite*, and conſequently there can be no Analogy. That there can be no ſuch Proportion or Similitude as there is between finite created Beings is granted; or as there is between any material ſubſtance and its Reſemblance in the glaſs: and therefore wherein the *Real Ground* of this Analogy conſiſts, and what the Degrees of it are, is as incomprehenſible as the real Nature of God. But it is ſuch an Analogy as he himſelf hath adapted to our Intellect, and made uſe of in his Revelations; and therefore we are ſure it hath ſuch a foundation

dation in the Nature both of God and Man, as renders our *Moral* Reaſonings concerning him and his Attributes ſolid, and juſt, and true.

I MUST not now ſtay to enlarge upon theſe things, and ſhall here only give ſome account of my Deſign and Method in the further proſecution of this Subject.

THE great Genius of the laſt Century, under the head of Revelation and the Myſteries of Religion, obſerves how *God hath vouchſafed to let himſelf down to our Capacities; ſo unfolding his Myſteries as that they may be beſt or moſt aptly perceived by us; and, as it were, grafting or inoculating his Revelations into thoſe Notions and Conceptions of Reaſon which are already in us.* After which, he reckons a Treatiſe of Logic calculated for this very purpoſe, among his *Deſiderata. Itaque nobis res ſalubris videtur & imprimis utilis, ſi Tractatus inſtituatur ſobrius & diligens, qui de uſu Rationis humanæ in Theologicis utiliter præcipiat, tanquam Divina quædam Dialectica.*

ctica. Utpote quæ futura ſit inſtar opiatæ cujuſdam medicinæ; quæ non modo ſpeculationum, quibus ſchola interdum laborat, inania conſopiat; verum etiam controverſiarum Furores, quæ in Eccleſiâ tumultus cient, nonnihil mitiget. Ejuſmodi Tractatum inter Deſiderata ponimus; & Sophronem, *ſive de legitimo uſu Rationis humanæ in Divinis nominamus.*

Now this is the very thing I aim at, and what I endeavour by this firſt Treatiſe to perform in ſome degree. In which I propoſe rightly to ſtate the whole Extent and Limits of human Underſtanding; to trace out the ſeveral ſteps and degrees of its Procedure from our firſt and ſimple Perception of ſenſible Objects, thro' the ſeveral operations of the pure Intellect upon them, till it grows up to its full Proportion of Nature: And to ſhew, how all our Conceptions of things ſupernatural are then *grafted* on it by Analogy; and how from thence it extends it ſelf immenſely into all the Branches of Divine and Heavenly Knowledge.

SOME Treatiſe of this kind I foreſaw was neceſſary to be premiſed, before I cou'd proceed to the application of this Analogy to any of our Controverſies in Religion; becauſe of that ſtrong Prejudice againſt it, from an opinion that it ultimately reſolves all Religion into mere Figure and Alluſion, and conſequently brings it to nothing; and becauſe of the many Errors and Prepoſſeſſions in the generality of young Students, taken up from falſe and pernicious Principles in ſome of our modern Writers of Logic and Metaphyſics. In order to obviate and remove theſe, I was to begin with the firſt Rudiments of our Knowledge; to explain the ſeveral Properties of thoſe Ideas of Senſation, which are the only Materials the Mind of Man hath to work upon; to lay open the true nature of *Divine* Analogy, how it differs from *human* Analogy, and how both differ from pure Metaphor: To ſhew, how we neceſſarily apply it to the conceiving the Divine Being and his Attributes; of what univerſal advantage it is in direct-

ing us to the right uſe of Reaſon in Religion; in enabling us to ſtate the true manner of apprehending the Myſteries of Chriſtianity; and to judge, when it is that our Reaſonings upon them are juſt, and ſolid, and clear; and when they are confuſed, precarious, and falſe.

I HOPE the ingenuous Reader will ſuſpend any Indignation and Cenſure, which may ariſe from his Zeal for the Truth and Safety of Religion, till he can ſee the whole Deſign together in one view. For my Intention is (if God permit) in ſome of the following Tracts to proceed to our Controverſy with ſuch as are *declared* and *profeſſed* Arians, whether ancient or modern. When the way is thus far prepared, I purpoſe to lay open the deep Diſſimulation of all thoſe who have no other colour or pretence to renounce that name and Character, unleſs it be becauſe they rigorouſly maintain the rankeſt of *their* Heretical Opinions not *expreſsly*; but by *direct*, *immediate*, and *neceſſary* conſequence. The conſideration of the Socinian *Poſtula-*

ta, and that groſs and complicated Scheme of Hereſy deduced from them with much Subtilty and Artifice, I leave to the laſt.

THE Sabellians began early in the Church to deſtroy the very Subſtance of Chriſtianity, and give an intire turn to the whole Tenor of the Goſpel, and the Reality of our Salvation by the Merits and Mediation of a Saviour: And that, by arguing the words *Father* and *Son* to be purely figurative, and conſequently to denote only one and the ſame Divine Perſon; and thus they formed their Hereſy upon the foot of *Metaphor*.

THE Arians afterwards, tho' they ran into the quite contrary Extreme, yet argued from the very ſame Topic of Figure and Metaphor; concluding juſt as the Sabellians did, that *Father* and *Son* were Terms altogether *improper*, and utterly unworthy the Divine Nature in their literal and proper acceptation. But they made a quite contrary uſe of this; not only to prove them two diſtinct and different Perſons; but to prove the Son

to

to be of a different and ſubordinate Nature, neither coeternal nor coequal with the Father: and it was by this Artifice, they endeavoured to obviate and invalidate all the Arguments of the Orthodox, drawn from the real import and true acceptation of thoſe words in the Goſpel.

THE Socinians agree with the Arians in allowing Chriſt to be God in the moſt elevated ſence, and to all intents and purpoſes that a made or created Perſon *can* be ſuch; but that it is ſtill in a figurative only, and not in the ſame ſtrictly proper acceptation in which it is attributed to the Father. And they differ from them in theſe two material Points, That whereas the Arians allow Chriſt a pre-exiſtent, tho' a made or created Nature; the Socinians will have him originaly a mere Man, and not in being till born of the Virgin *Mary*. And ſecondly, Whereas the Arians, by holding Chriſt to be God in a Figure only, do intirely take away all the real and truly divine virtue and efficacy of his Merits

and whole Mediation for us; yet they do this by direct and immediate conſequence only; and leave the Myſteries of Chriſtianity in their full force and efficacy with ſuch as do not diſcern this neceſſary conſequence. But the Socinians do expreſsly and profeſſedly turn them all into pure Metaphor, and bare Alluſion only to what was enjoined and practiſed under the legal Diſpenſation. So that they hold Chriſt to be a *Figurative* Saviour, a figurative Prieſt, a figurative Mediator; they reſolve his Merits and Satisfaction, with the words *Price*, *Purchaſe*, *Redemption*, *Waſhing* and *Cleanſing* of his Blood, all into mere empty Figure; and in ſhort, turn our whole Chriſtianity into a Metaphorical Religion.

THE Deiſts and Freethinkers of all ranks and degrees, who build upon their Principles, have but one ſtep farther to go, and do make this Inference, which is obvious and rational upon the Socinian Hypotheſis; That if all thoſe things are to be underſtood in Figure and Metaphor only, then they can have nothing

of

of Reality and ſolid Truth at the bottom. By the ſame fatal Deluſion with the Socinians, they utterly reject all *Analogy* in Religion as well as *Metaphor*; and therefore ſet up for the belief of one only Divine Perſon; and for ſuch Principles of Morality as are deduceable only from the Light of Reaſon, as they imagine, without the help of that Revelation, to which even they themſelves owe their beſt and moſt exalted Notions of it. They rigorouſly confine the Underſtanding within the narrow bounds of *direct* and *immediate* objects of Senſe and Reaſon; and will not ſuffer the Mind of Man in any one Inſtance to reach above the ſtrictly literal and immediate acceptation of Words; ſo as to transfer them and their Ideas Analogicaly with the leaſt Truth and Reality to things incorporeal, and otherwiſe inconceivable and ineffable.

THE Progreſs from thence into ſpeculative Atheiſm is ſhort and eaſy. For if all Revealed Religion is to be rejected as merely figurative, and metaphorical; then all Natural Religion is to be

likewiſe rejected; becauſe all the Ideas and Conceptions we can have of God and his Attributes from the light of Reaſon muſt be equaly figurative and metaphorical; and therefore we have no *Real* true Knowledge at all of them; and conſequently can never prove the Exiſtence of a Being whereof we have no true Conception or Knowledge.

I LOOK upon *Socinianiſm*, together with the modern *Clandeſtine Arianiſm* which is moſtly built upon it, to be in all probability the laſt great Effort of the Devil againſt Chriſtianity; which will then ſhine out to the world in its full Luſtre and Glory, whenever this thick Cloud is fully removed and diſſipated, which he hath interpoſed to obſcure and darken its Rays. Our modern Deiſts, and Freethinkers, and Atheiſts of all ſorts and ſizes are likewiſe the natural Growth and Offspring of Socinianiſm: They are as ſo many Heads daily ſprouting up from that figurative *Metaphorical Monſter*; each of which multiplies by being cut off, and they increaſe their

number by being as daily confuted. Nor can they ever be totaly deſtroyed, till they are all ſtruck off together at one Blow, skilfully levelled at the common Neck from whence they riſe; which I am perſuaded can never be otherwiſe performed, than by a dexterous application of that true Analogy (which hath a ſolid Foundation in the Nature of things, and ever carries in it a ſure, and certain, and conſiſtent *Parity of Reaſon*) to all thoſe Arguments and Objections raiſed againſt Revelation, from men's blending and confounding it with pure Metaphor, a Creature only of the *Imagination*.

THE abſolute neceſſity of anſwering the Enemies of Revelation and Myſtery upon ſome other than the common footing, is apparent; not only from the daily increaſing number of their Proſelytes, but from their boaſted Triumphs over the Orthodox; whom they pretend to have greatly diſtreſſed and ſtreightened, by reducing them to a neceſſity of proving all the Scripture Terms, wherein our Chriſtian Myſteries are revealed,

vealed, to be taken in their ſtrictly literal and proper acceptation. This they plainly diſcern to be an impoſſible task to us; and therefore whilſt the Champions for the Cauſe of God and Religion are labouring and toiling up this Precipice; and ever bend all their force and ſtrength to attack them in that part of their Hypotheſis, in which alone they are impregnable; they, from the oppoſite ſide, never fail to ply them at every turn with all their artillery of Figure, and Metaphor, and Alluſion. From hence it is, that their greateſt Advantages are gained; and tho' they can never hope to obtain any intire Victory from thence, yet this ſerves to raiſe a Miſt before men's eyes; to perplex and darken the whole controverſy; and to render every material point of it confuſed and indiſtinct, ſo that it cannot be brought to a certain and determinate Concluſion. All this difficulty and obſcurity, as I conceive, may be effectually removed by rightly ſtating the true nature of that Analogy which runs thro'

our

our Conceptions of Things divine. For then the only Objection left to the Adverſaries of Revelation will be; that *Granting* all we contend for, yet Analogy at beſt is ſtill but *Figure*; and therefore that by this method of proceeding, we make that very Conceſſion which gives up the Subſtance and Reality of Myſtery. To which the Anſwer is obvious, That if they will take the word *Figure* in *General*, and in a great latitude, as it is oppoſed to the ſtrictly *Literal* Propriety of thoſe Scripture Terms, in which our Chriſtian Myſteries are delivered; and muſt and *will* call them ſuch; there is no danger in a *Word*, ſo they allow the *Thing*: And will afterwards fairly diſtinguiſh between that which is *Purely Figure*, and ſerves only for a mere Elegance and Ornament of *Speech*; and that which hath as ſolid a Meaning and as ſubſtantial a Ground in the very *Nature* of things, as if it cou'd be expreſs'd in Terms ſtrictly literal and proper.

THIS I apprehend is to be no otherwiſe

wiſe performed, than by rightly explaining the Nature of that true and *Neceſſary* Analogy, which runs thro' all our Conceptions and Language of Things divine. And ſurely there cannot be a better Teſt, that this is the true Meaſure and certain Rule in thinking and ſpeaking of things otherwiſe imperceptible and ineffable, than its being univerſaly applicable to ſo many different Subjects and Controverſies; and yet never once giving juſt Occaſion for a Suſpicion of its failing in the Trial: eſpecialy if it is all along found conſiſtent with it ſelf under ſo many various uſes; beginning in our moſt natural Conceptions of the Attributes of God, and ending in the moſt ſublime Myſteries of Chriſtianity.

My Deſign in each of the following Tracts is, not to calculate them for an Anſwer to any particular Book or Author, but to the whole Cauſe in controverſy with Arians and Socinians; and other Unbelievers who build upon them, and do from their Hypotheſes argue againſt all Revealed Religion, with better

ter colour of Reaſon, than thoſe Heretics do againſt the Truth and Reality of our Chriſtian Myſteries. My Purpoſe is to lay a Foundation for anſwering, not only what hath been already offered by them; but what may be advanced upon the like erroneous Principles for the future. In order to which, I am not to expatiate into any great variety of Matters ſubordinate, and of leſs moment; or to apply Arguments or Solutions to each man's peculiar way of Reaſoning: But to make a juſt and impartial Repreſentation of their Doctrine and Principles; to ſtate rightly the fundamental Queſtions in debate; that the whole Controverſy may be brought upon the right foot, and the material Branches of it reduced to the utmoſt point of Deciſion. To ſingle out ſuch of their Arguments as are the main Pillars and Support of their whole Scheme of Religion; none of which I think to paſs over or conceal; but to propoſe them in their full Strength and Force, and in the ſhorteſt and cleareſt Light, as I have collected them

them out of their beſt and moſt valuable Authors. And laſtly, ſo to adapt my Anſwers to them, that in reading any of their Works, with a continual eye to the diſtinction between Metaphor and the true Divine Analogy, the main Deluſion and Fallacy which runs thro' them all, may lie open to every diſcerning and unprejudiced Perſon.

I HAVE endeavoured to be very exact and juſt in my Quotations, tho' I name none but the Antients; and even out of theſe I decline, as much as may be, citing either the Place or Page from whence the Quotations are taken. The few Paſſages cited for their Authority only, are to be met with in moſt Books upon the Subject; and as for the reſt, whether from the Antients or Moderns, I leave them to paſs according to their own intrinſic worth and value, without the additional weight of great Names. The world is already filled with that kind of Learning, which conſiſts in tedious Diſſertations concerning what ſuch and ſuch men's thoughts and opinions were,

in

in Matters plainly to be decided by Reaſon and Scripture; when the main Queſtion is, what Opinions they *Ought* to be of; and who gives the beſt and moſt convincing Reaſons for what he ſays? Truth will ever ſtand upright alone; but Error is tottering, and falls to the ground when its Props are removed; and every thing merely human is to be eſteemed, not according to the Perſon who ſaid it, but according to the intrinſic weight of what is ſaid.

THO' I may commit many miſtakes and overſights in the courſe of my Performance; (and who is intirely free from them?) yet that ought to be no Prejudice againſt the main Foundation I have laid, and do all along proceed upon. If it is falſe and imaginary, and a groundleſs Invention of Man, it will come to nought; and I pray God it may do ſo ſpeedily, that the Fallacy may be laid open to his Glory, and to my own Shame; who have been ſo deeply engaged in dangerous Error and Miſtake: But if the Foundation is good, and agreeable to the Light both

of

of Nature and Revelation, as I truſt it will be found, then it is *of God*; it will ſtand ſure; and all Contradiction and Oppoſition given to it, will tend only to its farther Eſtabliſhment; and to the Strength and Confirmation of that whole Superſtructure which is raiſed upon it.



AN

THE PROCEDURE, EXTENT AND LIMITS OF Human Understanding.

BOOK I.

CHAP. I.

NO Assertion whatsoever seems more agreeable to Reason, than that Things *Human* and *Divine*, *Natural* and *Supernatural*, are not perceived by the Mind of Man after the same manner. Every one at first Hearing will be apt to think this a true Proposition; and on second Thoughts will look upon it as Matter of greatest Consequence in Religion, that it be throughly weighed and considered: And yet by some

ſtrange unaccountable Unhappineſs, it hath ſo fallen out, that nothing hath been more overlooked than this ſignal and important *Difference*; and leſs attended to in moſt of thoſe Controverſies, which have all along diſturbed the quiet and peaceable Courſe of the Goſpel.

THIS Overſight hath been equaly the Cauſe of all the Errors of *Enthuſiaſts* on the one hand; and of the pretended *Votaries* to ſtricteſt *Reaſon* and *Evidence* on the other. For tho' theſe two ſeem to be in contrary Extremes, and to run as far from one another as they can; yet they both ſet out at firſt with the ſame fatal Deluſion; they meet again at length in one common *Error*, and proceed in all their Notions and Arguments upon the ſame groſs Suppoſition, That *Human* and *Divine* Things are alike the *Direct* and *Immediate* Objects of our Underſtanding.

UPON this very Miſtake it is, that on one ſide Men will not ſtoop ſo *Low* as Reaſon; and that on the other, they will not venture to riſe *Above* it. While *Enthuſiaſts* aſpire to a more direct and immediate View of Things, which are not in ſuch a Degree diſcernible either by Senſe or Reaſon, their Notions muſt of Neceſſity be all ſenſeleſs and irrational: And while the Boaſters of *Reaſon* and Evidence acquieſce intirely in the immediate Objects of our underſtanding Faculties, and will not ſuffer the

Mind

Mind to launch out beyond them, they by direct Conſequence deſtroy all Religion, as well *Natural* as *Revealed*.

MY Deſign being to lay a Foundation for the clear and effectual Confutation of moſt Errors of both kinds, but eſpecially thoſe of the *Arians*, and *Socinians*, and *Deiſts*, and *Free-thinkers* of all Sorts; againſt whom the following Diſcourſes are more directly levelled; I foreſee it neceſſary, that the *Firſt* of them ſhould be taken up in tracing out the *Bounds* and *Limits* of Human Underſtanding. The exact Deſcription of theſe, with ſuch Plainneſs and Perſpicuity, that Men may know how to *Stop* when they come to the full Extent and *Natural* Compaſs of it; and then to *Pauſe* a while, 'till they are ſenſible how the Mind muſt *Begin a-new* for the Apprehenſion of Things *Supernatural*, and intirely immaterial; ſeems to me the greateſt Service which can be done to all Religion in general, in this notional and ſceptical Age. For as the miſtaking of theſe Bounds hath been the Cauſe and Occaſion of moſt *Deluſion* and *Error*; ſo the having a proper Recourſe to them, is become the only effectual Way of forming diſtinct and ſatisfactory *Anſwers*, to moſt of thoſe Difficulties and Objections which have been raiſed againſt the Truths of Religion.

THE Bounds ſet out to our Underſtanding by nature, are not very extenſive; for the Mind hath originaly no larger a Sphere of its Activity than this viſible Frame of material Objects, that ſeems to be ſhut in by the fix'd Stars; which intire Space we may conceive to be but as a *Point* to the Univerſe; and yet all Things beyond them, with reſpect to any *Direct* or *Immediate* Perception of our Faculties, are as if they had no Being: Inſomuch, that if Men were reſolved never to concern themſelves with any Exerciſe and Application of their *Knowledge* and Aſſent, farther than the direct and immediate Objects of their Senſes and their Reaſon, they muſt neceſſarily cut off all Intercourſe and Commerce with Heaven; and there could be no ſuch Thing as any true Religion in the World.

AND therefore now we are to conſider after what manner it is, that the Mind of Man dilates and extends itſelf beyond its native Bounds; how it ſupplies the want of *Direct* and *Proper* Ideas of the things of another World; raiſing up *Within* it ſelf *Secondary* Images of them, where it receives no *Immediate* Impreſſion or Idea from *Without*. How the vaſt and boundleſs extent of the *Univerſe*, with the great and glorious Variety of heavenly things, the World of *Spirits*, and even *God* himſelf and his *Attributes*; together with all the Sacred *Myſteries* of Chriſtianity become the Objects of our

Reaſon and Underſtanding: Inſomuch, that Things *Otherwiſe imperceptible* grow *Familiar* and *Eaſy*; and how we are able to meditate and diſcourſe, to debate and argue, to infer and conclude concerning the nature of thoſe things, whereof we have not the leaſt direct Perception or Idea.

BEFORE I proceed to this, I ſhall premiſe it as a ſure and unconteſted Truth; That we have no other *Faculties* of perceiving or knowing any thing divine or human but our *Five Senſes*, and our *Reaſon*. The Contexture of our Frame is ſo various and complicated, that it is no eaſy matter nicely to diſtinguiſh our underſtanding Faculties from one another; and Men who would appear more ſharp-ſighted than others, and pry farther into this matter than there is occaſion, may increaſe the number of thoſe Faculties: But they will be all comprehended under *Senſe*, by which the Ideas of external ſenſible Objects are firſt conveyed into the *Imagination*; and *Reaſon* or the pure Intellect, which operates upon thoſe Ideas, and upon them, *Only* after they are ſo lodged in that common Receptacle.

AS this firſt Volume relates to Knowledge in general, and is chiefly Logical, and preparatory only to what is intended ſhould follow; ſo I have been more large and particular in thoſe parts of it which eſpecially regard my

main Deſign. But the touching upon ſome collateral Points that fell in my way, was almoſt unavoidable; the placing of which in a true Light might prove of conſiderable Service to thoſe who have been miſled by ſome late Authors of Vogue and Authority. Whether theſe incidental Subjects are truly determined here, or not; I deſire it may be obſerved, that this will not any way affect the main Doctrine, nor alter the principal Foundation laid, in relation to our manner of conceiving the things of another World.

I LAY no greater a ſtreſs upon any of thoſe Points, than as being matter of highly probable Conjecture only, and as what appears to me to be Truth; and do accordingly leave them to ſtand or fall, as they ſhall be found more or leſs agreeable to the natural Sentiments of any Reader who is yet free to judge for himſelf, and unbiaſſed from the Weight of great Names. This previous Caution I would have extended particularly to what is ſaid concerning the Souls of Brutes; the degree of our Knowledge in natural Cauſes and Effects; the Nature and Uſefulneſs of Syllogiſm; to my conjectural Obſervations, at the latter End of the ſecond Book, upon that Scripture Diſtinction of *Spirit*, and *Soul*, and *Body*; as well as to all other matters which have not a direct tendency to eſtabliſh the main Doctrine of *Divine Analogy*.

CHAP.

CHAP. II.

Of Senſe, and the Ideas of Senſation.

OUR five *Senſes*, tho' common to us with Brutes, are however the only *Source* and Inlets of thoſe Ideas, which are the intire *Groundwork* of all our Knowledge both *Human* and *Divine*. Without Ideas of ſome ſort or other, we could have no Knowledge at all; for to know a thing, is to have ſome *Repreſentation* of it in the Mind; but we cannot think, or be conſcious of thinking, 'till we have ſome Idea or Semblance of an Object to think upon; and without our Senſes, we could not have one internal Idea or Semblance of any thing without us. Inſomuch that in our very Entrance into the large and capacious Field of Argument which is before us, we muſt lay down that Maxim of the Schools as univerſaly true without any Reſtriction or Limitation, *Nihil eſt in Intellectu quod non prius fuit in Senſu*; or, as a certain Philoſopher expreſſeth it with more Softneſs, *Neſcio an quicquam Intellectus moliri poſſit, niſi ab Imaginatione laceſſitus.*

THE Imagination is the common Storehouſe and Receptacle of all thoſe Images, which are tranſmitted thro' the Senſes; and till this is furniſhed in ſome degree, the Soul, while it is in the Body, is a ſtill, unactive Prin-

ciple; and then only begins to operate and firſt exert itſelf, when it is ſupplied by Senſation with Materials to work upon: So that the moſt abſtracted ſpiritual Knowledge we have, as will hereafter abundantly appear, takes its firſt Riſe from thoſe Senſations; and hath all along a neceſſary dependence upon them.

I AM not unaware, how much this poſitive Aſſertion will at firſt ſtartle and ſurprize all thoſe, who have hitherto fancied they could abſtract intirely from all Ideas of Senſation; and that by the help of ſuch as are *Purely Intellectual* they could think altogether independently of them. And the thought which naturaly ariſes in their Mind on this occaſion is this; That if this kind of Abſtraction is utterly impracticable, what then will become of all our Knowledge of the Things of another World? Of all *Revealed Religion*, and the Truths of *Morality*, and the *Myſteries* of Chriſtianity? They are all, I truſt in God, very ſafe; and will become the more ſo when this Aſſertion is fully laid open, rightly explain'd, and univerſaly acknowledged to be true.

THE Queſtion is not, what the *Conſequences* may be of enlarging upon this *Principle*, and purſuing that *Analogy*, by which alone our natural Ideas and Conceptions become ſubſervient to the conceiving and apprehending things ſupernatural? But whether the Principle is true?

For

For there is a mutual Sympathy and faſt Connection between the Truths of *Nature*, and thoſe of *Religion*; they fall in together, and cloſe whenever they meet, ſo as to communicate Light and Strength to each other. This Opinion, as every thing elſe which is agreeable to Reaſon, will I hope be of no ſmall Advantage to true Religion; for I doubt not but the Effect of putting it in a right Light will be, that *Enthuſiaſm*, in all the great Variety of Shape in which it ſhews itſelf, will fall to the Ground at once; and all thoſe Objections againſt Revelation and Myſtery will be removed, which proceed upon their being *Abſtruſe*, *Unintelligible*, and *Contradictory*; and thoſe who expoſe our Chriſtian Myſteries, or explain them away under Pretence and Colour of adhering to ſtrict Reaſon and Evidence, will be under a neceſſity of finding out new Topics. So that, tho' we thus ſtoop as *Low* as the *Earth*, yet it is that from thence we may with more Vigour take our Flight even to *Heaven* itſelf, for the Contemplation of all the glorious Objects of another World.

BEFORE I ſpeak of the particular Properties of theſe Ideas of Senſation, it will be convenient to obſerve theſe three things in general concerning them.

1. THAT it is no way to the Purpoſe of the following Diſcourſe to decide here, whether all

all ſenſitive Perception be performed by any *Actual* Impreſſion of the Thing itſelf upon our Senſes? Or by any *Operation* of the ſenſe upon the Object? Whatever the Quality in ſenſible Objects is, which enables them to imprint ſome *Repreſentation* or *Character* of themſelves upon us; or whatever that Frame and Contexture of the Organs is, which diſpoſeth them either to receive that Impreſſion, or to take the Likeneſs of thoſe external Objects by any intrinſic Virtue and Power of their own; it is certain that all ſuch Perception neceſſarily requires the *Preſence* of the Object; with an immediate actual Operation either of the Object upon our Organs, or of our Organs upon the Object. The Effect and Conſequence is the ſame, as when we apply the Wax to the Seal, or the Seal to the Wax; there follows ſome ſort of Repreſentation of the Object and its Qualities. This is the Caſe of all thoſe material external Objects, which by their Preſence have left any Footſtep or Character of themſelves upon our Senſes; and this Repreſentation or Likeneſs of the Object being tranſmitted from thence to the Imagination, and lodged there for the View and Obſervation of the pure Intellect, is aptly and properly called its *Idea*.

IF any one, not yet ſatisfied, ſhall ask farther what an Idea is? I ſhall deſire him to look upon a *Tree*, and then immediately to ſhut his Eyes, and try whether he retains any Similitude

tude or Reſemblance of what he ſaw; and if he finds any ſuch within him, let him call that an Idea, till a better Word can be found; and thus he will have a more exact Knowledge of what an Idea is, than he could attain to by any Deſcription or Definition of it. Thus it is that all the great *Variety* of Objects in the viſible Creation is let in upon the Mind thro' the Senſes; as all the Parts of a delightful and ſpacious Landſchape are contracted, and conveyed into a dark Chamber by a little artificial Eye in the Wall; and ſo become conſpicuous and diſtinguiſhable in Miniature.

I KNOW there are ſome who will allow nothing to be called an *Idea* but what we have from our Senſe of Seeing; tho' at the ſame time they give us no other Word for the Senſations of the other four Senſes: But the Perceptions of the other four are truly and properly Ideas; for otherwiſe a blind Man, tho' he was born with all his other Senſes, could have no Impreſſion of any Object conveyed to his Imagination which might be an Idea or Repreſentation of it; and conſequently he could have no Knowledge, no not ſo much as any irrational Animal. It is eaſily owned that the Ideas of Sight are more numerous, and more vivid, and diſtinct than thoſe of the other Senſes; and more clear and laſting Repreſentations of external Objects: And therefore becauſe the Sight is the nobleſt and moſt extenſive of them,

I gene-

I generaly take my Inſtances and Similitudes from thence; not but that I comprehend all other Senſations under it.

2. NOR Secondly, doth it make any alteration in the Foundation upon which I build, whether the Ideas of ſenſible Objects exhibit to us a true Image of their *Real* Nature, as they are in themſelves; or whether the Objects be only the *Occaſions* of producing them; or whether we perceive them only by their *Effects*, or *Adjuncts*, or *Circumſtances*, or *Qualities*: As Heat may be no true Image of Fire; nor Light of the Sun; nor Colour of the Superficies; nor Sweetneſs of Sugar. For whatever Impreſſion external ſenſible Objects make upon us, this we call their Idea; becauſe it is the only Perception of them we are capable of, and the only way we have of knowing them. Which *Idea*, tho' it ſhould be ſuppoſed to exhibit to us no more of the true and intrinſic Nature of the Object, than the Impreſſion on the Wax doth of the real true Nature of the Stone or the Steel which made it: Yet the Object leaves behind it ſuch a Similitude and Reſemblance of itſelf upon the Senſes, as anſwers all the *Ends* of Knowledge in this Life; and lays a Groundwork ſufficient to build all that Knowledge upon, which is neceſſary in order to another, whether in reſpect of natural or revealed Religion.

THAT

THAT our Ideas or Perceptions of ſenſible Objects do not exhibit to us their whole intrinſic Nature, ſo as to afford us a complete and *Adequate* Knowledge of their intire Eſſence; together with the inward Configuration and Diſpoſition of all their Parts, is eaſily granted: But that they are agreeable to the true Nature of the Things perceived, as far as they go; that there is ſuch an exact Correſpondence between theſe and their Ideas, that what Knowledge we have of the Objects is *True* and *Real*, and not feign'd or *Imaginary*, is more than probable: Our Knowledge falls ſhort indeed, but it fails in Degree only; and tho' it is *Imperfect*, yet it is not *Falſe* or deluſive.

NOW that the Nature, and Attributes, and intrinſic *Qualities* of ſenſible Objects are thus far intirely agreeable to that external Appearance they make to us by the Mediation of our Ideas, is ſufficiently evident from this plain Reaſon: Becauſe it was as eaſy to the *Power* and *Wiſdom* of God, to have contrived all our Organs of Senſation for a juſt and exact Perception of their real true Nature; as for what is *Feign'd* only and *Deluſive*, which is in truth no real Perception of them at all. He could as well have adapted all our Faculties to the real Nature of Things as they *Are* in themſelves, as to what they are *Not*; and we may reaſonably conclude, that this is more agreeable

able to the *Truth* and Veracity of the Divine Nature, than to have made us altogether for Deluſion; and put ſuch an invincible *Deceit* upon all the Powers and Faculties of Perception which he gave us, that we ſhould have no *Real true* Knowledge of any of their proper Objects, but be deceived in every thing about us.

NOTHING can be more abſurd than this Opinion, according to which external Objects are only the *Occaſional Cauſes* of ſuch Affections in us as the Objects themſelves have no Similitude of, nor any natural Relation to. For no Thought is more obvious than that every thing ſhould act according to its reſpective Nature; and if ſo, then they muſt operate upon our Senſes according to their own intrinſic Qualities; and our Senſations of them, as far as they reach, muſt be juſt, and agreeable to what the Objects are in themſelves. But this Opinion muſt ſuppoſe that God *Suſpends* the real Nature and intrinſic Powers of every Agent, and miraculouſly interpoſes in every act of theirs, to alter thoſe Effects which they are naturaly diſpoſed to produce, into ſome others quite different from them, or above their Power of acting. Thus all Objects without us muſt operate upon us by Qualities and Attributes quite different from what they are realy endued with; they muſt affect us in a manner beyond or beſide any Power of Acting

ing that is in them; and we may as well ſuppoſe that nothing may act upon ſomething.

HOWEVER Perſons may for Argument ſake, or out of any Affectation of Singularity, abet this Error; yet they can't forbear ſuſpecting it to be ſuch when they conſider, that all external ſenſible Objects have univerſaly the ſame uniform Effects upon all Men's Senſes, and at all times, when they are equaly diſpoſed: This muſt incline them to believe, that as far as external Objects do affect us, they do it truly according to their own intrinſic Nature and our's; and that if our Organs were more nicely diſpoſed, and our Faculties more curious and perfect, all farther Impreſſions of external Objects upon us, would be juſt and real; and ſtill more exact and complete Repreſentations of their true Nature and Eſſence.

3. A THIRD thing neceſſary to be premiſed, and of no ſmall Conſequence towards removing infinite Confuſion out of our way of *Thinking*; and towards a clear and diſtinct Procedure of our Underſtanding in the attainment of true Knowledge is; that the Word *Idea*, according to its genuine and proper Signification, ſhould be limited and confined to our ſimple Senſations only, and to the various Alterations and Combinations of them by the pure Intellect. Whenever the Word is apply'd to the Operations of our Mind; or to theſe conſidered

in Conjunction with any of thoſe Ideas of Senſation on which they operate, it is uſed in a very *Looſe* and *Improper* Manner; and the calling them all Ideas indifferently, and in the ſame propriety and ſtrictneſs of Speech without diſtinction, hath evidently tended to the amuſing and perplexing the Underſtanding; and no way contributed to the improvement and enlargement of our Knowledge.

THUS the laying down the Ideas of *Senſation* and *Reflection* to be *Alike* the *Original* Sources and Foundation of all our Knowledge, is one great and fundamental Error which runs thro' moſt of the Diſcourſes and Eſſays of our modern Writers of Logic and Metaphyſics. Nothing is more true in Fact, than that we have no Ideas but of ſenſible Objects; upon theſe it is that the Mind begins to exert all its *Operations*; of which we have a *Conſciouſneſs* indeed; but cannot frame to our ſelves the leaſt Idea or Reſemblance of them, abſtractedly from thoſe Objects upon which they operate. We are *Conſcious* to our ſelves of the two chief Operations of the Mind, Thinking and Willing; as alſo of the ſeveral Modes of them, *Remembrance*, *Diſcerning*, *Reaſoning*, *Judging*, *Knowledge*, *Faith*, &c. But let any Man look into himſelf, and try whether he can find there any Idea of *Thinking* or *Willing* intirely ſeparate and abſtracted from any thing to be thought of or willed; or ſuch as he doth of a *Tree* or an *Horſe*;

and

and he will ſoon be convinced of the miſtake of expreſſing all theſe Operations by the Word *Idea*.

IT is plain that *Thinking* and *Willing*, with all the various Modes of them, are not Ideas; but the *Actions* and *Workings* of the Intellect upon *Ideas*, firſt lodged in the Imagination for that purpoſe; and neceſſarily to be conſidered as antecedent to any ſuch Operations. When theſe are firſt laid down as the only Groundwork and Materials of all our Knowledge, then the various Operations of the Mind upon them come naturaly to be conſidered; but not as a new Set of *Ideas*, as if the Operations of the Mind were to be their own Ideas, and exerciſed upon *Themſelves*: And that likewiſe not immediately, but by the Mediation of Ideas, as it is in ſenſible Objects, which is groſly abſurd. Nothing is properly an *Idea* but what ſtands in the Mind for an Image or Repreſentation of ſomething which is not in it; the thing muſt be without us; and becauſe it cannot itſelf enter, the *Likeneſs* of it only is conveyed thro' the Senſes into the Imagination; which is by Nature diſpoſed for receiving and retaining the Impreſſion. But it is not ſo with the Operations of the Mind, which are themſelves within us originaly; and are not known merely by any Similitude or Repreſentation of them in the Imagination.

THIS is inſtead of many Arguments to ſhew the great miſtake and abſurdity of that Expreſſion *Ideas of Reflection*; ſince we neither have nor can have Ideas, pertinently ſpeaking, of any thing but what is external to the Mind; and which can enter into it no other way than by Similitude only, or Repreſentation of itſelf. So that nothing is plainer than that we do not conceive the Operations of our Minds by the Help or Mediation of any Ideas which are ſubſtituted in their ſtead; but that we have an immediate *Conſciouſneſs* of the Operations themſelves; as being already within us, and eſſentialy belonging to our very Make and Frame.

BUT if Men muſt have all the Operations of our Minds to be *Ideas*, and will right or wrong call them by that Name; yet 'tis plain they would be neither *Direct*, nor *Simple*, nor *Immediate*, nor *Original*. The very Word *Reflection* would even thus ſpeak them to be only *Secondary* Ideas; for the Truth is this: Firſt there is a direct and immediate *View* of the Intellect upon the Ideas of Senſation; from thence, by an immediate Conſciouſneſs, it obſerves its own *Motions* and *Actions* and Manner of operating upon thoſe Ideas; then forms to itſelf the beſt *Conceptions* it can of thoſe Operations; not *Abſtractedly*, but in *Conjunction* with thoſe Objects,

Objects, or rather Ideas of them, which its Operations were exerciſed upon.

So that all the Operations of the Mind neceſſarily preſuppoſe Ideas of Senſation as prior Materials for them to work upon; and without which the Mind could not have operated at all; no, nor have had even a Conſciouſneſs of itſelf, or of its own Being: Inſomuch that it never could have exerted one Act of Thinking, if it had not been firſt provided with ſome of theſe to think upon; and this the compound Word *Conſciouſneſs* plainly imports. As we could have had no Notion of *Sight*, without ſome outward Object to exerciſe the Eye upon; ſo the pure Intellect could have no Notion or Conſciouſneſs of any one of its Operations, without ſome precedent Idea in the Imagination for it to work upon. And again, as the Eye can ſurvey the whole beautiful Range of viſible Beings, but hath no Power to caſt one direct Glance upon itſelf; ſo the Soul of Man can take a View of all the inexhauſtible Store of Ideas treaſured up in the Imagination, by a *Direct* Act; but cannot have the leaſt direct or reflex Idea of itſelf, or any of its Operations. I might add to this, that we are ſo far from having any *Immediate*, *Simple*, or *Original* Ideas of the Operations of our Mind, that all the *Ideas* we attempt to form of the Manner of its Acting, and the Expreſſions we uſe for it are borrowed from

Senſation; as will more fully appear hereafter.

As the Mind can have no *Direct* and *Immediate* View of its own Operations, ſo neither can it have any *True* and *Proper* Ideas of them; and the Affectation of calling theſe by the name *Ideas*, and holding them to be equaly ſimple and original with thoſe of Senſation, is the firſt fatal Step which is uſualy made out of the way, to miſlead the Underſtanding in its ſearch after Truth; and from that time forward Men wander up and down in a *Labyrinth* of Ideas without the leaſt Progreſs towards the Attainment of any ſolid and ſubſtantial Knowledge.

WHEN the Ideas of Senſation and Reflection are firſt laid down indifferently for the Groundwork, then Men run endleſs Diviſions upon them; then come on *Compound* Ideas of both together; Ideas of *Simple Modes*; Ideas of *Mix'd Modes*; Ideas of *Primary* and *Secondary Qualities*; Ideas of *Relations*; Ideas of *Paſſions*; Ideas of *Power*; Ideas of *Cauſes* and *Effects*; Ideas of *Virtues* and *Vices*; in ſhort every thing muſt be ranged under ſome Head or other of *Ideas*: Tho' it be a *Scheme* as precarious and as void of any Foundation in Nature as *Ariſtotle's* Predicaments, but much more perplexed and confounding; and thus they go on till their Heads are ſo fill'd and impregnated with them, that they turn every thing into Ideas that comes

comes in their way, inſomuch that they can neither think nor ſpeak without them.

TAKE a Sample of this profound *Ideal* Wiſdom out of one of the moſt celebrated Authors of this Strain; Would you know what *Power* is? The Anſwer is, *That it is a compound Idea in the Mind which it hath received both from Senſation and Reflection*; that is to ſay in plain Language, it is ſomething we know by our *Senſes* and our *Reaſon*. But how comes any thing like it into the Mind at all? Thus; *The Mind being every Day informed, by the Senſes, of the Alterations of thoſe ſimple Ideas it obſerves in things without; and taking notice how one comes to an end, and ceaſes to be, and another begins to exiſt, which was not before; reflecting alſo on what paſſes within itſelf, and obſerving a conſtant Change of its Ideas, ſometimes by the Impreſſion of outward Objects on the Senſes, and ſometimes by the Determination of its own Choice; and concluding from what it hath ſo conſtantly obſerved to have been, that the like Changes will for the future be made, in the ſame things, by like Agents, and by the like Ways; conſiders in one tking the Poſſibility of having any of its ſimple Ideas changed, and in another the Poſſibility of making that Change; and ſo comes by that Idea we call Power.*

WHAT a Treaſure of Wiſdom is here unlocked, and laid open to the View of ignorant

Novices! After reading that long Deſcription, let any Man look into his own Mind and obſerve whether he doth not know as little of the true Nature of Power as he did before; beſides that it all along groſly ſuppoſes Ideas to be in the Things *Without* us, which are only in our ſelves, and not in the Objects. There is no more in it all than this in plain Language; becauſe we obſerve the things without us change, and we find the Mind changes; therefore we infer, there muſt be ſomething able to make and to ſuffer that Change; and thus, ſays he, we conceive *Power*, which is an Idea of *Senſation* and *Reflection*. Whereas realy nothing can carry the Mind farther from a true Notion of Power, and particularly from the infinite Power of God, with whom there is no *Variableneſs or Shadow of Change*.

IF it be replied, that we form an Idea even of the Power of God, as is above deſcribed; then I ask, what becomes of the greateſt Inſtance of his Power, that of *Creation*, which is no *Change* but a Production out of Nothing? Upon that refined and abſtracted Notion of Power we muſt ridiculouſly ſuppoſe, that there was a *Paſſive* Power in the Creature to be made before it had a Being; and an *Active* Power in the Creator to make it: And in ſhort that God hath no Power at all of *Creation*, and can only change all which *Before* had a Being, and a paſſive

paſſive Power in them to be changed. It is not ſtrange that young Students ſhould be amuſed and dazzled with ſuch paint and glittering outſide of Knowledge; but it may juſtly be wondered at, that Men of Progreſs in Years and Learning ſhould be ſo pleas'd and delighted with this empty Noiſe and gingling of Ideas; that they cannot be too laviſh in their Admiration, and Praiſes, and Recommendation of ſuch Syſtems as draw them out into great lengths, without any real and ſolid Improvement of human Underſtanding at the bottom.

NOR laſtly have we, properly ſpeaking, any Idea of *Pain* as our moſt celebrated Idealiſts aſſert we have; for if we had, we ſhould not diſcern the Pain *Itſelf* either of Body or Mind, but the *Idea* of it: It is enough and too much that we have an immediate internal *Senſation* or *Feeling* of bodily Pain, and a *Conſciouſneſs* of Anguiſh or Pain in the Mind; and conſequently the moſt apt way of expreſſing it is that by which we find it affect us. The very ſame may be ſaid of *Pleaſure* both of Body and Mind; for if we had the *Idea only* of Pleaſure within us, we could not have the Subſtance or *Reality* of it; becauſe *Both* could not be within us at the ſame time (as I have before obſerved concerning the Operations of the Mind) and thus our Happineſs would not be true and real, but falſe and deluſive. Therefore it is better to lay aſide

that affected way of expreſſing theſe by the Word *Idea*, and ſpeak of them as of internal Senſations or Affections of the Body or Mind, which we perceive and are *Conſcious* of without the Mediation of any Ideas.

I MIGHT thus run thro' all thoſe things which Men affect to expreſs by *Ideas*, beyond thoſe of Senſation, and ſhew how very unaptly and improperly the Word is apply'd to them; not without great Confuſion and Detriment to the Progreſs of our Underſtanding in the Purſuit of Knowledge. After all, we have no Idea of any thing but of external ſenſible Objects; and when once we paſs the Ideas of Senſation, the Word is ever after Equivocal, and of an uncertain Meaning. And therefore it were well that we could fix it here once for all; and never apply it to other things, but rather expreſs them by thoſe Words which obtained in the World, before the Word Idea uſurped upon them, and thruſt them out of uſe; ſuch as *Notion*, or *Conception*, or *Apprehenſion*, or *Conſciouſneſs*, or by ſome other Term of this Sort, which may diſtinguiſh this Kind of Knowledge from that which we have of external Objects by their internal Ideas.

CHAP.

CHAP. III.

Of our Idea of Spirit, and of God in particular.

I AM now come to what is a yet greater Refinement of this Ideal Knowledge; namely, That we have the cleareſt Idea of active Power from our Idea of *Spirit*, and not from Matter; becauſe Matter hath only a *Paſſive* Power, that is a Power not of Acting itſelf, but of ſuffering the active Power. This Spirit, according to the Standard and Oracle of Ideas in our Age, is a *Thinking Subſtance*; which he labours to ſhew may be *Matter* for ought we know; ſo that according to him we have our Idea of active Power from ſpiritual Matter, or from a *Material Spirit*: Thus hath he confounded the Uſe of Words and the received Way of Thinking and Speaking; ſince by *Spirit* is ever underſtood ſomething that is not Matter.

As ſhameful an Abſurdity, and palpable Contradiction as this appears at firſt Sight, yet it is plain to be ſeen in that Author, and open to every conſidering Reader. It is impoſſible for us to have an *Idea* of *Active* Power in any Degree, if we muſt have it only from an *Immaterial* Subſtance, of which we have no *Idea*

at all; nor indeed a Conception of any one Operation of it independent of Matter or material Organs; in Conjunction with which the Spirit of Man exerts all its Operations. The truth is thus; we obſerve ſuch Effects with regard to things material and ſenſible, as we conclude cannot proceed from any inherent Power in themſelves; and therefore we rightly infer there muſt be ſome other Beings *Not material* which have the Power of producing ſuch Effects; tho' ſuch Beings are utterly imperceptible to us, and we have no *Idea* of them properly ſpeaking. So that we come to our Knowledge of Power, not from any *Direct* Knowledge or Idea we have of Spirit; but intirely from our Reaſoning upon ſenſible Objects.

IN purſuance of a long Chain of Ideas, Men have preſumed in the Face of common Senſe and Reaſon, to lay down this monſtrous Poſition magiſterialy and with great Poſitiveneſs. *That we have as clear and diſtinct an Idea of Spirit, as we have of Body.* The ſhorteſt way to confute this Abſurdity is, what the Philoſopher took, with him who denied there was any ſuch thing as Motion; by riſing up and walking before him. So I would place a human Body before the Eyes of any one who maintains this Aſſertion, and then require him to place a Spirit before my Eyes.

BUT

BUT inſtead of this, by the magical Virtue of Ideas, he will caſt a Miſt before you, and ſay, That you can conceive *Thinking* and *Willing* as eaſily as you do *Extenſion* and the *Coheſion* of the ſolid Parts in Matter. Suppoſe this true, which is abſolutely falſe, That we have as clear and diſtinct *Ideas* of Thinking or Willing (which are each of them in Man, one and the ſame united Act of a material and immaterial Subſtance in *Conjunction*) as we have of Extenſion and Coheſion: Yet how doth this give us any Idea of the Operations of a *Pure Spirit*, acting intirely independent of and ſeparate from Matter? No doubt a pure Spirit hath *Perfections* anſwerable to that *Thinking* and *Willing* in us, which are performed by the Help of material Organs; but we can no way diſcern of what kind they are in themſelves.

GRANT it to be true, *That we perceive not the Nature of* EXTENSION *clearer than we do that of* THINKING; yet we do not perceive the *Knowledge* of a *Spirit* ſo clearly as we do that of *Thinking*, which is *Our* way of Knowledge: Nay we do not *Perceive* it at all, and that is the Reaſon why we *Conceive* it and ſpeak of it by that Thinking and Willing we find in our ſelves.

THE

THE Ground of the Fallacy which deceives in all this reaſoning is, that *Thinking*, which expreſſes what we know by a conſciouſneſs of it in our ſelves, is every where confounded with the *Knowledge* of a pure Spirit, of which we have no direct immediate *Idea* or conſciouſneſs at all: And the Inference made is this; Becauſe we perceive *Thinking* as clearly as we do *Extenſion*, therefore we conceive what *Knowledge* is in a pure Spirit, as clearly as we do Extenſion. Whereas, we are ſure that whatever the manner of knowing is in pure Spirits, it is no more performed by Thinking, than their Motion is by Walking, or Running, or Flying. Their way of Knowledge cannot be of the ſame kind with our Thinking, which is ſucceſſive, and by the concurrence of material Organs; and is accordingly ever performed to more or leſs Advantage, as theſe Organs are better or worſe diſpoſed: They are ſoon relaxed and tired by the labour of Thought and Attention, and muſt be conſtantly wound up a-new by Reſt or Sleep; a Diſtemper puts the whole Machine out of Frame, and ſo ruffles, and even overturns it, as to ſpoil all our ſober Thinking, and change it into Raving and Madneſs; and if the fibres and veſſels of the Brain are intirely obſtructed, as in an apoplectick Fit, we cannot think at all.

WHAT an extravagant Thought is it then to imagine that a pure Spirit *Thinks?* It

Knows

Knows indeed, but we know not *How*; to be ſure not by playing upon a ſet of material Strings, exquiſitely contrived and wrought up into a curious Contexture of bodily Parts for that purpoſe; according to the prevailing miſtaken conception of the manner of our Spirit's Thinking within us; that is, only *In* the Body, and not by a neceſſary *Co-operation* with it; as if *Matter* were not as *Eſſential* to our manner of Knowledge by Thinking, as *Spirit*.

THE ſame Argument for the proof of that ridiculous Poſition, *That we have as clear and diſtinct an Idea of Spirit as we have of Body*, is varied thus; *A ſolid extended Subſtance is as hard to be conceived, as a thinking immaterial Subſtance*, ſay the Aſſerters of it. How great a Soleciſm and Contradiction a *Thinking Immaterial Subſtance* is, we have already ſeen; but letting that paſs, ſure we know more of bodily Subſtance, than we do of ſpiritual. For we know by a *Direct* and proper Idea, that Extenſion is a Quality eſſential to Body; but we are ſo far from knowing whether a pure Spirit be *Extended* or no, that there is no one eſſential Quality of it which we do know by any *Direct* and *Proper Idea* at all, or by any *Conception* whatſoever, as it is *In its own Nature*. There is an ambiguity in the Word *Subſtance*, which they overlook; the Word is applied to a pure Spirit *Indirectly* only; and if we would expreſs ourſelves in ſtrict propriety when we ſpeak of Spirit,

Spirit, we muſt lay aſide that Word, and ſubſtitute the Word *Being* inſtead of it.

IT is granted that we have no clear Idea of bodily Subſtance; but ſurely there is a great difference between having no *Clear* Idea of a thing, and having no direct proper Idea *At all* of it, in any degree. We have no clear Idea of Spirit, ſay they; but have they any Idea at all of it but what is borrow'd, and what we are compell'd to place *Inſtead* of it? When we attempt to frame to our ſelves any *Poſitive Idea* of Spirit, we do it from matter refin'd and exalted to the greateſt degree that falls within the compaſs of our Obſervation; which yet hath no more in it of the *Real Nature* of a pure Spirit, than a lump of Lead, or than Thinking hath of its way and manner of Knowing.

COMMON Senſe and Reaſon, to thoſe who will uſe them in a plain way, make it evident, that we have no *Immediate* or *Direct* Idea or Perception of Spirit, or any of its Operations, as we have of Body and its Qualities. And becauſe we are ſure we can have no ſuch Idea of it in this Life; therefore we are naturaly led to expreſs it by a *Negative*, and call it an Immaterial Subſtance; that is, ſomething which hath a *Being*, but is not Matter; ſomething that *Is*, but is not any thing we directly know; and for want of any direct and poſitive Idea of it, we conceive and expreſs it after the

beſt

beſt manner we can; ſaying it is *Something* which *Thinks* and *Wills*, becauſe we obſerve theſe to be the Operations of an united Body and Spirit in our ſelves, and the greateſt Perfections of our reaſonable Nature; and conſequently, the fitteſt to repreſent the inconceivable Operations of a Being which is all Spirit: Tho' nothing is plainer, than that it neither thinks or wills as we do; and that theſe are in themſelves as unapt to exhibit to us the *Real Manner* of Knowledge in a pure Spirit, as an human Body is to repreſent its Subſtance.

COULD any one have imagined, that by a dextrous jumble of Ideas, Men ſhould go about to make us believe, that *We have as clear and diſtinct an Idea of God, as we have of Man*; and that *We are as ignorant of the Eſſence of a Pebble or a Fly, as we are of the Eſſence of God?* Do we not know by direct and proper Ideas, that it is of the Eſſence of a Pebble, to be *Extended*, *Hard*, and *Heavy?* And of a Fly, to have a ſort of animal Life and Motion by the fluttering of its Wings? And do we know ſo much of the Eſſence of God by any direct Idea or Knowledge whatever? And will any Man aſſert we are as ignorant of the *Eſſence* of a Thing, of which we know many eſſential Properties by *Direct* Ideas; as we are of the Eſſence of a Being, none of whoſe eſſential Properties we are able to obtain any Idea of, as they are in their own Nature; and of which we can form

Analo-

Analogical Conceptions only? Again, Do we not know it to be of the *Eſſence* of a Man to be compoſed of Soul and Body, and to Think by the operation of theſe two eſſential Parts in conjunction? And have we any direct Notion or Idea of the Eſſence of God, how it differs from Matter; and after what manner his Knowledge is performed? Do we not know that it is eſſential to a Man, a Fly, and a Pebble to be *Finite*; and have we not a direct, and immediate, and clear Idea of this Finiteneſs? But have we any *Actual Idea* of Infinity at all? We have no poſitive Idea of Infinity, and therefore we expreſs it by a negative, *Without End*; tho' what it is to be without Beginning and End we know not: We never can enlarge our Thoughts ſo far, but we may carry them farther; and therefore can never reach Infinity, which hath no bounds; when we have enlarged our Thoughts to the utmoſt of our Capacity, we are as far from any *Actual Poſitive* Idea of Infinity, as when we firſt began.

IF it is here objected, That in the above Aſſertion by *Eſſence* is not meant the *Eſſential Properties*, but the *Intima Subſtantia* or *Subſtratum* of thoſe Properties; I anſwer, that as far as we directly know the eſſential Properties of any Subſtance, ſo far we have a direct knowledge of the Subſtance *Itſelf*: And if we had a direct knowledge of *All* the eſſential Properties of any Subſtance, we ſhould have an *Adequate* knowledge

ledge of that Subſtance; for ſurely if there be any meaning in Words, the knowing any of the eſſential Properties of a Thing, is knowing *So much* of its very Subſtance or Eſſence.

ALL that I obſerved of Spirit in general, muſt be true of the Divine Nature in a more eminent degree. Thoſe Attributes and Perfections in God which we are now under a neceſſity of conceiving by that *Thinking* and *Willing* in us, and by the various modes of them, which are all performed by help of material Organs, do vaſtly more tranſcend the greateſt Perfections in the higheſt Order of created Beings; than theirs do thoſe that are in Man. And if we do but conſider how far even thoſe Angelic Perfections are probably removed from all communication with Matter, or dependence upon it; we ſhall then perceive that our *Thinking* and *Willing*, performed in eſſential Conjunction with Matter, are but a very feint and diſtant Analogy, for conceiving the *Otherwiſe* utterly inconceivable and *Correſpondent* Perfections of God.

PROPERLY ſpeaking, we have no *Idea* of God; inſomuch that we come to the knowledge of his very *Exiſtence*, not from any Idea we have of him, or from any direct *Intuition* of the Intellect; but from the obſervation and reaſoning of the Mind upon the Ideas of Senſation; that is, from our reaſoning upon

the works of this visible Creation; and for want of any *Simple* and *Direct Idea* of him, we from thence form to our selves an indirect, *Analogous*, and very complex Notion of him.

GOD is in himself *Simple* and *Uncompounded*, and if we had any direct and positive *Idea* of him, this would be so likewise; and therefore when Men *Attempt* to form any *Simple* Idea of him, they do it by a figurative one of transcendent *Light*, or visible Glory of the *Sun*: But because we have no Idea of him, as he is in his own uncompounded Essence, we conceive him the best we can by a very complex *Notion*; by removing from him all the Imperfections of the Creatures; and attributing to him all their Perfections, and more especialy those of our own Minds. Not by adding *Infinity* to each of them, as some assert, which is itself a *Negative*, and therefore can make up no *Positive Idea* of the supreme incomprehensible Being; and if it could, yet would be far from exhibiting to us any thing of his true Nature and Essence, as he is *In Himself*. For the greatest Perfections of those Creatures which fall within our observation, and those we find in our selves particularly, are realy but so many *Imperfections* when referr'd or attributed to the divine Nature as it is in itself; even with the most exalted meaning we can annex to them in their *Literal* and proper Acceptation.

As for inſtance, the knowledge or conſciouſneſs we have of our own *Exiſtence* may convince us, that it is a manner of Exiſtence altogether unworthy of an *Immaterial* Subſtance, and much more of the Divine Being: Let the nature and manner of his Exiſtence be what it will, to be ſure he doth not exiſt according to any ſuch groſs Idea at all as we have of Exiſtence; ſo that when we attribute to God *Infinite Exiſtence*, we ſpeak without *Ideas*; for we have no actual Idea of exiſting infinitely. So when we attribute *Duration* to God, which in our notion of it neceſſarily includes *Succeſſion*, we attribute another Imperfection of the Creature to him; and when we *Enlarge* that Duration in our Thoughts as far as we are able, by *Infinity* added to it, we are in truth but multiplying and increaſing ſo many *Minutes*, and *Hours*, and *Months*, and *Years* for the Divine Being to laſt. Again, All the *Direct* Idea or Conception we have of *Power* is that which one *Body* hath over another, or at beſt that of a Spirit and Body *United* and acting in Conjunction; the greateſt and moſt exalted Operations of which are nothing but Weakneſs and Imperfection when *Literaly* attributed to God.

And thus it is with *Pleaſure* and *Happineſs*; the greateſt and moſt refined Pleaſure we are capable of in this Life, either in Body or Mind, and which we can have any *Proper* and *Direct*

Conception of, is altogether unworthy of God's *Real Nature:* And when we add *Infinity* to any of our Pleaſures; or to ſpeak with a plain meaning, when we magnify them as far as our Imagination can reach; we are but enlarging and extending the Imperfections of a Creature to a monſtrous and boundleſs Size, in order to work them up into an Idea of him, who is the inconceivable Fountain of all Perfection. If it is ſaid here that we attribute all theſe to God in the *Abſtract* only, and not as they are in *Us*, the Obſervation is very juſt; but then it is ſaying in other Words, That they are all of a quite different *Kind* and in a different *Manner* in God, from what they are in the Creature; and *In Him*, ſuch as we have no *Proper* Conception or Idea of.

THAT there are *Incomprehenſible Perfections* in the Divine Nature *Anſwerable* to what *Power*, and *Wiſdom*, and *Goodneſs* are in us; and whereof theſe things in us are but the diſtant only, and feint, tho' *True* Reſemblances, is natural and eaſy to conceive; and no way unbecoming the Divine Nature, or any way injurious to it. But that his *Power* ſhould be conceived as an ability to *Change* things infinitely, or by any other direct Idea we have of Power; That his *Wiſdom* ſhould be *Infinite Thinking*, which is perform'd not without the labour and working of our Brain; that his *Goodneſs* ſhould be conceiv'd by adding Infinity

to

to our moſt commendable *Paſſions* or *Affections*; which are all of them ſo many different movements only of our bodily Organs in conjunction with the Soul; or by infinite *Regulation* of like Paſſions with ours. I ſay, the adding *Infinity* to theſe, or to any other *Terms* which expreſs Perfections of ours, natural or moral, in their *Literal* Sence; or the multiplying or *Enlarging* of thoſe Perfections of ours in number, or *Degree* only to the utmoſt ſtretch of our Capacity and Underſtanding, and the attributing them *So* enlarged to God; is in truth and ſtrictneſs no more than raiſing up to our ſelves an immenſe and *Unwieldly Idol* of our own Imagination, which has no Foundation in *Reaſon* or the *Nature* of Things.

NOTHING is more evident, than that we have no *Idea* of God, as he is in himſelf; and it is for want of ſuch an Idea, that we frame to our ſelves the moſt excellent *Conception* of him we can, by putting together into one, the greateſt Perfections we obſerve in the Creatures, and particularly in our own reaſonable Nature, to ſtand for his Perfections. Not moſt groſly arguing and inferring, that God is (in Effect and Conſequence) ſuch an one as our ſelves, only infinitely enlarged and *Improved* in all our natural Powers and Faculties; but concluding, That our greateſt Excellencies are the beſt, and apteſt, and moſt correſpondent *Repreſentations* only of his incomprehenſible Per-

fections; which infinitely tranſcend the moſt exalted of what are in any *Created* Beings, and are far above out of the reach of all human Imagination.

I HAD not been ſo expreſs and particular upon this head, were it not for the miſchievous conſequences of that vain affectation both to Religion and Learning in general, of confining all our Knowledge to *Direct* and *Immediate Ideas* only. For the Men of this ſtrain ever lay it down for a ſure Principle they never recede from, *That we can have no Knowledge without Ideas*, which is certainly true; and even without Ideas of *Senſation*, which are indeed the groundwork and rough materials of all the moſt refin'd and abſtracted Knowledge we are capable of. But then the Inference they make from hence at every turn, when they venture to ſpeak plain is, *That therefore we can have no Knowledge of any thing* BEYOND *them*; or that we have no Knowledge of any thing *But* what we have an *Immediate* and *Proper* Idea of; and ſince we can have no immediate and proper Idea but of ſenſible Objects, that Conſequence of theirs is directly deſtructive of all Religion as well *Natural* as *Reveal'd*. Thus do theſe Idealiſts, firſt make the Word too *General* and indeterminate, comprehending under it *All* ſorts of Perceptions, and all kinds of Knowledge whatſoever; and then to ſerve a Turn, *Confine* it to that Knowledge which we have only by *Proper* and *Immediate* Ideas.

NOR

NOR is this Affectation leſs injurious to the Underſtanding in general; for it comprehends things of *All Kinds* under one and the *Same* Word, by that means blending and confounding their true Diſtinctions. Inſomuch that after ringing the *Changes* upon *Ideas* thro' whole Volumes together, the Authors leave the Reader in a ſort of a Maze, with a long *Chain* of them *Ratling* in his Head; and without any other real and ſubſtantial Knowledge than what he got from that part of them which treats of Ideas of Senſation. Thus far it muſt be confeſſed they have treated of them uſefuly and commendably; but all beyond this is ſpecious *Trifling*, and nothing more than an empty Shew of great Exactneſs and Accuracy.

CHAP. IV.

The ſeveral Properties of Ideas of Senſation.

SINCE then it appears the Ideas of Senſation are the only *Original* ſubject matter which the Mind hath to work upon, provided by God and Nature for the exerciſe of all its Powers and Faculties; and ſince they are the foundation and rough materials of all our moſt *Abſtracted* Knowledge; out of which each Man raiſes a ſuperſtructure according to the different

Turn of thoſe Organs which are more immediately ſubſervient to the Operations of the pure Intellect; and according to the various ways and methods he takes of exerciſing thoſe Operations upon them, it will be convenient to ſay ſomething concerning the ſeveral *Properties* of thoſe Ideas.

I. ACCORDINGLY the firſt Property of them is, that they are *Original*. By which is meant, not only that they are the *Firſt* Ideas the Mind receives; as if it afterwards received Ideas of a *Different* Nature, and *Equaly Original* in their Kind; or as if the Imagination was firſt ſtock'd with Ideas of Senſation, and the Mind was afterwards ſome other way ſupplied with a *New* Sett of Ideas *Independent* of them: But they are ſo call'd becauſe we receive them, from our firſt coming into the World, without any *Immediate* concurrence of the pure Intellect; being altogether antecedent to any of its Operations; inſomuch that the Soul, before there is ſome *Impreſſion* of outward Objects upon the Senſes, is a *Still* unactive Principle, unable to exert itſelf in any degree; it cannot form one Thought, nor have the leaſt conſciouſneſs even of its own *Being*. Theſe Ideas are, in reſpect of all our *Notions*, and *Conceptions*, and *Reaſonings*, in this one inſtance like the firſt particles of Matter in reſpect to all the Subſtances that are compounded out of them; namely, that they run thro' an infinite

infinite variety of *Changes* from the Operations of the Mind upon them; but do in themſelves remain the ſame and unchangeable. As all our *Compounded* Ideas are made out of Theſe alone, and as even our moſt abſtract *Complex Notions* take their firſt *Riſe* from them; ſo is our *Knowledge* of all Things, whereof we have complex Notions or Conceptions, *Ultimately* reſolvable into theſe Ideas only; and not indifferently and promiſcuouſly into ſimple Ideas of *Senſation* and *Reflection* as *Equaly* original. By this Property they are diſtinguiſhed,

1*ſt*. FROM ſuch Ideas as are ſuppoſed to be *Innate*, ſuch as we are by ſome imagined to be born with, and are ſo interwoven with our frame, that they neceſſarily grow up within us; and would be in our Mind, if there were no impreſſion from outward Objects upon the Senſes. That which gave *Riſe* to this Opinion of *Innate* Ideas was, the loſs Men found themſelves at in ſolving the Manner of our conceiving *Immaterial* and heavenly Things; they would not give way to ſuch a Thought, as that we ſhould conceive them by the help and *Intervention* of any things in *This* World, there appearing no Congruity or Proportion between them; and therefore they had recourſe to innate Ideas for that purpoſe, which ſhould be the Objects of the *Pure Intellect* independent of all Senſation. But let any Man, if he is able, abſtract from all Senſation or Impreſſion of material

terial Objects, and look inward, and try whether he can find one *Simple Idea* independent of it for the Mind to exerciſe any of its Operations upon; and if any ſuch inſtance is pretended to be offer'd, it will be eaſy to ſhew the neceſſary connexion it hath with *Senſation*, and the *Dependence* it hath upon it.

THAT we have no *Innate Ideas* is ſufficiently evident from hence (which is the *Common* Argument againſt that Opinion) that there is no *Occaſion* at all for them; and that they are altogether ſuperfluous and unneceſſary. There is no occaſion for innate Ideas of *Senſible* Objects, becauſe there is an eaſy obvious way of attaining them by the Senſes; and if *Some* Ideas of them are innate, it is hard to give a reaſon why they ſhould not *All* be ſo. So that if there be any Ideas innate, it muſt be of *Immaterial Objects*; but with regard to the Knowledge we have of ſpiritual Things, as it cannot be accounted for from any innate Ideas of them, ſo our Conceptions of them are eaſily explain'd by the mediation of Ideas of *Senſation*, conſider'd together with the *Operations* of the Mind upon them. The *Riſe* and whole extent of all our Knowledge of them is plainly accounted for from the Ideas of *Senſible Objects*; the neceſſary Conſequence we draw from *Their* Exiſtence to the Exiſtence of things *Not Senſible*; and from that *Manner* of conceiving theſe, which we afterwards naturaly fall into, by the

help and *Mediation* of ſuch Things as are within the compaſs of our preſent Sphere.

THUS for inſtance, we conceive the *Knowledge* of a Spirit by the mediation of our *Thinking*, and the various modes of it exerciſed on Ideas of Senſation; its *Moral* Perfections by our *Willing*, and *Paſſions*, and *Affections*. So we make up the beſt Conception we can of the Divine Nature and Attributes, by putting together the greateſt Perfections we find in our own, to ſtand for and repreſent them. If we had any *Innate* Ideas of thoſe ſpiritual Things, they would be as *Direct* and *Immediate* as the Ideas of ſenſible Objects are; they would be *True* and *Proper Repreſentations* of thoſe Things as they are *In Themſelves*, and no way *Analogical* as they now are: We ſhould think of them as directly, and ſpeak of them as properly as we do of the moſt familiar Objects of Senſe; and not by any Words or Ideas or Conceptions *Firſt* apply'd to the Things of *This* World, and then transferred by Analogy to the Things of *Another*; as it is evident we always do, whenever we think or ſpeak of them.

2*dly*. THAT property of Ideas of Senſation that they are *Original*, diſtinguiſheth them from ſuch Ideas as, tho' they may not be *Innate* and born with us like the former; yet, according to a very common and moſt erroneous Opinion, are

are acquired by, and ſeated in the pure Intellect *Alone*; and are anſwerable to the Ideas of ſenſible Objects lodged in the Imagination; in order to be the materials of our Knowledge of *Spiritual* Things, as thoſe in the Imagination are of Things *Material*. But if there are any ſuch purely Intellectual Spiritual Ideas, we muſt come by them one of theſe three ways; either

1. By the *Preſence* of the Object, and an immediate Impreſſion of it upon ſome Faculty in the Mind which is diſpoſed to receive that Impreſſion, and to retain it. But every one that conſiders impartialy will be ſufficiently conſcious to himſelf, that no immaterial Object was ever preſent to any Faculty of his Mind; or ever made any Impreſſion upon it, ſo as to leave behind it any *Juſt* and real *Similitude* or *Reſemblance* of itſelf. If it were ſo, we ſhould diſtinguiſh *Immaterial* Objects, by their *Ideas*, not only from *Material* ones and their Ideas; but alſo with as great *Exactneſs* from *Each Other* as we now do material Objects: The Ideas of them would be as clear and *Diſtinct*, as thoſe we have of ſenſible Objects; we ſhould as readily conceive and deſcribe them; and we ſhould have as few doubtful Diſputations about the Idea of a *Spirit*, as about that of a *Tree* or an *Horſe*. We ſhould then have as clear and diſtinct an Idea of ſpiritual, as we have of bodily *Subſtance* (which,

as

as I have ſhewn, we have not) and of its Way of *Knowing*, as we have of *Thinking*; of its Way of *Communicating* its Knowledge, as we have of *Speaking*; we ſhould have *Proper* Words for all theſe, and think of them and expreſs them in a Manner and Language quite different from what we now do.

2. OR Secondly, Theſe ſuppoſed Ideas of the pure Intellect muſt proceed from the *Immediate* Power of God, who may, according to this Opinion, impregnate the Mind with true and *Direct* Ideas of ſpiritual Things, which were never preſent to any of our Faculties, and therefore could make no Impreſſion upon them. The Power of God is never to be diſputed, but the Queſtion is, Whether he actualy *Doth* ſo? If ever he doth ſo, it is by ſome *Miraculous Supernatural* Act; whereas we are now ſpeaking of what our Perceptions are in the *Ordinary* way of Nature and Grace. God may communicate to the Mind of Man who never had his Eyes open an Idea of *Light*; but it is not probable he ever did ſo. He hath indeed *Opened* the Eyes of thoſe who were born blind, that they might ſee the Light; and he will open the Eyes of our Underſtanding in the next World for the *Contemplation* of immaterial Objects, with the ſame eaſe that we now behold material; but whenever that is done, we ſhall have the ſame manifeſt, and perſpicuous, and *Direct* view of them, that we now have of the

the Objects of Senſation. If God did imprint upon our mind any *Direct* Idea of himſelf, tho' it were not very *Clear* and *Diſtinct*; all *Arguments* for the Proof of his *Exiſtence* would be as needleſs, as thoſe we ſhould uſe to prove the Exiſtence of a Man who ſtood before our Eyes: We ſhould then think and ſpeak of him according to that *Proper Idea*; and not as having *Reaſon*, and the *Operations* and *Affections* of an human Soul.

3. OR laſtly, The Mind muſt have an *Inherent* Power of raiſing up to *Itſelf* ſimple Ideas of things whereof it can have no actual View or Intuition; of Objects which in themſelves have no ſuch Intercourſe or Communication with any of our Faculties. But if the Mind could not frame to itſelf one Idea of any ſenſible *Material* Object without its immediate *Preſence*, or the actual Impreſſion of it; much leſs can we ſuppoſe this poſſible to us with reſpect to purely *Spiritual* and *Immaterial* Objects; which can have no conceivable way of leaving any Characters or Ideas of themſelves upon the human Soul, in its preſent ſtate, but by ſuppoſing ſome Impreſſion upon thoſe bodily Organs by which it performs all its Operations. There can be no direct Perception but by the application of the Object to our Faculties, or of ſome of our Faculties to the Object; where neither of theſe is done, it is as abſurd to ſay the pure Intellect can ſupply *Itſelf* with

Ideas,

Ideas, as to ſay it can think, when it hath nothing to think of.

PERHAPS this Power of raiſing up to itſelf *Ideas*, without the preſence or impreſſion of *Any* Object whatſoever, is a *Privilege* of the Divine Intellect alone; and anſwerable to the Almighty Power of Creation, or producing a Thing out of Nothing. But the power of the Mind in our little World, is much the ſame with that of the whole Man in the greater; it is as impoſſible for it to raiſe up to itſelf any ſimple Idea intirely *New* and independent of all Senſation, as it is for a Man to add one Particle to the common *Maſs* of Matter; tho' it muſt be confeſſed to have a wonderful Sagacity in working upon what it finds already ſtored up in the Imagination. So that the five Senſes are as ſo many Windows thro' which the Mind takes in a proſpect of the whole viſible Creation; and if theſe were from the firſt ſtopped up and cloſed, it would be always involved in thick *Darkneſs*: And even now, with all our Senſes, we have no more *Direct* Perception of any thing beyond the fix'd Stars by the *Eye* of the Intellect, than by that of the Body.

MENS endeavouring to abſtract the Intellect from all Objects of Senſe, ſo as to take a *Direct View* of ſpiritual things; and working up their Minds to an opinion and belief that they have ſome degree of *Intuitive Direct* know-

knowledge of them tho' *Imperfect* and obſcure, hath proved a fatal Deluſion, and never ſerved any real and ſubſtantial *End* of Religion. I believe I may ſafely appeal to the Experience of the beſt of Men, whether they ever found any the leaſt *Glimmerings* of ſuch celeſtial Light in their moſt exalted Contemplations? Many who never aſpired to this *Immediate* and familiar Intercourſe with heavenly Objects, have arrived to great degrees of habitual Virtue and Holineſs; whereas the contrary Opinion doth but puff Men up with ſpiritual Pride; and too often ends in rank *Enthuſiaſm*.

3. THIRDLY, by that property of Ideas of Senſation, their being *Original*, they are diſtinguiſhed from ſuch as are called Ideas of *Reflection*, or ſuch as we are ſuppoſed to have of the Operations of our own Minds. But theſe Operations cannot be diſcerned by the means and Intervention of any *Ideas*; for then we ſhould have no Perception or even Conſciouſneſs of the Operations *Themſelves*; but of thoſe Characters only and *Repreſentations* of them, which would ſtand in the Mind inſtead of the Operations; as the Idea of a *Tree* ſtands in the Mind for the Tree itſelf, and is the immediate Object of Thought. And ſince there neither is nor can be an *Idea* of what is *Itſelf* actualy in the Mind already, thoſe Operations can be perceived no other way than by a *Self-conſciouſneſs*. The Eye of the Mind,

as I ſaid before, cannot take a view either of its own Subſtance or Eſſence, or of its own Properties or Qualities by any *Reflex* Act: It doth not come to the knowledge of its own Faculties by any ſuch unnatural *Squint*, or diſtorted *Turn* upon itſelf; but by an immediate *Conſciouſneſs* of the ſeveral different ways of its own working upon thoſe Ideas of Senſation lodged in the Imagination.

WE have not even the leaſt *Direct Idea* or Perception of the purely ſpiritual Part of us; nor do we diſcern any more of its *Real Subſtance* than we do that of an Angel. We are ſo far from an exact view or intuitive knowledge of it, that we are forced to argue and infer its very *Exiſtence* from our Obſervation only of ſuch Operations as we conclude could not proceed from mere Matter; and becauſe we have no direct Idea of it, we expreſs the *Nature* of it, as we do that of Spirit in general, by the negative Word *Immaterial*. And as we cannot form one Thought of our Spirit, otherwiſe than as it is in conjunction with the Body; ſo neither can we conceive any of its Operations but as performed together with bodily Organs: And therefore it is that we are under a neceſſity of expreſſing the *Modus* of them all in Words borrowed from Senſation and bodily Actions. Thus we ſay the Mind *Diſcerns*, *Apprehends*, *Diſtinguiſheth*, or *Separates* one thing from another; it *Draws* one

thing out of another, which is a *Conſequence* or one thing *Following* from another. Nay, when we would *Attempt* to form *Ideas* of *Thinking* and all the various Modes of it, they are imagin'd to be ſo many *Motions* or Agitations of the Soul, in conjunction with the moſt refin'd and ſpirituous Parts of the Body, about the Ideas of ſenſible Objects, and the *Notions* formed partly out of them: And when from the Exiſtence of theſe ſenſible things it infers the Being or Exiſtence of things ſpiritual and imperceptible, and exerciſes thoſe *Motions* or Operations upon them, as *Repreſented* by their Subſtitutes; that is properly meditating upon the things of another World.

AND thus it is with all the Paſſions of the Mind, *Love*, *Deſire*, *Joy*, *Sorrow*, *Hope*, *Fear*, *Anger*; when we attempt to form *Ideas* of them, we do it by conceiving them as ſo many *Motions* or Agitations of the fineſt and moſt curious Parts in the frame of an Human Body, in conjunction with the purely ſpiritual Part of us, about Objects of Senſation or their *Ideas*, or about our complex *Conceptions*: And when thoſe Motions are, by the *Mediation* of theſe Ideas and Conceptions exerciſed upon Objects out of the reach of all our Perception, ſuch as God and *Heavenly Things*, and upon ſuch Things of this World as have a more immediate relation to them, that is *Religion*. This is drawing the Mind off from the things of this World, and ſetting our Affections

tions on things above; and the more habitualy all thoſe *Motions* of the Soul are imployed that way, to the greater degrees of true Devotion, and Piety, and Holineſs do Men arrive.

CHAP. V.

A ſecond Property of Ideas of Senſation, that they are Simple.

A SECOND Property of an Idea of Senſation is that it is *Simple*; that is, an *Uniform Uncompounded* Appearance, which cannot be reſolved into more Ideas than one of the *Same Kind*; and is the Effect and Conſequence of one ſingle individual *Senſation*. So that this Property is applicable only to our *Firſt* Senſations or Perceptions of Things, conſider'd antecedently to any Act or Operation of the Intellect; excepting only that of a bare *View* and merely intuitive Knowledge of them, in the ſame Order and Figure they lie ranged in the Imagination; before it makes any *Compoſition*, or *Alteration*, or *Compariſon*; and before it forms any *Judgment* upon them; or draws any *Conſequences* whatſoever in relation to them.

THE Notion of *Simple* Ideas I think ought not to be reduced to ſuch a narrow compaſs as they generaly are by Logicians; as if the Ideas of *Sounds*, and *Taſtes*, and *Smells*, and *Colours*, and *Tangible Qualities* only were *Simple*; and as if the Ideas of ſingle ſeparate *Bodies* were all *Compound-*

ed. Surely we ſhould include into our Notion of *Simple* Ideas all that ſtrikes the Senſe at once; as when we ſee the *Sun* or *Moon*, an human *Body* or an *Horſe*; theſe and all ſuch like are properly *Simple* Ideas; for it is the *Intellect*, and not the *Senſes*, which ſub-divides them into more Ideas than one, by directing the Senſe or Imagination to ſurvey the Parts, or Qualities, or Accidents ſucceſſively: The Senſation is *One* only at firſt; it is but one *Single Act* of Perception; for you cannot divide the Idea of an human Body into the Ideas of *More* Bodies, nor that of an *Houſe* into Ideas of more Houſes. And therefore once for all, by a *Simple* Idea I mean, all that *Reſemblance* or Similitude of the external Object, which the Organ of Senſation is capable of receiving in one diſtinct Perception; as the Idea of an *Human Body*: Tho' it may be ſubdivided into many other Ideas; as into the Ideas of all the different *Parts* of that Body; and tho' theſe again may be divided into Ideas of ſtill leſſer Parts; ſo that ſimple Ideas may be thus multiplied, as far as it is within the Power of Senſe to diſtinguiſh.

1. By this Property, Ideas of Senſation are diſtinguiſhed, Firſt from the various Alterations and *Combinations* made of them by the Mind. As theſe ſimple Ideas came into the Imagination without the Concurrence of the Intellect, ſo neither can it deſtroy any one of them; but all beyond theſe are the *Creatures* of

of the Intellect, which hath a ſovereign Sway and arbitrary Power over thoſe *Ideas*: It alters, and *Enlargeth*, or *Diminiſheth* them in any Proportion; it *Separates* and *Tranſpoſes*; it turns and winds them at pleaſure; and thus raiſeth up to itſelf a new Set of *Compounded* Ideas with which the Imagination is furniſhed by it from *Within*, as thoſe which were *Simple* and *Original* enter thither from *Without*. Thus the Ideas of many Men may be put together into one Idea of an *Army*; many Sheep to make the Idea of a *Flock*; many Houſes into one Idea of a *City*; and thus alſo the Idea of *One* Man is by the Intellect made to ſtand for all Mankind, which is then called an *Univerſal* Idea.

2. THE Ideas of Senſation are by this Property diſtinguiſhed from all thoſe *Notions* or *Conceptions* which are Compoſitions only of the Intellect out of our ſimple and compound *Ideas* of Senſation, conſider'd together with the various *Operations* of the Mind upon them. Such is the Notion we form of *Charity*, which is made up of the Ideas of a *Man* in Miſery, of the Money or other *Relief* that is given him; and alſo by adjoining the ſeveral Operations of the Mind upon them, ſuch as *Pain* of Mind for his Miſery, a Sence of Duty to God, and *Compaſſion* for a fellow Creature. And thus it is with all *Virtues* and *Vices*, of which properly ſpeaking we have no *Ideas Simple* or *Compound-*

ed; but each of them is apprehended by Ideas of Senſation, and the Motions or Operations of the Intellect upon them, put together into one complex *Notion* or Conception; and comprehended under one Name or *Term*, which is of a Signification ſo complex or general, that it always imports a Combination of ſeveral different Conceptions and Ideas.

AFTER the ſame manner the Intellect raiſes up to itſelf a Conception of *Spirit*; becauſe it finds neither a ſimple nor a compound *Idea* thereof within itſelf, it makes up a ſort of complex notion or *Conception* of it, by firſt adding together the Operations of our Mind, ſuch as *Thinking* and *Willing* and the ſeveral Modes of them; and then *Subſtituting* them ſo combined, to repreſent the Perfections of a *Being* or *Subſtance* of which we have no *Proper Idea*; and of which we form the beſt Idea we *Can* from that of the moſt ſpirituous part of material Subſtance. And this is the way the Mind ſupplies the intire want of *Simple Ideas* for the Things of another World, whereof it hath not any, even in the moſt obſcure and imperfect degree; ſo that it may be truly ſaid, our *Simple* and *Compound* Ideas of Senſation, together with the various complex Notions which ariſe from the Operations of the Mind upon them, do comprehend the full extent of all our Knowledge: But to lay down Ideas of *Reflection* together with thoſe of *Senſation* as

Equaly

Equaly the *Ground-work* of our Knowledge, is confounding the *Workman* with his *Materials*; and the Skill and Manner of exerciſing his Art, with the Stuff he works upon.

CHAP. VI.

A Third Property that they are Immediate.

ANOTHER thing peculiar to Ideas of Senſation is that they are *Immediate*. The original and ſimple Ideas of Senſation when they are *Firſt* obtained, neceſſarily preſuppoſe the Preſence of the Object, and ſome real actual Impreſſion of it upon the Organs of Senſe; there is an *Immediate* and direct Repreſentation of the Object, and it is perceived without the mediation or *Intervention* of any other Object or Idea whatſoever. Thus the Ideas of a *Man*, and a *Tree*, could never have come into the Mind, if they had never been preſent to the Senſe, and the Eye had not actualy ſeen them. Nor was it poſſible for us to have had an Idea of a Trumpet's *Sound*, unleſs the Colliſion of the Air had been once ſo near that ſome of the Undulations of it could ſtrike upon the Senſe of Hearing. So that by this Property they are diſtinguiſhed,

1. FROM the Ideas we have of abſent Objects of the ſame kind, but ſuch as were never

Actualy perceived; thus the Idea of a Man we *Have* ſeen, ſtands for the Idea of any other Man we *Never* ſaw. The Mind hath no other way of conceiving a Man or an Horſe which was never preſent to the Senſes nor actualy perceived, but by ſubſtituting the Idea of a Man or an Horſe which was ſo.

IF the Intellect could dilate itſelf no farther than the very particular or individual Objects which have been *Preſent* to the Senſes and actualy perceived, its Sphere of Activity would be very ſcanty, and all our Knowledge confin'd within a very narrow Compaſs: And yet this muſt be ſo, if Men reſolved neither to *Know* or *Believe* the Exiſtence of any thing but what is or hath been preſent to ſome of their Faculties, and thus actualy perceived by them; they muſt not believe that there is a Man, or a City, or a Country in the World they never ſaw. We readily yield our firm aſſent to the *Being* even of ſenſible Things which we never perceived, and do reaſon and diſcourſe of them under borrowed and *Subſtituted* Ideas; and we eſteem our Knowledge of them to be *Real*, and *True*, and *Solid*, tho' we never had any actual Perception of them. And yet that Knowledge muſt be owned to be in ſome Meaſure imperfect, becauſe no two Individuals of a like kind are intirely and *Exactly* the ſame in all particular Reſpects; and therefore the Idea of one muſt repreſent the other but imperfectly.

perfectly. All the *Men* and all the *Cities* we have not ſeen, ſomewhat differ from any we have ſeen; the Men have different Features, and Shapes, and Colours perhaps, and the Cities differently-diſpos'd Streets and Houſes; and yet notwithſtanding their many *Unlikeneſſes* to that Idea by which we conceive them, we cannot ſay they are altogether *Unknown* to us.

2*dly*. IDEAS of Senſation are by this Property diſtinguiſhed from all *Ideas* or *Conceptions* of things which are purely Figurative and *Metaphorical*. Of theſe there are two Sorts; one of which may be diſtinguiſhed by the Name of *Human*, and the other of *Divine Metaphor*: But the latter being chiefly to my purpoſe, I ſhall take more particular Notice of that only here.

DIVINE Metaphor is the ſubſtituting our Ideas of *Senſation* (which are *Direct* and *Immediate*) as well as the *Words* belonging to them, to expreſs the inviſible and immaterial Things of Heaven, of which we can have no direct Ideas, nor any *Immediate* Knowledge or Conception; as when God's *Knowledge* is expreſs'd by his *Eyes* being in *Every Place*; his *Goodneſs* in granting our Petitions, by his *Ear* not being *Heavy*; his *Power* by a *Strong Hand*; and many others of this kind uſed in Scripture to expreſs his Attributes, and other heavenly Things

with

with an Emphaſis, and in a Figure and Alluſion only, *Without any correſpondent Reality or Reſemblance* between the Things compared.

BOTH Human and Divine Metaphor agree in this, That the figurative Words, and Ideas, and Conceptions, are us'd without any *Real Similitude* or *Proportion*, or *Correſpondent Reſemblance* in the things compared. The Compariſon is not founded in the *Real Nature* of the Things, but is a pure Invention of the Mind and intirely *Arbitrary*. There is for Inſtance no Similitude or real Correſpondence in the Nature of Things between the *Verdure* of a Field and *Smileing*; between a *Faculty* of our Soul in diſtinguiſhing Beauties and Defects in Writing, and Painting, and Muſick, and the *Taſte* of the Palate; between the *Roughneſs* of the Sea, and the *Anger* of a Man; and ſo likewiſe between *Hands*, and *Eyes*, and *Ears*, and God's inconceivable, tho' *Real* ſupernatural *Perfections*.

2. THEY agree in this likewiſe, That neither of them are abſolutely *Neceſſary* to a *True* and *Real* Knowledge of the Things deſigned to be expreſſed or conceived by the ſubſtituted Ideas. They would both be intirely uſeleſs, were not thoſe Things known otherwiſe more *Immediately* and *Directly*, or at leaſt more *Exactly Before*, after another manner.

AND they differ in this, That in Human Metaphor, the Ideas or Conceptions *Deſigned*

to

to be expreſs'd, are or may be as *Directly* known and as *Immediate*, as the Ideas and Conceptions placed in their *Stead.* But in Divine Metaphor the *Subſtituted* Ideas are *Immediately* and *Directly* known, but what is deſigned to be expreſs'd and convey'd to us thus, is no way conceivable by any *Direct* and *Immediate* Idea, Conception, or Notion.

3dly. THE Ideas of Senſation are by this Property diſtinguiſh'd from all Ideas or rather *Conceptions* and Notions which are purely *Analogical.* That is, when the Conceptions and *Complex Notions* we already have of Things *Directly* or *Immediately* known, are made uſe of and ſubſtituted to repreſent, *With ſome Reſemblance, or correſpondent Reality and Proportion,* Divine things whereof we can have no *Direct* and *Proper* Idea, or *Immediate* Conception or Notion at all. As when our Conception of *Human Wiſdom*, which conſiſts in Thinking and Reaſon, is ſubſtituted to repreſent an *Inconceivable* but *Correſpondent* Perfection of the Divine Nature. This I call *Divine Analogy*, to diſtinguiſh it from that *Human* Analogy which is uſed to conceive things in this World; as when we conceive the various Operations of *Inſtinct* in Brutes, by Analogy with thoſe of *Reaſon* in Men.

THIS Divine Analogy is univerſaly us'd with reſpect to all *Immaterial* or purely ſpiri-

tual Things of another World, when we wou'd apprehend them with any degree of *Real*, or *True*, or *Useful Knowledge*. For since there can be no actual *Idea* or immediate *Conception* or *Consciousness* of what is purely spiritual, by any of our Faculties of Body or Mind, or of both together; consequently there is a necessity for thus making other Conceptions and Notions which are familiar to us, and direct, and immediate, to *Stand* for them in the Mind; that by their *Mediation* we may think and speak of what is otherwise inconceivable and unutterable with any Degree of correspondent Exactness and Proportion. Thus we conceive the *Knowledge* of purely spiritual Beings by our *Thinking*, and apply the various Modes of it to them; nay, we thus conceive God himself and all his Attributes, and speak of them by the mediation of the Operations of our own Mind, and of the more commendable Passions and Affections of an Human Soul.

CHAP. VII.

That they are Direct.

A FOURTH Property of Ideas of Sensation, which I shall assign, is that they are *Direct*; by which they are not opposed to such as arise from any *Reflex* Act of the Mind upon itself. The Mind or spiritual Part of us cannot look upon or into itself, by either a direct

rect or reflex Act, any more than it can diſcern a Soul in its State of Separation from the Body: We have no Knowledge of our own Spirit, or of any of its Faculties, but from a conſcious Experience of its ſeveral Ways of Acting upon the Ideas of Senſation, or the Objects of the viſible Creation; which tho' it be neither a direct nor reflex View, yet is a *Knowledge* of the Operations of our Mind, as *Immediate* as the View it hath of thoſe Ideas of external Objects upon which it operates. But they are by this Property oppos'd not only to all *Indirect Ideas*, but to our indirect *Conceptions* and Notions alſo; which Oppoſition may be illuſtrated in general by this Similitude. When we look ſtrait in a Man's Face, this gives us a *Direct* Idea of it; but if we had never ſeen that Face but in a Glaſs, it would have given us an *Indirect Idea*, or bare Reſemblance of it: So that an indirect Idea or Conception is when we have never diſcerned the thing *Itſelf*, but either a mere *Shadow*; or elſe a more perfect Similitude or *Reſemblance* of it in ſomething elſe.

1. THUS then they are by this Property oppoſed Firſt, to thoſe *Metaphorical* Ideas, or mere *Shadows* only and Alluſions, made uſe of to conceive the Objects of another World. For inſtance, the Idea of the *Sun* or a reſplendent material *Light* is *Direct*; I do not diſcern it by the Intervention of any other Idea: But when this

this Idea is put for the *Glory* of God or of Heaven, it becomes *Indirect*. I can have no *Direct* Intuition or Idea of the Glory of Heaven in any degree, and therefore I view it as well as I can *Indirectly* in that of Light. And thus I conceive God's Power by a *Mighty Arm*; and the *Motion* of Angels by *Flying*.

WHAT Idea I have of *Material Subſtance* is in every Reſpect a *Direct* one. My Senſes have a direct Perception of its Bulk, Extenſion, Figure, and Solidity. But when this Idea of Subſtance is applied to conceive the Subſtance or Eſſence of Matter and Spirit in ſtrict Conjunction, it is *Indirect*; and much more ſo when 'tis uſed for purely immaterial Subſtance; for then it can import nothing but *Being* in general.

2*dly*. THEY are by this Property oppos'd to thoſe Types only, or bare *Reſemblances* of God and the Things of another World, which for want of any *Direct* View or Knowledge of them, are in a good Meaſure render'd intelligible, and become conſpicuous by a kind of *Reflection* only from our direct Conceptions of Things in this World; as the Likeneſs of a Body is from a Mirrour or Looking-Glaſs. For our *Conceptions* and Notions may be *Direct* or *Indirect*, as well as our *Ideas*. When they ſtand in the Mind for their proper and *Original* Objects, and when the Words that expreſs them

them are taken *Literaly* for ſuch Objects, they are *Direct*; we have a direct Knowledge of the things they ſtand for. But when they are *Subſtituted* to conceive, and do *Stand for* Divine Immaterial Things, then they become *Indirect* and *Analogical.* Thus the Conception I have of *Thinking* in its moſt perfect Degree, is from an *Immediate* Conſciouſneſs within me; and may be called ſo far a *Direct* Conception, becauſe it needs not the Intervention of any other Conception by which to know it. But when I place this to *Repreſent* and *Stand for* the Knowledge of a pure Spirit, it becomes an *Indirect* and *Analogical Conception.*

AND thus it is with God and his Attributes; I can have no *Direct* View or Intuition by the Eye either of Body or Mind, of any thing in the divine Nature; therefore there is no other way of beholding him but in the *Mirrour* of the viſible Creation, and particularly in our ſelves: So we behold his *Wiſdom* in our *Thinking* and Reaſoning; his *Power* in our worldly Dominion and Power; his *Goodneſs* in the Rectitude of our moſt commendable Paſſions and Affections. Not by adding *Infinity* to each of theſe, as ſome have groſly miſtaken, ſo as to ſtretch our Imagination as far as we can to *Infinite Thinking*; *Infinite Strength*; *Infinite Rectitude* of *Paſſions and Affections*: But by adding Infinity to thoſe *Incomprehenſible Perfections* in the divine Nature of which we have not the leaſt

leaſt *Direct* Glimpſe or Knowledge; and therefore do conceive them *Indirectly* in thoſe *Reſemblances* of them which are diſcernible in the moſt perfect Works of the viſible Creation. Thus, as in a Mirrour, we *See him who is inviſible*; and inſtead of *Seeing all things in God*, as ſome have *Enthuſiaſticaly* fancied, we ſee God in his Creatures; and the *Inviſible things of him are known, by the things that are made.*

THE true Nature and Manner of the *Preſent* Knowledge we have of the things of another World, is, by the Apoſtle, very aptly deſcribed by our *Seeing thro'*, or rather *In a Glaſs darkly*; and our *Future* Knowledge of them by our ſeeing *Face to Face*; that is *Directly*, and not by any *Reflection* either of mere *Shadows* only, or *Reſemblances*, as it is now with us. The Word Ἐσόπτρῳ in the Original of that Paſſage is not a *Perſpective*, but a *Mirrour* or Looking-Glaſs; and the true rendering of it is *In a Mirrour or Looking-Glaſs*, as the Words join'd with it are Ἐν αἰνίγματι, *In* an obſcure Repreſentation; this is evident from the Oppoſition in the following Words, *Then Face to Face.* To ſhew the great Aptitude and Significancy of that Similitude of our *Seeing in a Glaſs darkly*, I ſhall obſerve theſe two things.

1. THAT a Glaſs or Mirrour exhibits to us nothing of the *Reality* and *Subſtance* of the thing repreſented in it; the Similitude form'd by the Reflection

Reflection of the Object hath no more of the true *Eſſence* and Properties of the thing itſelf, which it exhibits, than a mere *Shadow*; and is nothing more than an *Appearance* which periſheth with the Removal of the Object. And yet we cannot ſay but that there is a Repreſentation, and a true one; but that there is a *Real Likeneſs* of the Subſtance in that airy Form; and that there is however ſuch a *Proportion* between them, that the Idea of a Face we never ſaw but in a Glaſs is a juſt one, and may be well *Subſtituted* in the Mind for the Face itſelf, and that it gives us ſome *Real* and true Knowledge of it.

THUS it is with thoſe *Conceptions* which ſtand in our Minds to repreſent God and Spiritual Things. Tho' the things they are ſubſtituted for, are of a quite different *Kind*, and tho' theſe *Subſtitutes* are no more in reſpect of them, than a fleeting tranſient Appearance only in the Glaſs, is to the Man himſelf whom we ſee in it; yet there may be ſuch a Likeneſs or Proportion and *Analogy* between them, as may render our natural and familiar Conceptions of worldly Things apt and juſt Repreſentations of things *Supernatural*, and particularly of the Divine Nature: Inſomuch that the Knowledge we have of them by that Analogy, tho' *Imperfect*, ſhall be however *True* and *Real*; and all our juſt Thoughts and Reaſonings upon them ſhall be ſolid and ſubſtantial; that is,

while they are kept within the due Compaſs of thoſe Similitudes and Repreſentations of them. For then it is that Men run into Soleciſm and Abſurdity, into Error and Confuſion concerning God and ſpiritual Things; when they, not contented with this imperfect degree of Knowledge by Repreſentation only and *Analogy*, will argue from Things merely *Natural*, to the *Real Intrinſic* Nature of thoſe Things which now we can know no other way but by that *Similitude*, or *Correſpondency*, or *Proportion* they bear to our natural Ideas and Conceptions: And when they proceed upon this falſe Suppoſition, that what can be affirmed of theſe Repreſentations only, muſt be ſtrictly and literaly true with reſpect to the *Real Nature* and Subſtance of the Things they repreſent.

UPON this very miſtake it is that our modern clandeſtine *Arians* argue Chriſt to be a *Separate*, *Inferior* Divine Perſon; *Subject* and *Sent*, and doing the *Will* of another, in as ſtrict and *Literal* a Sence as one Man can be ſaid to be the Meſſenger of another, and to perform his Will, and to be ſeparate from him: Tho' this be as abſurd as to argue that the Reflection and Image of a Man in the Glaſs, is a true and *Real* human Body and Perſon, in all reſpects like one of our ſelves. Again, Theſe very Men at another time run into a quite *Contrary* Extreme and Abſurdity; and, like the *Socinians*, turn this *Analogy* into mere

mere *Metaphor* and *Alluſion* only. Thus they argue that *Son* and *Begotten* when ſpoke of Chriſt, are only a *Figure* for a more tranſcendent Act of *Creation*; which is as groundleſs as aſſerting the Image in the Glaſs to be no more than a metaphorical Alluſion only, without any correſpondent *Reſemblance* or Analogy at all to the Man reflected from it. And thus the Socinians will have the Blood of Chriſt to be no *Price*, *Purchaſe* or *Redemption*, becauſe there can be no proper and literal *Price*, *Purchaſe* or *Redemption* in the Caſe.

In ſhort, moſt of the Arguments by which the *Socinians* bring all the Myſteries of Chriſtianity to *Nothing*; as well as thoſe of all the *Deiſts* and Freethinkers of this unbelieving Age who owe all their Infidelity to the Socinian Hypotheſis, are built upon this ſandy Foundation. Accordingly when we come to conſider them more particularly, we ſhall find that their Reaſonings and Inferences are as abſurd, as thoſe would be which we ſhould make from the *Likeneſs* of a Man in the Glaſs, to his *Real Nature*: As if we ſhould from thence argue with great acuteneſs, that a Man himſelf could have neither a *Body* nor *Solidity*, nor *Spirit*, nor *Life*, nor *Reaſon*; that he had neither *Senſation* nor *Speech*; nay, that he was nothing but a mere Shadow or Appearance, and had no *Being* but in our Imagination alone.

2. THE ſecond thing I ſhall obſerve concerning that Similitude of the Apoſtle's is, that in all Inſtances univerſaly we uſe the *Same* Words and Expreſſions for the *Similitudes* and *Appearances* of Things in the Glaſs, by which we expreſs the Things *Themſelves*; and indeed this is the moſt juſt and proper way we have of ſpeaking of them: For tho' there is nothing of the *Real Nature* of the Objects repreſented, in thoſe Appearances; yet there is ſuch a Correſpondency and *Proportion* between them, that the ſame Words aptly ſerve for both. Thus we ſay we *See* a *Man* in a Glaſs, when we ſee no ſuch thing; for the Appearance hath nothing of the real Nature of Man in it: And thus we ſay we ſee the Sun, Moon, and Stars in the Water, when there is no ſuch thing there. And yet it would be abſolutely falſe to ſay we do *Not* ſee any thing at all of them in the Glaſs, or in the Water; becauſe there is ſuch a *Similitude* and *Proportion* between the Objects and thoſe Repreſentations of them, as would give us ſome imperfect Idea or Notion of the Things themſelves, tho' we had never ſeen them but in a *Glaſs*, or in the *Water*.

ACCORDINGLY then if we could but make the Suppoſition that there were a Perſon who never ſaw the Face of any other Man but in a Glaſs, nor *Sun*, *Moon*, or *Stars* but in the Water; how imperfectly would he think and

ſpeak

ſpeak of the Things themſelves repreſented to him by thoſe Adumbrations and faint Appearances? I ſhall only obſerve in ſhort that he would not be able from thence to know exactly any one particular with reſpect to their *Real Nature*; and every Inference he made from thoſe Images to the *Intrinſic Subſtance* or Eſſence and *True Properties* of the things ſignified, would be full of Abſurdity and Soleciſm. One of the laſt things he could infer would be, that any of them had *Solidity* and a *Body*; or that the human Appearance could have *Senſe*, and *Reaſon*, and *Underſtanding*, and *Will*: And in ſuch a Caſe as this, all the *Names*, and *Words*, and *Expreſſions* he uſed for thoſe *Similitudes* only, he would ſubſtitute for ſpeaking of the Things themſelves; and would not invent *New* Terms and a *New* Language, for Things whereof he had no Idea or Conception as they were in their own Nature.

IT is this kind of Analogy which runs thro' all our *Expreſſions* of ſpiritual and immaterial Objects. As we have no *Idea* or *Conception* of their real and true Nature, ſo neither can we invent any *Words* or Expreſſions which ſhall be peculiar and proper to them; nor indeed can any Words *Expreſs* what is *Inexpreſſible*: Therefore we are under a neceſſity to *Speak* of them after the ſame manner we *Conceive them*; and apply thoſe Words and Phraſes to them by which, in their firſt Propriety, we

expreſs the Ideas or Conceptions which ſtand for them in our Minds. Thus the Word *Spirit* in its firſt Propriety is uſed to ſignify the moſt volatile and exalted Parts of *Matter*; and is from thence taken to expreſs an human Soul in *Conjunction* with Matter; and from thence again transferr'd to repreſent a purely *Immaterial* Subſtance by Analogy. The Word *Wiſdom* ſignifies primarily the moſt advantageous and dextrous management of our Thinking or Reaſon, to obtain a commendable end; and is from thence apply'd to an *Inconceivable Perfection* in the Divine Nature: So *Goodneſs* which is firſt apply'd to the regulating our Paſſions and Affections with regard to other rational Creatures, is attributed to God; and ſerves to expreſs ſome incomprehenſible Perfection in him, for which we have neither a *Proper* Word, Idea, or Conception; and ſo it is in all other Inſtances. Thus the ſame Words and Phraſes ſerve to expreſs the things whereof we have *Direct* and *Immediate* Ideas and Conceptions, and thoſe things whereof we have *None* ſuch; they equaly ſignify ſomething *Real* and ſubſtantial, whether they are apply'd to one or the other: Only when they are apply'd to the latter, they are always taken in a more *Elevated* and *Exalted* Sence; to denote Things which ſo far tranſcend all our Capacities, that we have no other way of thinking or ſpeaking of them, but by ſuch Words and Conceptions as are common and familiar to us.

CHAP. VIII.

A fifth Property, that they are Clear and Diſtinct.

THE laſt Property of Ideas of Senſation is, That of their being *Clear* and *Diſtinct*; which is meant only of thoſe that are *Simple* and *Original*; the Impreſſions made by particular ſenſible Objects upon any of our Organs of Senſation; which have ever a greater or leſs Degree of Perſpicuity in Proportion to that Strength, and Firmneſs, and Frequency with which the Object ſtrikes upon the Senſe; and to the Vigour of the Imagination in receiving and retaining them. Then an Idea is at the Height of Perſpicuity when it is ſo evidently and plainly diſcerned by the Mind, that it can be diſtinguiſhed from all other Ideas at one *View* of the Intellect; without farther Obſervation or Reaſoning, to ſeparate it from others that have any Likeneſs or Reſemblance of it; and then it is that it removes all Doubt, and compels our Aſſent to the Truth and Exiſtence of the Object it repreſents. Now by this Property theſe Ideas are diſtinguiſhed,

1. FROM all Deluſions of the Senſes. There is ever more or leſs Obſcurity and Confuſion in our Ideas according to the preſent Temper

of the Organ of Senſation, the Diſtance of the Object, and the Quality of the Medium which interpoſes: Theſe being rightly and duly diſpoſed, every original Idea which is made by one and the ſame Object, and at the ſame time is not only *Diſtinct*, and *Clear*, and *Adequate*, but *Simple* too; as the Impreſſion of a Seal is but one Figure and Similitude, tho' it conſiſts of ſeveral different Parts. Thus the Idea cauſed in the Mind by our looking on a Man, or an Horſe, or a Tree is a ſimple Idea; and is diſtinct, and clear, and adequate; and the Reaſon is plain, becauſe ſuch an Idea contains all that the Object is naturaly diſpoſed to imprint upon the Senſe *At once*, and all that the Senſe is framed and contrived by the Author of Nature to take in or receive at *One* Act of Senſation.

OF this Kind are all our Ideas of every ſingle and particular Subſtance; for tho' when I look upon it, I do not ſee into the inward *Eſſence* and Configuration of all its Parts; nor diſcern all its primary and ſecondary Qualities; nor *How* they ſubſiſt in it; nor can view it ſo as to take in all its Powers active and paſſive: Yet the Idea comprehends all that the Object is naturaly diſpoſed to Impreſs upon the Senſe at once; and all that either the Senſe or the *Imagination* is capable of receiving from one ſingle View. Whatſoever is beyond this is the Object of more *Particular* Senſations, or rather of Reaſon and Obſervation; and not of one

ſingle Act of Senſation. And ſure it muſt be abſurd to ſay, that an Idea of Senſation is either *Obſcure* and *Indiſtinct*, or *Inadequate*, becauſe it doth not contain what the Object cannot communicate to the Senſe, nor the Senſe is any way capable of perceiving.

FROM hence we ſee how fanciful and precarious that Opinion is, which aſſerts our Ideas of all, even ſingle and particular Subſtances, to be *Complex*, and *Indiſtinct*, and obſcure, or *Inadequate*; becauſe we do not diſcern the inward Configuration of all their Parts, together with all their eſſential Qualities and Powers by any Act of Senſation; whereas for the ſame Reaſon there could be no ſuch thing as a clear and diſtinct Idea of *Any* Object whatſoever. Thus you ſhall have no clear and diſtinct Idea of *Sound*, becauſe in one and the ſame Senſation we do not perceive that Commotion or Concuſſion of the Air which cauſes it; and thoſe Undulations which gradualy flowing from thence do at length ſtrike upon the Organ of Hearing: Nor can the Ideas of *Taſte* be *Simple* or *Clear*, becauſe we have no Guſt or Senſation of the exact Figure and Conformation of thoſe minute Particles of Matter which affect the Tongue or Palate; neither thus are our Ideas of Colours *Simple*, or *Clear*, or *Diſtinct*, or *Adequate*; becauſe the Eye doth not diſcern that peculiar Texture of thoſe Particles in the Superficies of Bodies, which Reflects the Light ſo as to give it that Appear-

ance,

ance, rather than any other. This abſurd Opinion was invented and tediouſly purſued, only for the Support of that bold and irrational Poſition, *That we have as clear and diſtinct an Idea of the Subſtance of a Spirit, as we have of bodily Subſtance:* Whereas, were this true, we ſhould from thence have as *Direct*, and *Clear* and diſtinct, and *Adequate* a Knowledge of all created Spirits, and as clear and direct Evidence of their *Exiſtence* and true Properties, as we have of Body.

2. By this Property the *Simple*, original Ideas of Senſation are diſtinguiſhed from all the *Alterations* made in them afterwards by enlarging or diminiſhing; and by the various *Combinations* they undergo at the Will and Pleaſure of the pure Intellect. Thus the Mind may alter the whole Face of Nature, and ſome way or other change every Object from what it realy appears to the Senſes; and raiſe up to itſelf ſuch new Ideas out of thoſe which are ſimple and original, as have no Being but in the Intellect alone; ſuch as thoſe of *Pigmies*, *Fairies*, and *Centaurs*. Theſe do all go under the Denomination of Ideas of Senſation, tho' not occaſioned by the Preſence or Impreſſion of any external Object: Becauſe as they are formed by the Intellect in the Imagination out of our ſimple Ideas, ſo they remain there and become new and further Materials for the Mind to exerciſe its Operations upon; and they have

greater

greater or leſs Degrees of Diſtinctneſs and Perſpicuity, as they are more or leſs alter'd and compounded.

I WOULD obſerve here that when any particular ſimple Idea is rendered *Specific*, then from being *Clear* and diſtinct it becomes more *Obſcure* and confus'd. In order to underſtand which it muſt be conſider'd, that we do not form ſpecific or univerſal Ideas, or Notions, by collecting all the Powers and Qualities obſerved in the Particulars of every kind; and then putting them together to make up one Idea or Notion to ſtand for them all, and which is ſuppoſed to be formed by *Abſtracting* from all the *Individuals*. But what is quite the reverſe, all our ſpecific or univerſal Ideas and Conceptions are formed thus; the Mind ſubſtitutes the Idea or Conception it has already obtained of ſome one Individual, to ſtand for and repreſent all the Individuals of the ſame Kind. As for inſtance, when I would form an *Univerſal* Notion of *Mankind*, I do not firſt collect all the Powers and Qualities I obſerve common to all particular Men, and then put them together into one abſtract Notion of Mankind, to include all the Individuals: But on the quite contrary, having obtained the cleareſt *Complex* Notion I can of one individual Man, the Intellect makes that a Repreſentative of all the Men in the World; and thus renders it *General* in its *Signification*, and conſequently more

more obſcure. Whereas were all the Individuals of each Kind exactly the ſame in all reſpects, as they differ in many; the Idea or Notion when it became thus Specific or General, would be as clear and diſtinct as when it ſtood for one Individual.

3. BUT laſtly, the ſimple Ideas of Senſation, together with thoſe compounded out of them, are by this Property diſtinguiſhed, as I may ſo ſay, even from *Themſelves* in a *Secondary* Acceptation and Application of them; that is when they are taken in Conjunction with the Operations of the Intellect, and thus are *Subſtituted* for the Repreſentation of things of the *Real True* Nature of which we can have no Notion or Idea at all, that is for the things of another World; which for greater Clearneſs and Brevity it will be convenient hereafter to denote by the Name of the *Antitypes*, and thoſe Ideas or Notions which repreſent them by that of the *Types*. As when *Begetting* is put for the *Supernatural Generation* of the Son from the Father; *Father* and *Son*, for the *Relation* between the two firſt Perſons in the Trinity; our human *Spirit*, or rather *Soul*, for a Being purely *Immaterial*, and particularly for the *Third* Perſon in the divine Nature; *Price*, *Purchaſe*, *Ranſom*, for the *Merits* of Chriſt's Death, and the *Value* and *Power* of his Sacrifice with God; *Mediation* and *Interceſſion* among Men, for the *Inconceivable* Manner

ner of his *Reconciling* us to God. I might thus run thro' all our Conceptions and Words for the things of another World, which in their firſt and ſtrictly *Proper* Signification are diſtinct and *Clear*; but then are commonly ſuppoſed to become more confuſed and *Obſcure*, when they are transferred from their natural Import and Signification to things Supernatural, and therefore otherwiſe utterly inconceivable.

AND thus it is likewiſe with all thoſe *Complex Notions* and *Conceptions* which are made up of our *Simple* and *Compounded* Ideas of Senſation, in Conjunction with the *Operations* of our Mind upon them. The more of theſe are accumulated to make up one Conception or Repreſentation, the more confuſed and indiſtinct it is. As when we put together the Ideas of a *Man*, of *Want* or *Miſery*, of an *Alms*, the Notion in general of our *Duty* to God, of *Humanity* towards our fellow Creatures, and of the *Reward* of another World to make up a complex Notion of *Charity*. And thus it is alſo in the complex Notions we form to our ſelves of *Immaterial* Beings, and of all things *Relating* to them; as when to the Word *Subſtance* and our Idea of it we add *Thinking* and *Willing*, together with the various *Modes* of them, to make up an *Analogical* complex Notion of *Spiritual* Being in general: And when again we carry on that very Conception and render it yet more com-

complex by adding to it all other the greateſt Perfections natural or *Moral* we are capable of obſerving in rational Agents; which Conception becomes yet leſs clear and diſtinct by removing from it all the *Imperfections* of the Creatures within our view, for a Repreſentation of the divine Nature. All thoſe Ideas and Notions which go to make up theſe Compoſitions, are, when conſidered ſingly and ſeparately, plain and obvious, clear and diſtinct, both in their *Firſt* and *Analogical* Acceptation; but when they are united into *One Complex* Conception which ſtands in the Mind to ſupply the Place of one *Simple* uncompounded *Idea*, which we ſhould have of that Thing if we had Capacities or Faculties for a *Direct* or immediate Perception of it; then they become more confus'd and obſcure.

BUT then it ought to be well conſidered, that whatever there is of ſuppoſed Obſcurity and Confuſion in thoſe Analogical complex Notions ſo form'd, and then ſubſtituted for the Repreſentation of heavenly Things; it does not proceed merely from their being *So Complicated*, (in which inſtance they are only on an equal Foot with all other very complex Notions) nor does it proceed from the nature of the Things thus *Repreſented*, they being in their *Own Nature* very clearly intelligible had we Capacities ſo to apprehend them: But from a prevailing erroneous Opinion, that we have *Direct* and *Proper*,

per, tho' indiſtinct and confuſed *Ideas* of thoſe things, whereof in Reality we have no other than *Indirect* and *Analogical* Conceptions; and from a miſtaken Imagination that theſe Analogical Conceptions give us ſome imperfect Degrees of *Direct Perception* where we have none at all. In order to the right apprehending of which I ſhall propoſe theſe two things to be conſidered.

1. THAT in Reſpect of *Immaterial* Beings, and of all things relating to the *Real True* Nature of them as they are in themſelves, we are as a Man born *Blind* in Reſpect of Light or Colours; and not as a Man who hath a very *Dim* Sight, or who can diſcern *Direct*, tho' *Faint* Glimmerings of Light; and hath ſome *Immediate*, tho' no more than *Confuſed* and imperfect Views of viſible Objects. We can have no Ideas of immaterial Beings from our Senſes; nor have we any Ideas of them that are purely *Intellectual* and intirely independent of Ideas of Senſation; we have not the leaſt Spark of Light, or ſmalleſt Glimpſe, whereby to diſcern their *Real* Nature or Eſſence, or any Part of it; ſo that thus far it is not an indiſtinct or *Obſcure* Perception, but *No* Perception at all. When Men are fully appriſed of this they will find,

2. THAT all thoſe Conceptions which *Stand* in the mind for ſpiritual Things, and thoſe Words

Words and Expreſſions which we uſe for them, are in themſelves, at leaſt *As clear* and diſtinct when they are apply'd to this ſecondary and *Analogical* Sence, as when they are apply'd to what they import in their firſt and *Proper* Signification; that is, *As far as we can have any Knowledge at all of thoſe Things of another World, or are obliged to give any Aſſent to them.* As for Inſtance, The Conceptions of *Father*, *Son*, and *Spirit* are clear and diſtinct enough in their firſt and proper Acceptation; the *Relation* between *Father* and *Son* among us is clear and diſtinct; and ſo are thoſe Properties of a *Human Spirit*, which we have from *Self-Conſciouſneſs*. Now when theſe are *Transferred* from their firſt and proper Signification to the Perſons in the Bleſſed *Trinity*, they are no leſs diſtinct and *Clear* than before, as far as we are *Obliged* to *Underſtand* that Diſtinction in the Divine Nature, or to *Believe* it. For the *True* and *Real Nature* of the Father, Son, or Holy Spirit is no Object either of our *Underſtanding* or *Faith*; any farther than to underſtand and believe that the Diſtinction is *Real*, as it is *Incomprehenſible*. *How* and after what exact manner the firſt is a Father, *How* the ſecond a Son, and *How* the third a Spirit differing from either, is likewiſe no Object of our Chriſtian *Faith*, becauſe it is no Object of our *Underſtanding*; and becauſe we can *Believe* nothing but *What* we firſt *Underſtand* diſtinctly and clearly, and as *Far* only as we underſtand it.

IF we underſtood the real manner of Diſtinction in the Divine Nature *Confuſedly* and *Indiſtinctly*, our *Aſſent* would be ſo likewiſe: No, what we are to believe is, that we conceive nothing of the *Real Nature* of Father, Son, and Spirit, nor of the *Manner* of that Diſtinction. But we are bound to believe what we *Do* underſtand, namely that there *Is* a *Real* and true Diſtinction, and a *Perſonal* one likewiſe in the Divine Nature; as there is a real and perſonal Diſtinction between the *Father* and the *Son* among *Men*, and as there is a real and perſonal Diſtinction between one *Human Spirit* and another; but *What* they are in *Themſelves*, and *How* they are *One* or how they are *Three*, we have not ſo much as a *Confuſed* and *Obſcure* Perception of.

SO again, the Idea and Word *Begotten*, when apply'd to the Communication of the *Divine* Nature to the Son, is as clear and diſtinct as when apply'd to *Human Generation*. As for the true and *Real Manner* and Nature of the Divine Generation, it is true we cannot have the leaſt Idea or Conception of it; and accordingly we cannot give our *Aſſent* to what we do *Not* at all apprehend. But we know clearly and diſtinctly that the Son is ſaid to have been begotten of the Father; and whatſoever *Incomprehenſible Manner* of Production is meant by the Word, we are to un-

derſtand and believe what is clearly and diſtinctly expreſſed by that Term; that Chriſt is the Son of God by a ſupernatural Generation in as *True* and *Real* a Sence, as one Man is the Son of another in the way of Nature: And that the Divine *Generation* differs as *Eſſentialy* from all manner of *Creation*, as a Man's begetting a Son differs from his making a Statue; and the not giving our Aſſent to what *Is* ſo clearly and diſtinctly revealed is *Infidelity*.

THUS it is with the Conceptions and Terms, *Price*, and *Purchaſe*, and *Ranſom*. As far as we are obliged either to know or believe that the Blood of Chriſt is ſuch, we have as clear and diſtinct Ideas of them when apply'd to it, as when they are uſed in the common Affairs of Life; inſomuch that we can know clearly and diſtinctly, and give a firm unſhaken Aſſent to this Propoſition, That the Blood of Chriſt was a *Real* and *True Price*, *Purchaſe*, or *Ranſom* for us; tho' we are utterly ignorant of the *Nature* and *Degrees*, of the Virtue and Merit of his Sacrifice with God, which are no Objects either of our Underſtanding or Aſſent: As we might know and believe that a Price and Ranſom was paid for the Redemption of a *Captive*, tho' we know neither the *Kind* nor the *Value* of the Price by which he was redeemed.

AND

AND laſtly, thus it is with the Conception and the Word *Interceſſion*. How and after what real *Manner* Chriſt intercedes for us, ſo as to prevail with God in our behalf; and how he pleads the Virtue and Merit of his Sacrifice, can't be ſaid to be *Obſcurely* and *Indiſtinctly* known, but totaly and intirely *Unknown*; as it is not at all revealed, ſo it is no Article or Part of our Chriſtian Faith: But that he doth make a *Real* and true Interceſſion for us, is revealed; and this is clear and diſtinct, and accordingly the proper Object of our Knowledge and Aſſent; and all that we are to believe of the *Real Nature* of that Interceſſion is, that we neither *Have* nor *Can* have any Knowledge of it in this World, and therefore ought to acquieſce therein till we come to another. In the mean time we are to *Believe* as *Far* as we can *Know* clearly and perfectly; that Chriſt intercedes for us; as we might believe that the Son of a Prince intercedes to his Father in behalf of a Captive; tho' we may be utterly ignorant after what manner he performs it, and what Motives or Arguments he makes uſe of to obtain that Pardon and Redemption.

I MIGHT here run thro' all the *Attributes* of God, and *Myſteries* of the Goſpel, and ſhew how the Ideas and Conceptions which are ſubſtituted for them in the Mind, and the Terms by which we expreſs them, are as *Clear* and *Di-*

ſtinct when attributed or apply'd to thoſe *Heavenly* things (as far as we are obliged to believe them) as when they are taken in their *Firſt* and ſtrictly proper Signification; and how what is *Unknown* of them is no direct or immediate Object either of *Reaſon* or *Faith*. As alſo how all our *Moral* Reaſonings upon the *Types* hold true in reſpect of the *Antitypes*; and then only are dubious or falſe when we attempt to reaſon from the *Real Nature* and Subſtance of the Types, to the real true Nature of the Antitypes whereof we are utterly ignorant. But all this will be fully conſider'd when I come to lay open the Nature of *Analogy* in a following Treatiſe, together with the manifold Uſe of it in Religion.

CHAP. IX.

The Difference between Divine Metaphor and Divine Analogy.

FROM what I have already ſaid in Chapter the Sixth, Metaphor in *General* may be eaſily and widely diſtinguiſhed from all Analogy: But becauſe the Diſtinction is of great and important Moment, I ſhall more particularly place the difference between *Divine Metaphor* and *Divine Analogy* in a clear and oppoſite Light here; theſe two being moſt liable to be confounded and miſtaken. But before I en-

I enter upon the Explication of this material Difference, I muſt deſire the Reader to recollect what I have already ſaid of the proper Uſe of the Word *Idea*, and that I think it ought to be confined intirely to our ſimple and compound Ideas of *Senſation*, in Diſtinction from all the *Operations* and Affections of the *Mind*, of which we have an immediate *Conſciouſneſs* without the Intervention of any Idea; and from all thoſe complex *Notions* or *Conceptions* form'd by the Mind out of its own Operations and the Ideas of Senſation. Thus we have an *Idea* of an Houſe, a *Conſciouſneſs* of Thinking or Grief, and a *Complex Notion* of Juſtice, Mercy, and Charity. If this be obſerved, the following Diſtinctions will be clearly and fully apprehended.

1. FIRST then, Divine Metaphor is intirely *Arbitrary*; and no way abſolutely *Neceſſary* towards our conceiving or expreſſing the Nature of purely ſpiritual Things or their Properties. But Divine Analogy is, in our preſent Circumſtances, abſolutely neceſſary both to our conceiving and ſpeaking of immaterial Things; when we would think of them with any degree of *Exact Knowledge* at all, or expreſs any *Correſpondent* Reality in thoſe Things: Becauſe, as I ſaid, we can neither know them by immediate *Ideas*, or by *Conſciouſneſs*, or by any *Direct* Perception or *Notion*. In ſhort, we can neither conceive them

Of our Selves; nor can any thing intirely *New* concerning them be *Reveal'd* to us, as our Faculties now are, without the Mediation of this Analogy. But 'tis quite otherwiſe with Divine Metaphor; This is never us'd but to expreſs ſomething *Already* known and conceived by the Light of Nature, or revealed by God with more Exactneſs thro' the Mediation of *Analogy*.

WERE we capable of forming no other than *Merely Metaphorical* Ideas or Conceptions of God and heavenly Things; and were no other alſo made uſe of in a Revelation of Doctrines intirely new concerning them; ſuch merely figurative Ideas or Conceptions could never have anſwered the neceſſary Ends either of natural or revealed Religion. For as they would then be mere Figure and *Alluſion* only, without conveying a Notion or Conception of any thing *Correſpondent* or *Anſwerable* in the very intrinſic Nature of the Divine Things; we never cou'd have *Argued* from them with *Juſtneſs* and *Certainty*, or without perpetual Miſtake and fatal Error: All our Reaſonings upon them would be precarious, and without any ſolid Foundation in the *Nature* of the Things; and in ſhort we ſhould have nothing more than a *Merely Figurative*, that is, no *Real*, and *True*, and *Exact* Knowledge of them at all.

Now

Now this Obſervation can no way depreciate the Excellency of *Scripture Metaphor*; becauſe this always ſuppoſes us furniſhed beforehand with more exact, and complete, and *Correſpondent* Notions of God, and other heavenly Things from natural Reaſon or Revelation, by Analogy. And therefore 'tis that the Holy Spirit has given us, not merely figurative and Metaphorical Ideas *Only:* But Analogical Conceptions and Terms for all the things of another World which were neceſſary for us to have any true and undoubted Knowledge of; particularly of God and his Attributes, the Myſteries of Chriſtianity, and the future State of Rewards and Puniſhments. And tho' we read of the *Hand*, and *Eye*, and *Face*, and *Arm* of God, yet we are ſuppoſed to have had Notions of his *Power*, and *Wiſdom*, and *Goodneſs* before; or this Metaphorical Manner *Alone* could never have given us any uſeful Notice or real Knowledge of thoſe his inconceivable Perfections.

It no way debaſes Scripture Metaphor to ſay, that it anſwers not an End for which common Senſe will tell us it was never *Intended* by the Holy Spirit. When it is uſed in Scripture to expreſs heavenly Beings, it is not deſigned to deſcribe any thing realy Correſpondent and *Truly Anſwerable* in thoſe Beings, as Analogy is: But rather to *Expreſs* more *Emphaticaly*, what we *Know* already more

Exactly by Analogy. Then indeed the Metaphorical Images in Scripture ſerve to excellent Purpoſes; namely to illuſtrate what was *Otherwiſe* known and conceived; to awaken and exalt the Mind; to ſtrike it with greater Awe and Surpriſe; and to move all our religious Paſſions and Affections; which is the proper uſe of all Figure. Even *Human* Metaphor, were it uſed to expreſs or conceive any thing which we never could have had any Idea, or Conſciouſneſs, or Notion of, but merely from that Metaphor *Alone*, would convey to us no *Real* or true Knowledge; and much more would this be true of *Divine* Metaphor, if it was the only Method we had of conceiving and expreſſing the imperceptible things of God and another World: For what real or *True* Knowledge could we poſſibly have of the *Infinite Power* of God for inſtance, by the merely figurative Idea and Expreſſion of a *Strong Hand*, or *Mighty Arm*, if we could never have known it more exactly ſome other way?

FOR theſe Reaſons it is, as I obſerv'd, that wherever God is pleaſed to reveal any thing intirely new concerning heavenly Things, he always does it by Analogy with the things of this World, and not by Metaphor only; in ſuch Inſtances we always find Analogy us'd to *Inform* the *Underſtanding*, as Metaphor and other Figures are, to *Affect* the *Imagination*. And there is ſo little danger of miſtaking one for the

the other in Scripture, that no Perſon who will uſe his common Senſe without prejudice, can ever confound them. For who could, otherwiſe than wilfuly, miſtake the *Analogy* in the Words *Son* and *Begotten* when applied to Chriſt, for pure *Metaphor* and Figure only; or the Words *Door*, and *Way*, and *Vine*, and *Light of the World*, when ſpoke of him, for an Analogy as compleat and perfect as the former; without the utmoſt Violence to his Underſtanding? And yet as plain and obvious as this is, the not duly conſidering this material Difference between Divine Metaphor and Divine Analogy has been the Occaſion of numberleſs and *Fatal* Errors in Religion.

2. THE ſecond Difference is this. In Divine Metaphor the Reſemblance, or Proportion, or Correſpondency is *Imaginary*; 'tis pure Invention and mere Alluſion alone, and no way founded in the *Real Nature* of the things compared. But in Divine Analogy the Reſemblance, or at leaſt the *Correſpondency* and *Proportion* is *Real*, and built on the very *Nature* of Things on both ſides of the Compariſon. There is ſomething realy correſpondent and anſwerable and proportionable in heavenly and ſpiritual Beings, to thoſe Conceptions which are juſtly ſubſtituted to repreſent them. As for inſtance, there is certainly ſome inconceivable *Perfection* in God anſwerable to *Human Knowledge*; which is obtained by the Labour

Labour of Thinking, and the Operation of Matter and Spirit in eſſential Conjunction: *Goodneſs* in God is an inconceivable Excellency of his Nature correſpondent to what we conceive and expreſs by the ſame Word in human Nature; And the *Similis Ratio* or *Proportion* runs thus, *What* Knowledge and Goodneſs are in the Nature of *Man*, *That* ſome inconceivable but correſpondent Perfections are in the Nature of *God*. And ſo 'tis in all the other Attributes, which tho' totaly different in *Kind* from thoſe Properties in us bearing the ſame Name, yet are thus very uſefully and truly repreſented to our Mind, ſo as to anſwer all the purpoſes of ſubſtantial Knowledge and Religion.

3*dly*. WHAT yet more widens the difference between Divine Metaphor and Divine Analogy is this. Divine Metaphor expreſſes immaterial Things by our *Ideas of Senſation only*. But Divine Analogy furniſhes us with a Knowledge of the ſame Objects by ſubſtituting the *Conceptions* or *Complex Notions* of our Mind to repreſent them. Thus when the *Glory* of God is expreſſed by the reſplendent *Light* of the Sun, even this is nothing more than mere Metaphor; tho' indeed it muſt be confeſs'd that a more noble and exalted one cannot enter into the Mind of Man. But when we repreſent the *Knowledge* of God by *Our* Knowledge, and the *Goodneſs* of God by the Goodneſs

neſs of a *Man* (which are the only *Direct* Notions we can have of either Knowledge or Goodneſs) this is true Analogy. When the Joys of Heaven are called a *Crown* of Righteouſneſs, and Heaven itſelf deſcribed as a New *Jeruſalem*, theſe are mere Metaphors borrow'd from Ideas of Senſation; but when 'tis ſaid that the Righteous ſhall obtain *Joy and Gladneſs*, and *Pleaſure for evermore*, this is an Analogical Conception; and repreſents an *Inconceivable* future Bliſs *Correſpondent* and *Anſwerable* to the beſt Conception we are able to form of Joy and Pleaſure here, in the Gratification of all our reaſonable Affections.

THE Ground and Reaſon of this laſt Diſtinction between Divine Metaphor and Divine Analogy will appear very obvious if we conſider, that there can be no *Real Reſemblance* or true Correſpondency, between mere Objects of *Senſe* or their Ideas, and *Immaterial* heavenly Beings. But there may be a real *Reſemblance*, or at leaſt a true Correſpondency and *Proportion*, between the *Operations* of our *Mind* (as well as our *Complex Notions* formed partly out of them) on one Side of the Compariſon; and the immaterial Things they are ſubſtituted to repreſent on the other. For as we are made in ſome Meaſure after the *Image of God*, eſpecialy in our ſpiritual Part, this ſerves to render all the Analogy rationaly built on ſuch Conceptions and Notions, *Real* and *Juſt* with

with reſpect to him and his Attributes; as well as to other purely ſpiritual Beings who are created in a yet *Nearer* Likeneſs to him. And therefore his *Natural* or rather *Supernatural* Attributes we conceive by Analogy with the Operations and *Properties* of our own *Minds*; and what we call his *Moral* Attributes, we conceive by Analogy with our complex Notions of human *Virtues* and moral Excellencies.

Now therefore to prevent any Miſtake hereafter in relation to thoſe Inſtances which may be given of Analogy, I muſt obſerve that tho' *Light*, in its greateſt Reſplendency is *Material*, and an Object of Senſation; and therefore cannot be transferred to God otherwiſe than *Metaphoricaly*; there being nothing in his purely ſpiritual Nature correſpondent or anſwerable to Matter: Yet as *Intellectual Light* is uſed for *Knowledge*, and becomes expreſſive of the moſt noble Faculty or Perfection of the human Mind, it carries in it ſo much of the Nature of the true Analogy; and therefore whenever I uſe it as an inſtance of ſuch, I take it in that Sence, and as it excludes all Materiality.

AGAIN, The Idea of *Subſtance* is an Idea altogether of Senſation, as it includes Length, Breadth, and Thickneſs; and therefore cannot be transferr'd to God in this Sence, otherwiſe than by pure Metaphor; and this precariouſly

riouſly too, ſince it is no Scripture Metaphor. And therefore whenever I mention our conceiving the Subſtance of God by Analogy with material Subſtance, I ever mean as it imports the Notion of *Being* in general only.

So again, *Wind* or *Breath* are Ideas of Senſation, and cannot be transferr'd to the Holy Ghoſt otherwiſe than Metaphoricaly: But as Wind or Breath from its firſt Propriety comes to ſignify *Animal Life* both in Man and Beaſt, and from thence is uſed to expreſs the immaterial *Spirit of a Man*, which is a Notion complex enough to take in all the Operations of an human Mind; then 'tis pure Analogy, us'd to conceive the Incomprehenſible and *Holy Spirit*.

To ſum up the Difference then between Divine Metaphor and Divine Analogy in full. Metaphor expreſſes only an *Imaginary* Reſemblance or Correſpondency; Analogy conveys the Conception of a *Correſpondent Reality* or *Reſemblance*. Metaphor is rather an *Alluſion*, than a real *Subſtitution* of Ideas; Analogy a proper Subſtitution of Notions and Conceptions. Metaphor at beſt is but the uſing a very remote and foreign Idea to expreſs ſomething *Already* ſuppoſed to be more exactly known; Analogy conveys ſomething correſpondent and anſwerable, which could be now *No otherwiſe* uſefully and realy known without it. Meta-

phor is moſtly in Words, and is a Figure of *Speech*; Analogy a *Similis Ratio* or Proportion of *Things*, and an excellent and neceſſary Method or Means of *Reaſon* and *Knowledge*. Metaphor uſes Ideas of *Senſation* to expreſs immaterial and heavenly Objects, to which they can bear *No Real* Reſemblance or Proportion; Analogy ſubſtitutes the Operations of our *Soul*, and Notions moſtly formed out of them, to repreſent Divine Things to which they bear a *Real* tho' *Unknown* Correſpondency and Proportion. In ſhort, Metaphor has *No* real Foundation in the *Nature* of the Things compared; Analogy is founded in the *Very Nature* of the Things on both Sides of the Compariſon: And the Correſpondency or Reſemblance is certainly *Real*, tho' we don't know the exact *Nature*, or *Manner*, or *Degree* of it; at leaſt we may ſafely preſume this from the Truth and Veracity of God, who has thus made his Revelations to Mankind under the Analogical Conceptions and Language of this World.

THO' nothing is more plain and evident than this *Analogy*, which runs thro' all our Conceptions and Reaſonings upon the Things of another World, when we come to reflect and conſider the Matter cloſely; yet we fall into it ſo naturaly, and are ſo uſed to it from the firſt, that we are generaly inſenſible of it; and apt to take it for granted that thoſe Conceptions are as *Direct* and *Immediate*, and our

Language for them as ſtrictly proper, as when they are applied to the Things of this World. And indeed there would have been no harm in leaving the World to continue in that Opinion; there would have been no Occaſion for undeceiving Men, nor for putting them upon diſtinguiſhing ſo nicely the nature of *Metaphor* and *Analogy*, if there had been any other effectual way of clearly and ſatisfactorily obviating the many dangerous Miſtakes, and even fatal Errors prevailing in this Age, which ſtrike at the very root of Chriſtianity. It is now become abſolutely neceſſary to put this matter into a *Glaring* Light, ſince the whole *Socinian* Syſtem, and all that Infidelity which is the Effect and Conſequence of it; as well as ſome more *Modern* Syſtems which are in no ſmall degree built upon its general Principles, turn upon reſolving all Revelation and the Myſteries of Chriſtianity into mere *Metaphor* and *Alluſion only*: And upon their ever confounding this with the true Analogy, which is of a quite different kind; which is founded in the very *Nature* of Things, and is abſolutely neceſſary even to our *Thinking* of heavenly Objects, tho' we ſhould never expreſs our Thoughts by Words.

HAVING thus ſtated the wide Diſtinction between Divine Metaphor and Divine Analogy, as far as was neceſſary here; I ſhall only take notice of one Objection againſt this Diſtinction which

which may be made by thoſe who always find their Account in *Confounding* them.

PERHAPS they will ſay, that by their reſolving ſeveral Things in the Goſpel Myſteries into Metaphor, they do not intend to reduce them to *Mere Figure* only, and ſo bring them to *Nothing* as I inſinuate: But on the contrary they will affirm, that they intend to underſtand by thoſe *Metaphors* ſomething as *Real*, and *Solid*, and *True* with regard to ſpiritual Things, as I wou'd make this *Analogical* Sence of them to ſignify.

NOW to this I anſwer, That tho' the Goſpel Terms, when applied to Things of another World, ſhould be *Intended* by them to mean *Something* true, and real, and ſolid (as indeed all Metaphor is intended to do) yet if they be taken as *Mere Metaphor*, they cannot expreſs or convey any thing of a *Correſpondent Reality* in thoſe Divine Things; or any thing which has a *Real* and *True* Proportion or *Reſemblance* in the *Very Nature* of thoſe ſpiritual Objects. And therefore, however they may *Intend* it, it cannot thus ſignify as much *Real* and *Solid Truth* with regard to the Myſteries of the Goſpel and heavenly Things, as *Analogy* does; becauſe this not only expreſſes *Somewhat Real*, and *Solid*, and *True*; but *Correſpondent* alſo, and *Proportionable*, and *Anſwerable* in the *Very Natures* of the Things compared.

EVEN

EVEN in thoſe Expreſſions of Scripture which are allowed on all hands to be pure Metaphor, tho' *Some* Truth and Reality be certainly meant by them, yet are they widely different from Analogy. As for inſtance; when God is ſaid to have a *Mighty Arm*, it means ſomething as real and true, as when it is ſaid God is *Powerful:* And yet there can be nothing *Correſpondent* and *Anſwerable* to a great Arm of Fleſh, in God. Whereas when God is ſaid to be powerful, and wiſe, and good, we don't only mean ſomething true, and ſolid, and real; but alſo inconceivable Perfections in his real Nature *Correſpondent* and anſwerable to Power, and Wiſdom, and Goodneſs in us. And again, to make this yet plainer; when *Generation* is made a mere Metaphor for a tranſcendent Act of *Creation*, it may indeed be *Intended* to ſignify ſomewhat real, and ſolid, and true; but can mean nothing in the Divine Nature ſo correſpondent and proportionable to human Generation, as that Chriſt ſhould be in as much Truth and Reality the Son of God by ſupernatural Generation, as one Man is the Son of another in the ordinary way of Nature; which is the true and analogical Acceptation of the Term *Begotten.* And for theſe Reaſons it is, and in this Sence, that we juſtly charge our modern Arians with bringing the Myſteries of the Goſpel to *Nothing* by their unwarrantable and metaphorical Interpretations.

BUT if, after all this, they ſhould allow the Terms in which the Goſpel Myſteries are expreſſed, to ſignify not only ſomething *Real* in ſpiritual Things, but alſo ſomewhat *Correſpondent* and *Proportionable* to the Things of this World ſubſtituted for them; and yet will ſtill call this *Metaphor*: They are then groſly guilty of confounding two Things totaly different, by perverſely giving them the ſame *Name* to ſerve a vile Turn; and alſo make a Conceſſion which at once renders them ſhamefully inconſiſtent with themſelves, and overturns all their Schemes of Divinity.

BOOK II.

CHAP. I.

Of the Pure Intellect.

HAVING in the firſt Book conſider'd the Ideas of *Senſation* as the only *Materials* which the active and buſie Mind of Man hath to work upon; and as the ſole Groundwork or Foundation for the whole Superſtructure of human Knowledge; I come in this ſecond to treat of the PURE INTELLECT. By which I would have it obſerved here, once for all, that by this I do not mean that immortal immaterial Part of us, denoted in Scripture by the Word Πνεῦμα or *Spirit*; nor do I mean any the moſt refined and exquiſite parts of the Body, or animal Spirits, which are more immediately ſubſervient to the intellectual Operations of that Spirit; but by the *Pure Intellect* I always underſtand *Both* theſe operating together in eſſential Union and Conjunction; ſo that all *Thinking* or *Reaſoning* is a mix'd and compound Act of both Matter and Spirit. *Thinking* is by a general Miſtake attributed to the *Pure* Spirit, excluſively of thoſe material Organs without which it cannot exert one *Thought*; and in a neceſſary Conjunction with which, it performs all its Operations.

THIS will be yet clearer, if we diſtinguiſh theſe following Words of a near Signification; and which have therefore been uſed promiſcuouſly.

THE *Spirit* is the purely immaterial Part of our Compoſition, which is capable of Separation from the Body, and can then exiſt and operate independently of Matter: This is often by miſtake call'd the *Soul*, in a vulgar and more indiſtinct way of ſpeaking; but is diſtinguiſh'd in the Scripture by the Word Πνεῦμα *Spiritus*.

THE *Soul*, or rather inferior Soul, as it is uſed to be called in Diſtinction from that which is pure Spirit; is ſomething in us reſulting from an eſſential Union of the pure Spirit with our material Frame; and it is in Scripture denoted by the Word ψυχὴ *Anima*, or *Soul*.

THE *Mind*, in a common and more indiſtinct Acceptation, is Synonimous with *Soul*; but is in truth a more general and complex Term, and includes the pure *Spirit*, together with the *Intellect*, the *Will*, and *Memory*, and all the *Paſſions* and *Affections* of the inferior Soul; and is properly Νοῦς *Animus*, or *Mind*.

THE

THE Pure Intellect taken in Diſtinction from thoſe three, is properly the pure Spirit or immaterial Part of us, as acting in eſſential Union and Conjunction particularly with thoſe animal Spirits and remote imperceptible Fibres of the Brain, which are more immediately ſubſervient to *Thinking* or Knowledge, and all the Operations of the Underſtanding. This is call'd Νόησις *Intellectus*, or the *Pure Intellect*.

IT hath been the occaſion of numberleſs *Errors* and *Miſtakes* in Religion, and too many of them fatal; that Men have been uſed to think and ſpeak of the pure Spirit, or ſuperior Soul, as if its Operations were *Now* in all reſpects the ſame, and as intirely independent of Matter, as they will be when it is in a ſtate of *Separation*. Men commonly ſpeak of it as of ſomething *Within* us, and not *Of* us; as if it thought and reaſoned *In* the Body, and not together *With* any part of it; as if the Body were a mere *Box*, or *Caſe*, or *Place* of Reſidence for it. Not conſidering that there is as much Truth in ſaying, that the Body is in the Spirit, as in ſaying that the Spirit is only *In* the Body; tho' this ſounds odly to a vulgar Ear; or indeed to any one who is not capable of underſtanding, that theſe two different Principles could not conſtitute one and the ſame Individual Man, unleſs both were intimately united in Operation and Eſſence.

IT muſt be allow'd we can form no other Notion of *Knowledge* in an Angel or ſeparate Spirit except by that of *Thinking*; but this is no more than an *Analogical* Conception, which the Mind ſubſtitutes inſtead of the real true manner and kind of Knowledge in Angels which we are utterly ignorant of; and which is as imperfectly repreſented by Thinking, as their Motion is by the moving of our Feet. All their Knowledge, as far as we can apprehend it, muſt be *Intuitive* and *Inſtantaneous*; whereas ours at the beſt is ſucceſſive, and gradualy perform'd by the concurrent Motion of ſome bodily Parts within us; which is the Cauſe of that *Labour* and *Wearineſs* we experience in the Act of Thinking. If the pure Spirit within us cou'd think and reaſon *Independently* of all material and bodily Organs, we ſhould never be tired with thinking; but on the contrary we feel it to be a *Labour* of the Brain, and we find our ſelves as much wearied with intenſe Thought, as with hard bodily Labour. If it were not thus, the Body would be *Poſſeſs'd* only of a Spirit, and not a *Partaker* with it; and Thought would not be an Operation of the *Man*, but of ſomething *Within* him.

I CANNOT forbear again remarking here the ſhameful Inconſiſtency of thoſe Men, who maintain that we have as clear and diſtinct an Idea of *Spirit* as we have of *Body*; for this rea-

ſon, becauſe we have as clear and diſtinct an Idea of *Thinking*, as we have of *Extenſion* or *Solidity*: And who at the ſame time argue the Soul may be material, becauſe God can ſuperadd to Matter the Power of Thinking. For is not *Thinking* and *Willing* even in their Hypotheſis, oppos'd to *Extenſion* and *Solidity*, as *Eſſential* Properties utterly incompatible in the ſame Being; ſo that Body and Spirit are by theſe Properties eſſentialy diſtinguiſhed from one another, as well as in our Ideas or Conceptions of them? And how then can Thinking be ſuperadded to Matter, without making it a Spirit? If we have a clear Idea of Spirit from *Thinking*, and of Body from *Extenſion* and *Solidity*; then, whenever Matter is made to think of itſelf, without the Concurrence of ſpiritual Subſtance, all our Ideas are changed and confounded; then it might be ſaid we have a clear Idea of *Matter* from *Thinking*; and we muſt look out for ſome other eſſential Property to give us a clear Idea of *Spirit*. To which I ſhall add, that one and the ſame Property of *Thinking* cannot be *Eſſential* to one ſort of Being, and *Superadded* only and merely *Accidental* to another; wherever it is, it muſt be an original eſſential Property; ſo that the Removal of it will make a Thing ceaſe to be what it is; as the ſuperadding it will make a Thing what it was not in its own Nature before. It is even ridiculous to ſay, that tho' Thinking is not originaly eſſential to Matter,

yet it may be made to Think by accident, ſo as that Thinking may be a new and adventitious Quality of it. For it muſt be granted, that whenever *Thinking* goes together with *Extenſion* or *Solidity* in the ſame Body even by Accident, they will each of them ceaſe to be any Marks of Diſtinction between Body and Spirit.

BESIDES, if the Soul may be material, and Thinking is ſuperadded to it; ſure this can give no Idea of the manner of Knowledge in a Being altogether immaterial, and which hath Knowledge not *ſuperadded*, but *originaly* in its own Nature and Eſſence. If they ſay that a material and immaterial Subſtance may both of them *Think*, tho' after a different *Manner*; this is playing upon the Word *Thinking*, and taking it for *Knowledge* which is a general Word, and includes the Knowledge of God and Angels; whereas the proper Acceptation of it, is for the particular way of Knowledge in Man. But call the Knowledge of God and Angels by what Name you will, nay call it *Thinking* it will end in the ſame thing; for the *Manner* of it in God, and Angels, and Man muſt be allow'd as eſſentialy different as their Nature; ſo that *Thinking* in Man can give us no *Direct* Conception of Thinking in a pure Spirit.

BY the *Pure Intellect* cannot be underſtood a ſpiritual Subſtance within us acting of itſelf, and

and intirely free; as if the Spirit were only included and confined *Within* the Body, and reſided there as in a Habitation. Nor muſt it be conſidered as a Being *Disjoined* and *Separate* and acting by the help of bodily Organs, as ſo many mere *Inſtruments*, by which it performs all its Operations; for in truth and Reality the Body is no more a mere *Inſtrument* to the Soul, than the Soul is to the Body. Tho' this is a plain Truth and will be eaſily granted, yet it is generaly overlooked by the Writers of Logic and Metaphyſics; and whoever obſerves it, will find a groſs Miſapprehenſion of this fundamental Point run thro' all the Language of moſt of thoſe who have treated of human Underſtanding. They proceed upon a Suppoſition that the Mind acts as if the Man were *All* Spirit; or as if all the Organs of the Body were ſo many Inſtruments at beſt, which are neceſſary to exert thoſe Powers and Faculties *Inherent* in *Itſelf alone*, independently of Matter; and conſider'd abſtractedly from its cloſe Conjunction and eſſential Union with the Body. Thus they ſuppoſe *Thinking* with all the Modes of it, and *Willing* to be Actions purely ſpiritual, as if they had no Dependence upon Matter; and even all the *Paſſions* in human Nature are ſpoke of by them, as ſo many Motions or Affections of the *Soul* only, as if it were in actual Separation from all Matter; and exerted its Operations only *In* the Body, and not in any Conjunction or Co-operation

With

With it. This hath been the occaſion of ſo many grievous *Miſtakes*, and even pernicious *Errors* that it would be endleſs to recount them; many of them I ſhall have occaſion to ſpeak of in the Sequel of theſe Diſcourſes: And by digeſting this throughly, that the purely ſpiritual part of us never acts at preſent but in eſſential Union and neceſſary Concurrence with Matter; the Reader will be able to ſee thro' the reſt whenever they occur.

AFTER what *Manner* the *Spirit* of Man may act in a State of Separation we are utterly ignorant; it is in itſelf altogether Immaterial, and we know as little of it conſidered in that State, as we know of the Nature of Angels: Nor can we in the leaſt conceive how things Material do affect a pure Spirit; but this we know, that while it is united to the Body it can exert no Act of its own intirely diſtinct and independent of it. Its moſt *Refined* Reaſonings, and moſt *Abſtracted* Speculations are performed in conjunction with thoſe animal *Spirits* and imperceptible *Fibres* of the Brain, which lie far out of the reach of all human View; even by the Help of Glaſſes which magnify to the largeſt Size. For which Reaſon, the Mind cannot have an actual Perception of any thing *Without* it, but as the Object firſt affects ſome of our Senſes, and then a *Likeneſs* of ſome ſort, or *Repreſentation* of it is conveyed inwardly to the Imagination. So that

that we are to conſider the pure Intellect and Mind as a *Compoſition* of Spirit and Matter, in ſtrict and eſſential Union with one another; inſomuch that all their Operations are the joint and inſeparable Acts of both together; ſuch as could not proceed from Matter, or Spirit alone; and ſuch as would be Operations of a quite different Kind, if the ſpiritual Part of us were to act by itſelf. Having premiſed this, I ſhall proceed to conſider the ſeveral different *Operations* of the Intellect upon thoſe Ideas of Senſation, which are as it were ſtored and layed up in the Imagination; I mean thoſe Operations which neceſſarily preſuppoſe Senſation, and contain the whole Proceſs and utmoſt Extent of human Underſtanding. Accordingly,

1. THE firſt of thoſe Operations of the pure Intellect is that of a *Simple View*, or Survey of thoſe Ideas of Senſation, in the very Order and Condition they lie in the Imagination, without *Altering* the Nature or Situation of any one of them; without paſſing any *Judgment*, or making any *Inferences* with Relation to them. This the Logicians have rightly termed *Simple Apprehenſion*, but do unhappily always confound it with pure Senſation, and the mere *Mechanical* Perception of external Objects; by which means the firſt and fundamental Diſtinction between *Reaſon* and the natural *Inſtinct* of Brutes is loſt.

THERE

THERE is an eſſential difference between a ſimple *Apprehenſion* of the Mind, and a ſimple *Perception* of the Senſe; the Conſequence of this is an *Idea* in the Imagination; the former frames or occaſions no *New* ſimple Idea, and only apprehends one that is *Already* made and preſented to its view: As when by looking upon a human Body, a Repreſentation or Similitude of it is tranſmitted thro' the Eyes to the Imagination; this is the Cauſe of a *New* Idea, in which the pure Intellect hath no part; it contributes nothing to the Production of that Idea, and it is formed without the leaſt Act or Concurrence of the Mind. In all Senſations the Imagination is purely *Paſſive*, diſpoſed by Nature to *Receive* only, and *Retain* ſuch Impreſſions as are made upon the Senſes; ſo that there may be an immenſe Number of ſimple Ideas lodged there, before we need neceſſarily ſuppoſe one ſimple Act or Apprehenſion of the Intellect with relation to them, which muſt be an Act *Subſequent* to all Senſation whatſoever; and never to be conſidered in Conjunction with it, as if it were one and the ſame thing. The ſimple Apprehenſion I am now ſpeaking of, is an Act or Operation of the *Mind*, and not of the *Senſes*, which laſt is common to us with Brutes; but the firſt a Perfection and Excellency of an human Soul: Inſomuch that it is the moſt noble and elevated Manner of Operation in the Intellect; and

that

that by which it comes neareſt to the Manner of Knowledge in Angels; *Præcipua*, ſays a great Philoſopher, *Intellectûs humani ſicut Angelorum functio videtur eſſe, ut ſit ex ſuâ naturâ intelligens; hoc eſt ſimplici Intuitu, non ratiocinatione cognoſcens.*

Now therefore antecedently to this ſimple Apprehenſion, or any other Act of the pure Intellect, we are to ſuppoſe the Imagination plentifully ſtored and furniſhed with Ideas of Senſation altogether without its Concurrence. They began to be tranſmitted inwardly thro' the Senſes from our *Infancy*; they daily multiply by *Experience* and our Converſation with external ſenſible Objects; and are increaſed to a prodigious *Number* before we are conſcious to our ſelves of any Operations of the pure Intellect upon them. In this common Storehouſe, and Receptacle, thoſe Ideas lie in *Confuſion* together, all disjoin'd and unranged; and in no other Order than that wherein they *Happen* to be firſt tranſmitted. And were there no *Immaterial Principle* at all within us, they would always remain in the ſame diſorderly Condition, undiſturbed and unobſerved; and without any other *Alteration* than what would be made by the Acceſſion of *New* Ideas from Objects as yet unperceived; and by the reviving of thoſe that were defaced or obliterated, from the Repetition of ſuch Impreſſions as had been made before.

CHAP.

CHAP. II.

Of Inſtinct in Brutes.

THIS is the very State and Condition of *Brutes*. Tho' they are capable of all the Senſations that are in us; and tho' the Senſes of many of them are more *Acute* than thoſe in man, and conſequently more ſuſceptible of quick and vigorous Impreſſions from ſenſible Objects; yet all this is no more in them, than the ſtriking of one material Subſtance upon another; the Effect of which remains juſt as long as there is a Diſpoſition in the animal Spirits to retain it: But for want of an higher and *Immaterial* Principle, when the Idea is once formed, they can take no *After View* or Notice of it diſtinct from the Senſation itſelf. This is the utmoſt Extent of all that Knowledge in Brutes, which we call by the Name of *Inſtinct*; and is realy no other than a Calculation or *Diſpoſition* of their Senſes by the Author of Nature, to excel in thoſe particular Inſtances of Senſation, wherein the *Being* or *Preſervation* of every Species is moſt concerned. They are never actuated or influenced by more than *One* ſimple Idea at a time; nor by that neither, but when there is ſome *Actual Impreſſion* of the external Object to ſtir it up within them, or ſome *Remains* of the Impreſſion continuing

tinuing in the Imagination and Brain; and all they perform is at the *Impulſe* and *Inſtigation* of particular Ideas of Senſation, which is the only *Direction* they have in all their Operations.

FOR this Reaſon Brutes can have no ſuch thing as *Memory* properly ſo called; for after the Impreſſions are made, or the Ideas form'd, they lie in their Imagination (without any Notice or Obſervation) to ſway and direct their Motions, as long as they laſt: But their Ideas decay gradualy, ſo as never to be revived again by any proper *Recollection*; and muſt be renewed by a Repetition of the ſame, or of a like Impreſſion, from the Preſence of the Object; which is as different from *Memory* as natural *Inſtinct* is from *Reaſon*. The bare receiving and retaining the Impreſſions or Ideas of external Objects in the Imagination, is not *Memory* even in *Man*; but an Ability or Faculty of *Viewing* them at Pleaſure, in the Abſence of the Objects which they ſtand for in the Mind; of *Reviving* them again within us and *Clearing* them up after they have grown *Confuſed* and *Obſcure*, without any *New* Impreſſion from Abroad: And above all a Power in the Intellect of *Impregnating* the Imagination with all its own *Alterations* and *Combinations* of ſimple original Ideas; together with a Faculty in the Mind of Retaining and Recollecting all its various *Complex Notions* and

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Conceptions, at its own Will and Pleaſure; nothing of all which is in the Nature and Power of Brutes. It may ſeem indeed that a *Dog* can at once attend to the *Shape*, and *Smell*, and *Voice* of his Maſter; and put thoſe Ideas together to make up one compounded Idea. But the Dog frames no Idea of his Maſter from them all at once; but ever diſtinguiſheth him by ſome *One* of them at a time, and by them all ſucceſſively. If he hears his Maſter's *Voice* he attends only to that; if he *Sees* him, all Attention to his Smell and Voice is loſt; and when all theſe Ideas of the Maſter are in *Any Degree* defaced and impaired by Abſence, there can be no renewal of them but by the *Approach* or *Preſence* of the Maſter.

THE common Objection againſt what I have ſaid of Brutes here is, that a Dog *Dreams*, and *Barks*, and *Moves* in his Sleep; that he is *Uneaſy* in the Abſence of his Maſter; diſtinguiſheth the *Smell* of him among a thouſand, and *Knows* him again when he ſees him; that he will find the way *Home* again after being conveyed to great *Diſtances* from thence; which Operations could not poſſibly be performed without a Memory. But this Objection ſuppoſes me to have aſſerted, that Impreſſions made by external Objects upon the Senſes and Imagination of Brutes, laſt no longer than the *Preſence* of the Objects; that theſe being removed leave no Footſteps of themſelves behind;

hind; and that all Ideas of them immediately vaniſh, when the Objects are withdrawn. Whereas I aſſert the quite contrary; that external Objects do often leave behind them more *Deep* and *Laſting* original Impreſſions upon the Imagination of Brutes, than they do upon that in Man (I mean excluſive of *Recollection* in us) and the Ideas remain there in the Abſence of the Objects, for a Principle of Operation in them; and to direct, and actuate them, and determine all their Motions.

IT is by theſe the Dog *Dreams* and *Barks* in his Sleep, diſtinguiſheth his Maſter in a Crowd from all other Men, and hath ſuch a ſtrong Propenſion towards home, that he will find the way to it from a great diſtance before the Traces of the Road are worn out of his Brain. Nay I aſſert farther, that it is neceſſary their mere Senſations, and the Ideas or firſt Impreſſions in their Imagination, ſhould be more ſtrong, and lively and durable, than they are in Man (as daily Obſervation ſhews us they are) becauſe Brutes are altogether acted and governed by *Senſe*; and thoſe ſtronger and more vigorous Impreſſions of ſenſible Objects, and the more exquiſite Diſpoſition of their Organs to receive them, is plainly deſigned by the Author of Nature to ſupply the want of *Reaſon*, and of any immaterial Principle in their Compoſition.

BUT then nothing of all this is truly *Memory*; tho' it is ſomething Analogous to it, for which we have no diſtinct and proper Word, yet it is intirely different from it both in Kind and Degree. For as the Senſation or Idea grows languid and wears away, ſo doth it gradualy ceaſe to influence or move the Brute; it cannot be continued at one ſtay, by any Attention or Advertency to one Idea more than another; it cannot be regain'd or reviv'd at Pleaſure when it is become weak and feeble, by any voluntary Recollection from within, or any Hint or Intimation only from without, as in Man; nor can it ever be reſtor'd again, as I obſerv'd, but by a new Senſation from the Preſence of the Object. Memory is not a bare *Retaining* ſimple Ideas in the *Abſence* of the Objects they repreſent; but a Power of *Recollecting* them at Will; and of attending to one Idea more than another, without regard to the Strength and Acuteneſs of the Senſation.

ANOTHER Objection againſt the Opinion of Brutes having no Principle of Action in them above Matter is, that upon this Suppoſition they could not *Move themſelves*. To which I anſwer, that they do not *Move themſelves*, tho' they may be ſaid to move *Of themſelves*; as a *Clock* can't in any Propriety of Speech be ſaid to move itſelf, tho' it moves of itſelf by the Force of Spring, or Weight, or

Pendulum. And do we think that God cannot inconceivably form a piece of Clockwork which ſhall go of itſelf, and perform all its Motions (if I may be allow'd ſo diſtant a Compariſon) for ten, or twenty, or thirty, or even an hundred Years together; unleſs ſome outward Violence or inward Failure of the Wheels or Springs occaſions a ſtop of that Motion, which kindles and keeps up the animal Heat and Warmth, and preſerves all parts of the admirable Machine from mouldering and Diſſolution? And, to carry on the Similitude, would it come much ſhort of Frenzy in Men to argue that a Clock muſt have ſome degree of *Reaſon* and *Memory*, and an *Immaterial* Principle in its Compoſition; becauſe it moves of itſelf? Or, on the other hand, ſuppoſing the Clock to be *Mere Matter*, to diſpute whether God cou'd not endue it with a Power of *Thinking* if he pleas'd?

BRUTES are moved by the *Internal* Impulſe of thoſe Ideas which they have got from the Impreſſions of outward Objects, while thoſe Ideas laſt, tho' the Objects are *Abſent*; as well as when they are *Preſent*: Juſt as the Motions of a *Watch* are not only varied immediately by the Finger from *Without*, while it actualy touches the Machine; but alſo by the Impreſſion *Left* upon the Spring by the Hand, after 'tis removed. All the Actions of Brutes are from a Neceſſity of Nature; they

cannot act *Otherwiſe* than they do, in the ſame Diſpoſition of the Parts whereof they are compounded, and under the ſame Impreſſions from external Objects. They ever yield to the moſt *Powerful* Senſation, which remains as a ſtrong and ſure Byaſs upon them, till the ſenſitive Idea is defaced or worn out; or till ſome other Rub in their way, or ſome ſtronger Impulſe or Impreſſion diverts their Courſe, and gives the Motion a new Determination. They cannot be properly ſaid to *Intend* or *Deſign* any Motion one Moment before they move; nor can they of *Themſelves* alter any particular Motion, or change it for another. And tho' they have a Propenſion and Tendency to many Things which are for their own Preſervation, and that of their Species; yet all this is from a certain *Neceſſity*, and a wiſe Diſpoſition of the Parts of their Frame; from an *Aptitude* in them to be ſo moved by the Temperature of the Air, the Seaſons of the Year, and the various Impreſſions of ſuch external Objects as conduce to the Preſervation of their Being, and the Continuation of their Species.

Now ſhould we ſtop here, and cou'd ſuppoſe that Characters of all the *Objects* in Nature, with all the *Ideas* they have an aptitude to cauſe in us, were ſtamped on our Imagination; and painted in lively and laſting Colours, ſo as to remain there diſtinct and intire; yet this alone would not amount to the leaſt degree

gree of *Reaſon.* An Imagination ſo furniſhed could be conceived as no other than a large and curious *Picture* of the whole Face of Nature, retaining the Similitudes of a vaſt Variety of Objects, in the very Order and Proportion they were delineated; and at the beſt preſerving them in the ſame Rank and Form perhaps in which they were received thro' the Senſes. All this being hitherto no more than the Impreſſion of one *Material* Subſtance upon another, there it muſt remain intirely uſeleſs and in vain as to any true and *Proper Knowledge*; and altogether unſeen and unobſerved, without ſome higher and *Immaterial* Principle to take a Proſpect of it in general, and a Survey of the ſeveral Parts of it ſucceſſively. When the Mind proceeds no farther than a bare *View* of theſe Ideas, it may be called an *Intuitive* Knowledge; and even this *Firſt* Step of real Knowledge we could not be capable of, if the Thinking Subſtance within us were altogether material.

THAT Queſtion ſo much debated, and ſo tediouſly purſued by ſome, *Whether God by his Almighty Power cannot ſuperad to our Idea of Matter a Faculty of Thinking?* is ſhamefully trifling and frivolous, unbecoming Men of common Sence; but much more Philoſophers and Metaphyſicians. The very Queſtion ſuppoſes that Matter hath nothing of Thinking in its *Own Nature*, and this is readily owned

by them; becauſe of that plain Conſequence, That if Thinking were *Natural* to Matter, then every *Particle* and every *Syſtem* of it would Think: So that the Queſtion can have no more Meaning in it than this, Whether God can *Alter* the very Nature of Matter, ſo as that it ſhall be Matter and not Matter at the ſame time? Whether he can make the ſame Thing to be a *Thinking*, and *Unthinking* Being at the ſame time? To make the Queſtion Sence it muſt be, Whether God created Matter with an *Aptitude* and Capacity to Think in any *Particular Contexture*, or *Combination* of its Particles into any Syſtem whatſoever; or by the Addition of any peculiar *Motion* added to it? But if ſo, then Thinking would be a *Primary Eſſential* Quality of Matter, whenever it ſubſiſted under that particular requiſite Diſpoſition or Motion of Parts; and then again do but *Change* this Diſpoſition of its Parts, and put them into *Another* Motion or Situation, which are things merely *Accidental* to it, then it loſes that eſſential Quality of Thinking: And thus the ſame Faculty ſhall be *Eſſential* and *Not eſſential*; *Accidental* and *Not accidental* to the ſame thing. So that now the Doubt is, neceſſarily reſolved into the firſt Senceleſs Queſtion again, Whether Almighty Power cannot ſuperad to Matter an *Eſſential* Quality which is *Unnatural* to it?

IF Men ſhould give themſelves up to the ſtarting ſuch Queſtions about every thing in Nature and Religion, Whether Almighty Power cannot alter every Thing from what it is, and make it ſomething elſe; what Jargon would they make of Philoſophy and Divinity? The true Queſtion is, What Almighty Power *Hath* done, and not what it *Can* do? Sure they muſt be very zealous for the Materiality of the Soul who raiſe a Queſtion, Whether God may not interpoſe his Almighty Power to work *Againſt* Nature, and alter the general Laws, and Properties, and Courſe of it in every Man that is born? To ſupport the Affirmative of this Queſtion they define a Spirit a *Thinking Subſtance*, deſignedly leaving a Fallacy in the Dubiouſneſs of the Word *Subſtance*; and thereby diſingenuouſly confounding all Diſtinction between *Material* and *Immaterial Being*, which is all we can mean by *Subſtance* when apply'd to Spirit. The *Tendency* of that way of arguing is, to *Conclude* our Souls material; for if it is as eaſy for God to ſuperad to Matter a *Power* of Thinking, as to ſuperad a ſpiritual *Subſtance* or Being; then the latter is altogether *Unneceſſary*, and therefore *Improbable*.

IF it is here ſaid, that ſince even *ſenſitive Perception* is not originaly *Eſſential* to Matter as ſuch, it is as eaſy for us to imagine that

the almighty Power of God may ſuperad a *Property* of *Thinking* to Matter, as a Property of *Senſitive Perception*; I anſwer, that no Man can with any Truth, or Juſtice to his own Mind ſay, that it is as *Eaſy* and *Natural* for him to imagine the one as the other; or that he conceives no greater Abſurdity and Inconſiſtency in the former, than in the latter: For, however unknown the *Reaſon* may be, and how little ſoever we are able to account for it, the mind of Man cannot but ſurmiſe that theſe two things are not equaly probable and rational; ſo that at firſt ſight the Objection carries in it ſomething of *Unfairneſs* and *Diſingenuity*.

BUT on the contrary, our Reaſon and Imagination do both of them readily ſuggeſt to us this wide difference between *Thinking* and *Senſation*; that the firſt, and not the latter, muſt be originaly an *Eſſential* Quality in whatever Being it is found: For if we did not naturaly conceive it as ſuch, Men would never have attributed it without Scruple to the *Eſſence* of *Spirits* in general, and to *God* in particular; to whom they never yet ventur'd to attribute ſenſitive Perception, otherwiſe than in pure Metaphor. So that we cannot imagine Thinking to be ſuperadded to mere *Matter* under any Modification, or Contexture, or Motion whatſoever, otherwiſe than as an *Eſſential Quality*, not only *Above* the Nature of it; but

but even ſo *Contrary* to it, that the ſuperinducing of it upon mere Matter muſt imply this Contradiction, that it ſhall be Matter and not Matter at the ſame time; and muſt confound all the commonly received Differences and ſettled Diſtinctions in the Mind, not only between the Nature of *Man* and that of all irrational *Animals*, but alſo between theſe and all purely *Spiritual Beings*; nay, between theſe laſt and the whole Race of *Inſects*, even the very loweſt of them that are endued with Life, or Senſe, or Motion.

IF it is further urged, that *Senſitive Perception* is eſſential to *Brutes* (which on my Suppoſition are mere Matter) tho' not eſſential to the *Parts* of that *Matter* of which they are compos'd; and therefore the ſuperadding even this eſſential Quality muſt change the Nature of Matter, and make it quite another Thing from what it was before; ſo that the ſame Contradiction holds here as in the ſuperadding of *Thinking* to it, namely that it ſhall be Matter and not Matter at the ſame time. The Anſwer is obvious, that ſenſitive Perception is *Eſſential* to Brutes not as they are *Matter*; but as they are a Syſtem of Matter under a *Certain Modification*, and *Contexture*, and *Motion* of its Parts, by which they are adapted and diſpoſed to receive certain Impreſſions from external Objects: But that all this is unravelled again, and entirely ceaſeth with

with the diſſolution of the Frame ; whereas we neceſſarily conceive *Thinking* not only original and eſſential to the Thinking *Subſtance*, but *Inſeparable* from it. *Senſitive Perception* therefore cannot be called eſſential to Brutes, in the ſame Sence that we conceive *Thinking* eſſential to the Soul of Man ; nor can it be ſaid to be *Superadded* to Matter, in the ſame Sence that ſome Men ſuppoſe Thinking may be ſo : Nor can we ſuppoſe the Abſurdity and Contradiction to be the ſame in both Suppoſitions ; there being no Propriety in that Phraſe of *Senſitive Perception being ſuperadded to Matter* ; any more than in ſaying, that *Motion and Sound are ſuperadded to the Matter of a Clock.* Motion and Sound are eſſential to a *Clock*, but not to the *Matter* of it.

I AM aware of the laſt great Objection which lies againſt this whole way of arguing ; that from thence it will be inferr'd, that all *Senſitive Perception* in *Brutes* muſt intirely differ from that which is *Human*, and be quite of another *Kind* ; ſo as to be a reſemblance only, or a ſort of Imitation of our Senſations. I ſhall make no other reply to this, than to leave the Objection as I find it. For I don't know why we may not allow *Senſitive Perception* in Brutes, to be ſomething correſpondent only and *Analogous* to Senſation in Man, as natural *Inſtinct* is to *Reaſon.* Their Senſations may be all as *Real* as ours, and yet be of a very different

different *Kind*; and that they are ſo, is more than probable, ſince it is plain they can have no ſuch *Conſciouſneſs* of their own Senſations as we have of ours; nor have they any *Knowledge* of them properly ſo call'd, as we have; nor have their Senſations any immediate eſſential Concurrence of *Spirit* as thoſe which are human: So that ſince this ſeems to be the Caſe, all the Impreſſions made upon the Organs of Senſation in Brutes, and the Ideas conſequent to thoſe Impreſſions are realy to be conſidered as abſtractedly and as much ſeparated from any Concurrence or Obſervation of a true Principle of *Reaſon* and Underſtanding, as the Sound and Motions of a *Clock*. And for this reaſon I would have it remark'd here, that whenever I uſe the Words *Knowledge*, or *Diſcerning*, or *Diſtinguiſhing*, or *Action*, as applied to Brutes; I don't mean that they have any ſuch Powers properly ſpeaking as thoſe which are called by the ſame Names in Mankind: But only that theſe are the beſt *Analogous* Notions and Words we have, to repreſent thoſe *Movements* of theirs which ſeem to *Mimick* the *Actions* and Faculties of Men.

BUT however this may be, yet the Obſervation ariſing from thence is very natural; that thoſe Men run into an unreaſonable Extreme on the other hand, who to avoid the Souls of Brutes being immaterial, will have them to be no other than a more refin'd and complicated

complicated ſort of *Engines* or *Inſtruments*; and call them mere *Machines*, or *Puppets*, or *Clockwork*; as if the Wiſdom and Power of the great Creator in the Diſpoſition of Matter and Motion, were to be directed by the Rules of our Mechanics; and confined to obſerve the Meaſures of human Artifice and Contrivance. As if God could not, after an *Inconceivable* manner, work up a Syſtem of mere Matter into a Brute; and by a curious Diſpoſition and Contexture of all its Parts, vaſtly out of the reach of our Comprehenſion, could not render it in a peculiar manner ſuſceptible of ſuch Motions and Impreſſions from external material Objects, as may be the impulſive Cauſe of all that variety of Actions we ſee in them; and particularly of thoſe which have ſo near and lively a Reſemblance of our human Senſations. So that all the Arguments to prove Brutes mere *Machines* and *Engines*, in the common Acceptation of thoſe Terms, are precarious and imaginary; and the Words carry with them an odious tho' tacit Compariſon between the Art and Contrivance of Man, and the infinite Power and Wiſdom of God, whenever they are uſed otherwiſe than as bare *Illuſtrations* only of the Actions of Brutes; after which manner alone I would have them underſtood wherever they occur in this part of my Diſcourſe.

THEY

THEY who hold *Senſitive Perception* in Brutes to be an Argument of the *Immateriality* of their Souls, find themſelves under a Neceſſity of allowing thoſe Souls to be *Naturaly Immortal* likewiſe; and they are ſo embaraſſed in thinking how to diſpoſe of thoſe *Irrational Immortal* Souls after the Diſſolution of their Bodies, and what ſort of Immortality to contrive for them, that they imagine them all to return into the great Soul or Spirit of the World; or by a *Metempſychoſis* to paſs into the Bodies of ſucceeding Animals; and then when they have done their Work, at the End of the World they are to be diſcharged out of Being, and again reduced to their primitive Nothing.

BUT if thoſe Souls are once granted to be *Immaterial*, it is utterly inconceivable that they ſhould not *Naturaly* have the ſame *Immortality* with thoſe which are Human; ſince we cannot with any Sence or Conſiſtency diſtinguiſh two *Different* Kinds of Immortality for created Spirits. If the Soul of Brutes is Immortal, *That* cannot, when ſeparated, be thought to remain altogether in a State of utter Inactivity and Inſenſibility, which communicated Senſe and Activity to Matter while in Conjunction with it. And if ſo, they muſt be ſenſible of *Happineſs* or *Miſery*; and in ſome Degree liable to Rewards and Puniſhments, as eternal as their Souls.

WHAT heightens the Abſurdity of this Way of Thinking is, that in imagining the Souls of Brutes to be Immaterial, Men muſt neceſſarily diſtinguiſh a great *Variety* of them both in Nature and Degree; one ſort for *Birds*, another for *Beaſts*, and another for *Fiſhes*. And theſe muſt be all ſubdivided again into very different Species of immaterial Souls, according to the different Sorts there are under each of thoſe general Heads. Nay every *Fly* and *Inſect* muſt on this Suppoſition have ſome ſort of immaterial Soul, even down to the *Cheeſe Mite*; and what is yet more abſurd is, that there muſt be an infinite Variety of *Immortalities* imagin'd to ſuit the Rank and Condition of every individual, living, ſenſible Creature.

I SHALL conclude this Head of the *Simple Apprehenſion* or intellectual *View* of the Mind which follows upon Senſation, when I obſerve that the Reaſon why the Intellect, which takes a clear and diſtinct View of ſuch numberleſs Objects of Senſe in their Ideas; hath not however the leaſt obſcure or indiſtinct direct Apprehenſion or ſimple Intuition of a *Pure Spirit*; is, becauſe we neither have an immediate *Conſciouſneſs*, nor a *Direct* ſenſible *Perception* of any thing relating to the Nature of ſuch a Being; nor can there be any *Idea* of it, to be view'd in the Imagination; which is however Capacious enough to take in all viſible Nature, and

to

to ſtore up an immenſe Number of Ideas of all Objects which occur to the Senſes. What an amazing Variety of them are daily conveyed in by that one Senſe of *Seeing?* to which if we add thoſe of the other Senſes, we ſhall render the Number inexhauſtible; and yet nothing of all theſe is properly Knowledge, conſider'd in themſelves, and abſtractedly from that Intuition or *View* taken of them by the pure Intellect: They are only the rude and unwrought Materials, heaped together for that Superſtructure which every Man is to raiſe according to the peculiar Diſpoſition of his natural Genius, the different Methods he purſues, and the Degrees of that Application of the Intellect which he uſes.

CHAP. III.

The ſecond Operation of the pure Intellect, That of Judgment.

THE ſecond Operation of the pure Intellect upon the Ideas of Senſation is commonly called the *Judgment* it paſſes upon them. Becauſe my Purpoſe is not to go thro' the Art of Logic in general, but to trace the Riſe, and Progreſs, and Extent of our Knowledge, more eſpecialy as it relates to *Religion* and the things of another World; I ſhall not enlarge upon this Operation as far as the

Nature

Nature of it requires, nor am I willing wholy to pass it by.

THE great Variety of Ideas of Sensation which is conveyed to the Imagination and lodged there, is not for the sole guidance and direction of us, by any inward *Instinct*, or *Impulse* of theirs; and in order to remain there always unviewed and unobserved by any higher Principle; which is the Condition of Brutes. Nor are they there only for the naked View and *Simple Intuition* of the Mind which is its first Operation upon them; but as Subjects for the *Farther* Employment of our Understanding and Will; for Observation and Judgment; for all our Inferences, Discourses, and Reasonings; for the Exercise of all the Faculties of an human Soul; and for Ingredients which go into the Composition of all those *Complex Notions* and Conceptions which the Mind raises up to itself for its own use, and to supply the Want of *Simple* and *Original Ideas*: Insomuch that it hath an arbitrary Sway and sovereign Power over them; and they are subject to the Exercise of all its Operations at pleasure. Concerning these Ideas and the several Operations of the Mind upon them, these Mistakes are common among Logicians, and some Writers of Metaphysics.

THO' they rightly lay down *Ideas* as the only Original Materials for the Mind to work upon; yet

yet they do it in the *General*, without limiting them to thoſe of *Senſation* only; and without exploding and rejecting ſuch as are falſly ſuppoſed to be *Purely Intellectual*, and equaly *Original*; and which are imagined by ſome to come into the Mind another way than by Senſation or Reflection; all which are accordingly thought to be (in common with thoſe of Senſe) the *firſt* Ground-work and Materials of our Knowledge. As theſe laſt are not mentioned in their Introductions to the Art of Reaſoning, which they muſt and ought to be, if they believed there were any ſuch Ideas; ſo neither is there any *Proviſion* made for the real want of theſe purely intellectual Ideas, thro' their whole Syſtems. This ſure is an inexcuſable Omiſſion, and a fundamental *Defect*, both in the old and new Logic; that they make no Proviſion for explaining the true Manner of coming to the moſt excellent Part of our Knowledge, that of things *Divine* and *Immaterial*. This muſt be either by Ideas of them *Purely Intellectual*; or by Ideas of *Reflection*; or by the help of thoſe of Senſation formed into *Complex Notions*, by conſidering them together with the Operations of the Mind; and then ſubſtituting theſe Notions *Analogicaly* to repreſent things Immaterial. Now the two firſt of theſe Methods are merely *Imaginary*, and have no Foundation in Nature or Reaſon; and the laſt is intirely omitted by the Writers of Logic; who not knowing where to fix the *Riſe* and true

Manner of our ſpiritual Knowledge and Conceptions, have made it over to be treated of in *Metaphyſics*, under the firſt mention'd Head of Ideas *Purely Spiritual* and *Intellectual*; with much Obſcurity and Confuſion, and with very little, or no real Improvement of human Underſtanding.

OTHERS confound thoſe original Ideas of Senſation, with the Operations of the Mind upon them, ſo far, that they fanciſully lay down thoſe Operations as a new ſet of original Ideas for the Mind to work upon. What an aukward Abſurdity is this? The ſame thing ſhall be an *Idea*, and the *Operation* of the Mind upon an Idea at the ſame time; and thus we muſt have a new Idea for another ſecond Operation, and ſo on *In Infinitum*. And this new Set of Ideas is expreſſed by a Term as abſurd, an *Idea of Reflection*; a hard Word without any real or determinate Meaning. If they had diſtinguiſhed them in plain Language, into Ideas of *Senſe*, and Ideas of *Reaſon*, (which they might with equal good Sence have done) all the Amuſement would ceaſe; becauſe every Body could then ſee that *Reaſon* is the Operating of the Mind upon our *Ideas*; and ſome Ideas muſt therefore neceſſarily be *Preſuppoſed*, for an Object of thoſe *Operations*.

AND laſtly, whereas this of *Judgment* is a very *Complicated* Operation, and conſiſts of ma-

ny Particulars, which if enlarged upon and treated of with Diſtinctneſs and Perſpicuity, would contribute much to the Direction of our Underſtanding in the purſuit of Knowledge: Yet theſe are ſlightly paſſed over and reſolved immediately into *Propoſition* and *Enuntiation*; whereas theſe latter ſhould be treated of ſeparately from Judgment, and under a diſtinct Head. For the Operations of the Mind compriſed under that of its Judgments, may be without any *Actual* Affirmation or Negation. If it is ſaid that Propoſitions are the Judgments of the *Mind* reduced to Sentences; I grant it, but theſe are as *Accidental* to the *Inward* Judgments of the Intellect, as Words or Terms are to the Ideas in the Imagination, and ſhould be treated of with the ſame Diſtinction; beſides that ſome of the Operations comprehended under that general Name, do not admit of any Affirmation or Negation. I ſhall inſtance in ſome of the chief of thoſe Operations of the pure Intellect upon our Ideas, which I include under this Head of Judgment.

1. THAT of *Separating* them from one another, and *Ranging* them into any order at Will. Our Ideas lie originaly in the Imagination, in the ſame confuſed and diſorderly Manner, in which outward Objects from our Infancy happen to ſtrike upon our Senſes; and would always continue in the very ſame ſituation, if

they were not in the Power of the Intellect to diſpoſe and manage at pleaſure: By *Singling* out one or more from the reſt, for a more *Diſtinct* and *Particular View* and Conſideration; by *Sorting* and *Tranſpoſing* them for any Purpoſes of the Mind; and particularly *Ranging* them under ſeveral diſtinct *Heads* or Kinds for the forming *Univerſal* Ideas; as when the Ideas of all Men we have, and have not ſeen, are repreſented by the Idea of *One* Man, which ſtands for all *Mankind*.

THE Ideas of Senſation in Brutes lie within them unremoved, and their ſituation is unchangeable; they cannot put them out of the order wherein they were tranſmitted thro' the Senſes; becauſe they are purely paſſive, not only in the *Reception* of all their Ideas, as we are; but in that Inſtigation and *Impulſe* of thoſe Ideas which excites and prompts them to all their Operations. Their Ideas being the Impreſſions only of one Part of *Matter* upon another; and there being no active immaterial Principle within them to change their Poſition, they muſt neceſſarily remain thus fix'd and *Unalterable* while they laſt; as ſo many Figures of a Seal impreſſed upon Wax.

2. ANOTHER inſtance is that of *Comparing* our Ideas one with another, to mark and obſerve their *Agreements* and *Diſagreements* in every

every particular, whether eſſential or accidental to them; as when the Idea of a *Tree* and that of an *Horſe* are compar'd in reſpect of their *Vegetative* and *Animal* Life; in reſpect of the *Circulation* of the *Sap* in one, and of the *Blood* and *Spirits* in the other. This Operation ought to be diſtinguiſhed from that of conſidering the *Relations* they bear to one another, which is but one particular way of comparing them; the *Likeneſs* and *Unlikeneſs* of Ideas (as well as of outward Objects) their *Agreements* and *Diſagreements*, are things different from their mutual *Relations* in all other Inſtances, and their *Dependences* upon one another; and therefore theſe are of a diſtinct and ſeparate Conſideration.

BRUTES do not *Compare* in any degree; for as they have a bare *Senſation* only of the Object, and not even a ſimple *Apprehenſion* of its Idea within them, diſtinct from that Senſation; ſo they can never attend to more than *One* Idea at once; they muſt neceſſarily advert to their Ideas ſucceſſively one after another, and ſeparately; but can never put two or more Ideas together to make a *Compariſon*. If they had any Power for ſuch a Performance within them, we ſhould ſee them actualy put two or more outward *Objects* together; as *We* do, for their more convenient and eaſy diſtinguiſhing. Brutes may indeed be *Said* to *Diſcern* the difference between two

or more Objects which are preſent to their Senſes; and to diſtinguiſh them in ſome ſenſible Circumſtances which immediately ſtrike upon them: But this is not *Comparing Ideas*, no nor their *Objects*, even when they are *Preſent*; nor is it any thing of the ſame nature with *Diſcerning* in Man; for they diſtinguiſh thoſe Objects no otherwiſe than by being moſt *Influenc'd* and *Moved* by ſuch of them as do make the ſtrongeſt, and moſt vigorous, or the moſt frequent and laſting Impreſſions upon their Senſes.

3. A THIRD inſtance is that of the Intellect's *Enlarging* or *Diminiſhing* thoſe Ideas in any Proportion whatſoever. When we have looked upon a Tree we can ſhut our Eyes, and enlarge the Idea we have of it to any *Size*, even to reach the Clouds; or diminiſh it in our Thoughts till we reduce it to what it was in its firſt Principle or Seed. This is what a Brute can't do; it cannot enlarge or diminiſh the Idea of an Object which is even preſent to the Senſe; ſo far is it from being able to make the Idea of it larger or ſmaller, that it neceſſarily retains it juſt as it was received from the Senſe. For *Mere Senſation* is but the *Action* or *Impreſſion* of material Objects, upon Organs which are material; and the Ideas of Brutes are caus'd only by the Impreſſion of the animal Spirits from thoſe Organs upon the Imagination; that is upon the moſt ſpirituous and refin'd

refin'd Parts of the animal Frame, diſpoſed by Nature for the common Reception of thoſe Impreſſions; and therefore a *Simple Idea* can receive no Alteration whatſoever in Brutes but what comes from the external Object; and this can make no Impreſſion but according to its own natural Bulk and Size.

So that in order to a Poſſibility of *Enlarging* or *Diminiſhing* any one Idea, we muſt neceſſarily ſuppoſe ſome *Principle* diſtinct from Matter, and *Superior* to it; that is ſome immaterial Principle which hath a Power over thoſe Ideas that mere *Matter* cannot have. If a Brute could enlarge or diminiſh an Idea in the leaſt degree, it is eaſy to conceive it muſt be able to do ſo in any Proportion; for the ſame Power or Faculty that enabled it to *Begin* that Operation, muſt enable it to *Carry* it *On* farther; the firſt Act of enlarging or diminiſhing being equaly, if not more difficult, than a proceeding in it, and as intirely independent of all Matter and Senſation. To which I ſhall add, that the Senſations of Brutes are all the *Direction* they have for their Preſervation and Safety; and if they could thus *Diſguiſe* them, by *Altering* the *Size* and *Proportion* of their Ideas; thoſe Ideas would not anſwer the *Ends* of Nature, but *Miſguide* them in all their Operations.

4. ANOTHER Act of the pure Intellect comprehended under its judging of Ideas, is that of *Dividing* and *Compounding* them. A ſimple Idea, as hath been obſerved, is not that only which is intirely *Adequate* to what it repreſents, and *Indiviſible* into more Ideas of the *Same Kind*; but that which is taken in with any Diſtinctneſs by *One ſingle* Act or Operation of one and the ſame Senſe; ſuch as that of an *Horſe* or a *Tree*; and this may be ſubdivided into more Ideas (tho' not of an *Horſe* or a *Tree*, yet) of the ſeveral *Parts* and the Idea of each Part may be viewed and conſider'd ſeparately by the Mind. This is utterly out of the Power of Brutes; a Dog which firſt hath had one view of his Maſter may, while he is preſent, look at his Face, and afterwards at his Feet, or at any other part of him ſucceſſively; but this is not *Subdividing* the *Idea* of an human Body into the Ideas of its Parts: For when the Dog's Eyes are ſhut, or the Man diſappears, he is utterly incapable of this Subdiviſion in the *Abſence* of the Object.

THE Power of the Intellect is no leſs in *Compounding* its Ideas either in the *Whole*, as when it compounds the Ideas of many Trees to make up a Wood; or of many Houſes to make up that of a City: Or in *Part*, when it ſeparates the Parts of different Ideas to frame a new

a new *Compoſition* out of them. And this is done either *According* to Nature, as when the Ideas of the Stem and many Branches are put together to make up that of a Tree; or *Againſt* Nature, as when part of an Horſe and part of an human Body are united into a Centaur; which latter ſort have been well called *Chimerical.*

BRUTES can no more *Compound* than they can *Divide*; for all Senſation is of *Particulars*, and therefore ſo muſt the Ideas be which are conſequent to it. What is there in *Them* which ſhould unite any of thoſe Particulars into one *Compound* Idea? Not the external *Objects*, which can each of them make but one ſingle Impreſſion of themſelves; nor the *Organ* of Senſe, which receives the Impreſſions ſingly, and tranſmits them ſo to the Imagination, which alſo being material retains them juſt as they are tranſmitted from the Senſes. So that nothing can put two or more of them together into one compound Idea but ſome Principle ſuperior to Matter, and to all that the Object hath any Aptitude or Power to work either upon the Organ of Senſation, or upon the Imagination. It hath been urged that a Dog compounds the *Shape*, and *Smell*, and *Voice*, to make up a *Compound* Idea of its *Maſter*; and that it knows him by all three at *Once*, which, as I have obſerved, is not true: However were it ſo, this would be a compounding

of inward Ideas only in the *Preſence* of the outward Objects of them; ſo that unleſs the Dog could unite thoſe three Ideas in the *Abſence* of his Maſter to make up *One* Idea of him, it is not properly that compounding which is the Privilege and Power of an human Intellect.

CHAP. IV.

Of Abſtraction.

ANOTHER Act of the pure Intellect in relation to the Ideas of Senſation commonly reduced to this head of Judgment is ſaid to be *Abſtraction*, which is uſualy diſtinguiſhed into two Sorts, and both of them equaly groundleſs.

I. THE firſt is a *Logical* Abſtraction in order to form *General* Ideas; which is thought to be performed by withdrawing the Mind intirely from all the *Individuals*, and then forming one ſingle Idea which ſhall repreſent the *Whole* Kind or Species at once; as when we remove our Thoughts intirely from all the Individuals of *Men*, and frame to our ſelves one general Idea diſtinct from them all to repreſent the whole Race. And theſe *General abſtract* Ideas ſhall, in the modern refined Method of forming them, prove the ſtrangeſt and moſt inconſiſtent

conſiſtent *Monſters* in the World. Thus the *General abſtract Idea* of *Man*, ſhall not be of a black or white, ſhort or tall, thick or ſlender Man; but ſhall be *All* theſe and *None* of them at the *Same* time: The general abſtract Idea of a Triangle ſhall be neither of an *Equilateral*, nor *Equicrural*, nor *Scalenum*; neither *Oblique* nor *Rectangle*, but all and none of theſe at once.

NOW this is utterly impracticable, and therefore Abſtraction in this Sence is a hard Word and without any determinate Meaning; for if the Intellect abſtracts from all the Ideas of every Individual, it can have no Idea at all left to operate upon. When we ſay *Mankind*, it expreſſeth no one *Diſtinct*, *Abſtract*, *General* Idea which ſtands in the Mind for all the Individuals at once; but it ſignifies the Idea of *One Individual*, which is no otherwiſe made general, than by our conceiving all the reſt of the ſame Kind *By* that one; ſo that in truth it is the ſingle Idea of any one Individual which is made to ſtand for and repreſent the whole Species. There is no ſuch thing in Nature as any *Univerſal* realy *Exiſting*, either to ſtrike upon our Senſes, or to be an Object of our Reaſon; and conſequently there can be no ſuch general abſtract Idea in the Mind. If there were any ſuch, it would be equaly *Simple* and *Original* with that of one Individual; and, which is yet more abſurd, whether ſuch an

Idea

Idea were ſuppos'd to be from *Nature*, or from *Abſtraction*, or *Creation* of the *Intellect*, it would neceſſarily imply this plain Abſurdity, That it would not only be both a *Particular* and *Univerſal* Idea, as you differently *Conſider'd* it, which is very allowable and may be true; but it would be actualy and *In itſelf* both a *Simple* and *Compounded* Idea at the *Same* time, which is downright Contradiction; *Simple*, as it repreſented the whole *Kind* at once, in one ſimple Idea *abſtracted* from all the Individuals; and *Compounded* as it *Included* them all.

AND now we may have leave to wonder at thoſe Perſons, who ſingle out this ſort of *Imaginary Abſtraction* for the only perfect Diſtinction between *Men* and *Brutes*; and chuſe to place the only Difference between them in that ſort of Abſtraction which one would think could never enter into the Head of *Man* or *Beaſt*. Nay we may with good reaſon ſay, that of all the Operations of the pure Intellect they are leaſt diſtinguiſhable in this of making the Idea of one Individual ſtand for all of the ſame Kind, which is the *True* Abſtraction. When we have an Idea of one particular Man, this ſerves us to diſtinguiſh the whole *Species* from any other: And thus far even Brutes ſeem to approach to this Power, namely, that the Idea of a *Particular Man* whom a Dog for inſtance hath ſeen, ſerves in his Imagination whereby

whereby to diſtinguiſh any *Individual* of the *Same* Species, (as often as it is excited again by the *Preſence* of any other Man) from the *Individuals* of any *Other* Species.

IF Men had ſaid that tho' Brutes diſtinguiſh every Individual as it is an *Outward Object*, and as it actualy preſents itſelf to the *Senſe*; yet this is not diſtinguiſhing *Ideas* in *The Abſence* of all the Individuals, or making one Idea or Conception ſtand for the Ideas or Conceptions of them *All*. That they can't any way diſtinguiſh one whole *Species* from another; much leſs diſcern any determinate eſſential Property, wherein *All* the Individuals agree; as Rationality in Man. And laſtly, that they cannot diſtinguiſh even between the *Individuals*, but in ſuch Qualities as depend upon actual outward *Senſation*; whereas Men can diſtinguiſh between both the *Species* and *Individuals* in things intirely independent of all outward Senſation. If theſe things, I ſay, had been urged, they would indeed have made a perfect Diſtinction in this reſpect between Men and Brutes. But for Men to allow Brutes *Reaſon* in common with Mankind, that is, allow them to be reaſonable Creatures; and yet afterwards to place the Diſtinction between them and us in a ſort of Abſtraction which is altogether *Irrational*; is no other than firſt *Raiſing* Brutes up to the Dignity of human Nature, and then *Degrading* Mankind below it.

I HOPE

I HOPE from what I have ſaid it is reaſonably plain how falſe and groundleſs that Opinion is, which aſſerts, that *Brutes do ſome of them reaſon in certain Inſtances, as ſurely as they have Senſe. And, that if they have any Ideas at all, we cannot deny them to have ſome Reaſon.* But if *Some* Brutes reaſon, why not *All* Brutes? Or which are thoſe Brutes which do reaſon, and which do not? Which are the rational Brutes, and which are irrational? Again, which are the certain Inſtances in which they do reaſon, and which are to be referr'd to pure Inſtinct? Surely if ſome of them have reaſon, they all have more or leſs of it; it is ſure they are all directed in their Operations by one common Principle, whether that be *Reaſon* or *Inſtinct*; which laſt is no other than the prompting and Impulſe of Ideas from the Impreſſion of outward Objects.

IF you grant they have *Some* degree of Reaſon, it will be hard to tell why they have not a *Greater* degree of it; for they have as many Senſes as Men, and generaly more acute; and conſequently have all their Ideas more diſtinct than we have. Ideas of Senſation are the only original Groundwork of all *Our* Knowledge; and if Brutes have all the Original *Materials* which we have, and can *Reaſon* upon them, what ſhould hinder them from

from attaining to the ſame degrees of *Knowledge* which we have? What trifling is it to ſay they reaſon but a *Little?* They compare their Ideas but a *Little?* They compound them but a *Little?* For ſince material Objects can cauſe Ideas by making Impreſſions of themſelves, but no mere Matter can operate upon thoſe Ideas after they are once form'd; then the cauſe that we reaſon more, and Brutes leſs, muſt be, either becauſe their *Organs* are not ſo well diſpoſed to act in Conjunction with an immaterial Principle; or becauſe the immaterial Principle in them is of a very *Diminutive* Kind; or not *Quite* ſo immaterial perhaps as ours. They who ſtretch their Zeal ſo far for making *Men* of Brutes, are the very Perſons who labour to make *Brutes* of Men; and will have the *Soul* of Man to be nothing but *Matter* with a Faculty of Thinking *Superadded* to it: And if ſo, the Soul of a Brute, according to them, muſt be Matter with *Reaſon* ſuperadded to it; for Thinking and Reaſon ſignify the ſame thing.

IT is confeſſed then by theſe Men, that *Thinking* is a Faculty that is not originaly in the Nature of Matter, but *Superadded*; and if ſo then it is a Faculty *Above* the Nature of it, and therefore *Contrary* to the Nature of it. But it implies no Contradiction, ſay they; no more, ſay we, than that God ſhould make the ſame thing to be *Matter*, and *No Matter* at the

the ſame time; no more than in ſuppoſing that Almighty Power ſhould take away *Knowledge* from a pure Spirit, and ſuperad *Gravity* or *Solidity* to it; that is ſhould make it ſomething elſe, and not Spirit. To which I may add this Contradiction farther, That the ſame Faculty of Reaſon ſhall be *Eſſential* to a Syſtem of Matter, and yet only *Accidental* and *Superadded* to that ſame Syſtem by almighty Power; for that *Thinking* is *Eſſential* to *Man* I hope will be allowed by thoſe, who contend for the Poſſibility of its being *Superadded* to *Brutes*.

WHAT Extremes theſe Advocates for Brutes run into? They attribute *Thinking* to Beings purely *Immaterial*, to Angels, and to God himſelf; whereas it is properly the joint Act or Operation of pure Spirit and Matter in eſſential *Conjunction*; and on the other hand they attribute Thinking or Reaſon both to Men and Brutes as *Mere Matter*, without any Union with an immaterial Subſtance; and both with equal Abſurdity. That which deceives Men in this latter Opinion is, that in all their Reaſonings in favour of Brutes, they ever confound the actual *Senſitive Perception* theſe have of outward *Objects*, with the Knowledge we have of the *Ideas* of thoſe Objects after they are lodged in the Imagination: Whereas the ſimple *Apprehenſion* of the Mind; *Judging* in all its Inſtances; *Reaſoning*, and all the Operations of the Intellect are moſtly imploy'd

and

and exerciſed immediately upon *Ideas*, and not upon their external Objects.

THIS it is which evidently ſhews the Neceſſity of an immaterial Principle in Man; for the Action or Impreſſion of Matter upon Matter, may occaſion many, and very diſtinct *Ideas*; but theſe are as yet nothing more than ſo many immediate ſenſitive Perceptions of the outward Object conveyed to the Imagination; which may from within prompt and excite Animals to many Operations: But being only conſequent to the ſimple Perceptions of the Objects, and not being any *New* Perception or Apprehenſion of the *Ideas* themſelves, it is a Degree of Knowledge which can receive no other Increaſe than what proceeds from a Renewal or *Repetition* of the ſame or like Impreſſions; unleſs there were a Principle above Matter to apprehend the Ideas themſelves, to judge of them, and to reaſon upon them. Without this there can be nothing beyond a bare Perception or Idea of the Object, which is ſooner or later worn out as there are new Impreſſions of different Objects; or according to the Diſpoſition of thoſe refined and ſpirituous Parts of the Frame which are more immediately ſubſervient to the Imagination, the Seat of thoſe Ideas.

ALL hitherto is but a naked Perception of the outward Object; but when theſe Ideas are

once ſtamp'd, what ſhould begin *Anew* to operate upon them? To take a View of them; to alter and tranſpoſe them at pleaſure; to enlarge and diminiſh; to divide, compare, and compound; to draw Inferences from them; and weigh and conſider all their mutual Relations and Dependencies? Surely not *Mere Matter*, which could do no more than either *Leave* Impreſſions of itſelf, or *Retain* thoſe Impreſſions when they are made; and by that means cauſe a ſimple bare Perception of the external Object; but could not proceed one Step farther towards any *Higher* Operation *Upon* that Impreſſion or Idea.

To clear up what hath been ſaid, and enforce this Argument, I ſhall reduce the difference between that *Knowledge* and Perfection which is in us, and that merely *Senſitive Perception* which is in Brutes, to theſe few ſhort Obſervations.

1. ALL Perception in Brutes is immediately of the external *Objects* themſelves; but the *Ideas* of them are the immediate Objects of the Intellect in Man. They have a bare naked Perception of the ſenſible *Object* only; we have a farther Perception or Apprehenſion of the *Idea* itſelf in Diſtinction from the Object and ſeparate from it. By the *Idea* they have a Perception of the *Object*; by the *Intellect* we apprehend the *Idea*.

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2. THE Knowledge of Brutes *Terminates* in Ideas; ours only *Begins* there.

3. THEIR ſimple Ideas of Senſation are the whole *Extent* of all their Knowledge; whereas they are only the *Groundwork* and firſt Materials of ours.

4. IF their Ideas are ever ſo little defaced or decayed, they can never be repaired but by a *New* Impreſſion of the Object: Ours can be renewed and revived again, when faded, by voluntary Recollection *Without* the Object, which is truly and properly Memory.

5. THEY *Neceſſarily* follow the Inſtinct and Prompting of their ſenſitive Ideas in all their Operations; we can regulate all our Operations even in *Oppoſition* and contrariety to them.

6. THEY cannot *Alter* the Nature, or Proportion, or Diſpoſition of any of their Ideas; we can *Tranſpoſe*, and *Alter*, and *Compound* them even *Againſt* Nature.

II. THE other ſort of Abſtraction is called *Metaphyſical*, and is ſaid to be perform'd by taking the Mind intirely off from all the Objects, or rather *Ideas* of Senſation, and all its Compoſitions out of them; and from all thoſe *Complex Notions* and Conceptions of things in

this World, which are made up of Ideas of Senſe conſidered together with the Mind's operations upon them; in order to form *Abſtract* Ideas of *Heavenly* Things and *Incorporeal* Beings. But this is utterly impracticable in this Life, as any one may find upon a Trial; after the utmoſt Efforts of the pureſt Intellect to conceive or frame ſuch an *Abſtract* Idea, he will find his Attempt vain and trifling. If any one ſuch Idea could be aſſigned, and a proper Name found out for it, we might the leſs wonder how Men could purſue this Notion ſo far as they do, to the great Obſtruction of true Knowledge, and perplexity of human Underſtanding.

IF we *Abſtract* intirely from *Material* Subſtance and its Properties, we ſhould have no Idea nor indeed Conſciouſneſs of *Being* at all; for that could never enter into the Mind without the Idea of ſomething actualy Exiſting upon which to exerciſe our Thoughts; and ſince the Mind can *Directly* perceive nothing actualy exiſting but what is Material, our very Idea of Exiſtence muſt take its *Firſt* Riſe from thence. If we abſtract totaly and intirely from *Thinking*, we can have no Conception at all of the *Knowledge* of any *Incorporeal* Being; therefore *Thinking*, which is the joint Operation of pure Spirit and Body united, is the beſt Notion and *Repreſentation* we can have of that Knowledge, which is performed without any Concurrence

or Communication with Matter. If we abſtract, I ſay, intirely from our *Thinking*, which includes the Labour of the Brain; we could form no Notion or Conception of the *Wiſdom* of Spirits in general, much leſs of the Wiſdom of God; and therefore for *Want* of any ſuch abſtract Notion or Idea, which Men are pleas'd to ſpeak ſo much of, we are forced to ſubſtitute that of our *Thinking*, to repreſent an inconceivable *Correſpondent Perfection* which is in God. So if we totaly abſtract from the Notion of *Power* in Man, we ſhall have neither a Word, Idea, or Notion left for that incomprehenſible Perfection in God called by the ſame Name; and thus it is with his *Goodneſs*, and with all other Perfections which we attribute to him.

THE Caſe is the very ſame in the Myſteries of Chriſtianity. If we totaly and intirely abſtract from the Ideas or Notions we have of *Father*, *Son*, and *Spirit* in the ſtrictly literal and proper Signification of the Words, when ſpoke of Men; we can have no Notion or Conception at all of any perſonal Diſtinction in the Divine Nature: And therefore it is that God, in Condeſcention to our only way of Knowledge by the Operations of the Intellect upon Ideas of Senſation, hath thus revealed that Myſtery to us for which we could have had no ſuch *Abſtract* Notion or Idea; and conſequently no Idea or Conception *At all*, if it were not to be conceived by the Mediation and *Subſtitution* of

ſuch as were plain and familiar to us. If we abſtract intirely from a *Price*, *Purchaſe*, or *Redemption* among *Men*; we could have no *Purely Intellectual* or *Abſtract* Notion or Idea of the real worth and value of the Blood of Chriſt to obtain Salvation for us; and conſequently no Notion or Idea at all of it: Therefore this Myſtery is reveal'd to us under that Analogical or borrowed Conception among *Us*, which is moſt ſuitable and anſwerable to the Nature of that *Divine* Price or Purchaſe; to that Value and Merit which, as it is in its own Nature, is utterly incomprehenſible to us. And laſtly, ſhould we abſtract intirely from the Notion we have of a *Man's* interceding to a Prince, in behalf of a Criminal; we ſhould have no Notion or Idea left in the Mind to repreſent that *Interceſſion*, which Chriſt makes in our behalf to God.

THUS I might run thro' all other Inſtances of Divine Things, and ſhew how we can form no Ideas or Conceptions of them intirely *Abſtracted* from thoſe of *Senſation*, and the *Operations* of our Minds upon them; and that when we *Attempt* to do ſo, we can neither think nor ſpeak at all of them. The true *Abſtraction* (if Men *Will* call it by that Name) conſiſts, not in thus aſpiring above the Power and Reach of all human Underſtanding, and hunting after Ideas or Conceptions of Divine Things and incorporeal Beings intirely abſtracted from

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all Senſation, and totaly independent of it: But in altogether laying aſide that vain and fruitleſs Attempt, and in ſubſtituting the only Notions we have, and which are *Natural*, and *Eaſy*, and *Familiar*, to *Repreſent* and *Stand For* thoſe immaterial heavenly Things, of whoſe real Nature and Properties we can otherwiſe obtain no Notion or Idea; and in raiſing and transferring our Thoughts thus, from the *Literal Strict* Propriety of thoſe Words and Phraſes, in which we expreſs them; to that *Analogical* Import and Signification of them, by which they are as it were ſanctified and ſpiritualized. That is, by conſidering each of the Conceptions we thus ſubſtitute, as repreſenting a real and *Correſpondent*, but *Inconceivable* Nature or Perfection, of which we cannot in our preſent State form any *Abſtract Idea* or Notion; or indeed any other Conception at all, than by Mediation of the Ideas and Notions of this World. This is the *True* and only *Abſtraction* we are capable of with regard to Things ſpiritual; which, we ſee, is ſo far from being intirely independent of all Ideas of *Senſation*, and the immediate Operations of the Intellect upon *Them* (as ſome would have it) that we can no otherwiſe think and ſpeak of ſuch Objects than in theſe worldly and human Symbols; and that if we abſtract from *Theſe*, we muſt at the ſame time abſtract from *All* thought of heavenly and ſupernatural Beings, and can have neither Names nor Ideas for them.

THUS might we reaſſume all the foregoing Inſtances, and ſhew how we are capable of no other abſtract Notions of the Exiſtence and Attributes of God and pure Spirit, than ſuch analogical Repreſentations as I have deſcribed; unleſs Men will ſtill call theſe *Abſtract* and purely *Intellectual Ideas*, becauſe they ſtand in the Mind for what is *Incomprehenſible*, and of which we can have no proper abſtract Ideas or Notions at all. When we employ our Thoughts on the Myſtery of the *Trinity* for inſtance, it is not to be done by aiming at any *Abſtract* intellectual Ideas of that incomprehenſible Unity and Diſtinction in the Divine Nature; which can never be obtained: But by exerciſing our Mind on thoſe *Subſtituted Conceptions* in which that Myſtery is revealed to us; by conſidering the familiar Notions of a *Father* and *Son* by Nature, together with the beſt Conception we can form of our own *Spirit* which is united to Matter, as the only *Correſpondent* Repreſentations we can have of that Divine Diſtinction; and by taking thoſe Terms in the Analogical Sence, as being expreſſive of what is *Anſwerable*, tho' *Still inconceivable* in the Divine Nature.

NOW in proceeding thus we muſt neceſſarily infer, that if this Myſtery is revealed to us under ſuch Analogical Reſemblances as evidently imply a *Real* and even *Perſonal* Diſtinction;

tion; we are to think and ſpeak of it as ſuch, or not think or ſpeak of it at all. I here leave the Reader to run over all the other Myſteries of Chriſtianity in his own Mind; as well as every thing in *Natural* Religion relating to the Nature of God, and the things of another World; and ſee whether this is not the *True* Abſtraction? And whether any thing hath been of more fatal Conſequence to Religion, than miſtaking it for an airy fanciful Purſuit of *Abſtract* Notions, and *Purely Intellectual* Ideas of things altogether imperceptible and inconceivable as they are *In themſelves*, by the help of even the moſt exalted Notions we can form? I ſhall only give the Hint here, that this true Abſtraction, or rather *Transferring* of the Mind from our Ideas and Notions of things temporal, to thoſe ſpiritual Things which are thus repreſented by them; holds not only with reſpect to the *Underſtanding*, but alſo the *Will* and *Affections* of an human Soul: Which are never by any *Direct* and *Immediate* Operation employed on *Abſtract* intellectual Ideas of heavenly Things; but are then lifted up from Earth to Heaven when they are exerciſed on our common and natural Ideas or Notions conſidered as *Types*, which repreſent anſwerable inconceivable *Antitypes*. Thus are our *Love*, *Joy*, *Fear*, *Hope*, *Deſire*, *Gratitude* employed, not *Immediately* upon any direct Ideas of the real Perfections of *God* or *Heavenly Bliſs*, which are incomprehenſible; but upon the Analogous

Conceptions

Conceptions we form of the *Goodneſs* and *Power* of God, and of a *Future Bliſs*, from the beſt Notions of that Goodneſs, and Power, and Happineſs which we experience *Here:* That is in other Words, we employ our Affections on things inconceivable, in their correſpondent Subſtitutes alone; in which caſe the Ideas or Conceptions don't ſtand for their *Proper original* Objects, but are us'd as *Repreſentations* of what is highly exalted above the Reach of all our Faculties. This is the only Method we can arrive to of ſanctifying our affections; of removing them from things on Earth, and *Setting them on things above*; things *Not ſeen*, and whereof we can have no *Direct* or *Abſtract Ideas* at all.

WHAT hath been ſaid hitherto of the Operations of the pure Intellect, relates to *Simple* Ideas of Senſation only; and therefore it will be convenient to obſerve here, That the ſame Operations are likewiſe exerciſed upon all thoſe *Alterations* and *Compoſitions* which the Mind raiſes up to itſelf out of thoſe ſimple Ideas; whether according to Nature, as the Idea of a *Wood* or an *Army*; or againſt Nature, as the Idea of a *Centaur*. When the Imagination is impregnated with thoſe voluntary Alterations or Combinations of ſimple Ideas, the Mind hath the ſame full Power over them, which it had over ſuch Ideas as were ſimple and original; as that of *Intuition* or ſimple Apprehenſion,

ſion, and of *Judgment* in all its Inſtances of *Comparing*, *Compounding*, *Enlarging*, *Diminiſhing*, and *Dividing*. The Mind hath likewiſe the ſame arbitrary Dominion and Sway over all the *Complex Notions* and *Conceptions* which are formed out of thoſe ſimple or compound Ideas, conſidered in Conjunction with the Operations of the Intellect upon them; ſuch as our Notions of *Juſtice* or *Charity*, and all *Virtues* and *Vices*.

BUT what is more Material to be obſerved is, that tho' we have no abſtract and purely intellectual Ideas of celeſtial and immaterial Beings for the Employment and Exerciſe of any Operations of the Mind: Yet that which fully compenſates the intire want of ſuch ſpiritual and intellectual Ideas, and ſerves all the ends of *Reaſon* and *Religion* in this Life is, that theſe Operations are employed and exerciſed upon all our Conceptions and complex Notions, in the *Same Manner*, when they are *Symbols* only and *Repreſentations* of things purely ſpiritual; as when they immediately repreſent things merely *Human* or *Temporal*. That is, the Mind exerciſes all its Faculties and Operations upon its Notions and Conceptions, as well and *Eaſily* when the Terms by which they are expreſſed are taken in their *Analogical* Sence and Meaning; as when they are conſidered in their *Firſt* and ſtrictly *Proper* Signification; the Mind is equaly conver-

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ſant with theſe Conceptions when they repreſent their Archetypes, as when it thinks of them without any farther Reference or Relation to the things of another World. As for Inſtance, the ſame Operations of the Intellect are exerciſed upon *Spirit* when it ſignifies a purely *Immaterial* Being, as when it is taken in its more original Acceptation for our *Soul*, which is Matter and Spirit in eſſential Union; upon *Knowledge* when it is uſed to repreſent a Perfection of *God*, as when it ſtands in the Mind for that which is *Human*, the only Knowledge we have any direct or proper Conception of. And ſo it is in all other Inſtances; our intellectual and reaſoning Faculties have the ſame full and free Scope and Liberty here, in *Apprehending*, and *Judging*, and *Inferring*, which they could have if there were no ſecondary or Analogical Acceptation of our Words and Ideas; as will more fully appear hereafter.

CHAP. V.

Of Relation.

THE ſixth Inſtance of the Mind's Operation upon its Ideas refer'd to the Head of its *Judgments* is, that of obſerving their mutual *Relations* and *Dependencies*. This is *Comparing* indeed, but it is in one particular Inſtance

Inſtance only; not in the *Likeneſs* and *Unlikeneſs* of things, which is very different from *Relation* and *Dependency*: For there may be a *Similitude* where there is no *Relation*, and there may be a *Relation* or Dependence where there is no *Similitude*; as that between *God* and *Material Subſtance* which is referred to him as its Creator. I ſhall dwell no longer upon this Operation of the Intellect, than is neceſſary to ſhew the Method and Procedure of human Underſtanding in the Attainment of Knowledge.

1. FIRST then, when the Mind conſiders the mutual Relations and Dependencies between all its Ideas of ſenſible Objects as they are in their own Nature, without any reſpect which they bear to Man as a *Rational* intelligent Agent; from hence there opens a large and ſpacious Field of Knowledge: That of natural *Cauſes* and *Effects*; of the Manner of material Beings *Operating* upon, or *Suffering* from each other; of all their active and paſſive Powers, as ſome expreſs it; and in ſhort of their affecting and influencing one another in innumerable Inſtances; and this is called *Natural Philoſophy*.

BUT here it is worth obſerving, that all the real true Knowledge we have of Nature is intirely *Experimental*; inſomuch that, how ſtrange ſoever the Aſſertion ſeems, we may lay this down

down as the firſt fundamental unerring Rule in Phyſics, *That it is not within the compaſs of human Underſtanding to aſſign a purely ſpeculative Reaſon for any one Phænomenon in Nature*; as why Graſs is green, or Snow is white; Why Fire burns, or Cold congeals? By a *Speculative Reaſon*, I mean, aſſigning the true and *Immediate efficient* Cauſe *A Priori*, together with the manner of its Operation, for any Effect whatſoever purely natural. We find indeed, by Obſervation and Experience, that ſuch and ſuch Effects *Are* produced; but when we attempt to think of the Reaſon *Why*, and the *Manner How* the Cauſes work thoſe Effects, then we are at a Stand; and all our Reaſoning is precarious, or at beſt but probable Conjecture.

IF any Man is ſurprized at this, let him inſtance in ſome ſpeculative Reaſon he can give for any natural Phænomenon; and how plauſible ſoever it appears to him at firſt, he will, upon weighing it thoroughly, find it at laſt reſolv'd into nothing more than mere Obſervation and *Experiment*; and will perceive that thoſe Expreſſions generaly uſed to deſcribe the *Cauſe* or *Manner* of the Productions in Nature, do realy ſignify nothing more than the *Effects*. The moſt plauſible Reaſon which can in ſuch Caſes be aſſigned, will be found to amount to nothing beyond a bare Compariſon or *Analogy* of ſome *Effects* with others;

as when Inferences are made from the Proportion of Velocity in other *Liquids* thro' *Tubes* of certain Conical Figures, to the Circulation of the *Blood* and *Spirits* in the *Arteries* and *Veins* of an human Body. Now tho' this laſt ſhould be allow'd a plauſible way of *Gueſſing* how far the Effects may be *Similar* in both; yet what *Certain Scientific* Concluſions can poſſibly be drawn from it, when ſuch a Variety of Circumſtances, as occur in the complicated Frame of an human Body, muſt join to render the Caſes ſo widely *Different?* Or what can be more groundleſs than to conclude, with a Philoſophic Air of Poſitiveneſs, that becauſe the ſmalleſt Particles of ſome Medicines which we can diſcern with Microſcopes, ſeem, when thus view'd, to reſemble *Wedges*, *Globes*, &c. therefore the *Inviſible* Particles of which even *Theſe* are compos'd, wou'd be found of the ſame Figures, were the Cluſters diſſolved and capable of being thus ſeen: And that conſequently when they are diſſolved in the Humours of our Body, they muſt act *Mechanicaly* juſt as a Wedge or Globe, *&c.* does out of it? All theſe Obſervations may with equal Juſtice be extended to the Accounts given of the Mechanical Cauſes and Manner of Motion and Operation in the *Larger* Bodies of the Univerſe; whenever the Terms uſed in ſuch Treatiſes are pretended to ſignify any thing beyond *Effects* known from Experiment.

FROM hence we may ſee how little that abſtracted and Mechanical way of reaſoning from the Structure and *Configuration* of the minute Particles in *Medicines*, and of the Solids and Fluids in human Bodies, which obtains ſo much of late, is like to contribute to advance the Art of Healing; ſince it is in Truth no other than running altogether into *Hypotheſes*, tho' our modern Mechanical Reaſoners profeſs, at the ſame time, to reject and explode them utterly. For however they may tell you plauſibly in *General*, that the different *Species* and *Effects* of Bodies, with their ſpecific *Qualities* and *Attributes*, proceed from nothing elſe but the different *Figure*, *Size*, or *Motion* of their minute Particles: Yet when you come to *Particular* Inſtances, and demand of them what that peculiar Configuration, Texture, Size, or Motion of the Particles, for inſtance, of Flower of *Sulphur*, or *Camphire*, or *Mercury* is, which renders them capable of *Operating* after ſuch and ſuch a manner, and producing ſuch *Effects* in the Solids or Fluids of an human Body, and *How* they act; you will find them utterly at a Loſs. And whoever reads the Mechanical Reaſonings of ſome of our beſt and moſt ingenious modern Phyſicians upon the Operations of thoſe very Medicines, will find them all precarious *Conjecture*; and nothing more than uncertain *Hypotheſis*, dreſſed up in the Style and

and Form of *Certainty* and *Demonſtration.* I cannot forbear therefore mentioning again this Fear and Jealouſy of my own, which I am perſuaded is not altogether groundleſs; That there never will be any great and conſiderable Advances made in the Art of *Healing*, till all Hypotheſis and Mechanical Reaſoning is out of Vogue; and till Men are come about again to the ancient Method of pure Experiment, and the common obvious Reaſoning intirely from thence.

THUS ſhort and imperfect is all our boaſted Knowledge of Nature; we are intirely in the dark as to the inward Structure and Compoſition of the minute Particles of all Bodies; and can with no degree of Certainty judge or determine any thing concerning them, but from their outward Appearances and ſenſible Effects; when we attempt any thing beyond this, all our Reaſonings are full of Confuſion and Uncertainty. And yet even this purely *Experimental* Knowledge of Nature is however a Degree of it aptly ſuited to our preſent State and Condition in this Life; it anſwers all the *Reaſonable* Ends of our Well-being and Preſervation: And if we had Sagacity and Acuteneſs of Senſe enough to penetrate into the very *Intimate Eſſences* of Things, and into the exact Configuration of the *Minuteſt* Parts of Matter, it would perhaps anſwer no other end

but that of uſeleſs Speculation and Amuſement.

2. FROM our Ideas of Senſation we infer the certain Exiſtence of thoſe external Objects which cauſe or occaſion them in us; from the Exiſtence of theſe again, we infer a firſt Cauſe of all things eternaly and neceſſarily exiſting; ſince nothing could produce itſelf, or act before it was: And from hence again proceeds the Knowledge of that Relation which he bears to us as our *Creator*, and *Preſerver*. From hence again we infer the probable Exiſtence of created immaterial Beings, which bear to us the Relation of fellow Creatures; ſince we can ſet no Bounds to Space, nor to Almighty Power; which muſt be able to create Beings of Perfections vaſtly ſuperior to thoſe of Mankind; and free from thoſe Weakneſſes and Imperfections we labour under; and to whoſe unbounded Power and Majeſty it ſeems moſt agreeable to have done ſo. From theſe Relations and Dependencies flow all the Duties comprehended under Piety towards God, ſuch as *Worſhip*, and *Prayers*; *Thanksgiving*, and *Praiſe*; *Reliance* upon his Providence, *Gratitude*, and *Fear*; as alſo Veneration and Honour towards thoſe our fellow Creatures of ſo ſuperior a Rank and Degree, that we can have no *Direct* or *Proper* Idea of them in this World.

AGAIN, when we come to conſider the *Relation* we bear to our fellow Creatures of the ſame Nature and Degree in this World, thence ariſe the Duties of Humanity and Juſtice. And when we diſtinguiſh theſe by the ſeveral particular Relations of Conſanguinity or Affinity, ſuch as *Wife* or *Husband*, *Parent* or *Children*; or in any other Reſpects more circumſtantial or adventitious, ſuch as that of *Maſter* or *Servant*, *Prince* or *Subjects*; from thence flow all the ſeveral reſpective Duties and Obligations which unbiaſſed Reaſon and Experience teach us to be neceſſary to the Benefit and Advantage of the whole Kind, and of every individual Man in particular; and are therefore to be diſcharged to each other mutualy, according to the nearneſs or diſtance of that Relation they bear to us.

LASTLY, When we come to conſider the neareſt of all Relations, that which we bear to our ſelves, the regard that every Man ought to have for his own Welfare and Happineſs; and the Relation which all *Other* viſible Creatures bear to him as a *Rational* Agent, thence ariſe all thoſe Virtues and Duties which naturaly tend to promote the Good of Body and Mind, ſuch as Sobriety, Temperance, Chaſtity. And all comprehended under this ſecond Head, is properly *Natural Religion* or *Morality*; for the Sanction of all the Rules and Precepts

whereof, and to ſhew their tendency towards our Happineſs in another World, the Underſtanding proceeds thus: From the apparent unequal Diſtribution of Rewards to thoſe who obſerve them; and of Puniſhments to ſuch as tranſgreſs them in this Life, ſo plainly inconſiſtent with Goodneſs and Juſtice in a perfect Being; we infer the Neceſſity of a future State for a final Reward and Puniſhment; and conſequently the Immortality of human Souls.

BEFORE I proceed to the next ſpacious Scene which opens itſelf to human Underſtanding, it is worth obſerving here; that tho' all our Knowledge of Nature conſiſts either barely in the mere Contemplation and *Simple Apprehenſion* of our Ideas of Senſation; or in *Experiment* and Obſervation of outward Appearances, and of the various ways of external Objects operating on one another; inſomuch that all the pretended Theory and *Speculation* of natural Cauſes and Effects is precarious Conjecture: Yet when we proceed to Morality, our Knowledge, tho' more truly *Speculative*, is *Certain* and *Undoubted*, for the Regulation of our Practice. We have a more evident, clear, and diſtinct Knowledge of the Truths of natural Religion, than of the *Nature* or *Eſſence* of any ſenſible Objects, on which their Properties and Effects depend. Material Bodies ſtrike upon the Organs of Senſation only by their Qualities and Effects; and juſt as theſe

receive the Impreſſions, ſo they are directly convey'd to the Imagination, but without any clear and *Adequate* Repreſentation of the intimate Eſſence of the Objects; and conſequently we can know nothing more of them than from their ſenſible Properties and Appearances, and from obſerving how many different ways they influence and affect one another. But the Caſe is otherwiſe when the Intellect conſiders the ſeveral *Relations* they bear to one another and to us, and their mutual Reſpects and Dependences; here its Knowledge is *Clear* and *Adequate*; here it expatiates and exerts all its Powers; the Judgments it paſſes upon theſe, without Partiality and Paſſion, are *Certain*; its Deductions are *Undoubted*; its Concluſions without Confuſion; and all the *Rules* and *Precepts* it forms concerning thoſe Relations are of eternal Verity. And 'tis agreeable to the Wiſdom and Goodneſs of God that the Caſe ſhould be thus; ſince even the *Experimental* Knowledge we have of natural Objects is perfectly ſufficient for all the Ends of natural Religion and Morality; and as to any *Other* Uſe of it, ſerves the Conveniences and Exigences of *This* Life only; whereas the Truths of Morality have a farther Reſpect to *Eternity* and the Purpoſes of another World.

CHAP. VI.

Of the different Kinds of Knowledge and Evidence.

IT being a Matter of no ſmall Conſequence to the Procedure of the Intellect in general, to ſtate the ſeveral very different *Kinds* of Knowledge, as well as the *Degrees* of it in each Kind which admits of them; I ſhall obſerve that there are theſe ſix very diſtinct Sorts of *Knowledge* following, and as many very different Kinds of *Evidence* upon which they are founded.

I. THE firſt is that which we have from our *Senſes*; and conſiſts in an *Intellectual View* of all thoſe *Ideas* which are thro' them conveyed inwardly to the Imagination. This is a Knowledge *Direct*, and *Immediate*, and *Intuitive*; utterly excluſive of all Reaſoning and Argumentation: The View is *Simple*, and the Ideas hitherto uncompounded; and the Intellect is as yet no farther employ'd than in a bare *Contemplation* of the Ideas. It is this view of the Intellect which renders it properly *Knowledge*, and diſtinguiſhes it from *Natural Inſtinct* in Brutes, which are not capable of any ſuch *View* of their Ideas. This carries in it the *Higheſt* Kind of *Evidence*, becauſe it is ſo direct,

rect, and immediate, and ſimple, that it admits of no *Medius Terminus*, or common Meaſure, and conſequently of no *Proof* or Evidence at all from *Reaſon*; and all manner of Proof or Evidence would, if *Attempted* here, have leſs of Perſpicuity and Certainty in it, than that which it already contains in its own Nature. This is a Knowledge which admits of no *Degrees* of Evidence, for *All* external Senſation is equaly certain and undoubted *In itſelf*; and the Evidence of *One* Senſe is equaly clear with that of *Another*, in reſpect of their proper and different Objects; and this Evidence can be no otherwiſe varied than by the preſent Diſpoſition of the *Organ* of Senſation; or of the *Medium*; or by the different Degrees or Manner of *Impreſſion* from the outward Object. When the Senſation is regular and perfect, the Aſſent of the Intellect naturaly and *Neceſſarily* follows all at once; but however is not *Extorted* after the *Manner* it is in Demonſtration, which compels by intermediate Proof and Deduction. Wherefore it would be an odd Affectation to call this ſenſitive Evidence by the Name of *Demonſtration*, merely becauſe it is obvious and natural, and not to be deny'd; or becauſe the contrary can be reduced to ſuch a Contradiction as this: As if a Man ſhould ſee a *Tree*, for inſtance, before his Eyes, and ſhould ſay, the Denial of it implies *That the Tree ſhould be there, and not there at the ſame time; or that he both ſees and doth not ſee a Tree at the*

ſame time. Men may in *Words* indeed profeſs their Diſſent from the Evidence of Senſe, and charge it home with Falſhood and Fraud; yet this is no other than giving themſelves the Lie: It is acting againſt Nature, which will recoil with irreſiſtible Force whenever the unnatural Reſtraint is relaxed. When the Organ is rightly diſpoſed and exerciſed upon its proper Object, in a juſt Diſtance and Medium, the cleareſt and ſtrongeſt *Reaſon* muſt yield to its Evidence, and can never interpoſe but when there is a reaſonable Suſpicion of ſome Failure in the *Act* of Senſation: Nor can it make any Inquiry whether the Evidence of Senſe is true? But only whether it is truly the Evidence of Senſe? So that for a Man to argue againſt the plaineſt Evidence of Senſe, is to oppoſe the Evidence of *Reaſon* to what in its own Nature admits of *No* Reaſoning at all; or what is worſe, to lay aſide both Senſe and Reaſon, and form a Judgment upon any Inſtance of Senſation without Regard to either of them.

IT will be proper to add theſe two Things farther concerning the Evidence of Senſe; firſt, that it was *Neceſſary* it ſhould be ſo direct and immediate, ſo clear and undoubted; becauſe it is the *Firſt Foundation* of all *Other* Knowledge of things Human and Divine. If the Truth of this Knowledge admitted of any *Doubt*, or were capable of any *Proof*, we ſhould wander about in an everlaſting *Scepticiſm*,

ticiſm, without the leaſt Certainty in any thing: For no Proof urged for it, can be plainer or more evident than that which it is brought to prove; and would therefore *Itſelf* require another Proof, and ſo on with endleſs Confuſion. The other thing to be obſerved is, that all *Self-evident Propoſitions*, and *Axioms*, and *Poſtulata*, are clear and evident in Proportion to their near Affinity to Senſation; and owe their apparent Truth and Certainty to a more *Immediate* Correſpondence with it. As that *The Whole is greater than the Part*; *two Things equal to a third are equal in themſelves*; all which and ſuch like are derived more directly from Senſation, and therefore have in them a Degree of Evidence little inferior to it.

Now what I have ſaid of ſenſitive Knowledge muſt be underſtood of the *Immediate* and bare *Act* of Senſation only, or of the Idea conſequent upon it; which the Intellect firſt takes for granted, and then makes its own Remarks, together with all its Inferences and Deductions from it. So that thus far only it is properly *Knowledge*, or a *Neceſſary Aſſent* of the Mind to an evident Truth; and not *Faith*; (for indeed *All* that is ſtrictly and properly *Knowledge* doth, as ſuch, exclude all that is properly *Believing*) and a Man is ſaid actualy to *Know* and not to *Believe* what he truly ſees with his Eyes and hears with his Ears: Faith may be *Conſequent* to that Aſſent of the Mind upon ſenſitive Evidence, but cannot be

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that *Very* Aſſent of the Mind which makes it *Knowledge*. Thus they who actualy ſaw *Lazarus* come out of his Grave at the call of *Jeſus*, could not be ſaid to *Believe* that they ſaw him riſe from the dead, but to *Know* that he did ſo. They who were Eye-witneſſes of Chriſt's Aſcenſion, could not be ſaid to *Believe* that they ſaw him aſcend; but to *Know* it. This Knowledge indeed and immediate Evidence of Senſe may be a good *Ground* and Foundation of ſuch *Truths* as are directly deduced from thence by moral Reaſoning and Deduction, and which may ſo become the Objects of our *Faith*. As the raiſing *Lazarus* from the dead was a ſenſible Evidence of a Divine *Almighty Power* in Chriſt; and his aſcending up into Heaven a ſenſible Evidence of the *Truth* of his *Doctrine*, and of his being the *Son* of *God* and the true *Meſſiah*, as he declared himſelf to be: The Spectators had a *Knowledge* of the *Facts*, and a *Faith* of thoſe *Truths* whereof they were intended as a *Proof* and Evidence.

So it was with *Thomas* the Apoſtle; he could not be ſaid to *Believe* that he felt the Print of the Nails in the Hands of Chriſt, and the Mark of the Wound in his Side; but that he actualy *Knew* them to be there: And from thence he *Neceſſarily* inferr'd the Truth of his Reſurrection, which was *Knowledge* ſtill; and upon this *Senſitive* and *Rational* Knowledge it was

was that he founded that great Article of *Faith*, which he made open Profeſſion of by crying out *My Lord and My God.* The Saying of our Saviour upon that Confeſſion of his Faith was, *Bleſſed are they which believe and have not ſeen*; which is our Caſe who are now *Believers*: Not becauſe we believe without *Knowledge*; but becauſe our Faith is founded upon *Rational* only and *Moral*, and not upon any *Senſitive* Evidence of our own. We have firſt a Knowledge or moral Certainty of the Truth of the Facts, from their Teſtimony who had a ſenſitive Evidence of them; from the Hiſtory of the New Teſtament, and the rational Proofs of its being the Word of God: And it is upon this *Knowledge* we found our *Belief* of Chriſt's being the Son of God and true Meſſiah; of his having almighty Power; and of his being *Our Lord and our God.*

As it was neceſſary to diſtinguiſh theſe two things with ſome exactneſs, *Senſitive Evidence* and *Faith* properly ſo called, upon many Accounts; ſo eſpecialy was it requiſite in order to open the Fallacy of thoſe who inſiſt upon *Strict Evidence*, in oppoſition to *Revelation* and *Myſtery*. The Evidence of *Facts* related in Scripture, either *Senſitive* or *Rational*, is not properly *Faith*, but *Knowledge*; and the *Rational Knowledge* of ſuch Facts Men either have, or may have if they pleaſe, after the ſame Manner they now come by the *Knowledge* of other

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Tranſactions related in *Prophane* Hiſtory. And as for thoſe reveal'd *Truths* which are *Deduced* from them, and which are properly the Objects of our *Faith*, ſuch as Chriſt's being the *Son* of God and true *Meſſiah*, his having almighty *Power*, and being truly our Lord and our *God*; it is plain they are of ſuch a Nature as not to admit of any immediate *Senſitive* Evidence. Had thoſe myſterious Doctrines and Truths been *In themſelves* capable of *Immediate ſenſitive* Evidence either to the *Jews* or us, they would then become *Knowledge*, as was that of the Facts and Miracles; and ſuch evident Knowledge as would neceſſarily *Exclude* all *Faith*. So that tho' our modern Unbelievers had actualy *Seen* all the Miracles wrought by our Saviour, yet ſtill upon their Principles they muſt have continued void of all *Faith* in thoſe *Myſterious Doctrines* to which the Miracles were deſign'd to procure our Aſſent. For Miracles are but a *Mediate external* Proof of the Truth of ſuch Doctrines, and have no *Natural* and *Neceſſary* Connection with the Propoſitions reveal'd; and tho' an hundred of them were wrought for the procuring our Aſſent to *One* Myſtery, it would ſtill remain as *Incomprehenſible* as before. But theſe Men are not ſatisfied with any thing ſhort of a ſtrict and *Immediate intrinſic* Evidence for the *Doctrines themſelves*; inſomuch that their obſtinate refuſal of an Aſſent to theſe reveal'd Truths, upon ſuch a Principle, is in this Reſpect a Degree of

of Perverſeneſs even beyond that of the harden'd Jews; who attributing Chriſt's Miracles to the Power of Beelzebub, and no other than giving Teſtimony to himſelf, required a Sign from the Father in *Heaven*; and had this been granted they were content to acquieſce in the Belief of his *Doctrines*.

BUT our modern Unbelievers, if conſiſtent with themſelves, muſt have rejected the Doctrines notwithſtanding their ſeeing even *Such* a Miracle from *Heaven:* For this would be but a *Mediate* Evidence ſtill of the Truth of thoſe divine Doctrines our Saviour preach'd; ſome of which would have continued, by their very Nature, equaly Myſterious and Inconceivable to them as before. And therefore *They* muſt have called for either a *Direct ſenſitive Intuition*, or an *Immediate Evidence* of the divine Truths themſelves; ſuch as would give them a *Clear* and *Adequate* Knowledge of the real *Intrinſic* Nature of Things, which is incomprehenſible either to Senſe or Reaſon: And upon a Refuſal of this, they muſt intirely have declined any *Faith* where they had no *Direct* Knowledge by *Ideas*, nor immediate Comprehenſion of the incomprehenſible Myſtery *Itſelf*. Is it not a monſtrous Inconſiſtency in our Oppoſers of Revelation to profeſs themſelves willing to become *Believers*, if all Points of the Chriſtian Faith were put into ſuch a Light as that it would be *Impoſſible to* BELIEVE them? For whether

whether they had the immediate Evidence of *Senſe*, or of ſtrict *Demonſtration* for them, it would be then all *Knowledge* or *Science*, and not *Faith*.

II. ANOTHER *Kind* of Knowledge is that which we have from *Self-Conſciouſneſs*. As we come to the Knowledge of things without us by the *Mediation* of their *Ideas*; ſo on the contrary we have an *Immediate* Feeling or *Conſciouſneſs* of what is tranſacted in our Mind, without the Intervention of any *Ideas* whatſoever. Thus we have a Knowledge of all the *Faculties* or Powers, and Operations of the Soul; not only thoſe of the *Intellect* and *Will*, together with all the various Modifications of them; but of all the *Paſſions* likewiſe and *Affections* of the *Inferior* Soul. This Kind of Perception ſome have not unaptly called *Internal Senſation*, in order to diſtinguiſh it from that Perception we have of *External* Objects by their Ideas, and which cannot otherwiſe be known than by ſome Repreſentations or Characters of them lodged in the Imagination.

CONCERNING this Kind of Knowledge which we have of the Faculties of our own Minds, ſo very different from what we have by external Senſation; it will be neceſſary to obſerve, that we have no degree of it *Antecedent* to the *Actual Exerciſe* of thoſe Faculties upon the Ideas of *Senſation*; as we ſhould have had

had no Knowledge of any of our bodily Motions if the Parts were not actualy moved: Inſomuch that it is from the internal Senſation or Conſciouſneſs of thoſe *Operations* of the Powers of the Mind upon ſuch Ideas, that we at *Firſt* neceſſarily infer its very *Exiſtence*; and obtain the higheſt moral Certainty of an *Immaterial* Principle within us, endued with a Power of voluntary Motion or *Activity* in itſelf, and of communicating Motion at Will and Pleaſure to the Parts of the Body. Thus we could have had no Conſciouſneſs of *Thinking*, antecedently to, and abſtractedly from any Object or *Idea* actualy thought upon; or of *Willing* without ſomething actualy Will'd or deſired; nor of *Love*, *Hatred*, *Fear*, till thoſe Paſſions were *Exerciſed* upon ſome *Object* loved, or hated, or feared; and ſo in all the other Faculties and Affections of the Mind.

Now ſince we can have no Conſciouſneſs of any of the Powers of our Minds before they actualy operate; and that their firſt Operations muſt neceſſarily be upon Ideas of Senſation; it is plain we cannot have *Simple Ideas* of them, but are obliged to form to our ſelves *Complex Notions* of them, made up of thoſe *Ideas* upon which they operate, conſider'd in conjunction with the conſcious manner of the Mind's operating upon them; and the manner of its affecting the Body in thoſe Operations.

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THO' this Kind of Knowledge neceſſarily *Preſuppoſes* that which we have from external *Senſation*, and is of a more complex Nature; yet it is nothing inferior to it in Point of *Certainty* and Evidence. The *Neceſſary* Aſſent of the Mind doth not only follow of Courſe upon this Conſciouſneſs, as it is in the Caſe of external Senſation; but *Falls in* with it: They are ſo cloſely connected that the *Conſciouſneſs* is itſelf the *Immediate* Act of Aſſent or *Knowledge*; at leaſt they are ſo inſeparable that they cannot be diſtinguiſhed even in Thought. When this internal Senſation or Conſciouſneſs is truly natural, by means of a due Tone and Temper of the animal Spirits, and of the finer Parts of the Body which are the more immediate Inſtruments of thoſe mental Operations, we can never be *Deceived* in this Article of Knowledge. It is ſo *Sure* and obvious, ſo *Clear* and diſtinct that it admits of no Proof or *Farther* Evidence from Reaſon; and yet it would be perverting the true Procedure of human Underſtanding to confound this with *Demonſtration:* Since it is ſo *Immediate* and *Intimate* to us that there is no room for any Application of a *Common Meaſure* either to illuſtrate or increaſe its Evidence; or to diſcover the Truth or Falſhood, in any Inſtance, of thoſe Faculties and Operations whereof we have ſuch a real internal Feeling. So that for a Man to argue away any Inſtances of this *Knowledge*

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we have from Self-Conſciouſneſs, or deny their Certainty, would be no leſs abſurd than flatly to contradict the moſt clear and diſtinct Perception of *External* Senſe. Only it is to be obſerved that all here ſaid of this Knowledge is to be underſtood of the *Firſt* and *Immediate* Perceptions of our mental Operations, and of their Reality and *Truth*; and not of any *Farther* Obſervations made upon them by the Intellect, or of any *Deductions* or Conſequences afterwards drawn concerning the Nature or *Manner* of thoſe Operations. To inſtance in ſome few Particulars of this Kind of Knowledge.

A MAN who by an immediate Conſciouſneſs of what paſſes within him doth not *Know certainly*, that he hath a Faculty of *Reaſon* and Underſtanding as well as of *Senſitive Perception*; and that theſe two are totaly different in *Kind*, and not in *Degree* only; is not capable of being altered in his Opinion by any *Argument* or Perſuaſion: This Knowledge is ſo immediate, that tho' many other Arguments may be offered to render that Point highly *Probable*; yet nothing can work a full *Conviction* of the Truth of it, but the Regard and Attention he hath to an inward *Feeling* and *Conſciouſneſs* of ſuch a reaſoning Faculty within him. If by being Conſcious to what is tranſacted in his own Mind, he doth not perceive ſuch an *Eſſential* Difference between *Thinking* and *Senſitive*

Perception, as is a ſufficient *Ground* for theſe Conſequences, *That Reaſon is a Faculty intirely different in* Kind *from that Inſtinct and ſenſitive Perception which he obſerves in Brutes*; and *That mere Matter is not capable of Thinking and Reaſon*; no Evidence whatſoever built on any Foundation from *Without*, can add to the Truth and Perſpicuity of thoſe Concluſions, or raiſe them up to an higher Degree of Certainty in him.

AGAIN, we have an immediate Conſciouſneſs of a *Freedom of Will* within us; or of a Power to act or forbear to act, and to act this way or the quite contrary in all Matters of Duty, as well as in all things indifferent: From whence the natural Deduction of Reaſon is, that our Actions being *Free* and Voluntary they muſt be capable of being *Imputable* to us as moraly *Good* or *Bad*, and conſequently liable to *Reward* or *Puniſhment* from Him who endued us with that Faculty. This free Principle within us is ſo *Self-evident*, that no Reaſon or Argument can render it more ſo; all attempt of *Proof* for the Corroboration of it is utterly needleſs, and ſerves only to perplex and confound the cleareſt Evidence the Mind is capable of for the Truth of any thing: So that in all Contention and Debate relating to this Point, as well as to what immediately depends on it, the laſt Appeal for a final Deciſion muſt be to the immediate *Conſciouſneſs* of the Mind;

and he who would not determine againſt abſolute *Decrees*, and unconditional *Predeſtination*, *Election*, and *Reprobation*, from a *Diſcernment* of Freedom of Will within himſelf; muſt be a corrupt Judge and blinded with Prejudice; and is not capable of a full Conviction from any other Topic.

THUS again, we have an immediate Conſciouſneſs and internal Senſation of *Remorſe* on the Committal of wicked Actions, and of a ſecret *Complacence* of Mind on the Performance of ſuch as are moraly Good; and by the ſame Conſciouſneſs we perceive theſe to be immediate natural Spurs to one, and Determents from the other. And as we have an immediate Self-Conſciouſneſs of theſe *Paſſions*, ſo by an obvious Deduction of Reaſon, they become ſuch a ſolid *Ground* of Evidence for the eſſential and eternal *Difference* between *Virtue* and *Vice*, that he who will not be convinced of this difference by Reaſoning from ſuch Conſciouſneſs, would be hardy enough to reſiſt all Arguments built on any other Foundation. I do not ſay that theſe Paſſions of Pleaſure and Pain naturaly conſequent to our Actions, are *Themſelves* an *Immediate* Evidence of the moral Good or Evil of Actions prior to any *Deduction* of Reaſon; or that we have an internal *Inſtinct* and *Moral Senſe*, whereby we *Immediately* and *Intuitively diſcern* the *Difference* of Virtue and Vice without any Inference of

Reaſon, and previouſly to it, as ſome ridiculouſly aſſert: Becauſe nothing can be plainer than that the *Actions themſelves* muſt be *Apprehended* as *Moraly* Good or Bad before ſuch *Natural* Pleaſure or Pain can be cauſed by them; and conſequently their moral Good or Evil muſt conſiſt in ſomething previous not only to thoſe *Paſſions*, but alſo to *Any* Faculty *Whatever* that *Apprehends* it. But I ſay there cannot be a ſurer *Ground* on which to build an undoubted *Argument* for that real and unalterable Difference between Virtue and Vice, which is antecedent in itſelf both to our *Perceiving* it, and being thus affected by it, after *Any* manner.

NOR does it take off any thing from the Certainty of this Knowledge I am ſpeaking of, or the Force of its Evidence, that ſome Men have little or no *Remorſe* in the Committal of habitual and known Sins. For it was not ſo with them at *Firſt*; they are in an *Unnatural* State, and have almoſt quite defaced and ſmother'd one of the ſtrongeſt Paſſions in human Nature by inceſſant Contradiction, and offering it perpetual Violence, till they are almoſt paſt any *Feeling* or Conſciouſneſs of it. And when this genuine and proper Ground of a reaſonable and ſatisfactory Proof of the *Difference* between Virtue and Vice, is rendered weak and feeble in Men; then they become clamorous in their Demands either for an

Inſtinct whereby to diſcern it *Immediately* and *Intuitively*; or for ſuch ſtrict *Demonſtration* as is quite beſide the Nature of Morality, as well as reveal'd Religion. And this unreaſonable Claim of theirs has put ſome well meaning Perſons upon abſurd and fruitleſs Endeavours to prove that ſuch an *Inſtinct* or *Senſe* is actualy implanted in human Nature; and others to prove that ſuch *Demonſtration* may be had in all the important Points of natural Religion.

So again, if from that immediate Conſciouſneſs Men have of the Operations of their own Minds, they are not convinced that their Knowledge is of the Operations *Themſelves*, and not of any *Reflex Ideas* within them of thoſe Operations; a ſtronger Argument cannot be offered for their Conviction.

LASTLY, if a Man from the Obſervation of what paſſes within him is not Conſcious to himſelf that he hath no *Purely Intellectual*, or *Abſtract ſpiritual Ideas* for the Exerciſe of the Operations of his Mind, independently of all Ideas of *Senſation* (the *Neceſſary* rational Conſequence from which is, that he hath no way of conceiving things purely Spiritual and *Immaterial* but by *Analogy* with thoſe *Complex* Notions and *Conceptions*, which are form'd from thoſe Ideas conſidered together with the Operations of our Mind upon them) it will be in vain to offer many other things which may be

ſaid upon this Point for farther Proof and Illuſtration.

THESE two ſorts of Knowledge are *Immediate*, and conſequently a Sort of *Intuition*; and conſidered ſtrictly in themſelves, do exclude all *Reaſoning* and conſequential *Deduction*, which, as we have ſeen, are of an *After* Conſideration. And this leads us to another Kind of Knowledge or Evidence very different from either of them, which is *Mediate* and altogether acquir'd by Deduction and Conſequence: That is *Reaſon*; which differs from the Underſtanding or *Intellect*, in that *This* is a more general Term and denotes the very Power or *Faculty itſelf*; but the other expreſſeth an *Operation* of that Faculty, and is limited to that one *Particular* Operation which conſiſts in Illation or Conſequence. This therefore we are to diſtinguiſh into *Four* different Heads of Knowledge, according to the different *Manner* of the Intellect's Procedure in making its Deductions and Conſequences, and according to the different Kind of *Evidence* in each of them.

I. THE firſt Head of this Knowledge or Evidence is that of *Science* or *Demonſtration*; which may be placed in the cleareſt Light at once in the *Syllogiſtic* Form, or in what is reducible to it, by the actual Application of a common Meaſure, *Determinate* and *Certain*, to two Extremes which are *Infallibly* Commenſurate with it:

it: So that the Concluſion follows by an *Abſolute Neceſſity*, and *Compels* the Aſſent of the Intellect to the Truth of it, even in Oppoſition to any Tendency of the *Will* to the contrary ſhould it be *Attempted*; and the Knowledge is as infallible, as the direct and clear Perception of Senſation or Self-Conſciouſneſs. The Logicians confine Demonſtration to *Cauſes* and *Effects*; and they make two ſorts of it, that of proving the *Effect* from the immediate *Cauſe*, and that of proving the *Cauſe* from a remote *Effect*. The Mathematicians apply the demonſtrative Form to Number, Extenſion and Figure; but with this difference, that tho' they make their *Inferences* expreſly, yet they carry one of the *Premiſes* in their Mind. And from thence again the Name only, and empty Colour of it came to be introduced into *Ethics* and *Metaphyſics*; not without a plauſible Appearance of a great Improvement of them; but in Conſequence and Reality, not without darkening and enervating all the Doctrines and Precepts of Morality and Natural Religion.

II. THE next Head of Knowledge which we have from Reaſon is, that of a *Moral Certainty*, the utmoſt Degree of which approaches next to what is Demonſtrative. This Knowledge is acquired by ſuch Proofs or Mediums as have an *Indubitable* Connection only with the two Extremes. The Force and Evidence of this a plain Underſtanding is capable of appre-

hending, and it rarely or never requires the *Syllogiſtic* Form for the Inſtruction of Perſons unprejudiced; tho' this is ſometimes neceſſary for the Confuting perverſe and groundleſs Oppoſition. The Arguments here are drawn from Topics of Reaſon in general, and the Evidences which go to make up a *Moral Certainty* may be a *Combination* of all Kinds of Knowledge, not excepting even that of Science or ſtrict *Demonſtration.* From thence indeed Arguments may be drawn in Natural Religion; as when we prove the Power, and Wiſdom, and Goodneſs of God from Aſtronomical Propoſitions already demonſtrated: But then the Moral Deductions made from thence are not *Themſelves* capable of the ſame demonſtrative Evidence; the Mathematical Propoſitions are taken for *Granted* here, and then Moral Arguments are built upon them, which conclude with a quite *Different* Kind of Certainty. The Aſſent of the Mind here is free and *Voluntary*, and follows by a *Moral Neceſſity* only; which obligeth every one not to oppoſe or contradict the common Sence and Reaſon of Mankind; and in *Religion* particularly (in Relation to which we have this moral Evidence more eſpecialy under Conſideration) the with-holding our Aſſent to it is ever utterly *Inexcuſable.* Thus as in Demonſtration the Aſſent of the Intellect is *Compel'd*, nay tho' it ſhould meet with the Oppoſition of the *Will*; ſo in Moral Evidence it is quite the *Reverſe*; for in this the Will hath a great Power and

Influence

Influence in promoting or obſtructing that Aſſent: And hence it comes that there is Room left for Paſſion and Prejudice of all Sorts to interpoſe here, and give a Byaſs to the Intellect contrary to its own natural Tendency; and to the Right it hath of judging and determining upon all Degrees of moral Reaſoning according to the true Merits of the Cauſe.

WE come to the Knowledge of every thing in Natural Religion for which we have a moral Certainty, by a long and imperceptible Series of Reaſoning; and the Progreſs is ſlow from one Step to another, till at laſt the Mind forms to itſelf Propoſitions of clear and unqueſtionable Verity; which ſome Men are apt to look upon as ſo many *Axioms* and *Firſt Principles* and *Poſtulata*, becauſe they require no expreſs and immediate Deduction of Reaſon for their Certainty and Evidence. Thus the *Evidences* of *Natural Religion* and *Morality* grow up with us from our tender Years, and receive a daily Increaſe of Strength, from continued Obſervation, and the habitual Exerciſe of Reaſon, according to the Advantages of Education: Inſomuch that this Knowledge of the plaineſt and moſt obvious *Moral Truths* is gradualy obtain'd by Deduction and Conſequence; ſuch as, *There is a God. God is to be worſhiped by Man. Every one ought to enjoy what is his own. Where there is no Property there is no Injuſtice.* The Procedure of the Intellect in coming

coming to this Knowledge is by ſuch inſenſible Degrees, that Men are ſometimes apt to look upon theſe and ſuch like Propoſitions as Sentiments purely natural and *Innate*; and a Sort of *Principles* congenial to the Mind, whereof they have a kind of *Intuitive* Knowledge, excluſive of all preceding Deduction, as being ſuperfluous and unneceſſary. Now tho' theſe plain Truths are ſo evident that they leave no room for *Doubt*, and that the contrary may be reduced to *Abſurdity*, and a Contradiction to the common Sence and Reaſon of Mankind; it would however be very improper to call any Proofs and Reaſons which may be offered for them by the Name of *Demonſtration*, or to aſſert that they either have, or are capable of having *Mathematical Certainty*. This is no other than confounding two very different Kinds of Knowledge; which when rightly diſtinguiſhed are both of them equaly true, and ſolid, and undeniable, and founded upon the ſtrongeſt Evidence the Nature of either will admit of, and yet are not capable of the ſame kinds of Proof; and therefore the Abſurdity of blending theſe together is the very ſame, as if we jumbled *Moral Certainty* and Evidence, with that we have purely from external *Senſation* or from *Self-Conſciouſneſs*.

Now becauſe natural and reveal'd Religion are capable of no other than a *Moral Certainty*; and that to the great Diſadvantage of both, this

this hath been confounded with *Demonſtration*; and becauſe ſome Men have aſſerted that natural *Religion* or *Morality* is capable of *Mathematical* Certainty, and that others have in vain attempted to frame Syſtems of Morality purſuant to that groſs Opinion; I ſhall diſtinguiſh the different Nature and Properties of theſe two kinds of *Evidence*, in oppoſite Columns under two diſtinct Propoſitions, the one *Mathematical* and the other *Moral*.

Mathematical Certainty.	*Moral Certainty.*
As in this Propoſition.	As in this Propoſition.
The three Angles of a right lin'd Triangle are equal to two right ones.	*There is a God.*
HERE there is the utmoſt Degree of *Abſolute* Certainty; the Evidence is *Infallible*, and the Conſequence follows by a *Natural* Neceſſity.	ON this ſide there is the utmoſt Degree of *Moral* Certainty; the Evidences for it are *Indubitable*, and the Conſequences follow by a *Moral* Neceſſity.
THE Demonſtration, when underſtood, *Compels* and *Extorts* the	THE Arguments on this ſide *Ought* poſitively to *Determine* the Judg-

Aſſent of the Intellect.

Judgment; they *Demand* and *Require* the *Aſſent* of the Intellect.

IN this Point of Knowledge there is no Concurrence of the *Will*; it is the ſole Operation of the *Intellect*, and no Prejudice or Paſſion can ſo interpoſe as to Sway or Influence its Judgment or Illation.

IN this Knowledge a Concurrence of the *Will* is requiſite even to the Aſſent of the *Intellect*; and it hath a great Power and Influence in promoting or obſtructing that Aſſent: So that a Man ſhall either give it, or with-hold it, as he is impartial and unprejudiced; or as he is blinded with Paſſion, or habitual Immorality.

ON this ſide there can be no *Degrees* of Evidence or *Certainty*; all Demonſtrations are equaly certain; there can be no Proof but of one *Kind*; nor can there be any *Additional* Force of Arguments drawn from *Other* kinds of Knowledge.

THIS ſide admits of ſeveral *Degrees* of *Certainty*; it takes in *All Kinds* of Knowledge; and the Truths of Morality are *More* or *Leſs* evident according to the Strength and Perſpicuity of the Arguments by which they are proved.

One

One Demonſtration amounts to the utmoſt *Infallible* Certainty; an hundred Demonſtrations of the ſame thing, would not *Increaſe* or confirm the Evidence, which neceſſarily excludes *All Poſſibility* of the things being otherwiſe; and every Proof but the *One ſhorteſt* and *Cleareſt* are ſuperfluous.

ON this ſide there is a Concurrence of *Senſation* by viſible Figures and Diagrams, to help the Mind in a ready apprehending and retaining a continued Chain of Deductions; the very thing which enables Men in Mathematics to proceed in a Series of *Enthymemes*, leaving out one Propoſition of the

HERE *Many various Arguments* may concur to make up even the higheſt Degree of *Moral Certainty* for any one Point; and yet no *Two* Arguments be exactly of the ſame weight. This moral Certainty excludes all *Reaſonable Cauſe* of Doubting, tho' not a bare *Natural Poſſibility* of the things being otherwiſe for ought we know.

HERE there is no *Viſible Clue* of that kind for the Procedure and Guidance of the Intellect; but all its Deductions are *Purely Rational*, and all its Reſolutions and Concluſions are intirely *Abſtracted* from any *Immediate Act* of *Senſation*; and therefore it is that in Matters of Difficulty here the Dialectical

Argument in the complete Form.

lectical Form of Syllogiſm is moſtly in Uſe, wherein the common Meaſure is actualy apply'd to both Extremes.

HERE all the Contradictions and Abſurdities conſequent upon a Denial of the Truth, are plainly diſcernible in the *Very Nature* of the Things themſelves; they are in a great Meaſure immediately evident to *Senſe*; and are therefore glaring and palpable; and follow with an abſolute and *Infallible* Certainty, like all other Concluſions which have *Mathematical* Evidence.

HERE the Contradictions and Abſurdities you are preſſed with in Argument, are diſcernible by the *Intellect* alone; they have a Reſpect to our way of Thinking and Reaſoning; and follow with a *Moral* Certainty only, upon a denial of the Truth, like all other Concluſions which have *Moral* Evidence only.

THIS takes Place in things *Natural*, and *Material*, and *Senſible*, ſuch as Quantity, Figure and Extenſion; the Ideas of all which we have from *Direct*

THIS extends itſelf to things *Spiritual* and *Supernatural*, ſuch as God and his Attributes, and all other *Immaterial* Beings; whereof we can have

no

and *Immediate* Senſation.

no *Direct* and *Immediate Ideas*; and which are therefore no otherwiſe conceivable, but by the *Mediation* of things natural. God and his Attributes are the *Immediate* Objects of our *Knowledge* and *Faith* in their Types and Repreſentations only; and the *Mediate* Objects of both as to their *Real Incomprehenſible* Nature and Subſtance.

ON this ſide the *Ideas* are *Simple* and *Determinate*, and concerning which there is a *General Conſent*; and therefore all their *Agreements* and *Diſagreements* may be render'd ſo diſtinct and manifeſt as to ſtrike the Mind fully and irreſiſtibly, at once.

OUR Reaſonings on this ſide are all about *Notions* and *Conceptions*; which are not only very *Complex* in themſelves, and each of them a Compoſition of many Ingredients; but wonderfully varied according to the different Sentiments of Men and their very oppoſite ways of Thinking; ſo that there is no ſmall Difficulty in bringing

bringing Men to fix and aſcertain their moral Notions and Conceptions by the *True* Meaſure or Standard.

THIS is ſtrictly *Knowledge* or *Science*, and neceſſarily excludes all *Belief* in general, and *Faith* properly ſo call'd, and all Aſſent of the Mind upon the *Teſtimony* of others.

HERE we may be ſaid both to *Know* and to *Believe* the ſame Propoſition, in natural or reveal'd Religion. To *Know* it upon the utmoſt moral Proof and Evidence; and to *Believe* it in general, becauſe the voluntary Concurrence of the *Will* is requiſite to that Aſſent of the Mind, and it is not extorted. And it is alſo a *Religious Faith* when there is a full Concurrence of the *Will* and *Heart* to it, *Subſequent* to that Aſſent of the Intellect.

THIS Propoſition contains Matter of pure Speculation or *Theory* only; and it requires no Concurrence

AS there is a Concurrence of the *Will* requiſite in order to influence the Aſſent of the Intellect to the Truth

of the *Will* either *To* or after the Aſſent of the Intellect; ſo that the *Practical Uſes* of it are merely accidental.

truth of this Propoſition; ſo muſt it afterwards continue to *Cloſe* with that Aſſent in order to regulate our *Practice*, and to ſway and influence the Manners of Men, which is then a truly *Practical Faith*.

1. FROM the very different and even oppoſite Nature of *Moral Certainty*, and that which is ſtrictly *Demonſtrative* and *Mathematical* put into this Light; it muſt appear Firſt, that there is as little room for the latter in *Morality* and *Natural Religion*, as in *Revelation*. To make this Point the more evident, I have taken for my inſtance the fundamental Truth of all *Natural* and *Revealed* Religion, and which of all others is preſumed to be the moſt ſtrictly demonſtrable. The Propoſition is undoubtedly and unqueſtionably true; it hath the higheſt kind of Evidence the nature of the thing will admit of: It is founded upon the plaineſt *Reaſon* and the utmoſt *Moral Certainty*; ſo as to *Demand* and *Claim* the Aſſent of the Intellect; and render its Diſſent inexcuſable *Partiality* and *Wickedneſs*. But that it is not ſtrictly *Demonſtrable* is plain from the very *Exiſtence* of a Deity being revealed in Scripture by the name *I am*, which is in other Words, *I exiſt*; and from

that ſaying, *The Fool hath ſaid in his Heart there is no God:* For if there were any *One* demonſtrative Argument, or a Mathematical *Certainty* for it, this would render all *Other* Arguments either from *Scripture* or *Reaſon* intirely needleſs; and there could not be ſuch a thing as a ſpeculative Atheiſt in the World; whereas the Experience of all Ages hath ſhewn, that there are many ſuch *Fools*, otherwiſe of great Learning and natural Sagacity, who have argued that there is no God. They have indeed varied much in their Manner of doing this; ſome who denied the *Exiſtence* of a Deity, have however allowed a *Firſt Cauſe*; others who allow'd a *Firſt Cauſe*, have deny'd it to be an *Intelligent Agent*; others who allow him to be an *Intelligent Agent*, yet deny his *Providence*; and ſome who allow his *Providence*, have however corrupt Notions of his *Attributes*, and ſuch as by immediate Conſequence deſtroy his very Exiſtence. And we are not without a lamentable Inſtance, even in our own times, of a *Perſon* of great natural Sagacity and cloſe Application; who hath firſt undertaken to *Demonſtrate* the Exiſtence *Of One God Only*, by a Chain of Metaphyſical Deductions: And yet afterwards hath publiſh'd another Book of no ſmall Bulk to demonſtrate, by the ſame dint of Metaphyſics, the Exiſtence of *More* Gods than *One*; tho' if you ſtrip both theſe Undertakings out of their Metaphyſical Dreſs, the irreconcileable Inconſiſtency and Contradiction between

between them will be evident to common Sence and Reaſon; and nothing will appear plainer, than that there can be no *Demonſtration* for the Exiſtence of *One God*, but what muſt conclude as neceſſarily againſt the Exiſtence of any *Other* God whatſoever, *Co-ordinate* or *Inferiour*.

WHEN the Reader's Aſtoniſhment is over, how this Palpable *Monſtrous* Inconſiſtency ſhould paſs with ſuch Currency and Smoothneſs as it hath done, and without a general Obſervation and Abhorrence; I ſhall go on to remark, that if there were any one clear demonſtrative Argument of apparent Mathematical Certainty for the Exiſtence of a Deity and his Attributes, then all that Variety of Opinions would fall of Courſe; nor would there be any ſuch thing as *Idolatry*, or worſhipping more Gods than one: And what is yet more ſtrange, whoſoever was capable of underſtanding that Form of Demonſtration might be ſaid indeed to *Know* there is a God; and yet not *Believe* in him, according to the proper Acceptation of a *Religious Faith*. Alas! nothing is farther from the Nature of *Mathematical Certainty*, than *Metaphyſical Abſtractions*; and Mankind would be in a deſperate Condition indeed, if they were to depend upon ſuch Abſtractions for the fundamental Point of all Religion natural and reveal'd; and were to be conducted by a *Spider's Clue* thro' an

intricate *Maze* of nice and thinſpun notional Abſtractions, before they could arrive at this Concluſion, *Therefore there is a God*; or which is in Effect or Conſequence the very ſame, *Therefore* there is but *One* God.

THAT Mathematical Certainty is not to be had but in things Mathematical, and that Demonſtration properly ſo call'd can have no Place in *Morality* or *Natural Religion*, hath been the general Opinion of the Wiſe and Learned; accordingly it is a ſaying of *Jamblicus*, *That Demonſtrations are not to be expected in Matters concerning God and things Divine.* And in an excellent Treatiſe of natural Religion (which went thro' the Hands of two great and Learned Prelates of our own; and which hath more Force of Argument and ſtrict Reaſoning in it, than all the Abſtracted and Metaphyſical Tracts which have ſince appeared upon that Subject) there is another ſaying full to the ſame Purpoſe. *Do Men expect Mathematical Proof and Certainty in moral Things? Why, they may as well expect to ſee with their Ears, and hear with their Eyes.*

THE endeavouring to gratify Men in that unreaſonable Expectation is not only *Abſurd*, as being altogether impracticable; but hath been of *Pernicious* Conſequence in theſe two Reſpects. *Firſt*, As the Writers in this way have furniſhed the World with an handle for think-

thinking that nothing in natural Religion is to be regarded as ſtrictly *Obligatory*, farther than it is capable of ſuch demonſtrative Proof: And ſince the Nature of it will not admit this, the unavoidable Miſcarriage of all who attempt it is of no ſmall Prejudice to the Cauſe they would thus maintain by *A Zeal without Knowledge*. For I appeal to any obſerving Perſon, whether the Effect and Conſequence of it hath not already been, the ſupporting and encouraging *Libertines* and *Unbelievers* in their Demands for *Demonſtrative* Certainty and Evidence in every Point both of *Faith* and *Practice?* And whether every Thing now publiſhed in Religion is not too generaly look'd upon with Contempt, which hath not ſome Air and Appearance at leaſt of demonſtrative Certainty and Evidence? The diſcerning Men among Infidels, Free-thinkers, and Libertines do well know that ſuch Evidence is never to be obtained either for *Natural* or *Reveal'd* Religion; and that nothing can contribute more to the Advantage of their Cauſe, than thus drawing off their Antagoniſts from a truly rational and ſolid way of Argument, and putting them upon an impoſſible Task; wherein they muſt neceſſarily waſte and conſume all their Strength and Vigour in empty *Noiſe*, and *Flouriſh*, and *Beating* of the *Air*.

Secondly, As it is a direct *Inſinuation* againſt all *Reveal'd Religion*; for if mere Morality is ſtrictly *Demonſtrable*, and Revelation is capable

of no more than *Moral Evidence*, then this laſt can never be upon an equal Foot of *Certainty* and *Evidence* with natural Religion. This Conſequence is ſo obvious that all who are evily inclin'd to Revelation muſt plainly ſee it; and they accordingly inſiſt upon Mathematical Certainty and Evidence in Religion, and reliſh nothing but what hath a *Colour* at leaſt of Demonſtration: And from thence it is that all our new-fangled *Metaphyſical Morality* is grown into Mode and Faſhion; and that our Modern Writers upon that Subject have unwarily formed their Diſcourſes to the prevailing Taſte and Genius of an *Unbelieving* Age.

2. Another thing which appears from the above Oppoſition is, that notwithſtanding the greateſt Evidence we have for natural Religion, it however includes a *Religious Faith*; and that this Faith, as it ought to be, is *Founded* on the utmoſt *Moral Certainty*. When from a full Proof and Evidence to their Reaſon, Men have given their Aſſent to the Exiſtence of a Deity; and from thence have inferr'd that he muſt have all incomprehenſible Perfection, and infinitely greater than we can imagine; and have accordingly ſubſtituted the higheſt Perfections diſcernible in the Creature, and in our human Nature in particular, to ſtand for his inconceivable Perfections: Then the hearty Concurrence of the *Will* to that great and fundamental Truth improves and *Completes*

it

it into a *Religious Faith* in God, and in all his Attributes; and *Inclines* the Mind to the Diſcharge and Performance of all thoſe Duties which are deduced from them by the Light of Nature; ſo that *without Faith it is impoſſible to pleaſe God* in any Religion. *Faith*, in the ſtrict Propriety of the Word, is as neceſſary in *Natural* Religion, as in *Reveal'd*; for tho' we have the *Utmoſt Proof* and *Moral Evidence* for the Exiſtence of a Deity, which is ſo far *Knowledge* only: Yet ſtill becauſe the *Intrinſic Nature* of God and his *Eſſential* Attributes are utterly *Incomprehenſible* and ineffable, and can be no *Immediate* Objects of our Underſtanding; Men muſt *Indirectly*, and by the mediation of their Subſtitutes, give the *Aſſent* of the *Intellect* here, as well as the *Conſent* of the *Will*, to the truth of things as *Myſterious* as any in all reveal'd Religion; and which they are oblig'd to conceive and apprehend by the ſame *Analogy* we do all the Myſteries of Chriſtianity.

3. THE laſt thing I ſhall obſerve from the different Nature of *Moral* and *Mathematical* Certainty is, that *Evangelical Faith* (which as we ſee adds no more to that which is neceſſary in natural Religion than the believing the *Word* of God, whoſe Exiſtence and Attributes we were obliged to believe before) is no *Precarious* or *Implicit* Aſſent of the Mind. The caſe here is the very ſame as it is in *Natural* Religion; we have the utmoſt moral Certainty and Evi-

dence for the Scriptures being the *Word of God*, or a *Supernatural Revelation* from Heaven; we neither give our Aſſent to this great Truth our ſelves, nor deſire that others ſhould do ſo, but upon the utmoſt moral Certainty and Evidence Men are capable of receiving for a Truth or Fact of that Nature. Now whether they *Are* ſuch or *Not?* is no immediate Point of *Faith*, but of *Knowledge*; and if Men, ſway'd and influenced by Prejudice or Prepoſſeſſion againſt plain and full reaſonable Evidence, with-hold the *Aſſent* of the *Intellect* here; there can be no ſubſequent *Concurrence* of the *Will*, and conſequently no *Evangelical Faith*. But if the *Aſſent* of the *Intellect* is given to that great Truth, and there is moreover a Concurrence of the Heart and Will; then Men act juſt in the ſame Manner they did before in natural Religion: They give the Aſſent of the Mind to Truths in the *Word* of God, no more *Incomprehenſible* nor otherwiſe *Myſterious* than his Nature and Attributes; to things as *Eaſily* conceiv'd and expreſſed by the very ſame *Analogy*; things whoſe real Nature admits of as little *Intrinſick Immediate* Proof or Evidence; and accordingly do afterwards ſuffer theſe myſterious Truths to *Influence* their Lives and Practice; and that is a complete *Evangelical Faith*.

THESE two things therefore in reſpect of *Evangelical Faith*, are of no ſmall Conſequence to be rightly diſtinguiſhed in all our Controverſies with the Adverſaries of Revelation.

1. THE

1. THE firſt is, the *Aſſent* of the *Underſtanding* to the Truth of any Propoſition upon *Sufficient Undoubted Evidence* or a *Moral Certainty*; which is thus far merely *Knowledge*, and of a very different and ſeparate Conſideration in itſelf. Here then we are to fix our Foot, and join Iſſue with all Ranks of Unbelievers upon the Point of *Knowledge* only. For as in *Natural* Religion the firſt and great Queſtion is not, Whether we *Believe* the Exiſtence of a God? But whether there *Is* a God? So the firſt and main Point to be decided with Regard to *Revelation* is not, Whether we *Believe* the Scriptures to be the Word of God? But whether they realy *Are* ſo? And whether we have ſufficient Reaſon to *Know* they are ſo? Whether we will yield the Aſſent of the Intellect to that great Point of Knowledge, as to a Truth founded upon the utmoſt Moral Proof and Evidence the *Nature* of the Thing will bear, and that we are now *Capable* of receiving? Nay, ſuch Proof and Evidence as would be not only a full Conviction to the Underſtanding in any Matters of the ſame kind merely *Temporal* and *Human*; but much greater than *They* can admit of. This Point of Knowledge in general is firſt to be decided; and when there is an *Aſſent* of the *Underſtanding* to it, then the *Concurrence* of the *Will* and its cloſing with it, which is *Subſequent* to that Knowledge, completes an *Evangelical Faith*. And the Procedure

is

is thus, *As, when the Exiſtence of a Deity is aſſented to, in natural Religion, upon full Moral Proof and Evidence, Men Believe in the incomprehenſible Nature and Attributes of God: So upon the Aſſent of the Underſtanding in general to the Scriptures being a divine Revelation; the Aſſent of the Intellect, and Conſent of the Will is yielded to all the particular Doctrines contained in them; tho' ſome of them relate likewiſe to things as incomprehenſible, as the real intrinſic Nature of God and his Divine Attributes.*

THUS we ſee that Men muſt *Know*, before they can rightly *Believe*; and have a full Conviction of their *Judgment* upon ſufficient Evidence, before there is any cloſing of the *Will* to *Complete* the Nature of Evangelical *Faith*; which is literaly as the Apoſtle defines it, *The Evidence of Things not ſeen*, or the Aſſent of the Underſtanding to the truth and Exiſtence of things *Inconceivable*, upon certain and evident Proof of their *Reality* in their *Symbols* and *Repreſentatives*. This ſhews the ſtrange Inconſiſtency of thoſe Men who reject the Faith of Chriſtian Myſteries, under Colour of wanting *Strict Reaſon* and *Evidence*; for as it is their preſent Guilt, ſo the Ground of their Condemnation hereafter will be their *Want of Knowledge*, when they had all the proper *Means* of attaining it; and that they did not yield the *Aſſent* of the *Underſtanding* upon the ſame or greater Moral Certainty and Evidence, than would

would be a full Conviction to them in Matters merely Human of the ſame Sort. That they withheld that Aſſent either thro' *Paſſion* or *Prejudice*; or for want of *Application* to weigh and conſider the Force of that Evidence; and that they inſiſted upon a *Sort* of Proof and Evidence, which is proper only to a quite different *Kind* of Knowledge, and ſuch as would render all *Religious Faith* impracticable.

THE Influence of the *Will* upon the Aſſent of the Intellect to Truths capable of *Moral Evidence* only, is ſo great, that if Men were once well enough inclin'd to Morality and *Natural* Religion, to wiſh the *Goſpel* and all the Doctrines and *Precepts* in it were true; they would ſoon diſcern the prevailing Strength of that Moral Evidence which *Claims* and *Demands* the Aſſent of the Underſtanding; as Chriſt himſelf obſerves, *John* vii. 17. ἐάν τις θέλῃ *If any Man is willing*, or *diſpoſed*, to *Do* the Will of God whatever it appears to be, *He ſhall* KNOW *of the Doctrine, whether it be of God; Or whether I ſpeak of my ſelf.* But when Men are byaſſed and blinded by their Immoralities and Violations of *Natural* Religion; then the plaineſt Evidence even of *Senſation* for the Truth of any Doctrine, may be *Evaded*; as the Jews the ſenſitive Evidence of *Miracles* for our Saviour's Divine Miſſion; nay tho' they called them *Miracles*, yet they attributed the Power by which they were wrought to Beelzebub

zebub the Prince of the Devils: And the Romaniſts at this Day obſtinately elude the cleareſt Evidence of their *Senſes* in the Point of Tranſubſtantiation, by reſolving an Heap of Contradictions both to Senſe and Reaſon, into the Almighty Power of God. The cleareſt Evidence and Conviction of *Self-Conſciouſneſs* may be ſtifled and loſt for want of a due Attention and Regard to it; and thus Multitudes have overturned the glaring irrefragable Evidence of their own Minds for a *Freedom of Will*, by Arguments drawn from God's *Preſcience* and *Decrees*; which is oppoſing the Evidence of *Reaſon*, to that of *Self-Conſciouſneſs*; a Knowledge of equal, if not greater Truth and Certainty than that of Reaſon, and which ought not therefore to be confronted with it. So again, may the utmoſt Degree of *Moral Certainty* always admit of ſome *Evaſion* or other; as the Jews evaded all the Arguments of Chriſt for his Divine Miſſion, drawn from *Types* and *Prophecies*; they were realy *Blind* to the Force of them from inveterate Prepoſſeſſion and Prejudice; and the Perverſeneſs of their *Wills* quite obſtructed all Aſſent of the *Intellect* to the Truth of his Doctrine. This is the very Deſcription given of them by our Saviour himſelf. *They Seeing, ſee not; and Hearing, they hear not, neither do they Underſtand:* which was not from any *Natural* Defect in their *Intellectuals*, nor for want of the *Utmoſt Moral Evidence*; but as he obſerves, *Becauſe their Heart*

was groſs, and *Leſt they ſhould* UNDERSTAND *with their* HEART.

THUS neceſſary to the Aſſent of the Intellect, even where there is the utmoſt *Moral Certainty* and Evidence, is the Concurrence of the *Heart* and *Will*, and an intire freedom from all Prejudice and Prepoſſeſſion; and therefore the Guilt and Hypocriſy of the Jews conſiſted in this, that they were not as ready to give their Aſſent upon a Moral Certainty and Evidence in Matters of *Religion*, as in things indifferent and *Merely Human*. They could obſerve that when the *Skie* was *Red* in the *Evening*, it was a *Sign* of *Fair Weather* the Day following; and if *Red* and *Lowring* in the Morning, it was a *Sign* of *Foul Weather* that Day: But they *Could not diſcern the Signs of the Times*, and of that *Time* in particular wherein there was a Completion of all the antient Prophecies from the Beginning of the World, relating to the perſonal Appearance of the Meſſiah; and for this Reaſon it is that we find Chriſt upbraiding them not ſo much for want of *Faith*, as for their ſtupid and wilful *Ignorance*; calling them *Fools* and *Blind*, as being deſtitute of that *Knowledge* which ought to have been the Foundation of their *Faith* in the promiſed Meſſiah.

2. THE other thing neceſſary to be obſerved in relation to Evangelical Faith is, that *Conſent* of the *Will* and *Concurrence* of the *Heart* which

which is *Subſequent* to the Aſſent of the Intellect, and founded upon it; and is to be well diſtinguiſhed from any Influence of the Will which is *Prior* to that Aſſent. Every Aſſent of the Mind to the Truth of any Propoſition capable of Moral Evidence only, hath been promiſcuouſly and indifferently call'd a *Believing* it, to the great Confuſion of our way of Thinking and Speaking. *Every* Aſſent of the Mind to any Truth in Religion is not *Faith*, tho' all Faith is an Aſſent of the Mind. This general Word *Belief* muſt therefore be well diſtinguiſhed, into that Aſſent of the Mind which is properly *Knowledge*; and the *Concurrence* of the *Heart* and *Will* which *Completes* and improves it into a *Religious* Faith, *Conſequent* to that Knowledge and *Founded* upon it. The Aſſent of the Intellect, or *Judgment* of the Mind, muſt be *Firſt* fixed or determined, in relation to any Propoſition whatſoever in Religion; the Propoſition muſt be perfectly *Intelligible*, and the Truth of it muſt appear from a Moral Evidence, ſufficient for a *Full* Conviction of the ſtricteſt Reaſon: So that it muſt be a Point of Knowledge, *Before* that full Conſent of the Will and cloſing of the Heart with that Point of Knowledge, which renders it both *Faith* and *Knowledge* at the ſame time; nor *Can* there be an *Immediate* Aſſent of the Intellect, or Concurrence of the Will to any Propoſition containing what is *Unconceivable* or *Incomprehenſible*; whatſoever is ſo, cannot be a

Direct and *Immediate* Object either of *Knowledge* or *Faith*. I ſhall explain this by a few Inſtances, as particularly in this Propoſition.

There is a God. This muſt be firſt well *Underſtood*; for tho' the whole Nature of God, and of all his *Real* intrinſic Attributes is utterly incomprehenſible; yet we apprehend them all clearly, and they become very obvious and intelligible in their *Types* or *Analogical* Repreſentations; particularly the Operations and Perfections of an human Mind. The Propoſition is then *Proved* from the Light of Nature or Revelation, or from both; and the unprejudiced Mind yields an Aſſent to it upon the apparent reaſonable and *Moral Evidence* there is for it; and this *Aſſent*, or *Belief* in *General*, as 'tis ſometimes named, or *Speculative Faith* (as ſome call it) is realy ſo far properly *Knowledge*. But when the Will cloſes intirely with that Aſſent, and there is a Concurrence of the *Heart*, as well as of the *Head* to this great Truth; which doth ever more or leſs influence the Life and Manners of Men, in Proportion to the Attention and Application of their Minds to it; then it becomes a *Religious Faith* founded upon the utmoſt Moral Proof and Certainty: And as what is *Intelligible* in that Propoſition, is the *Immediate* Object both of our *Knowledge* and *Faith*; ſo the *Remote* and *Mediate* Object of them both, is the *Incomprehenſible Nature* and real *Intrinſic Attributes* of the Divinity.

THUS

THUS again, *The Scriptures are the Word of God*, or *A Divine Revelation.* If from the Miracles of our Saviour; the exact and full Completion of Scripture Prophecies, from the Beginning of the World, centering in him only, and in no other Perſon whatſoever; together with that Improvement and Exaltation of Natural Religion and Morality which is apparent thro' the whole Tenor of the Scriptures; If, I ſay, by Arguments drawn from theſe and ſuch like Topics Men void of Prejudice yield an Aſſent to the Truth of this Propoſition, it is ſtill but *Knowledge* founded upon the utmoſt Moral Certainty: And then it becomes properly *Evangelical Faith*, when there is a full Conſent of the Will and a Concurrence of the Heart, together with an intire Reſolution of yielding an Aſſent to the Truth of every Propoſition contain'd in them; and when this proceeds on to a ready Obedience, and to an actual Performance of the Precepts of the Goſpel, it may then properly be called a *Practical Faith.*

AGAIN, Chriſt *Shall change our vile Body, that it may be like unto his glorious Body.* This Propoſition is as *Intelligible* as any other wherein we aſſert one thing, or one Man to be *Like* another. When from the Proofs of the Scriptures in general being the Word of God, a Perſon unprejudiced yields the Aſſent of the Intellect

tellect to the Truth of this Propoſition, he in ſtrict Propriety may be ſaid to *Know* it: But the *Chriſtian Faith* founded upon this Inſtance of Knowledge, is a cloſing of the Heart and Will with what appears to be true from full Proof and Evidence; the Conſequence of which is a lively *Hope* and Expectation of that great Change, tho' we know nothing of the true *Real Nature* and *Manner* of it, and do therefore reverence and regard it as a *Myſterious* incomprehenſible Truth.

ONCE more, *Chriſt ever liveth to make Interceſſion for us.* This Propoſition is as intelligible as that wherein one *Man* is ſaid to intercede for another; and the Truth of it depends upon the ſame Moral Proof and Evidence with that foregoing. If a Perſon obſtinately with-holds his *Aſſent* to the Truth of this Propoſition it is wilful *Ignorance* properly, and Blindneſs in the midſt of the cleareſt Means of Knowledge. If he yields the Aſſent of the Intellect, this may be call'd *Believing* it in the general and confuſed Sence of that Term, as we are ſaid to *Believe* any thing we *Know* upon Moral Evidence. And then this Knowledge is improved to *Evangelical Faith*, when the full Conſent and Concurrence of the Will falls in with it; which is followed by a *Reliance* upon this Interceſſion, tho' the *True Nature* and *Manner* of this Divine Performance are ſo incomprehenſible, that we can know nothing more of

it, than that it cannot be after the ſame Manner with any *Human* Interceſſion, by which it is, however, repreſented; or even *Angelic*, if it were poſſible for us to have any Notion of ſuch Interceſſion.

IF it is here objected, that I place the diſtinguiſhing Character of *Evangelical Faith* in the Act of the Will, *Subſequent* to that Aſſent of the Intellect which is properly *Knowledge*; and not in the Aſſent of the Mind to things *Incomprehenſible*, which ſeems to be the very thing that makes it *Properly Faith*. I anſwer, that the Aſſent of the Mind to the *Reality* and *Exiſtence* of things *Incomprehenſible*, is not to be *Excluded* from the Nature of Evangelical Faith, for it muſt *Mediately* and *Ultimately* refer to what is *Incomprehenſible*. But then this is of an *After* and *Secondary* Conſideration; and the true Nature of a *Religious Faith* is to be clearly ſtated and reſolved in reſpect of what is *Directly* and *Immediately* underſtood and comprehended, before any thing which is neither underſtood nor comprehended can come into the Account, or be eſteemed a neceſſary Ingredient of it either in Natural or Reveal'd Religion. To explain this let us inſtance in the fundamental Propoſition of all Reveal'd Religion; and the rather becauſe it was delivered by an audible Voice from Heaven.

This is my beloved Son.

THAT which makes this a Point of *Knowledge*, is the *Aſſent* of the Intellect to the Truth of it, as a Propoſition *Intelligible* and perfectly *Underſtood* as any thing in human Language; and upon the utmoſt *Moral Proof* and Evidence of its being ſpoken from Heaven: This is *Believing* it in the *General* Acceptation of that Term, as you may be ſaid to *Believe* any Propoſition even in Civil Matters, which is ſo proved and underſtood. That therefore which makes it a *Religious Faith* muſt be ſome *Farther* Concurrence of the *Will* than what was neceſſary to make it *Knowledge*; and that is a cloſing of the *Heart* with it as a Propoſition in Religion; and a full Perſuaſion of the *Mind* that Chriſt (not in any *Unintelligible* Manner, but) according to what the Words at firſt Hearing *Plainly* import, is the *Son* of *God* in as *True* and *Real* a Sence, as one *Man* is the Son of another.

HE who believes thus far, and eſteems and reverenceth Chriſt as ſuch; without any *Farther* reſpect to what is *Incomprehenſible* in that Propoſition, namely the *Supernatural Generation*, and the divine ineffable *Manner* of it; hath an Orthodox *Evangelical Faith*. What then, you will ſay, becomes of the ſo much controverted *Myſteries* of the Goſpel, and our *Faith* in them?

They are all very ſecure, and what is *Myſterious* in the Propoſitions of the Goſpel is all laid up out of our reach, to be the *Direct* and *Immediate* Objects of our *Knowledge* when we come to ſee *Face to Face*; and we are *Now* only to know and believe that they are *Incomprehenſible*.

BUT you will ask again, What then becomes of *Divine Analogy*, and of our *Conceptions* of things *Spiritual* by Symbol and Repreſentation; and of what uſe is this, if the Aſſent to what is *Incomprehenſible* in them, is not the ſole *Diſtinguiſhing* Mark of Evangelical Faith? I anſwer, that there was true *Evangelical Faith* in the World long before that *Analogy* was ever thought of; or the true Manner of our conceiving things *Divine* and *Spiritual* by Symbol and Repreſentation only, came to be conſidered and rightly adjuſted. Men truly Orthodox *Believed* as far as they *Underſtood*; and did not perplex or embarraſs either their own Heads or the Chriſtian Faith, with any nice and intricate Notions and Conceptions of what was utterly incomprehenſible; it being no matter of *Duty* or *Obligation* in reſpect either of their *Knowledge* or *Faith*; and it being on the contrary matter of Duty to know and believe what they *Underſtood*, and not to concern themſelves with thoſe ſecret things which belong to God alone. They took every Propoſition in the moſt plain and *Obvious* Signification

cation of the Words, and yielded the *Aſſent* of the *Intellect*, and the *Conſent* of the *Will* and Concurrence of the Heart to it as *Such*; they believed it as *Far* as it was *Intelligible*, and never did expreſly take what was *Incomprehenſible* into the Account of either their *Knowledge* or *Faith*; and it had been happy for the Chriſtian World if it had continued ſo to this Day.

BUT ſince Infidels and Heretics began, on the quite *Contrary*, in all their Controverſies with the Orthodox, intirely to overlook or lay aſide whatever was plain and *Obvious* and *Intelligible* in the Doctrines and Myſteries of the Goſpel; and to raiſe many Doubts and Difficulties about what is altogether *Unintelligible* or *Incomprehenſible*; ſince they now oppoſe what we can have no *Direct* Conception or Idea of, to what is plain and obvious and eaſily underſtood; and charge what is *Intelligible* with Abſurdity and Contradiction, by arguing from an intrinſic *Incomprehenſible Nature*; wherein they cannot judge or diſcern what is, or is not *Conſiſtent* with it. And ſince they labour to render the Chriſtian Faith, plain and obvious in itſelf, dark and obſcure by judging of the *Antitypes* in all reſpects as they do of the *Types*; forming all their Arguments upon this groſs Suppoſition, That they muſt *Both* be of the ſame Nature and Kind in all reſpects; and that things *Human* and *Divine* are alike to be

perceived by *Direct* and *Immediate* Conceptions and Ideas. Then, I ſay, it became neceſſary to diſtinguiſh rightly in every Propoſition relating to our Chriſtian Myſteries, what is the *Direct* and *Immediate* Object of our *Knowledge* and *Faith*, which only is Matter of *Duty* and *Obligation*, and binding upon our Conſciences; and what is the *Mediate* only and *Ultimate* Object of them. Then we are compel'd to explain the Nature of that *Divine Analogy* by which we apprehend things otherwiſe incomprehenſible; and to place it in ſuch a full and glaring Light, that there may be a juſt and right Application of it, in all the chief Points of Controverſy with the Adverſaries of Revelation: In order to make it appear that the Aſſent of the Mind may, and muſt be ſo far given to the *Reality* and *Exiſtence* of things *Incomprehenſible* and ineffable; as that theſe cannot be *Excluded* from being the *Mediate* and *Ultimate* Objects both of our *Knowledge* and *Faith*.

NOW tho' it was neceſſary to diſtinguiſh the *Aſſent* of the *Intellect* to what is perfectly underſtood, upon full Proof and the utmoſt Moral Certainty; the *Influence* of the *Will prior* to the yielding that Aſſent; the *Conſent* of the Will *Subſequent* to that Aſſent, and full *Concurrence* of the Heart to the Truth of the Propoſition aſſented to; and to the *Reality* and *Exiſtence* of what is *Ultimately* ſignified and intended in that Propoſition: Yet I would obſerve

ſerve here, that all theſe together are uſualy and not unaptly call'd by the Name of *Faith* both in Natural and Reveal'd Religion.

As *Faith* is founded upon *Knowledge*, ſo we can ſtrictly and properly be ſaid to *Believe* only as far as we *Know*; but this Faith at the ſame time neceſſarily includes an Aſſent of the Mind to the *Reality* and *Exiſtence* of things, the true Nature and Manner of which we can have no Knowledge of by any *Direct* or *Immediate* Idea or Conception. For tho' we can neither *Know* nor *Believe in* God *As* he is *Incomprehenſible*, or *What* is incomprehenſible in him; yet we both know and believe that he *Is*, and that he *Is Incomprehenſible:* So, tho' we neither *Know* nor *Believe* the Myſterious Revelations of the Goſpel *As* they are incomprehenſible, or *What* is *Incomprehenſible* in them; yet we both know and believe them to *Be real, and Incomprehenſible.*

From hence it appears that the Faith of the Goſpel is no ſuch *Implicit* and *Precarious* Aſſent (as the Enemies of Revelation repreſent it) to things altogether *Unintelligible* and *Inconceivable*; ſince, as we have ſeen, nothing in Religion that is *Incomprehenſible* and above Senſe and Reaſon can properly come at all into any *Queſtion* between us: All this muſt be intirely laid aſide, in thoſe Conteſts and Diſputes which have been raiſed concerning the *Evangelical Faith* of any Propoſition; we can have no Contro-

verſy but about what is perfectly well *Underſtood*, and *As far* as it is ſo; and concerning that *Moral Certainty* and Evidence upon which Propoſitions as clear as any in human Language are founded. Our Controverſies muſt turn altogether upon the Point of *Knowledge*; and when that is decided, the Appeal muſt be from thence to the *Heart* and *Will*, whether this ought not to cloſe with that Point of Knowledge ſo as to render it Evangelical Faith; for as to what is utterly *Incomprehenſible* in any Propoſition whatſoever, it can be no direct and immediate Object either of *Knowledge*, or of that *Faith* which is built upon it.

III. THE third Kind of Knowledge which we have from Deduction of Reaſon, is that of *Opinion*; the ſhorteſt and moſt apt Deſcription of which, that I have met with, is that of *Plato*'s, who defines it *A Medium between Knowledge and Ignorance*; it is ſituated between both; and every *Opinion* is more or leſs well grounded and evident, as it approaches to one or the other of thoſe two Extremes. So that there can be no *Mere Opinion* of any thing known from external *Senſation*, or *Self-Conſciouſneſs*, or *Demonſtration*, or *Moral Certainty*; or even from *Sufficient Teſtimony* either Human or Divine: Tho' it may be *Founded* upon Topics drawn from any, or all of theſe Kinds of Knowledge, not excluding even *Science*; if they are firſt taken for *Granted*,

and each of them eſtabliſhed upon that Certainty and Evidence which is peculiar to them. This is a Kind of Knowledge *Inferior* to any of the aforementioned, and approaches neareſt to that which is founded on *Moral Evidence*; but differs from it in this, that whereas in the utmoſt Moral Certainty the Concluſion admits but of a bare *Natural Poſſibility* of the things being otherwiſe than we apprehend it, and leaves no *Reaſonable* Cauſe of Doubt or Error: Here the Concluſion ever follows from the Premiſes *Indeterminately* and *Uncertainly*; and accordingly leaves room more or leſs for *Doubt*, and for ſome *Likelihood*, or *Fear*, or *Diſtruſt* of the things being otherwiſe than we apprehend it; ſo that in reſpect of all the *Degrees* between the utmoſt *Moral Certainty* in the *One* Extreme, and the *Loweſt Probability* in the *Other*; theſe two Kinds of Knowledge run into each other, and are not eaſily to be diſtinguiſhed.

Now for the rightly adjuſting thoſe *Extremes*, as well as the ſeveral *Intermediate Degrees* of this *Mix'd* Kind of Knowledge, as we may now call it; the beſt way I can think of is, by a Parallel drawn from common Mechaniſm. Since all Kinds and Degrees of *Moral Proof*, and *Probability*, are no other than our conſidering and offering the Reaſons *For* and *Againſt* the *Truth* of any Propoſition; you may imagine your ſelf throwing the Reaſons and Arguments on both ſides into the *Scales*,

and

and weighing them in a *Balance*. If there is an *Æquilibrium* without any *Inclination* of the Balance to one ſide or the other, it is then no Degree of *Knowledge*, nor even of *Doubting*; but downright *Ignorance:* The Reaſons on both Sides deſtroy each other, ſo that the Intellect can form no Judgment, nor can it yield any *Aſſent*; and if there is any Deciſion of the Point in Scrutiny, it muſt be from the *Arbitrary* Impoſition and precarious Act only of the *Will*. If from any *Natural Weakneſs* or *Defect*, or want of *Improvement* of the Intellect, it cannot find out the *True* Reaſons; nor determine upon the intrinſic *Weight* of them, ſo that the Judgment *Varies*, and that each Scale preponderates *Alternately* and *Equaly*; then nothing can be concluded, and it is a ſtate of *Heſitation* and Suſpence, of *Doubtfulneſs* and Uncertainty. If one ſide of the Queſtion preponderates, tho' but a *Little*, and continues in one *Stay*; ſo as that the Inclination or Difference is but ſcarcely diſcernible; it is then only a bare Appearance of Truth, and nothing more than a *Conjecture*. But if the Preponderancy is diſtinctly *Plain* and *Viſible*, and yet there is Weight enough of Reaſon on the *Contrary* ſide of the Queſtion, to continue the Scales ſtill *Pendent* and in *Motion*; then indeed it is properly *Opinion* and *Probability:* And the matter of Opinion is better or worſe founded, according as it approaches nearer, either to mere *Conjecture* on the one hand; or to *Moral Certainty* on the

other

other. But then the *Nature* of it is changed, and it loſes the very *Name* of *Opinion* and *Probability*, and is reſolved into a *Moral Certainty*; when the Reaſons and Arguments are ſo ſtrong and cogent, that one of the *Scales* weighs to the *Ground*. For then the *Balance* is deſtroyed, and there is no reaſonable Cauſe left for a farther *Oppoſition* or *Scrutiny*; the Propoſition *Claims* the full Aſſent of every unprejudiced Mind, and ought to conclude and *Determine* the Judgment as *Surely*, tho' not as *Neceſſarily* as Demonſtration; the nature of which is to admit of no *Weight* whatſoever to be thrown into the *Oppoſite* Scale.

NOW concerning this kind of Knowledge, which is diſtinguiſhed by the name of *Probability* or *Opinion*; whether it is founded *Internaly* upon our own Reaſon, or *Externaly* upon the *Teſtimony* and *Experience* of others, I ſhall obſerve theſe three Things.

1. THAT there are two latent Cauſes of the *Worſt* ſort of *Fraud* and *Deceit* in this Scrutiny for judging and determining upon the Truth of Propoſitions, in Religion eſpecialy, becauſe it is being deceived in Matters of utmoſt Conſequence. The one is in the *Intellect* itſelf, which holds the *Balance*; for if a Man is *Ignorant* and *Weak* in his Judgment, ſo as not to diſcern what Reaſons are proper to be conſider'd, and what are foreign to the Queſtion, he may be groſly impoſed

impoſed upon by *Falſe Weights:* And if his Ignorance proceeds from want of *Induſtry* in the *Improvement* of his Underſtanding; and of *Application* in the Uſe of thoſe Means of Knowledge which are plainly in his Power, his entertaining even *Wrong* Opinions is *Inexcuſable.* The other too common Method of deceiving a Man's ſelf is, when inſtead of plain and *Genuine Reaſon*, he throws his *Humour*, or *Pride*, or *Paſſion*, or *Prejudice*, or *Vanity* into the Scales; ſo that theſe, by an inviſible Diſpoſition or Turn of a *Falſe Balance* (which is here no leſs *An Abomination to the Lord*, than in Merchandize) ſhall *Outweigh* the plaineſt and moſt cogent *Moral* Arguments, which can be offered for the Truth of any Propoſition.

2. THAT tho' mere *Probability* or *Opinion* is a kind of Knowledge *Inferior* to that of *Moral Certainty*, yet in Matters of Religion it *Deſerves* and even *Requires* the Aſſent of the *Intellect* and Concurrence of the *Will.* In the common Affairs of *This* World, wherein Men are not ſo ſubject to Prejudice and Prepoſſeſſion, the *Higher Probability* always determines the Judgment; ſo that in caſes wherein the Difference or Inequality between the two oppoſite Sides of the Queſtion is not very *Diſtinguiſhable*, Men ever cloſe intirely with the greateſt Appearance and Likelihood of Truth, even in Matters of the greateſt Conſequence; wherein the Health of their *Bodies*, and their whole worldly

worldly *Fortune* is concerned; nay, and when their very *Lives* are at ſtake: And this is ſo remarkably true, that the main Conduct of human Life, thro' the whole Courſe of *Temporal* Affairs is influenced and governed by the *Higheſt Probability*; inſomuch that in many Inſtances it would be eſteemed downright *Folly* and *Madneſs* not to be determined and directed by it.

THIS *Opinion* or *Probability* ought to have its proper *Weight* in matters of *Religion* likewiſe; the beſt Proof that can be thought of, or offered in every Inſtance of any Importance here, *Ought* to determine the Aſſent of the *Intellect*; and this ſhould be follow'd with a Conſent of the *Will*. Religious Matters of *Opinion* only, and founded upon a *Reaſonable Probability* are of no ſmall Conſequence to the promoting Virtue and Holineſs in every Man in *Particular*, and contribute not a little to Peace and Unanimity in the Church in *General*; ſo that tho' the Things themſelves, which are founded on *Probability*, may be in their own Nature *Indifferent*; yet the Determination of the *Judgment* concerning them, as far as Men are able, may become no Matter of *Indifferency*, but of *Duty* and *Obligation*; becauſe all Chriſtians ought, as far as it is practicable, to arrive at a perfect Harmony and Agreement even in religious *Opinions*. *Prove* or try ALL *Things*, ſays the Apoſtle, *hold faſt* or adhere firmly to

That

That which is good. We are for Peace ſake *Oblig'd* to uſe the beſt Means of informing the Judgment in theſe religious Matters even of *Opinion*; which tho' they cannot *Claim* or *Demand* the Aſſent of the Mind, as in *Moral Certainty*; may yet render the with-holding it, ſo as to keep the Mind ever *Fluctuating* and in Suſpence, utterly *Inexcuſable*: And this is the Caſe of thoſe who, in one Extreme, will give no firm Aſſent to any thing in Religion, without *Demonſtration* and *Mathematical Certainty*; and of thoſe, in the other Extreme, who take up their *Opinions* without a juſt Regard to any impartial Reaſoning of their *Own*, or to the Deciſions and Determinations either of the *Church* in general, or of ſuch as ought to be preſumed the moſt *Wiſe* and *Knowing* in it; which have been always reckoned the fundamental *Rules* of *Probability*, with regard to religious *Opinions*. The danger of Deceit and Fallacy here is, when Men put any degree of *Mere Probability* upon the Foot of *Moral Certainty* and *Evidence*, and lay as great a Streſs upon it; or on the *Contrary*, what is moraly *Certain* and *Evident* upon the Foot only of a *Bare Probability*.

3. THE laſt thing I ſhall obſerve is, that no Point of *Mere Opinion* and *Probability*, can be a ſufficient Foundation for a religious *Faith*, in the true and *Proper* Acceptation of that Word. This *Faith* muſt be built upon *Knowledge*; and if that is *Not Clear* and *Certain*, the

Aſſent of the Intellect and Concurrence of the Will muſt be *Dubious* and *Wavering*; and of Conſequence not abſolutely *Obligatory* upon the Conſciences of Men, as every Article of the *Chriſtian Faith* is. We may indeed be ſaid in General to *Believe* things for which we have *No* moral Certainty; but then that *Belief* muſt have the ſame degrees of *Wavering* and *Uncertainty*, with that *Probable Knowledge* only upon which it is founded.

Opinion hath been uſed promiſcuouſly, in the large and *Vulgar* Sence of the Word, to expreſs indifferently *Any* Judgment of the Mind form'd either upon *Moral Certainty*, or *Bare Probability* only; ſo that nothing is more common than to ſay, a Man is of ſuch or ſuch *Opinions*, in relation even to the plain *Fundamentals* of Chriſtianity; and the *Equivocation* or *Fallacy* latent in that *Term* hath too often given a ſpecious Colour to the fatal and deadly Errors of ſome Men; and hath a tendency to deceive ſuch as are truly Orthodox into a mild and favourable Judgment of ſuch Principles as are abſolutely *Heretical:* Whereas in the *True* and *Proper* Signification of that Term, it is to be reſtrained to that Aſſent of the Mind which is founded upon any Proof or Evidence *Short* of a *Moral Certainty*. Hence therefore we have this peculiar *Mark* and *Character* of *Hereſy*, as it is diſtinguiſhed from all erroneous *Opinions* in the general; that it is a Denial of a *Plain* and expreſs *Religious Doctrine* or Propoſition, in the moſt obvious

and

and intelligible Sence of the Words, which is founded upon a *Moral Certainty* and *Evidence*: And whether ſuch a Propoſition is denied *Expreſly*, or by *Immediate* neceſſary *Conſequence*, it makes no *Alteration* in the nature of the thing; there is only this *Circumſtantial* Difference, that the one is more *Covert* and clandeſtine, the other hath an Air of *Openneſs* and Ingenuity.

FOR inſtance, as if a Perſon ſhould aſſert, *That Chriſt is not the only begotten Son of God*, in as *True* and *Real a Sence and full Import of thoſe Terms*, tho' not in the ſame *Literal Propriety* of them, *as when they are uſed for an human Son; but in mere Metaphor only. That the Holy Spirit of God is not God; nor ought to be call'd ſo. That the Son is not* Originaly *and* Intirely *of the ſame real Nature and Eſſence with his true Father. That the Son and Holy Ghoſt are not Divine* Perſons in the plain, and obvious, and moſt intelligible Sence of the Term *Divine*; but in ſome *Abſtract Metaphyſical Acceptation of it, ſo unintelligible that it will not admit of any Explanation. That we muſt worſhip the Son as an* OMNIPRESENT INVISIBLE *Being; and yet muſt not pay him* SUPREME *and* ULTIMATE *Worſhip.* And ſhould be poſitive that *Chriſt is not the true God*; and aggravate this by adding, *That they are worthy of Cenſure who ſay he was made out of nothing*; tho' this can mean no more than, *Let Men imagine him to be what elſe they pleaſe, yet he is not the true God.* And ſhould likewiſe hold firmly

That

That Chriſt is not Co-eternal with the Father; and ſhould add, that *They are juſtly cenſured who ſay there was a Time when he was not*; tho' this cannot poſſibly have any other intelligible Sence or Meaning, but that *Tho' he is not eternal as the Father is, yet they deſerve Cenſure who preſume to ſay he is not Eternal*: Or at beſt, *Let Men think what they will elſe of him, yet they muſt not think him truly Eternal.*

THO' Men are indiſpenſably bound in *Duty* to agree in all Points of Religion which are *Plain* and perfectly *Intelligible*, and for which there is a *Moral Certainty*, as being the *Eſſentials* of it; yet they may often be of different *Opinions* in other Points of it which are not ſo, without any juſt blame or Cenſure: For the *Weakneſs* of human *Underſtanding* is ſuch; there are ſuch different *Turns* in Mens Minds; they have ſo many various ways of *Thinking*; and there is ſuch a want of *Education* and *Refinement* in the Generality of Mankind; that after the moſt *Sincere* and *Diligent* Endeavours they cannot always exactly agree in religious Matters of mere *Probability*; tho' indeed it is their Duty, as I before obſerv'd, to do it as far as they are able. The unavoidable *Neceſſity* of this variety of Opinions often renders it *Excuſable*; and it is attended with this accidental Advantage, that it affords a large Scope for the Exerciſe of *Humanity*, and *Meekneſs*, and *Condeſcention* in Men, and for their *Bearing* with

one another. But then it ought well to be conſider'd, that tho' this Difference in religious Matters of *Opinion* may be very allowable and *Innocent* in itſelf; yet it may become highly *Criminal* when Men confound things for which there is no other than a bare *Probability*, with ſuch as have a plain *Undeniable Certainty* and Evidence: And when with matter of *Opinion* only they intermix *Pride* and *Vanity*, *Preſumption*, *Poſitiveneſs*, or *Prejudice*; *Breach of Communion*, and Reſiſtance of *Lawful Authority*, or *Diſobedience* to ſpiritual *Governors*; who for that very reaſon, becauſe Men cannot be ſuppos'd to agree intirely in religious Matters of mere *Opinion* and *Probability*, and becauſe theſe are not *Fundamental* or *Eſſential* to Religion, have undoubted Power of *Judging* and *Determining* finaly in *Such* Matters; tho' they have no farther Power in Matters *Eſſential*, and founded upon plain *Moral Certainty* and Evidence than that of *Explanation* and *Illuſtration* only.

IV. THE fourth and laſt Head of Knowledge obtained by *Deduction* of *Reaſon* is that which is derived from the *Experience* and *Information* of others, and is founded upon *Teſtimony*. This is a kind of Knowledge very different in its Nature from any of the former, and built on a very different kind of Evidence; and it hath been very imperfectly defin'd, *An Aſſent of the Mind given to the Truth of any Thing upon the Teſtimony of another*; to which ſhould have been added,

added, *upon a full Conviction of the Reaſonableneſs of yielding that Aſſent:* For every Propoſition to which we yield an Aſſent, either *Is* or *Ought* to be a Point of *Knowledge*, before it can regularly be either a *Belief* in general, or a religious *Faith* in particular. The firſt Part of that Definition hath blended together theſe ſeveral things very *Different* in themſelves, and which ought to be well diſtinguiſhed; namely *Knowledge*; *Belief* in general; a true religious *Faith*; and a blind *Implicit Aſſent* of the Mind, that is, where there is not firſt ſuch a *Conviction of Reaſon* as is a juſt and ſolid *Ground* for that Aſſent.

ALL the kinds of Knowledge we have hitherto treated of aroſe from *Our ſelves*, and reſulted from the *Immediate* Uſe and Exerciſe of our own *Natural Faculties*; but this is in a great meaſure from *Without* us, and is owing to the Reaſon and Underſtanding of *Others:* Which then becomes truly *Our own*, when we give no haſty and precarious Aſſent to any Information or Teſtimony; but uſe our *Reaſon* ſtrictly and impartialy in *Searching* and Trying every Inſtance of this Knowledge, ſo as to *Approve* or *Reject* it as it appears to us to be true or falſe, reaſonable or abſurd; or in Proportion to thoſe Degrees of *Probability* wherewith it comes recommended.

NOW, there muſt be ſuch a Concurrence of our *Own Reaſon* in theſe following Particulars,

with regard to every Point of *Information* or *Teſtimony*, as ſhall render it truly *Knowledge*, as well as *Belief* or *Faith*.

1. OUR own Reaſon muſt be imploy'd in judging of the *Subject Matter* of the Information; and whether the *Words* and *Language* in which the Information is made are perfectly *Intelligible?* If they are not to be *Underſtood*, the Information is to be rejected, not as *Abſurd* or *Contradictory*; but as being *Senceleſs* and without any *Meaning* at all. No Man can be inform'd of what he is not *Capable* of underſtanding; and there can be no Information or Revelation to Mankind concerning the *Real Intrinſic* Nature of any thing in itſelf *Incomprehenſible* to us; the Information muſt be of ſomething ſo *Plain* and *Intelligible* that *Reaſon* can clearly apprehend it, and judge of it. So that no divine Revelation concerning *God* and his *Attributes*, the *Myſteries* of Chriſtianity, and all things *Supernatural* and *Spiritual*, reaches any farther than as to their *Exiſtence* only, and that lively *Symbol* and *Analogy* under which they are repreſented to the Mind of Man; which is as *Plain* and obvious, and *Intelligible* as any thing in Nature and common Life.

2. SECONDLY, Reaſon muſt be convinced that the ſubject Matter of the Information is *Poſſible*, and that it implies no Abſurdity or *Contradiction*. And if the *Information* is concerning any thing

thing *Supernatural* and *Spiritual*, this is a fundamental *Rule* for the Procedure of the Intellect; that it muſt deduce no Abſurdity or Contradiction but from what is plain and *Intelligible* in every Propoſition: And it muſt conclude that ſuch Abſurdities and Contradictions as ariſe from a *Compariſon* between what is plain and *Intelligible*, and that which is *Incomprehenſible*, in reſpect of their real *Intrinſic Natures*, are all groundleſs and imaginary; as for inſtance in this Propoſition, *Chriſt is the only begotten Son of God.* Now that one Perſon ſhould be the only begotten Son of another, is plain and intelligible; and a Man who believes the Scriptures to be the Word of God, concludes, without any farther Examination of what is *Unintelligible* and *Incomprehenſible*, that this is as true and as void of Abſurdity and Contradiction in reſpect of the *Divine* Nature, as it is in common Speech among *Men*; which is the Subſtance of this Propoſition as far as we are obliged to *Underſtand* and *Believe* it: And he will look upon it as impious *Trifling* with the plain Word of God to raiſe any Abſurdities and Contradictions, from ſuch a *Compariſon* between *Human* and *Divine* Generation, as infers that the *Son* cannot be intirely of the *Same Nature* and *Eſſential Perfections* with the *Father*.

As it is the Office and Privilege of *Reaſon* to reject every Information, which carries any manifeſt Abſurdity or Contradiction *In itſelf*; ſo

it muſt obſerve narrowly whether it is contradictory to any of the *Preceding* Articles of Knowledge; that of *Senſation* or *Self-Conſciouſneſs*, or *Demonſtration*, or *Moral Certainty*, or even to any *Great* Degree of *Probability*: For tho' theſe may *Combine* together for the Confirmation of the *Same* Truth; yet ſince they are all *Natural* means of Knowledge, and when they are truly genuine can never *Deceive*, they are every one of them to be duly regarded in their *Kind*, and are never to be ſet in *Oppoſition* to one another.

3. THIRDLY, our *Reaſon* muſt judge and determine concerning the *Ability* and *Sincerity* of the *Perſon* from whom the Information comes. In order to this Judgment, *Information* together with the *Teſtimony* or Evidence upon which it is founded, muſt be divided into that which is merely *Human*, and that which is *Divine*. As to *Human* Information, we yield the Aſſent of the Intellect to it in Proportion only to what appears agreeable to *Truth* from our *Own* Faculties of Underſtanding; and by the uſe of our *Reaſon* we make what was the Knowledge of *Others* properly our *Own*. This is very extenſive, and makes up the greateſt Part of that Knowledge with which the Mind of Man is furniſhed; it takes in all that we have from the Hiſtory of *Mankind* and of *Nature*; the Accounts we have of all the Parts of the World which we have not ſeen; and in

ſhort

ſhort all that we have from the Knowledge and Experience of *Other* Men: And we acquieſce in all this as ſo much *Real* Knowledge, and not as any *Precarious* implicite *Belief*; but as an Aſſent of the Mind founded upon ſuch human Teſtimony, as often amounts to a *Moral Certainty*.

As to *Divine* Information or *Revelation*, no Search or Inquiry of this Nature can be made; ſince Reaſon hath *Already* a full Conviction that it muſt exceed all human Certainty; for God can neither be deceived himſelf, nor deceive others. So that in reſpect of Divine Revelation in particular, the laſt thing our Reaſon is to have a full Conviction of is

4. FOURTHLY, that the *Information* or *Revelation* comes from *God*; or that the *Scriptures* wherein theſe Revelations are made are of *Divine Authority*; for a right Apprehenſion of which I ſhall obſerve theſe two Things.

1. THAT as God hath made *Man* the immediate *Inſtrument* of all Thoſe Revelations, ſo muſt *Evangelical Faith* be partly founded upon *Human* Teſtimony or Evidence. *Men* were the Authors of all the Books in the Old and New Teſtament; and if we conſider them abſtractedly from any Conſideration of their *Divine* Authority, they muſt be allow'd of equal Credibility at leaſt with all *Other* Antient Writings; that is if we examine them im-

partialy by the ſame Rules of Criticiſm, by which we make a Judgment of other Authors. If we conſider the *Characters* of the ſacred Pen-Men; their *Antiquity*, *Style*, and *Manner* of Writing; the *Opportunities* they had of being *Themſelves* well *Informed* of the Truth of what they tranſmitted down to Poſterity; the great Weight and *Importance* of the Subjects they treated of; the Accounts given of them by their *Cotemporaries*, and by thoſe who lived in the *Neareſt* Ages to them; their intire *Conſiſtency* with themſelves; together with the perfect *Harmony* there is between all thoſe who in ſeveral *Diſtant* Ages have purſued the ſame deſign: Tho' we ſhould ſuppoſe the Scriptures to be upon the foot of mere *Human* Teſtimony and Evidence; yet in theſe, as well as in all *Other* reſpects, our *Knowledge* of them, and the *Belief* that is built upon that Knowledge, muſt be of equal Truth and *Certainty* with that which is founded upon any *Profane* Hiſtory. We may as truly and properly be ſaid to *Know* all the Facts and Tranſactions related in Scripture, and to be as *Sure* and as well informed of the *Qualifications*, and *Characters*, and *Conduct*, and *Performances* of all the Perſons mentioned in it, and of *Chriſt* and his *Apoſtles* in particular. And we have the ſame *Moral Certainty* even upon the Foot of *Human* Teſtimony, that there *Were* ſuch Perſons, and that they ſpoke and acted ſuch things as are related of them; as we have that there

were ſuch Perſons as *Pilate*, and *Herod*, and *Auguſtus*, and *Tiberius Cæſar*; and of all thoſe Actions and *Exploits* of theirs whereof we have a particular Account in *Profane* Hiſtory.

Now if to this Teſtimony merely *Human*, and founded upon the *Credibility* and *Faith* of antient *Hiſtory* in general, we add that which is *Divine*, and which cannot be *Pretended* for any other Writings in the World; ſuch as the *Miracles* of Chriſt and his Apoſtles, to which they always appeal'd for the Truth of their Doctrine and Miſſion; the concurrent *Completion* of all the *Prophecies* relating to the *Meſſiah* from the Beginning of the World, in the Perſon of Chriſt *Alone*; the Scriptures being the only Book in the World which gives us any Account of the whole Series of God's *Diſpenſations* towards Mankind, from the firſt *Creation* for about four thouſand Years together; the great *Improvement* of *Natural* Religion, and *Exaltation* of *Morality* ſo viſible thro' the whole Tenor of Scripture. And laſtly, the *Providential* Care and Caution ſo ſignal and manifeſt in every Age, for tranſmitting down Books written at ſuch great diſtances of time from *One another*, and *All* of them from *Us*; their being at this Day ſo *Conſiſtent* among themſelves, and ſo void of any *Material* Error, that in the immenſe Number of *Various Readings*, which have been with great Labour collected, there cannot any one Inſtance be found

of

of a *Contrariety* or *Oppoſition* in reſpect of any *Fundamental* Point of *Faith* or *Practice*. If theſe things, I ſay, are ſuperadded and thoroughly conſidered, they give the Scriptures the utmoſt *Moral Certainty*, ſuch as no merely *Human* Writings can admit of; and are the greateſt Proof and Evidence for the Truth of them which we are *Capable* of receiving, without a continued daily *Repetition* of *Miracles* thro' every Generation. It is an Evidence founded upon the *Teſtimony* of *God* and *Man*; ſuch as *Claims* and *Demands* the Aſſent of the *Intellect*, and that Concurrence of the *Heart* and *Will* which renders it an *Evangelical Faith* built upon the ſtricteſt Operation of Reaſon, and the utmoſt Effort of human Underſtanding. So that *Revelation* is a *Solid* Ground of *Perſuaſion*; and our *Faith* is founded upon the Teſtimony of *God*: But *Reaſon* firſt provides that the Foundation is *Sure* and rightly laid; that we do not miſtake that Teſtimony for what is merely *Human*, and build our Faith upon the Sand; and that the ſpecious Superſtructure be not *Ignorance* or *Superſtition*, a blind *Credulity* or *Enthuſiaſm*.

BUT there is one thing more which clears up this Moral Certainty or Evidence beyond all Evaſion; and that is, that the Authors of the Books in Scripture *Profeſſed* to have wrote them by an immediate divine Commiſſion and *Inſpiration*; and moſt of them proved the Truth of

of this by *Miracles*, which were allowed by all to be *Such* at the time they were wrought: And in thoſe miraculous Operations they were ſo far from gratifying any *Vanity* or *Intereſt* of their own, that they ſuffered the utmoſt *Contempt*, and bodily *Pain*, and even *Death* for the Doctrines they confirmed by them. Now, had they penned down the Scriptures as dictated *Verbatim* by an *Audible* articulate *Voice* from Heaven as loud as Thunder, this would not have amounted to a greater *Moral Certainty* for the Truth of them, than what we now have: For the Authors would ſtill have been *Men*; we now muſt have rely'd upon the Teſtimony of Men and the ſame ſecret Providence of God for their being tranſmitted *Pure* and uncorrupted down to Poſterity; and we might as well have been deceived in *This*, as in the *Profeſſion* made by the original Authors, of their having wrote by an immediate Divine Inſpiration.

2. THE other thing well worth Obſervation here is, that as God hath made *Men* the immediate Inſtruments of all his Revelations; ſo in merciful Condeſcention to the Weakneſs of our Underſtanding he hath made uſe of human *Language*, as well as of our *Natural* and moſt *Familiar Conceptions* and Ideas for the clear and eaſy Repreſentation and Diſcovery of things ſupernatural, and otherwiſe altogether incomprehenſible. Since Men were the Inſtruments of theſe Revelations, they could

could not have been made in the Language of *Angels*; or in any ſuch *Proper* Terms as would literaly have expreſſed the *Real intrinſic* Nature of heavenly Things; there being no *Capacity* in Man for any Ideas or Conceptions of their *Real* Nature, nor any *Words* in human Language to expreſs them. And if we ſhould ſuppoſe that by a *Miraculous* Operation a Man had any ſuch *Viſions and Revelations* of their real Nature vouchſafed to him either *In the Body* or *Out of the Body*, they would be *Unſpeakable*, and it would not be poſſible for him to utter them; ſo that he could not be the Inſtrument of *Conveying* them to the reſt of Mankind. This made it neceſſary to have all the divine Revelations adapted to our natural Way of *Thinking* and *Speaking*; and accordingly the Wiſdom of God hath ſo ordered it, that we are not obliged to yield either the *Aſſent* of the *Intellect*, or *Conſent* of the *Heart* and *Will*, to any Doctrine which is not as plain or *Intelligible* as any thing in common Life: All therefore *Beyond* this, all that is *Unconceivable* or *Incomprehenſible* in any Scripture Propoſition, is no *Immediate* and *Proper* Object either of Chriſtian *Knowledge* or *Faith*; it belongs to *Another* World; and we are at preſent to know and believe no more of it, than that it is *Incomprehenſible*, and therefore reſerved intirely for the Beatific Viſion.

THUS we ſee no *Aſſent* of the Mind can be given to any thing *Intirely* unintelligible, or incompre-

comprehenſible, upon the *Teſtimony* either of *God* or *Man*; and if the Divine Revelations had not been very plain and intelligible, they never could have been *Conveyed* down to *Us* by thoſe who received them firſt; for Men could never have tranſmitted to *Poſterity* what they had no Knowledge of *Themſelves*. So that nothing can be more unreaſonable and groundleſs, than the *Objections* of Unbelievers and Freethinkers againſt our Chriſtian Myſteries, as *Unintelligible* and *Incomprehenſible*; ſince they are *Obliged* to know and believe nothing more in them, than what is *Plain* and eaſy, and very *Intelligible*. The ſame Objections will lie as ſtrongly againſt all that the *Heathen* Moraliſts have wrote concerning *God* and his *Attributes*; nor for the ſame Reaſon could any *Intelligible* Sence or *Meaning* of their Writings upon thoſe Subjects have been ever handed down to us; for nothing can be as to its own intrinſic Nature more Myſterious and Incomprehenſible to us than God and his Attributes; and therefore by that way of arguing Men muſt reject all the fundamental Articles of *Natural* Religion.

SINCE it is thus evident that *Evangelical Faith* requires the Aſſent of the Mind to nothing but what is plain and *Intelligible* in every Propoſition, in the moſt clear and obvious Signification of the Words; let every Man firſt have a full Conviction of the Truth of each Propoſition in the Goſpel, as far only as it is

Plain

Plain and *Intelligible*; and then let him firmly *Believe* as far as he *Underſtands*. Let him believe firmly, and without any baſe *Equivocation* or *Fallacy*, that there is but ONE God, the ſole and only inviſible Object of *Any* Divine *Worſhip* whatſoever: And *Think* and *Speak* of him, and *Worſhip* him under that plain and perſonal Diſtinction of *Father*, *Son*, and *Holy Spirit*, which moſt expreſly runs thro' the whole Style of the New Teſtament; and leaves the *Incomprehenſible Nature* of that *Unity* and *Diſtinction* (as common Sence would direct him) to the great *Author of our Faith* himſelf. Let him believe Chriſt to be *The only begotten Son of God*, in the moſt *Full* and moſt *Obvious* Import of thoſe Words; that is, in as much *Truth* and *Reality* as one *Man* is the *Son* of *Another:* And leave the *Real manner* of that Divine *Incomprehenſible Generation* to the Veracity of God; who propoſed his Revelations to be *Underſtood* and *Believed*, by Way of Accommodation to the Method of Thinking and Speaking amongſt *Men*. Let him believe that Chriſt, by his Death, did as *Truly* and *Actualy* make an *Atonement* to God for our Sins; as one *Man* works an Atonement and Reconciliation to *Another* for the Offences of a *Third* Perſon: And leave the *Unintelligible Reality*, and ineffable *Manner* of that Divine Operation for the Subject of eternal Contemplation and Praiſe in another World. And ſo likewiſe in every *Other* Inſtance of what goes under the Name of *Myſtery* in the Goſpel: Let

him

him believe the *Blood* of Chriſt hath the ſame intrinſic Virtue and Efficacy, for the *Real* and *Actual* cleanſing of the Soul from the Guilt and Pollution of Sin; that Water hath for the waſhing any Filth or Dirt off from the Body. That the *Interceſſion* made in our behalf by Chriſt is as *Truly*, and *Realy*, and *Actualy* ſuch; as if it were a ſtrictly *Proper* and *Literal* Interceſſion. That Men ſhall undergo a great and glorious *Change* at the Reſurrection of the Juſt; as *Truly* as a Man is here changed from the *Point* of *Death*, to a ſtate of Perfect *Health*; or from the Condition of a *Slave*, to the Glory of a *Kingdom*. Let Men I ſay *Believe* as far as they thus perfectly and clearly *Underſtand*, without perplexing and confounding themſelves or others with what is *Incomprehenſible*, and then they anſwer all the Ends of an *Evangelical Faith*; and do fulfil the whole Purpoſe of God in all his divine Revelations.

IF Men would come about to this *Primitive* Temper and Spirit of *Believing*; and leave off darkning and diſturbing the Faith of Chriſtians, which is plain in itſelf, by blending what is obvious and *Intelligible* with what is *Unintelligible* and *Incomprehenſible*: Then we ſhall relinquiſh all *Analogy*; and there will be no occaſion for obviating all their pretended *Abſurdities* and *Contradictions*, by ſhewing how we are under a *Neceſſity* of apprehending things ſpiritual and divine in Types only and Sym-

bolical *Repreſentations*. But ſince the profeſs'd and open *Arians*, and *Socinians*, and *Deiſts*, and *Freethinkers* have utterly declin'd the *Natural* and *Eaſy* way of *Believing*; laying aſide all that is obvious and *Intelligible* in the Doctrines of the Goſpel, on account of what is altogether *Unconceivable* and ineffable. And ſince our modern *Clandeſtine Arians* have, from their groſs Ideas of three *Human Perſons*, or rather even three *Bodily Subſtances*, argued the *Son* and *Holy Ghoſt* to be actualy and intirely *Separate* from the *Father*, as we conceive *Three Men* to be *Separate* from one another; and conſequently *Subordinate* and *Inferior* to him. And ſince theſe Enemies of Revelation have gained ſo great a Point, as to draw off the Learned and worthy Defenders of Chriſtianity from the *Plain* and open *Field* of *Battle*, into *Unknown* Ground full of inextricable *Mazes* and *Windings*: Where they are obliged to *Engage* them by undertaking Solutions of what is never to be ſolved; by *Explaining* what is *Inexplicable*; and by elaborate *Illuſtrations* of things altogether in the *Dark*. Since, I ſay, this is evidently the preſent State and Condition of Chriſtianity among us; the Doctrine of *Divine Analogy* is now become abſolutely neceſſary; and is like to continue ſo as long as this Strain of Infidelity ſo prevailing in our Age ſhall laſt; which it is to be fear'd may, in a greater or leſs Degree, be tranſmitted down to the lateſt Poſterity.

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THE Reaſon why I have, in this *Preliminary* Treatiſe, began with the firſt *Rudiments* of Knowledge; and traced the *Procedure* of the Underſtanding thro' every *Step*, from Ideas of *Senſation* up to our Conceptions of things *Supernatural* and *Spiritual*, may not perhaps be ſoon diſcerned: Yet I doubt not but the *Neceſſity* of it will evidently appear hereafter, when Men come to ſee the great *Uſefulneſs* and Advantage of applying this Doctrine to our preſent *Controverſies* with all Sorts of Unbelievers; together with the *Difficulty* of that Application, ſo as to run neither into the ſtrictly *Literal* and *Proper* Acceptation of Scripture Terms, on the one hand; nor into mere *Metaphor* and *Alluſion* only, on the other.

I HOPE I need not apologize for diſtinguiſhing the ſeveral *Kinds* of *Knowledge* with ſome Exactneſs; together with that Kind of *Evidence* which is proper to each of them. The Mind of every judicious Reader muſt ſuggeſt to him, what *Light* and *Direction* it adminiſters for the Procedure of the Underſtanding in general, as well as in Matters of Natural and Reveal'd Religion in particular; and what endleſs *Confuſion* and *Uncertainty* may hereby be prevented in all our Religious *Controverſies* and Diſputes: Eſpecialy if he hath obſerved, how theſe have all ariſen from abſurdly ſuppoſing the ſeveral Heads of Knowledge above-

mentioned to differ only in *Degree*, and not in *Kind*; from blending and confounding the different Kinds of *Proof* and *Evidence* peculiar to each of them; from Mens inſiſting upon a Proof and Evidence peculiar to *One* Kind of Knowledge for that of *Another*, which is of a quite different Nature, and will not admit of it; from *Oppoſing* the different *Kinds* of Knowledge and Evidence to one another, which are each of them perfect in their Kind, and muſt never be ſuppoſed to interfere or claſh with one another; and laſtly from not diſtinguiſhing between a blind *Implicit Aſſent* of the Mind upon the bare Word or Teſtimony of another, and that *Faith* which reſults from a full *Conviction* to *Reaſon* of the Truth of what is believed.

CHAP. VII.

Of the farther Improvement of Knowledge by Relations revealed.

WE have now by ſeveral Steps brought the Mind of Man to the utmoſt Bounds of that Knowledge, which it can poſſibly arrive at by the Strength of its own unaſſiſted Faculties; and where all the declared Enemies of Revelation and Myſtery take up their Reſt. Whatever Knowledge it obtains beyond that

included under the foregoing Heads, is communicated to it from Heaven. Accordingly,

WHEN the Mind comes to learn and conſider firſt, the more *Particular* and *Full* Diſcoveries which are made to us of thoſe *Relations* we had already ſome Knowledge of by the Light of *Nature*; and ſecondly thoſe Relations we bear to God, and he to us, which are intirely *New* and *Indiſcoverable* by Reaſon; this Knowledge includes the Subſtance and Foundation of all Reveal'd Religion.

1. AS to the Firſt, when to that general Knowledge we have by the Light of Nature of God as the *Creator* of all things, it is revealed that he *Spoke* them into Being, and created them by the *Word*; that he made Man in particular of the *Earth*, to which he added a *Divine* Principle of another Kind, breathed into it immediately from himſelf; and that the *Living Soul* was the reſult of that Union of Matter and Spirit; that he was created in *Innocence*, and in the *Likeneſs* and *Image* of God; that *Adam* and *Eve* were the firſt created Pair, and that all Mankind deſcended from them.

AGAIN, when to the general Relation of his *Providence* over us, it is more particularly reveal'd, that he *Upholdeth all things by the* Word *of his Power*; that *In him we live, move, and have our Being*; that a *Single Sparrow doth*

not fall to the Ground without him; and *That the very Hairs of our Head are all numbered.* And laſtly, when that Relation he bears to us as a *Judge*, is rendered more full and expreſs by theſe farther Particulars; That the *Eyes of the Lord are in every Place beholding the Evil and the Good*; that *God ſhall bring every Work into Judgment, with every ſecret thing, whether it be good or whether it be evil*; that he hath *Appointed a Day in the which he will judge the World in Righteouſneſs*; that in *Order to this univerſal Judgment there ſhall be a Reſurrection of the Dead, both of the juſt and of the unjuſt*; and that thoſe who are alive at the laſt Day *Shall be changed in a Moment, in the Twinkling of an Eye.*

AGAIN, when it is revealed that there is but *One* God; for tho' the neceſſary Exiſtence of one *Firſt Cauſe* of all things, could be inferred by the Light of Nature; yet this was a Degree of Knowledge ſo *General* and *Imperfect*, and ſo little weighed and conſider'd, that Deities were multiplied in the Heathen World according to all the Wants and Neceſſities of human Life: Inſomuch that Revelation became abſolutely neceſſary to fix Mankind in the belief of *One only true God*, and that there is *No other God but one.* Of this one only God ſeveral Particulars are more expreſly revealed in Scripture; as That he is a *Spirit*; That there is *None good but he*; That he *Only is wiſe*, and that his Wiſ-

dom

dom is infinite; That he is *Almighty*, hath all *Power*, and is the *Only Potentate*, *King of Kings*, *and Lord of Lords*; That he is *Above all*; That he is *Juſt*, and *Righteous*, and *Merciful*, and *Holy*; That he is *Loving*, and *Gracious*, and *Long-ſuffering*; That he ſees the *Secrets of all Hearts*, and will reward every Man *According to his Works*; That he only hath Immortality, and Life *In himſelf*; That he is the Moſt High God and *Lord of Hoſts*, *incorruptible*, *inviſible*. Theſe and ſuch like more *Full* and *Expreſs* Characters we meet with in Scripture of the *One only true God*, and which are applied to him only, and can be attributed to none but him. And theſe, with many ſuch other Inſtances, are Improvements in that Knowledge we already have by the Light of Nature, of thoſe Relations which God and the things of another World bear to us; and have a direct tendency to the Refinement of genuine Morality, and the exaltation of it into Chriſtianity.

THESE Expreſſions are all plain and intelligible; ſo that when we ſpeak of the *One* God in this Language of Scripture, we know what we ſay; and tho' theſe Points are in ſome Meaſure agreeable to the Light of *Nature*, yet this *Full* and expreſs and *Clear* Revelation of them is become Matter of *Faith*, in which all Chriſtians muſt now agree. But as to ſuch Words and Expreſſions as theſe concerning the only true God; That he is but *One Perſon*,

God *Of himſelf*; *Cauſe*, *Principle*, *Root*, *Fountain*, *Original*, *Archetype*; That he is a *Pure Act*, *Simple*, *Uncompounded*, *Undivided*, *Self-Exiſtent*, *Underived*, *Unoriginated*, *Independent*, *Abſolutely Supreme*; and Perfect *In himſelf*; together with the Words *Supremacy*, *Subordinate*, *Co-ordinate*, *Subſiſtence*, *Incommunicable*; and above all his *Metaphyſical* Subſtance and Eſſence; together with a *Metaphyſical* and *Potential* Eternity, and ſuch like: They are not the Language of Revelation, eſpecialy when us'd to explain the *Unity* of the Divine Nature; but ſo many notional *Affected* Terms which ſome great and learned Men have invented to expreſs their *Peculiar* Sentiments, and their ſeveral ways of Thinking of that *Unity*.

SOME of thoſe Terms are altogether *Unintelligible*, and without any meaning when applied to the Unity of God; ſeveral of them are purely *Negative*, and give no poſitive determinate Notion or Conception at all; and all of them fail in theſe two material Points. Firſt that none of them have an Authority or Foundation in *Scripture* for any Divine *Analogy* which will be fully explained hereafter; and Secondly that tho' the meaning of them may be conceived and underſtood when they are applied to the one true *God*, in reſpect of his *Creatures*, and in Compariſon with them: Yet when they are ſpoke of him conſider'd *In himſelf*, and ſo applied to the *Divine Nature*; not as he is in his

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Metaphyſical (as ſome Men ſpeak) or imaginary Subſtance and Eſſence, but in his *Phyſical*, that is in his *True* and *Real* Subſtance and Eſſence; their meaning is altogether unintelligible. As for inſtance, take any of thoſe Words, ſuppoſe *Unoriginated*; when this Word is apply'd by way of Compariſon between God and his Creatures, as between *Him* and the greateſt *Angel* in Heaven; it hath a very obvious and determinate Meaning, and we eaſily apprehend how the Angel is *Originated*, and God *Unoriginated*: But when the Word is applied to the real Nature of God as he is in himſelf, intirely *Abſtracted* from all Reſpect to the Creature; it hath no meaning at all. We can form ſome Notion of what it is for a Being to be *Created* or not *Created*; but what the Word *Unoriginated* Means when ſpoke of the *True Phyſical* Nature of God, as when the *Father* is ſaid to be unoriginated in reſpect of the *Son* and *Holy Ghoſt*, we are utterly ignorant; and can fix no Idea or Conception at all to it.

AGAIN, we know no more of *Pure Act*, but that they are two Monoſyllables put together without any Signification; and ſo the Words *Simple*, *Uncompounded*, *Undivided*, when applied to the Divine Nature without any Compariſon with the Creature, can at the utmoſt have no other intelligible Meaning but that he cannot be divided into *More* Gods than *One*. As to the Words *Cauſe*, *Principle*, *Root*, *Foun-*

tain, *Original*, *Archetye*, *Prototype*; it is plain that *God* is all theſe in reſpect of his *Creatures*; and in this Sence they have a very obvious Meaning, and are very good and pertinent Terms: But when you intirely lay aſide all reſpect to the Creatures, and Compariſon with them; and apply thoſe Terms to the *Father* only, in reſpect of the *Son* and the *Holy Ghoſt*, as they are *Related* to the Father; the Words are mere empty Sound without any Signification.

So likewiſe the Words *Abſolutely Supreme*, and *Independent*; when they are ſpoke of the one true God in reſpect of the whole Creation, or any part of it; they are very good Words: But when you apply them to the Divine Nature, as it is in itſelf; or by way of diſtinguiſhing the Father from the Son and the Holy Ghoſt, they have no more conceivable or determinate Meaning, than if you repeated their Syllables backward. As for *The Metaphyſical Eſſence and Subſtance* of God; *Barbara*, *Celarent*, *Darii* are as good Sence; and it is impoſſible to fix any intelligible Meaning at all to them; unleſs they mean quite the contrary, his *Phyſical*, that is his real *True Nature* and *Eſſence* as he is in himſelf, which is utterly incomprehenſible. So that when Men argue thoſe Attributes to be *Incommunicable*; if they mean to any *Mere Creature*, the meaning of them is plain and eaſy to be underſtood: But when they

they apply thoſe Attributes directly to *God* or the *Father*, without any Compariſon with a *Created* Being, they ſpeak of what they have not the leaſt Idea or Conception; and they know as little what is *Communicable* or *Incommunicable* in him, in reſpect of the *Son* and *Holy Ghoſt*; as they do of his real true Phyſical Subſtance and Eſſence.

AND now, can we ſufficiently lament and bewail all that irreparable Miſchief, which hath been of late done by the *Rumbling* of theſe and ſuch like *Sounding* Words and Phraſes thro' whole Volumes, in that groſs and miſtaken Application of them which I have noted? To the diſtracting Mens Minds; to the confounding themſelves and thoſe Readers who do not ſee thro' this *Fallacy*; and to the perplexing and obſcuring the great and fundamental Article of our Chriſtian Faith, that of the Holy Trinity; which as it lies before us in *Scripture* and the Language of Revelation is (as far as we are obliged to underſtand or believe it) the *Plaineſt* Thing in the World. All this pompous Affectation of being wiſer and more Knowing in the real *Phyſical* Nature of God and the *Myſteries* of Chriſtianity, than the Scriptures can make Men; hath no other main Scope or *Tendency* but to propagate abſurd and inconſiſtent Notions, which a plain rational Man would be aſham'd of; ſuch as theſe following.

THAT

THAT the Son of God was *Produced* by an *External* Act of the Father's Almighty Power and Will; and yet was not made or *Created.*

THAT a Perſon ſhould be by Nature *Truly God*, and yet not the *True God*; and that he ſhould not have one Attribute *Originaly* and properly *His Own*, to render him even *Truly* God.

THAT there are two Divine Perſons who had not any Divine Nature or Eſſence *Originaly* in them; that one of them *Became* Divine by a *Communication* of Divine Attributes; and the other by *No* Communication at all.

THAT there are *Three* Degrees of true and genuine *Divinity*, one above another; the loweſt of which doth not give the Perſon who hath it, even the *Name* God. That one of thoſe Divinities is *Subject* to the firſt; and that the *Third* is *Subject* to *Two* Divinities above him.

THAT there are three Perſons *Truly Divine*; one of them the *True God*, the other *Truly God*, the third *No God* at all.

THAT there are two Intelligent Agents in the Univerſe, which originaly were neither eſſentialy *God*, nor eſſentialy *Creatures*; who

now

now have ſomething of *Both* in them, but are realy and truly *Neither*.

THAT the Work of Creation was effected by a *Delegated* Power only; that a *Finite* Perſon exerciſed *Infinite* Power; and *That* likewiſe purely by *Commiſſion*.

THAT the Father communicated his own *Eſſential* Attributes to the Son, without any Communication of his *Real Intrinſic Nature* and Eſſence: And yet that he communicated to him *True Divinity*, which of all things ſeems to the Mind of Man utterly *Incommunicable*.

THAT divine *Worſhip*, as well as Divinity itſelf, may and muſt be varied in *Degrees*, ſo as to be *More* or *Leſs* Divine.

THAT we may and muſt pay divine *Worſhip* to *Two* Gods; and divine *Honour* to a third Perſon who is *No* God, without Idolatry.

THAT there are three different Degrees or Kinds of Creation; and that there are two intermediate Natures between the *Loweſt* of thoſe Degrees, and the *Perſon* of the moſt high God, in the modern Arian Style.

THAT tho' we ſhould grant the Son to be intirely of the ſame *Nature* and *Eſſence* with the Father; yet he hath not the ſame kind of *Exiſtence*,

iſtence, nor *Independency*, nor *Supremacy*, nor *Dominion* or *Authority*; tho' theſe are *Neceſſarily inherent* in that Nature, and *Inſeparable* from it even by the moſt exquiſite Abſtraction of the Mind.

THAT tho' the *Pre-exiſtent* Nature of Chriſt be truly Divine, yet it could not be in Heaven and Earth at the ſame time; altho' no Being can be truly Divine without *Ubiquity* and Omnipreſence: Nor otherwiſe be *Supreme* at all over all created Beings; as Chriſt is allow'd to be by thoſe who make the former Aſſertion.

THAT the *Pre-exiſtent* divine Nature of Chriſt was in as much Truth and Reality *Exalted* to his mediatorial Kingdom and Glory, as his *Human* Nature, and *Together* with it at the ſame time; tho' it is downright Contradiction that a Nature *Truly Divine* ſhould admit of any *Exaltation*; becauſe it implies the being exalted above Divinity.

THAT tho' the Son be a *Divine*, *Intelligent*, *Free* Agent, yet the Father alone is the *Sole Principle* and *Author* of whatever is done by the Son; and conſequently that the *Son* did not properly redeem us, but the *Father* only.

THAT a *True Son* may *Not* be originaly of the *Same Nature* and Eſſence with his own *True Father*, by whom he was actualy begotten.

THAT

THAT by the Name *God*, we muſt mean the *Perſon* of God in the *Literal* and common Meaning affixed to that Term; tho' it cannot be attributed to Father, Son, or Holy Ghoſt in a literal or proper Acceptation, any more than the Word *Man*.

THAT by the Term *Trinity* we muſt, in Propriety of Speech, mean a Trinity of *Two Gods*, and *One Divine Perſon* who is *No* God; tho' that Term was ever uſed in the Church to expreſs ſuch a real and incomprehenſible *Unity* of Nature, as well as a *Diſtinction* of Divine Perſons, that it is abſurd and prophane to call *Michael*, *Gabriel*, and *Raphael* a *Trinity of Angels*; or *Peter*, and *James*, and *John* a *Trinity of Men*.

THESE Poſitions, and many ſuch like, are either in *Expreſs* Words, or by plain Implication and immediate neceſſary *Conſequence*, contain'd in ſome of our modern Syſtems of Religion: And in particular, they are but a light Taſte of the Poiſon ſtill latent in the late famous *Fifty five Propoſitions*: Which are a Body of *Clandeſtine* Arianiſm; and the moſt artful Diſguiſe and ſubtle Refinement of this Hereſy, that ever appear'd ſince the thirty ſix Hypothetical Propoſitions of *Aëtius*, down to this Day; or perhaps ever will be publiſhed to the end of the World. Theſe Poſitions are men-

tioned here, only as they are a bold and arbitrary Impoſition upon the common *Sence* and *Reaſon* of Mankind; and not as they are a total Subverſion of the whole *Faith* of *Chriſtians*.

CHAP. VIII.

Of Revealed Relations intirely new.

AS the Relation we bear to this firſt Cauſe of all *Created* Beings, becomes more *Strict* by intirely removing all falſe Deities, and the fully eſtabliſhing a belief of *One* God only; ſo it is rendered *Nearer* yet, and more dear and engaging, by that Diſtinction in the Divine Nature ſo fully and expreſly revealed to us under the Names and different Characters of *Father*, *Son*, and *Spirit*; and by the ſeveral unſpeakable Bleſſings derived upon Mankind from them, by their ſeveral Operations and Offices.

THIS is a Diſtinction which could not have been the Invention of Man, becauſe it is in its ſelf altogether incomprehenſible to us; and accordingly could never have entered into the Head or Heart of Man to conceive, if it had not been revealed to us. Nor were we capable of *Any* Notion or Conception of that Diſtinction, if it had not been diſcovered to us under the Semblance and *Analogy* of ſuch Relations as are *Familiar* among Men; as that of a *Father*, and a *Son*,

a *Son*, and the *Spirit* of a Man that is in him. If we admit the Diſtinction at all, we muſt hold it not to be ſuch only as, in our way of conceiving God, we make between three *Attributes*; as between his *Power*, and *Wiſdom*, and *Goodneſs*; but to have ſuch a real Foundation in the divine *Nature* itſelf, that we can think and ſpeak of it no otherwiſe than as *Perſonal*. For the Father, Son, and Holy Ghoſt are, in reſpect of *One another*, diſtinguiſhed thro' the whole Language of Revelation, after the ſame manner, and in the ſame Style in which we ſpeak of three *Men*: And in reſpect of *Mankind*, they are ever expreſly diſtinguiſhed by ſuch different Operations and Offices, as we diſtinguiſh human Perſons among us. But the Divine *Attributes* are never ſo diſtinguiſhed in the Style and Language of Revelation, either in reſpect of one another; or in reſpect of Man: So that whatever is denoted by that Diſtinction of Father, Son, and Spirit, it is plain we muſt either flatly reject the Scripture; or elſe for ever think and ſpeak of thoſe three, after the ſame manner and in the ſame Style we do of three *Human* Perſons.

THAT Chriſt the ſecond Perſon had a *Being* before he was born of the Virgin *Mary*, is ſo evident from Revelation, that we can make no Sence or Coherence of Scripture; nor find any Conſiſtency in the whole Goſpel Diſpenſation without allowing it. The flatly denying

nying of this by the *Socinians*, and evading it by that hardy and ſhameleſs Invention of his aſcending into Heaven and returning to Earth again before his Death, on which their whole Religion and intire Scheme of Divinity is built, will (as a great Man ſaid of Tranſubſtantiation in reſpect of Popery) prove a *Milſtone* about the Neck of their whole Hypotheſis, which muſt *Sink* it at length.

THAT we can form no other true Notion of Chriſt from Revelation but that he is God *Equal* with the Father, is plain; if it be conſider'd that he is every where repreſented unto us under the Semblance or Analogy of a *Son*, *A beloved Son*, and the *Only Begotten* Son of God. Which Words are apply'd to Chriſt, not only as he was *Miraculouſly* born of the Virgin *Mary*; but in regard to his *Pre-exiſtent* State; and in reſpect of the incomprehenſible Communication of the *Divine Eſſence* to him; as, inſtead of many Arguments, appears irrefragably from *Coloſſ.* i. 13, 15. where he is called the *Son of his Father's love*, the *Image of the inviſible God*, *and the firſt-born of every Creature*; that is born *Before* the *Creation* of any thing in Heaven or Earth. For the true rendering of the Words Πρωτότοκος πάσης κτίσεως is, *Born before all Creation*, the Genitive Caſe being governed of Πρῶτος in Compoſition, inſtead of Πρότερος (as will fully appear hereafter.) And the Import of theſe Words is explained by thoſe

parallel

parallel Words in Verſe 17, Καὶ αὐτός ἐστι πρὸ πάντων, *And he is before all things.* In which likewiſe we ſhould obſerve that it is ſaid, he *Is*, not he *Was* before all things; to denote his Eternity: And withal that Πρωτότοκος here in the 15th Verſe, is apply'd to the eternal Generation of the *Divine* Nature, in plain Diſtinction from Πρωτότοκος in the 18th Verſe, where it is apply'd to the *Human* Nature's riſing from the dead, and being the *Firſt Fruits of the Reſurrection.* From whence it appears that the Communication of the Divine Eſſence to the *Pre-exiſtent* Nature of Chriſt was not made *After* he came into Being; ſo as from not being *Originaly* Divine, to become ſuch afterwards: But that the Communication was made *Together with* his Derivation from the Father; as a Son in the way of Nature hath all the Eſſence and Attributes of Humanity communicated to him from the Inſtant he can be call'd a *Son.*

Now theſe Words and Expreſſions of *Son*, and *Born*, and *Image* as a Man is the Image of his Father who begat him; as alſo the Word *Begotten*, being applied to Chriſt in reſpect of his *Pre-exiſtent* State, *Neceſſarily* leads us into a Conception of his Equality with the Father in all eſſential Perfections. For that thoſe Words are not to be underſtood in their ſtrictly *Proper* and *Literal* Sence muſt be allowed; it were the height of Impiety to imagine it; nor are they

a mere *Figure* and nothing more, without any farther real *Correſpondent* Import or Signification: But they are to be underſtood *Analogicaly*; That as a Perſon among Men is the *Son* of his Father by *Natural* Generation; ſo Chriſt is the *Son* of God (not by any tranſcendent Act of *Creation*, or by *Adoption*, in each of which there may be mere *Metaphor* but no *Analogy*; but) by a *Supernatural* Generation, or ineffable Derivation of him from the very *Subſtance* and Eſſence of the Father.

THERE can be no other Scope or Purpoſe, in revealing all things relating to Chriſt under the Characters and Semblances of a *Son*, an *Only* Son, and *Begotten* of the Father, and *Born* before the Creation of any thing, but to imprint in us this Conception of him; that he hath all the natural and *Eſſential* Perfections of the Father, who begat him; and that as an *Human* Son poſſeſſes the complete *Intire* human Nature, ſo doth Chriſt poſſeſs the intire Divine Nature. It can import nothing ſhort of ſuch a *Complete Sameneſs* of *Eſſence*; and we could neither think nor ſpeak of him with any Truth as the *Only Begotten* Son of God, if he wanted any eſſential Perfection of the Divinity. So that they who oppoſe the Son's partaking of the divine Nature with the Father, of whom he was begotten, and his *Equality* with him; muſt find out ſome other Analogy for repreſenting the Perſon of the Son,

than what the Wiſdom of God hath made choice of: Unleſs they will allow him to be a Son by *Nature*, and *Begotten* of God; and then ſay that this leads us into a Notion that he is intirely *Different* from the Father who begat him; and ſure nothing is ſo monſtrous and contradictory to our common Sentiments and manner of ſpeaking, than that the Divine Nature ſhould thus *Beget* a mere *Creature* or *Man*. That the Son was thus ſupernaturaly *Derived* from the Father, doth not in the leaſt hinder the neceſſary Conception we have of his *Equality* with him, in all the *Eſſential* Perfections of the Divinity; for it is no more than we ſee every Day among *Men*; the Son is derived from his Father and begotten by him, and yet is as truly Man; and equal to his Father in all the Eſſentials of human Nature.

THAT we muſt underſtand thoſe Terms *Son*, *Begotten*, *Born* in this very Acceptation is evident; becauſe the Mind of Man cannot poſſibly without Force affix any other real Idea or Conception to them. They cannot, as I obſerved before, be underſtood in a ſtrictly *Proper* and *Literal* Sence, as they are firſt apply'd to human Nature; for this is altogether unworthy of God. Nor can they be taken in a purely *Metaphorical* Acceptation; for that is turning them into mere *Alluſion* and *Figure*, without any real or ſolid *Correſpondent* Import in reſpect of the *Father* or the *Son*; and is an

Opinion full of Imputation on the *Goodneſs* and *Veracity* of God, and the *Juſtneſs* of thoſe Terms he makes uſe of in this Revelation; which neceſſarily convey a Meaning totaly different from that of other Terms us'd to expreſs *Creation*, or any *Other* Operation of the Father. So that there is no other reaſonable Way left of underſtanding thoſe Scripture Terms, but by *Analogy* with what they ſignify in common Speech among Men: That is, with the Derivation of a Son from his Father in the way of *Nature*; ſo as by means of that Derivation, originaly to partake of all the *Eſſential* Attributes of a *Man*, and to be upon an intire *Equality* with his Father in all the *Perfections* of human Nature. This is the only Method remaining to the Intellect, of forming a Judgment upon the Sence and Acceptation of thoſe Terms; it muſt either underſtand them thus, or affix no *Correſpondent* determin'd Meaning at all to them: And it is plain we reduce the Faith of Chriſtians to *Nothing*, unleſs we conceive the Divine *Generation* of the Son to differ as *Eſſentialy* from *Making* or *Creation*; as a Man's *Begetting* a Son, differs from his *Making* a Statue or *Building* an *Houſe*.

THAT the *Holy Spirit* which we find in Scripture diſtinguiſhed from the Father and the Son, is a *Diſtinct* and different Perſon from them both, is plain from the Commiſſion given the Apoſtles which runs in the Name of the

the *Father*, and of the *Son*, and of the *Holy Ghoſt*; and from that ſolemn Form of Bleſſing, which is pronounced in the Name of *Chriſt*, and of *God*, and of the *Holy Ghoſt*. For if the Spirit be not a *Diſtinct* Perſon, as well as the Father and the Son; it muſt be own'd, that theſe Forms ſufficiently tend to puzzle and confound Mankind; by leading them neceſſarily into the Opinion of a *Perſonal* Diſtinction where there is realy *None*: And then the Sence would be thus, Go teach and baptize in the Name of the *Father* and of the *Son* who are *Diſtinct* Perſons, and of the *Holy Ghoſt* who is *No* diſtinct Perſon; and it will amount to this, Baptize in the Name of the *Father*, and of the *Son*, and of the *Father* again. Therefore to argue the third Perſon mentioned to be a mere *Name*, and nothing more; and to import only the *Power* or Energy of the *Father*, is not only charging God with laying a Snare for deceiving us; but it is perverting the received Uſe of Words and Language; and abuſing the common Sence and Underſtanding of Men: Who are naturaly led into the Interpretation of this *Commiſſion*, and of that Form of *Bleſſing*, by a Compariſon and Analogy with Commiſſions from Princes for liſting Men into their Service, or for conferring their Grace and Favours upon them. If one of their Commiſſions ran in the Names of *Three Men* jointly and ſeveraly, it would be playing upon our Reaſon and even ridiculous to argue, that the *Third* Name

was only a Word for the *Power* and Authority of the *Prince*; ſo that if we will make even common Sence of that divine Commiſſion and Form of Bleſſing, we muſt underſtand the Holy Ghoſt to be a ſpiritual intelligent Being, *Perſonaly* diſtinct from the Father and the Son.

THAT this Spirit is *God* or partaker of the Divine *Nature*, is evident from Revelation; becauſe he is every where diſtinguiſhed by the peculiar Character of *Holy*. *Abſolute* conſummate *Holineſs* is the peculiar inſeparable Attribute of the *Self-Exiſtent*, *Unoriginated*, *Independent*, abſolutely *Supreme* God. Of him it is ſaid, *Thou only art Holy*; and upon the High Prieſt's Mitre was written *Holineſs to Jehovah*, that is to him *Only*. Now the Spirit being every where called Holy, as his peculiar diſtinguiſhing Character; and accordingly the Words not capable of being rendered *An* Holy Spirit, but *The* Holy Spirit, by way of Excellency and Diſtinction from all *Created* Spirits (the greateſt of which cannot without Blaſpheming be called *The* Holy Spirit abſolutely) that Epithet muſt mean an *Intrinſic original* and *Eſſential* Holineſs in him; and not barely the Spirit which ſanctifies or *Makes Holy*; eſpecialy ſince even *This* could not be ſuppoſed of him, unleſs he had eſſential Holineſs in himſelf. This way of Thinking of the Spirit is unavoidable, if we obſerve that Holineſs is his conſtant diſtinguiſhing Character, not only where

he

he is mentioned in the Relation he hath to *Us*; but that he is called Holy even where he is named together with, and in reſpect to the *Father* and to the *Son*: As *In the Name of the Father, and of the Son, and of the Holy Ghoſt.* And in the Form of *Bleſſing*; and where it is ſaid, *The Holy Ghoſt, whom the Father will ſend, in my Name*; and in many other Places: So that he is characterized as Holy, not only in reſpect of *Us* who are ſanctified by him; but in reſpect of the *Father* and the *Son*; inſomuch that he *Alone* is ſtiled Holy wherever the three Perſons are expreſly named together in Scripture.

THE Word *Holy* in thoſe Places cannot be added in *Oppoſition* to the Father and the Son; nor as *Excluſive* of the Father and the Son; becauſe *They* are both abſolutely *Holy* as well as the Spirit; nor is it the *Leſs* but the *Greater* Holineſs for his being expreſly mentioned in Conjunction with them: So that the Words of thoſe Places naturaly lead us into an Opinion that *His* muſt be the ſame Holineſs with that of the Father and of the Son, who are both called *The moſt Holy*; that is, the very intrinſic *Eſſential* Holineſs of Jehovah the moſt high ſupreme God. To which if we add, that he is called *The Spirit of Holineſs, the Spirit of Glory, the eternal Spirit*, and very often *The Spirit of God*; and particularly at the Baptiſm of Chriſt, where he was *Perſonaly* diſtinguiſhed from the Father, even in a *Viſible* Appearance; we muſt have

our Reaſon amuſed by Subtilty and Criticiſm, and be quite turned out of the plain and common Way of Thinking; before we can underſtand the Revelations made of the Holy Ghoſt in any other Sence, than as of God *Equal* with the Father.

BUT that which puts this Matter out of all doubt is, that the Term *Spirit* is taken originaly for the *Breath* of Man; from thence it came afterwards to be uſed for the *Immaterial Principle* of our Compoſition, which in common Speech is call'd the *Soul:* And from thence again it came to be transfer'd to the *Divine Nature*; and accordingly hath been apply'd by the Wiſdom of God in Scripture, to expreſs the third Divine Perſon, or *Holy Spirit* of God. Hence it is plain, that we muſt not underſtand that Term *Literaly* and in its ſtrict Propriety, as it is uſed to expreſs an human Spirit; let this be far from us: Nor can it mean a purely Figurative and *Metaphorical* Spirit only; for that is no Spirit at all. Nor can it be a mere Figure for God the *Father*; for that would be a *Deluſive Tautology* running thro' the whole Style and Language of Revelation, ſufficient to confound the Reaſon and Underſtanding of Men; who are under a Neceſſity from thence to ſuppoſe them *Perſonaly Diſtinct*; and eſpecialy where they are named *Together* as expreſly diſtinguiſhed from each other. So that there is no way left to the Mind of Man to affix any *Juſt*, *Real*, and

and *Solid* Meaning to that Scripture Term, but by *Analogy* with the *Spirit* of *Man* that is in him; which is an *Eſſential* Part of his Compoſition, and yet in Truth and Reality capable of being actualy *Diſtinguiſhed* and ſeparately conſidered from the other Part of the Compound.

THIS perſonal Diſtinction hath very aptly in the Church been termed the *Trinity*; as the neceſſary conceiving of it to be in one and the ſame Divine Nature, is called the *Unity*: And tho' neither of theſe Terms are found in Scripture applied to the Divine Nature; yet all the Scoffs and Sarcaſms by which Men ridicule and expoſe them, are no other than Blaſpheming that *Diſtinction*, and that Sameneſs and *Identity* of the Divine Nature, whereof the Revelations of God are full and expreſſive; and exploding the whole *Chriſtian Faith*, which is founded upon the *Reality* of them; and which muſt all fall to the Ground upon the denying or rejecting the true Meaning of either.

NOW ſince both Reaſon and Revelation ſhew us there can be but *One* God, we can own and worſhip but one; that one God alone who *Only hath Immortality, and Life in himſelf*; who is the *Moſt High, above all Incorruptible, Inviſible*; or to ſpeak in Words of *Human* Invention, who is *Unoriginated, Independent, Abſolutely Supreme.* And ſince the Books of Scripture

ture are full of a *Perſonal* Diſtinction in the Divine Nature, beyond our Diſcovery any where but in them; and ſince we find that *One* God ſet forth to us under three diſtinct and different *Relations*, which the three Perſons bear both to *One another*, and to *Us*; and accordingly diſtinguiſhed by different perſonal *Names*, and *Characters*, and *Operations*, and *Offices*; therefore we worſhip that one God with this Diſtinction of his *Own* making, and not of *Ours*.

As we cannot conceive any *Intermediate* Being between that abſolutely *Supreme God*, and a mere *Creature*; ſo neither is there, nor can there be any Medium between *Worſhip* abſolutely *Divine*, and *Civil Worſhip*, or rather *Honour* to be paid to a Creature as ſuch. And therefore if the Son and Holy Ghoſt are to be properly and realy worſhiped at all, as all Chriſtians allow; the *Same* Worſhip muſt be paid *Them* which we pay the moſt High or abſolutely *Supreme God*; that Worſhip which conſiſts in addreſſing our ſelves in any Religious Act of the Mind, or Poſture of the Body, to an *Inviſible* Being: Which is that very *Supreme* and *Ultimate* Worſhip due to the Supreme, the abſolutely Supreme Deity alone; and therefore can admit of no *Degrees*, ſo as to be paid to any other *Inferior Inviſible* Being whatſoever; That Worſhip which is *Truly* Divine, which is *Abſolutely* ſo, and which without *Idolatry* cannot be paid

to

to any Creature whatſoever. All our *Prayers* and *Praiſes* muſt be firſt and laſt, *Primarily* and *Ultimately* directed to the Honour and Glory of that *One* abſolutely *Supreme* God; and no degree of Divine Worſhip, if it *Could* admit of ſuch, ought to be directed to the Honour or Glory of any other inviſible Being whatſoever, but of him alone. The Holy *Scriptures* leave no room for us to imagine any ſuch degrees in Divine Worſhip; or for any *Medium* between that Worſhip which is abſolutely *Divine*, and to be paid to the abſolutely ſupreme God; and that which is a purely *Civil* Reſpect or Honour, and to be paid to a mere Creature.

IT is ſaid, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*; the one only independent *Abſolutely ſupreme* God; ſo that all Divine Worſhip is, by that Precept, abſolutely *Excluded* from the *Son* and *Holy Ghoſt*, and they muſt have no other Kind of Honour than we might pay an inviſible Angel or departed Saint, unleſs they are incomprehenſibly *One* in *Nature* and all *Perfections* with that abſolutely ſupreme inviſible God. Again, *The Lord our God is one Lord*, whom we are to *Love* with *All* our Heart, with *All* our Soul, with *All* our Mind, and with *All* our Strength; and if ſo, there is no room left for the Divine *Love* of *Son* or *Holy Ghoſt*, unleſs we ſuppoſe them that *One* Lord our *God*; who is repreſented as a *Jealous* God, and will not in the leaſt

ſhare

ſhare with any other in Divine Worſhip, which is altogether to be paid to him alone: And if the Son and Holy Ghoſt are not ſome way or other *Truly* and not in *Mere Figure* only that *One God* and *Lord*, it would be as far from Idolatry to addreſs our Prayers and Praiſes to an *Angel*, as to *Them*; ſo that thoſe Prayers and Praiſes be *Primarily* and *Ultimately* directed ſtill to that *One* God.

ACCORDING to this plain and natural Way of Thinking, as we are firſt jointly and ſacramentaly Baptized, by one and the ſame ſolemn Act of Worſhip, *In the Name of the Father*; *and of the Son*, *and of the Holy Ghoſt*; ſo we ever after unite them in our Worſhip, and adore them without any *Degrees* or *Inequality* in that Worſhip; which being truly Divine can admit of no Degrees or Inequality. Whereas they who argue for an *Inequality* in the Divine *Perſons*; and for an *Inferiority* of *Nature*, and a *Subjection* in the Son and Holy Ghoſt to the Father; neceſſarily involve themſelves, and all who adhere to their Principles, in endleſs Uncertainty and Confuſion. Becauſe they can never fix and ſettle the different *Kinds* and *Degrees* of that *Lower Divine Worſhip* (a Contradiction in the very Terms) which is to be paid to the Son and to the Holy Ghoſt; nor diſtinguiſh it with ſuch Exactneſs and Nicety, that it ſhall neither be the Worſhip due to the *Unoriginated* abſolutely *Supreme God*; nor that mere Honour and Reſpect only which

is

is to be paid to *Creatures*, and varied according to their ſeveral *Ranks* and Dignities.

BUT to make it yet more clear, that the Mind of Man cannot without Abſurdity have any other Notion or Conception of the Son and Holy Ghoſt, than as their being incomprehenſibly *One* abſolutely *Supreme Deity* with the Father, without a *Figure*; and *One* joint and ultimate *Object* of all Chriſtian *Worſhip*; let us collect the two ſeemingly inconſiſtent Doctrines into oppoſite Propoſitions thus.

There is no other God but one.

Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

ON this Side the Precepts are expreſs and poſitive for the believing in *One* God alone; and for paying Divine Worſhip to him *Only*. They are full and peremptory againſt addreſſing our ſelves religiouſly in

Let all the Angels of God worſhip him.

Go ——— baptize all Nations in the Name of the Father, and of the Son, and of the Holy Ghoſt.

THE Precepts on this Side in Scripture, are no leſs plain and poſitive and peremptory; that the whole intelligent Creation is to pay Divine Worſhip to the *Son*; and Mankind in particular, by expreſs Precept and

Body or Mind to any other inviſible Deity, than to that one only and abſolutely *Supreme* Deity; who is a jealous God, and will not ſuffer any Kind or Degree of Divine Honour or Worſhip, to be directed to any other Deity whatſoever, *Equal* or *Inferior* to him. The Mind of Man can underſtand theſe Precepts no otherwiſe; nor can it frame any other Notion of *Idolatry*, than the addreſſing our ſelves either in Body or Mind, by way of Religious Worſhip, to any other Being, eſpecialy *Inviſible*, than to the Moſt High and abſolutely Supreme Deity alone.

Example. The Son is call'd *God* abſolutely; and the conſtant Style for the Holy Ghoſt is the *Spirit of God* himſelf, and not *One of God's Spirits*.

THE Precept is expreſs for performing one of our moſt *Solemn Sacramental* Acts of Divine Worſhip *Jointly* to the Father, Son and Holy Ghoſt. As we are firſt initiated into the Chriſtian Religion by one Act of Worſhip paid to them jointly; ſo are we ever after bleſſed jointly in the Name of all the Three: And all this without the leaſt direct or indirect Mention or Intimation of any *Inequality*; or of any Difference of *Nature* or *Degree*; or of any *Diſtinction* of Worſhip.

AND what is yet more fully deciſive to the plaineſt Reaſon is, that thro' the whole Tenor of Revelation ſuch *Eſſentialy Divine* Attributes are given to the Son and Holy Ghoſt; as cannot, without *Blaſpheming*, be ſpoke of any Being *Inferior* to the Moſt High Supreme Deity.

NOW both theſe Precepts here oppos'd, are expreſs Scripture; they are both from God, and both true; both are therefore equaly the Objects of our Knowledge and Faith; and both of them to be obſerved and obeyed. Since it is evident that there is no Contradiction in *Terms* here, and no more can be pretended than an *Appearing* Oppoſition and Inconſiſtency; and that too in Relation to an Unity and Diſtinction, for the direct Apprehenſion of which there is no Capacity in the Mind of Man; therefore the Wiſdom of God hath left it to us, to believe them *Both* true, and to reconcile them according to the beſt of our Underſtanding. Not by taking upon us to ſhew *How* the Divine Nature is *One*, and how it is *Three*; by labouring after abſtracted *Metaphyſical* Solutions

lutions of the *Real true* Nature and *Manner* of that Unity, or Diſtinction; or by any aukward and unſeemly *Illuſtrations* of them, and mean unworthy Compariſons of our *Own* with any Unity or Diſtinction whereof we can poſſibly have a *Proper Direct* Notion or Idea. But by ſolving the ſeeming Oppoſition in a way moſt eaſy and obvious to the plaineſt Underſtanding; that is, by concluding, that ſince there is but *One God* who alone is to be *Worſhiped* and ſerved; and ſince the Son and Holy Spirit are each of them *Called* God; and are expreſly commanded to be worſhiped likewiſe with *Sacramental*, and conſequently with *Supreme* and *Ultimate* Worſhip: Therefore they muſt certainly be incomprehenſibly *One* with the Moſt High God in *Reality*, and not in *Figure* alone; and for that Reaſon only are declar'd to be, together with the Father, the *Joint* and *Supreme* Object of all truly divine and ultimate Worſhip.

THUS all Abſurdity and Contradiction, which can poſſibly be urged againſt the Doctrine of the *Three* Divine Perſons, and *One* only Moſt High *Supreme* Deity, are reſolved into this; that we know not *How* to reconcile this to the intrinſic *Nature* and *Eſſence* of God; which we freely acknowledge, as we do every thing in the *Real Nature* of God to be *Inconceivable* and ineffable. The Mind of Man can *Reſt* in this; and acquieſce intirely in believing

ing the Diſtinction between Father, Son, and Holy Ghoſt to be as *Real* and *True* as if it were *Literaly* Perſonal; and their Unity to be ſo *Strict* that it renders them *One Joint* and *Supreme Object* of all truly Divine and Chriſtian Worſhip: Thus we receive and embrace the glorious Revelation as we find it in the Scriptures; and leave the real *Incomprehenſible* Ground and *Foundation* of it in the Nature of God, to his own Veracity; with this full Perſuaſion, that he would never lead us by any invincible Temptation into groſs and inevitable *Idolatry*.

ALL this is obvious and eaſy, falling in with common Sence and Reaſon; and hath a *Plaineſs* worthy of God, as it is a Doctrine calculated for the *Knowledge* and *Faith* of all Mankind both learned and unlearned: But according to the *Modern* Scheme of Religion in the aforemention'd fifty five Propoſitions, the Caſe will ſtand thus.

There is no other God but one.

THERE are *More* Gods than *One*.

Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

THOU ſhalt *Worſhip* and ſerve *Another* God, *Beſides* the Lord thy God. And thou ſhalt pay Divine *Honour* to a third Divine

Perſon, who is not even to be *Called* God.

ON this Side, in Purſuance of that Scheme, you muſt underſtand theſe Precepts thus. There is no other but one *Perſon* of God. Thou ſhalt *Worſhip* that one Perſon of God, and that one Perſon *Only* ſhalt thou ſerve.

HERE you muſt believe *Another* ſeparate *Perſon* of a God. You muſt ſerve and *Worſhip* that diſtinct and ſeparate Perſon. And you muſt *Honour* a third ſeparate Perſon, not expreſly own'd for either *God* or a *Creature.*

HERE there is no *Seeming* Oppoſition only and Inconſiſtency, but downright *Flat* Contradiction in expreſs *Terms* ; rendred ſtill more flagrant, by ſuppoſing the Moſt High God or Supreme Deity to be but *One Perſon.*

THE Method that Author preſcribes to Mankind for evading this monſtrous Contradiction is, an Advice to add *Cauſe*, *Origin*, *Author*, *Principle*, *Monarchy*, *Self-Exiſtence*, *Independency*, *Abſolute Supremacy* to the Perſon on *One* Side : And to the Perſons on the other ; *Effect* or Efficiency, *Separate Exiſtence*, *Inferiority*, *Dependency*, and *Subjection.* Now if you uſe theſe Terms of human Language either in their firſt *Propriety* and ſtrictly *Literal* Acceptation (as he all along doth) or even *Anologicaly*,

logicaly, but to no other Purpoſe than that Author uſes them, namely to diſtinguiſh the Divine Perſons from *Each other*, and not from the *Creatures* only; both the Terms themſelves, and all the Conſequences deduced from them, are ſo far from helping Chriſtians to any way of Reconciling the palpable Contradiction either to their Underſtanding or Conſciences; that they ſerve only to eſtabliſh and confirm it, and if poſſible to render it more glaring and inſuperable than it firſt appeared in the contradictory Propoſitions themſelves.

THE Uſe and Application of all thoſe *Unſcriptural* Terms is to argue the Perſons on both Sides to be not only *Diſtinct*, but intirely disjoin'd and *Separate* from each other, as human Perſons are; nay more, to be of a quite *Different Nature* and Degree: So that the whole Scope and Tendency of the fifty five Propoſitions muſt center at laſt in the utter Excluſion of the *Son* and *Holy Ghoſt* from all *Divine Worſhip* and Honour; the Underſtanding is here quite baffled and *Confounded*; and no evaſive Subtilty can ever reconcile this Contradiction to the Mind of Man; you ſhall *Worſhip* and ſerve the *Perſon* of the *Moſt High God alone*; and yet you ſhall *Worſhip two other Perſons beſides him.*

TO do the Author juſtice, he doth not *Attempt* any Reconciliation of it; he contends

only for the *Diſunion* and *Separation* of the Divine Perſons thro' all his Propoſitions; and intirely deſtroys all *Real* Unity, allowing only that of the *Perſon* of God *In himſelf*; a *Figurative* Unity of *Power* with the *Son*; and no Unity *At all* with the *Holy Ghoſt*. The Foundation of the whole is laid in this Criticiſm; *Perſon* or *Intelligent Agent* is always in Latin and Greek expreſſed by the *Maſculine Adjective*; therefore when God is in Scripture ſaid to be Εἷς, it means, not only that he is one *God*, but likewiſe that he is one *Perſon:* From whence the Concluſion is, that he cannot be diſtinguiſhed into *Three Perſons*; ſo that the Son and Holy Ghoſt cannot be, even in any *Incomprehenſible Real* Manner, *One* and the ſame Supreme Deity with the *Father*. But the Argument rightly formed ſhould ſtand thus.

IF the Word Εἷς is always uſed to ſignify one individual *Man*; then it muſt likewiſe ſignify one *God*, when apply'd to the Divine Nature.

BUT the Word Εἷς is always uſed to ſignify one individual Man. *Ergo.*

THIS is a fair way of Arguing, and the Conſequence intirely true; for this is the very Purport of the Maſculine Adjective, and of Εἷς in particular, when it is apply'd to expreſs the *Unity* of God in Scripture. But this will not

not ſerve the Author's turn; his Conſequence is, Therefore Εἷς muſt ſignify one *Perſon* of God; it muſt expreſs juſt ſuch another *Numerical* individual Unity, as we conceive in one ſingle *Man*; but not as he is made up of *Spirit* and *Soul* and *Body*, which is a faint and diſtant Emblem of the *Trinity*; and therefore ſuch an *Unity* is no way agreeable to this Author's grand Principle: Who every where argues the Father to be a ſeparate *Subſtance* from the Son and Holy Ghoſt; which directly leads Men into a Notion, that we muſt conceive the Unity of the Father by that of one human Syſtem of Matter. According to him, at beſt you muſt imagine *God* to be *One*, as a *Man* is *One*; which cannot be, unleſs you conceive him to be ſuch another *Perſon* or Intelligent Agent, as one of us.

If to obviate this groſs Notion, we obſerve that the Terms *Perſon* and *Intelligent Agent* cannot be ſuppoſed applicable to the Divine Nature in that *Literal* and ſtrict Propriety, but in a *Divine* Sence and by *Analogy* only; then by *Cloſing* with the Analogy, that Author's Argument will be carried to the utmoſt thus.

As the maſculine Adjective Εἷς in its firſt and *Literal* Propriety ſignifies *One human Perſon*; ſo when it is transferred to God (even *Analogicaly*) it muſt ſignify *One Divine Perſon* only, *Whatever* that incomprehenſible Perſon

is in his real Nature. Now if you do but word this likewiſe right, you will extricate it intirely from the Fallacy; and the Conſequence will be very good and clear.

As the maſculine Adjective Εἷς in its firſt and *Literal* Propriety ſignifies the Unity of one individual *Man*; ſo when it is transferred to God, it muſt ſignify the Unity of one abſolutely ſupreme *Deity*; of whatever *Kind* that incomprehenſible Unity is. Thus by the *Natural* Unity of one individual Man, of which we have ſome Idea or Conception; we conceive as well as we can the Unity of one God, which is altogether *Supernatural* and *Otherwiſe* inconceivable.

So that to the Argument as it ſtands in full Force, I anſwer, That the Word Εἷς according to that Author ſignifies both the Number *One*, and *Perſon*; both which being jumbled together into one Word in the Greek, are plainly diſtinguiſhed in the Engliſh, which hath a different Word for each of thoſe Conceptions, and ſo lays open the Fallacy. For the Word Εἷς when transferred to God, realy denotes the *Number* or *Unity* only; and not the *Perſonality*.

But granting, what is groſly abſurd, that it denoted the *Perſon* of God; yet the moſt which can be made of it is, that it then denotes a Perſon

a Perſon *Incomprehenſibly One* ; a Perſon whoſe *Unity* is as incomprehenſible as his *Eſſence*, or as any of his *Other* Attributes, and of the manner of which we can have no proper Idea or Conception ; tho' thus much we are ſure of, that it cannot be the ſame with that of one individual *Man*. Wherefore the Word *Perſon* adds nothing to our Knowledge of that Divine Unity ; and conſequently all the Inferences drawn from that Term are utterly vain and groundleſs : And nothing will ſerve the Ends of this Author, but proving that both the Terms, *One* and *Perſon*, when transferred to God muſt be taken as *Literaly*, and in the ſame meaning, and with the ſame *Conception* or Idea as when they are applied to the Perſon of a *Man*.

THO' the Application of the Word Εἷς to God as it denotes his incomprehenſible *Unity* only, is clear and eaſy ; agreeable to the common Sence of Mankind ; and anſwers all the Ends of Chriſtian Faith : Yet it will not ſerve the Ends of that Author, unleſs you add the very Conception of *Human Unity* to that Term, and call it *Perſon* or *Intelligent Agent* ; and then transfer it to the Divine Nature ; which you muſt ſuppoſe to have literaly the very ſame individual *Numerical* Unity that you conceive in *One Human Perſon*. Then he hurries you away, with that groſs Notion in your Head, thro' a Labyrinth of abſtracted metaphyſical Hereſies ; out of which you can never fully extricate your

ſelf by any other *Clue*, than that which leads you directly back again; to the plain and open manner of conceiving both the *Unity* of the Divine *Nature*, and the *Diſtinction* of the Divine *Perſons*, by Semblance and *Analogy* only with that Unity and Diſtinction familiar to us in the Individuals of our own Species.

WE freely grant that God, thro' the whole Scripture, is ſpoke of in the very ſame Style and Language wherein we always ſpeak of one human Perſon; as in the ſingular Perſons of *Verbs*, and in maſculine *Adjectives*, whereof Εἷς is but one inſtance of a thouſand: And the Father, Son, and Holy Ghoſt are likewiſe every where ſpoke of in the ſame Style and Language by which we diſtinguiſh three human perſons; and yet this doth not argue that God is *Literaly one Perſon*, any more than it concludes all the Perſons to be *Three* ſtrictly proper and *Literal* Perſons. The Term *Perſon* is not literaly a ſcriptural one, either for *God*, or for diſtinguiſhing the three *Divine Perſons*; ſo that in truth no Inferences ought to be made from it concerning either the *Real Unity* of God as he is in his own Nature, or the real true *Diſtinction* of the Divine Perſons. Whence it will be evident to every plain Underſtanding, that not only Εἷς, but any other maſculine *Adjectives* and *Perſons* of *Verbs* may, nay *Muſt* neceſſarily be uſed indifferently when we ſpeak of *God*; or of *Father*, *Son*, and *Holy Ghoſt*: And

that

that to make any Inferences from thence concerning the *Real Nature*, or *Degree*, or *Manner*, or *Strictneſs* of that Divine Unity; or concerning the *Greatneſs* of the Diſtinction, is no other than ſhameful trifling with the ſacred Oracles, and with the Faith and Conſciences of Men.

As trifling and even profane as that manner of Proceeding now appears to be; and the very ſame as if the Author had inferr'd from the Term Εἷς, that the abſolutely ſupreme Deity muſt be of the *Maſculine Gender*; yet it is the ſingle *Point* upon which the whole Scheme of Religion contain'd in his fifty five Propoſitions is erected. Wherein a Multitude of unorthodox Notions, Abſurdities, and Contradictions are with ſingular Dexterity and Slight piled up together upon it, as it were into a bulky *Cone* inverted: Which for a time ſerved for a pleaſing Amuſement to *Deiſts*, and *Freethinkers*, and *Unbelievers* of all Ranks and Degrees; till the mock Foundation being touch'd, it tumbles all at once into Dirt, and Stench, and Rubbiſh.

CHAP

CHAP. IX.

Of the Improvement of Morality by Revelation.

FROM what hath been ſaid concerning thoſe ſeveral *Nearer Relations* we bear to the *Firſt Cauſe* of all things, intirely *New* and undiſcoverable by Reaſon, and which we could have only from Revelation; we may plainly and diſtinctly diſcern wherein conſiſts the Enlargement, and Exaltation, and Improvement of *Morality* by the Goſpel Diſpenſation. The Revelation of that perſonal Difference and Diſtinction in the Deity, opens to our Underſtanding a large Field of divine Knowledge; the Knowledge of many Bleſſings, and Advantages, and Privileges of Mankind relating more immediately to another World, which were intirely unknown by the Light of Nature; and clears up many Particulars, of which mere Reaſon gave Men but a very dubious and uncertain View.

1. AS to the Perſon of the *Father*, the very particular *Manner* of God's being a Father to us is fully and clearly deſcribed; as that he made the Body of Man of the *Duſt* of the Ground; *Breathed* into it a *Spiritual* Principle immediately from himſelf; and that from the *Union* of both theſe Man became a *Living Soul*.

That

That our firſt Parents were created in perfect Innocence; in the *Image* and Likeneſs of *God*; to which is added the true Cauſe and exact Manner of the miſerable Corruption and Degeneracy of human Nature; which all Mankind were conſcious of and ſadly lamented, but none could account for. That we were to be reſtored to the Favour of God by the *Seed of the Woman*; which Prophecy was, in ſucceeding Ages, gradualy diſcovered to be ſpoken of a divine Perſon coming into the World, and taking *Our Nature* upon him: And the Subſtance and Import of it in due time appeared to be this, *That God ſo loved the World that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* And that which renders this Relation yet nearer and more intimate and engaging is, that we have *Received the Adoption of Sons*; of which the Apoſtle ſpeaks with this Solemnity, *Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the Sons of God; having received the Spirit of Adoption*, that ineſtimable Privilege of crying *Abba Father*; and of addreſſing our ſelves to him as to our Father, with the Affection of legitimate Children, in full Truſt and Aſſurance That *The Father himſelf loveth us*; That *he hath prepared a Kingdom for us before the Foundation of the World*; and that he ſends the *Comforter*, that *Promiſe of the Father* to guide, and ſtrengthen, and ſupport us under all the Infirmities of Nature.

2. IN the Perſon of *Chriſt*, we have it revealed, that he is the *Only Begotten Son of God.* That is, if we will underſtand the Words in any *Real* Sence or Meaning they will bear, The only Son of his own *Nature* and *Eſſence*; the intire Perfection and Tranſcript of *Himſelf*, that is of his *Divinity*; ſo as to come up to the *Brightneſs* of his Father's *Glory*, of his *Divine* Glory; and the expreſs *Image* of his Perſon, that is of his *Divine* Perſon: The Words *Son*, and *Begotten*, and *Brightneſs*, and *Image* being ſpoken by way of *Analogy* with human Generation (in which the Son is the Brightneſs and Image of his Father, by receiving the whole intire human Nature) muſt import all this, or elſe have no fix'd Application or determinate Meaning at all.

CONCERNING this one only begotten Son we learn, that having it in his *Own Power* and Election to take upon him either the Nature of Angels, or of Men, he took on him the *Seed of Abraham*; and came into the World to be a *Sacrifice* for our Sin; to give his Life a *Ranſom*, and his Blood a *Price* and *Purchaſe* of Redemption for us; to redeem us to God by his Blood, ſince without *Blood*, and without *His* Blood there was no *Remiſſion of Sins.* That he came to teach us the Will of God; to ſet us an *Example* of Virtue and Holineſs in the greateſt Height and Perfection of them; and

to

to work eternal Salvation for us by his *Mediation* and Interceſſion. We learn farther that as he being the only begotten of God, became *Heir* of all Things; ſo we by virtue of the Relation we bear to him are made *Heirs* of God, and *Joint Heirs* with him; inſomuch that he ſtyles us *Friends* and *Brethren*; and declares us *One* with him, as he is with the Father. That thro' Means of this inconceivable *Union* we have with him, we ſhall be *Raiſed* at the laſt Day by the Power and Efficacy of his Reſurrection. That when he ſhall appear to Judgment we ſhall be *Like* him; and that our *Bodies* ſhall be faſhioned like unto his *Glorious Body*; that the Good ſhall be caught up into the *Air to meet the Lord*, and ſhall go in with him to *Poſſeſs the Kingdom.*

3. ANOTHER great Improvement of our Knowledge are the Revelations made to us concerning the *Holy Ghoſt.* Who being every where ſpoke of in Scripture as of a *Diſtinct* Perſon; and no where repreſented as a *Creature*, we muſt, in our plain and obvious way of Thinking, neceſſarily conceive him as a Perſon *Truly* and *Eſſentialy* divine: Eſpecialy ſince any Medium between a Perſon truly *Divine*, and a made or *Created* Perſon, is directly contrary to plain Reaſon and our natural Sentiments, to which all Revelation is adapted. The particulars revealed concerning him as ſuch a divine Perſon, do greatly improve the Relation

we bear to *God*; namely the miraculous Conception of our Saviour Chriſt by the Power of the *Holy Ghoſt*, or of the *Moſt High*, or of *God*, all which he is called in one Verſe of Scripture, *Luke* i. 35. That he inſpired the Apoſtles with the Gift of *Tongues and Miracles*, for the Proof and Propagation of the *Goſpel*; That he brought all Things to their *Remembrance*; That he gives us *Wiſdom*, and *Knowledge*, and leads us into all *Truth*; That we are the *Temples of the Holy Ghoſt*, and that he *Dwells* in us; That by him the *Love of God is ſhed abroad in our Hearts*; That he helps our *Infirmities*; enables us to *Mortify the Deeds of the Body*; and that he fills us with *Righteouſneſs*, and *Peace*, and *Joy*.

NOW all theſe things are the *Riches* both of the Wiſdom and Knowledge of God; and tho' the depth of them be unfathomable, yet their being thus far opened to our View doth give us great Conceptions of the *Dignity* of human Nature; the Renovation of which by Pardon of Sin, the waſhing us from Guilt, and the Sanctification of the whole Man in Body and Soul, is as great, if not a more amazing Inſtance of the Power, and Wiſdom, and Goodneſs of God, than our firſt Creation out of nothing. All this, (notwithſtanding its being thought by ſome to be fruitleſs *Speculation*, and to have little or no Influence on the *Practical* Part of Life) not only greatly enlarges our Intellect,

tellect, and gives an immenſe Scope to human Underſtanding: But hath a direct and immediate *Tendency* to engage us powerfully in the higheſt Acts of Duty to God, our Neighbour, and our ſelves; to the Exaltation of Morality; to the increaſe of all Virtue and Holineſs; and to the Reſtoration and Healing a corrupt Nature, in ſuch a degree as we were utterly incapable of without theſe Revelations.

1. FOR firſt, we are by this means led into the Knowledge and Practice of ſome Virtues intirely *New* and unknown before; ſuch as *Evangelical Faith.* Without Revelation there could be no ſuch thing; for that Faith is an Aſſent to a reveal'd and expreſs Propoſition upon the Teſtimony of God; and till ſomething was ſo revealed by him there could be no Aſſent given by us to any ſuch Propoſition; we could not believe his expreſs Word before he ſpoke to us by the Prophets, and his Son. And now that all theſe things concerning himſelf and us are delivered to Mankind, Men ſtill have it in their own natural Election whether they will either *Conſider* them, or give any *Aſſent* to them; but we are told he that *Believeth* them ſhall be *Saved*, and he that believeth *Not* ſhall be *Damned.* And concerning thoſe who have been once *Enlightened* with this Knowledge, who have *Taſted* the good *Word* of God, and been Partakers of theſe Revelations of the Holy Ghoſt; if they ſhall fall away from it, we are told

told it is impoſſible to *Renew* them again to *Repentance* by any other Means or Method in Nature or Grace. So again *Hope* for Mercy and *Remiſſion of Sins*; for the *Reſurrection* of the Body in the Likeneſs of *Chriſt*; and for a glorious Immortality in the *Preſence* of God for Soul and Body united, is a Grace purely evangelical and new under the Goſpel. The *Love* of God likewiſe as of a Father by *Adoption*, is new under the Goſpel; that is the grateful Affection we ought to have for him on account of thoſe ſeveral *Reveal'd* Relations we bear to him; and of thoſe manifold *Bleſſings* derived upon us under that Diſtinction of the Perſons in the divine Nature. And ſo is the Loving our Neighbour *As our ſelves*, and the *Love* of our Fellow Chriſtians as our *Brethren* in *Adoption*, and joint *Heirs* with Chriſt, a *New Commandment*, as it is called in Scripture.

2. ALL that were merely *Moral* Virtues before, are by thoſe Revelations heightened and exalted into evangelical *Graces*. And this is done by transferring the Merit of all Inſtances of Virtue and Goodneſs, from the *Outward* Actions and Deportment only; to the *Inward* Diſpoſition of the Mind and Conſcience form'd and regulated by an evangelical Faith.

NEITHER Jew nor Heathen had any true and proper Notion of *Internal* Holineſs. As for the Heathen particularly, their moſt

elevated

elevated Moraliſts eſteemed the inward virtuous Temper of the Mind, in Proportion only either to the *Influence* it had on Mens *Outward* Actions; or its Tendency to the Eaſe, and Complacence, and Happineſs of Mankind in *This* Life: And not as having any *Intrinſic Excellency* in *Itſelf*; nor as it is a Recovery of the *Divine Image* and Similitude to which we were originaly formed; not as univerſal Holineſs is an indiſpenſable Qualification for the beatific Viſion or *Seeing of God*; nor as everlaſting Happineſs in *Another* World, is the *Natural* neceſſary Conſequence of an inward Frame and Diſpoſition of Soul altogether regenerate and ſanctified. And as to the future *Rewards* themſelves, they never entertained a Thought of their being conſequent to inward Virtue and Holineſs, any further than it was reduced into outward Practice and Behaviour.

As to the Jews, the whole Style of their moral Law ran intirely upon the Outward Act. Nay, they interpreted even the Tenth Commandment after ſuch a Manner as to conclude, that if this external Obedience was paid, the Law was fully and completely anſwer'd: So that how violent ſoever the habitual Inclinations of the Soul were to Covetouſneſs or Luſt, or Injuſtice, to Cruelty, Malice, or Revenge; if they did but effectualy reſtrain theſe Tendencies from breaking out into an open Violation of the Law, they deem'd themſelves

perfectly innocent; and acquieſc'd as Perſons who had fulfill'd all Righteouſneſs. In ſhort they never imagin'd there was any Puniſhment for evil *Habits* or mere *Intentions* of the Mind, either here or hereafter. The Jewiſh Doctors are full and expreſs in this Point; and the Inference they make from that Text in *Pſal.* lxvi. *If I regard Iniquity in my Heart, the Lord will not hear me*, is this; that God does not in the leaſt regard the Wickedneſs of our Thoughts. Nay their celebrated *Kimchi* ſays upon this Text, *Altho' I ſhould deſign Iniquity in my heart, and were juſt ready to execute it— Yet God will not hear it; for God never eſteems an evil Deſign for the Deed.* This was the very Hypocriſy of the Phariſees, who valued no Inſtance of Religious Duty, but as it was *Seen of Men*; nor have the Jews at this Day any Opinion of the Neceſſity of *Internal* Holineſs.

BUT now we learn from the Goſpel, that the true and real *Excellency* and Perfection of all moral Religion is *Within* us, and ſeated in the *Heart*; and accordingly the whole Subſtance of it is made to conſiſt not only in the outward Deportment and external Diſcharge of all Duties; but chiefly in the inward Rectitude and Sanctification of the *Mind* and *Conſcience*. This is the main Scope and Tendency of our Saviour's whole Sermon on the Mount, as is obvious to any one who will look over thoſe Particulars there mentioned and inſiſted on. And the

the true Meaning and Application of that ſaying, *Be ye perfect as your Father in Heaven is perfect*, is that we ſhould imitate the Divine Perfections in the *Internal* Holineſs and Sanctification of our Nature; in bringing our ſelves to an *Habitual* State, and Temper, and Inclination of the whole Heart and Mind to all Virtue and Goodneſs; which is not only the curbing and *Reſtraining*, but the *Renewing* and *Healing* a corrupt Nature. We are to be *Holy* as *He is Holy*; that is in the *Internal* Frame of our Mind, in the Sanctification of our whole Nature; not only in the external Obſervance of thoſe Laws which are made for this World alone: But in ordering and compoſing our Souls according to ſuch Rules and Meaſures of Purity and Holineſs as are for Eternity, and of everlaſting Force and Obligation; which truly perfect our Nature, and give us a near Reſemblance of the Divinity.

THIS is the Import of theſe new Phraſes in the Style of the Goſpel, That of *Regeneration* and being *Born again*, apply'd to the whole Man; becauſe of the intire Change of the Bent and Tendency of all his Paſſions, and Affections, and Deſires, from what they were by corrupt Nature; even to the reſtraining and mortifying of all his bodily Appetites, and bringing them under the Conduct and Direction of Reaſon and Religion. That of the *New Man*, and the *Inward Man*; becauſe the change

of all a Man's Inclinations and Affections from Vice to Virtue makes him more truly *Another* Man, than any Alteration in his *Body* could do. That of being *Renewed in the Spirit of our Minds*, which plainly alludes to that Diſtinction of the Apoſtle's of *Spirit, and Soul, and Body*; and ſignifies the freeing and diſengaging our purely ſpiritual and immortal Part, to the utmoſt of our Power, from thoſe irregular Paſſions and Appetites of the inferior Soul, in which it is involved by its Union with the Body.

THIS is the great Glory of the Goſpel propheſy'd of ſo long before and thus deſcribed, *I will put my Law in their inward Parts, and write it in their Hearts*, which before conſiſted in external Ordinances, calculated only for outward Performances; and provided no expreſs *Puniſhment* or *Reward* for the ſecret Frame and Diſpoſition of the *Soul*. But now the full *Purpoſe* of the Mind to commit a Sin is, in the ſight of God, as high a degree of Guilt as the *Actual* Commiſſion of it; and we learn that *Evil Thoughts, Murders, Adulteries, Fornications, Thefts, Falſe Witneſs, Blaſphemies* defile a Man in Proportion to the Corruption of the Heart from whence they come forth. And ſo on the other hand, if there be a ſincere *Reſolution* and *Intention* in the Mind for the Practice of Virtue and *Goodneſs* in any Inſtance, it is as valuable in the Sight of God as if there were frequent Oppor-

Opportunities of exerting it in outward *Actions*: Theſe are no otherwiſe eſteemed by him than as they are ſure and full Indications of the inward Temper and habitual Diſpoſition of the Mind, which alone is of the very *Eſſence* of Virtue and Holineſs; whereas its diſplaying itſelf in outward Performances is often but *Accidental* to it.

THUS we ſee what an unſpeakable Treaſure of Knowledge the Goſpel is, which till Chriſt came lay buried under the *Ruins* of human Nature; and what a Turn was thereby given, all at once, to the whole Religion of the World. By this we ſee how it is that our Saviour came not to *Deſtroy* one Jot or Tittle of the Law of Nature, but to *Fulfil* it; by enlarging our narrow Conceptions concerning it, and removing our Thoughts from thoſe outward Performances, which conſider'd by themſelves, are in truth but as the *Carcaſe* of Virtue and Goodneſs, to that wherein the true *Life* and *Spirit* of it conſiſts; to that regular and harmonious Frame and Diſpoſition of the Mind and Conſcience, where it was at firſt; and ſhould have continued, were it not for the miſerable Corruption and Degeneracy of Man. So that *Evangelical* Holineſs is *Morality* refined and exalted; genuine Morality is of the very Eſſence of Chriſtianity, and nothing ceaſes to be ſuch by the Goſpel which was truly ſo before. The Law of *Nature*, the *Moral* Law of

the *Jews*, and the *Goſpel* are all one and the ſame eternal immutable Law of God; divulged after a different Manner, in different Degrees, and at different Times as Mankind could bear it; and the Purity and Perfection of the Goſpel is that very State of Innocence in which our firſt Parents were created, and which they were originaly formed to, when they came out of the Hand of God. Thus the Goſpel differs from the Law of Nature ſince the Fall, as a *Man* at his *Full Stature* differs from himſelf when he was a *Child:* The Goſpel continues all the *Lineaments* and *Proportions*, and only gives the Law of Nature a greater *Increaſe* of all its Parts; ſo that if you cut off any one Inſtance of genuine Morality, you ſo far render Chriſtianity maimed and deformed.

As therefore the main Scope of the Goſpel is the whole change of the Man into an internal habitual Holineſs; ſo alſo it introduceth a way of *Worſhip* intirely new, and calculated for the Increaſe and Improvement of that inward Sanctification of Mind, which ſhall ever diſpoſe us to the Performance of all Inſtances of Virtue and Goodneſs outwardly, when Opportunity offers. Before, there were few or no expreſs Directions for any but *External* Ordinances and viſible *Ceremonies* of Worſhip; which being once performed, the whole Law of God was thought fulfilled in this Point; and the Conſciences of Men were ſuppoſed to

be cleared and diſcharged from all Penalty, whatever Temper and Diſpoſition of the Mind they were performed with.

But, ſays the Goſpel, *the Hour cometh*, and now is, *that the true Worſhipers ſhall worſhip the Father in Spirit and in Truth*; in the *Inward* Diſpoſition of the *Soul* to all Virtue and Holineſs; and in the lifting up a *Pure Mind* in devout addreſſes immediately to God alone. This is worſhiping God *In the Spirit*, and having *No confidence in the Fleſh*, that is in any outward Ordinances only. Worſhiping him *In Truth* is, not only ſerving him in the *Subſtance* of all that was *Shadowed* in *Types* and Ceremonies; but in the Purity and Holineſs of the Mind and Conſcience. This is worſhiping in Truth and Sincerity; and this is oppos'd alſo to that outward diſcharge even of Moral Duties which proceeds only from *Fear*, or any undue Motive; but is ſtill againſt the habitual Bent and Inclination of the Soul, and is therefore ſo far inſincere and hypocritical. This is that inward Law *Written* not with *Ink*, but with the *Spirit of the living God*; not in Tables of *Stone*, as the Moral Law was, *But in fleſhly Tables of the Heart*; our *Sufficiency* for which is *Of God*, and from the inward Aſſiſtance of his Holy Spirit.

THUS it is that *Grace and Truth came by Jeſus Chriſt*; that true Worſhip of God which alone can intitle us to his Grace and Favour.

Thus it is that inſtead of a multiplicity of *Sacrifices* and legal *Cleanſings*, we are to cleanſe our ſelves *From all Filthineſs of Fleſh and Spirit, perfecting Holineſs in the Fear of God:* And hence it is that we have but two Sacraments, one of them expreſſive of our *Dying* to all *Sin* in the inward Man, and *Riſing* again to internal *Holineſs*; the other Repreſentative of *Waſhing* away the *Guilt* and Pollution of the Soul by the Blood of Chriſt, and of giving it inward Strength and ſpiritual Nouriſhment. Nor is the Diſcharge even of theſe any farther acceptable to God, than as they have the Concurrence of the inward Devotion of the Heart; as they are performed with a filial Reverence and Love, and by Perſons endued with a real Sanctification of the Mind and Conſcience.

To which I ſhall add, that whereas before the Revelation of the Goſpel Men hoped to be accepted, to reconcile themſelves to God, and compenſate for many other wilful Failings by ſome *Particular* ſhining Virtues; now we learn, *That whoſoever ſhall keep the whole Law, and yet offend in one Point, he is guilty of all*; which was never ſuppoſed before that Aſſertion: Nothing will ſuffice now except the becoming intirely *A new Creature*, as far as our ſincere and hearty Endeavours can carry us in the univerſal Change of the whole State, and Temper, and Diſpoſition of the Soul.

3. As the Religion and Worſhip of Men, before Chriſt, was all external; ſo there was no *Expreſs Reward* promiſed, or *Puniſhment* threatned but what related to *This* World: But now that the whole Subſtance of them is become internal, the Rewards and Puniſhments are ſuch as relate chiefly to another Life. Firſt,

As to the *Rewards*, theſe ſeveral Particulars are new by the Revelation of the Goſpel.

1. WHEREAS it never entered into the Mind of Man to imagine or expect in another World any other than *Senſual* Pleaſures for the Body, and the *Natural* delightful *Contemplation* for the Mind; now we learn the Joys of Heaven to be of ſuch a Nature that they *Cannot enter into the Heart of Man*, and that we cannot now have the leaſt direct Conception or Idea of their *Real Nature*. And therefore they are reveal'd to us under the Ideas or Conceptions of *Light*, a *Kingdom*, a *Crown* of Life and of Righteouſneſs; an eternal *Weight* of *Glory*, by way of figurative Alluſion to the Weight of Gold and Jewels in a Temporal Crown; and an *Inheritance incorruptible and undefiled, reſerved in the Heavens*; the *ſeeing God*; *beholding his Glory*; *fulneſs of Joy, and Pleaſures for evermore*. Tho' theſe are no more than diſtant Repreſentations of the Joys of Heaven in a future State, yet they are ſo refined and exalted that they tran-

ſcend the utmoſt Stretch of mere human Invention; and nothing but Revelation could raiſe our Knowledge and Contemplation of them ſo high. Nor are thoſe Joys the leſs *Real*, becauſe we have no ſuch *Direct* and immediate Conceptions of them, as we have of the Pleaſures of Senſe; but on the contrary they are in Truth a much more *Powerful* Motive to all Virtue and Holineſs, than if we eſteemed the Nature of them ſuch, as could in any degree be now directly and immediately conceived or apprehended by us.

2. THE *Reſurrection* of the *Same* Body is a Revelation intirely new, of which we are aſſured by the Riſing again of Chriſt's Body which was individualy the ſame; and who was *The firſt Fruits of the Reſurrection.* Indeed to own the *Reſurrection*, and yet to deny it to be of the *Same* body, is no other than ſaying the Body *Shall*, and ſhall *Not* riſe again; for the Word *Reſurrection* can have no other meaning but the riſing again of the ſame Body. That this Body will be *Changed* (which muſt be a Change of the *Same*, or the Propoſition will have no Truth in it) is likewiſe intirely new; that this Change ſhall be effected *In a Moment, in the Twinkling of an Eye*; that the *Dead in Chriſt ſhall firſt riſe*; that their Change ſhall be into the *Likeneſs of Chriſt's glorious Body*: And that the Comprehenſion of this Likeneſs is out of the Reach of all our Capacities and utterly *Inconceivable*

conceivable; is that which heightens the *Value* and Dignity of the Reward, and elevates our *Hope* beyond all that could have been ſuggeſted by the mere Reaſon and Underſtanding of Man.

3. ANOTHER Inſtance of Revelation intirely new with reſpect to thoſe Rewards in another World is, that of *Living for ever in the more immediate Preſence of God*, who is the Fountain of all Happineſs. We are now informed that Chriſt is gone *To prepare a Place for us*, where we ſhall ſee God as he is, *Face to Face*, *in whoſe Preſence is the Fulneſs of Joy*; that we ſhall be where he is to *Behold his Glory*, and that *The Righteous ſhall ſhine forth as the Sun in the Kingdom of their Father*. This is a Strain no Imagination merely Human could reach or aſpire to; and the Happineſs and Bliſs brought down to the Level of our Underſtanding by thoſe *Reſemblances* is ſo immenſe and ineffable, that the *True Nature* of it can never be known till it is enjoyed: But it will ſurely be worthy the infinite Perfection of the Divine Nature; and of the Nature of Man when he is transformed into the Likeneſs of Chriſt. All things ever thought of or ſpoken concerning the Happineſs of Men in another Life, before this Revelation, muſt appear jejune and inſipid if compared with it; and were ſuch feeble Motives to Virtue and Holineſs, and to the ſurmounting Temptations, as are not worth the naming in Compariſon with it: Eſpecialy if to all this we add, that

what-

whatever Knowledge the greateſt Men among the Heathen had of the Rewards of a future State, it was the Reſult only of their own Reaſonings and Argument, and proved at beſt no more than probable *Conjecture*, and ſurmiſes of their own Mind; but now we have the plain, and *Expreſs*, and repeated Promiſe and Word of *God* for them.

2. As to the *Puniſhments*, theſe likewiſe are by the Goſpel all adapted chiefly to *Inward* Defilement and Tranſgreſſion, and transferred from this, to another World; inſomuch that all the Breaches of the Divine Laws are not cognizable till after our Departure out of this Life, and no Sentence of Condemnation for them is to be pronounced before the Day of Judgment; and in the ordinary Diſpenſation of the Goſpel, there is not the leaſt poſitive *Temporal* Puniſhment for the greateſt Sin. Becauſe, of the Tranſgreſſions of this Law none can be judge but he who is the Searcher of Hearts; who diſcerns from what inward Principle all outward Commiſſions of Sin do flow, and from whence they receive a greater or leſs *Degree* of Guilt: So that even Murders, Adulteries, Fornications, and all other outward Tranſgreſſions defile the Man as they come *From within*, and are puniſhable in Proportion to the Corruption of the *Heart* out of which they proceed. Of theſe Puniſhments we learn from Revelation only,

1. THAT

1. THAT they are both for *Soul* and *Body*, which are diſtinguiſhed in Scripture by the *Worm* that dieth not, and the *Fire* which ſhall never be quenched; and accordingly we are bid to fear him who is able *To deſtroy* both Body and Soul in Hell. Upon which I ſhall only make this Remark, that whereas we find by Experience in this Life, that Body and Mind are not capable of ſuffering the Extremity of Pain and Anguiſh at the ſame time; inſomuch that the greateſt Anxiety and moſt fierce diſtracting Anguiſh in the *Mind*, is loſt and diverted by acute and pungent Pain in the *Body*: Yet we now learn that in Hell the Wicked will be ſubject to extreme and exquiſite Torments of both together.

2. THAT they will conſiſt in *Everlaſting Deſtruction from the Preſence of the Lord, and from the Glory of his Power.* That the chief Cauſe of all Miſery in another Life, will be an eternal Excluſion from the beatific Viſion of God, was never thought of by the Wiſeſt of the Heathen Philoſophers; who placed all Happineſs within *Themſelves*, and generaly held *Virtue* to be its *Own* Reward. This excluſion ſeems to be the only Puniſhment to which we can now conceive a *Pure Spirit* liable; and accordingly, as all intelligent Beings are at a *Leſs*, or *Greater* Diſtance from this *Fountain* of all Happineſs, ſo they muſt neceſſarily be more or leſs Miſerable or Happy.

3. THAT

3. THAT one Part of thoſe Puniſhments will be by *Fire*, than which we have not any Revelation more expreſs and poſitive. They are deſcribed by the being *Caſt alive into a Lake of Fire burning with Brimſtone*, by the *Fire that is not quenched*; by a *Furnace of Fire*, where there is *Wailing and Gnaſhing of Teeth*; by *Everlaſting Burnings*; and *Everlaſting Fire prepared for the Devil and his Angels*. If *Burning* be a Word merely *Metaphorical*, as it ſeems to be in reſpect of *Pure Spirits*, then it is a Word and Idea ſubſtituted inſtead of a Puniſhment ſo great that it cannot be otherwiſe deſcribed to us; becauſe we are no otherwiſe able to conceive it, than under a Semblance of the moſt exquiſite Torture we are ſubject to in this Life. But if the Word is to be taken in its ſtrictly *Proper* and *Literal* Sence, as it ſeems to be with reſpect to the *Body*; for tho' it is an inſtance of great *Goodneſs* in God that the *Joys* of Heaven are repreſented to us under the figurative Images of *Light*, and *Glory*, and a *Kingdom*, and that the Subſtance and Reality ſhall exceed the utmoſt of all our Conceptions; yet it ſeems to be an Argument of the Strictneſs of his *Juſtice*, that the *Puniſhments* in another Life ſhould be more *Literaly* the ſame they are threatned and foretold. If it be thus I ſay, then that is a very needleſs Queſtion, *How material Fire can affect an human Soul?* Since we are told there is a *Worm which never dies*,

dies, as well as a *Fire which is not quenched*; and when we find by Experience how much the *Mind* regrets and bemoans every Pain in the *Body* here; and how inſupportably miſerable the whole Man is render'd by the Share it bears in the exquiſite Torture of any one of our bodily Members.

4. THE *Eternity* of theſe Puniſhments is revealed as plainly as Words can expreſs it; and the Difficulty in that Queſtion, *What Proportion endleſs Terments can bear to momentary Sins?* is quite removed, by conſidering that the Puniſhments denounced and threatned are not in themſelves Sanctions intirely *Arbitrary*, as it is in Puniſhments annex'd to *Human* Laws: But they are withal ſo many previous *Warnings* or *Declarations* of the *Inevitable* Conſequence and *Natural* Tendency of Sin in itſelf to render us miſerable in another World. So that a hardned and unrepenting Sinner cannot be otherwiſe than miſerable in another Life by a Neceſſity of *Nature*; and therefore not capable of Mercy; ſince there never can be any Alteration of his State and Condition, without ſuch a Change of the whole Man, as would put the natural and ſettled Order of the Creation out of courſe.

5. TO all this we may add, that in reſpect to thoſe Rewards and Puniſhments we have theſe farther Revelations. That the very particular

ticular *Day* is appointed by God in which *He will judge the World in Righteouſneſs, by that Man whom he hath ordained*; that he hath *Committed all Judgment to the Son*; and that all Mankind muſt come upon their Tryal at *Once*. The glorious *Pomp* and Majeſty of his Appearance, the awful Solemnity of the whole Procedure; nay the very Words of the *Sentence* are deſcribed; and it is foretold that in this *Day of God, the Heavens being on Fire ſhall be diſſolved, and the Elements ſhall melt with fervent Heat*. Theſe are *The Terrors of the Lord* which are ſufficient to overwhelm the Mind; and ſuch Motives to all holy Converſation as nothing but Infidelity or want of Conſideration can render ineffectual. Concerning which I ſhall farther obſerve, that all the *Doubtful* Opinions, and uncertain Reaſonings; all the Imaginations and boding Surmiſes of Men before, are now by the Goſpel cleared up into a *Full, Diſtinct* Knowledge and Certainty: And how far ſoever the Underſtandings of Men proceeded in the Nature of theſe Puniſhments before, yet they are all now become *Expreſs Poſitive* Sanctions of the Laws of the Goſpel; as it regulates not only our outward Deportment, but alſo the inward Frame and Diſpoſition of our Souls.

CHAP.

CHAP. X.

Of Spirit, and Soul, and Body; and the great Uſefulneſs of this Diſtinction in Religion.

NOW in order to promote and carry on this inward Holineſs of the Mind, that Opinion of Man's being τριμερὴς ὑπόστασις *A Perſon compoſed of three diſtinct eſſential Parts*, not altogether unknown before to ſome heathen Philoſophers, is now cleared up and expreſly eſtabliſhed by the Apoſtle in 1 *Theſſ.* v. 23. which according to the Original is thus, *And the very God of Peace ſanctify you* ὁλοτελεῖς *intirely in every Part: And may* ὁλόκληρον ὑμῶν *the whole of you;* τὸ πνεῦμα *the Spirit*, and ψυχὴ *the Soul*, and τὸ σῶμα *the Body, be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.* Which Text is a plain Comment upon *Geneſis* ii. 7. and an Explanation of thoſe Words concerning our Creation, which expreſly diſtinguiſh between *The Duſt of the Ground*, which is the *Body*; that Principle which was *Breathed* immediately from God, which is the *Immaterial* Part of us; and that *Living Soul* which reſulted from the *Union* of Body and Spirit: And theſe are in that Text of the Apoſtle's named according to their Order and Dignity, *Spirit*, and *Soul*, and *Body*. Accordingly

I. IT is of the purely ſpiritual Part of our Frame that theſe Texts are ſpoke, *The Word of God---- is ſharper than a two edged Sword, piercing even to the dividing aſunder of Soul and Spirit*; of the *Inferior* Soul, the Seat of all our irregular Paſſions and Affections, and the purely *Spiritual* and immaterial Part of us: Teaching us to diſtinguiſh them ſo exactly as to diſcern all the *Thoughts and Intents of the Heart*; all their ſecret and *Contrary* moral *Tendencies* and Inclinations; all the Struggles and Contentions between thoſe two Principles within us; and to make a right Judgment of them, as they tend either to the Healing and Preſervation, or the Corruption and Ruin of our whole Nature, *Be ye renewed in the Spirit of your Mind*; how? By putting on the *New Man*, in which that purely ſpiritual Part of us hath a great degree of the ſame Dominion and Sway over the inferior Soul, which it had when it was firſt *Created in Righteouſneſs* after the Image and Likeneſs *Of God*. Again, *The Spirit itſelf beareth witneſs with our Spirit that we are the Children of God*; that is the miraculous Operation of the Holy Spirit immediately upon the purely ſpiritual and rational part of us, and ſo endowing us with Knowledge and the Gift of Tongues, is an undoubted full Conviction of our Adoption. Again, *The Grace of our Lord Jeſus Chriſt be with your ſpirit*; becauſe the ſecret Influences of the *Holy Spirit* in the

the work of Grace, are directly and immediately upon *Our* Spirit; by a Communication of Strength and Aſſiſtance, in order to diſentangle it from the Allurements of the inferior Soul and ſenſitive Appetite. To which we may ſubjoin the laſt dying Words of our Saviour, *Father, into thy hands I commend my ſpirit. The God of the ſpirits of all fleſh.* And, *The Father of ſpirits.*

To the preceding Paſſages I ſhall add two Places more, wherein the *Spirit* is plainly taken in *Diſtinction* from the other *Eſſential* Parts of our Frame, and in direct Oppoſition to the *Body.*

Eccleſ. xii. 7. *And the Duſt ſhall return unto the Earth as it was; and the Spirit ſhall return to God who gave it.* The Word *Return* here, and the Repetition of it to both ſides of the Oppoſition, renders it very expreſſive and emphatical; for this ſhews that the Spirit is in its *Own Nature* diſpoſed to *Aſcend* upward (whenever diſengaged from the Body) without the Interpoſition of any immediate particular Act of almighty Power: And that the Body, which is ſurely *All* of it denoted by *Duſt* (otherwiſe the Oppoſition would be imperfect and miſlead us) hath an *Innate* Gravity or *Natural* Tendency *Downward* to its congenial Earth. Now if the Body is ſuch in the *Whole*, every *Particle* of it muſt have the ſame natural Ten-

dency; and if the *Spirit* were Duſt or *Matter*, or any *Part* of it ſuch, *All* that is material in our Compoſition would neceſſarily deſcend together; and nothing of it could be ſaid with any Truth to leave the Body and aſcend upward.

WHAT makes this yet plainer is, that the Word which is tranſlated *Gave it*, is here oppoſed to the Word בְּשֶׁהָיָה which imports, *According to what it was before.* It is ſure God gave *Both*; but this ſhews that the Spirit was given in a Sence totaly *Different* from that wherein the Duſt was given; that is, as it is here ſaid, *Immediately* from himſelf: And it is as ſure, that *All* the Duſt was given in one and the ſame Sence; and the *Intire* Spirit in a quite different Sence; whereas if the Spirit or any part of it were material, it could not be ſaid by way of Oppoſition that it *Returned* to God who gave it.

IF בְּשֶׁהָיָה means *According to what it was* juſt before its Separation from the Spirit; then it muſt have been a quite *Different* Subſtance from it; for otherwiſe there could have been no other Separation but of *Duſt* from *Duſt*, or of one Part of Matter from another; which is contrary to the expreſs Oppoſition in the Text; to which upon that Suppoſition it will be impoſſible to affix any determinate Sence or Meaning. But if that Word means, *According to what it was before*, when firſt taken

ken out of the Earth, then it is plain that one part of our Frame was taken from the Earth, or Duſt, or *Matter*, and that the other was not; that is, one Part of us is *Material*, the other *Immaterial*, given by God; or in other Words, a *Subſtance* or Being *Superadded* to the Duſt or earthy Part of us.

Eccleſ. iii. 21. *Who knoweth the Spirit of a Man that goeth upward, and the Spirit of a Beaſt that goeth downward to the earth?* The Inference made by too many from this Text is, that the *Same* Word רוּחַ being uſed here to expreſs the *Spirit* both of *Man* and *Beaſt*, they muſt *Both* be material, or both immaterial. But tho' the *Word* is the ſame, yet that it ſignifies *Two* things here not only of a *Different*, but even of a quite *Contrary* Nature, is moſt evident from the Context; and from the Words of the Original.

THE Context is thus; One Inſtance among many of the Vanities in human Life given by *Solomon* is, that Men are ſubject to *Death* as well as Beaſts; *All go to one Place, all are of the Duſt, and all turn to Duſt again.* So that in this reſpect Man is truly upon the ſame level with the Beaſts; and therefore to the generality of Mankind he is in *Appearance* upon the ſame Level as to his *Spirit*, as well as his *Body* which moulders into Duſt. Then immediately follows, For *Who knoweth* or conſiders; or according to the Hebrew Idiom, *How few are*

there who conſider or diſtinguiſh between the *Spirit of a Man that goeth upward, and the Spirit of a Beaſt that goeth downward to the earth?*

THE *Oppoſition* in the *Original* is abundantly more full and emphatical, which rendered more literaly is thus. *Who knoweth the Spirit of the Sons of Men*, that is of Mankind; *Which aſcendeth itſelf*, or of itſelf, *Up on high*; *and the Spirit of a Beaſt, which deſcendeth, itſelf, down below to the earth?* That this is the true rendering is evident; and not *Who knoweth whether the Spirit of a Man goeth upward?* &c. for, as ſome learned Men have juſtly obſerved, ה in the two Participles הָעֹלָה and הַיֹּרֶדֶת is not *Interrogative*, but *Emphatical.* To which I ſhall add that there is no ſmall Emphaſis even in the ל prefix'd in the Words לְמַעְלָה and לְמַטָּה; And that the greateſt Emphaſis of all is in the Word הִוא *Itſelf* immediately following the two Participles, which evidently confirms the ה prefixed to them both to be *Emphatical.* The Sence would not only have been perfect without any of theſe Emphaſes; but they would all ſurely have been omitted, if no more was deſigned to be ſpoken but barely that the Spirit of one goes *Upward*, and the Spirit of the other *Downward.* From hence therefore theſe three things are plain.

1. THAT the Spirit of Man, and the Spirit of

of Brutes go two *Contrary* ways at their Diſſolution. The Mind of Man cannot ſurmiſe otherwiſe, than that whatever is *Material* in him muſt naturaly go one and the ſame way, all together ; and that whatever is ſeparated from it, ſo as to go a *Contrary* way, muſt be a Subſtance of a quite *Different* Nature, or elſe it could never admit of ſuch a *Separation* ; ſince it was before *Equaly Eſſential* to the Man as the Duſt or other earthy Part of his Compoſition.

2. THAT whereas the Spirit and Body of a Man go two quite *Contrary* ways upon their Separation, the Spirit and Body of a Brute are never *Separated* but periſh *Together* at once. The Spirit of a Brute hath the ſame natural Tendency downward with the Body ; it hath the *Gravity* of a material Subſtance, and cannot therefore have any other Being or Exiſtence, than in the exquiſite Frame and Contexture of thoſe Particles of Matter which go to the Conſtitution of the Animal : And nothing is more ſure, than that if there was any thing in the Spirit of a *Man* common with that of *Brutes*, it would *Deſcend* downward with the Body as theirs does.

3. THAT the Spirit of Man goes upward, and that of a Beaſt downward, by an *Innate Natural* Propenſion. This is plain from the Original, which expreſſeth the Oppoſition thus;

the *Spirit which is Aſcending*, and *The Spirit which is Deſcending*, that is, in their own *Intrinſic Nature*; otherwiſe thoſe Participles would be here a mere Impropriety of Speech. But even in the *Common* rendering, one is ſaid to go *Upward*, that is to God; the other to go *Downward*, that is from God. And ſo in *Eccleſ.* xii. 7. it is ſaid the Spirit *Returns*, as we are ſaid to move *Of our ſelves*; or as the Body itſelf when it is ſpiritualized will move to meet the Lord in the Air. If it is objected that *Fire* is material, and yet goes upward; I anſwer, that ſuppoſing this to be true (which it is not, ſince the Particles of Fire move upward only in *Appearance* and for a while, but do realy *Deſcend* again by their *Gravity* to the Earth) yet it would be nothing to the Purpoſe; for if the Spirit of a Beaſt were a ſpark of ſuch Fire, and went upward likewiſe, there could be no *Truth* or *Oppoſition* in the Text upon that Suppoſition. Here it is ſaid the *Spirit* of Man only goes upward, and both *Body* and *Spirit* of a Beaſt go downward together; this ſhews that the Oppoſition in the Text reſpects the very *Subſtance* and whole *Eſſence* of the things oppoſed, and not any more *Refin'd*, or more *Groſs Parts* only of either the one or the other.

To ſuch as do not diſcern the Emphatical Oppoſition in the *Original*, nor the Force of theſe Conſequences drawn from thence; it will be

be ſufficient to obſerve, that רוּחַ or *Spirit* cannot denote the *Same* thing when apply'd to *Man* and *Beaſt* in the Text. Becauſe the Term רוּחַ originaly ſignifies *Wind* or *Breath*; and from thence it came to ſignify the *Animal Life* both in Man and Beaſt: So נֶפֶשׁ or *Anima*, or *Soul* is indifferently uſed for the Animal Life in both. From thence again it was uſed to ſignify *The Spirit of a Man that is in him*, or the immaterial part of our Frame; of which we have no direct and immediate Idea, and therefore have no Term more ſtrictly literal and proper for expreſſing the immateriality of it: So that by a mere *Neceſſity* it is in common apply'd to Man and Beaſt. Laſtly, from ſignifying the Spirit of Man, that Term was transfer'd to the Divine Nature; and ever uſed, thro' the Scriptures of the old Teſtament, to expreſs the incomprehenſible *Spirit of God*: And *That* by a more abſolute Neceſſity than in the foregoing Caſe; becauſe we can have neither a proper Idea or Term, to repreſent and expreſs truly what is altogether inconceivable and ineffable as it is in itſelf. Now tho' רוּחַ is ever uſed to ſignify the Spirit of *Man*, as well as the Spirit of *God*; yet no body can juſtly argue from thence that theſe two muſt both be the *Same in Kind*. Why then will ſome Men argue that the Spirit of *Man* and *Beaſt* muſt needs be of the *Same Kind*, merely becauſe the *Same Word* is uſed for *Both*; when there is no other Reaſon for this, but the want of *Immediate*

Conceptions

Conceptions and *Proper* Terms whereby to diſtinguiſh their *Different Natures.*

THESE two Texts of *Eccleſiaſtes* are a plain and expreſs Revelation of the *Immateriality* of the Human Soul; and of the *Materiality* of that in Brutes. Of the *Separate Exiſtence* of the human Soul after Death. Nay and of the *Eternity* of its Exiſtence likewiſe, by plain Implication; for if it were ever to be diſſolved and periſh, nothing is more reaſonable than to conclude, that this would moſt naturaly happen at the time of its *Separation* from the Body, to the Diſſolution of which it is here oppoſed: And if it ſubſiſts to the Day of Judgment, and ſo carries its Exiſtence into Eternity, we cannot imagine how it ſhould *Naturaly* ever have an End.

BUT the too common Objection here is, that all this doth not amount to a *Demonſtration* for the Immateriality of the Soul of Man. I grant it does not; but it is a moſt expreſs and emphatical *Revelation* of it, in Oppoſition to the Soul of Brutes, which is as expreſly declared *Material:* It contains as much plain and genuine Truth as could poſſibly be expreſſed in ſo few Words; and is likewiſe founded on the higheſt *Moral Certainty*; and you have no more for the Truth of any Point either of natural or revealed Religion. Tho' it is ſuch Evidence as doth not *Compel* the Aſſent; yet it is

ſufficient to render the with-holding of it *Inexcuſable* to God and our own Conſciences.

AFTER all I muſt obſerve, that tho' the Letter ה ſhould be taken *Interrogatively*, it alters not the main Scope and Import of the Text; tho' the Expreſſion were leſs *Emphatical*, yet the Doctrine is equaly *True*, as well as the Conſequences drawn from the Text. For *Who knows* or conſiders *The Spirit of the Sons of Men*, whether *Aſcending itſelf up on high*; *and the Spirit of a Beaſt*, whether *Deſcending itſelf down below to the Earth*; imports the very ſame with, *Who knows or conſiders the Spirit of a Man aſcending itſelf*, &c. And if it were not ſo in *Fact*, that one did actualy *Aſcend*, and the other *Deſcend*, it would never have been made a *Queſtion* by the Wiſdom of God, and *Solomon* whether it were ſo or not? Becauſe this would be no other than making Men ſurmiſe that to be true, which is abſolutely falſe. Only I muſt take Notice, that the literal Tranſlation of the Original upon this *Laſt* Suppoſition, is abrupt and imperfect; and I appeal to any Perſon skill'd in the Hebrew, whether taking the ה *Interrogatively* he is able to perfect and complete the Sence of that Text?

I SHALL only add, that no Thought can be more natural and obvious to our Mind, than that ſince the Spirit of Brutes goes *Downward* to the Earth, they can have no Degree of *Reaſon*;

ſon; and that if they had any Degree of Reaſon, they would have a proportionable Degree of the Knowledge of *Moral Good* and *Evil*, and of *Freedom of Will*; they would have ſomething of a *Natural Religion*, and be liable to a proportionable Meaſure of *Reward* and *Puniſhment* here, or in another Life: In order to which *Their* Spirit, as well as that which is *Human*, muſt have *Survived* their Bodies; and have aſcended *Upwards* likewiſe for *Judgment*, and a Sentence of Abſolution or Condemnation.

IT having ſo plainly appeared that the pure Spirit is a *Diſtinct* conſtituent Part of our Frame, I ſhall now proceed to a *Farther* Conſideration of that Diſtinction of *Spirit*, and *Soul*, and *Body*; and of the great *Advantage* and Uſefulneſs of this important Point of Revelation. This *Spirit of a Man which is in him* knoweth the things of a Man, and is compared with the *Spirit of God* which knoweth the things of God; and of which St. *Paul* ſpeaks when he ſays *Rom.* i. 9. *God is my witneſs whom I ſerve in my Spirit*, that is in the inflexible bent of his *Will*, and firm Purpoſe and Steadineſs of his *Purely Spiritual* Part: So ſtrengthned and confirmed as never to be led away, with the moſt violent Inticements of the animal Soul in Combination with the Body, into any deliberate Tranſgreſſion; tho' the Frailties and *Infirmities* of Nature ariſing from their reſtleſs continual *Struggle* againſt the Spirit, can never

be totaly overcome in this Life. So that here in the Beginning of this Epiſtle, he lays a Foundation for a clear and eaſy Expoſition of thoſe Paſſages in the 7 and 8 Chapters, which have been ſo much miſtaken, and fataly miſ-apply'd to the quieting People's Conſciences under wilful and deliberate Sins. For there the Oppoſition is all along between the *Fleſh* and *Carnal Mind* (as he calls the *Animal* Soul) on the one hand; and the *Spirit* on the other; which by the *Antitheſis* plainly appears to be a conſtituent Part of the Man, as well as the fleſh and carnal Mind: And in this Sence *Living after the Spirit*, is oppoſed to living *After the Fleſh*; as the being *Spiritualy minded*, is oppoſed to being *Carnaly minded*.

Now, there the Apoſtle inſtances in his own Perſon, and ſpeaks of the pure Spirit or Mind as of the Man *Himſelf*, that being the moſt excellent and ſuperior Part; in oppoſition to the Fleſh, which includes the *Animal Soul* or *Carnal Mind*, with all its corrupt Tendencies and Inclinations. He ſerv'd God in his *Spirit*; with the *Mind he ſerv'd the Law of God*, and *Delighted* in it in the *Inward Man*; but found a Law in his *Members* warring againſt the Law of his *Mind*; and from thence he proves his Aſſertion, *That the Law and the Commandment is Holy, and Juſt, and Good*; becauſe it is ſo apparently agreeable to the genuine Sentiments of the *Pure Spirit* within us, and accord-

accordingly ſo readily approved of and aſſented to by unprejudiced Reaſon. And that this Law is no otherwiſe the *Cauſe* and Occaſion of *Sin* and *Death* to us, than as it is directly *Contrary* to the Law we find in our *Members*; and as it is enacted againſt all thoſe Inclinations and Tendencies of the fleſh and carnal Mind which we *Our ſelves* (that is, the *Spiritual* and purely intellectual Part of us) judge and pronounce to be ſinful and wicked.

I KNOW the *Spirit* here, and in other parallel Places, is uſualy expounded of the Motions of the *Holy Spirit* within us; which is ſo far true, but is not *All* the Truth; for it ſignifies the πνεῦμα or Spirit of a Man excited and aſſiſted by the Spirit of God: Which Acceptation of it is unavoidable in ſome Places; and renders others eaſy and intelligible; and without including this *Spirit of a Man*, it will be very difficult to find out the Scope and Coherence of thoſe Paſſages where it is mentioned. Beſides that the Sence and Context of thoſe Places require this, it is *Natural* to underſtand it of *Both*; becauſe inward Grace, or the Influences of the Holy Spirit, are immediately applied to the ſpiritual immaterial Part of us, to prepare and ſtrengthen it for a Combat with the Fleſh and inferior Soul; and enable it to recover that original Purity and Holineſs which is innate to it, and in which it was firſt created.

THIS

THIS is that Part of our Frame which is *Immaterial*, and conſequently hath Immortality in its Natural *Frame* and *Eſſence*; whereas the *Inferior Soul*, which owes its Being to the Union of the Body and Spirit, is diſſipated and diſſolved upon their being ſeparated again from one another. In this Spirit conſiſts the *Dignity* of our Nature; it is that by which we are, not only little lower than Angels; but whereby we have a remote Reſemblance of the Divinity, and bear the Image and Likeneſs of him from whom it was originaly breathed into Man. It is, conſidered *Separately* and in *Itſelf*, pure, unpolluted, and uncorrupt; its firſt and *Innate* Tendencies are all to good; all its native Deſires and Inclinations are to Virtue; and it is originaly ſo framed for the *Beauty of Holineſs*, as to be ever carried towards it by an inceſſant ſtrong Propenſion. It is the chief Seat of the *Intellect* and *Will*; and would *In itſelf* have an inflexible Inclination to *Truth* and *Goodneſs*, and an undiſturbed Complacence in a freedom from all Vice and Error. And were it to reſide *In* the Body only as in a *Seat* or *Throne*, ſo as to be diſengaged and act *Of itſelf*, without the neceſſary Conjunction and Co-operation of the Body and ſenſitive Soul, to which it is united ſo intimately; then to uſe the Similitude of a Philoſopher, It would, *Like the Top of Olympus, enjoy an uninterrupted Serenity; and from thence look down upon all the Commotions*

and

and Perturbations in the irrational Soul, as on ſo many Clouds, and Storms, and Thunders in an inferior Region under its Feet.

IF it be objected here, that ſuppoſing what I have ſaid of the Spirit to be true, and that it is in its own *Nature* a *Pure* and uncorrupt Principle; then it can have no ſhare in the Guilt of Sin, nor be liable to any Moral Corruption but by *Force*, and contrary to its native Inclinations; and conſequently ought not to be puniſhed merely for being in bad Company, to which it was *Neceſſarily* confined. I anſwer that the Objection proceeds upon a miſtake, in ſuppoſing that becauſe the Spirit is thus pure and uncorrupt, conſider'd ſeparately and in its *Own Nature*; therefore it continues to *Preſerve* itſelf unpolluted in the midſt of Heaps of Filth and Corruption that lie all about it during its *Union* with the Body; *In* which the Objection ſuppoſes it to reſide as in a *Priſon.*

WHEREAS it is now ſo eſſentialy united to the Body, that during the Union neither of them can act alone; it is the *Compound Nature* that acts; the pure Spirit cannot exerciſe the moſt abſtracted Act of *Volition* or *Thought* any otherwiſe than in Concurrence with Matter; It exerciſes all its Operations as a *Part* only of the whole Perſon, and not as a *Separate* and *Independent* Spectator. From this ſtrict Union it

it is, that the Spirit of Man became at firſt *Liable* to be drawn into any Moral Corruption at all, at the Fall; and that ever ſince, it is vaſtly more liable to be *Seduced*, tho' not *Forced* into a Compliance with the Sollicitations of corrupt Paſſion and Appetite, and all the ſinful Tendencies which infected our inferior Soul and Body from eating the forbidden Fruit. For our unruly Paſſions and Appetites then gained ſuch an *Addition* of Strength, as *Proportionably* abated the native Power and Influence of the pure Spirit, and conſequently rendered it more liable to an Abuſe of its Liberty.

BUT you will ſay the Objection is not quite removed; for where is the *Juſtice* of adding a Principle pure in itſelf, to another which is impure, in Conjunction with which it muſt neceſſarily be corrupted? If it muſt *Neceſſarily* be corrupted, the Objection would hold; but on the contrary, it is ſtill indued with *Freedom of Choice*, which it can and ought to exert effectualy in its Union with the Body. During which Union, notwithſtanding the Diſadvantages it is under from the Strength of Paſſion and Appetite, it ſtill remains the *Directing* Principle, and ſhould always aſſert its right; conſtantly and vigorouſly ſupport its *Native* Title to Dominion; and not permit the Fleſh or inferior Soul by any Importunity to prevail for its Compliance with their unreaſonable Demands;

or ever to become the concurring Inſtrument of their ſinful Luſts and Paſſions.

WHAT I aſſert is no more than that the Spirit is *Originaly* and in its own Nature, ſeparately conſider'd, pure and uncorrupt; as the whole *Compound Nature* was at firſt. But ſtill it may become Partner in all the Guilt, Partaker of all the Defilements of the Fleſh and inferior Soul, and Sharer in their Pollution by its own Default or free *Conſent*, tho' not by *Force*. And for want of exerting its proper Authority, it becomes itſelf actualy defiled, and together with them juſtly liable to Condemnation and Puniſhment: According as it proves ſupine and unactive; as it yields to Temptation; and ſuffers itſelf to be led away Captive by thoſe Paſſions and Appetites, which cannot move one Step further into *Act*, than they have its full Conſent and Permiſſion. And what renders it truly *Criminal* in ſuch ſinful Compliances is, a Conſciouſneſs of their being all directly contrary to its own pure native Sentiments and Tendencies; and that it could have acted otherwiſe. So that its Moral Imperfections are no way neceſſary; but ſtrictly imputable to it by its own failure, and abuſe of its innate Liberty of Choice.

NOW in order to prevent farther Miſtake and Objection here; it muſt be conſidered, that tho' all the Operations of *Man* are realy and truly

truly *Joint* Acts of the three Parts of the Compound in eſſential Union; yet each Operation, conſidered *Singly* and by itſelf, may proceed in a *Greater Degree* from any *One* Part, than from the reſt. Tho' all our Operations proceed from the whole *Compound Nature*, yet they do not *Equaly* proceed from *Each Part* of it. For inſtance, *Thinking* and *Willing* are Acts of all the Parts in eſſential Union, or Acts of the compound Nature; and yet they are principaly and *Chiefly* the Operations of the pure *Spirit*; in a leſſer Degree the Operations of the *Animal Soul*; and leaſt of all of the *Body*. So in the Reverſe, the *Appetites* in Man are Operations of the compound Nature, but much more Acts of the *Animal Soul* and *Body* than of the *Spirit:* And yet were they not in ſome degree Acts of that Spirit, which *Informs* the whole, they could be no way *Governed* or regulated by it; nor could any Appetite become *Sinful* in us any more than in Brutes. So again, every human *Paſſion*, as *Anger* for inſtance, is the Act or Motion of the compound Nature, but chiefly and in a greater Meaſure of the *Inferior Soul:* And as all the Paſſions are of a *Middle* Nature, they are jointly, tho' in a leſs degree, the Operations of Body and Spirit likewiſe.

FOR this Reaſon only it is, that ſuch of our Operations are called *Bodily* by way of Diſtinction, in which the Body bears the

Greateſt Share; thoſe are called *Animal* which proceed moſt from the *Inferior Soul*; and thoſe *Spiritual* which proceed principaly from the *Spirit:* And not becauſe, according to a vulgar Error, they proceed intirely and *Totaly* from any *One* of the Parts *Separately*; nothing being plainer than that while all the Parts of the Compound continue *Eſſentialy* united, our Operations muſt proceed jointly from them all; unleſs we could ſuppoſe them capable of being *Eſſentialy United*, and yet *To act ſeparately* at the ſame time. And hence it comes, that tho' the Spirit does not Act *In* the Body, as an *Independent* Principle; yet there may be a natural Oppoſition and Struggle between thoſe Motions and Tendencies which proceed *Chiefly* from the *Body* or *Inferior Soul*, and thoſe which proceed *Principaly* from the Spirit. But then as the Spirit is made the *Governing* Principle of the Compound, and is accordingly indued with *Reaſon* and *Liberty of Choice*; ſo it may permit any *One* of the Tendencies, more *Peculiar* to each particular *Part*, to become ſo ſtrong as to ſway and carry with it all the reſt, even to the Preſervation or Deſtruction of the whole compound Nature. Whereas its proper Office is, ſo to adjuſt all the *Particular* Tendencies and Operations, as to make them combine together in a beautiful Union towards obtaining the moſt commendable common End; and not to ſuffer any *One* to prevent or obſtruct the moſt *Rational*, and what ſhould always

always be the moſt *Prevailing* Inclination, from being gratified. Thus ought our *Little* World to be govern'd after the Model of the great *Syſtem* about us; where the heavenly Bodies, notwithſtanding very *Different* and *Oppoſite* Tendencies, are made to conſpire harmoniouſly towards the glorious End of the *Whole*.

NOW the *Underſtanding* and *Will* being *Principaly* the Operations of this pure Spirit, tho' they are neceſſarily tranſacted in Concurrence with material Organs; we may obſerve from what paſſeth within us, that they remain the ſame, and unaltered in *Approbation* and *Deſire*, even when they are moſt violently oppoſed and contradicted by the Inclinations and Appetites of the animal Soul; nay even when the Spirit is prevailed on to *Comply* with them. So that we ſhall in *Spirit* approve and *Deſire* or *Will*, that very inſtance of Virtue and Goodneſs, which upon the vehement Reluctance of the Fleſh and inferior Soul we chooſe to decline: And we ſhall *Condemn* that very Vice or Wickedneſs which we *Chooſe* to commit, and to which we bear in *Spirit* the greateſt Hatred and Averſation; or in the Apoſtle's Phraſe, *That which I do, I allow not; for what I would, that do I not; but what I hate, that do I.* The pure *Intellect* and *Will* are rarely or never ſo brought over to the Enemies Side, as to fall in with them intirely, or to abet and maintain their Cauſe with *Pleaſure* and *Approbation*;

tho' they may be carried into Captivity by our own Default; and into ſuch a State of Bondage and Subjection as to be paſt all Hope or Proſpect of any Releaſe. But ſtill in the midſt of *Chains* and Fetters, the Spirit, like a royal Captive awful even in Diſtreſs, will aſſert its native right of Dominion, and upbraid its Betrayer with unjuſt and treacherous Uſurpation. From thence come *Remorſe* of Conſcience, and boding *Expectation* of inconceivable Miſery in a future State, occaſioned by going out of the World with our whole Frame voluntarily *Inverted*; and by the *Pure Spirit*'s being probably conſigned over by Death to the endleſs Tyranny of the *Inferior Soul*, upon the Re-union of Body and Spirit at the Reſurrection.

II. THE Word uſed in Scripture to denote the ſecond Principle in Man is ψυχὴ which hath various Acceptations. In 1 *Pet.* ii. 11, it is taken for πνεῦμα or the pure Spirit of Man, *Beware of fleſhly Luſts which war againſt the Soul*; and thus it is to be interpreted whereever it is apply'd to a pure Spirit in a State of *Separation*. Sometimes it is taken for both theſe, *Spirit* and *Soul* together, as *Thou Fool, this Night ſhall thy Soul be required of thee*; as likewiſe in all Places where mention is made of *Saving the Soul*, or of loving God with *All the Soul*. Very often it is taken for the whole Man, let *Every Soul be ſubject to the higher*

Power &c.

Powers. And laſtly, it is ever included in the Word *Fleſh* when it is ſet in Oppoſition to πνεῦμα or the pure Spirit; as where it is ſaid, *The Spirit indeed is willing, but the Fleſh is weak. The Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh. I know that in me*, that is *In my Fleſh, dwelleth no good thing.*

THIS Part of us is *Mortal*, ſubject both to *Moral* and *Natural* Corruption; and as it owes its Being to the Conjunction of the pure Spirit with the Body; ſo it ceaſeth and is diſſolved again immediately upon their Separation: This is the Seat of all our irregular *Inclinations* and *Deſires*; and as it is *Nearer* ally'd to the *Body* than the Spirit, ſo it is greatly taken up in the Conſervation of its being, and providing for the full Gratification of all its Appetites. For which Reaſon it is by the Heathen Philoſophers branded with ſuch Names of Contempt as theſe; the *Horſe*, becauſe it is headſtrong and runs away with the *Man*, or rather with the *Spirit* which ought to have the governing of the Reins. The *Beaſt* in us, becauſe the animal or ſenſitive Soul is ſuppoſed common to us with Brutes. The *Woman* or *Child* in us, becauſe the Paſſions and Affections of Women and Children are commonly ſtronger, and their Reaſon weaker than in Men. So that, as I have met it well obſerved, *Man is an amphibious Creature, of a middle Order and Nature between Angels and Brutes: With theſe he par-*

takes of a corporeal Soul, vital Blood, and a Maſs of animal Spirits; with the former he partakes of an intelligent, immaterial, immortal Spirit.

NOW whether we ſuppoſe this inferior Soul an *Original*, *Diſtinct*, *Conſtituent* Part of our Frame, anſwerable to the ſenſitive Soul in Brutes; or ſome third Principle of Action neceſſarily ariſing from the eſſential *Union* of an immaterial Subſtance with Matter; yet if conſidered abſtractedly from that pure Spirit, it is beſt conceived and ſpoke of in this *Abſtracted* Sence, by the Soul of a Brute; which of itſelf could give no more than *Life*, and *Motion*, and bodily *Appetites*; and perhaps ſome ſuperior Degree of natural *Inſtinct*, as is moſt obſerved in thoſe Beaſts which approach neareſt to human Shape: And were the Body of a Man to grow up with that *Alone*, without the addition of an *Immaterial* Subſtance, he would be no more than a Beaſt in human Shape. When the pure Spirit was breathed into the Body, Man became a *Reaſonable*, as well as a *Living* Soul; and thence, what would otherwiſe have riſen no higher than *Bodily Appetite*, *Senſe*, and *Inſtinct*; is improved, not only into *Underſtanding* and *Will*, but into all the *Paſſions* and *Affections* of a reaſonable human Nature.

THESE Affections were all regular in our firſt Creation; but by the Fall our bodily Ap-

petites got the upper hand of our Reaſon, and became ſo headſtrong and violent as to draw off all the *Paſſions* and *Affections* of the Mind from *God*, and Goodneſs, and the things of another Life; and engage them too much on the preſent Objects of *Senſe*, which were adapted to the more immediate Pleaſure and Gratification of thoſe Appetites common to us with Brutes. Theſe in a State of corrupt Nature being craving and impetuous, do with Clamour and Fury in a tumultuous manner, hurry away all thoſe *Affections* of the Mind; in Contradiction to the ſtill Voice, and calm tho' conſtant Advice and Tendency of the pure Underſtanding and Will; and bring them over to the Fleſh. Thus it is that theſe Affections, from being the Inſtruments of all Virtue and Holineſs; become corrupt and degenerate, and are ſubſervient to all manner of Vice and Wickedneſs: And thus at laſt is the pure Spirit itſelf importun'd into a *Conſent* to their ſinful Motions, tho' not to an intire *Approbation* of them.

AND now we ſee what a ſpacious Scene of Knowledge the clearing up this Diſtinction of *Spirit*, and *Soul*, and *Body* in Man, hath opened to the Mind with reſpect to the whole Syſtem of *Moral* and *Practical* Religion; by pointing out to us wherein our *Strength* lies, and where our *Weakneſs*; and diſcovering to us the true Seat of all our *Corruption*, and the means and method of our *Cure*.

OUR *Strength* lies in the *Immaterial* part of us aſſiſted by the *Grace* of God, which is the ſecret and ineffable Communication of the holy Spirit to the Spirit of a Man which is in him; to enable it to reſiſt and overcome all the Allurements and Temptations of the ſenſitive Soul; and recover its native right of Dominion over all the Faculties of the inferior Man. This purely ſpiritual Part of us may be enticed and *Allured*, but never overcome by *Force*; for it is a noble Principle, whoſe Ruin muſt proceed from itſelf; it can lie under no Compulſion or *Abſolute Conſtraint* from any thing without it, but from that only which is Almighty. As there is nothing more *Feeble* than the Mind of Man, when it reſigns itſelf up to irregular Paſſion and Appetite; ſo there is nothing in Nature ſo *Strong* and invincible, whenever it is truly and ſteadily reſolved to be ſo: When by divine Aſſiſtance it exerts itſelf to the utmoſt, the World and the Fleſh are not able to Cope with it, nor the Devil to ſtand before it.

IN a mere ſtate of corrupt Nature indeed, this Godlike Part of us is without a ſufficient Power of *Direction* and Government; it is ſo overcome and obſtructed, that of itſelf it is utterly unable to reſtrain any one irregular Inclination or Appetite in the ſenſitive Soul, or Body: To which tho' it be eſſentialy *United*, yet

yet it cannot diffuſe its own native Inclinations and Deſires thro' the unweildy Maſs; which ſets up a great Variety of Luſts and Appetites of its own in direct Oppoſition to it; ſo that it cannot when *Unaſſiſted*, commendably and effectualy exert itſelf to the Performance of any Virtue or Goodneſs in Thought, Word, or Deed. This made the ſecret Influence of the *Spirit of God* upon our Spirit neceſſary for us; that the ſame Breath of God which firſt gave it *Being*, might ſupply it with new *Life* and *Vigour:* Stirring up its original Inclinations and Tendencies; awakening and reviving thoſe native Deſires of Virtue and Holineſs, which lay dormant and unactive under the Ruins of human Nature; and this is the Beginning of a Chriſtian Life. When by God's *Preventing* Grace the Spirit is rouzed out of its Lethargy, then comes on the Struggle; the Principles of *Reaſon* and *Grace*, againſt the corrupt *Appetites* and Propenſions of Nature. If it cheriſhes and encourages theſe *Firſt* Motions of the Holy Spirit, and holds out reſolutely and with firm Perſeverance, it gains Ground every Day; and goes on gradualy from Strength to Strength: Till at laſt, like a glorious Monarch reſtored and confirmed, it rules the rebel Affections and Paſſions of the ſenſitive Soul, and the Appetites of the Body, with a Rod of Iron, and ſways them all with its Nod. It may then approve or reject; ſuppreſs or excite; check or encourage all our Inclinations at will; it may

Still

Still the raging and ſwelling of our Paſſions, and ſay to each of them, *Hitherto ſhalt thou come and no further*; and in ſhort nothing ſhall be tranſacted in the little World without its Permiſſion or Command.

OUR *Weakneſs* lies in the *Senſitive Soul*, the immediate Seat of all our *Paſſions* and *Affections*; which as it reſults from the Conjunction of the *Pure Spirit* and *Body*, is ſollicited on both ſides, and muſt incline to one or the other: If it join with the *Spirit*, it will itſelf become ſpiritualized in all its Tendencies; but as it more or leſs inclines to the *Fleſh*, ſo far it becomes carnal and degenerate. Now becauſe all the Motions and Affections of this inferior Soul are more immediately converſant with the Objects of our bodily Appetites; and more ſtrongly importuned by their conſtant and intimate *Preſence*; they are in their own Nature apt to cloſe with theſe, and *Dwell* upon them: And it is not without great Difficulty and Reſolution that they can be weaned and drawn off from them; ſo as to be chiefly imployed upon the inviſible Things of another World, and ſuch Things here as have a more immediate Relation to them. For this Reaſon both the *Inferior Soul* and *Body* go under the Denomination of *Fleſh*; and accordingly of this it is ſaid, that the *Fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh; and theſe are contrary the one to the other.*

THESE

THESE are the two Enemies which muſt engage; *Implacable* irreconcilable *Enemies*, ever ſince the Fall; and the ſhort fierce Combat is for Eternity. The ſecret Influences of the *Holy Spirit* of God come into the Aſſiſtance of the purely *Spiritual* Part of us; the Devil on the other ſide is a conſtant Auxiliary to the *Fleſh*; the ſtruggle is for no leſs than Life or Death everlaſting; and the one or the other muſt obtain a compleat Victory.

BOOK III.

A SUMMARY

of

The NATURAL ORDER,

and

WHOLE PROCEDURE

of

The INTELLECT.

CHAP. I.

The Mind at Firſt a Tabula Raſa.

THAT Maxim of the Logicians is to be taken for a ſure and fundamental Truth, *Nihil eſt in Intellectu quod non fuit prius in ſenſu*; the true Meaning of which is, that the Ideas of *Senſe* are the *Firſt Foundation* on which we raiſe our whole Superſtructure of Knowledge; and that all the Diſcoveries we can make in things *Temporal* and *Spiritual*, together with the moſt *Refined* and *Abſtracted* Notions of them in the Mind of Man, take their Riſe originaly from *Senſation.*

AT our Birth the Imagination is intirely a *Tabula Raſa* or perfect *Blank*, without any Materials either for a *Simple View* or any *Other* Operation

peration of the Intellect. We are not furniſhed with any *Innate* Ideas of things material or immaterial; nor are we endued with a Faculty or Diſpoſition of forming *Purely Intellectual* Ideas or Conceptions independent of all Senſation: Much leſs has the human Soul a Power of raiſing up to itſelf Ideas out of *Nothing*, which is a kind of *Creation*; or of attaining any *Firſt Principles* excluſive of all *Illation* or conſequential Deduction from Ideas of *Material* Objects; without which the Mind of Man, during its Union with the Body, could never have arrived even to a Conſciouſneſs of its own *Operations* or *Exiſtence*.

DAILY Experience ſhews us that as far as Perſons are from their firſt Infancy deprived of any of their *Senſes*, they are ſo far imperfect in their *Intellectuals*. What a vaſt degree of Knowledge do we find cut off together with that one Senſe of *Hearing*? Take away the *Sight* likewiſe, and then conſider how limited and confin'd the Operations of the Intellect muſt be? If after this you remove from a Man all *Taſte* and *Smelling*, and if he hath no Ideas left for the Mind to work upon but thoſe of his *Feeling*; how far would he differ from the ſenſitive *Plant*? The Mind in ſuch caſe would not be able to infer the bare Exiſtence of any thing external to it but what was *Felt*; and if it were poſſible for the Man to have *Animal Life* without *Feeling*, he would be as utterly

void of *Knowledge* as one in a Swoon or Apoplectick Fit.

NOW this is ſo far from being a juſt reaſon to think the Soul of Man *Material*, that it is an Argument of the quite *Contrary*. For let us reſtore that Man to all his Senſes again, in the greateſt degree of Acuteneſs he is capable of, inſomuch that he ſhall have his Imagination furniſhed with the Ideas of all *Senſible Objects*; yet you have not reſtored him to any uſe of his *Reaſon* and *Underſtanding*; not even to that of a *Simple View* or Apprehenſion of thoſe Ideas. With reſpect to the ſimple Perception of *Mere Senſe* he is ſtill upon the ſame Level with *Brutes*; he is altogether *Paſſive*; he retains all the Signatures and Impreſſions of outward Objects, but in the very Order only in which they are ſtamped; without *Tranſpoſing* or *Altering*, *Dividing* or *Compounding*, or even *Comparing* them one with another: And they would always continue ſo in the Imagination, if there were not a Principle *Above* Matter, firſt to contemplate or view them; and then to work up thoſe rude and groſs Materials into a great Variety of curious Arts and Sciences.

CHAP. II.

Ideas of Senſation.

THE *Firſt* ſtep therefore made towards Knowledge is *Antecedent* to any Operation of the *Pure Mind*, and without any Concurrence of the Intellect; and that is, the Attainment of *Ideas*, or ſome Likeneſs and Repreſentation of external Objects which may remain in their Abſence; and (ſince all Senſation is of *Particulars* only, and *Succeſſively* of one Object after another) which may bring them all together, as it were into one Place, for the more convenient View and Obſervation of the Mind. Whether this is perform'd by any actual Impreſſion of the *Object* upon the Organ of Senſation; or by ſome Operation of the *Senſe* upon the Object? And whether the Idea is always an Emblem of the *Real True* Nature of the Object; or of its external *Appearance* alone; or only *Occaſion'd* by it? are Queſtions perhaps never to be *Thoroughly* decided; and therefore we leave them to be for ever debated by the Curious. Theſe ſeveral Remarks following, which are within the Compaſs of our Knowledge, are more material to be obſerved.

1. THAT theſe Ideas of Senſation are all *Simple* Perceptions, and of Particulars only; which

is evident enough with reſpect to *Four* of our Senſes; and will appear to be ſo likewiſe of the *Sight*, if it is conſidered that tho' the Eye can take in a *Confuſed* Proſpect of a great Variety of Objects at *Once*, yet it can take a *Diſtinct* View of them no otherwiſe than *Succeſſively* one after another: And tho' the ſame external Object may make Impreſſions upon *More* of our Senſes than one at the ſame time, yet *Each* of thoſe Impreſſions are of a *Different* kind, and each a *Simple* Idea in itſelf; tho' the Mind may afterwards put them together to make up one *Compound* Idea of that Object.

2. THAT this ſimple *Perception* of Objects by their *Ideas*, which is common to us with Brutes, is to be well diſtinguiſhed from the ſimple *Apprehenſion* of thoſe *Ideas* by the Intellect after they are lodged in the Imagination; which is an Operation never to be performed by mere Matter, without the Concurrence of an immaterial Principle.

3. THAT theſe ſimple Ideas of Senſation only are, in the ſtrict and truly proper Sence of the Word, to be called *Ideas*; and that tho' this Term may improperly be extended to ſignify any of *Theſe* conſider'd in Conjunction with the *Operations* of the Mind upon them, yet it then ſerves only to darken the Subject and confound the Underſtanding.

4. THAT

4. THAT theſe are the *Original Materials* and Ground-work of all our Knowledge. And if any one hath a Doubt whether they are ſo, let him inſtance in ſome one *Simple original Idea*, which we are not beholden to the Senſes for; one that the Intellect can call altogether its own; and which it acquired intirely *Independent* of them. The very Idea of *Exiſtence*, which is the moſt direct and immediate one we have with reſpect to *Immaterial* Beings, is from the Senſes; in the Knowledge of which the Intellect proceeds thus: As from the Exiſtence of one thing *Material* actualy perceived, I infer the poſſible and even probable Exiſtence of other things Material which were never the Objects of any of my Senſes; ſo from the known Exiſtence of things Material I draw this Conſequence, That other things may and muſt exiſt which are *Not Matter*. Were it not for our *Actual* ſenſible Perception of *Bodily* Subſtance, we ſhould not know what it was to have a *Being*, nor could we be conſcious of even our *Own Exiſtence*.

SO likewiſe all the Idea or Notion we have of *Power*, is from the Operations we obſerve in things purely Material one upon another; or from the Operation of the *Mind* upon its *Ideas*, and its voluntary moving of the *Body*: And therefore becauſe we can have no *Proper* Notion or *Direct* Idea of the Power of *Creation*,

or of producing a Thing into Being no Part of which exiſted before; we *Endeavour* to conceive it after the beſt manner we can, by the Power of a *Man* in making ſomething out of *Pre-exiſtent* Materials. Thus we form a Conception even of *Eternity* itſelf from *Time*, which is meaſured by the Motion of the Heavenly Bodies; and from the Duration of things material. So likewiſe by enlarging the Idea we have of *Space* and *Extenſion*, the Mind forms to itſelf the beſt poſitive Conception of *Infinity* it is capable of; and all the Notion of it we have beyond this, is only a *Negation* of any Stop or Boundary. Nay when we attempt to form any *Simple* Idea of God himſelf, it is by no other than that of *Light*, or the Glory of the *Sun*. For this Reaſon we naturaly fall into that way of ſpeaking of things immaterial, and whereof we can have no direct Perception or proper Idea, in the very ſame Style and Language we ſpeak of *Ourſelves* and other things of this World; or elſe expreſs them in Terms purely *Negative*, ſuch as *Infinite*, *Immaterial*, *Immortal*, *Incomprehenſible*, and ſuch like.

FOR the ſame Reaſon it is, as I have met it well obſerved, that we expreſs the pureſt Operations of the *Intellect* by Terms borrowed from Senſation, *Animi ipſius Functiones vocibus quæ a rebus corporeis ſunt tranſlatæ deſignamus; quod nimirum res apprehendat, quod diſcurrat*, &c. As we ſay in Engliſh, that the Mind *Apprehends*

hends or *Takes* a thing, that it *Runs* over it, and ſuch like: Becauſe we have no *Ideas* of thoſe Operations; and therefore when we form the moſt *Abſtracted Conceptions* we can of them, it is not to be done excluſively of thoſe *Objects* which are *Thought of* or *Willed*; in the moſt refined Compoſition of which Objects, there will always be found a *Mixture* of ſenſitive Ideas or a *Dependence* upon them. And thus likewiſe all the Conceptions we have of the particular *Affections* and *Paſſions* of the Soul of Man, are in ſome Meaſure made up out of Ideas of *Senſation*. We cannot form any Notions of them excluſive of the *Objects* which occaſion them, and of their different *Manner* of affecting the *Body*, by which they become *Viſible* in the Lineaments of the Face, or the outward Deportment of the Perſon: And by joining ſuch *Ideas* to a *Conſciouſneſs* of *Pleaſure* and *Pain* in the Mind, we form a *Complex Notion* of each Paſſion. Thus we partly conceive *Joy* and Gladneſs by the ſparkling of the Eyes and dilating of the Countenance; *Sorrow* by a down Look and a Contraction of all our Features; and *Anger* by the Diſtortion of them. There is a peculiar Look of *Envy*, another of *Shame*, and another of *Deſpair*. Let any Man try to form an *Idea* or *Conception* of any particular *Paſſion* abſtractedly from all *External Things* which are its Objects, and from all Effects of it on the *Body*; and he will ſoon perceive what a Dependence it has on Ideas of *Senſe*, and what

a Portion of them muſt be taken into the Account. In ſhort whilſt the Spirit is in Conjunction with the Body, if you remove from it all Ideas of Senſation, the whole Superſtructure of Knowledge Human and Divine falls to the Ground; the Intellect could then have no *Thought*, having nothing left to think of: Nay tho' at the ſame time we ſhould ſuppoſe the Exiſtence of Myriads of *Immaterial* Beings; ſince nothing is plainer, than that it could have no direct and proper Idea of them.

WHEN theſe Impreſſions which we are by God and Nature diſpoſed to receive from outward Objects, are imperceptibly conveyed thro' the Organs of Senſation inwardly to the *Imagination*; to be there repoſited and ſtored up as the firſt Groundwork and groſs unwrought Materials of all Knowledge, whether of things Material or Immaterial; then it is that they obtain the Name of *Ideas:* Which are ever more clear, and diſtinct, and permanent according to the preſent Diſpoſition of the *Organ* of Senſation; the juſt Diſtance of the *Object*; the *Strength* of the Impreſſion made upon the Senſe; the frequent *Repetition* of that Impreſſion; and the Diſpoſition of the *Medium.* It is called the Imagination from the *Images* of external Objects lodged in it, in the ſame confuſed and diſorderly manner they are tranſmitted from the Senſes; and *Senſus Communis*, becauſe it is the inward common Receptacle of all the outward

Impreſſions

Impreſſions made upon them. This is a Faculty in Man, as well as Brutes, purely *Paſſive*; and differs from *Memory* in that it is, more diſtinctly ſpeaking, the *Storehouſe* or *Repoſitory*; but Memory regards rather the *Furniture* or vaſt Variety of Ideas themſelves, lodged there for the uſe of the pure Intellect; and is not a *Diſtinct* Faculty from the *Intellect*, as the Imagination realy is; but an Ability in it to *Revive* again and bring into View any Ideas or Notions wherewith the Imagination has been once impregnated, without the repeated *Preſence* of the Objects or Occaſions which firſt excited them. When we ſay a Man hath a lively or working *Imagination*, it is but a miſtaken and vulgar way of expreſſing the more dextrous and ſprightly Operations of the *Intellect* upon the Ideas *That* is ſtored with: And conſiſts particularly in a quick and ready *Compariſon* of them with one another; and placing them together in ſuch a Light, as that they ſhall mutualy reflect a Beauty and Luſtre from one to the other, and by that means produce a Surpriſe and Pleaſure in the Mind.

THO' all hitherto is not properly *Knowledge*, but only what is common to us with Brutes; yet it is an immenſe Fund of Materials laid in for the Imployment of the Mind. The Ideas which the Imagination is capable of containing are not within the Power of Number; eſpecialy ſince the great increaſe of

them by Teleſcopes and magnifying Glaſſes: It is a Faculty wide and extenſive as that Syſtem including the fix'd Stars; and is of Capacity enough to take in Ideas from all the Objects of the whole viſible Creation.

CHAP. III.

The ſimple Apprehenſion of the Intellect, or its View of thoſe Ideas.

THE next Advance in the Order of Nature is to what is truly and properly *Knowledge*; and that is a bare *Contemplation* or *Simple View* by the pure Intellect of thoſe Ideas lodged in the Storehouſe of the Imagination; in the very ſame Order and Condition they were tranſmitted from the Senſes: Without any Tranſpoſition or Diſturbance of their Situation, and without any *Compariſon*, *Compoſition* or *Diviſion*, *Enlargement* or *Diminution*; without any Change or Alteration of them whatſoever; and without any *Judgment*, or *Remark*, or *Obſervation*, which may be formed into an affirmative or negative Propoſition. By the *Pure Intellect* I do not mean the *Pure Spirit* or immaterial Principle in our Compoſition, in *Diſtinction* from all that is *Material* in us: But the Spirit in eſſential *Union* with the Body; and particularly with thoſe animal Spirits, and imperceptible exquiſite Fibres of the Brain, which are the more

more immediate Inſtruments of Reaſon and Underſtanding.

THIS firſt Operation of the Intellect is by the Logicians very aptly called *Apprenſio Simplex*. But then it hath been confounded with Senſation or the ſimple Perception of the Senſes, to which it is ſubſequent; whereas *This* pre-ſuppoſes all *Simple Ideas* of Senſation *Already* formed and lodged in the Imagination, and actualy prepared for the Operations of the *Intellect*: I do not ſay of the *Mind*, becauſe this is a more complex Term, and includes not only the *Intellect*, but the *Will*; together with the *Memory*, and all the *Paſſions* and *Affections* of that inferior Soul which reſults from the Union of the pure Spirit with the Body. This is the only *Intuitive* Knowledge we have, properly ſpeaking; and is the firſt Degree of Knowledge, as it is rightly diſtinguiſhed from that ſimple Perception of outward Objects which is common to us with Brutes: And it is a peculiar Privilege of Man to be capable of this Contemplation or View of his own Ideas, by having an *Immaterial* Principle in his Compoſition.

THAT *Brutes* cannot have even this *Simple View* or Contemplation of their own Ideas, not having an immaterial Principle in their Nature, is evident; for all external ſenſible *Objects*, and the *Organs* of Senſation which are diſpoſed

diſpoſed to receive their Signatures or Impreſſions; and the *Imagination* likewiſe in Brutes which receives and retains thoſe Impreſſions, are all purely *Material:* So that what a *Figure* in the Wax is, to the *Seal*; that an *Idea* is, in reſpect of the Object of which it is a *Similitude* and Repreſentation. It is no more than the Impreſſion of one thing material upon another; and let this be ever ſo *Strong*, or ever ſo often *Repeated*; and let the Number of Ideas be ever ſo *Many*, ſtill the Imagination is in this caſe but purely *Paſſive:* And therefore theſe Ideas cannot exert any Operation upon *Each other*; nor can any *One* of them take a View of the *Reſt*, or exerciſe any Power whatſoever beyond that of a material Impulſe.

THE ſimple Perception of Brutes is properly ſpeaking a Perception of the *Object* by the Idea; and not of the *Idea* itſelf, or any View or Contemplation of it in *Diſtinction* from the Object. Which ſimple Perception of Senſe they have, from their all-wiſe Creator, often to a greater Perfection than Man; becauſe the Ideas of *Senſe* in the Imagination of Brutes are the whole *Sum* and Subſtance of their *Knowledge* (to ſpeak by way of Analogy) which in Man are but a *Foundation* for it, and *Materials* only for a great and glorious Superſtructure: And becauſe theſe are their ſole *Principle* of *Action*; inſomuch that they are wholy and *Paſſively* conducted in all their Purſuits

ſuits by the Force and Impulſe of thoſe Ideas of *Senſation* alone (which is *Natural Inſtinct*) and not by any ſeparate *View* or Contemplation of them; which is the Beginning of Reaſon or Knowledge.

BRUTES are under a natural *Neceſſity* of always following the Force and Impulſe of thoſe ſenſible Impreſſions, which alone ſet them a going; they continue to operate as long as there are any Remains of that Impulſe, and in Proportion to the Strength or Weakneſs of it: And are ever diſpoſed to take a different Turn and Propenſion from every Renewal or *Change* of thoſe ſenſible Impreſſions; which they can never *Revive* or renew when impair'd, by any Power in *Themſelves*, without the repeated *Preſence* of the Objects. It may give us a tolerable Image of their Proceeding in all their Operations, as they are prompted and urged on by Impreſſions of outward Objects upon their Senſes; to obſerve how one *Globe* or *Ball* ſtriking upon another, gives a very *Different* Determination to its Motion according to the *Force* which is communicated, and the *Point* which it happens to touch upon: That which receives the Stroke hath no Power *Within* it either to divert its Courſe, or to abate or ſtop the Motion, which is neceſſarily continued whilſt there are any Remains of the firſt Impreſſion; but fails gradualy, and wears away till it ends in *Reſt*; and ſo it continues till the ſame Stroke

is *Repeated*, or that it happen to receive ſome *New* and different Determination of its Motion.

HOW great the Number of our *Simple Ideas* is, will not eaſily be conceived, otherwiſe than by conſidering that our Imagination, from being at firſt a perfect Blank, doth in our Infancy receive ſome *Obſcure* and *Confuſed* Delineations of external Objects of Senſation; together with a *Dead* and *Lifeleſs* Colouring only: All which are cleared up gradualy by frequent Impreſſions, as with the repeated touches of a *Pencil*, and grow every Day more Conſpicuous and *Diſtinct*; till at length they become a delightful Repreſentation and *Lively* Picture of all Nature.

THIS comprehenſive *Intellectual View* of univerſal Nature in *Miniature*, muſt give no ſmall Pleaſure to the Mind of Man; when it thus ſees the vaſt extent of human Underſtanding, and that it hath no Limits on this Side the fix'd Stars. It muſt be tranſported to find it can look *Inward* for a Proſpect of all things *Without* it, as far as the Eye, the moſt extenſive Organ of Senſation can reach, or Optic Glaſſes can carry it: And in ſhort that the Man can behold a *Little World* within his own Brain, in its *Ideas*; which are all his own proper Goods, and which he is intire Maſter of, ſo as to manage and diſpoſe them at his arbitrary Will

and

and Pleaſure. Whereas *Brutes* carry their *Ideas* about with them, as *Paſſively* as they do their *Burdens*; at leaſt for no other Purpoſe properly of their own, except for a *Neceſſary* Direction and Guidance in all their Motions.

HOWEVER, theſe original *Simple Ideas* are ſtill in Reality but a numberleſs Variety of choice and excellent *Materials* of all Kinds for the Intellect to work upon; and for the Exerciſe of all its Operations in reſpect of human and Divine, Speculative and Practical Knowledge. Theſe are the only original Foundation of it all, laid by God and Nature; but the *Workmanſhip* out of them is various, according to the different Temper, and Diſpoſition, and Application of Men's Minds: And the Superſtructure raiſed upon this Foundation is either *Gold*, *Silver*, and *Precious Stones* which will abide the Trial; or on the contrary *Wood*, *Hay*, and *Stubble* which are fit only to be burnt.

BUT to be a little more Particular. The generality of Men are ſo indolently *Incurious* and unobſerving, as to make little farther Improvement of Knowledge from theſe ſimple Ideas, than what they are daily prompted to by their lower *Appetites* and *Paſſions*; and ſo of courſe make the neareſt Appraches to thoſe irrational *Animals*, which are altogether under the Power and Conduct of *Senſible* Impreſſions.

OTHERS there are who may be ſaid only to *Play* with theſe Ideas, as Children do with their *Trifles*. Who by arriving, with long Practice, to a great Dexterity in *Rattling* them one againſt another by *Strained* and unnatural *Compariſons*, which are moſtly expreſſed in a Style *Inverted* and perplex'd, together with a *Gingle* of Words; do tickle the Ears of the *Superficial* and *Lazy*. Thus under the plauſible Titles of *Wit*, and *Fancy*, and *Humour*, they *Strike* out of their Ideas a falſe and flaſhy *Light*, to *Amuſe* and ſurpriſe; but not *Inſtruct* or improve the Underſtanding. The Performances of this ſort either in Writing or Converſation, for the moſt part pleaſe by their *Odneſs* only; by their Author's ſtraying not only out of the *Common*, but out of the *Natural* and *Uſeful* way of Thinking: They are calculated chiefly for the uſe of ſuch as conſult nothing but Eaſe and Pleaſure of Body and Mind; and who have not Capacity or Reſolution for the Attainment of any Knowledge that is *Solid* and *Uſeful*; they ſerve only for filling up that Time which is not employ'd in other Diverſions; and then grow flat and inſipid, when they have for *Once* gratified an Itch of the Mind. As the former ſupine *Careleſneſs* of the Vulgar is properly to be ranged under the Denomination of *Folly*; ſo this is no other than a ſort of voluntary *Frenzy*, as the Men of this Strain themſelves are pleas'd to deſcribe it; *Great Wits to Madneſs ſure are near ally'd.* A

A VERY different or rather oppoſite ſort of Men there is, who having a *Solid* natural Genius, cultivated by a ſober and happy Education, do work up thoſe ſimple and groſs Materials into *Laſting* and *Stately* Superſtructures, for the real Uſe and Ornament of Human Life. This is performed by a nice and curious Obſervation of all their mutual *Relations* and *Connections*; by finding out the real *Likeneſſes* of thoſe that are different, and the real *Differences* of thoſe that are like; by *Sorting* and ranging them all into proper Claſſes, under peculiar and diſtinct Heads and Denominations; by reſolving them into a Series of *Cauſes* and *Effects*; and by purſuing them thro' many *Conſequences* and Deductions, and Complex Notions, till they are at laſt form'd into regular *Schemes* of Arts and Sciences, and into rational *Syſtems* of natural Religion and Morality.

AND here I muſt obſerve, that Men of the moſt *Solid Judgment* never decline what is *Truly* Wit, but cultivate and intermix it in their moſt ſerious Performances. I mean that kind of Wit which animates the Works of the celebrated ancient Authors, like the agreeable *Life* and *Spirit* proper to fine *Gentlemen*; without any mixture of the *Antick* Quickneſs and *Unnatural* Agility of *Dancers*, and *Buffoons*, and *Poſture-men*; not to ſay even of *Apes*, and *Reptiles*. It is this which makes them outlive all

all their Deſcendents; which renders them very hardly imitable, and the *Standards* of good Sence and Expreſſion thro' all Ages and Languages; becauſe they never loſe ſight of *Nature*, but ever keep cloſe to her in all her Windings and Labyrinths. This is a Felicity and Excellence ſo peculiar to them, and ſome few others, that it is as difficult in the *Deſcription* as in the *Imitation*; but thus much we may venture to ſay, that their Wit is ever *Free*, and *Eaſy*, and ſuch as flows of itſelf. It is truly an *Imitation* of Nature, and not a miſerable wreſting and *Diſtortion* of it; by either repreſenting her *Swoln* and *Bloated*, and *Larger* than the Life, which is *Monſtrous:* Or *Leſs* than her own juſt Size and Stature; cramping and diminiſhing her Features in low and *Homely* Compariſons; which is to make her appear *Dwarfiſh* and deſpicable. Wit is ever truly valuable whilſt it is an *Handmaid* to Reaſon; and not a proud, and freakiſh, and domineering *Miſtreſs*. When it ſerves to all the Purpoſes of *Brightening* and *Poliſhing*, without *Defacing* our Images; and of giving *Light*, and *Illuſtration*, and even *Splendor* to things in themſelves *Dark*, and *Obſcure*, and *Difficult* to be apprehended; inſtead of *Glaring*, and ſo *Dazling* the Eye of the Mind, that it cannot have a *Diſtinct uſeful* Perception even of the plaineſt Object. In ſhort, when it is ſuch a Deſcription and Picture of Nature, as keeps ſtrictly to all her juſt *Proportions* and *Lineaments*; in which ſhe may be ſeen and admired by the

Beholders in her own *Genuine Simplicity* and *Native Modeſty*: And which doth not deck her out in a *Tinſel* and *Gawdy* Dreſs; or expoſe her to publick View in *Looſe* and *Wanton* Apparel.

THIS great and commendable Progreſs, in raiſing ſuch lofty Superſtructures out of original Materials ſo mean in Appearance, is often attended with no ſmall *Danger* and Hazard; as the ſad Experience of too many hath ſhewn us. For when they have carried them on to the greateſt Height of Knowledge attainable in things merely *Natural* and human; and do find that from thence they cannot look *Strait* into Heaven for the diſcovery of *Revealed* Truths; nor have ſuch a Proſpect of things *Spiritual* and *Immaterial* as they have of the Objects of *Senſe*; and that their Minds cannot be furniſhed with ſuch *Clear* and *Diſtinct* Ideas of them, as are alſo *Direct* and *Immediate*: Then they intirely acquieſce and ſeek no farther; ſetting up here their *Marks* of the utmoſt Boundaries to human Underſtanding, engraven and diſtinguiſhed with this celebrated Motto, *Quæ ſupra nos, nihil ad nos.* From theſe imaginary Altitudes of theirs they look down, with a contemptuous Air, upon all the Advocates of *Revelation* and *Myſtery*; perpetualy calling upon them for *Ideas*, nay even *Simple Original* Ideas of things altogether imperceptible and inconceivable by any *Proper* and *Direct* Ideas; and ever upbraiding them with their having *Faith*

without *Reaſon*; with *Believing* without *Knowledge*; and with having *Knowledge* without *Ideas*.

THUS theſe Men continue to live and die in a polite and learned Infidelity, for want of this plain and obvious Conſideration; that upon their grand Principle of allowing no *Knowledge* farther than they have *Direct* and *Proper Ideas*, there could be no ſuch thing even as *Natural* Religion: Nay they muſt not acknowledge the Exiſtence of an *Angel* or Spirit; or of *God* himſelf, ſince it is plain that they can have no *Direct* Perception or *Proper* Idea of him; and that for want of any ſuch Idea, we are obliged to form to our ſelves a very *Complex* and *Analogous Notion* or *Conception* of him, out of the beſt Ideas the Mind is ſupplied with from the viſible Creation, conſider'd together with its own Operations upon thoſe Ideas. And this Notion or *Conception* of him (for it is no *Idea*) is ſo very *Complicated*, that perhaps it is not exactly the ſame in any two Men whatſoever: Yet however *Complex* it is, and collected from all the Excellencies we can diſcover in the viſible Creation (but more eſpecialy from the greateſt Perfections obſervable in Man) and however *Analogous* only; yet it is a *Solid Ground* and Foundation for all the Precepts of natural Religion, and the practical Duties of Morality.

CHAP.

CHAP. IV.

Compound Ideas of Senſation.

FROM this ſimple Apprehenſion or *Intuitive Contemplation* of Ideas in the Imagination, the Intellect proceeds not only to make its own manifold *Remarks* and *Obſervations* upon them, in the ſame Situation and Condition they appear there: But intirely to *Invert* their whole Order and Diſpoſition at Will; and to fit and prepare them by numberleſs Changes or Alterations in whole or in part, for any Uſe or Purpoſes of its own. For tho' the pure Intellect cannot *Add* one *Simple* original Idea to the Number already in the Imagination, yet it hath an arbitrary and deſpotick Power over all that it finds there; and exerts itſelf to the utmoſt in a great Variety of *Operations* upon them. It *Enlarges* or *Diminiſheth* them at Pleaſure in any Proportion; as for inſtance, the Idea of a *Mite* may be increaſed to the bigneſs of an *Elephant*, and that of the *Sun* may dwindle into the Size of a *Spark* of Fire. It *Compounds* or *Divides* them; as the Idea of a *Man* and *Horſe* may be put together into one; and when the Compoſitions are thus *Againſt* Nature, they are ſtiled *Chimeras*: So again the Idea of a Man's Body may be divided into its integral Parts, or bodily Members. It *Unites* or *Separates* them; as it can bring a multitude of particular Ideas of *Men* together to make up the compound

Idea of an *Army*; ſo it can *Separately* conſider things not actualy ſeparated in *Nature*, as the *Pure Intellect* from the *Will* and *Affections*, for the more *Diſtinct* View and Reaſoning of the Mind, and this is truly *Abſtraction*. It *Improves* or *Debaſes* any of its Ideas; as the Idea of Light may be carried on beyond that of the brighteſt Sun Beams, which Men do when they attempt to form any *Simple* Idea of God's *Glory*; ſo again a *Shadow* may be aggravated till it ends in thick and palpable *Darkneſs*. It *Compares* them infinitely to find out their *Relations*, and *Similitudes*, and *Oppoſitions*; and then by ſorting, and tranſpoſing, and bringing them together, it forms to itſelf an endleſs Variety of *Compound Ideas*. It places one Idea to *Stand* for many or all others of the ſame kind, and thus renders it *Univerſal* in its Signification. It conjoins them with the Operations of our Mind known by Conſciouſneſs, in order to make up *Complex Notions*. It ſubſtitutes the Idea or Conception of one thing for another whereof it has even an *Imaginary* Reſemblance, as in *Metaphor*; or of which it has a *Real* and *Known* Similitude, which is *Human* Analogy. And laſtly it ſubſtitutes our Conceptions of Things human and *Directly* known, for the Repreſentation of *Immaterial* Objects whereof we have no *Direct* Idea or Conception; and this, not on account of any *Known*, but an *Unknown* tho' *Real* Similitude, or Proportion, or Correſpondency which is *Divine* Analogy.

HERE again is a *New* Enlargement of the Mind of Man, and an Advance towards Knowledge which *Brutes* are not capable of: For as they have not even that ſimple Apprehenſion of the *Intellect*, which is diſtinct from the Perception of *Senſe*; ſo are they much leſs capable of any of theſe Operations that are all *Subſequent* to this ſimple Apprehenſion. They have not the leaſt Power over their Ideas, either to *Enlarge* or *Diminiſh* them; to *Compound* or *Divide* them; to *Unite* or *Separate* them; to *Improve* or *Debaſe* them; but above all to *Compare* them with one another, to *Subſtitute* Ideas or Notions for the Repreſentation of others, on account of any *Real* or *Imaginary*, *Known* or *Unknown* Proportion or Similitude. In ſhort Brutes can neither *Tranſpoſe* nor *Alter* any one Idea in their Imagination; but are on the contrary altogether under the Power of their Ideas or ſenſible Impreſſions, as to their whole Direction and Conduct.

HOW great a Privilege of a rational and human Mind this is, and what a vaſt *Scope* it gives to the Underſtanding, will immediately appear when it is conſidered; that the very ſame Power the Intellect hath over its *Simple* Ideas, it hath alſo over all its own various *Alterations* of them, and endleſs *Compoſitions* out of them. The very *Same* Operations of the Intellect are renewed and exerted to the utmoſt

Over again upon theſe likewiſe; ſo as to tranſpoſe, and alter, and combine them with the ſame deſpotic Power: And as thoſe Operations are all thus repeated upon this *New* Sett of compounded Ideas; ſo it may proceed to operate after the ſame Manner upon thoſe that are *Doubly* compounded, as we may ſay; and ſo on according to the working or dexterity of the Mind. If our ſtore of *Simple* Ideas only are *Innumerable*, as we have ſeen they are; ſurely the *Alterations* and *Combinations* of them by the Intellect, together with its own *Obſervations* upon their ſeveral *Qualities* and *Relations* muſt be more ſo: And if the Intellect can exerciſe the ſame Operations over again upon its own *Further* voluntary Compoſitions out of them; then our *Compounded* Ideas can hardly come within the Power of Arithmetic to number. As I have met it expreſſed with Hyperbole enough, *The Truths and Reſolutions of the Intellect from thence, muſt be prodigiouſly more than have yet been diſcover'd by the Sons of Men: And perhaps they contain more than would ever be diſcovered, were the preſent Frame of things to continue as it is for Millions of ſucceeding Ages.* And again, *If a few Letters are capable of infinite Combinations and Alterations, what endleſs Variety muſt the Combinations and Alterations of the Ideas we are furniſhed with from all the Objects of the viſible Creation, afford?*

IT is of no ſmall Conſequence to our Progreſs

greſs in Knowledge to obſerve here, that the Term *Idea* is attributed to thoſe Alterations and Combinations of the Intellect in a *Leſs proper* Sence ; and not in the ſame *Strict* Propriety in which it is attributed to the *Simple* and *Original* Perceptions of the Senſes, when conveyed to the Imagination. However as theſe are the *Primary*, ſo the other are a *Secondary* Set of Ideas : But then we muſt intirely drop the Term here, and carry it with us no farther ; for all *Beyond* theſe are either *Notion*, or *Conception*, or *Apprehenſion* ; or what you may more properly call by any other Denomination, than that of *Idea*.

THE want of diſtinguiſhing rightly between the *Simple Perceptions of Senſe*, and the *Simple Apprehenſion* of the *Intellect* ; between the *Primary* and *Simple* Ideas of *Senſation* which are *Independent* of the pure Intellect, and thoſe *Secondary* compound Ideas which are its *Creatures* ; between all thoſe, and the *Complex Notions* and Conceptions of the Mind : But above all, the want of diſtinguiſhing between the Conceptions of things human, when they are *Direct* and *Immediate* ; and when they are transferr'd to things ſpiritual and immaterial by *Semblance* only and *Analogy*. For want, I ſay, of obſerving theſe fundamental Diſtinctions thro' our modern Syſtems of Logic and Metaphyſics ; their Authors, inſtead of *Helping* the Underſtanding and enabling it to clear up things obſcure and difficult ;

have on the contrary rendered the plaineſt Truths *Myſterious* and *Unintelligible:* To ſuch I mean who will ſtrictly keep within their Method and Rules of reſolving even all that Knowledge which conſiſts in *Complex Notions* and *Conceptions*, indifferently and promiſcuouſly into *Ideas* of *Senſation* and *Reflection*, as equaly *Simple* and *Original.*

TAKE an Inſtance of this truth in one Point of Knowledge; *God is to be worſhiped by Man.* In this Propoſition there are three *Complex Notions* or Conceptions expreſs'd; that of *God*, which is a Conception or Notion not only very *Complex*, but made up of the utmoſt Perfections of our own Nature *Analogicaly* attributed to an infinite Being who is *Incomprehenſible*, that is, of whom we have no *Proper* or *Direct Idea*; and this is a Conception the plaineſt Man is capable of forming to himſelf, according to the Meaſure of his Underſtanding. Divine *Worſhip* is a complex Notion, formed by putting together the outward *Poſture* of the *Body*, the *Intention* of the *Mind*, all thoſe *Paſſions* and *Affections* which are the Ingredients of Devotion in the *Soul*; together with the *Inviſible Object* to which all theſe are directed. *Man* is likewiſe a very complex Notion or Conception, including the outward *Figure* of the *Body*, the immaterial *Spirit* with the pure *Intellect* and *Will*, and all the *Paſſions* and *Affections* of the inferior Soul; and every one puts as many of

theſe

theſe together as he can to make up his Notion of a Man. Thus that Propoſition is *Plain* and *Intelligible* to every Capacity; and if this Point of Knowledge ſhould come to be *Reſolved Analyticaly*, it would be found to have taken its firſt *Riſe* from our ſimple original Ideas of *Senſation:* From whence the Intellect, proceeding gradualy thro' all its own Obſervations and Deductions, came at length to form that Propoſition which is of ſo much Conſequence in Religion. So that it evidently appears this Aſſertion may very well be granted to our Freethinkers as true, *That we can have no Knowledge without Ideas*, nay even without Ideas of *Senſation*; and yet be very falſe in *Their* Sence of it, which is *That we can have no Knowledge of things, whereof we have no Ideas.*

BUT according to the modern Affectation of reſolving all our Knowledge into *Ideas*, nay *Original Simple* Ideas, tho' *Not* of *Senſation*; ſee what a long *Chain* of Ideas muſt be *Drawn* out before you can arrive at a true Knowledge of this Propoſition. You muſt have an Idea of *God*, of whom you can have no Idea; and of all his *Attributes*, every one of which are *Incomprehenſible.* You muſt have an Idea of *Worſhip*, whereof you can have no Idea farther than of the bodily *Poſture*, or of the *Elements* and outward *Materials* uſed in Worſhip; all the other main Ingredients of Divine Worſhip

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added to theſe make up a *Complex Notion*, not an *Idea* of it. Nay you muſt have diſtinct and ſeparate *Ideas* of all the *Operations* of the Intellect; and of all thoſe *Paſſions* and *Affections* which are the Ingredients of Devotion in the Mind, by *Reflection:* And by joining all thoſe Ideas of *Reflection*, to the Ideas of *Senſation* which you have from the bodily Poſture and outward Materials, you make up, in their way, a very *Clear* and *Diſtinct Idea* of Divine Worſhip. You muſt have the Idea of an human and *Rational Creature* or intelligent Agent, of whom you can have no other Idea but that of his outward *Bodily Figure* and *Motion.* Nay before you can lay down that Propoſition for a fundamental Principle of Religion, you muſt have an Idea of *Thinking*, of *Reaſoning*, and Deduction; the Idea of a *Law*; the Idea of *Sanction*; the Idea of *Obedience* and of *Tranſgreſſion*; the Idea of *Pleaſure* and *Reward*; the Idea of *Puniſhment* and *Pain*; the Idea of *Power* to give Reward, and to inflict Puniſhment; and all theſe muſt be *Simple Original* Ideas either of *Senſation* or *Reflection.* And thus if you go about to reſolve any other Inſtance of plain and obvious Knowledge into its firſt *Originals* according to this *New* Method, it will be intirely loſt in a confuſed *Jumble* and *Rout* of *Ideas.*

THUS far are our tedious modern Syſtems, which run altogether upon the Doctrine of *Ideas*,

Ideas, from contributing any *Real* Help and Improvement to the Underſtanding; inſomuch that when you have read them over with the greateſt Attention, your Head only *Chimes* and *Tingles* with a continued inceſſant Repetition of the Word *Idea:* And you are ſo far from any true *Advancement* of Knowledge, that you have been ſo long wandering out of your way; and can make no Progreſs till you come into the plain and open Road again. But what is yet worſe, you are, by that confuſed and indiſtinct Method of proceeding, inſenſibly drawn into an Opinion, *That you can have no Knowledge of any thing but what you have a direct and immediate Idea of*; which is a Propoſition fataly falſe, and the great fundamental Principle of all thoſe, who ſet up for *Reaſon* and *Evidence* in Oppoſition to *Revelation* and *Myſtery*.

CHAP. V.

The Intellect's Conſciouſneſs of its own Operations. Its complex Notions and Conceptions.

WHEN the Imagination is ſtored with ſuch an immenſe Fund of *Simple* Ideas, and with its own manifold *Compoſitions* out of them; the Intellect naturaly proceeds to a Conſideration of thoſe ſeveral *Operations* of its own which it exerts and exerciſes upon them; but not to a View of any *Ideas* we have of them either

either *Direct*, or by *Reflection:* And therefore I would chooſe to ſay, it begins to mark and obſerve its own Operations from an inward and immediate *Conſciouſneſs* it hath of them; and not by the *Mediation* of any *Ideas.*

AN *Idea of Reflection* is an empty Sound, without any intelligible and determinate Meaning. It hath been uſed in Oppoſition to our *Direct* Perception of ſenſible Objects, from whence we have Ideas of Senſation; and the Mind is prepoſterouſly ſuppoſed to come by Ideas of its own Operations, from a *Reflex* Act or looking back upon itſelf. But as the *Eye* is incapable of ſurveying its *Internal* Frame by any *Direct* or *Reflex* Act; ſo is the *Mind* utterly unable to know its own Operations by any *Direct* or *Reflex Ideas:* Or to have any other *Knowledge* of them than an immediate *Self-Conſciouſneſs*, obtained while it is employed on the Ideas of *External Objects.* It is by thoſe Operations upon ſuch Ideas, that the Intellect at firſt comes to the Knowledge even of a *Power* within itſelf of exerting ſuch a Variety of Operations. It would not perceive that it had even an *Exiſtence*, or a Faculty of *Thinking* or *Willing*, were it not for ſome *Idea* or *Notion* of the *Object* which it actualy thinks upon, or deſires and chooſes. The Intellect firſt operates either upon ſome original Ideas of *Senſation*; or upon ſome Compoſitions and *Combinations* made out of them; or upon ſome *Com-*

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plex Notions and Conceptions of its own forming (which three take in all the Objects of human Underſtanding) and then it obſerves as exactly as it can the *Nature* and *Manner* of thoſe Operations; and ſo forms to itſelf the beſt *Complex Conceptions* of them it is able.

THAT there can be no ſuch thing as *Ideas* of the Operations of the Mind by *Reflection*, is moſt evident; for granting (what we have ſeen is evidently falſe) that the Mind could take a View of its Operations by *Turning in* upon itſelf, then there would be no want of *Ideas* to diſcern them by. An Idea is ſome Repreſentation of an *External Object* in the Mind; it ſtands *For* the Object, and ſupplies its abſence; and there would be no *Need* of any Repreſentation, if the Object itſelf were there: But the Operations of the Mind are all *Within* itſelf; and in order to prove Ideas of Reflection, you muſt ſuppoſe either that theſe Operations are their *Own* Ideas; or that the Objects themſelves are overlooked, and their *Ideas* only made the Objects of the Intellect.

TO ſay that the Operations *Themſelves*, and the *Ideas* of thoſe Operations are in the Mind *Together* at the ſame time, is moſt abſurd; as being *Superfluous*, and altogether without any Neceſſity in Nature, which doth nothing in vain. Upon this Suppoſition it would be utterly impoſſible for the moſt acute Logician

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to determine which of the two were the *Object* of our *Underſtanding*; and the beſt Reſolution of the Caſe would be, that either one or the other may be ſo *Indifferently*; for that it would be impoſſible to diſtinguiſh between them. But if any one yet thinks that he hath a *Simple*, *Original*, and purely *Intellectual Idea* of any Operation of the Intellect, or of the *Will*, or of any *Paſſion* or *Affection* of the Mind; let him ſhut his Eyes, and abſtract intirely from the Idea of the *Object* known or deſired, or upon which the Paſſion is bent; from all *Commotions* in the *Body*; and from all the *Effects* and Conſequences of the Paſſion which are *External* to the Mind, and then he will find nothing left to be equaly the *Original* Foundation of his Knowledge with Ideas of *Senſation*; as ſome would have Ideas of *Reflection* to be.

HAVING as I hope intirely removed that ſtumbling Block out of the way, upon which thoſe who have had the misfortune to fall, have *Halted* ever after; and having left the Term *Idea* behind us, we may now go on to obſerve how the Mind proceeds to raiſe up to itſelf, out of thoſe Ideas of *Senſation* conſider'd together with its own *Operations* upon them, an endleſs Variety of *Complex Notions* or *Conceptions* of all thoſe things, for which it can have no *Ideas* ſimple or compounded. How we come to have no other than complex Notions or Conceptions of *God*, and of *Man* as a rational Animal,

mal, of the *Mind*, and of Divine *Worſhip* we have already ſeen. We have no other of the *Intellect*, and of all its *Operations*, or of any *Paſſion* or Affection of the Soul, or of things *Immaterial* and ſpiritual; or in ſhort of *Any* thing, excepting only of *Senſible* Material Objects. The *Notion* we have even of the Intellect is, that it is made up of *Spirit* and *Matter* acting in eſſential Union; and exerting itſelf in all thoſe Operations we obſerve it exerciſe upon external Objects or their Ideas, and upon complex Notions of its own forming. Thus likewiſe it is in all our *Conceptions* of the Paſſions and Affections, as we obſerv'd before: And ſo we form a *Complex Conception* of an *Angel*, by ſubſtituting all the Operations of an human Mind to *Stand* for its Perfections; which we conclude muſt ſubſiſt in a Subſtance or Being whereof we can have *No Idea*, unleſs that which we attempt to form from the moſt refined and ſpirituous Parts of *Matter*.

THE complex Notions or Conceptions of the Operations of the Mind are wrought up ſo gradualy, and obtain'd ſo *Inſenſibly* from one act of the Intellect to another upon the ſimple Ideas of Senſation, that we are at length apt to miſtake them for *Originals*; which hath been the Occaſion of that pernicious Error of calling them, and thoſe of Senſation, promiſcuouſly by the common Name of *Ideas*, and treating both as *Equaly* the *Firſt Ground* of Knowledge.

Knowledge. Whereas not only theſe, but *All* the moſt abſtracted of our complex Notions and Conceptions are, at beſt but a curious Piece of intellectual Workmanſhip; and the *Materials* are no other than the Ideas of *Senſation* for the firſt *Groundwork*, conſidered together with all the *Subſequent Operations* of the Intellect upon them. Inſomuch that the moſt refined and exalted Knowledge, when we come to reſolve it analyticaly into *Simple Ideas*, will be found to end ultimately in that *Senſation* from whence it took its *Riſe:* So true is that Saying of a modern Philoſopher, *Nulla ſunt in Cerebro Veſtigia, nullæ in ipſa mente Species inſculptæ, quæ res ab omni ſenſu remotas exhibeant; atque adeo ſemper huc eſt redeundum.*

HAD we *Simple Original Ideas* of other Objects beyond thoſe of Senſation, we ſhould all indifferently and readily acquieſce in our Opinions about them; a Peaſant would have as *Clear* and *Diſtinct* Ideas of them, of the *Intellect* for Inſtance and of all its Operations; of all the *Paſſions* and *Affections* of the Mind; and of all things *Immaterial* and ſpiritual, as the moſt acute and learned Head. Our Knowledge of all theſe things would then be as *Intuitive*, as our preſent ſimple View of *Senſitive* Ideas in the Imagination is; there would be as rare a *Difference* of Sentiments, as little *Variety* of Judgments, and we ſhould as ſeldom *Diſpute* about them, as we do now about the common Objects of Senſe.

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THIS opens to the View of the Underſtanding a new, and immenſe Field of what goes properly under the Name of *Knowledge* and *Learning* in the World: For the Intellect is under a Neceſſity of *Supplying* the Want of original ſimple Ideas of all things beyond ſenſible Objects, by the beſt *Compoſitions* it can, which are its *Notions* or *Conceptions* of them. Theſe Notions or Conceptions are infinitely varied according to the different *Natural* Sagacity, and *Acquired* Improvement of the Intellect, and the *Diligence* and Sincerity of Men's Minds in the Purſuit of Knowledge; and they are ever more or leſs *True*, as they approach the *Real Nature* and *Truth* of things. Some Men's Notions come *Short* of this; and others go too far *Beyond* it; ſome have their Notions of things *More* complex, ſome *Leſs*; ſome have all the Ingredients of theſe complex Notions ranged more *Cloſely* and firmly and *Methodicaly* together, ſo that they become clear, and eaſy, and diſtinct; others by leaving them *Looſe* and ill compacted, and not rightly *Ranged*, have all their Notions confuſed and perplex'd, dubious and uncertain. There is no end of theſe *Complex Notions* or Conceptions of things, nor of their *Differences* and *Agreements* in the Mind; beſides that it is not eaſy to find two Men who have made up to themſelves *Exactly* the ſame complex Notion of any thing: And from hence moſtly ariſeth that infinite *Variety* of *Opi-*

nions and *Sentiments* which occaſions ſo many Debates and Controverſies, and fills the World with Strife and Contention.

IT ſhould be obſerved here, that all comprehended under this Head, may be aptly enough called by the Name of *Judicium* or *Judgment*; and when the Mind pronounces upon any of thoſe Ideas ſimple or compounded, or upon any of theſe complex Notions or Conceptions by expreſs *Affirmation* or *Negation*, then it becomes a *Propoſition*; the Nature of which is varied according to the different *Quantity* or *Quality* of it, as the Schools term it. We are to obſerve likewiſe that the Imagination, being the *Storehouſe* where all the original Materials are *Repoſited* for the Exerciſe and Employment of the *Intellect*; may be conceived as if it were the *Place* of Acting, and the *Scene* of all its Operations: And it is from the cloſe and intimate Union of the *Imagination* with the *Spiritual* Part of Man, that it is ſo impregnated with theſe *Complex Notions*, as to retain them there in that common Repoſitory, together with the Ideas of external Objects obtained at the firſt. When this is done, the Intellect hath the ſame abſolute deſpotic Power over *Them*, which it had over the Ideas of *Senſation*; it can *Tranſpoſe* and *Separate*, or *Combine* and *Alter* them at Will; It can call for them *When* and in *What order* it pleaſes, which is *Memory*: If any of theſe complex Notions

tions are miſlay'd or hid among Heaps, it can ſearch it out; when any one of them is *Defaced* and even in appearance obliterated, it can *Revive* it again; after it has become dark and *Confuſed* by time, it can *Brighten* it up anew, render it clear and diſtinct, and lay it up again at hand for more ready Uſe on future Occaſions.

Now tho' what I have deſcribed here will to an attentive and unprejudiced Mind appear to be true, and the *Real* Progreſs of the Underſtanding in its Attainment of Knowledge; yet perhaps by way of *Anſwer* to all this I may be ask'd; But may not a Man of Name and Character in the World eſpecialy for a Voluminous Syſtem of Logic and Metaphyſics, juſtly call all theſe *Complex Notions* and Conceptions by the Denomination of *Ideas*, if he pleaſes? I anſwer, No; becauſe a Man is inexcuſable who always uſes *One* and the ſame Term, to expreſs indifferently *Two* things the moſt different in *Nature* that poſſibly can be; and who confounds two things which ought to be moſt carefully and exactly diſtinguiſhed; the Ideas of *Senſation*, and thoſe *Complex Notions* or Conceptions which ariſe from them conſider'd with the Operations of the Intellect upon them: Eſpecialy when the laying down Ideas of *Senſation* and *Reflection* as *Equaly original*, and equaly the Ground of all our Knowledge, doth ſhamefuly miſlead and *Confound* the Underſtand-

ing; under a Pretence and ſolemn Profeſſion of *Helping* it forward, of ſetting out its true Bounds and Limits, and deſcribing its Progreſs. No Man ſhould take a Liberty ſo evidently injurious not only to Knowledge in *General*, but to that of *Religion* in particular; and which leads Men directly into *Scepticiſm* and *Infidelity*, by tending to fix them in this Opinion, That they can have no *Knowledge* of things whereof they have no *Direct Ideas*. When a Man ſets out with an Error ſo *Fundamental*, as the blending together into *One*, two things ſo totaly and intirely *Oppoſite* in Nature; his Treatiſe muſt neceſſarily carry along with it many *Inſinuations* againſt the divine revealed Truths and Myſteries of Chriſtianity; of which it is ſure we have, properly ſpeaking, no *Ideas*; tho' we have diſtinct *Notions* and *Conceptions* of them in their *Symbols* and *Repreſentatives*.

CHAP. VI.

Illation or Inference, or Reaſon ſtrictly ſo call'd.

THERE being ſuch a wonderful Increaſe of Knowledge in the Mind from the Addition of our complex Notions and Conceptions, the Intellect naturaly proceeds from thence to the higheſt Operation of it, which is *Illation* or *Inference*. This in the more

ſtrict and limited Sence of the Word is called *Reaſon*; which is not ſo much employed upon our *Simple* Ideas, or even thoſe which are *Compounded* out of them; as upon our *Complex Notions* and Conceptions. For as the Perception of Senſation, with the after-View of our ſimple original Ideas is a kind of *Intuitive* Knowledge; ſo is that of the *Agreement* or *Diſagreement* of them likewiſe for the moſt Part intuitive; it is moſtly diſcerned at *One* View by a Juxta-Poſition; and they ſeldom require the Application of any *Common Meaſure*, to find out their Differences or Agreements. So fundamentaly falſe is that celebrated Maxim, that *Reaſon fails us where there are no* IDEAS; *and that all our Knowledge conſiſts in a Perception of the Agreement or Diſagreement of our Ideas.* Which Maxim evidently excludes,

1. FIRST, all Knowledge beyond that of Ideas of *Senſation*, and their *Compounds*. There could, according to this, be no Reaſoning or Argumentation upon any of our *Complex Notions* or Conceptions of things; tho' upon them *Chiefly* our reaſoning Faculty is moſt truly and properly employed: For the *Obſcurity*, and *Confuſion*, and *Imperfection*, together with the endleſs *Variety* and *Oppoſition* of Men's *Complex Notions* and Conceptions, is the very Cauſe and true Occaſion of almoſt all our *Reaſoning* and *Argumentation*; whereas the *Simple Apprehenſion* of *Ideas* is much the ſame in all Men, and

this occaſions almoſt a general Conſent and Acquieſcence in their Agreements and Diſagreements.

2. SECONDLY, it utterly excludes all Degrees of Knowledge in things *Spiritual* and *Immaterial*, of which we have *No Ideas*; and which are therefore conceived by Subſtitution only and *Analogy*, and by making up the beſt *Complex Notions* we can out of things Material and Human to *Repreſent* them: Nor is it poſſible for us to have any *Intermediate Idea* or a common Meaſure between things utterly *Imperceptible*, and *Inconceivable* to us as they are in their *Own Nature*; that is in other Words, for which we have *No Ideas*. We cannot diſcern the *Agreement* or *Diſagreement* of *Ideas* where there are *None*; and conſequently according to that *Maxim* we could have no *Knowledge* of ſuch things.

3. THIRDLY, It intirely excludes all true *Illation*, or the *Actual* inferring one thing from another; and in effect all Knowledge whatſoever that is not *Intuitive*. Inſtead of *Syllogiſm* the Author of that Maxim lays down a mere naked *Juxta-Poſition* of Ideas, ranged in this Order for the more ready and convenient View of the Intellect. You muſt in your Mind place the two Extremes on each ſide; and the common *Meaſure*, or intermediate Idea or Ideas *Between* them, all in a *Row*: And then the Intellect

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at one *Glance* will diſcern, firſt how far the *Extremes* agree with the *Intermediate Ideas*; and then how they agree or diſagree with *Each other*, without any *Expreſs*, or even *Mental* Deduction or *Illation*. For ſays he, *Every Man hath a native Faculty to perceive the Coherence or Incoherence of his Ideas.* And *Theſe are to be ſeen by the Eye and perceptive Faculty of the Mind.*

BUT if every Man hath a *Native*, that is a *Natural* Faculty of perceiving the Coherence or Incoherence of his Ideas, he would with that native Eye equaly diſcern the Coherence or Incoherence of *All*, or of *Any* of his Ideas *Alike*; and there would be no Occaſion for any *Intermediate* Ideas: For perceiving the Coherence or Incoherence between the *Extremes*, would be as *Natural* to him; as perceiving thoſe between *Them*, and any *Intermediate* Ideas.

HOWEVER, to give this intellectual Form of *Seeing* without Argumentation, all the *Play* imaginable; let us ſuppoſe that the Mind hath a native *Faculty* or *Eye*, for that kind of Perception in reſpect of the Coherence or Incoherence of *Some* of its Ideas, and not of *Others*. In this Caſe you muſt, according to him, place ſome of thoſe Ideas, for which you *Have* that native Faculty of Perception, between the Extremes, for the Perception of whoſe Coherence or Incoherence you have *No* ſuch Faculty: And then the Eye of the Mind will perceive

the Difference or Agreement between the Extremes *Themſelves*; and all *Actual* Deduction or Inference either in the Mind, or in expreſs Words is *Needleſs* and trifling. For that ſuppoſes the native Eye of the Mind to be very *Dim* and *Weak*, and that the Man wants *Spectacles*; if he hath common Sence he would ſee *Without* them, and leave it to the Ignorant to draw *Actual* Conſequences.

BUT what is all this unleſs a *Maimed* and *Defective* Syllogiſm; a laying down Premiſes, and forbidding the Concluſion? In Syllogiſm you actualy make either a *Mental* only, or *Expreſs* Application of the *Medius Terminus*, alternately to the two Extremes. No, ſays that Author, you ſhall only place the intermediate Idea or common Meaſure *Between* the Extremes; and then the Eye of the Mind naturaly perceives the Coherence or Incoherence between *Them*, without any ſuch *Alternate* Application either in Thought or in Words; and the drawing any *Actual* Conſequence in either is *Superfluous*. But I hope it muſt be allow'd, that the *Actual* Application of a Meaſure to the Extremes muſt render the Coherence or Incoherence more *Clear* and *Diſtinct* to our *Selves*; and that the noting and marking them down by an *Actual* Conſequence, muſt render them more evident and perſpicuous to *Others*. In both Caſes the Procedure is *Syllogiſtic*; in this it is full, and expreſs, and *Complete*; whereas

that

that *Juxta-Poſition* is but an half formed *Embrio* of Syllogiſm: And it can have no other Tendency but to render the plain, and natural, and received way of Argumentation by Syllogiſm, infinitely more perplexed and *Intricate*; under a ſpecious Colour of introducing a Form intirely *New*; or rather a way of clearing up Knowledge without any *Perfect* way of Reaſoning or Argumentation at all.

THO' this is abundantly ſufficient; yet to ſhew the profound *Trifling* of all that hath been ſaid in Defence of this *Juxta-Poſition*, let us ſuppoſe it to be the beſt Method of proceeding in reſpect of all that are properly call'd *Ideas*: And then ask, what will become of it, when it is to be apply'd to any of our *Complex Notions* and *Conceptions* (eſpecialy when they are transferr'd to things ſupernatural and ſpiritual by *Analogy*) which make up the *Greateſt* Part of our Knowledge; and upon which the *Moſt* of all our Reaſoning or *Argumentation* is employ'd? In *Simple* Ideas Men generaly *Agree*, becauſe they have a *Native* Faculty of perceiving their Coherence or Incoherence, *Without* ſuch *Intermediate* Ideas as are required either in complete Syllogiſm or in *Juxta-Poſition*. But Men's *Complex Notions* and Conceptions are infinitely *Varied*; they are much leſs certain and determinate; ſo that their Coherence or Incoherence cannot be eaſily diſcerned by the *Naked Eye* of the Mind; And therefore

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it is that they ſo often require, not a *Looſe* and ſhambling, but a perfect and *Complete* Form of Syllogiſm ; not a confuſed and indiſtinct way of meaſuring, but ſuch as is performed with more unerring Exactneſs and Nicety ; ſuch as ſhall render the Coherence or Incoherence *Very* perſpicuous and diſtinguiſhable to our ſelves, and undeniable by others.

IN purſuance of this ſingular Notion he utterly decries and rejects *Syllogiſm*, as not only *Uſeleſs* but *Pernicious* to Knowledge ; he ſays that Men have a full Uſe of their reaſoning Faculties *Without* it ; and he allows it only to thoſe who are *Dimſighted*, and cannot without *Spectacles* ſee that Agreement or Diſagreement of Ideas by the *Naked* Eye of the Mind, which he all along glories in. His two chief Objections againſt it are theſe.

1. *That it is not an Inſtrument of attaining Knowledge, but comes after it.* Word it thus and you ſee the Trifling clearly ; It is not an Inſtrument of attaining *All* Knowledge, but comes after *Some* Knowledge. For no doubt our *Simple* Ideas and their *Compounds* muſt be ſuppoſed *Known*, before we attempt any *Farther* Knowledge by *Inference* ; and theſe, together with their Agreements and Diſagreements are for the moſt part indeed *Intuitively* diſcernible by the naked Eye of the Mind without *Spectacles*, only by a *Juxta-Poſition* of them. And thus likewiſe

wiſe are many of our *Complex Notions* and Conceptions ſo plain and eaſy, that there is a general *Conſent* about them in the *Main*; or at leaſt their *Agreements* and *Diſagreements* are either ſo *Apparent* of themſelves, or ſo *Small* and of no Conſequence, or depend ſo much on *Experience*, that the Mind need not be at the trouble of a continual Application of any *Intermediate Notions* to find out their Differences or Agreements: And therefore there is no want of Syllogiſm in *Form* in the common Affairs of Life; or in the Councils of Princes; or in Matters merely practical and experimental. And yet it muſt be obſerved, that even in *Theſe* no Reaſoning is juſt, which will not eaſily fall into the *Syllogiſtic* Form; and which will not appear with *More* Strength and Clearneſs in *That* Form than in any *Other*; which ſhews it to be the Form of *Nature* as well as *Art*. But if by this Objection he means, that Syllogiſm is *Uſeleſs*, becauſe it comes after the Knowledge of that very *Particular Point* about which we are reaſoning Syllogiſticaly; even thus the Aſſertion is falſe: For it is no ſmall Advantage and Uſe of this Form, that it throws thoſe Arguments on which our Knowledge of *That Point* is built, into ſuch a *Short* and *Clear* Light, as will beſt ſhew their *Force* both to our ſelves; and others who want a Conviction in the Caſe.

BUT tho' it ſhould not thus far be of any great Uſe; yet it is in ſome Meaſure *Neceſſary*

in Matters of *Theory* and Speculation, wherein our Notions and Conceptions of things are more *Complex* and Accumulate, and conſequently our View of them more *Confuſed* and indiſtinct: And wherein the true Size and Proportion of *Ingredients*, in each Notion to be compared, muſt firſt be aſcertained and determined; as well as in that of the *Medius Terminus* or Common Meaſure; before any Agreement or Diſagreement can appear from an Application of it to the Extremes. And where the carefully removing from them all *Ambiguity* either in the *Conceptions*, or in the *Terms* by which they are expreſſed; and paring off every thing *Superfluous* and foreign, is abſolutely neceſſary. Here I ſay Syllogiſm is an excellent *Inſtrument* of attaining true Knowledge, by pulling off the Mask from Error, and expoſing it in its own naked Deformity; or as the aforementioned Author words it, *By diſcovering a Fallacy hid in a Rhetorical Flouriſh, or cunningly wrap'd in a ſmooth Period; and by ſtripping the Abſurdity of the Cover of Wit, and good Language*; and again *By detecting Fallacies concealed in florid, witty, or involved Diſcourſes.* To which if we add that it prevents all *Circumlocution* in Diſputes, and wandering in a multitude of Words; that it keeps Men *Cloſe* to the Subject; and helps to reduce all abſtruſe and intricate Matters of Controverſy to one ſingle *Point* of Deciſion; I think nothing more need be ſaid to prove it an excellent Inſtrument of Reaſon and Knowledge;

ledge: And ſurely till ſome form of Argumentation or Illation is found out which may more effectualy anſwer all theſe Ends, Syllogiſm muſt be allowed to be better than no Form at all.

2. THE ſecond and indeed the moſt plauſible Objection is, that the *Form of Argumentation by Syllogiſm is intricate and perplex'd*; that there is much Difficulty in knowing how many ways three Propoſitions may be put together; and which of them conclude right, and which wrong. To which I anſwer, that in order to argue Syllogiſticaly it is not neceſſary for a Man to be acquainted with *All* thoſe ſeveral ways. The better he is acquainted indeed with thoſe *Modes* and *Figures* which conclude rightly, the more acute Reaſoner he will make. But a plain Man of good natural Sence, may with much eaſe be brought to argue Syllogiſticaly with great Readineſs: Only by firſt making him underſtand what a *Propoſition* is, and how it is varied according to the different *Quality* and *Quantity* of it; and then by acquainting him (inſtead of the many obſcure and intricate Rules in Logic for finding it out) that a *Medius Terminus* is nothing but the *Proof or Reaſon* you give for any Aſſertion. As for inſtance; if one were to find out a *Medius Terminus* to prove that *God ſhould be worſhiped by Man*; he need only to think of a *Reaſon* why he ought to be worſhiped by Man; namely, *Becauſe He is infinitely Powerful, Wiſe, and Good.*

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When this Reaſon offers itſelf, the whole falls naturaly into a Syllogiſm, the Major only whereof is Hypothetic and the Concluſion Categoric, thus.

IF God be infinitely powerful, wiſe, and good ; then Man ought to worſhip God.

BUT God is infinitely powerful, wiſe, and good.

THEREFORE, *&c.*

A PERSON who never looks farther for a *Medius Terminus*, than the beſt *Reaſon* he can give for the Truth or Falſhood of any Propoſition to be proved ; and throws it immediately into that *Hypothetic* Form, which offers of itſelf as readily as if it were natural ; and uſeth himſelf to do this in a few Inſtances, will come to argue Syllogiſticaly with great Readineſs.

I SHALL obſerve here, that as this Form of Syllogiſm which has the major *Hypothetic* is the moſt *Eaſy*, and *Natural*, and *Clear* ; ſo it is the *Beſt :* And it hath the Advantage of an *Enthymem* or that which hath only an Antecedent and Conſequent, becauſe the Conſequence is in this laſt *Imply'd* and *Preſumed* only ; but is actualy *Expreſſed* in the Major of the Hypothetic Syllogiſm ; which is ever the ſtrongeſt and cleareſt way of arguing, if it be but ſo form'd that the Conſequence of the Major is too clear to be denied ; and if it is not ſo, it is no Fault of *Syllogiſm*, but of him who makes it.

I SHALL give two Inſtances of the Uſefulneſs of Syllogiſm, in detecting two fundamental *Fallacies cunningly wrap'd up in a long Series of ſmooth Periods, and which have lain concealed in florid, witty, and involved Diſcourſes*; and in reducing two Matters in Controverſy, of no ſmall Importance, to a ſingle Point of Deciſion. The firſt lies concealed in this Propoſition, *We have Ideas of the Operations of our Minds by Reflection.* The Falſity of which Propoſition will appear by theſe two Syllogiſms.

IF the *Operations themſelves*, and the *Ideas* of thoſe Operations, be not within us at the *Same time*; then there are no ſuch *Ideas* of *Reflection.*

BUT the Operations themſelves, and the Ideas of them, are not within us at the ſame time.

THEREFORE, *&c.*

THE Minor is proved thus.

IF there is no *Occaſion* or *Neceſſity* in Nature for *Both* being together within us at *Once*, then the Minor is true.

BUT there is no Occaſion or Neceſſity in Nature for both being within us at once.

THEREFORE, *&c.*

THIS Minor can never be evaded, till it be ſhewn

ſhewn that there is ſome Occaſion or *Neceſſity* in Nature for both the Operations *Themſelves*, and their *Ideas* being together within us at the *Same* time: And if it were poſſible to ſhew that Nature acted ſo much in *Vain*; yet it muſt be afterwards ſhewn, why the Mind views the *Ideas* only by a reflex Act, and not the Operations *Themſelves*; which are ſurely *As much*, if not *More* conſpicuous and diſcernible than any *Idea* of them can be.

BUT that the Force of this Argument may appear to the Admirers of the *Juxta-Poſition* Method, it muſt ſtand thus. *Operations of the Mind --- Ideas of thoſe Operations --- Within us at the ſame time -- No Neceſſity -- Ideas of Reflection--* And now I hope they ſee clearly *By the Eye and perceptive Faculty of the Mind*, without any help of *Spectacles*, that it is as ridiculous to ſuppoſe both the *Operations* and their *Ideas* to be within us at the ſame time; as to ſuppoſe an *Horſe*, and the *Idea* of an Horſe to be placed together in the Imagination.

THE ſecond fundamental Fallacy lies hidden in this Maxim, *All our Knowledge conſiſts in the Perception of the Agreement or Diſagreement of our Ideas.* Againſt which I argue thus.

IF we have *Knowledge* of things, whereof we have no *Ideas*; then that Maxim is falſe.

BUT we have Knowledge of things, whereof we have no Ideas.

THEREFORE, *&c.*

THE Minor is proved thus.

IF we have Knowledge of things *Spiritual* and *Immaterial*; we have *Knowledge* of things whereof we have no *Ideas.*

BUT we have *Knowledge* of things ſpiritual and immaterial.

THEREFORE, *&c.*

THE Minor cannot be denied, without denying all *Natural* as well as *Revealed* Religion. Nor can the Conſequence of the Major ever be evaded, except by ſhewing that we have *Ideas* of things *Imperceptible* and *Incomprehenſible*, which is flat Contradiction in Terms. Nor can it be ſaid that we have *Complex Ideas* of them, for that is not Sence; tho' *Compound* Ideas is good Sence, and a proper way of ſpeaking. We can have no *Knowledge* of things *Immaterial* (whoſe very *Exiſtence* we infer from the Exiſtence of things *Material*) otherwiſe than by *Complex Notions* and Conceptions, form'd by the Mind from its own various *Operations* upon the *Ideas* of things material and human: And theſe are ſo far from giving us any *Idea* of them properly ſpeaking, that they are all merely *Analogical Repreſentatives* of them.

THUS I hope theſe two grand *Maxims* are fully overthrown; which are the main *Pillars* upon which that whole *Metaphyſical* Caſtle in the Air was erected, that hath been ſo much the vain and empty *Boaſt* of this ſceptical and unbelieving Age: And ſurely till theſe Syllogiſms are clearly anſwered, it muſt be allow'd, by all Men, to be the greateſt Trifle that ever gained a Reputation in the World.

I OUGHT not to cloſe this Head without obſerving, that as *Brutes* have neither a ſimple Apprehenſion and *Intellectual View* of their Ideas; nor a Power of *Compounding* or *Altering* them; nor of raiſing up to themſelves *Complex Notions* or Conceptions, out of any Intellectual Operations exerciſed upon thoſe Ideas; ſo much leſs have they any Power of *Illation* or Conſequence, that can be call'd *Reaſon* in any Degree. For in order to this, they muſt firſt have, not only a Power to perform what I have already mentioned; but alſo a Faculty of *Internal Judgment*, with regard to the *Differences* and *Agreements* of Ideas and Conceptions. And if this be granted them, why ſhould we exclude them from a Power of *Expreſſing* thoſe Judgments *Externaly*, in *Propoſitions* of ſome kind or other; which tho' very obſcure and unintelligible to *Us*, yet may be very clear and well underſtood among *Themſelves?* And ſurely thoſe Men who contend for Brutes having de-

grees of *Reaſon*, can't forbear fancying that they hear the Oxen *Bellowing* Propoſitions; the Sheep ſoftly *Bleating* Propoſitions; and Lyons *Roaring* them out imperiouſly. But without a Jeſt, it is very ſure that if *Brutes* had any degree of *Reaſon*, their Sounds would be *Articulate* in Proportion to that degree: They would be the *Voice* and *Speech*, and not the *Noiſe* only of a Beaſt; and every Species of Brutes would ſpeak a Language of its own, tho' not ſo refin'd and articulate as *Greek* and *Latin*. This can never be denied by thoſe, who uſe it as one Argument of their being rational, that they have *Organs fitted for articulate Sounds:* When at the ſame time nothing can conclude more ſtrongly againſt them; for if Brutes have Organs fitted for articulate Sounds, then there is nothing to hinder them from *Speaking*, but the want of ſome degree of *Reaſon* within them.

IF Brutes had an *Internal* Perception of the *Agreement* or *Diſagreement* of their Ideas, either by a *Juxta-Poſition* of them, according to the new way of Reaſoning; or by the Application of ſome *Common Meaſure* to them one after another, where the Agreement or Diſagreement is not viſible to the Eye of their natural Inſtinct by a mere *Juxta-Poſition:* Then it is not unlikely that they would reduce their dim imperfect Affirmations and Negations into ſome *Form* of Argumentation very like our *Syllogiſm* (which I hope might in ſuch a Caſe be of Ser-

vice to *Brutes*, tho' not allow'd ſo to *Men*) As it hath been argued to the great Credit and Reputation of *Hounds*, that in full Purſuit of the Game they *Syllogize*, when they are at a Loſs by the meeting of three different ways. As extravagant as this is, it doth not come up to that of a Man's inſinuating, that Brutes muſt have ſome degree of Reaſon, from a long Converſation of an old experienced *Parrot* upon the Subject of feeding *Poultry*. To this height of Reaſon not much leſs than human, have the partial Advocates for *Birds* and *Beaſts* advanced them; unmercifully excluding from this Privilege the whole race of *Fiſhes*; which ſurely ought to be preſumed as truly rational in their way, tho' leſs able to *Speak* for themſelves: When at the ſame time they are ſuch profeſſed Enemies of Mankind, that they bring *Us* down to the level of Brutes; by maintaining that *Mere Matter* may be endued with a Power of *Thinking*.

IT is very obſervable that thoſe who will not allow *Reaſon* (not even that degree of it which conſiſts in Illation and *Inference*) to be the *Diſtinguiſhing* Character between *Men* and *Brutes*; do however place it in *Abſtraction* of the Power of forming *General* Ideas: As if Deduction of Conſequences were not a more *Elevated* Work of Reaſon, than that of making the cleareſt and moſt diſtinct Idea or Conception we have of any one *Individual*, ſtand in

our Mind to *Repreſent* the whole *Kind*; which after all metaphyſical Nicety is the true Meaning of that hard Word. Tho' Brutes for want of *Reaſon* cannot do this *Inwardly*, ſo as to have thus an *Univerſal Idea* of the *Kind*; yet the Idea of *One Man* or *One Dog* impreſſed upon their Imagination, ſerves them to diſtinguiſh all the *Individuals* of the whole Species *Outwardly*, one after another, as the Impreſſions of them are made ſucceſſively upon their *Senſes*: So that theſe Men have unluckily placed the *Diſtinguiſhing* Character in that particular Inſtance of Reaſon, wherein Brutes make the *Neareſt* Approaches to Man.

WE have now brought the Mind of Man to the utmoſt extent of that Knowledge, it can have of Things merely *Temporal*. It had by Nature the ſimple original Ideas of *Senſation* only, for a *Groundwork* of all its Knowledge; it hath made various *Tranſpoſitions*, *Alterations*, and *Combinations* of them without Number. From obſerving the Manner of exerting its own *Operations* upon thoſe Ideas, it is come to a very diſtinct *Conſciouſneſs* of all thoſe Operations. Out of *Theſe*, in Conjunction with thoſe *Ideas* upon which they operate, it has raiſed up to itſelf *Complex Notions* and *Conceptions* without End; and laid them all up in the common *Store-houſe* the *Imagination*; either to remain there as they are, or to undergo any *Farther* Alterations or Combinations, at the ar-

bitrary Will and Pleaſure of the Intellect. And laſtly, it hath increaſed all this into an immenſe Fund of *Knowledge*, by that noble Operation of *Deduction* and Conſequence; which in our Condition of Infirmity ſupplies the place of *Intuition*, by fathoming with a Line thoſe *Depths* where the *Naked* Eye of the Mind cannot ſee to the *Bottom*; and by the Application of a common *Meaſure* to ſuch *Heights* and *Diſtances*, as it cannot bring *Together* for a ſingle View by any *Immediate* and near Compariſon.

THE Mind having thus proceeded to the utmoſt Bounds of things merely *Natural*, let us ſtop a while here, to behold it at this Stage of its Progreſs; and to obſerve all our *Idea-Mongers* daily loading it with *Fetters* and Shackles, leſt it ſhould make any Attempt to move one Step *Farther*. And yet nothing is plainer than that all hitherto is no more than *Secular* Knowledge; and that tho' within this Compaſs men may arrive to the greateſt Inſight attainable into all things on *This* Side *Heaven*; nay tho' they could ſee thro' the whole Series and Chain of ſecond *Cauſes* and their *Effects*, ſo that one *Link* of it did not eſcape their Obſervation: And could calculate all the Motions of the heavenly Bodies to an Inſtant, yet all this is but *Secular* Knowledge ſtill; and if the Mind of Man could exert itſelf no *Farther*, there would not be the leaſt room left for any Knowledge of *Religion* natural or revealed.

ACCOR-

ACCORING to their fundamental Principle, *That if our Words do not ſtand for* IDEAS, *they are Sounds and nothing elſe; that the Mind neither doth nor can extend itſelf farther than* THEY *do; and that where we have no* IDEAS *our Reaſoning Stops, and we are at an end of our Reckoning*; it is plain that the Mind is tied down altogether to Objects of *Senſation*; of which only, as we have ſeen, it can properly ſpeaking have *Direct* and *Immediate Ideas*; and that it can never carry one Thought beyond the fix'd Stars, any more than if all without them were an empty *Void*. Nay this laſt Conſequence from thoſe Principles would be nevertheleſs true, tho' we ſhould allow ourſelves to have *Simple* original *Ideas* of the *Operations* of our own *Minds*; and tho' we ſhould moſt abſurdly call our *Complex Notions* and Conceptions of things here below, by the Name of *Ideas*: For all theſe are ſtill within our ſcanty limited Syſtem; and will not give us the leaſt *Direct* View over its Bounds; from whence we might form any one ſuch *Idea*, or even *Complex Notion* or Conception, not only of the real *True Nature*, but even of the *Exiſtence* of any thing in another World, as we have of things *Here* which are within the *Immediate* Reach and Compaſs of Senſe and Reaſon. But much leſs can they help us to any *Direct Idea* or Notion either of the *Exiſtence* of *God*, or of his real *True Nature* and *Attributes*; which is the Foundation of all Religion natural and revealed.

THO' the Men, who lay down theſe Poſitions, do not *Expreſly* or in Profeſſion renounce all *Natural* Religion at leaſt; yet they plainly deſtroy even *This* by immediate neceſſary *Conſequence*; whilſt under Colour of adhering to the ſtricteſt Sence, and Reaſon, and Evidence they lay an *Injurious* and *Unnatural* Reſtraint upon the Underſtanding, and tye it down to the Objects or Ideas of *Senſation* only; or at moſt to thoſe Things of which we have *Direct* and *Immediate* Ideas or Conceptions. Inſomuch that the unavoidable Effect of that Doctrine in which they would be thought to excel, is plainly the precluding us from all *Knowledge* of any thing beyond this viſible Frame, which muſt therefore be to us the *Univerſe*: And upon *Their* Principles, our Caſe muſt be much the ſame with that of thoſe homebred ignorant *Peaſants*, who cannot be perſuaded to *Know* or *Believe* there is any Earth or Sky beyond the Tops of the neighbouring *Mountains*.

CHAP. VII.

We have Knowledge of things, whereof we have no Ideas.

THO' theſe Men make an open and vain Profeſſion of their Progreſs even to the *Utmoſt* Limits of human Underſtanding; we muſt

muſt however leave them far behind us, and proceed to ſhew how the Mind comes by the *Knowledge* of things whereof it neither hath, nor can have any *Ideas*.

THE Intellect by the foregoing Operation of *Deduction* or Inference, doth from the Exiſtence of things *Material* and ſenſible, infer not only the *Poſſible*, but the *Probable* Exiſtence of things *Immaterial* and imperceptible in *General*; that is, of things whoſe very *Exiſtence* would have been utterly unknown to the Mind otherwiſe than by this *Conſequence*; and which will always remain unknown otherwiſe than by *Analogy* whilſt we are in this World, both as to their whole *Nature*, and *Manner* of Exiſtence. Wherefore as we neither have, nor can have any ſuch *Perception* or *Idea* of them in any degree as we have of things *Material* and *Human*; ſo neither is it poſſible to expreſs them in any *Language* ſo peculiar to them, that it ſhall not be *Firſt* more applicable to things whereof we have a *Direct* Perception and *Idea*, or an *Immediate Conſciouſneſs*. We can find out no *Proper Terms* for diſtinguiſhing, and expreſſing things utterly *Inconceivable* to us by any *Proper Ideas* or *Direct Conceptions*, as all *Spiritual* Beings are: So that we are under an abſolute *Neceſſity* of *Conceiving* them by ſuch Ideas and Notions as are *Already* in the Mind; and of *Expreſſing* all our Knowledge of them in ſuch *Words* and Language, as were *Familiar* to us before any Inſe-

Inference at all was made in relation to their Exiſtence.

IF we had as *Clear* and *Diſtinct* an *Idea* of the Subſtance or Properties of *Spirit*, as we have of *Bodily* Subſtance or its Properties; the *Exiſtence* of Spirits would be known to us by their *Ideas*, as the Exiſtence of *Matter* is known; and not by any Reaſoning or *Deduction* only from the Exiſtence of things Material: But this is ſo far from being true, that we have no *Idea* at all of the Subſtance or Properties of Spirit. We can diſcern one and the ſame *Bodily* Subſtance with all our five *Senſes*; but we cannot diſcern a pure Spirit by any one of them, or by all of them together.

BUT why have we as *Clear* and *Diſtinct* an *Idea* of *Spiritual* Subſtance, as we have of *Corporeal* Subſtance? Becauſe we are equaly *Ignorant* of *Both*, and can have no *Idea* at all of *Either*; this is a new Method indeed of Arguing. But ſays the celebrated Author of that grand Solœciſm, We have equaly clear and diſtinct Ideas of their *Qualities*. Suppoſe this were true, how doth it prove that we have *Equaly clear* and *Diſtinct* Ideas of their *Subſtances*; or that we are *Equaly ignorant* of them? But this happens to be as falſe as the other, nay doubly falſe; for we have not as clear and diſtinct *Ideas* of the *Operations* of the *Mind*, as we have of the ſenſible Qualities of *Corporeal* Subſtance.

ſtance. We have *Immediate*, *ſimple*, *original* Ideas of the Qualities of corporeal Subſtance, by Impreſſion from outward Objects; but there are *No Ideas* within us of the Operations of the Mind; ſo that the Operations *Themſelves* are diſcerned, and not any *Ideas* inſtead of them: And that too no otherwiſe than by a *Conſciouſneſs* of the Mind's operating from the firſt upon Ideas of *Senſation*; and afterwards upon thoſe *Compound* Ideas and *Complex Notions* which it raiſes up to itſelf out of them.

BUT what is yet more abſurd, granting that we had *As clear* and *Diſtinct* Ideas of the Qualities or Operations of our Mind, ſuch as *Thinking*, *Knowing*, *Doubting*, and *Power of Moving*, as of *Corporeal* Qualities; yet this would give us no Idea either of the Qualities or Subſtance of a *Spirit:* For in *Man* theſe are all the joint Operations of *Spirit* and *Matter* in eſſential *Union* and Conjunction; which can give us no *Ideas* of the Qualities and Operations of a Subſtance *Purely immaterial*, and intirely *Independent* of Matter. And what is yet worſt of all is, that if mere *Matter* is capable of having the Powers of *Thinking*, *Willing*, *Knowing*, *Doubting*, as the aforeſaid Author contends; then *Theſe* Properties can give us no Ideas or diſtinguiſhing *Marks* of things which are *Not* Matter; and which muſt conſequently be endued with *Knowledge* without that *Thinking*, which (upon this Suppoſition of his) muſt either

either be a Quality *Eſſential* to Matter, or elſe *Change* the very *Eſſence* of Matter, whenever it is *Superinduced.*

I SHALL take this Opportunity of remarking here, that I ſuppoſe what led the Author abovementioned into this profound Error of a *Poſſibility that Thinking may be ſuperadded to Matter*; was his not rightly diſtinguiſhing between our being capable of *Abſtractedly conſidering* the *Properties* of a Subſtance, without conſidering or regarding at the ſame time the Subſtance *Itſelf* in which they are, which is very poſſible: And the having an *Actual Perception or Idea* of any *Eſſential* Properties ſeparately and *Abſtractedly* from the *Subſtance* itſelf, which is impoſſible; becauſe they cannot in *Their Nature* exiſt ſeparately from it. We cannot diſcern, or form an *Actual Idea* of the eſſential Properties *Without* the Subſtance; but according to common Sence we are ſaid to diſcern thoſe Properties *In* the Subſtance, or a Subſtance *With* ſuch Properties: This is ſo evident that a plain Man would laugh at you, if you ſhould tell him that he did neither taſte nor feel the *Subſtance* of the Morſel of *Bread* he was eating; and that for ought he knew he was chewing only a parcel of *Properties*, or *Qualities.* This abſurd Notion, I ſay, of an *Abſtraction* utterly *Impoſſible* (of which this Author is every where full) led him into an Opinion of the Poſſibility of an *Actual Separation*

of

of an *Eſſential Property*, from the Eſſence or *Subſtance itſelf*; and into a Belief that *Thinking* could become a *Superadded Property* of Matter, without ſuperadding at the ſame time the ſpiritual or thinking *Subſtance*.

IT is for want of any *Clear* and *Diſtinct*, or even *Obſcure* and *Confuſed Idea* of Spirit, that we are forced to conceive it by framing to our ſelves the beſt *Complex Notion* we can of an human Mind, and then transferring it by *Analogy* to an unknown *Being*. We do not, as the aforeſaid Author deſcribes it, form an *Idea* of Spirit by putting together many *Simple Ideas* of the Operations of our Mind, ſuch as *Thinking*, *Willing*, *Knowing*, and *Power* of beginning *Motion*, and then by joining theſe in their *Firſt* and *Original* Acceptation, and as differing in *Degrees* of Perfection only, to a Subſtance of which we have as *Clear* and *Diſtinct* an *Idea* as we have of *Body*: But we firſt frame to our ſelves the beſt and moſt perfect *Complex Notion* we can have of an human Mind, from a *Conſciouſneſs* of its various Operations upon material Objects and their Ideas, or its own Conceptions; and then we *Subſtitute* this Notion to repreſent *Analogicaly* a Being whoſe *Subſtance* and *Properties* are of a quite *Different Kind* from ours; and utterly imperceptible and inconceivable, as they are in their *Own Nature*. The very Reaſon of which proceeding of the Underſtanding is, becauſe it is *Neceſſary*; for

we

we can have no *Idea* either of the *Real* Properties or *True* Subſtance of Angel or Spirit; and if it were not for this way of Proceſs we could neither *Think* nor *Speak* of them.

FOR this ſame Reaſon it is, that when Men *Attempt* to conceive an Angel by any *Simple Idea*, they do it by that of the moſt *Spirituous* Parts of *Matter*, or more vulgarly by that of a *Flying Boy*, or a *Winged Head*; to which they add the beſt Conception they have of the Properties of an human Mind: And this they do for want of any *Idea* either of its *Subſtance*, or of its inconceivable *Manner* of *Knowledge*, without any neceſſary Concurrence of material Organs; which is therefore no more performed by *Thinking*, than it is expreſſed or communicated by *Speaking*. And accordingly the Language of Revelation often falls in with this more *Vulgar* way of conceiving Angels and Spirits; and ſpeaks figuratively of the *Tongue*, and *Voice*, and *Food*, and *Mouth*, and *Face*, and *Hand* of an Angel; and the very *Denomination* itſelf is taken from the manner of one Man's *Sending* another about Buſineſs, and originaly denotes a *Meſſenger*.

CHAP.

CHAP. VIII.

From the Exiſtence of Things material and human, is infer'd the neceſſary Exiſtence of God.

FROM thus inferring the *Probable* Exiſtence of immaterial Beings in *General*, which we call *Subſtances* from our groſs Idea of *Matter*; the Intellect by a natural Gradation proceeds to infer the *Neceſſary* Exiſtence of one immaterial *Supreme Being*, the *Firſt Cauſe* of all things. Becauſe the Mind perceives it to be a flat Contradiction that the Beings which have been *Produced*, taken all together or ſingly, ſhould produce *Themſelves*; or that they ſhould poſſibly be produc'd or preſerv'd as they are, otherwiſe than by the infinite Power and Wiſdom of an *Intelligent Agent*: Which firſt Cauſe muſt be *Without* Beginning; ſince it is likewiſe flat Contradiction that he ſhould have made himſelf.

WITH this plain, and neceſſary, and obvious Inference it is, that after the utmoſt Reach of the Underſtanding in the Knowledge of things *Natural* and merely *Human*, the Mind enters upon a glorious Scene of Action intirely *New*; and upon a very *Different* manner of exerting and exerciſing all its Operations over again.

Not

Not by employing itſelf *Here* as it did *Before*, upon any *Direct* and *Immediate Ideas*, ſuch as it had of things *Natural* and *Senſible*; nor upon any *Obſcure* Glimmering and *Imperfect Ideas* of things *Supernatural* and *Imperceptible*; or then raiſing up to itſelf *Complex Notions* and Conceptions from obſerving its own various ways of *Operating* upon *Such Ideas*; or laſtly by making any Inferences and Deductions, in relation to *Such* Notions and Conceptions. No, but by chooſing out the *Cleareſt* and moſt diſtinct *Notions* and Conceptions we have *Already* formed, *Originaly* for the Operations and Perfections of our own Mind; and when they are put together into one complex Notion or Conception, properly and *Immediately* for the Mind of *Man*; then by *Subſtituting* that very Notion or Conception ſo formed for the Supreme Being; and what was a *Direct* and *Immediate* Conception before, becomes thus afterwards a *Mediate*, *Indirect*, and *Analogical* Repreſentation of that incomprehenſible Being, for whom we can have no *Direct* Conception or Idea. Thus it is that, as the ſimple Ideas of *Senſation* only are the whole Foundation and firſt Materials of all Knowledge merely Natural and Human; ſo ſome of thoſe *Complex Notions* and Conceptions raiſed up from the immediate Operations of the Mind conſidered jointly with *Them*, do become a *New* Foundation, and *Secondary* Set of Materials for the whole Superſtructure of all *Religion*, as well Natural as Reveal'd.

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THE Method by which the aforementioned Author ſays we frame a *Complex Idea* of *God*, is by putting together the *Simple Ideas* we have from *Reflection*, of thoſe Qualities and Powers which we find it better to *Have* than to be *Without*, ſuch as the *Idea* we have of *Knowledge* (which is perform'd by *Thinking*) together with the *Ideas* of all the other moſt perfect *Operations* and Properties of an human *Intellect* and *Will*; as alſo the *Ideas* of all the commendable *Affections* of the Mind; and then *Enlarging* all theſe without Bounds, in their *Original* Acceptation, and in *Degree* only, by adding the *Idea* of *Infinity* to each of them: And likewiſe by adding Ideas even of *Senſation*, ſuch as thoſe of *Exiſtence*, *Duration*, and *Extenſion*; and *Enlarging* them alſo to that Vaſtneſs to which *Infinity* can extend them.

IN which Doctrine, beſides the falſe and groundleſs Suppoſition of our having *Ideas* of *Reflection*, as *Simple* and *Original* as thoſe of *Senſation*; and the Abſurdity of calling it one *Complex*, inſtead of one *Compounded Idea* of many ſimple Ideas put together, which is a confuſed and indiſtinct way of ſpeaking: And alſo his ſuppoſing us here to have an *Idea* of *Infinity*, which we expreſs by a *Negative* becauſe we have *No* Idea of it; to paſs theſe over I ſay, which ought not to be paſſed over; there are two fundamental Errors in that Doctrine.

THE firſt conſiſts in furniſhing out this *Idea* of God as he calls it, by *Enlarging* thoſe Operations and Affections of our Mind, in Conjunction with the Ideas of *Senſation* beforementioned, even to *Infinity:* Which is in truth and reality no other than extending and aggravating ſo many *Infirmities* (even at the beſt) of our human Nature, and carrying them on to a boundleſs *Degree*, till they are *Monſtrous* beyond all Imagination. The *Beſt* and moſt perfect, and indeed the *Only Proper* Conception we have of *Knowledge*, is that which is perform'd by *Thinking* and the various Modes of it; which is the Action of *Matter* as well as *Spirit* operating together in eſſential *Union:* It is a *Gradual* and *Succeſſive* Operation, and all the Modes of it expreſs their own *Eſſential Imperfection*; ſuch as *Reaſoning*, *Inferring*, *Doubting*, *Deliberating*, *Judging*. So that when we apply to God *Infinite Knowledge*, we ought to be ſo far from attributing it to him as improved in *Degree* only, that to render it worthy of him, we muſt neceſſarily ſeparate from it the whole *Kind*, and *Nature*, and *Manner* of our Knowing; and remove from him all *Thinking* with the various Modes of it, as an eſſential *Imperfection* of our compounded Humanity: And this we do by underſtanding the Term analogicaly when we attribute it to Him. When we apply the Word *Knowledge* to God, it imports an infinite *Inconceivable Perfection*; *An-*

ſwerable to our imperfect manner of Knowledge by *Thinking*: And yet when we ſay *God knows*, we ſpeak as much *Solid Truth*, as when we ſay *Man knows*; only with this Difference, that by the *Former* we mean an infinite inconceivable Perfection of the Divinity; by the *Latter* we expreſs the infirm State and Condition of our Humanity. And thus it is for want of *Any Idea* of that divine Perfection, and of any more *Proper Term* to expreſs it, that we uſe the Words *Knowledge* and *Thinking* in common both for God and Man.

AGAIN, the beſt Idea or Conception we have of *Power*, is from Strength of *Body*, or a *Mighty Arm*; from a Multitude of Men diſciplined for *War*; or the moving our Body by *Willing* it. The beſt Conception we have of *Goodneſs*, is that which conſiſts in the *Informing* our *Underſtandings* in Matters of Duty; rectifying our *Wills*; reſtraining and regulating our *Paſſions* and *Affections*; and in Benevolence from one *Man* towards *Another*. The only *Idea* or Conception we have of *Exiſtence*, is of that of *Corporeal* Subſtance, as of a Pebble or of a Fly; or at beſt of Matter and Spirit in eſſential *Union*. Nor can this any way be *Enlarged* or improved, but by enlarging the *Object* which exiſts to an immenſe and boundleſs Size; or by *Multiplying* the Beings of the ſame Kind which do exiſt. If it is ſaid, that the Idea of Exiſtence may be enlarged by our Idea of *Du-*

ration, or by the Continuance of that Exiſtence; this itſelf neceſſarily implying *Succeſſion*, is another *Imperfection* of the Creature altogether unworthy of God. Our Idea of *Extenſion*, which we have from *Space* or *Body*; and our *Only* Perception of *Pleaſure* and *Happineſs*, which we have from a *Conſciouſneſs* of the Gratification of our *Appetites*, and *Paſſions*, and *Deſires*, are likewiſe altogether *Unworthy* of God.

THUS we ſee what an *Unnatural* hideous Compoſition is made up for our Notion of *God*, by enlarging or improving even our *Beſt* Ideas and *Choiceſt* Conceptions, in *Degree* alone, as far as we can extend them towards Infinity; and how it is highly *Injurious* to his Majeſty and Excellency to apply any of thoſe Words, with their *Proper* and *Original* Ideas or Conceptions, to his *Incomprehenſible* Perfections. This is plainly no other than putting together ſo many *Infinite Imperfections* of the *Creature*, to make up our complex Notion of the infinitely *Perfect Creator*. Nay tho' we could ſuppoſe all thoſe preceding Inſtances to be real *Perfections* in us, and *So far* not unworthy of God; yet the very Addition of *Infinity* to each of them, would intirely alter their *Nature*, and render them Perfections of quite another *Kind*; for nothing that is *Finite*, can be of the ſame *Kind* with that which is *Infinite*.

THE ſecond Error yet more groſs, and

more *Pernicious* in its Conſequences, conſiſts in his ſuppoſing, that by putting together the *Simple Ideas*, we are ſaid to have, of the *Operations* and *Affections* of our own *Mind*; and thoſe Ideas of *Senſation* beforementioned, we come by as *Direct* and *Immediate* a Conception, or *Idea* as he calls it, of *God*, as we have of the *Mind* itſelf; nay by as clear and diſtinct an Idea of his very Subſtance, as we have of the Subſtance of a *Fly* or a *Pebble*. This is in Purſuance of that deteſtably falſe Maxim, *That we have no Knowledge beyond our ſimple Ideas:* But the truth is perfectly the Reverſe; for by that means we come by a *Mediate* only and *Indirect Notion* or Conception of God; and ſuch as exhibits to us nothing of the *Reality* of his *True Nature*, *Subſtance*, or *Attributes* as they are *In themſelves*; in the Attainment of which Conception, the Intellect proceeds thus. It firſt frames to itſelf as clear and diſtinct a *Complex Notion* as it can of the Mind of *Man*, by uniting and combining all its own moſt perfect Operations into one: This Notion or Conception, already formed, and *Originaly* apply'd to *Ourſelves*, is attributed in the whole, as well as in every part of it, to a *Being* or Subſtance *Incomprehenſible*; and then becomes an *Analogical Repreſentation* only, of the *Real*, internal and infinite Perfections of the divine Nature; of which we have not the leaſt *Imperfect*, *Obſcure*, or glimmering Perception or *Idea*.

WE are ſo far from having any *Direct* and *Immediate Ideas* of the Exiſtence, and Properties or Attributes of *God*; or any *Clear* and *Diſtinct Idea* of his *Subſtance*, that we have no *Idea at all* of them: For *His* manner of Exiſtence we conceive as well as we can by our *Own*; and we come to the *Knowledge* of it, not by any ſuch immediate *Conſciouſneſs* as we have of our own; but by Conſequence and *Deduction* firſt, and afterwards by *Revelation*. His *Attributes* we conceive by the Operations, and Properties, and Affections of our Mind; and the only *Simple Idea* we can form of his *Immaterial Subſtance*, is from that of the moſt ſpirituous *Corporeal* Subſtance, tho' theſe two are directly *Oppoſite* and incompatible.

THUS we ſee, as I obſerved before, that our immediate conſcious *Conceptions* of the *Mind*, and all its *Operations*; together with all Ideas of *Senſation*; and the Terms expreſſing them, in their *Firſt* and *Proper* Acceptation, muſt be *Removed* from the divine Nature as ſo many *Imperfections*, not only of the *Creature*, but of a Creature of a very low and *Inferior* Degree: And whenever they are tranſfer'd to the Divinity, it muſt be by *Analogy* only. Inſomuch that the ſame Operations which being put together in the *Strict* and *Proper* Acceptation of the Terms expreſſing them, make up the complex Notion of *Our Mind*;

Mind; when transfer'd to the divine Nature, do denote ſo many infinite *Unknown Perfections*; and are the very Ingredients which make up our Complex Notion of *God*. Now becauſe the Intellect ſo *Naturaly* and inſenſibly falls into this way of conceiving him, we may reaſonably from thence conclude, that there muſt be ſuch a ſecret Parity of Reaſon, and *Correſpondent Analogy* between the Operations of our Mind, and the infinite Perfections of God; that it renders all our Conceptions and *Moral* Reaſonings concerning him, as *Solid* and *True*, as if they did *Directly* and *Immediately* exhibit to us the *Reality* of his internal Nature.

THUS it is that the Intellect infers and concludes that this ſupreme Being, whom it calls by the Name *God*, the firſt Cauſe of all things, muſt have all *Abſolute* and *Conſummate* Perfections in himſelf; but ſuch as are altogether *Incomprehenſible*, and infinitely beyond any Conception of ours: Which it therefore deſcribes moſtly by *Negative* Terms; and thoſe of them which are expreſs'd in *Poſitive* Terms, being no other than the natural Perfections of the *Creature*, it concludes muſt be *Imperfections* when attributed in their *Literal* and *Proper* Acceptation to him who is altogether *Supernatural*, and the *Creator* of them all. So that none of thoſe Perfections, even the *Greateſt* of an human Mind, can be ſpoken of him, ſo as to expreſs his infinitely perfect *Na-*

ture and *Attributes:* Nor indeed any otherwiſe than as they are transfer'd to him by way of Repreſentation only, and *Analogy*; and as they denote and *Symbolize* ſome real *Correſpondent* Perfections of the Divinity, whereof ours are but ſo many diſtant, imperfect, and tranſient Images.

As God is realy and intirely of another *Kind*, in *Eſſence* and *Subſtance*, from all his Creatures; ſo likewiſe the Intellect concludes that his manner of *Exiſtence*, together with his *Attributes*, muſt be not only different in *Degree* of Perfection, but neceſſarily of quite another *Kind* from thoſe of the moſt glorious Beings of the Creation; and much more from thoſe of our human Nature, who are perhaps in the loweſt Rank of intelligent Agents. But ſince there can be no *Perfection* in the Creature, any otherwiſe than as it bears *Some* Reſemblance or Similitude of him, who is the Fountain of it all; then all *Intelligent* Creatures eſpecialy muſt be more or leſs perfect, as they bear a greater or leſs Semblance and *Analogy* with his infinite incomprehenſible Perfections: And conſequently all their Notions and *Conceptions* of the Divine Being muſt be more or leſs ſublime, exalted, and exact; in Proportion to that Reſemblance which their *Own* eſſential Perfections bear to his, who is the *Standard* of all Perfection.

CHAP.

CHAP. IX.

From the Exiſtence of God, and the ſeveral Relations he bears to Mankind, the ſpeculative Knowledge of natural Religion is infer'd.

FROM thus inferring the neceſſary Exiſtence, and infinite Perfection of God, as he is *Abſolutely* in himſelf; the Intellect naturaly proceeds to the more particular Conſideration of the ſeveral *Relations* he bears to us, and we to him: And as we think and ſpeak of all his eſſential Perfections when more *Abſolutely* conſider'd, by Correſpondence and *Analogy* with thoſe Perfections, which are natural or acquired in *Ourſelves*; ſo we conceive all thoſe *Relations* likewiſe under the Semblance and *Analogy* of ſuch as we bear to *One another*.

FIRST we conceive him as our *Maker*; and becauſe we have no *Idea* of producing a thing into Being no part of which exiſted before; therefore we conceive it by that of a *Man*'s making a Statue, or any other Work of Art: And to this *Inconceivable* Operation of infinite Power we affix the peculiar Name *Creation*, to diſtinguiſh it from the *Literal* Sence of the Word *Making*, which is forming any Work of Art out of *Pre-exiſtent* Materials, of which we have

have a clear and diſtinct *Idea*. It is in this *General* Sence only that God was ſtiled *Father*, both by Jews and Heathen.

AGAIN we conceive him as our *Governor*. In which Conception both the *Idea* and the *Word* by which it is expreſſed, are borrowed from thoſe of an earthly Monarch: As our Notion of the *Manner* of his governing the *Univerſe* is, from the Conceptions we have formed to ourſelves of the beſt *Human Polity*, and the manner of ruling a *Temporal* Kingdom, of which we have a clear and diſtinct Conception; but how God governs the Univerſe we know not. His *Providence* is originaly conceived, from the previous Notion we have of that commendable Care, and Forecaſt, and Contrivance we obſerve among *Men* for providing all things convenient, and good, and neceſſary for the *Publick*. Thus again we conceive God as our *Defender*, and call him ſo, from the Notion we have firſt formed of one *Man*'s defending another from any Aſſault or impending Danger, by his *Wiſdom*, or *Strength* of Body, or military Force. We ſtile and conceive Him our *Deliverer* from the ſecret Malice of evil Men, and the inviſible Power of the Spirits of Darkneſs; from that *Viſible* Help, and Aſſiſtance, and Kindneſs whereby one *Man* reſcues another out of the Hands of his inveterate Enemy. And we conceive him the inviſible *Diſpoſer* of all things, from the *Viſible* Diſtribution of *Worldly* Happi-

Happineſs, or Riches, and Honours, and Preferments in the State. So likewiſe it is by the ſame *Analogy* that he is ſtiled our *King* and *Lord*, from that Conception we have in the Mind of a *Temporal Prince*, ſurrounded with all the Inſigns of Power, and Majeſty, and royal Grandeur.

THE laſt Relation of the Supreme Deity to Mankind I ſhall mention is, that of our *Judge*. This Term, together with the Notion annexed to it, is taken originaly from that we have of a Man's ſitting upon a Bench for the Tryal of Criminals, and pronouncing an *Impartial* Sentence of Abſolution or Condemnation according to the Forms in our Courts of Judicature: Or from a juſt *Prince*'s Examination and Inquiry into the Inclinations and Behaviour of his Subjects, and his *Equal* Diſtribution of *Rewards* and *Puniſhments* according to their Merits or Demerits.

FROM this laſt mentioned Relation of the Supreme Cauſe to us, as his Creatures endued with that *Freedom of Will*, and Liberty of Acting in every inſtance of Duty, this way or directly the contrary, and that *Power* of *Diſobeying* which we experience in ourſelves; the Intellect infers the Neceſſity of a future State of *Rewards* and *Puniſhments* in another World. This it doth by a plain and natural Conſequence from the unequal Diſtribution of Providence

vidence ſo viſible in *This* Life; even to that Degree that the moſt immoral Men are often the moſt Proſperous; perhaps that they may have all the Reward of a partial Obedience, and of a *Mix'd* and *Imperfect* Virtue here: And that the ſtricteſt Obſervers of the Light of Nature are Sufferers by it in their Fortune eſpecialy, and too often in Reputation and Character; that they may have a more full Compenſation and Reward of a *Sincere* Virtue and Obedience hereafter. Nay and from obſerving that temporal *Proſperity* hath an Aptneſs and *Tendency* to make Men Tranſgreſſors; and that *Adverſity* on the contrary is apt to make corrupt and wicked Men reflect and *Reform*; which cannot be ſuppoſed of any true and *Genuine* Rewards and Puniſhments for Virtue or Vice from the Supreme Being.

FROM the Conſideration of thoſe ſeveral Relations of *God* to *Mankind*, naturaly follow the ſeveral mutual and correſpondent Relations of *Us* towards *Him*; as being his peculiar *Property*, and *Creatures*, and *Subjects*, and *Children*, in the ſame wide and extenſive Acceptation of that Term, in which God is ſtiled *Father* by the Light of *Nature* only. Hence again immediately ariſe all the Duties of Natural or Moral Religion; for a Foundation of which we are to poſſeſs our Minds with the higheſt Opinion, and Veneration, and Love of God we are capable of doing from the Operations

tions of our own Minds, and from all the Perfections in the viſible Part of the Creation. We are to conceive him as a Being altogether ſo *Incomprehenſible*, that we come by the Knowledge of his very *Exiſtence* by Deduction only and Conſequence; and not from any *Direct* Conception or Idea we can have of his real Nature itſelf; and are therefore obliged, for want of better, to think and ſpeak of him in the moſt exalted Conceptions and Expreſſions, whereby we think and ſpeak of ourſelves, or of the moſt glorious Objects in Nature. As we neceſſarily infer in *General* that he muſt have all conſummate and infinite Perfection; and yet find we can have no direct Conception or Idea of any *Particular* Perfections as they ſubſiſt in his *Real Nature*; ſo we neceſſarily aſcribe to him all the particular Perfections of our own rational Nature: Theſe we call his Attributes, becauſe they are only *Attributed* to him; that is transfer'd from *Man* to *God*, and from *Earth* to *Heaven*; and do by Semblance and *Analogy* only repreſent and expreſs the inconceivable, but *Real* however, and *Correſpondent* Perfections of the Divinity.

HERE it is worth while to ſtop a little, and obſerve how great an Ingredient *Faith* is, even in a merely *Moral* Religion; I mean that Faith which neceſſarily includes an Aſſent of the Mind to the *Truth* and *Reality* of things utterly *Incomprehenſible*, and of the Nature whereof

whereof we can have no Conception or Idea, otherwiſe than by Semblance and *Analogy* with the things of this World; whether we come to the Knowledge of their *Exiſtence* by Reaſon or Revelation. It is of this *Faith* the Apoſtle ſays, that without it *It is impoſſible to pleaſe God*; and he inſtances in a Point of *Natural* Religion, *For he that cometh to God muſt believe that he is; and that he is a Rewarder of them that diligently ſeek him.* Which Character of a *Rewarder* is founded upon his Power, and Wiſdom, and Goodneſs; and upon the reſt of his Divine Attributes that are *Themſelves* all Objects of *Faith* according to the Apoſtle's Definition of it, *Faith is the Subſtance of things hoped for:* Which Subſtance is in this Life repreſented in Types and Images; ſo that we Hope for things in another World whereof we have here no *Direct* Perception or Idea. *The Evidence of things not ſeen*, that is either by the *Direct* Eye of Body or Mind; but *Clearly* and *Diſtinctly* conceived and underſtood in their Types and *Repreſentatives:* In which we have a full Proof and Evidence of the true Subſtance and *Real Exiſtence* of the *Antitypes*, tho', as they are in themſelves, they be now utterly inconceivable. Thus the Sum and Import of this Definition of the Apoſtle's is, that the things of another World are now the *Immediate* Objects of our *Knowledge* and *Faith*, only in their Types and Repreſentatives; and the *Mediate* Objects of *Both*, as to their *True Nature* and *Subſtance* and Reality.

Reality. So far is *Faith* from being confined to the *Myſteries* of the *Goſpel*, that it was of the very Eſſence of Religion from the Days of *Abel*; and the moſt noble Acts of Faith were exerted by *Him*, and by *Enoch*, and *Noah*, and *Abraham*, and the ſucceeding Patriarchs, and *Moſes* before any of the inſpired Writings appeared in the World.

CHAP. X.

The Practical Duties of Natural Religion, infer'd from that Speculative Knowledge.

FROM Matters of *Faith*, the Intellect proceeds to infer all thoſe *Practical* Duties of Natural Religion founded on the inconceiable *Perfections* of the Divine Nature, and the ſeveral *Relations* it bears to Mankind; all which require from us ſuitable Returns of *Fear* and *Love*, of *Honour* and *Gratitude*; and of *Obedience* to all the Dictates of *Right Reaſon*: Which are the *Laws* of Nature, that is of *God* who hath endued us with that *Reaſon*, and with *Freedom of Will*, and Power for the Obſervance of thoſe Laws. Theſe Laws of Nature are unavoidably divided firſt, into Religious *Worſhip* both of Body and Mind to be paid to *God alone*, as to the only Object of Worſhip among *Inviſible* Beings. Secondly, into a becoming and equitable

table Treatment of our *Fellow Creatures*, in all Inſtances of Behaviour; which Branch of Duty, from the manifold Corruption and Obſcurity in which it was involved under uninlightned Reaſon among Jews and Heathens, is now reduced with Clearneſs and Certainty to one univerſal Rule of Action, *Whatſoever ye would that Men ſhould do unto you, do ye alſo unto them:* So that upon an Imaginary Change of Condition and Circumſtances with any other Perſon, it is almoſt impoſſible to err in Judgment unleſs thro' *Perverſneſs* and Partiality. And laſtly into the ſeveral Duties owing to *Ourſelves*, with regard to our *Private* Happineſs and Perfection; the Sum of which conſiſts in the Reſtraining our *Appetites*, and the Regulation of our *Paſſions* according to *Reaſon*.

THE Intellect having, in the Series and Order before deſcribed, attain'd at length to a commendable Knowledge of the Exiſtence of *God*, and of his *Attributes*; and of the ſeveral *Relations* which he bears to Mankind; which are the Foundations of *Faith* in him, and of Divine *Worſhip*; together with that of all other *Practical* Duties in Religion merely *Moral*, has gone the whole length of its Chain, and cannot by its own *Natural* Powers take one Step farther. Here then we are arrived at the *Utmoſt* Limits of human Underſtanding, ſet out by God and Nature; ſuch as are utterly Impaſſable, and never to be ſurmounted by the utmoſt

utmoſt Efforts, and higheſt Flights of *Uninlightened* Sence and Reaſon.

ACCORDINGLY here it is, that all the Oppoſers of *Revelation* ſet up their *Standard*; where they labour with all their Force and Artifice, to guard and defend theſe *Frontiers* of theirs; by hindering all *Attempts* of the Mind to obtain any Degree of *Supernatural* Knowledge, which might be *Conveyed* from *Heaven* over thoſe ſcanty Bounds, to the Side of Nature. They will not ſuppoſe any Knowledge neceſſary to Religion, beyond the *Immediate* Reach of thoſe Faculties interwoven with our Frame; or which cannot be attained by the ſame *Unaſſiſted* and uninterrupted Method of Proceeding, and continued Chain of Conſequences, by which the Mind of Man attains to any *Other* kind of Knowledge merely *Temporal* and Human. Their Perſuaſion is, that neither the *Mind* nor *Conſcience* has any thing to do with things, whereof Men, without any immediate Light from *Heaven*, cannot form to themſelves ſome *Direct Idea* or *Conception*: Such reveal'd Truths they call a *Knowledge* without any Kind of *Ideas*; and a *Faith* without *Knowledge*; both which they eſteem *Unreaſonable* in *God* to require, and altogether *Impracticable* and unneceſſary in reſpect of *Man*.

THIS would have been a very juſt way of Arguing, if Man had continued in that Frame

and Temper of Body and Mind wherein he was firſt made: But we are now, not as the Hypotheſis of thoſe Men moſt abſurdly ſuppoſes, in an original *Healthy* State of Nature; but in one which is new and ſuperinduc'd, and altogether *Preternatural.* We find by ſad Experience that we labour under a broken and crazy Conſtitution, with great Dimneſs of Sight in our *Underſtanding*; Crookedneſs in our *Will*; Diſtortion in all the *Paſſions* and *Affections* of the inferior Soul; together with Corruption and Pollution in all the *Appetites* of the Body. In this Condition our mere Moraliſts would have the *Purblind* ſickly Mind of Man judge for itſelf; and work out a *Cure* intirely upon the Strength of its *Own* Judgment, without the leaſt *Advice* or Help from *Heaven.*

THEIR fatal Error is, that they inſiſt wholly on the Light of *Nature* alone, in this *Unnatural* State of Mind; and will chooſe to ſee with no other than this obſcure, uncertain, expiring Light; which was ſo near being *Extinguiſh'd*, that it could never have recover'd without being *Kindled* anew from *Above.* So that all their Boaſts of *Natural* Religion only, excluſive of *Revelation*, is but glorying in their *Shame:* And vainly magnifying that Weakneſs of the Underſtanding, by which it is in the very Condition of the Man in the Goſpel, *Who ſaw Men as Trees walking* when his Eyes were but half open'd; and which render'd it utterly un-

able of itſelf to contribute any thing to its own Cure; and therefore neceſſarily required Diſcipline, and Regimen, and a Phyſician of Souls. We were ſo far from being able of *Our ſelves* to form any true Judgment upon the ſufficient Means and Method of our *Recovery*, by the Light of Nature; that it could not have helped us even to any account of the true Cauſe of our *Diſtemper*; and of that fatal Step by which we were plunged into this deplorable State of Blindneſs and Corruption: Which all Men have ever bewail'd, but could never account for without Revelation; from whence alone we learn that it was not our *Original* Frame, as we firſt came out of the Hands of God. Here therefore we are to fix our Foot, for evincing the abſolute *Neceſſity* of ſome immediate expreſs *Revelation* from Heaven; and muſt lay this down as a certain Truth, in Oppoſition to what is *Suppos'd* and *Inſinuated* by the Magnifiers of *Mere Reaſon*. That Mankind, in its *Preſent* State of Degeneracy, is to be conſider'd; not in Poſſeſſion of the Divine Laws *Fair* and *Legible*, as they were originaly written on the *Tables* of our *Heart* by the *Finger* of *God*; and ſtill remaining *Whole* and *Intire*: But as they are *Broken* to Pieces, and *Shatter'd*; like thoſe lively *Emblems* of them which *Moſes*, fill'd with juſt Indignation, daſhed againſt the Stones. So that the whole Sum of all our Knowledge in Religion merely *Natural*, is nothing more *Now*, than the *Poor Remains* of the *Firſt* Tran-

ſcript; and only ſome *Few*, *Imperfect*, and *Uncertain* Hints recover'd by the laborious *Gathering* up, and *Piecing* of the *Fragments*.

CHAP. XI.

The Neceſſity, and Manner of Revelation.

HERE we are come at length to the *Utmoſt Advancement* of human Underſtanding, and the higheſt *Elevation* of the Mind of Man by *Divine Revelation*; whereby it is raiſed above itſelf, and above all things in this World, to take a *Clear* and *Delightful* Proſpect of another; whereof it had but a very *Faint* and *Uncertain* Notion before. This opens to the Mind, all at once, a *New* and immenſe Scope, and ſpacious Scene of ſolid and ſubſtantial Knowledge: From which all the Adverſaries of *Reveal'd* Religion unhappily preclude themſelves, as from a kind of *Utopia* or *Fairy Land*, wherein all is mere *Dream* and *Viſion*; where Men muſt leave their *Reaſon* behind them at their firſt Entrance; and give a Looſe to the groundleſs and extravagant Amuſements of a warm *Imagination*. In this they are ſo fix'd and poſitive, that they ever inſinuate the Term REVELATION to import nothing more than *Ignorance* and *Superſtition*. But their not diſcerning the abſolute *Neceſſity* of Revelation, is a ſad Effect and Conſequence of that *Blindneſs* of their Underſtanding, which it was intended

to

to *Heal* and inlighten: And Men are never in a more *Deplorable* Condition, than when they remain altogether *Inſenſible* in a *Mortal* Diſtemper; and cannot be perſuaded they ſtand in need of any *Cure* or Remedy.

THAT the native Powers and Faculties of the whole Man were all out of Order and miſerably broken and corrupted, the wiſeſt of the *Heathens* were thoroughly ſenſible, and ſadly lamented: And that all this proceeded from a *Voluntary* Act of his own, and not from any *Fatal Neceſſity*, or *Poſitive Decree* and immediate Interpoſition of Almighty Power, we are fully informed by Scripture. Now, after Man had ſunk into ſuch a Condition of Infirmity and Corruption, as to be utterly unable to extricate himſelf; or to make any *Effectual* Attempt towards the Recovery of his original Frame and Temper of true *Wiſdom* and *Innocence*: That unnatural Change and Degeneracy muſt neceſſarily have either always *Continued*, and have been unavoidably *Increaſed* by Cuſtom and Habit thro' every Generation; or there muſt have been ſome Help or Remedy from *Without*. There could be no Alteration for the better of this daily declining State, and languiſhing Condition of the Soul, from *Within*; *Nature* had no *Strength* left to *Work* off the Diſtemper, which proceeded from a mortal and deadly *Poiſon*, greedily ſwallowed by our firſt Parents thro' a fatal Diſobedience and In-

advertency; being treacherouſly handed out to them for the higheſt *Cordial*, by the common Enemy of their whole Race. The *Antidote* or *Remedy* was paſt all *Human* Art or Preſcription; and that it could be adminiſtred by *Infinite Wiſdom* alone is plain, ſince the *Operation* muſt have been according to the Nature and Diſpoſition of a *Free Agent*: The *Healing*, as well as the *Corruption* muſt have been intirely *Voluntary*; and the *Means* of our Recovery muſt have been altogether adapted to that perfect *Freedom* of *Will* with which we were created, and without which we could not be either truly *Virtuous* or *Holy*; and conſequently without our *Own* voluntary Concurrence, we could never be *Reſtor'd* in any Degree to our primitive Frame and Conſtitution.

SINCE therefore the *Freedom* of our *Will* was to be continued whole and *Inviolable*, thro' all the Diſpenſations of God towards Mankind for our Recovery; there was no reaſonable or *Conceivable* Way of effecting this, but by Application of proper Help and Aſſiſtance to the *Natural Powers* and Faculties of the *Mind*: And particularly to the *Underſtanding*, before there could be any room for the ſecret Operation of the Spirit of God upon that of Man, for influencing the *Will*. This was to be performed, not by any *Sudden* actual *Illumination* of it *All at once*; as Blindneſs is cur'd in the Body, when it is the immediate Reſult of Almighty

mighty Power (for we might as well ſuppoſe God, after the Fall, to have firſt reduced Man to *Nothing*, and then to have made him over again a *New Creature* in a *Literal* Sence) But by *Information* or *Revelation* from *Without*, of ſuch Inſtances of *Knowledge* as were neceſſary to enable us to become *New Creatures* in a truly *Evangelical* Sence; and which it was impoſſible for us to attain by any *Inward* Light or Strength of Reaſon. And accordingly this Divine Information was begun in the firſt Promiſe of the *Seed of the Woman* which was to *Break the Serpent's Head*; and this was continualy *Enlarged* and clear'd up farther in ſucceeding Ages by *New* Revelations, as the *Gradual* Corruption and Exigencies of Mankind required.

THUS our Underſtanding is aſſiſted, and inlightned with the Knowledge of things *Supernatural* and *Spiritual*; after the ſame Manner it is with that of things *Temporal* and *Human*. The Knowledge and Experience of *Other Men* convey'd to us by *Information*, makes up the greateſt Part of our *Secular* Knowledge; which we do not take up *Implicitly*, but render it properly *Our own* by the Exerciſe of our *Reaſon*, in judging and determining upon the *Credibility* of every thing we give our Aſſent to upon the Teſtimony of others. And we have the ſame *Full* and *Free* Uſe of our *Reaſon*, in judging and determining concerning the Credibility of every thing which comes to us by

Divine Information; which goes by the Name of *Revelation*, to diſtinguiſh it from that which is *Human*. So that nothing can be more groundleſs and abſurd, than the general and firm Perſuaſion of all our modern *Infidels* and *Freethinkers*; That no *Information* hath or can come to us from *God*, as well as from *Man*; and that ſuch as we hold to come from *Him*, requires a blind and *Implicit* Aſſent of the Mind, without a thorough Examination and Conviction of *Reaſon*.

As it is thus evident that the Underſtanding may be, and is enlightened by *External Information* in Matters of Religion; ſo it appears to the plaineſt Reaſon, that all ſuch *Informations* or *Revelations* muſt be convey'd in the *Language* of *Men*, who are made the *Inſtruments* of them all; and by the *Mediation* and *Subſtitution* of ſuch natural and *Human Ideas* and *Conceptions*, for the expreſſing of which the Words and Terms of that Language were *Originaly* accommodated. It is not reaſonable to imagine that this ſhould be performed by giving us any Faculties intirely *New*; or by any total *Alteration* of thoſe we *Already* have; for this would be a kind of *Second Creation*, and not any *Information* or *Revelation*. And it is as unreaſonable to think, that this ſhould be performed by exhibiting *Internaly* to the Mind of Man any *Obſcure*, or *Faint*, or *Glimmering Ideas* of things *Supernatural*, as they are *in*

themſelves; for we are by Nature as unqualify'd for any, even the leaſt Degree of *Such* a Perception of them, as we are for *Clear* and *Diſtinct* Ideas of their *Real Eſſence*: Beſides that upon *Such* a Suppoſition, all that *Knowledge* and *Faith* which is founded on *Revelation*, muſt of Neceſſity be *Equaly confuſed*, and *Dubious*, and *Obſcure*.

No; *Divine* Information gives us no *New* Faculties of Perception, but is adapted to thoſe we *Already have*; nor doth it exhibit to the *Immediate* View of the Intellect *Any*, the *Leaſt glimmering* Idea of things purely ſpiritual, intirely abſtracted from all *Senſation* or any Dependence upon it: But it is altogether performed by the *Intervention* and Uſe of thoſe Ideas which are *Already* in the Mind; firſt conveyed to the Imagination from the Impreſſion of external Objects upon the Organs of *Senſation*; then variouſly *Alter'd* and diverſify'd by the Intellect; and afterwards by its Operations of *Judgment* and *Illation*, wrought up into an endleſs Variety of *Complex Notions* and *Conceptions*; which takes in the whole Compaſs of our merely temporal and *Secular* Knowledge. Now, all theſe are transfer'd from *Earth* to *Heaven*, by way of *Semblance* and *Analogy*: So that the *Ideas* ſimple and compound; the *Complex Notions* and *Conceptions*; the *Thoughts* and *Reaſonings*; the *Sentiments* and *Apprehenſions*; the *Imaginations*, and *Paſſions*, and *Affections* of an

Human

Human Mind; together with the *Language* and *Terms* by which we expreſs them, become *Subſervient* to all the real Ends and Purpoſes of *Revelation.* The *Terms* together with the *Conceptions* apply'd to things *Supernatural* and Spiritual, are the *Same* which are in common Uſe for things *Temporal* and *Human*; but the *Application* is *New* and *Holy*; they are only conſecrated to a *Divine Uſe* and Signification: They are ſo far ſanctified and to be reverenced as they are thus appropriated to *Religion*; to the *Repreſentation* of the intrinſic Nature and Attributes of *God*; and to the glorious, and *Otherwiſe* ineffable *Myſteries* of the Goſpel.

THIS Operation of *Subſtituting* thoſe Ideas and complex Notions which are *Natural* and *Familiar* to us, for the Repreſentation of things *Supernatural* and in themſelves *Incomprehenſible* (which we fall into ſo inſenſibly, that we do not eaſily diſtinguiſh between the *Literal*, and *Analogical* Acceptation of thoſe Terms by which we expreſs them) is the higheſt and moſt valuable Privilege of the Intellect. It is this which gives it full Scope for the Contemplation of heavenly Objects; which extends its Dimenſions; and ſo dilates all the Powers and Faculties of the Mind, that it takes in the immenſe Creation with all its glorious Inhabitants; and even *God* himſelf, and all his *Attributes.* By this it comes to a ſolid and *Real Knowledge* of things, whereof it can have no *Direct* Conception

ception or Idea ; and is enabled to judge and determine, to diſcuſs and argue, to make ſure and certain Deductions and Concluſions ; and form to itſelf Axioms, and Rules, and Precepts concerning things far removed out of the *Immediate* Reach of all its natural Capacities ; and by this they become the Objects of our Fear and Love, Faith and Hope, and of all the Paſſions and Affections of a human Soul. In ſhort this is the very way by which all *Intercourſe* is kept up between *God* and *Man* ; and whereby he lets himſelf *Down* to our preſent Condition of Infirmity, in all his Revelations.

THUS we contemplate things *Supernatural* and *Spiritual*, not by looking directly *Upward* for any *Immediate View* of them ; but as we behold the heavenly Bodies, by caſting our Eyes *Downward* to the *Water*. Which tho' it exhibits to us nothing of the *Real Nature* and *True Subſtance* of the Firmament, with all its Furniture of radiant and delightful Objects ; yet affords us ſuch a *Goodly Appearance* and *Lively Repreſentation* of them, that a Perſon (ſuppoſed never to have ſeen thoſe celeſtial Luminaries *Themſelves* ; but convinced that there *May* be a true *Similitude*, and *Proportion*, and *Correſpondency* between the *Reſemblances* and the *Reality*) would have Notions and Conceptions of the things unſeen, not only *Juſt* and *True* : But ſo *Clear* likewiſe and *Diſtinct*, that he wou'd from thence infer their *Neceſſary Exiſtence* ; admire

mire their Splendor, and Beauty, and Uſe; and reaſon upon them, to all *Moral* Intents and Purpoſes, with as much ſolid *Truth* and *Reality* as he could upon thoſe things whereof he had either *Direct Ideas*, or an *Immediate Conſciouſneſs*; and nothing would be more ridiculous in him, than to draw any *Exact Parallel* between the *Real Nature* and eſſential *Properties* of the *Types* and *Antitypes*.

THO' our Knowledge of *Reveal'd* Truths and Myſteries is thus by Semblance only and *Analogy*; yet, ſince God has formed us to his own *Image* and Likeneſs, we have a firm Dependence upon his *Wiſdom* and *Veracity* (of which we had before obtain'd Conceptions from mere Reaſon) for ſuch a juſt *Reſemblance*, and *Proportion*, and *Correſpondency* between thoſe *Scripture* Types which are Natural, and the Supernatural Antitypes, as renders that kind of Knowledge *Solid* and *Real*; the *Faith* that is built upon it, *Certain* and *Firm*; and our *Hope* well grounded and *Sure*. And then only we are in danger of running into Error and Deluſion, and may be *Fataly* deceived, when we either turn it into mere *Metaphor* and *Alluſion* only; or when we *Strain* that Analogy, by which we conceive things ſpiritual, to an *Undue* and *Literal* Compariſon with things natural and human, and in ſuch Inſtances as never were *Intended* by the Wiſdom of God; or laſtly, when we begin to imagine, that we

have

have in any degree a *Direct* or *Immediate* Perception of things *Supernatural.*

THE Mind of Man, while it keeps within its own proper *Sphere*, acts with Freedom and Security; but when it ſtrives to exert itſelf beyond its *Native* Powers and Faculties, then it ſinks into Weakneſs and Infirmity; and is ever liable to endleſs Miſtake and Error. It hath no *Direct* Perception, or *Immediate* Conſciouſneſs beyond things ſenſible and human. So that in all its nobleſt Efforts and moſt lofty *Flights*, it muſt ever have a ſteady *Eye* to the *Earth* from whence it took its Riſe; and always conſider that it mounts upward with *Borrowed* Wings: For when once it preſumes upon their being of its own *Natural* growth, and attempts a *Direct* Flight to the heavenly Regions; then it falls *Headlong* to the Ground, where it lies *Groveling* in Superſtition, or Infidelity.

FINIS.

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